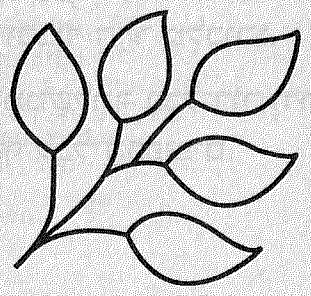
מִנְחָה לְחוֹל

Weekday
Afternoon
Service



WEEKDAY AFTERNOON SERVICE

ASHREI

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18

A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

recounting Your glorious sovereignty,
telling tales of Your might.

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

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

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

מנחה לחול

אשרי

תהלים פ״ד:ה׳, קמ״ד:ט״ו

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

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

Continue with the Amidah on page 3a or 3b (with Matriarchs) through page 9.

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

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

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

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

חצי קדיש

Ḥazzan:

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

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

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

*Between יום כפור and ראש השנה:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

Continue with the עמידה on page 3a or 3b (with אמהות) through page 9.

AMIDAH FOR WEEKDAY MINḤAH

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 4.

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

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 5.

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

עמידה — מנחה לחול

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

Between יום כפור and ראש השנה:

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

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

Between יום כפור and ראש השנה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 4.

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

***Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 5.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

AMIDAH FOR WEEKDAY MINḤAH
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

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

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Between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 4.

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

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 5.

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

עמידה — מנחה לחול (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

Between יום כפור and ראש השנה:

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

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

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

Between יום כפור and ראש השנה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 4.

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

***Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 5.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

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

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

Heavenly voices respond with praise:

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

And in Your holy Psalms it is written:

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

קדושה

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

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

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

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

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

**Between ראש השנה and יום כפור:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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

Bring us back, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Lead us back to You, truly repentant. Praised are You Adonai, who welcomes repentance.

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

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

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

On behalf of one who is ill:

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

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

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

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

Grant blessing

From December 5th to Pesaḥ:
(December 6th in a Hebrew year divisible by four)

Grant dew and rain for blessing

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

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יהוה חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה.

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יהוה חַנּוּן הַמַּרְבֶּה לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יהוה, וְנֵרָפֵא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, לְ_____ בֶּן / בַּת _____ בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְחַזֵּק אֶת יְדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם,

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה

From December 5th to פסח:
(December 6th in a Hebrew year divisible by four)

וְתֵן טַל וּמָטָר לִבְרָכָה

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

וְתֵן בְּרָכָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבָהּ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה מְבָרֵךְ הַשָּׁנִים.

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

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

Let Your tender mercies be stirred for the righteous, the pious, and the leaders of the House of Israel, devoted scholars and faithful proselytes. Be merciful to us of the House of Israel. Reward all who trust in You; cast our lot with those who are faithful to You. May we never come to despair, for our trust is in You. Praised are You Adonai, who sustains the righteous.

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

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

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign, for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. *בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

**Between ראש השנה and יום כפור:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד, וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ נָא רַחֲמֶיךָ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בְךָ בָטָחְנוּ. בָּרוּךְ אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יהוה בּוֹנֵה יְרוּשָׁלָיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יהוה מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה, וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה שׁוֹמֵעַ תְּפִלָּה.

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

On Rosh Ḥodesh and on Ḥol Ha-mo'ed:

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

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

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

On ראש חודש and חול המועד:

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

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

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

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

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

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

When the Ḥazzan recites מודים, the congregation continues silently:

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

On Ḥanukkah:

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

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

On Purim:

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

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

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

Between Rosh Hashanah and Yom Kippur:

Inscribe all the people of Your covenant for a good life.

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

Reader, at Shaḥarit

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

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

On חנוכה:

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

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

On פורים:

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

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between יום כפור and ראש השנה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

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

Ḥazzan, at Shaḥarit:

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

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

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

**Between Rosh Hashanah and Yom Kippur:*

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

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

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

When this Amidah is recited during Shaḥarit, substitute the following for "Grant true and lasting peace" above:

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

**Between Rosh Hashanah and Yom Kippur:*

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

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**Between ראש השנה and יום כפור:*

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

The Ḥazzan's recitation of the עמידה ends here.

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

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

When this עמידה is recited during שחרית, substitute the following for שלום רב above:

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

**Between ראש השנה and יום כפור:*

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

KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

קדיש שלם

Ḥazzan:

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

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

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

*Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

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

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

ALEINU

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

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'ḥot ha'adamah,
she-lo sahm ḥelkeinu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

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

עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי
תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ
יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ,
וְיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

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

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

קדיש יתום

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

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

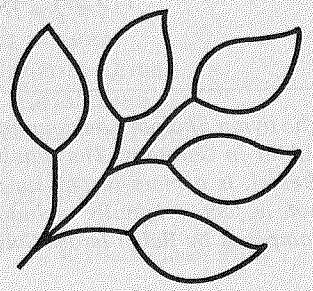
**Between ראש השנה and יום כפור:*
לְעֵלָּא לְעֵלָּא מִכָּל-בִּרְכָתָא וְשִׁירָתָא

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

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

תְּפִלּוֹת
לְלֵיל שַׁבָּת
וְיוֹם טוֹב

Evening Service
for Shabbat
and Festivals



KABBALAT SHABBAT

The Kabbalat Shabbat Psalms begin on page 15.

On Shabbat Ḥol Ha-mo'ed, or any Shabbat
that coincides with or follows a Festival,
the service begins with Psalm 92, page 23.

SHALOM ALEIKHEM

Shalom aleikhem mal'akhei ha-sharet, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bo'akhem l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bar'khuni l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Tzet'khem l'shalom mal'akhei ḥa-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

We wish you peace, attending angels,
angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

Come to us in peace, bless us with peace,
take your leave in peace,
angels of peace, angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

SHABBAT HA-MALKAH

Ha-ḥamah me-rosh ha-ilanot nistalkah,
bo-u v'netze likrat Shabbat ha-malkah.
Hinei hi yoredet ha-k'doshah ha-b'rukhah,
v'imah mal'akhim tz'va shalom u-m'nuḥah.
Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.
Shalom aleikhem mal'akhei ha-shalom.

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy, the blessed,
and with her God's angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat, our Bride.
Shalom aleikhem, angels of peace.

— Ḥayim Naḥman Bialik

קבלת שבת

The קבלת שבת Psalms begin on page 15.

On שבת חול המועד, or any
that coincides with or follows יום טוב,
the service begins with Psalm 92, page 23.

שלום עליכם

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

שבת המלכה

הַחַמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְקָה,
בֹּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוֹשָׁה הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה.
בּוֹאִי, בּוֹאִי, הַמַּלְכָּה. בּוֹאִי, בּוֹאִי, הַכַּלָּה.
שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם.

The hymn Shalom Aleikhem first appeared in a seventeenth-century siddur in Germany. The familiar prefix מִ (here included in parentheses), is a more recent, questionable addition to the text. It was not, in fact, originally included in the well-known musical setting composed by Rabbi Israel Goldfarb, in 1918.

Some congregations begin Kabbalat Shabbat with this lyrical poem, composed in sixteenth-century Eretz Yisrael by Rabbi Eleazar Azikri. The poet speaks of his passionate love for God — an inspirational prologue to the psalms which follow. Like the Song of Songs, also recited in some congregations before the Shabbat service, its role is to bring us into Shabbat with a willing heart.

YEDID NEFESH

Soul mate, loving God, compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting deer will I rush to You.
Before Your glorious presence humbly will I bow.
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.

How splendid is Your light, illumining the world.
My soul is weary yearning for Your love's delight.
Please, good God, do heal her; reveal to her Your face,
The pleasure of Your presence, bathed in Your grace.
She will find strength and healing in Your sight;
Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God.
Be kind to me, Your own child; my love for You requite.
With deep and endless longing I yearned for Your embrace,
To see my light in Your light, basking in Your grace.
My heart's desire, find me worthy in Your sight.
Do not delay Your mercy; please hide not Your light.

Reveal Yourself, Beloved, for all the world to see,
And shelter me in peace beneath Your canopy.
Illumine all creation, lighting up the earth,
And we shall celebrate You in choruses of mirth.
The time, my Love, is now; rush, be quick, be bold.
Let Your favor grace me, in the spirit of days of old.

ידיד נפש

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן, מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ
יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל, יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ
יֶעֱרַב לוֹ יְדִידוּתֶךָ מִנֹּפֶת צוּף וְכָל־טַעַם.

הָדוּר, נָאֶה, זִיו הָעוֹלָם, נַפְשִׁי חוֹלַת אַהֲבָתֶךָ
אָנָּא, אֵל נָא, רְפָא נָא לָהּ בְּהַרְאוֹת לָהּ נֹעַם זִיוֶךָ
אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לָךְ שִׂפְחַת עוֹלָם.

וָתִיק, יֶהֱמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֵּן אוֹהֲבָךְ
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַף לִרְאוֹת בִּתְפְאֶרֶת עֻזֶּךָ
אָנָּא, אֵלִי, מַחְמַד לִבִּי, חוּשָׁה נָא, וְאַל תִּתְעַלָּם.

הִגָּלֵה נָא וּפְרוֹשׂ, חָבִיב, עָלַי אֶת־סֻכַּת שְׁלוֹמֶךָ
תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ, נָגִילָה וְנִשְׂמְחָה בָּךְ
מַהֵר, אָהוּב, כִּי בָא מוֹעֵד, וְחָנֵּנִי כִּימֵי עוֹלָם.

A SABBATH PRAYER

Dear God, help us now to make this a new Shabbat.
After noise, we seek quiet;
after crowds of indifferent strangers,
we seek to touch those we love;
after concentration on work and responsibility,
we seek freedom to meditate,
to listen to our inward selves.
We open our eyes to the hidden beauties
and the infinite possibilities
in the world You are creating;
we break open the gates of the reservoirs
of goodness and kindness in ourselves and in others;
we reach toward one holy perfect moment of Shabbat.

— Ruth Brin

God's essence is beyond human comprehension,
but this psalm assures us that we can still recognize
the Divine through discerning the way God intervenes
in the affairs of the world, and by refusing to succumb
to the rebelliousness of our ancestors.

PSALM 95

Let us sing to Adonai.
Let us rejoice in our Creator!
Let us greet God with thanksgiving,
singing psalms of praise.

Adonai is the foundation of all life,
exalted beyond all that is worshiped.

In God's hand rests the world He fashioned:
sea and land,
abyss and mountain peak.
All are God's.

Let us worship Adonai; exalt our Creator, our God.
We are the flock guided by God;
help is ours, even today,
if only we would listen to the divine voice:

"Harden not your heart
in the way of your ancestors,
who tried and tested Me in the wilderness,
even though they had witnessed My miracles.

"Forty years of contending with that generation
led Me to say:
They are wayward;
they care not for My ways.

"In indignation, therefore, did I vow:
Never would they reach My land —
the land of peace,
the land of rest."

תהלים צ"ה

לְכוּ נְרַנְּנָה לַיהוה, נָרִיעָה לְצוּר יִשְׁעֵנוּ.
נְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יהוה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ,
וְתוֹעֲפוֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וְיַבֶּשֶׁת יָדָיו יָצָרוּ.
בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה,
נִבְרְכָה לִפְנֵי יהוה עֹשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ,
וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ,
הַיּוֹם אִם בְּקֹלוֹ תִשְׁמָעוּ.
אַל תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה,
כְּיוֹם מַסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחָנוּנִי גַּם רָאוּ פָעֳלִי.
□ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
וָאֹמַר עַם תֹּעֵי לֵבָב הֵם, וְהֵם לֹא יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְאַפִּי אִם יְבֹאוּן אֶל מְנוּחָתִי.

SILENT

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed to introduce the Shabbat evening service. The opening six psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of Creation. L'kha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and to God's creative power.

In this psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable Judge of both individuals and peoples.

PSALM 96

Sing a new song to Adonai!
Acclaim Adonai, all people on earth.

Sing to Adonai;
proclaim each day God's awesome might.
Announce to the world God's glory and wonders.

For Adonai is great, deserving of praise;
Adonai alone is to be revered as God.

All the gods of the nations are nothingness,
but Adonai created the heavens.

Majesty and might accompany God;
splendor and strength adorn God's sanctuary.

Acknowledge Adonai, all families of nations;
acclaim God's majestic power.
Acknowledge God's glory,
and bring Him tribute.

Worship Adonai in resplendent reverence;
let the earth tremble in God's presence.

Declare to the world: Adonai is sovereign.
God has steadied the world, which stands firm,
and judges all nations with fairness.

Let the heavens rejoice; let the earth be glad.
Let the sea and all it contains exult.

Let field and forest sing for joy;
Adonai comes to rule the earth:
To rule the world justly,
the nations with faithfulness.

תהלים צ״ו

שִׁירוּ לַיהוה שִׁיר חָדָשׁ, שִׁירוּ לַיהוה כָּל־הָאָרֶץ.
שִׁירוּ לַיהוה, בָּרְכוּ שְׁמוֹ,
בַּשְּׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד,
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.
כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיהוה שָׁמַיִם עָשָׂה.
הוֹד וְהָדָר לְפָנָיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.
הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו.
הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ,
חִילוּ מִפָּנָיו כָּל־הָאָרֶץ.
אִמְרוּ בַגּוֹיִם יהוה מָלָךְ,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט,
יָדִין עַמִּים בְּמֵישָׁרִים.
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֹאוֹ.
יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר בּוֹ, אָז יְרַנְּנוּ כָּל־עֲצֵי יָעַר.
□ לִפְנֵי יהוה כִּי בָא, כִּי בָא לִשְׁפֹּט הָאָרֶץ,
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק, וְעַמִּים בֶּאֱמוּנָתוֹ.

The highest goal of Jewish ethics is to imitate the attributes of divine providence, the ways in which God cares for us. This psalm reminds us that God is a righteous judge, and divine justice requires that we, similarly, practice justice and righteousness in our relations with one another.

PSALM 97

Adonai is Sovereign! Let the world rejoice.

God's throne is founded on justice.
Though God be clouded from view,
divine justice reveals God's presence.

God's lightning illumines the earth;
fire consumes God's foes.
Mountains melt like wax before Adonai;
the earth trembles.

The heavens proclaim God's righteousness;
all people behold God's majesty.

Shame covers those who worship idols,
those who take pride in revering images
which must themselves bow low before God.

Hearing of Your judgments, Adonai,
Zion exults and the cities of Judah rejoice.

You are supreme over all the earth,
highly exalted beyond all that is worshiped.

Those who love Adonai, hate evil;
God protects the faithful
and saves them from the wicked.

Light is stored for the righteous,
joy for the honorable.

Rejoice in Adonai, you who are righteous;
acclaim the holiness of God's name.

תהלים צ״ז

יהוה מָלָךְ תָּגֵל הָאָרֶץ, יִשְׂמְחוּ אִיִּים רַבִּים.
עָנָן וַעֲרָפֶל סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.
אֵשׁ לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב צָרָיו.
הֵאִירוּ בְרָקָיו תֵּבֵל, רָאֲתָה וַתָּחֶל הָאָרֶץ.
הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יהוה,
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.
הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ,
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.
יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל הַמִּתְהַלְלִים בָּאֱלִילִים,
הִשְׁתַּחֲווּ לוֹ כָּל־אֱלֹהִים.
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן,
וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יהוה.
כִּי אַתָּה יהוה עֶלְיוֹן עַל כָּל־הָאָרֶץ,
מְאֹד נַעֲלֵיתָ עַל כָּל־אֱלֹהִים.
אֹהֲבֵי יהוה שִׂנְאוּ רָע,
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים יַצִּילֵם.
□ אוֹר זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי לֵב שִׂמְחָה.
שִׂמְחוּ צַדִּיקִים בַּיהוה, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

SILENT

The psalmist describes the overwhelming joy he feels, secure in God's presence. Sing a new song, implores the author. Sing aloud!

PSALM 98

Sing to Adonai a new song, for God has worked wonders.
God's might has been triumphant,
revealing supreme power to all.

God has remembered His steadfast love
and faithfulness to the House of Israel.

The whole world has seen the triumph of our God.
Let all on earth shout for joy
and break into jubilant song!

Sing praise to Adonai with the harp;
with trumpets and horns make a joyful noise.

Let the sea roar, and all its creatures;
the world, and its many inhabitants.

Let the rivers applaud in exultation,
let the mountains all echo earth's joyous song.

Adonai is coming to rule the earth:
To sustain the world with kindness,
to judge its people with fairness.

תהלים צ״ח

מִזְמוֹר.

שִׁירוּ לַיהוה שִׁיר חָדָשׁ, כִּי נִפְלָאוֹת עָשָׂה,
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ.

הוֹדִיעַ יהוה יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,
רָאוּ כָל־אַפְסֵי אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.

הָרִיעוּ לַיהוה כָּל־הָאָרֶץ,
פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ.

זַמְּרוּ לַיהוה בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זִמְרָה.

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יהוה.

יִרְעַם הַיָּם וּמְלֹאוֹ, תֵּבֵל וְיֹשְׁבֵי בָהּ.

נְהָרוֹת יִמְחֲאוּ כָף, יַחַד הָרִים יְרַנֵּנוּ.

□ לִפְנֵי יהוה כִּי בָא לִשְׁפֹּט הָאָרֶץ,
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים.

The contrast between human and divine justice is the theme of this psalm. God alone judges the world with righteousness, and the children of Jacob are a superb example of the righteousness of divine judgment. Yet God, though bestowing compassion on Israel, does not show arbitrary favoritism. Even our greatest leaders must answer for their misdeeds.

PSALM 99

Adonai is sovereign; nations tremble.
God is enthroned on high; the very earth quivers.

Adonai is great in Zion, exalted over all peoples.
Let them praise God, for God is awesome, holy.

A sovereign, mighty, rules with a love of justice;
You alone bring about equity,
ordaining justice and compassion
for the people of Jacob.

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

Moses, Aaron, and Samuel,
God's chosen ones,
called out to Adonai,
who answered them in a pillar of cloud.

They zealously strove to obey the divine law,
even when God's decrees were beyond their grasp.

You responded to them with compassion,
even as You rebuked them for their offenses.

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

תהלים צ״ט

יְהוָה מָלָךְ יִרְגְּזוּ עַמִּים,
יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ.
יְהוָה בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל כָּל־הָעַמִּים.
יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא.

וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב,
אַתָּה כּוֹנַנְתָּ מֵישָׁרִים,
מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב אַתָּה עָשִׂיתָ.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
קֹרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן לָמוֹ.
יְהוָה אֱלֹהֵינוּ אַתָּה עָנִיתָם,
אֵל נֹשֵׂא הָיִיתָ לָהֶם,
וְנֹקֵם עַל עֲלִילוֹתָם.
□ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

Psalm 29 portrays the power of God as revealed in a thunderous storm. Seven times "the voice of Adonai" is mentioned. Some interpret this as an allusion to the seven days of Creation, culminating in Shabbat.

PSALM 29

A Song of David.

Acclaim Adonai, exalted creatures;
Acclaim Adonai, glorious and mighty.
Acclaim Adonai, whose name is majestic;
Worship Adonai in sacred splendor.

The voice of Adonai thunders over rushing waters.
The voice of Adonai roars with might.
The voice of Adonai echoes with majesty.
The voice of Adonai shatters the cedars.

Adonai splinters the cedars of Lebanon,
Making Mount Lebanon skip like a calf,
Compelling Siryon to leap like a ram.

The voice of Adonai splits rock with lightning.
The voice of Adonai stirs the wilderness.
The voice of Adonai strips the forest bare,
While in God's sanctuary all chant: Glory!

Adonai sat enthroned at the Flood;
Adonai will sit enthroned forever,
Bestowing strength upon His people,
Blessing His people with peace.

A PRAYER FOR DELIVERANCE

Ana B'khoaḥ forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in L'kha Dodi.

God whose mighty hand makes nations free,
release all captives, hear our humble plea.
Accept this plaintive song we offer You
to praise and glorify Your name.

Preserve the righteous ones who seek You,
who, in love, sing out Your oneness.
Guard and bless with Your great goodness
Your people who revere Your name.

You, our God, who are alone exalted,
turn to us; hearken to our prayer,
our thoughts revealed, laid bare before You
as Your dominion ever we proclaim.

It is customary to stand for the recitation of this psalm.

תהלים כ"ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוה, בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִם, אֵל הַכָּבוֹד הִרְעִים,
יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ, קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שֹׁבֵר אֲרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יהוה יָחִיל מִדְבָּר, יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
□ יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אנא בכח

Ana B'khoaḥ is a Kabbalistic poem that pleads for Israel's redemption from exile. Although of unknown authorship, tradition attributes it to a sage of the second century. Its seven lines of six words each — their first letters spelling out a secret divine name — have served as the basis of much mystical speculation.

אָנָּא, בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ, טַהֲרֵנוּ, נוֹרָא.
נָא, גִּבּוֹר, דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם.
בָּרְכֵם, טַהֲרֵם, רַחֲמֵם, צִדְקָתְךָ תָּמִיד גָּמְלֵם.
חֲסִין קָדוֹשׁ, בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ.
יָחִיד גֵּאֶה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.
שַׁוְּעָתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, יוֹדֵעַ תַּעֲלֻמוֹת.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

L'KHA DODI

This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one
By our Creator, beyond comparison.
Adonai is One and His name is One,
Reflected in glory, in fame, and in praise.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

Come, let us greet Shabbat, Queen sublime,
Fountain of blessings in every clime.
Anointed and regal since earliest time,
In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears.
Arise, emerge from your desolate years.
Too long have you dwelled in the valley of tears.
God will restore you with mercy and grace.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

Arise and shake off the dust of the earth.
Wear glorious garments reflecting your worth.
Messiah will lead us all soon to rebirth.
Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light,
For in your radiance the world will be bright.
Sing out, for darkness is hidden from sight.
Through you, Adonai His glory displays.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

לכה דודי

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הִשְׁמִיעָנוּ אֵל הַמְיוּחָד.
יהוה אֶחָד וּשְׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה.
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הִתְנַעֲרִי, מֵעָפָר קוּמִי,
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי,
עַל יַד בֶּן־יִשַׁי בֵּית הַלַּחְמִי.
קָרְבָה אֶל נַפְשִׁי גְּאָלָהּ.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הִתְעוֹרְרִי הִתְעוֹרְרִי
כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי.
עוּרִי עוּרִי שִׁיר דַּבֵּרִי,
כְּבוֹד יהוה עָלַיִךְ נִגְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

In your redemption you will never be shamed;
Be not downcast, you will not be defamed.
Sheltered by you will My poor be reclaimed.
The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed;
Ravagers, at great distance, will live in a void.
Your God then will celebrate you, overjoyed,
As a groom with his bride when her eyes meet his gaze.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

Break out of your confines, to the left and the right.
Revere Adonai in whom we delight.
The Messiah is coming to gladden our sight,
Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

We rise and turn to the entrance,
symbolically greeting Shabbat as a bride.

Come in peace, soul-mate, sweet Bride so adored,
Greeted with joy, in song and accord,
Amidst God's people, the faithful restored,
Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

Mourners do not observe public mourning on Shabbat. During shivah, however, as Shabbat is welcomed, mourners attending services are welcomed by the congregation, who offer these words of comfort:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim.
May God comfort you together with all the other mourners of Zion and Jerusalem.

לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי,
מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי.
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּהּ.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ
וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ.
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרֹצִי
וְאֶת־יהוה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן־פַּרְצִי,
וְנִשְׂמְחָה וְנָגִילָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ,
גַּם בְּשִׂמְחָה וּבְצָהֳלָה,
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
בְּאִי כַלָּה, בְּאִי כַלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92

A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:

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

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

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

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

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

On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

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

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

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

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

Your kingdom stands from earliest time.
You are eternal.

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

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

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

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

Bar'khu is on page 28.

תהלים צ"ג

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

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יְהוָה, נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יְהוָה.

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

קדיש יתום

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

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

**On שבת שובה:* לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

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

ברכו is on page 28.

SOURCES FOR STUDY AND REFLECTION

It is traditional, following Kabbalat Shabbat, to engage in a brief period of study of the rabbinic sources on the observance of Shabbat, enabling one to enter Shabbat in a spirit of holiness and solemnity.
The rabbinic texts on these pages are of two types:
Halakhic (legal) texts on page 25, and
Aggadic (homiletic) texts on page 26.

SHABBAT 2:5

One who puts out the light of a lamp on Shabbat eve from fear of marauders or thieves or evil forces, or to allow a sick person to sleep, has not violated Shabbat. One who does it, however, with the intention of sparing the lamp, the oil, or the wick, has violated Shabbat. Rabbi Yose exempts one who performs any of these acts, except in the case of the wick, since by extinguishing the wick one produces charcoal.

SHABBAT 2:7

On the eve of Shabbat, as darkness sets in, one should say three things in one's home: "Have you tithed the food we are to eat on Shabbat? Have you prepared the eruv? Kindle the Shabbat light."

SHABBAT 12:1

If one builds anything on Shabbat, how much must be built for it to be considered a violation of Shabbat? One violates Shabbat by building anything at all: by hewing stone, wielding a hammer, chiseling, or boring a hole. This is the general rule: One who does work on Shabbat, and the work is enduring, has violated Shabbat.

SHABBAT 18:3

One may not deliver the young of cattle on a Festival, but may assist an animal in giving birth. One may deliver a child on Shabbat, and also summon a midwife for the mother from anywhere, and even desecrate Shabbat for her sake and tie up the umbilical cord. Rabbi Yose says: One may cut the cord as well. And all acts necessary for a circumcision may be done on Shabbat.

SHABBAT 12a

It has been taught: Rabbi Ḥananyah said:
A person is required to examine the contents of his clothing to free it of inappropriate items on the eve of Shabbat prior to dark, for one might forget and go out without having done so. Rav Yoseph said: This is an essential law of Shabbat observance.

SOURCES FOR STUDY AND REFLECTION

One or more of the following texts may be selected for study following the Kabbalat Shabbat Psalms.

On a Shabbat when the service begins with מזמור שיר ליום השבת*, including a Festival or Shabbat Ḥol Ha-mo'ed, or when a Festival concludes on a Friday, these texts are usually omitted.*

משנה שבת ב, ה

הַמְכַבֶּה אֶת־הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי נָכְרִים, מִפְּנֵי לִסְטִים, מִפְּנֵי רוּחַ רָעָה, אוֹ בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישָׁן — פָּטוּר. כְּחָס עַל הַנֵּר, כְּחָס עַל הַשֶּׁמֶן, כְּחָס עַל הַפְּתִילָה — חַיָּב. וְרַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׂה פֶּחָם.

משנה שבת ב, ז

שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה: עִשַּׂרְתֶּם? עֵרַבְתֶּם? הַדְלִיקוּ אֶת־הַנֵּר!

משנה שבת י"ב, א

הַבּוֹנֶה כַּמָּה יִבְנֶה וְיִהֶא חַיָּב? הַבּוֹנֶה כָּל־שֶׁהוּא, וְהַמְסַתֵּת, וְהַמַּכֶּה בַּפַּטִּישׁ וּבַמַּעֲצָד, הַקּוֹדֵחַ כָּל־שֶׁהוּא, חַיָּב. זֶה הַכְּלָל: כָּל־הָעוֹשֶׂה מְלָאכָה וּמְלַאכְתּוֹ מִתְקַיֶּמֶת בַּשַּׁבָּת, חַיָּב.

משנה שבת י"ח, ג

אֵין מְיַלְּדִין אֶת־הַבְּהֵמָה בְּיוֹם טוֹב, אֲבָל מְסַעֲדִין וּמְיַלְּדִין אֶת־הָאִשָּׁה בַּשַּׁבָּת, וְקוֹרִין לָהּ חַכָּמָה מִמָּקוֹם לְמָקוֹם, וּמְחַלְּלִין עָלֶיהָ אֶת־הַשַּׁבָּת, וְקוֹשְׁרִין אֶת־הַטַּבּוּר. רַבִּי יוֹסֵי אוֹמֵר: אַף חוֹתְכִין. וְכָל־צָרְכֵי מִילָה עוֹשִׂין בַּשַּׁבָּת.

שבת י"ב.

תַּנְיָא, אָמַר רַבִּי חֲנַנְיָה:
חַיָּב אָדָם לְמַשְׁמֵשׁ בְּגָדָיו בְּעֶרֶב שַׁבָּת עִם חֲשֵׁכָה, שֶׁמָּא יִשְׁכַּח וְיֵצֵא. אָמַר רַב יוֹסֵף: הִלְכְתָא רַבְּתָא לְשַׁבַּתָּא.

PESIKTA RABATI: TEN COMMANDMENTS

Rabbi Berekhiah said in the name of Rabbi Ḥiya bar Abba: Shabbat was given only for rejoicing. Rabbi Ḥaggai said in the name of Rabbi Sh'muel bar Naḥman: Shabbat was given only for the study of Torah. There is no contradiction between them, for what Rabbi Berekhiah said about rejoicing refers to scholars, who labor in Torah all the days of the week — and on Shabbat, they rejoice; and what Rabbi Ḥaggai said about the study of Torah refers to laborers, who work at their trade all week long — and on Shabbat, they come and study Torah.

BERESHIT RABBAH 11:9

It was taught by Rabbi Shim'on bar Yoḥai: Shabbat protested before the Holy Exalted One: "Sovereign of the universe! Everything has a partner, but I have no partner!" Said the Holy One: "The congregation of Israel will be your partner." Thus, when Israel stood before Mount Sinai, the Holy One admonished them: "Remember what I told Shabbat: The congregation of Israel will be your partner." This is the meaning of the Commandment: "Remember the day of Shabbat to sanctify it (i.e. be wedded to it)."

SHABBAT 119b

Rava said (according to some it was Rabbi Joshua ben Levi): Even an individual, praying on Shabbat eve, should recite *Va-yekhulu* (Genesis 2:1-3). For, according to Rav Himnuna, anyone who is praying on Shabbat eve and recites *Va-yekhulu* should be thought of as one who is God's partner in creating the world, since the word ought not to be understood as if vocalized *Va-yekhulu* (heaven and earth *were completed*), but *Va-yekhallu* (*they completed* the creation of heaven and earth).

BERESHIT RABBAH 11:4

Rabbi Judah Ha-nasi prepared a feast for Antoninus Pius, the Roman emperor, on Shabbat. He placed cold foods before the emperor, who ate and enjoyed them. The rabbi prepared another feast for him on a weekday, and served hot foods. The emperor then asked: "How is it that I found those other foods more tasty than these?" Explained Rabbi Judah: "These are missing one essential ingredient." Antoninus cried: "It is inconceivable that the pantry of the emperor lacks anything!" The rabbi replied, "The ingredient this meal lacked was Shabbat. Can Shabbat be found in your pantry?"

פסיקתא רבתי, פיסקא עשרת הדברות

אָמַר רַבִּי בֶּרֶכְיָה בְּשֵׁם רַבִּי חִיָּה בַּר אַבָּא:
לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַעֲנוּג. רַבִּי חַגַּי בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר נַחְמָן: לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאֵין מַחֲלוֹקֶת בֵּינֵיהֶם. מַה שֶּׁאָמַר רַבִּי בֶּרֶכְיָה לְתַעֲנוּג — אֵלּוּ תַלְמִידֵי חֲכָמִים, שֶׁהֵם יְגֵעִים בַּתּוֹרָה כָּל יְמוֹת הַשָּׁבוּעַ וּבַשַּׁבָּת הֵם בָּאִים וּמִתְעַנְּגִים; וּמַה שֶּׁאָמַר רַבִּי חַגַּי לְתַלְמוּד תּוֹרָה — אֵלּוּ הַפּוֹעֲלִים, שֶׁהֵם עֲסוּקִים בִּמְלַאכְתָּם כָּל יְמוֹת הַשָּׁבוּעַ וּבַשַּׁבָּת הֵם בָּאִים וּמִתְעַסְּקִים בַּתּוֹרָה.

בראשית רבה י"א:ט

תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי:
אָמְרָה שַׁבָּת לִפְנֵי הַקָּדוֹשׁ־בָּרוּךְ־הוּא: רִבּוֹנוֹ־שֶׁל־עוֹלָם, לְכֻלָּן יֵשׁ בֶּן־זוּג וְלִי אֵין בֶּן־זוּג! אָמַר לָהּ הַקָּדוֹשׁ־בָּרוּךְ־הוּא: כְּנֶסֶת יִשְׂרָאֵל הִיא בֶּן־זוּגֵךְ. וְכֵיוָן שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי, אָמַר לָהֶם הַקָּדוֹשׁ־בָּרוּךְ־הוּא: זִכְרוּ הַדָּבָר שֶׁאָמַרְתִּי לַשַּׁבָּת — כְּנֶסֶת יִשְׂרָאֵל הִיא בֶּן־זוּגֵךְ. הֵינוּ דִּבּוּר (שמות כ׳:ח׳): "זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."

שבת קי"ט:

אָמַר רָבָא, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
אֲפִילּוּ יָחִיד הַמִּתְפַּלֵּל בְּעֶרֶב שַׁבָּת צָרִיךְ לוֹמַר "וַיְכֻלּוּ." דְּאָמַר רַב הְמְנוּנָא: כָּל הַמִּתְפַּלֵּל בְּעֶרֶב שַׁבָּת וְאוֹמֵר "וַיְכֻלּוּ" — מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ נַעֲשָׂה שׁוּתָף לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶּאֱמַר: וַיְכֻלּוּ — אַל תִּקְרֵי "וַיְכֻלּוּ" אֶלָּא "וַיְכַלּוּ."

בראשית רבה י"א:ד

רַבֵּנוּ עָשָׂה סְעֻדָּה לְאַנְטוֹנִינוּס בְּשַׁבָּת, הֵבִיא לְפָנָיו תַּבְשִׁילִין שֶׁל צוֹנֵן, אָכַל מֵהֶם וְעָרַב לוֹ. עָשָׂה לוֹ סְעוּדָה בְּחוֹל, הֵבִיא לְפָנָיו תַּבְשִׁילִין רוֹתְחִים. אָמַר לוֹ: אוֹתָם עָרְבוּ לִי יוֹתֵר מֵאֵלּוּ. אָמַר לוֹ: תַּבְלִין אֶחָד הֵם חֲסֵרִים. אָמַר לוֹ: וְכִי הַקֵּילָרִין שֶׁל מֶלֶךְ חָסֵר כְּלוּם? אָמַר לוֹ: שַׁבָּת הֵם חֲסֵרִים, יֵשׁ לְךָ שַׁבָּת?

B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Ḥanina:
Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the house of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

KADDISH D'RABBANAN

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

A translation of this prayer for teachers is on page 71.

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

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

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

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

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ
לִמּוּדֵי יהוה, וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם
בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא
שָׁלוֹם בָּךְ. לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עֹז
לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם.

קדיש דרבנן

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

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

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

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

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

EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

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

Congregation, then Reader:

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

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day;
We marvel at the mystery of stars.

Moon and sky, sand and sea;
We marvel at the mystery of sun.

Twilight, high noon, dusk, and dawn;
Though we are mortal, we are creation's crown.

Flesh and bone, steel and stone;
We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace;
Sustain us, O God — our origin is dust.

Majesty, mercy, love endure;
We are but little lower than the angels.

Resplendent skies, sunset, sunrise;
The grandeur of creation lifts our lives.

Evening darkness, morning dawn;
Renew our lives as You renew all time.

— Jules Harlow

ערבית

קריאת שמע וברכותיה

Ḥazzan:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה, יהוה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, Adonai, for this hour of nightfall.

— Andre Ungar

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry
that can adorn the days in which we dwell.

Let us embrace it and make it our own,
weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.

It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.

It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands,
and make its instruction our second nature.

It is the tangible gift of God's love.
Weave its text into the texture of your lives.

— Jules Harlow

"The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say: 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?'... No, the word is very close to you in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

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

The second ברכה before קריאת שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.
עַל כֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.
□ וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Torah is a closed book
until it is read with an open heart.

House of Israel, great and small,
open your hearts to the words of Torah.

Torah is demanding,
yet sweeter than honey, more precious than gold.

House of Israel, young and old,
open yourselves, heart and soul, to its treasures.

Torah sanctifies life;
it teaches us how to be human and holy.

House of Israel, near and far,
cherish the eternal sign of God's love.

Torah is given each day;
each day we can choose to reject or accept it.

House of Israel, now as at Sinai,
choose to accept and be blessed by its teachings.

— Jules Harlow

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.
Night and day Your Torah sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.
Because of Your love
we shall embrace Torah night and day,
in devotion and delight.
Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

K'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

קריאת שמע

If there is no minyan, add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳:ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

דברים י״א:י״ג-כ״א

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

SILENT

NUMBERS 15:37-41

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

There is little we may claim to know about God,
but this much is certain:
One cannot come before God
save in integrity of heart and mind.
It would not do to try to feign or fib
for the greater glory of God.
It cannot be required of man,
and surely it can never be made a duty,
to plead falsely to the God of Truth.
The fearless seeker of truth,
even the honest blasphemer,
is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul;
wear them as proud reminders on your arm and on your forehead.
Instill them in your children and be guided by them
at home and in public, night and day.
Write them on your doorposts and gates.
Then will your lives and your children's lives
be as enduring on this good earth as the stars in the sky.
Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

— Andre Ungar

במדבר ט"ו:ל"ז-מ"א

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

You are My witnesses, says God:

There is no king without a kingdom,
no sovereign without subjects.

When you are My witnesses, I am Adonai.

The coin of God's kingdom is Torah,
to be reflected in study and deeds.

God is the first, God is the last,
there is no God but Adonai.

The Torah is given each day;
each day we receive it anew
if we wish to make it our own.

Testify for Me, says Adonai;
in your love for Me teach your children,
embracing the Torah now and forever.

We accept God's sovereignty in reverence,
treating others with love, studying Torah.
May this be our will as we witness.

— *Adapted from* Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, oseh feleh.
"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

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

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year.
Healer of our wounds, holy God, do not abandon us
to enemies who threaten, to tyrants who deny Your sovereignty.
Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.
Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

— Jules Harlow

The first ברכה *following* קריאת שמע

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוה אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ, הָעוֹשֶׂה גְדוֹלוֹת
עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ, הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם
קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נְסִים וּנְקָמָה בְּפַרְעֹה,
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכֶּה בְעֶבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת
עוֹלָם, הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם
וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ
וְהוֹדוּ לְשִׁמוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

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

□ מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעֹלָם וָעֶד.

□ וְנֶאֱמַר: כִּי פָדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

— *Adapted from* Martin Buber

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

Protect us with Your gift of peace
by helping us to overcome temptation.

When we are weak, sustain us;
when we despair, open our hearts to joy.

Shelter us in Your embrace of peace
when we are caught by conflict or desire.

When we are torn, heal us;
when we are tormented, touch us with tranquility.

Cherish our fragmented lives;
make our lives whole again through integrity.

When we deceive, turn us to You;
when we corrupt, capture our hearts anew.

Protect us from ourselves;
when we falter, help us to conquer the enemy within.

When we blunder, restore us;
with compassion teach us
that peace is based on Your truth.

— Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

— Jules Harlow

The second ברכה following קריאת שמע

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים,
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן, וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. □ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סֻכַּת
שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

As a mother comforts her children,
so I Myself will comfort you, says Adonai.
And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.
And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain,
says the Creator whose throne is heaven,
says Adonai who also seeks peace in Jerusalem.

Each month at the new moon, each week on Shabbat
all people, all My children, shall worship Me,
says Adonai who will also find peace
and consolation in Jerusalem.

— Jules Harlow

O God, You are a consolation to Your creatures,
for in moments of forgetting,
we but call to mind Your care, and we are comforted.
When we hope no more,
a pattern in the snow reminds us of Your lovingkindness.
Your dawns give us confidence, and sleep is a friend.
Our sorrows dissipate in the presence of an infant's smile,
and oldmen's words revive our will-to-wish.
Your hints are everywhere,
Your signals in the most remote of places.
You are here; we fail words to say, *"Mah Tov!"*
How good our breath,
our rushing energies,
our silences of love.

— Danny Siegel

On Shabbat:

EXODUS 31:16-17

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

V'shamru v'nai Yisra-el et ha-Shabbat,
la'asot et ha-Shabbat l'dorotam b'rit olam.
Bei-ni u-vein b'nai Yisra-el ot hi l'olam,
ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz
u-va-yom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue with Amidah on page 35a or 35b (with Matriarchs) through page 38.

On Festivals (including those on Shabbat), continue with Amidah on page 41a or 41b (with Matriarchs) through page 44.

For an interpretive Meditation on the Shabbat Amidah, see page 39; on the Festival Amidah, page 45.

On שבת:

שמות ל"א:ט"ז-י"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

On יום טוב:

ויקרא כ"ג:מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

חצי קדיש

Ḥazzan:

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

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

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

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא*

On שבת (including שבת חול המועד), continue with עמידה on page 35a or 35b (with אמהות) through page 38.

On יום טוב (including those on שבת), continue with עמידה on page 41a or 41b (with אמהות) through page 44.

For notes on recitation of the Amidah, see page 155.

AMIDAH FOR SHABBAT MA'ARIV

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

On Shabbat Shuvah:

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

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

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Continue on page 36.

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

עמידה — ערבית לשבת

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

On שבת שובה:

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

On שבת שובה:

מִי כָמוֹךָ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Continue on page 36.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

AMIDAH FOR SHABBAT MA'ARIV
(with Matriarchs)

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

On Shabbat Shuvah:

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

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

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

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

עמידה — ערבית לשבת (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

שבת שובה On:

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

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

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

שבת שובה On:

מִי כָמוֹךָ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

***שבת שובה On:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

**From פסח to שמיני עצרת, some add:* מוֹרִיד הַטָּל.

You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

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

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

On Rosh Ḥodesh and Ḥol Ha-mo'ed:

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

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ, תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתֶךָ.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

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

On ראש חודש and שבת חול המועד:

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

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

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

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

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

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

On Ḥanukkah:

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

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

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

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

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

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

On חנוכה:

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

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

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

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

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

**On Shabbat Shuvah, substitute the following:*

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

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

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

An alternative concluding prayer

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

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שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**On שבת שובה, substitute the following:*

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

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

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

An alternative concluding prayer

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

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A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

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

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

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

Culminating the birth of the cosmos You consecrated to Your own glory the day of Shabbat — blessed above all days, holiest of times, as it is written in Your Torah:

"Heaven and earth and all they contain were complete. In the seventh phase God brought to a halt His creative work and rested from all endeavor. And God blessed the seventh day because on it God desisted from all effort and striving and creation."

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

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

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

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

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

AMIDAH FOR FESTIVAL MA'ARIV

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

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

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

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

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

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

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

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

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and Festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

Continue on page 42.

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

עמידה — ערבית ליום טוב

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

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

**On שמחת תורה and the first night of פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

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

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

On Saturday night add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.

Continue on page 42.

**From פסח to שמיני עצרת, some add:* מוֹרִיד הַטָּל.

AMIDAH FOR FESTIVAL MA'ARIV
(with Matriarchs)

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

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

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

**On Simḥat Torah and the first night of Pesaḥ:*
You cause the wind to blow and the rain to fall.

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

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

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

On Saturday night add:
Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and Festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

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

עמידה — ערבית ליום טוב (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

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

**On שמחת תורה and the first night of פסח:*
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

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

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

On Saturday night add:
וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וְכָבוֹד מוֹעֵד וַחֲגִיגַת הֶרֶגֶל.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

You have distinguished, Adonai our God, between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

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

Festival of Sukkot, season of our rejoicing,

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

Festival of Matzot, season of our liberation,

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

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

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

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ.

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

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

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

On סוכות:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:

בְּיוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות:

בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

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

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

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

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

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

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

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

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

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

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

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

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

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

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses the people Israel with peace.

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

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

An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and harmony, peace and companionship. May God who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Shabbat, continue on page 47.

On a weekday, continue with Kaddish Shalem, page 48.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

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

An alternative concluding prayer

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדוּשַׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. לַמְּדֵנִי לַהֲפוֹךְ יָגוֹן לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׁשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יִהְיוּ רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חָכְמָה, שַׁעֲרֵי דֵעָה, שַׁעֲרֵי פַרְנָסָה וְכַלְכָּלָה, שַׁעֲרֵי חַיִּים, שַׁעֲרֵי אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On שבת, continue on page 47.

On a weekday, continue with קדיש שלם, page 48.

A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

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

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

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

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

this Festival of Sukkot, season of our rejoicing,

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

this Feast of Matzah, season of our liberation,

this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Our God, our ancestors' God, let an awareness of us and our destiny, of our ancestors, and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, soar and unfold, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us, O our God, our Guardian, tender and gentle; our eyes look toward You always.

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

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

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

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

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

On Shabbat (including Festivals and Shabbat Ḥol Ha-mo'ed):

It is customary to remain standing for this passage.

GENESIS 2:1-3

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am.
Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah,
va-yishbot ba-yom hash'vi-i mi-kol m'lakhto asher asah.
Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto,
ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

The following passages are recited only with a minyan.
(On the first night of Pesaḥ they are omitted.)

Reader:

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God, Creator of heaven and earth,

Reader: (with Matriarchs)

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God, Creator of heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (*on Shabbat Shuvah:* Holy Sovereign) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

**Some texts read:*
with appropriate blessings. God worthy of acclaim,

On שבת (including יום טוב and שבת חול המועד):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The following passages are recited only with a minyan.
(On the first night of פסח they are omitted.)

Ḥazzan:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק
וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ,

Ḥazzan: (with אמהות)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי
לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ,

Ḥazzan and congregation:

מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ, הָאֵל (הַמֶּלֶךְ)
הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ, הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ, כִּי
בָם רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה וָפַחַד, וְנוֹדֶה
לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד*. מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמֵנִיחַ בִּקְדֻשָּׁה
לְעַם מְדֻשְּׁנֵי־עֹנֶג, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

**Some texts read:* מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

Magen avot bid'varo, m'ḥayei metim b'ma'amaro,
ha-El (*on Shabbat Shuvah:* ha-Melekh) ha-kadosh she-ein kamohu,
ha-meniaḥ l'amo b'yom Shabbat kodsho,
ki vam ratzah l'hani-aḥ lahem.
L'fanav na'avod b'yir-ah va-faḥad,
v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot,
El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat
u-m'varekh sh'vi-i, u-meni-aḥ bi-k'dushah l'am m'dushnei oneg,
zekher l'ma'asei v'reshit.

**Some texts read:* me-ein ha-b'rakhot. El ha-hoda-ot,

Reader:

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

KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

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

On Simḥat Torah, continue with Hakafot, page 213.
On Shabbat Ḥol Ha-mo'ed,
continue with the Shabbat Kiddush, page 49.

Ḥazzan:

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

קדיש שלם

Ḥazzan:

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

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

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

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

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

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

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

On שמחת תורה, continue with הקפות, page 213.
On שבת חול המועד, continue with קידוש לשבת, page 49.

KIDDUSH FOR SHABBAT

Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho b'ahavah u-v'ratzon hin-ḥilanu,
zikaron l'ma-asei v'reshit.
Ki hu yom t'ḥilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim.
Ki vanu vaḥarta v'otanu kidashta mi-kol ha-amim,
v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-ḥal-tanu.
Barukh atah Adonai, m'kadesh ha-Shabbat.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

On Shabbat Ḥol Ha-mo'ed Sukkot, if Kiddush is recited in the sukkah, conclude with the following b'rakhah:

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

From the second night of Pesaḥ until Shavuot, the Omer is counted, page 55.

Continue with Aleinu, page 51.

Since antiquity, wine has been associated with moments of sanctity and joy; it was used as an offering upon the altar in the Temple. The rabbis suggested that God looked upon our use of wine for Kiddush with satisfaction (B'rakhot 35a). They saw it as a symbol of profound spiritual significance. Wine represents the incorruptible — it does not deteriorate, but improves with age. Wine thus symbolizes all the idealized treasures of the Jewish people — the Torah, the Righteous, the Messiah, Jerusalem, and Eretz Yisrael. Since the primary goal of Shabbat is to impart holiness to our lives, the wine suggests that this holiness must not be permitted to dissipate, but must, rather, grow deeper with the passage of time.

קידוש לשבת

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי־קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים,
וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

On שבת חול המועד סוכות, if קידוש is recited in the סוכה, conclude with the following ברכה:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

From the second night of פסח until שבועות, the עומר is counted, page 55.

Continue with עלינו, page 51.

The twin Commandments in Exodus and Deuteronomy, to "remember" and "observe" Shabbat, were understood by our sages to mean that God revealed both texts simultaneously. Our observance of Shabbat, the rabbis concluded, commemorates both God's act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

It is believed that Kiddush was originally recited in the home. Since it was common in early Talmudic times for itinerant strangers to have their meal in the synagogue, the wine of the Kiddush became a prelude to their meal. Later the Kiddush was incorporated into the Shabbat evening service.

KIDDUSH FOR FESTIVALS

Praised are You Adonai our God, who rules the universe,
creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation,

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly,) in happiness and joy. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night:

Praised are You Adonai our God, who rules the universe,
creating the lights of fire.

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Omit on the last two nights of Pesaḥ:

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

On Sukkot, when Kiddush is chanted in the sukkah:

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

On Pesaḥ, starting with the second night,
the Omer is counted, page 55.

קידוש ליום טוב

On evenings of the פסח Seder, קידוש is not chanted in the synagogue.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה ו)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שבועות: *On פסח:*
חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ, חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת ו)יִשְׂרָאֵל וְהַזְּמַנִּים.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

This ברכה is omitted on the last two nights of פסח:

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

On סוכות, when קידוש is chanted in the סוכה, add the following ברכה. (On the first night, before שהחיינו; on the second night, after שהחיינו.)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

On פסח, starting with the second night, the עומר is counted, page 55.

ALEINU

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

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'ḥot ha'adamah,
she-lo sahm ḥelkenu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur), Psalm 27 is recited, page 80.

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

עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי
תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ
יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ,
וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ
בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
□ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

From הושענא רבה through ראש חודש אלול (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

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

MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

An English translation of the Mourner's Kaddish may be found on page 12.

קדיש יתום

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

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

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

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

YIGDAL

Maimonides' thirteen principles of faith state: God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and creates all things. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever loving, will resurrect the dead.

Revere the living God, sing praises to God's name,
Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare;
Unlimited and boundless is God's majesty.

No image can be seen, no form or body known;
No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed,
The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare
The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers,
And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God —
Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all,
Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law;
Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts,
Anticipating actions that are yet to be.

God grants reward to those who lead a noble life,
While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days,
Redeeming all who long for God to make them free.

In love our God restores the life of all our souls —
May God be ever praised until eternity.

יגדל

The hymn Yigdal is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This poetic version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא, וְאֵין עֵת אֶל מְצִיאוּתוֹ.

אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ,
נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ.

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף,
לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ.

קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הִנּוֹ אֲדוֹן עוֹלָם, וְכָל־נוֹצָר
יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ.

שֶׁפַע נְבוּאָתוֹ נָתַנּוֹ
אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמשֶׁה עוֹד
נָבִיא, וּמַבִּיט אֶת־תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ.

צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נוֹתֵן לָרָשָׁע, רָע כְּרִשְׁעָתוֹ.

יִשְׁלַח לְקֵץ הַיָּמִין מְשִׁיחֵנוּ,
לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ.

מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ,
בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

Yigdal Elohim ḥai v'yishatabaḥ,
Eḥad v'ein yaḥid k'yiḥudo,

Ein lo d'mut ha-guf v'eino guf,
Kadmon l'khol davar asher nivra,

Hino Adon olam, v'khol notzar
Shefa n'vu-ato n'tano

Lo kam b'Yisra-el k'Mosheh od
Torat emet natan l'amo El

Lo yaḥalif ha-El v'lo yamir dato
Tzofeh v'yode-a s'tareinu,

Gomel l'ish ḥesed k'mif-alo,
Yishlaḥ l'ketz ha-yamin m'shiḥenu,

Metim y'ḥayeh El b'rov ḥasdo,

nimtza, v'ein et el metzi-uto.
ne'lam v'gam ein sof l'aḥduto.

lo na'arokh elav k'dushato.
rishon v'ein reshit l'reshito.

yoreh g'dulato u-malkhuto.
el anshei s'gulato v'tif-arto.

navi, u-mabit et t'munato.
al yad n'vi-o ne'eman beito.

l'olamim l'zulato.
mabit l'sof davar b'kadmato.

noten l'rasha ra k'rish-ato.
lifdot m'ḥakei ketz y'shu-ato.

barukh adei ad shem t'hilato.

ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philospher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
God, eternal, reigned alone;

but only with creation done
could God as Sovereign be known.

When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.

God is unique and without peer,
with none at all to be compared.

Without beginning, endlessly,
God's vast dominion is not shared.

But still — my God, my only hope,
my one true refuge in distress,

my shelter sure, my cup of life,
with goodness real and limitless.

I place my spirit in God's care;
my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.

אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִּכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמִּשְׂרָה.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אַפְקִיד רוּחִי
בְּעֵת אִישַׁן וְאָעִירָה.
וְעִם רוּחִי גְּוִיָּתִי
יְהוה לִי וְלֹא אִירָא.

Adon olam asher malakh
L'eit na'asah b'ḥeftzo kol,
azai Melekh sh'mo nikra.

V'aḥarei kikh-lot ha-kol
l'vado yimlokh nora,
V'hu hayah v'hu hoveh,
v'hu yih'yeh b'tif-arah.

V'hu eḥad v'ein sheni
l'hamshil lo l'haḥbirah,
B'li rei-sheet b'li takhleet,
v'lo ha-oz v'hamisrah.

V'hu e-li v'ḥai go-ali
v'tzur ḥevli b'et tzarah,
V'hu nisi u-manos li,
m'nat kosi b'yom ekra.

B'yado afkid ruḥi
b'et ishan v'a-irah,
V'im ruḥi g'viyati,
Adonai li v'lo ira.

COUNTING OF THE OMER ספירת העומר

From the second night of Pesaḥ until the night before Shavuot, we stand as the Omer is counted.

The "Omer" (literally "sheaf") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesaḥ. Omer has come to be the name of the period between Pesaḥ and Shavuot. By counting these days (s'firat ha-omer), we recall our people's liberation from enslavement, commemorated by Pesaḥ — along with God's gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, so essential for our spiritual sustenance. We count the days between Pesaḥ and Shavuot to heighten our anticipation of celebrating the Revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה, שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה. עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah: "You shall count from the eve of the second day of Pesaḥ, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days" (Leviticus 23:15-16).

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

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

On Friday or Yom Tov evenings, the service continues, following the counting, with Aleinu, page 51.

On Saturday night, the service continues, following the counting, with Havdalah, page 299.

On weekday evenings (including Ḥol Ha-mo'ed Pesaḥ), the service continues, following the counting, with Aleinu, page 297.

Today is _____ of the Omer.

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר.
1 day *(16 Nisan, 2nd night of Pesaḥ)*

2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר.
2 days *(17 Nisan, 1st night of Ḥol Ha-mo'ed)*

3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר.
3 days *(18 Nisan, 2nd night of Ḥol Ha-mo'ed)*

4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר.
4 days *(19 Nisan, 3rd night of Ḥol Ha-mo'ed)*

5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר.
5 days *(20 Nisan, 4th night of Ḥol Ha-mo'ed)*

6. הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר.
6 days *(21 Nisan, 7th night of Pesaḥ)*

7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר.
7 days — one week *(22 Nisan, 8th night of Pesaḥ)*

8. הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד לָעֹמֶר.
8 days — a week and one day *(23 Nisan)*

9. הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר.
9 days — a week and two days *(24 Nisan)*

10. הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
10 days — a week and three days *(25 Nisan)*

11. הַיּוֹם אַחַד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר.
11 days — a week and four days *(26 Nisan)*

12. הַיּוֹם שְׁנֵים עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר.
12 days — a week and five days *(27 Nisan, Yom Ha-shoah)*

13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים לָעֹמֶר.
13 days — a week and six days *(28 Nisan)*

14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר.
14 days — two weeks *(29 Nisan)*

15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
15 days — two weeks and one day *(30 Nisan, first day of Rosh Ḥodesh)*

16. הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
16 days — two weeks and two days *(1 Iyar, second day of Rosh Ḥodesh)*

17. הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
17 days — two weeks and three days *(2 Iyar)*

18. הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
18 days — two weeks and four days *(3 Iyar)*

19. הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
19 days — two weeks and five days *(4 Iyar)*

20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
20 days — two weeks and six days *(5 Iyar, Yom Ha-atzma'ut*)*

21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לָעֹמֶר.
21 days — three weeks *(6 Iyar)*

22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
22 days — three weeks and one day *(7 Iyar)*

23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
23 days — three weeks and two days *(8 Iyar)*

24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
24 days — three weeks and three days *(9 Iyar)*

25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
25 days — three weeks and four days *(10 Iyar)*

**When 5 Iyar falls on Friday or Shabbat, Yom Ha-atzma'ut is celebrated on the preceding Thursday.*

26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
26 days — three weeks and five days *(11 Iyar)*

27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
27 days — three weeks and six days *(12 Iyar)*

28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר.
28 days — four weeks *(13 Iyar)*

29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
29 days — four weeks and one day *(14 Iyar, Pesaḥ Sheni)*

30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
30 days — four weeks and two days *(15 Iyar)*

31. הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
31 days — four weeks and three days *(16 Iyar)*

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
32 days — four weeks and four days *(17 Iyar)*

33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
33 days — four weeks and five days *(18 Iyar, Lag Ba'Omer)*

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
34 days — four weeks and six days *(19 Iyar)*

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעֹמֶר.
35 days — five weeks *(20 Iyar)*

36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
36 days — five weeks and one day *(21 Iyar)*

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
37 days — five weeks and two days *(22 Iyar)*

38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
38 days — five weeks and three days *(23 Iyar)*

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
39 days — five weeks and four days *(24 Iyar)*

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
40 days — five weeks and five days *(25 Iyar)*

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
41 days — five weeks and six days *(26 Iyar)*

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לָעֹמֶר.
42 days — six weeks *(27 Iyar)*

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
43 days — six weeks and one day *(28 Iyar, Yom Yerushalayim)*

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
44 days — six weeks and two days *(29 Iyar)*

45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
45 days — six weeks and three days *(Rosh Ḥodesh Sivan)*

46. הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
46 days — six weeks and four days *(2 Sivan)*

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
47 days — six weeks and five days *(3 Sivan)*

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
48 days — six weeks and six days *(4 Sivan)*

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לָעֹמֶר.
49 days — seven weeks *(5 Sivan, Erev Shavuot)*

תהלים קכ״ח

שִׁיר הַמַּעֲלוֹת.

אַשְׁרֵי כָּל־יְרֵא יהוה, הַהֹלֵךְ בִּדְרָכָיו. יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל, אַשְׁרֶיךָ וְטוֹב לָךְ. אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ, בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ. הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יהוה. יְבָרֶכְךָ יהוה מִצִּיּוֹן, וּרְאֵה בְּטוּב יְרוּשָׁלָיִם כֹּל יְמֵי חַיֶּיךָ. וּרְאֵה בָנִים לְבָנֶיךָ, שָׁלוֹם עַל יִשְׂרָאֵל.

PSALM 128

A Song of Ascent.

Blessed are all who revere Adonai, who follow in God's ways. You shall enjoy the fruit of your labors; you shall be happy and prosper. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who reveres Adonai. May Adonai bless you from Zion. May you see Jerusalem prosper all the days of your life. May you live to see children's children. May there be peace for the people Israel.

A concluding prayer

Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors' bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

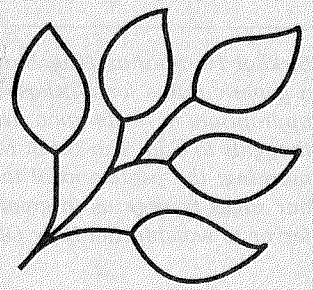
On Friday or Yom Tov evenings, continue with Aleinu, page 51.

On Saturday night, continue with Havdalah, page 299.

On weekday evenings (including Ḥol Ha-mo'ed Pesaḥ), continue with Aleinu, page 297.

שַׁחֲרִית וּמוּסָף לְשַׁבָּת וְיוֹם טוֹב

Morning Service for Shabbat and Festivals



MORNING SERVICE

BIRKHOT HA-SHAḤAR

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

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

Upon ritual washing of hands:

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

Upon entering the sanctuary:

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

שחרית

ברכות השחר

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

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

Upon ritual washing of hands:

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

Upon entering the sanctuary:

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

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

Meditation before putting on the tallit

PSALM 104:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

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

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

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

PSALM 36:8-11

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

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

Meditation before putting on the טלית

תהלים ק״ד: א׳-ב׳

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

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

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

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

תהלים ל״ו: ח׳-י״א

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

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל
וְאַחֲרֵי כִּכְלוֹת הַכֹּל
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא אֶחָד וְאֵין שֵׁנִי
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְהוּא נִסִּי וּמָנוֹס לִי
בְּיָדוֹ אַפְקִיד רוּחִי
וְעִם רוּחִי גְּוִיָּתִי

בְּטֶרֶם כָּל־יְצִיר נִבְרָא.
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא יִהְיֶה בְּתִפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֹז וְהַמִּשְׂרָה.
וְצוּר חֶבְלִי בְּעֵת צָרָה.
מָנָת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּעֵת אִישַׁן וְאָעִירָה.
יהוה לִי וְלֹא אִירָא.

We marvel at the miraculous ways our body functions.

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

We are thankful for the gift of our soul.

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

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

We give thanks for the gift of Torah.

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

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

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

ברכה for the gift of our body

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

ברכה for the gift of our soul

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

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

ברכה for the gift of תורה

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

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

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

Choose one passage from the Torah:

NUMBERS 6:24-26

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

Selected from LEVITICUS 19:2, 14-18

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

A passage from the Mishnah

PEAH 1:1

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

A passage from the Gemara

Based on SHABBAT 127a

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

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

Choose one passage from the תורה:

במדבר ו׳: כ״ד-כ״ו

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

ויקרא י״ט: ב׳, י״ד-י״ח

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

A passage from the משנה

פאה א׳: א

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

A passage from the גמרא

אחרי שבת קכ״ז.

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

We are grateful for the daily renewal of our lives.

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

We pray for God's compassion.

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

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל.

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

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

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ.

ברכה for God's compassion

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

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

Personal thoughts and supplications may be added.

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

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

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

Personal thoughts and supplications may be added.

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

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

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

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

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

We acclaim God's holiness.

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

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

ברכה for God's holiness

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

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

DEVOTIONAL RABBINIC TEXTS

AVOT D'RABBI NATAN 4:5

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

I SUKKAH 49b

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

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

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

DEVOTIONAL RABBINIC TEXTS

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

אבות דרבי נתן ד:ה

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

I סוכה מ"ט:

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

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

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

II SUKKAH 49b

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

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

III SIFRE DEUTERONOMY, EKEV

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

IV SOTAH 14a

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

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

II סוכה מ״ט:

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

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

III ספרי דברים, עקב

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

IV סוטה י״ד.

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

V SIFRA: Chapter 1

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

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

Conclude with one of the following meditations:

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

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

V ספרא א

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת:

א. מִקַּל וָחֹמֶר.

ב. וּמִגְּזֵרָה שָׁוָה.

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

ד. מִכְּלָל וּפְרָט.

ה. וּמִפְּרָט וּכְלָל.

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

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

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

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

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

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

יב. דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מִסּוֹפוֹ.

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

Conclude with one of the following meditations:

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

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

KADDISH D'RABBANAN

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

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

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

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

קדיש דרבנן

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

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

**On שבת שובה:* לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

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

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

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

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

THE PSALM FOR SHABBAT

On Shabbat the Levites recited this psalm in the Temple:

PSALM 92

A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:

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

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

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

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

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

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

THE PSALM FOR SHABBAT

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

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

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

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

Psalms for other occasions:

THE PSALM FOR SUNDAY

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

PSALM 24

A Psalm of David.

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

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

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

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

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

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

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

Who is the glorious Sovereign?
Adonai Tz'va-ot is the glorious Sovereign.

Psalms for other occasions:

THE PSALM FOR SUNDAY

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

תהלים כ״ד

לְדָוִד מִזְמוֹר.

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

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

THE PSALM FOR MONDAY

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

PSALM 48

A song: A Psalm of the sons of Koraḥ.

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

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

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

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

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

May God preserve it forever.

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

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

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

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

THE PSALM FOR MONDAY

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

תהלים מ״ח

שִׁיר מִזְמוֹר לִבְנֵי קֹרַח.

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

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

THE PSALM FOR TUESDAY

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

PSALM 82

A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:

"How long will you pervert justice?
How long will you favor the wicked?

"Champion the weak and the orphan;
uphold the downtrodden and destitute.

"Rescue the weak and the needy;
save them from the grip of the wicked."

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

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

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

THE PSALM FOR WEDNESDAY

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

PSALM 94

God of retribution!
Adonai, God of retribution appear.

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

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

THE PSALM FOR TUESDAY

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

תהלים פ״ב

מִזְמוֹר לְאָסָף.

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

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

THE PSALM FOR WEDNESDAY

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

תהלים צ״ד

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

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

Be sage, you simpletons,
When will you fools be wise?
Surely the One who shapes the ear can hear.
Surely the One who forms the eye can see.

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

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

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

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

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

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

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

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

PSALM 95:1-3

Let us sing to Adonai.
Let us rejoice in our Creator.

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

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

תהלים צ״ה: א׳-ג׳

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

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

THE PSALM FOR THURSDAY

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

PSALM 81

For the leader, upon the gittith: a Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.

Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.
Sound the shofar on the New Moon,
on the full moon for our festive day.

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

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

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

Hear this warning, My people;
Israel, if you would only listen:
"You shall have no strange god among you;
you shall not worship an alien god.

"I am Adonai your God who brought you up out of Egypt;
open your mouth wide and I will fill it."

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

If only My people would listen to Me.
If the people Israel would walk in My ways,
then would I soon subdue their foes
and strike out at their oppressors.

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

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

THE PSALM FOR THURSDAY

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

תהלים פ״א

לַמְנַצֵּחַ עַל הַגִּתִּית לְאָסָף.

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

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

THE PSALM FOR FRIDAY

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

PSALM 93

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

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

Your kingdom stands from earliest time.
You are eternal.

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

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

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

THE PSALM FOR THE NEW MONTH

PSALM 104

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

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

THE PSALM FOR FRIDAY

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

תהלים צ״ג

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

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

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

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

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

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

THE PSALM FOR ROSH ḤODESH

תהלים ק״ד

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

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

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

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

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

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

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

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

Praise Adonai, my soul. Halleluyah!

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

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

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

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

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

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

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

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

A Psalm of David.

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

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

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

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

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

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

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

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

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

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

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

THE PSALM FOR THE SEASON OF REPENTANCE

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

תהלים כ"ז

לְדָוִד.

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

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

All services continue here:

PSALM 30

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

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

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

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

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

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

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

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

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

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

All services continue here:

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי.

יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי,

חִיִּיתַנִי מִיָּרְדִי־בוֹר.

זַמְּרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

כִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ,

בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה.

וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֶמּוֹט לְעוֹלָם.

יהוה בִּרְצוֹנְךָ הָעֱמַדְתָּה לְהַרְרִי עֹז,

הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.

אֵלֶיךָ יהוה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנָּן.

מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל שָׁחַת.

הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ.

שְׁמַע־יהוה וְחָנֵּנִי, יהוה הֱיֵה־עֹזֵר לִי.

□ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,

פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם,

יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

קדיש יתום

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

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

*לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On**

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

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

P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

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

Praised is God whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

(Some congregations select from among the passages on pages 84-103.)

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

פסוקי דזמרא

ברוך שאמר

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

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

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

I CHRONICLES 16:8-36

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

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

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

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

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

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

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

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

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

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

דברי הימים א', ט"ז: ח'-ל"ו

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An anthology of verses from Psalms

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

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

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

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

פסוקים מספר תהלים

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

God, being merciful,
grants atonement for sin and does not destroy.
Time and again God restrains wrath,
refusing to let rage be all-consuming.
Adonai, do not withhold Your compassion from me;
may Your unfailing love always guard me.
Remember Your compassion, Adonai, and Your lovingkindness —
for they are eternal.

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

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

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

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

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

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

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

PSALM 19

For the leader, a Song of David.

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

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

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

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

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

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

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

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

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

תהלים י"ט

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד.

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

PSALM 34

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

תהלים ל״ד

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ.

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

PSALM 90

A prayer of Moses, man of God.

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

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

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

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

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

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

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

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

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

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

תהלים צ׳

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים.

אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר.

בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל,
וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל.

תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם.

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בַלָּיְלָה.

זְרַמְתָּם שֵׁנָה יִהְיוּ, בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף.

בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.

כִּי כָלִינוּ בְאַפֶּךָ, וּבַחֲמָתְךָ נִבְהָלְנוּ.

שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ, עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ.

כִּי כָל־יָמֵינוּ פָנוּ בְעֶבְרָתֶךָ, כִּלִּינוּ שָׁנֵינוּ כְּמוֹ הֶגֶה.

יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה,
וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה
וְרָהְבָּם עָמָל וָאָוֶן, כִּי גָז חִישׁ וַנָּעֻפָה.

מִי יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ.

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבִא לְבַב חָכְמָה.

שׁוּבָה יהוה, עַד מָתָי, וְהִנָּחֵם עַל־עֲבָדֶיךָ.

שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ.

שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה.

יֵרָאֶה אֶל עֲבָדֶיךָ פָּעֳלֶךָ, וַהֲדָרְךָ עַל בְּנֵיהֶם.

□ וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ.

PSALM 91

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

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

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

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

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

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

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

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

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

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

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

תהלים צ"א

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן.

אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח־בּוֹ.

כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת.

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

לֹא תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם.

מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם.

יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.

רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה.

כִּי־אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ.

לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה
וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ.

כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ.

עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ.

עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין.

כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ, אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי.

□ יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ אָנֹכִי בְצָרָה,
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.

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

PSALM 135

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

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

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

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

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

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

תהלים קל״ה

הַלְלוּיָהּ.

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

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

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

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

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

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

PSALM 136

Hodu ladonai ki tov, ki l'olam ḥasdo.

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

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

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

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

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

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

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

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

תהלים קל״ו

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

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

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

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

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

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

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

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

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

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

PSALM 33

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

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

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

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

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

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

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

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

תהלים ל״ג

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

PSALM 92

A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:

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

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

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

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

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

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

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

PSALM 93

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

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

Your kingdom stands from earliest time.
You are eternal.

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

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

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

Verses from Psalms, Proverbs, Exodus, and Chronicles

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

תהלים צ"ג

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

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

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

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יהוה.

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

פסוקים מספר תהלים, משלי, שמות, ודברי הימים

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

PSALM 84:5; 144:15

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

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

PSALM 145: 115:18

A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

recounting Your glorious sovereignty,
telling tales of Your might.

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

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

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

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

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

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

תהלים פ״ד:ה, קמ״ד:ט״ו

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

תהלים קמ״ה, קט״ו:ו״ח

תְּהִלָּה לְדָוִד.

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

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

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

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

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

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

Adonai is just in all His ways,
loving in all His deeds.

Adonai is near to all who call,
to all who call to God with integrity.

God fulfills the desire of those who are faithful;
God hears their cry and delivers them.

Adonai preserves all who love Him,
while marking the wicked for destruction.

My mouth shall praise Adonai.
Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

PSALM 146

Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life,
and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.

Blessed are those whose help is Jacob's God,
whose hope is Adonai, our God,

Maker of the heavens and the earth,
the seas and all they contain.

God keeps faith forever,
brings justice to the oppressed,
and provides food for the hungry.

Adonai frees the bound,
Adonai gives sight to the blind;
Adonai raises those bowed down, and loves the just.

Adonai protects the stranger
and supports the orphan and widow,
but frustrates the designs of the wicked.

Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!

צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

□ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ״ו

הַלְלוּיָהּ.
הַלְלִי נַפְשִׁי אֶת־יהוה.
אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.
אַל תִּבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עָשְׁתֹּנֹתָיו.
אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׂבְרוֹ עַל יהוה אֱלֹהָיו.
עֹשֶׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.
עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים,
יהוה מַתִּיר אֲסוּרִים,
יהוה פֹּקֵחַ עִוְרִים,
יהוה זֹקֵף כְּפוּפִים,
יהוה אֹהֵב צַדִּיקִים.
□ יהוה שֹׁמֵר אֶת־גֵּרִים,
יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת.
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ.

PSALM 147

Halleluyah! It is good to sing psalms to our God.
How pleasant it is to praise God.

Adonai rebuilds Jerusalem, gathers Israel's dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God's power;
beyond measure is God's wisdom.
Adonai heartens the humble,
but casts evildoers to the ground.

Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.

God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

God gives the beasts their food,
and the ravens that for which they call —
caring not for the power of horses,
nor delighting in vaunted human strength.

Adonai delights in those who revere Him,
in those who trust in His lovingkindness.

Jerusalem, praise Adonai.
Zion, sing to Your God, who has fortified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.

God gives His command to the earth;
swiftly God's word issues forth.
God sends down snow as white as wool
and scatters frost as thick as ashes.

God pelts the earth with a storm of ice.
Who can withstand God's wintry blasts?
At God's command the ice melts;
the wind is stirred, and the waters flow.

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluyah!

תהלים קמ״ז

הַלְלוּיָהּ.
כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ,
כִּי נָעִים נָאוָה תְהִלָּה.
בּוֹנֵה יְרוּשָׁלַיִם יהוה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.
הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם.
מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם שֵׁמוֹת יִקְרָא.
גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר.
מְעוֹדֵד עֲנָוִים יהוה, מַשְׁפִּיל רְשָׁעִים עֲדֵי אָרֶץ.
עֱנוּ לַיהוה בְּתוֹדָה, זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר.
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חָצִיר.
נוֹתֵן לִבְהֵמָה לַחְמָהּ, לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ.
לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה.
רוֹצֶה יהוה אֶת־יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ.
שַׁבְּחִי יְרוּשָׁלַיִם אֶת־יהוה, הַלְלִי אֱלֹהַיִךְ צִיּוֹן.
כִּי חִזַּק בְּרִיחֵי שְׁעָרָיִךְ, בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ.
הַשָּׂם גְּבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵךְ.
הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ, עַד מְהֵרָה יָרוּץ דְּבָרוֹ.
הַנּוֹתֵן שֶׁלֶג כַּצָּמֶר, כְּפוֹר כָּאֵפֶר יְפַזֵּר.
מַשְׁלִיךְ קַרְחוֹ כְפִתִּים, לִפְנֵי קָרָתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם.
□ מַגִּיד דְּבָרָיו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.
לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יְדָעוּם.
הַלְלוּיָהּ.

PSALM 148

Halleluyah!
Praise Adonai from the heavens.
Praise God, angels on high.

Praise God, sun and moon, all shining stars.
Praise God, highest heavens.

Let them all praise Adonai's glory
at whose command they were created,
at whose decree they endure forever,
and by whose laws nature abides.

Praise Adonai, all who share the earth:
all sea monsters and ocean depths,
fire and hail, snow and smoke,
storms that obey God's command;

all mountains and hills, all fruit trees and cedars,
all beasts, wild and tame,
creeping creatures, winged birds;

earthly rulers, all the nations,
officers and mortal judges,
men and women, young and old.

Let all praise the glory of Adonai,
for God alone is sublime,
more magnificent than the earth and the heavens.

God has exalted His people's fame
for the glory of all the faithful.

God has exalted the people Israel,
the people drawn close to Him.
Halleluyah!

תהלים קמ״ח

הַלְלוּיָהּ.
הַלְלוּ אֶת־יהוה מִן הַשָּׁמַיִם,
הַלְלוּהוּ בַּמְּרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו.
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר.
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי הוּא צִוָּה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לָעַד לְעוֹלָם, חָק־נָתַן וְלֹא יַעֲבוֹר.
הַלְלוּ אֶת־יהוה מִן הָאָרֶץ, תַּנִּינִים וְכָל־תְּהֹמוֹת,
אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר, רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ,
הֶהָרִים וְכָל־גְּבָעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים,
הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף,
מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שֹׁפְטֵי אֶרֶץ,
בַּחוּרִים וְגַם בְּתוּלוֹת, זְקֵנִים עִם נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ,
הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם.
□ וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ,
הַלְלוּיָהּ.

PSALM 149

Halleluyah! Sing a new song to Adonai.
Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.

Let them dance in praise of God,
let them celebrate with drum and harp.
For Adonai cherishes His people,
and crowns the humble with triumph.

Let God's faithful sing exultantly
and rejoice both night and day.

Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

To bring punishment upon the nations,
to bind their kings in chains
and put their princes in irons —
carrying out the judgment decreed against them.

This is glory for all of God's faithful. Halleluyah!

PSALM 150

Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.

Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings.

Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Praised be Adonai forever. Amen! Amen! Praised from Zion be Adonai who abides in Jerusalem. Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders. Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

תהלים קמ״ט

הַלְלוּיָהּ.
שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהִלָּתוֹ בִּקְהַל חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם.
יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ.
כִּי רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה.
יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם, תּוֹכֵחוֹת בַּלְאֻמִּים.
□ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים ק״נ

הַלְלוּיָהּ.
הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִּגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב.
□ הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.

בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ. □ בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ. וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ, אָמֵן וְאָמֵן.

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You, God of our father Israel, from the past to the future. Yours are greatness and power, Adonai, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEḤEMIAH 9:6-11

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

It is customary to stand through the middle of page 103.

דברי הימים א כ"ט: י'-י"ג

וַיְבָרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד עוֹלָם.
לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ. וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
בַּכֹּל, וּבְיָדְךָ כֹּחַ וּגְבוּרָה, וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל. וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ.

נחמיה ט': ו'-י"א

אַתָּה־הוּא יהוה לְבַדֶּךָ, אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי
הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים
וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם, וּצְבָא הַשָּׁמַיִם
לְךָ מִשְׁתַּחֲוִים. □ אַתָּה הוּא יהוה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ
בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם,
וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי
הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתָּקֶם
אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה. וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ
בְּמִצְרָיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת
וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי
יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.
□ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ הַיָּם בַּיַּבָּשָׁה,
וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִּמְצוֹלֹת כְּמוֹ אֶבֶן בְּמַיִם עַזִּים.

EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory —
my ancestor's God, whom I exalt.

Adonai is a warrior; God's name is Adonai.
Pharaoh's chariots and army has God cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness,
awesome in splendor, working wonders?

You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

שמות י"ד: ל'-ל"א

וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם. □ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יהוה, וַיַּאֲמִינוּ בַּיהוה וּבְמֹשֶׁה עַבְדּוֹ.

שמות ט"ו: א'-י"ח

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוה וַיֹּאמְרוּ לֵאמֹר: אָשִׁירָה לַיהוה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: יהוה אַנְשֵׁי מִלְחָמָה, יהוה שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם, וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ, יָרְדוּ בִמְצוֹלֹת כְּמוֹ אָבֶן: יְמִינְךָ יהוה נֶאְדָּרִי בַכֹּחַ, יְמִינְךָ יהוה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ, תְּשַׁלַּח חֲרֹנְךָ יְאכְלֵמוֹ כַּקַּשׁ: וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים, קָפְאוּ תְהֹמֹת בְּלֶב־יָם: אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל, תִּמְלָאֵמוֹ נַפְשִׁי, אָרִיק חַרְבִּי, תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ יָם, צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ, נֵהַלְתָּ בְעֻזְּךָ אֶל־נְוֵה

Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom's chieftains are chilled with terror;
trembling seizes the mighty of Moab.
All the citizens of Canaan are confused;
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, Adonai —
the people whom You have redeemed —
pass peacefully over.

Lead them to Your lofty mountain;
let them lodge there in Your abode,
the sanctuary You have established.
Adonai shall reign throughout all time.
Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

(On Hoshana Rabbah, continue on page 106.)

This poem by Solomon ibn Gabirol, composed in eleventh-century Spain, forms a poetic bridge between the majesty of the P'sukei D'Zimra psalms and the humble devotion of Nishmat, which follows.

At dawn I seek You, Refuge, Rock sublime;
My morning prayers I offer, and those at evening time.
I tremble in Your awesome presence, contrite,
For my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as breath's in me.

קָדְשֶׁךָ: שֶׁמְּעוּ עַמִּים יִרְגָּזוּן, חִיל
אָחַז יֹשְׁבֵי פְלֶשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם, אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד, נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד, בִּגְדֹל זְרֹעֲךָ יִדְמוּ כָּאָבֶן: עַד
יַעֲבֹר עַמְּךָ יהוה, עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ: תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ, מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יהוה, מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד:
יהוה יִמְלֹךְ לְעֹלָם וָעֶד.

תהלים כ״ב:כ״ט, עבדיה א׳:כ״א, זכריה י״ד:ט׳

□ כִּי לַיהוה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה. וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

(On הושענא רבה, continue on page 106.)

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי
אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עַרְבִּי.
לִפְנֵי גְדֻלָּתְךָ אֶעֱמֹד וְאֶבָּהֵל
כִּי עֵינְךָ תִרְאֶה כָּל־מַחְשְׁבוֹת לִבִּי.
מַה־זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן לַעֲשׂוֹת
וּמַה־כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.
הִנֵּה לְךָ תִּיטַב זִמְרַת אֱנוֹשׁ
עַל כֵּן אוֹדְךָ בְּעוֹד נִשְׁמַת אֱלוֹהַּ בִּי.

NISHMAT

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky
and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle's wings
and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude
for one ten-thousandth of the lasting love
that is Your precious blessing, dearest God,
granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'sukei D'Zimra provides a transition from the personal intimacy of the psalms to Shaḥarit, the formal public worship, which follows (page 107).

נשמת

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יהוה אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה. אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַּ כָּל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלָדוֹת, הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיהוה לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשֵׁנִים, וְהַמֵּקִיץ נִרְדָּמִים, וְהַמֵּשִׂיחַ אִלְּמִים, וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו
וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ
וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת,
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים
וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת
שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ וּבְשָׂבָע כִּלְכַּלְתָּנוּ, מֵחֶרֶב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ, וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ, וְאַל תִּטְּשֵׁנוּ, יהוה אֱלֹהֵינוּ, לָנֶצַח.

These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festivals, the Reader begins here:

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:

God, sacred and exalted, inhabits eternity.
As the psalmist has written:
"Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God."

By the mouth of the upright are You extolled,
by the words of the righteous are You praised,
by the tongue of the faithful are You acclaimed,
in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel
Your name shall be glorified in song, our Sovereign,
in every generation.
For it is the duty of all creatures,
Adonai our God and God of our ancestors,
to acclaim, laud, and glorify You —
extolling, exalting, to add our own praise
to the songs of David, Your anointed servant.

עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ. כִּי כָל־פֶּה לְךָ יוֹדֶה, וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע, וְכָל־בֶּרֶךְ לְךָ תִכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה, וְכָל־לְבָבוֹת יִירָאוּךָ, וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ, כַּדָּבָר שֶׁכָּתוּב: כָּל־עַצְמוֹתַי תֹּאמַרְנָה, יהוה מִי כָמוֹךָ, מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ. מִי יִדְמֶה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ. □ נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ, כָּאָמוּר: לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יהוה, וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ.

On יום טוב, the Ḥazzan begins here:

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

On שבת, the Ḥazzan begins here:

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.
□ בְּפִי יְשָׁרִים תִּתְהַלָּל
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר.
□ שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ, לְפָאֵר לְרוֹמֵם
לְהַדֵּר, לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס
עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת
דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

In this b'rakhah, which concludes P'sukei D'Zimra,
we affirm that God, our exalted Sovereign,
merits eternal praise.

You shall ever be praised in heaven and on earth,
our Sovereign, the great and holy God.
Songs of praise and psalms of adoration become You,
Adonai our God and God of our ancestors,
praises that acknowledge Your grandeur, Your glory,
Your might, Your magnificence,
Your strength, Your sanctity, and Your sovereignty.
Now and forever, acclaim and honor are Yours.
Praised are You Adonai, Sovereign of wonders,
crowned with adoration, delighting in our songs and psalms,
exalted Ruler, Eternal Life of the universe.

On Shabbat Shuvah, Psalm 130 (page 254) may be added.

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

יִשְׁתַּבַּח שִׁמְךָ לָעַד, מַלְכֵּנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ.
כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עֹז וּמֶמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת.
□ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

On שבת שובה, Psalm 130 (page 254) may be added.

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא *

SHAḤARIT

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah (which continues through page 110), we praise God for the majesty of Creation and the miracle of God's artistry in designing the universe.

Praised are You Adonai our God, who rules the universe,
creating light and fashioning darkness,
ordaining the order of all creation.

When a Festival falls on a weekday, continue on page 109.

On Shabbat:

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

שחרית

קריאת שמע וברכותיה

Ḥazzan:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

When a יום טוב falls on a weekday, continue with המאיר לארץ, page 109.

On שבת:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יְשַׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קָדוֹשׁ כַּיהוה.
הַכֹּל יְרוֹמְמוּךָ סֶּלָה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם
דַּלְתוֹת שַׁעֲרֵי מִזְרָח, וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ, מוֹצִיא חַמָּה
מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ, וּמֵאִיר לָעוֹלָם כֻּלּוֹ
וּלְיוֹשְׁבָיו שֶׁבָּרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לָאָרֶץ וְלַדָּרִים
עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
בְרֵאשִׁית. הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפוֹאָר
וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים
רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב
בַּעֲדֵנוּ. אֵין כְּעָרְכְּךָ וְאֵין זוּלָתֶךָ, אֶפֶס בִּלְתֶּךָ וּמִי דָּוֹמֶה
לָּךְ. □ אֵין כְּעָרְכְּךָ יהוה אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה, וְאֵין זוּלָתְךָ
מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת
הַמָּשִׁיחַ, וְאֵין דָּוֹמֶה לְךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים.

El Adon is a poetic tribute to the Author of all existence. All nature, with its vastness and grandeur, fills us with awe and proclaims the greatness of the Creator.

Creation reflects the rule of God,
who is praised by the breath of all life.

God's greatness and goodness fill the universe;
knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial,
enhanced and adorned by the mysteries of heaven.

God's throne is guarded by truth and purity;
God is surrounded by mercy and love.

Good are the lights our God has created,
fashioning them with insight and wisdom.

Endowed by God with power and vigor,
they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance,
their radiant light adorns the universe.

Rejoicing in rising, gladly setting,
they rush to obey their Creator's will.

God is acclaimed by beauty and glory,
God's sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth,
then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens
acclaim God with praise;
celestial creatures give glory and greatness . . .

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים, בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה.
גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם, דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ, וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה.
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יְצָרָם בְּדַעַת בִּבִינָה וּבְהַשְׂכֵּל.
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם, לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.

מְלֵאִים זִיו וּמְפִיקִים נְגַהּ, נָאֶה זִיוָם בְּכָל־הָעוֹלָם.
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.

פְּאֵר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ, צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ.
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.

שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מָרוֹם,
תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ . . .

El Adon al kol ha-ma'asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.

Ha-mitga-eh al ḥayot ha-kodesh, v'neh'dar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khis-o, ḥesed v'raḥamim lifnei kh'vodo.

Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-aḥ u-g'vurah natan ba-hem, lih'yot moshlim b'kerev tevel.

M'ley-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'meḥim b'tzetam v'sasim b'vo-am, osim b'eimah r'tzon konam.

P'er v'khavod notnim lish'mo, tzo-holah v'rinah l'zekher malkhuto.
Kara la-shemesh va-yizraḥ or, ra-ah v'hitkin tzurat ha-l'vanah.

Shevaḥ notnim lo kol tz'va marom,
Tif-eret u-g'dulah, s'rafim v'ofanim v'ḥayot ha-kodesh.

To God, who completed the work of creation
on the seventh day and ascended His glorious throne.
God robed the day of rest in beauty,
calling Shabbat a delight.
God ceased all His labors on Shabbat;
that is its distinction.
The seventh day itself hymns praise to God:
"A song for Shabbat:
It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise.
Let them honor their Sovereign,
Creator of all, who in holiness
grants rest and repose for His people Israel
on the holy Shabbat.
In the heavens above and on earth below
shall Your name be hallowed and acclaimed,
Adonai our God.
Praise shall be Yours, our Deliverer:
For Your wondrous works,
for the lights You have fashioned —
the sun and the moon, which reflect Your glory.

On weekdays:

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, with vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God's throne. God's heavenly servants in radiant lights surround the Almighty, constantly recounting God's sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים,
בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ.
תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה,
וְעָנֹג קָרָא לְיוֹם הַשַּׁבָּת.
זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי,
שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ.
וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר:
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת,
טוֹב לְהוֹדוֹת לַיהוה.

לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו.
שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל,
הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ
בְּיוֹם שַׁבַּת קֹדֶשׁ.
שִׁמְךָ יהוה אֱלֹהֵינוּ יִתְקַדַּשׁ
וְזִכְרְךָ מַלְכֵּנוּ יִתְפָּאַר,
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶלָה.

On weekdays:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. מָה רַבּוּ מַעֲשֶׂיךָ יהוה, כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ. הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ.

אֵל בָּרוּךְ גְּדוֹל דֵּעָה, הֵכִין וּפָעַל זִהֲרֵי חַמָּה, טוֹב יָצַר כָּבוֹד לִשְׁמוֹ, מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ. פִּנּוֹת צְבָאָיו קְדוֹשִׁים, רוֹמְמֵי שַׁדַּי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתוֹ. תִּתְבָּרַךְ יהוה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶלָה.

All services continue here:

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty

of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy, *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

As in the prophet's vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k'vod Adonai mi-m'komo.
Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first b'rakhah before K'riat Sh'ma, celebrates the miracle of God's ongoing work of creation.

To praiseworthy God they sweetly sing;
in song they celebrate the living, enduring God.
For God is unique, doing mighty deeds, creating new life,
championing justice, sowing righteousness,
reaping victory, bringing healing.
Awesome in praise, Sovereign of wonders,
God, in His goodness, renews Creation day after day.
So sang the psalmist: "Praise the Creator of great lights,
for God's love endures forever."
Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.

All services continue here:

תִּתְבָּרַךְ, צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. □ כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים, וְכֻלָּם עֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם, וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, קָדוֹשׁ הוּא. □ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוּשָׁה, כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

□ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתֵּנוּ.
לַמֶּלֶךְ אֵל חַי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ,
כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית,
כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ.
□ אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר,
וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יהוה יוֹצֵר הַמְּאוֹרוֹת.

In this b'rakhah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God,
boundless Your tender compassion.
Avinu Malkenu, You taught our ancestors life-giving laws.
They trusted in You;
for their sake graciously teach us.
Our Maker, merciful Provider, show us mercy;
grant us discernment and understanding.
Then will we study Your Torah, heed its words,
teach its precepts, and follow its instruction,
lovingly fulfilling all its teachings.

Open our eyes to Your Torah;
help our hearts cleave to Your mitzvot.
Unite all our thoughts to love and revere You.
Then we will never be brought to shame,
for we trust in Your awesome holiness,
and will delight in Your deliverance.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land,
for You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today.

***"Barukh shem k'vod malkhuto"** was the people's response. It was not part of the biblical text of the Sh'ma.*

קריאת שמע before ברכה Second

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יהוה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ
וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.
אָבִינוּ הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל,
לִשְׁמֹעַ, לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.
□ *וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

**As we prepare to chant the Sh'ma, we gather together the tzitzit, the four fringes of the tallit, a reminder of our loving dedication to all of God's mitzvot.*

The first paragraph of the Sh'ma (ואהבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (והיה) urges the acceptance of the discipline of מצוות, while the third (ויאמר) ordains an action that symbolizes the above principles: Gazing at the ציצית (fringes).

It is customary, during the recitation of the third paragraph of the Sh'ma (ויאמר), to kiss the tzitzit at each mention of the word "ציצית," as a formal expression of our love.

K'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Eḥad

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

קריאת שמע

If there is no minyan add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳:ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

both

דברים י״א:י״ג-כ״א

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי
אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth*.

In this b'rakhah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attested through our historic experience as God's eternal people.

Your teaching is true and enduring,
Your words are established forever.

Awesome and revered are they, unceasingly right; well ordered are they, always acceptable.

They are eloquent, majestic and pleasant,
our precious, everlasting legacy.

True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield.

God is eternal and eternally glorious,
our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.

God's teachings are precious and abiding; they live forever.

For our ancestors, for us, for our children,
for every generation of the people Israel,
for all ages from the first to the last,
God's teachings are true, everlasting.

It is true that You are Adonai our God, even as You were the God of our ancestors.

Our Sovereign and our ancestors' Sovereign,
our Redeemer and our ancestors' Redeemer,
our Creator, our victorious Stronghold:
You have always helped us and saved us.

Your name endures forever. There is no God but You.

במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה וַעֲשִׂיתֶם אֹתָם
וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם
זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יהוה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יהוה אֱלֹהֵיכֶם: אֱמֶת

The קריאת שמע after ברכה

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב
וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל
וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ.
□ לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת.

וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד
וּלְעוֹלְמֵי עוֹלָמִים,
עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ.
עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד.
אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבֹר.
□ אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זוּלָתֶךָ.

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, oseh feleh.
"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

The redeemed sang a new song for You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yimlokh l'olam va-ed.
"Adonai shall reign throughout all time."

Rock of Israel, arise to Israel's defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, *Adonai Tz'va-ot*. Praised are You Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Ḥol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 129.

(On Hoshana Rabbah, continue on pages 3-9.)

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם, מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם
אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשָׁבֶךָ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ. אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ. אֱמֶת אַתָּה הוּא אָדוֹן
לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת אַתָּה הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים
פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ, וְיַם סוּף
בָּקַעְתָּ, וְזֵדִים טִבַּעְתָּ, וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם,
אֶחָד מֵהֶם לֹא נוֹתָר. עַל זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ
אֵל, וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,
מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפוֹדֶה
עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.
□ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה־פֶלֶא.

□ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

□ צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאֻמֶךָ
יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
*בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

On שבת (including שבת חול המועד), continue on page 115a or 115b (with אמהות) through page 120.

On יום טוב, continue on page 123a or 123b (with אמהות) through page 128.

For notes on the עמידה, see pages 155 and 157.

**On the first two days of פסח, some congregations chant* בָּרוּךְ דּוֹדִי, *page 221.*

(On הושענא רבה, continue on pages 3-9.)

SHAḤARIT AMIDAH FOR SHABBAT

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 116.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — שחרית לשבת

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

שבת שובה On:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ
מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

שבת שובה On:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 116.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***שבת שובה On:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and שמיני עצרת, some add:* מוֹרִיד הַטָּל.

SHAḤARIT AMIDAH FOR SHABBAT
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — שחרית לשבת (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on next page.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךְ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and שמיני עצרת, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

**On Shabbat Shuvah:*
Praised are You Adonai, holy Sovereign.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלוֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:*
בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Moses rejoiced at the gift of his destiny
when You declared him a faithful servant,
adorning him with splendor
as he stood in Your presence atop Mount Sinai.
Two tablets of stone did he bring down,
inscribed with Shabbat observance.
And thus is it written in Your Torah:

The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
through all generations.
It is a sign between Me and the people Israel for all time,
that in six days Adonai made the heavens and the earth,
and on the seventh day, ceased from work and rested.

You have not granted this day, Adonai our God,
to other peoples of the world, nor have You granted it,
our Sovereign, as a heritage to idolaters.
Nor do others share in its rest,
for You have given Shabbat in love to Your people Israel,
the descendants of Jacob whom You have chosen.
May the people who revere the seventh day
find satisfaction and delight in Your generosity.
You have chosen the seventh day and made it holy,
declaring it most precious,
a day recalling the work of creation.

Our God and God of our ancestors,
find favor in our Shabbat rest.
Instill in us the holiness of Your mitzvot
and let Your Torah be our portion.
Fill our lives with Your goodness,
and gladden us with Your triumph.
Cleanse our hearts so that we might serve You faithfully.
Lovingly and willingly, Adonai our God,
grant that we inherit Your holy Shabbat,
so that the people Israel, who hallow Your name,
will always find rest on this day.
Praised are You Adonai, who hallows Shabbat.

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ.
כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ,
בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וּשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

וְלֹא נְתַתּוֹ, יהוה אֱלֹהֵינוּ, לְגוֹיֵי הָאֲרָצוֹת,
וְלֹא הִנְחַלְתּוֹ, מַלְכֵּנוּ, לְעוֹבְדֵי פְסִילִים,
וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים,
כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה,
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ.
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Ḥodesh and Shabbat Ḥol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On שבת חול המועד and ראש חודש:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On סוכות: חַג הַסֻּכּוֹת הַזֶּה. *On פסח:* חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. Ken y'hi ratzon.
May this be God's will.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

**On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 138.
(On Rosh Ḥodesh, Ḥanukkah, and Shabbat Ḥol Ha-mo'ed, continue instead with Hallel, page 133.)

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**On שבת שובה, substitute the following:*

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.
The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

זַכֵּנִי לִשְׁמְחָה וְחִרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קֹדֶשׁ. שַׁמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא. עָזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׁמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue with קדיש שלם, page 138.
(On שבת חול המועד, and ראש חודש, חנוכה, continue instead with הלל, page 133.)

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

SHAḤARIT AMIDAH FOR FESTIVALS

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simḥat Torah and the first day of Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 124.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — שחרית ליום טוב

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On שמחת תורה and the first day of פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 125.

**Between פסח and שמיני עצרת, some add:* מוֹרִיד הַטָּל.

SHAḤARIT AMIDAH FOR FESTIVALS
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simḥat Torah and the first day of Pesaḥ:*
You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — שחרית ליום טוב (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On שמחת תורה and the first day of פסח:*
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 125.

**Between שמיני עצרת and פסח, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלוֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֶצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וְ) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

On סוכות:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:

בְּיוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות:

בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor
and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness
and grant you peace. Ken y'hi ratzon.
May this be God's will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

Hallel begins on page 133.
An introduction to Hallel is on page 132.

When Sukkot falls on a weekday, we continue with N'tilat Lulav, page 131.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. יָשִׂישׂוּ וְיִשְׂמְחוּ בְךָ כָּל־מְבַקְשֶׁיךָ. תָּאִיר לִי וּתְלַמְּדֵנִי לַהֲפֹךְ יָגוֹן וַאֲנָחָה לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

הלל begins on page 133.
An introduction to הלל is on page 132.

When סוכות falls on a weekday, we continue with נטילת לולב, page 131.

A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

this Festival of Sukkot, season of our rejoicing,

this Festival of Sh'mini Atzeret, season of our rejoicing,

this Feast of Matzah, season of our liberation,

this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Our God, our ancestors' God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, soar and unfold, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace

on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us, O our God, our Guardian, tender and gentle; our eyes look toward You always.

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

HALLEL

הלל

Hallel is recited on Sukkot (including Ḥol Ha-mo'ed, the intermediate days), Sh'mini Atzeret, Simḥat Torah, Pesaḥ, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut (Israel Independence Day), and also, in some congregations, on Yom Y'rushalayim.

On Sukkot, the lulav and etrog are held as Hallel is recited (except on Shabbat). During the chanting of "Hodu" (page 136), and "Ana" and "Hodu" (page 137), they are waved (forward, right, back, left, up, and down) — first by the Ḥazzan, then by the congregation.

On Rosh Ḥodesh and the last six days of Pesaḥ, the opening sections of Psalms 115 and 116 are omitted. This is known as Ḥatzi Hallel (Partial-Hallel). When Shabbat Ḥanukkah coincides with Rosh Ḥodesh, the full Hallel is recited.

It is likely that Psalms 113 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

Hallel begins on page 133.

TAKING THE LULAV

סדר נטילת לולב

For Sukkot when it falls on a weekday
(The lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23:40).

The four varieties specified in this verse are known, in order, as etrog (citron), *lulav* (palm), *hadas* (myrtle), *and aravah* (willow). *These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.*

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) *facing down.*

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to take the *lulav*.

Each year the following is recited upon taking the lulav for the first time:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us,
and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

HALLEL

Reader, then Congregation:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to recite Hallel.

PSALM 113

Halleluyah! Praise Adonai.

Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From east to west, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

God settles a barren woman in her home,
a mother happy with children. Halleluyah!

PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God's holy one; Israel, God's domain.

The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.

O sea, why did you flee? Jordan, why did you retreat?
Mountains, why leap like rams; and hills, like lambs?

Even the earth trembled at Adonai's presence,
at the presence of Jacob's God
who turns rock into pools of water; flint, into fountains.

הלל

Ḥazzan, then Congregation:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

תהלים קי״ג

הַלְלוּיָהּ.

הַלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
רָם עַל כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כַּיהוה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשָׁבֶת,
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.
□ מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן,
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה.
הַלְלוּיָהּ.

תהלים קי״ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.

הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר.
הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.

□ מַה־לְּךָ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי־צֹאן.

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב,
הַהֹפְכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם.

The following passage is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear,
a nose and cannot smell.
They have hands and cannot feel,
feet and cannot walk.

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai;
God is their help and their shield.

Let the House of Aaron trust in Adonai;
God is their help and their shield.

Let those who revere God trust in Adonai;
God is their help and their shield.

PSALM 115:12-18

Adonai remembers us with blessing;
God will bless the House of Israel.

God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.

May Adonai increase your blessings,
yours and your children's.
May you be blessed by Adonai,
Maker of heaven and earth.

The heavens belong to Adonai;
the earth God has entrusted to mortals.

The dead cannot praise Adonai,
nor can those who go down into silence.

But we shall praise Adonai now and forever.
Halleluyah!

The following passage is omitted on ראש חודש and the last six days of פסח.

תהלים קט"ו: א'-י"א

לֹא לָנוּ יהוה, לֹא־לָנוּ,
כִּי לִשְׁמְךָ תֵּן כָּבוֹד עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
לֹא יֶהְגּוּ בִּגְרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם.
□ יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגִנָּם הוּא.
בֵּית אַהֲרֹן בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.
יִרְאֵי יהוה בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.

תהלים קט"ו: י"ב-י"ח

יהוה זְכָרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עִם הַגְּדֹלִים.
יֹסֵף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
□ הַשָּׁמַיִם שָׁמַיִם לַיהוה,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ יָהּ
וְלֹא כָּל־יֹרְדֵי דוּמָה.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם.
הַלְלוּיָהּ.

The following passage is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.

I called on Adonai;
I prayed that God would save me.

Gracious is Adonai, and kind.
Our God is compassionate.

Adonai protects the simple;
I was brought low and God saved me.

Be at ease once again, my soul,
for Adonai has dealt kindly with you.

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!

PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance,
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.

Grievous in Adonai's sight
is the death of the faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai
in the presence of all His people,

in the courts of the House of Adonai,
in the midst of Jerusalem. Halleluyah!

The following passage is omitted on ראש חודש and the last six days of פסח.

תהלים קט"ז: א'-י"א

אָהַבְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא.
אֲפָפוּנִי חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא.
וּבְשֵׁם יהוה אֶקְרָא,
אָנָּה יהוה מַלְּטָה נַפְשִׁי.
חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.
שֹׁמֵר פְּתָאִים יהוה, דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי, כִּי יהוה גָּמַל עָלָיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן דִּמְעָה,
אֶת־רַגְלִי מִדֶּחִי.
□ אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחָפְזִי, כָּל־הָאָדָם כֹּזֵב.

תהלים קט"ז: י"ב-י"ט

מָה אָשִׁיב לַיהוה כָּל־תַּגְמוּלוֹהִי עָלָי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה נָּא לְכָל־עַמּוֹ.
יָקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו.
אָנָּה יהוה כִּי אֲנִי עַבְדֶּךָּ
אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ,
פִּתַּחְתָּ לְמוֹסֵרָי.
□ לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ.
בְּחַצְרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלָיִם.
הַלְלוּיָהּ.

PSALM 117

Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20

Hodu ladonai ki tov, ki l'olam ḥasdo.

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare:
God's love endures forever.

In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai's name I overcame them.

Though they surrounded and encircled me,
in Adonai's name I overcame them.

Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

Open for me the gates of triumph,
that I may enter to praise Adonai.

This is the gateway of Adonai.
The righteous shall enter therein.

תהלים קי"ז

הַלְלוּ אֶת־יהוה כָּל־גּוֹיִם, שַׁבְּחוּהוּ כָּל־הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יהוה לְעוֹלָם. הַלְלוּיָהּ.

תהלים קי"ח: א'-כ'

הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.
יהוה לִי, לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזָרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטֹחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטֹחַ בִּנְדִיבִים.
כָּל־גּוֹיִם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי גַם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים, דֹּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יהוה כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עֲזָרָנִי.
עָזִּי וְזִמְרָת יָהּ, וַיְהִי־לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים,
יְמִין יהוה עֹשָׂה חָיִל.
יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עֹשָׂה חָיִל.
לֹא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.
□ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אָבֹא־בָם, אוֹדֶה יָהּ.
זֶה הַשַּׁעַר לַיהוה, צַדִּיקִים יָבֹאוּ בוֹ.

PSALM 118:21-29

I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.

The Reader recites each of the next two lines, which is then repeated by the congregation.

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Ana Adonai hoshi'ah na. Ana Adonai hatzliḥah na.

Blessed are all who come in the name of Adonai;
we bless you from the House of Adonai.

Adonai is God who has given us light;
wreathe the festive procession with myrtle
as it proceeds to the corners of the altar.

You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good;
God's love endures forever.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Hoshanot here continue on page 200.

Each of the following four verses is recited twice.

תהלים קי"ח: כ"א-כ"ט

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יהוה הָיְתָה זֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

The Ḥazzan chants each phrase, which is then repeated by the congregation.

אָנָּא יהוה הוֹשִׁיעָה נָּא. אָנָּא יהוה הוֹשִׁיעָה נָּא.
אָנָּא יהוה הַצְלִיחָה נָּא. אָנָּא יהוה הַצְלִיחָה נָּא.

Each of the following four verses is recited twice.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה.
אֵל יהוה וַיֶּאֶר לָנוּ,
אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ.
הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

יְהַלְלוּךָ יהוה אֱלֹהֵינוּ, כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ. □ כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר, כִּי מֵעוֹלָם עַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On סוכות, congregations that include הושענות here continue on page 200.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Some congregations chant An'im Z'mirot, page 185.

On Simḥat Torah, continue on page 213.

On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.

קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Some congregations chant אנעים זמירות, page 185.

On שמחת תורה, continue with הקפות, page 213.

On the first day of שבועות, Akdamut, page 222-225, is recited immediately before the reading from the Torah.

TORAH SERVICE

Ein kamokha va-elohim Adonai, v'ein k'ma'asekha.
Malkhut'kha malkhut kol olamim,
u-memshalt'kha b'khol dor va-dor.

Adonai melekh, Adonai malakh,
Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Av ha-raḥamim heitivah virtzon'kha et Tziyon,
tivneh ḥomot Y'rushalayim.
Ki v'khа l'vad bataḥnu, Melekh el ram v'nisa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting; Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust, Sovereign — exalted, eternal God.

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.

Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

On Shabbat:

ZOHAR, Parashat Vayakhel

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

סדר קריאת התורה

אֵין כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
יְהוָה מֶלֶךְ, יְהוָה מָלָךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.
אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי בְךָ לְבַד בָּטָחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

We rise as the ארון הקודש is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

On שבת:

זוהר, פרשת ויקהל

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ
עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפָרְקַן יְמִינָךְ אַחֲזִי לְעַמָּךְ בְּבֵית
מַקְדְּשָׁךְ, וּלְאַמְטוּיֵי לָנָא מְטוּב נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא
בְּרַחֲמִין. יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא,
וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עָלַי, וּלְמִנְטַר
יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְכֹלָּא
וּמְפַרְנֵס לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא
דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הִיא.

I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust; unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

Bei ana raḥetz, v'lishmei kadisha yakira ana eimar tushb'ḥan.
Y'hei ra'ava kodamakh d'tiftaḥ libi b'oraita,
v'tashlim mish'alin d'libi v'liba d'khol amakh Yisra-el,
l'tav ul'ḥayin v'lishlam. Amen.

On Festivals (excluding Shabbat):

Adonai Adonai El raḥum v'ḥanun,
erekh apayim v'rav ḥesed ve'emet, notzer ḥesed la'alafim,
nosei avon va-fesha v'ḥata-ah v'nakeh.

Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Private meditation

Fulfill the worthy wishes of my heart, Adonai; grant me (and my wife / husband / children / parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulse, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing deeds that are good in Your sight, walking in paths of honesty. Instill in us the holiness of Your mitzvot, that we may be worthy of a long and happy life, as well as life eternal. Guard us from evil deeds and evil times that threaten the world. May all who trust in Adonai be embraced by lovingkindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Va-ani t'filati l'kha Adonai et ratzon,
Elohim b'rov ḥasdekha aneni be-emet yish-ekha.

I offer my prayer to You, Adonai, at this time of grace.
In Your abundant mercy answer me with Your saving truth.

אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא, דְּסָגְדָנָא קַמֵּה וּמְקַמֵּי דְּיִקָר אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רָחִיצְנָא, וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טָבָן וּקְשׁוֹט.

□ בֵּהּ אֲנָא רָחִיץ וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תִּשְׁבְּחָן. יְהֵא רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא, וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

On יום טוב (excluding שבת):

These verses are recited three times.

יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת, נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

Private meditation

רִבּוֹנוֹ שֶׁל עוֹלָם, מַלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה, וְהָפֵק רְצוֹנִי וְתֵן לִי שְׁאֵלָתִי, וְזַכֵּנִי (וְאֶת־אִשְׁתִּי / וְאֶת־בַּעֲלִי / וְאֶת־בָּנַי / וְאֶת־הוֹרַי) וְאֶת־כָּל־בְּנֵי בֵיתִי לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. וּמַלְטֵנוּ מִיֵּצֶר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, וְזַכֵּנוּ כְּדֵי שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ, וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה וּבִינָה, וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָחָה עָלָיו רוּחַ יהוה, רוּחַ חָכְמָה וּבִינָה, רוּחַ עֵצָה וּגְבוּרָה, רוּחַ דַּעַת וְיִרְאַת יהוה. וְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּזַכֵּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ, וְלָלֶכֶת בְּדַרְכֵי יְשָׁרִים לְפָנֶיךָ, וְקַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, כְּדֵי שֶׁנִּזְכֶּה לְחַיִּים טוֹבִים וַאֲרֻכִּים וּלְחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשָּׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא לָעוֹלָם. וְהַבּוֹטֵחַ בַּיהוה חֶסֶד יְסוֹבְבֶנּוּ. אָמֵן.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי.

This verse is recited three times.

וַאֲנִי תְּפִלָּתִי לְךָ יהוה עֵת רָצוֹן, אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

The Sefer Torah is taken from the Ark.

Reader, then congregation:

Sh'ma Yisra-el Adonai Eloheinu Adonai eḥad.
Hear, O Israel: Adonai is our God, Adonai alone.

Eḥad Eloheinu, gadol Adonenu, kadosh sh'mo.
Unique is our God, supreme our Ruler, holy in spirit.

On Hoshana Rabbah and Simḥat Torah:
Eḥad Eloheinu, gadol Adonenu, kadosh v'nora sh'mo.
Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai Eloheinu
v'hish-taḥavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-taḥavu l'har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai; worship God, who is holy. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):

May God help, save, and shield all who trust in Him. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward.*) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem ḥayim kulkhem hayom.
You who remain steadfast to Adonai your God have been sustained to this day.

The ספר תורה is taken from the ארון הקודש.

Ḥazzan, then congregation:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

On הושענא רבה and שמחת תורה:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Ḥazzan:

גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

As the ספר תורה is carried in procession, the Ḥazzan and congregation chant:

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנִּשּׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵטַת עוֹלָמִים, וימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וַיַּעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן, קָרֵב. יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בַּת כֹּהֵן, קְרֵבִי. תַּעֲמֹד _____ בַּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____ , רִאשׁוֹן.)
(תַּעֲמֹד _____ בַּת _____ , רִאשׁוֹן.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the Reading:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
choosing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

BIRKAT HA-GOMEL

Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

May God who has been gracious to you
continue to favor you with all that is good.

In many congregations, one of the following b'rakhot is recited by parents of a Bar/Bat Mitzvah:

Barukh atah Adonai, Eloheinu melekh ha-olam,

1. she-heḥeyanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.
   Praised are You Adonai our God, who rules the universe,
   granting us life, sustaining us, and enabling us to reach this day.
2. (she-p'tarani/she-p'taranu) me-onsho shel zeh/me-onshah shel zo.
   Praised is the One who has brought us to this time
   when our child assumes the obligation of mitzvot.

Each congregant receiving an עליה recites these ברכות.

Before the Reading:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation responds:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

After the Reading:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

ברכת הגומל

B'rakhah recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב.

Barukh atah Adonai, Eloheinu melekh ha-olam
ha-gomel l'ḥayavim tovot, she-g'malani kol tov.

Congregation responds:

מִי שֶׁגְּמָלְךָ (שֶׁגְּמָלֵךְ / שֶׁגְּמָלְכֶם) כָּל־טוֹב,
הוּא יִגְמָלְךָ (יִגְמָלֵךְ / יִגְמָלְכֶם) כָּל־טוֹב סֶלָה.

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.

In many congregations, one of the following ברכות *is recited by parents of a* בר/בת מצוה:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

א. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

ב. שֶׁפִּטָּרַנִי / שֶׁפִּטָּרַנוּ מֵעָנְשׁוֹ שֶׁל זֶה. *For a boy:*

שֶׁפִּטָּרַנִי / שֶׁפִּטָּרַנוּ מֵעָנְשָׁהּ שֶׁל זוֹ. *For a girl:*

MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____ and/ all those) who have been called to the Torah with reverence for God, the Torah, and Shabbat / *and the Festival*. May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Ḥatan _____ and the Kallah _____, soon to be joined under the ḥuppah, who has/have been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

מי שברך

For those called to the תורה

A male:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת _____ בֶּן _____ שֶׁעָלָה הַיּוֹם לִכְבוֹד הַמָּקוֹם
וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמֹר אוֹתוֹ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה
יָדָיו (וְיִזְכֶּה לַעֲלוֹת לְרֶגֶל) עִם כָּל־יִשְׂרָאֵל אֶחָיו, וְנֹאמַר אָמֵן.

A female:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת _____ בַּת _____ שֶׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם
וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמֹר אוֹתָהּ וְאֶת־כָּל־מִשְׁפַּחְתָּהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה
יָדֶיהָ (וְתִזְכֶּה לַעֲלוֹת לְרֶגֶל) עִם כָּל־יִשְׂרָאֵל אֲחֶיהָ, וְנֹאמַר אָמֵן.

Plural:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ (אֶת _____ וְאֶת _____, וְאֶת־כָּל־הַקְּרוּאִים) אֲשֶׁר
עָלוּ הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד
הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָם וְאֶת־מִשְׁפְּחוֹתָם, וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם (וְיִזְכּוּ לַעֲלוֹת לְרֶגֶל) עִם
כָּל־יִשְׂרָאֵל אֲחֵיהֶם, וְנֹאמַר אָמֵן.

For those about to be married

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הֶחָתָן _____ בֶּן _____, וְאֶת־
הַכַּלָּה _____ בַּת _____, אֲשֶׁר בְּקָרוֹב יִכָּנְסוּ לַחֻפָּה,
(וְעָלָה / וְעָלְתָה / וְעָלוּ) הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה
(וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יַדְרִיכֵם
לִבְנוֹת בַּיִת בְּיִשְׂרָאֵל אֲשֶׁר בּוֹ יִשְׁכְּנוּ אַהֲבָה וְאַחֲוָה, וְשָׁלוֹם וְרֵעוּת,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, וְנֹאמַר אָמֵן.

For a Bar Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the ḥuppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the ḥuppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

Male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

Female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

For all who are ill:

bring blessing and healing to (_____, and) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill. And although Shabbat/Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

For a בר מצוה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־_____ בֶּן _____ שֶׁהִגִּיעַ לְמִצְוֹות, וְעָלָה
לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הֶחָגֶ).
הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמְרֵהוּ וְיִחַיֵּהוּ, וְיכוֹנֵן אֶת־לִבּוֹ לִהְיוֹת שָׁלֵם עִם
יהוה אֱלֹהָיו, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו, וְלִשְׁמוֹר מִצְוֹתָיו,
וְיִשְׂלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו. יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרָיו
לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְיִמְצָא חֵן וְשֵׂכֶל טוֹב
בְּעֵינֵי אֱלֹהִים וְאָדָם. וְנֹאמַר אָמֵן.

For a בת מצוה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־_____ בַּת _____ שֶׁהִגִּיעָה לְמִצְוֹות,
וְעָלְתָה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד
הֶחָגֶ). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמְרֶהָ וְיחַיֶּהָ, וְיכוֹנֵן אֶת־לִבָּהּ לִהְיוֹת
שְׁלֵמָה עִם יהוה אֱלֹהֶיהָ, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו, וְלִשְׁמוֹר
מִצְוֹתָיו, וְיִשְׂלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיהָ. יְהִי רָצוֹן שֶׁיִּזְכּוּ
הוֹרֶיהָ לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְתִמְצָא חֵן וְשֵׂכֶל
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. וְנֹאמַר אָמֵן.

For one who is ill

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

Male:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה _____ בֶּן _____. הַקָּדוֹשׁ בָּרוּךְ
הוּא יִמָּלֵא רַחֲמִים עָלָיו לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה

Female:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלָה _____ בַּת _____. הַקָּדוֹשׁ בָּרוּךְ
הוּא יִמָּלֵא רַחֲמִים עָלֶיהָ לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ מְהֵרָה

For all who are ill:

הוּא יְבָרֵךְ וִירַפֵּא (אֶת־_____, וְ)אֶת־כָּל הַחוֹלִים בִּקְהִילָה קְדוֹשָׁה
_____. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמָּלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲזִיקָם
וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם מְהֵרָה

רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ
שְׁאָר חוֹלֵי יִשְׂרָאֵל, (שַׁבָּת הִיא / יוֹם טוֹב הוּא) מִלְּזְעוֹק וּרְפוּאָה
קְרוֹבָה לָבוֹא, הַשְׁתָּא בַּעֲגָלָה וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____. May these parents be privileged to raise their daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as _____. May she be privileged to raise her daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah.)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the well-being of a mother after childbirth

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת־(בְּנָהּ הַנּוֹלָד / בִּתָּהּ הַנּוֹלָדָה) לָהּ בְּמַזָּל טוֹב. בִּשְׂכַר זֶה הַקָּדוֹשׁ
בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ, לְהַחֲזִיקָהּ
וּלְהַחֲיוֹתָהּ, וְיִשְׁלַח לָהּ רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

For the parents of a newborn daughter

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת־בַּעֲלָהּ _____ בֶּן _____, וְאֶת־בִּתָּם הַנּוֹלָדָה לָהֶם
בְּמַזָּל טוֹב. וְיִקָּרֵא שְׁמָהּ בְּיִשְׂרָאֵל _____ בַּת _____. יְהִי רָצוֹן
שֶׁיִּזְכּוּ הוֹרֶיהָ לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

For the mother of a newborn daughter

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת־בִּתָּהּ הַנּוֹלָדָה לָהּ בְּמַזָּל טוֹב. וְיִקָּרֵא שְׁמָהּ בְּיִשְׂרָאֵל
_____ בַּת _____. יְהִי רָצוֹן (שֶׁתִּזְכֶּה אִמָּהּ / שֶׁיִּזְכּוּ הוֹרֶיהָ)
לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

For the parents of a newborn son
(The son is named at the ברית מילה.)

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת־בַּעֲלָהּ _____ בֶּן _____, וְאֶת־בְּנָם הַנּוֹלָד לָהֶם בְּמַזָּל טוֹב.
יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרָיו לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים,
וְנֹאמַר אָמֵן.

For the mother of a newborn son

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת בְּנָהּ הַנּוֹלָד לָהּ בְּמַזָּל טוֹב. יְהִי רָצוֹן (שֶׁתִּזְכֶּה אִמּוֹ / שֶׁיִּזְכּוּ
הוֹרָיו) לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

Before Maftir is called, Ḥatzi Kaddish is recited.

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Reader and Congregation:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifnei b'nai Yisra-el,
al pi Adonai, b'yad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On Hoshana Rabbah, continue on page 153.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe, appointing devoted prophets, and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

Before Maftir is called, חצי קדיש is recited.
(When we read from two ספרי תורה, both are placed on the Reader's desk for the chanting of חצי קדיש.)

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On**

The מגביה and גולל are called to raise and tie the ספר תורה.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יהוה בְּיַד מֹשֶׁה.

(On הושענא רבה, continue on page 153.)

ברכה before the הפטרה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בִּנְבִיאִים
טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּךְ אַתָּה
יהוה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ
וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Ḥol Ha-mo'ed Pesaḥ):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festivals (including Shabbat Ḥol Ha-mo'ed Sukkot):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this (*Shabbat and for this*)

Festival of Sukkot	Festival of Sh'mini Atzeret
Festival of Matzot	Festival of Shavuot

You have given us (*for holiness and rest,*) for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (*Shabbat and*) the people Israel and the Festivals.

ברכות after the הפטרה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק. נֶאֱמָן אַתָּה הוּא יהוה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אָתָּה יהוה הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ יהוה אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ, עַל כִּסְאוֹ לֹא יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מָגֵן דָּוִד.

On שבת (including שבת חול המועד פסח):

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

On יום טוב (including שבת חול המועד סוכות):

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)

On סוכות:	*On שמחת תורה and שמיני עצרת:*
וְעַל יוֹם חַג הַסֻּכּוֹת הַזֶּה	וְעַל יוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה
On פסח:	*On שבועות:*
וְעַל יוֹם חַג הַמַּצּוֹת הַזֶּה	וְעַל יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה

שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ (לִקְדֻשָּׁה וְלִמְנוּחָה) לְשָׂשׂוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

The following two passages are recited only on שבת.

A prayer for the congregation

יְקוּם פֻּרְקָן מִן שְׁמַיָּא, חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי, וְסַיְעְתָּא דִשְׁמַיָּא, וּבְרִיוּת גּוּפָא וּנְהוֹרָא מַעֲלַיָּא, זַרְעָא חַיָּא וְקַיָּמָא, זַרְעָא דִי לָא יִפְסֵק וְדִי לָא יִבְטֵל מִפִּתְגָּמֵי אוֹרַיְתָא, לְכָל־קְהָלָא קַדִּישָׁא הָדֵין, רַבְרְבַיָּא עִם זְעֵרָיָא טַפְלָא וְנָשַׁיָּא. מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן, יַפִּישׁ חַייכוֹן וְיַסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָּא לִשְׁנֵיכוֹן, וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין. מָרָן דִי בִשְׁמַיָּא יְהֵא בְסַעְדְכוֹן כָּל־זְמַן וְעִדָּן, וְנֹאמַר אָמֵן.

A prayer for those who serve the community

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם, וּמִי שֶׁמִּיַּחֲדִים בָּתֵּי כְנֵסִיּוֹת לְתְפִלָּה, וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל, וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה, וּפַת לָאוֹרְחִים וּצְדָקָה לָעֲנִיִּים, וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר וּבְנִינָן אֶרֶץ יִשְׂרָאֵל בֶּאֱמוּנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם, וְנֹאמַר אָמֵן.

A prayer for our country

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בִּרְכָתְךָ עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הוֹרֵם מֵחֻקֵּי תוֹרָתֶךָ, הַבִּינֵם מִשְׁפְּטֵי צִדְקֶךָ לְמַעַן לֹא יָסוּרוּ מֵאַרְצֵנוּ שָׁלוֹם וְשַׁלְוָה, אִשֶּׁר וָחֹפֶשׁ כָּל־הַיָּמִים. אָנָּא יהוה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחֲךָ עַל כָּל־תּוֹשְׁבֵי אַרְצֵנוּ. עֲקֹר מִלִּבָּם שִׂנְאָה וְאֵיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֻמּוֹת וְהָאֻמּוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ, אַהֲבָה וְאַחֲוָה, שָׁלוֹם וְרֵעוּת.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהֵי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֵי תֵּבֵל, וְתַשְׁרֶה בֵּינֵיהֶם רֵעוּת וְחֵרוּת, וְקַיֵּם בְּמְהֵרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֶאֱמַר: כִּי כוּלָּם יֵדְעוּ אוֹתִי לְמִקְטַנָּם וְעַד גְּדוֹלָם, וְנֹאמַר אָמֵן.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

Then nation will not threaten nation,
and mankind will not again know war.

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations
with the power of compassion.

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

A prayer for the State of Israel

אָבִינוּ שֶׁבַּשָּׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ, וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ לְרָאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם. וְנָתַתָּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלָם
וְתַשְׁפִּין שָׁלוֹם בָּעוֹלָם
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל
שֶׁלֹּא בָאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלֹקֶת
וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְתּוּר וּשְׁפִיכוּת דָּמִים.
רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לָנֶצַח.

וּבְכֵן תְּרַחֵם עָלֵינוּ וּיקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב:
וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד
וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם.
וְיִגַּל כַּמַּיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אֵיתָן.
כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה כַּמַּיִם לַיָּם מְכַסִּים.

A personal meditation

אָבִינוּ מַלְכֵּנוּ, אֲדוֹן הַשָּׁלוֹם, עָזְרֵנוּ וְהוֹשִׁיעֵנוּ שֶׁנִּזְכֶּה תָּמִיד לֶאֱחֹז בְּמִדַּת הַשָּׁלוֹם. וְיִהְיֶה שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׂוּם מַחֲלֹקֶת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי. אַתָּה עוֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיךָ. כֵּן תַּמְשִׁיךְ שָׁלוֹם עָלֵינוּ וְעַל כָּל־הָעוֹלָם כֻּלּוֹ, וְנִתְקָרֵב אֵלֶיךָ וּלְתוֹרָתְךָ בֶּאֱמֶת, וְנֵעָשֶׂה כֻּלָּנוּ אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. אֲדוֹן הַשָּׁלוֹם, בָּרְכֵנוּ בַּשָּׁלוֹם. אָמֵן.

ANNOUNCING THE NEW MONTH

Recited on the Shabbat before Rosh Ḥodesh

It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations
will be fulfilled. Amen.

The Reader holds the Sefer Torah while continuing:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues:

May the Holy One bless this new month
for us and for all His people, the House of Israel,
with life and peace,
joy and gladness,
deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

ברכת החודש

Recited on שבת מברכים החודש

It is customary to stand during this prayer.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
וְתִתֶּן לָנוּ חַיִּים אֲרֻכִּים, חַיִּים שֶׁל שָׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא,
חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה,
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,
חַיִּים שֶׁתְּהֵא בָּנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,
חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֶלָה.

The Ḥazzan holds the ספר תורה while continuing:

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת,
הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב, וְיַקְבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, חֲבֵרִים כָּל־יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

רֹאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____
הַבָּא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats these two lines, then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וּלְשָׁלוֹם, (אָמֵן.)
לְשָׂשׂוֹן וּלְשִׂמְחָה, (אָמֵן.)
לִישׁוּעָה וּלְנֶחָמָה, וְנֹאמַר אָמֵן.

This passage is then repeated by the Ḥazzan.

A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazi liturgy in the twelfth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sanctified God's name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with sublime compassion the pious, the good, and the innocent; the holy communities who laid down their lives in the sanctification of God's name. Beloved and beautiful in their lives, in their death they were not parted. They were swifter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render retribution for His servants' blood that has been shed, as it is written in the Torah of Moses, man of God: "Acclaim God's people, O nations, for God will avenge the blood of His servants, render retribution to His foes, and cleanse His people's land." And by Your servant, the prophet Joel, it is written: "Though I cleanse them, I shall not cleanse them in regard to their bloodshed; and Adonai dwells in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble."

ASHREI

PSALM 84:5; 144:15

What happiness to be in Your house,
to sing Your praise, to belong to Your people!

What happiness to worship God!

PSALM 145; 115:18

My God, my Guide, I will praise You always.
Day after day will I extol You.

God is infinite and awesome,
beyond all praise and all description.

Age after age Your works are praised,
Your power is felt, Your deeds are lauded.

A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is recited. Some congregations include it during any period when Taḥanun is recited on weekdays (for a list of these dates, see page 239), while others recite it only on the Shabbat before Rosh Ḥodesh Sivan, Tisha B'av, or Yom Ha-shoah.

אַב הָרַחֲמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הָעֲצוּמִים הוּא יִפְקוֹד בְּרַחֲמִים חַסִידִים וְיִשְׁרִים וְתַמִימִים, קְהִלוֹת הַקֹּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קִדֻּשַׁת הַשֵּׁם, הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרָדוּ. מִנְּשָׁרִים קַלּוּ, מֵאֲרָיוֹת גָּבֵרוּ, לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֶפֶץ צוּרָם. יִזָּכֵר אֱלֹהֵינוּ לְטוֹבָה עִם שְׁאָר צַדִּיקֵי עוֹלָם, וְיִקּוֹם נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ, כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַמּוֹ, כִּי דַם עֲבָדָיו יִקּוֹם, וְנָקָם יָשִׁיב לְצָרָיו, וְכִפֶּר אַדְמָתוֹ עַמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי, וַיהוה שֹׁכֵן בְּצִיּוֹן. וּבִכְתֻבֵי הַקֹּדֶשׁ נֶאֱמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם, יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ. □ וְאוֹמֵר: כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר, לֹא שָׁכַח צַעֲקַת עֲנָוִים.

אשרי

תהלים פ״ד:ה׳, קמ״ד:ט״ו

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

I too am touched by Your glory,
the wonders of Your creation.

Some may speak of You only in awe,
but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving,
good to everyone, compassionate to all creatures.

May all Your children be worthy of You.
May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power,
by showing the splendor of Godliness.

Your realm is the unbounded cosmos;
Your reign endures throughout eternity.

God upholds all who falter,
and lifts up all the downtrodden.

All eyes must look to You with hope;
satisfy our needs in due time.

Your hand is always ready to fill all life with joy.
You are just in every way, loving in every gesture.

You are near to all who call upon You,
to all who call upon You with integrity.

May God always hear the prayer of the pious,
always answer their pleas, come to their aid.

May God guard every loving soul,
and destroy all wickedness.

May my own lips utter God's praise;
may all people worship God always.

May all of us praise God now and forever. Halleluyah!

הַדַּר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וְעֶזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.

טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

□ תְּהִלַּת יְהוָה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,
t'hilah l'khol ḥasidav, liv'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God exalts and extols His faithful, the people Israel who are close to Him. Halleluyah!

On Shabbat:

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Siryon to leap like a ram. The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

Mizmor l'David.

Havu ladonai b'nai elim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo,
hishtaḥavu ladonai b'hadrat kodesh.
Kol Adonai al ha-mayim, Eil ha-kavod hir'im,
Adonai al mayim rabim.
Kol Adonai ba-ko-aḥ, kol Adonai be-hadar.
Kol Adonai shover arazim,
va-y'shaber Adonai et arzei hal'vanon.
Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven r'eymim.
Kol Adonai ḥotzev lahavot esh, kol Adonai yaḥil midbar,
yaḥil Adonai midbar kadesh.
Kol Adonai y'ḥolel ayalot,
va-yeḥesof y'arot, u-v'heikhalo kulo omer kavod.
Adonai la-mabul yashav, va-yeshev Adonai melekh l'olam.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

החזרת ספר תורה

We rise as the ארון הקודש is opened.

Ḥazzan:

יְהַלְלוּ אֶת־שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

On שבת:

תהלים כ״ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוה, בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִם,
אֵל הַכָּבוֹד הִרְעִים, יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ, קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יהוה יָחִיל מִדְבָּר,
יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

On weekdays:

PSALM 24

A Song of David. The earth and its grandeur belong to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths, nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? *Adonai Tz'va-ot* is the glorious Sovereign.

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families
of the people Israel.

Return, Adonai, to Your sanctuary,
You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Etz ḥayim hi la-maḥazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai e-lekha v'nashuva,
ḥadesh yameinu k'kedem.

On weekdays:

תהלים כ"ד

לְדָוִד מִזְמוֹר.
לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.
מִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ.
נְקִי כַפַּיִם וּבַר לֵבָב,
אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עִזּוּז וְגִבּוֹר, יהוה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה.

The ספר תורה is placed in the ארון הקודש.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
□ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

(On הושענא רבה, continue with אשרי, page 226.)

MUSAF SERVICE

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Ḥodesh and on Festivals (including Shabbat Ḥol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this "double measure" has become the symbol of Shabbat itself, expressed in spiritual imagery (our "additional soul"), in ritual observance (e.g. ḥallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

מוסף

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On**

On שבת, continue on page 156a or 156b (with אמהות) through page 161.

On יום טוב and on שבת ראש חודש (including שבת חול המועד and הושענא רבה), continue on page 166a or 166b (with אמהות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

*It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "**Barukh** (Praised)," and bow at "**Atah** (You)," rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say "**Modim anaḥnu lakh** (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).*

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

MUSAF AMIDAH FOR SHABBAT

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מוסף לשבת

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

MUSAF AMIDAH FOR SHABBAT
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מוסף לשבת (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל-יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai eḥad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

And thus sang the psalmist:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, Your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.
*Praised are You Adonai, holy God.

**On Shabbat Shuvah:*
Praised are You Adonai, holy Sovereign.

The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

וּבִדְבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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*Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "**Kadosh** (Holy)," literally lifting our praise "toward singing seraphim."*

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English meditations may be found on pages 162-164.

For an alternative that omits mention of the sacrifices, continue at the bottom of the page.

תִּכַּנְתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי נְסָכֶיהָ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ וַתְּצַוֵּם יהוה אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם, וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

במדבר כ"ח:ט'-י'

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

Alternative selection

תִּכַּנְתָּ שַׁבָּת רָצִיתָ קִדּוּשָׁתָהּ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי נוּסְחָתָהּ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ וַתְּצַוֵּנוּ לְעָבְדְּךָ בִּירוּשָׁלַיִם עִירֶךָ בְּיוֹם שַׁבַּת קֹדֶשׁ עַל הַר קָדְשֶׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ. וְשָׁם נַעַבְדְּךָ בְּאַהֲבָה וּבְיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

	Congregation:
May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדְוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ.	כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.	כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.	כֵּן יְהִי רָצוֹן.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

**On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 181.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**On שבת שובה, substitute the following:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here. The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְּךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי אַהֲבָה וְאַחֲוָה, שַׁעֲרֵי שָׁלוֹם וְרֵעוּת. שׂוֹשׂ אָשִׂישׂ בַּיהוה, תָּגֵל נַפְשִׁי בֵּאלֹהַי. וְגַלְתִּי בִּירוּשָׁלַיִם וְשַׂשְׂתִּי בְעַמִּי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue with קדיש שלם, page 181.

A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

I

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

II

Shabbat celebrates the world's creation.
On Shabbat we attest that God is Creator;
Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness.
Be open to joy with both body and soul;
Blessed are those who make Shabbat a delight.

Shabbat is a foretaste of future redemption.
Rejoice in Shabbat, inherit God's holy mountain;
Blessed are those who will sing in God's Temple.
The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace;
May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat,
As we praise our Creator for the gift of Shabbat.

III

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

IV

To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty,
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty;
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history,
Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit,
The joys of the good,
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence.
God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion
As we praise our Creator for the holiness of Shabbat.

Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH ḤODESH

On Sh'mini Atzeret and the first day of Pesaḥ, the Reader's recitation begins with Geshem or Tal, page 217.

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 167.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

On Shabbat Rosh Ḥodesh, the silent recitation of the Amidah continues on page 168.

On Festivals, the silent recitation of the Amidah continues on page 170.

**From Pesaḥ to Sukkot, some add:* You cause the dew to fall.

עמידה—מוסף ליום טוב ולשבת ראש חודש

On שמיני עצרת and the first day of פסח, the Ḥazzan's recitation begins with גשם or טל, page 217.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 167.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **שבת ראש חודש**, the silent recitation of the עמידה continues on page 168.*

*On **יום טוב**, the silent recitation of the עמידה continues on page 170.*

**From פסח to סוכות, some add:* מוֹרִיד הַטָּל.

MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH ḤODESH (with Matriarchs)

On Sh'mini Atzeret and the first day of Pesaḥ, the Reader's recitation begins with Geshem or Tal, page 217.

When I call upon Adonai, proclaim glory to our God!
Adoniai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 167.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

On Shabbat Rosh Ḥodesh, the silent recitation of the Amidah continues on page 168.

On Festivals, the silent recitation of the Amidah continues on page 170.

**From Pesaḥ to Sukkot, some add:* You cause the dew to fall.

עמידה—מוסף ליום טוב ולשבת ראש חודש (כולל אמהות)

On שמיני עצרת and the first day of פסח, the Ḥazzan's recitation begins with גשם or טל, page 217.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 167.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **שבת ראש חודש**, the silent recitation of the עמידה continues on page 168.*

*On **יום טוב**, the silent recitation of the עמידה continues on page 170.*

**From פסח to סוכות, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot;*
the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, morning and evening, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai eḥad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

On Shabbat Ḥol Ha-mo'ed and Shabbat Rosh Ḥodesh, omit the following three lines:

Adonai, eternal, how magnificent Your name in all the world. Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.

And thus sang the psalmist:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.
Praised are You Adonai, holy God.

On Shabbat Rosh Ḥodesh, continue on page 168.

On Festivals, continue on page 170.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים:

אֲנִי יהוה אֱלֹהֵיכֶם.

On שבת ראש חודש and שבת חול המועד, omit the following three lines:

אַדִּיר אַדִּירֵנוּ יהוה אֲדוֹנֵנוּ, מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ. וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

On שבת ראש חודש, continue on page 168.

On יום טוב, continue on page 170.

On Shabbat Rosh Ḥodesh:

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon Festivals for atonement. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-11

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

לשבת ראש חודש:

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם, כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ, בְּאַהֲבָה, שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה. וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ, אֲנַחְנוּ וַאֲבוֹתֵינוּ, חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וּגְלָה יְקָרֵנוּ, וְנָטַל כָּבוֹד מִבֵּית חַיֵּינוּ, וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

במדבר כ״ח:ט׳-י״א

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן נִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

Continue with ישמחו, next page.

On Shabbat Rosh Ḥodesh:

Alternative selection

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Continue here:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses.

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallows Shabbat, the people Israel, and the New Moon Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

Continue on page 176.

לשבת ראש חודש:

Alternative selection

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב
בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ.

Continue here:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי
שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

During a leap year add the words in parentheses.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ, וְחַדֵּשׁ עָלֵינוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה,
לְשָׂשׂוֹן וּלְשִׂמְחָה, לִישׁוּעָה וּלְנֶחָמָה, לְפַרְנָסָה וּלְכַלְכָּלָה,
לְחַיִּים וּלְשָׁלוֹם, לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (וּלְכַפָּרַת
פֶּשַׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל־הָאֻמּוֹת, וְשַׁבַּת
קָדְשְׁךָ לָהֶם הוֹדַעְתָּ, וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Continue on page 176.

On Festivals:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins were we exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance its glory.

ליום טוב:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

וּמִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ, וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

On Festivals:

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passages on pages 172 and 173, from the Book of Numbers (Chapters 28 and 29), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and yearling lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.

ליום טוב:

אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנִפּוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שָׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.

וְאֶת־מוּסַף (יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־מוּסָף)

On סוכות:

יוֹם חַג הַסֻּכּוֹת הַזֶּה

On שמחת תורה and שמיני עצרת:

יוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה

On פסח:

יוֹם חַג הַמַּצּוֹת הַזֶּה

On שבועות:

יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה

עָשׂוּ וְהַקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are recited here. These passages from the Torah are taken from the Maftir portion for each Festival. On all Festivals, the recitation concludes with the passage at the bottom of page 173. Unlike the other selections, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

ליום טוב:

On שבת:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשֶּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

On the first two days of סוכות:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְחַגֹּתֶם חַג לַיהוה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ. וּמִנְחָתָם...

On the first day of חול המועד סוכות:

וּבַיּוֹם הַשֵּׁנִי, פָּרִים בְּנֵי בָקָר שְׁנֵים עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the second day of חול המועד סוכות:

וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the third day of חול המועד סוכות:

וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the fourth day of חול המועד סוכות:

וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On Festivals:

On הושענא רבה:

וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שִׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁבִיעִי, פָּרִים שִׁבְעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On שמחת תורה and שמיני עצרת:

בַּיּוֹם הַשְּׁמִינִי, עֲצֶרֶת תִּהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה, פַּר אֶחָד, אַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם. וּמִנְחָתָם...

On the first two days of פסח:

וּבַחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ, פֶּסַח לַיהוה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג, שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אִשֵּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On all other days of פסח:

וְהִקְרַבְתֶּם אִשֵּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On שבועות:

וּבְיוֹם הַבִּכּוּרִים, בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוה בְּשָׁבֻעֹתֵיכֶם, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם. כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לְרֵיחַ נִיחֹחַ לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנַיִם, אַיִל אֶחָד, שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה. וּמִנְחָתָם...

Added on each Festival:

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר, שִׁלשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

On Festivals:

On Shabbat:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

For an alternative, which omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

ליום טוב:

On שבת:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

For an alternative, which omits mention of sacrifices, continue at the bottom of the page.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הִדָּרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ, וְהַרְאֵנוּ בְּבִנְיָנוֹ וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ, וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם, וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם, וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כִּבְרִכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

Continue on page 175.

Alternative selection

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הִדָּרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. תַּעֲמֹדְנָה רַגְלֵינוּ בְּשַׁעֲרֵי יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יַחְדָּו, יְהִי שָׁלוֹם בְּחֵילָהּ, שַׁלְוָה בְּאַרְמְנוֹתֶיהָ, שָׁשָׁם עָלוּ שְׁבָטִים, שִׁבְטֵי יָהּ, עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כִּבְרִכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

On Festivals:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

*May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

**During the repetition of the Amidah, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

May our prayers be pleasing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great mercy, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

ליום טוב:

וְהַשְׁיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר
לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ
בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת
וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

*וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

** During repetition of the עמידה, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

וְתַעֲרֵב עָלֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן. אָנָּא רַחוּם בְּרַחֲמֶיךָ
הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ, וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלַיִם.
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשָׁם נַעַבְדְּךָ בְּיִרְאָה
כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת. בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְּךָ
בְּיִרְאָה נַעֲבֹד.

All services continue here:

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Silent recitation of the Amidah continues on page 178.

All services continue here:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר,
יוֹצְרֵנוּ, יוֹצַר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן
תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Silent recitation of the עמידה continues on page 178.

During the repetition of the Amidah, the Reader continues here (except in congregations where Kohanim chant the priestly blessing):

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, *Kohanim*, Your holy people:

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. Ken y'hi ratzon.
May this be God's will.

The Reader continues on page 178.

During the repetition of the Amidah on Festivals, in congregations where Kohanim chant the blessing, the Reader continues here:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants,
Kohanim,

Congregation:
Your holy people:

Kohanim:
Praised are You Adonai our God, who rules the universe, instilling holiness in us through the holiness of Aaron, commanding us to bless His people Israel lovingly.

Reader, followed by Kohanim: *Congregation:*

May Adonai bless you and guard you. Amen.
May Adonai show you favor and be gracious to you. Amen.
May Adonai show you kindness and grant you peace. Amen.

Congregation:
Exalted in might, You are peace and Your name is peace. Bless us and the entire House of Israel with life and with enduring peace.

During the repetition of the עמידה, the Ḥazzan continues here (except in congregations where Kohanim chant the priestly blessing):

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

The Ḥazzan continues on page 178.

During the repetition of the עמידה on יום טוב, in congregations where Kohanim chant the blessing, the Ḥazzan continues here:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, **כֹּהֲנִים**,

Congregation:
עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Kohanim:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Ḥazzan, followed by Kohanim, word by word: *Congregation:*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. אָמֵן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. אָמֵן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. אָמֵן.

Congregation:
אַדִּיר בַּמָּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם. יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לִמְשֻׁמֶּרֶת שָׁלוֹם.

Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer for Festivals

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Sukkot, Hoshanot are recited, page 200.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer for יום טוב

רִבּוֹנוֹ שֶׁל עוֹלָם, אָדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי בְּרַחֲמֶיךָ הָרַבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. יָשִׂישׂוּ וְיִשְׂמְחוּ בְךָ כָּל־מְבַקְּשֶׁיךָ. תָּאִיר לִי וּתְלַמְּדֵנִי לַהֲפֹךְ יָגוֹן וַאֲנָחָה לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On סוכות, הושענות are recited, page 200.

A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

this Festival of Sukkot, season of our rejoicing,
this Festival of Sh'mini Atzeret, season of our rejoicing,
this Feast of Matzah, season of our liberation,
this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in the Temple in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: Show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor. *Avinu Malkenu*, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a global unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

[*On Shabbat add:* Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of creation.]

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

EIN KELOHEINU

Ein keloheinu, ein kadonenu,
ein k'malkenu, ein k'moshi-enu.

Mi kheloheinu, mi khadonenu,
mi kh'malkenu, mi kh'moshi-enu.

Nodeh leloheinu, nodeh ladonenu,
nodeh l'malkenu, nodeh l'moshi-enu.

Barukh Eloheinu, barukh Adonenu,
barukh Malkenu, barukh Moshi-enu.

Atah hu Eloheinu, atah hu Adonenu,
atah hu Malkenu, atah hu Moshi-enu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.

Who compares to our God, to our Ruler?
Who compares to our Sovereign, to our Deliverer?

Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.

Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.

You are our God, our Ruler.
You are our Sovereign, our Deliverer.

You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Ḥanina:
Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

Some congregations add Kaddish D'Rabbanan, page 71.

אין כאלהינו

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵנוּ,
אֵין כְּמַלְכֵּנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵנוּ,
מִי כְמַלְכֵּנוּ, מִי כְמוֹשִׁיעֵנוּ.

נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לַאדוֹנֵנוּ,
נוֹדֶה לְמַלְכֵּנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵנוּ,
בָּרוּךְ מַלְכֵּנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵנוּ,
אַתָּה הוּא מַלְכֵּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה, וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ. שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

Some congregations add קדיש דרבנן, page 71.

ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'ḥot ha'adamah,
she-lo sahm ḥelkenu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that you will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

Some congregations add psalms appropriate to the day (pages 72 to 80).

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God's awesome might. In the second paragraph, as we long for God's closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.

עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי
תֵּבֵל כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ
יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ,
וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
□ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

Some congregations add Psalms appropriate to the day (pages 72 to 80).

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba'agalah u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata

Y'hei sh'lama raba min sh'maya
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

An English translation of the Mourner's Kaddish may be found on page 82.

קדיש יתום

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

HYMN OF GLORY

An'im Z'mirot

The Ark is opened.

Melodies I weave, songs I sweetly sing;
Yearning for Your presence, to You I long to cling.

Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.

When speaking of Your glory, Your radiance sublime,
My heart cries for Your love, a love transcending time.

Thus I sing Your glory in speech as well as song,
Declaring with my love: To You I do belong.

Never have I seen You, yet I state Your praise;
Never having known You, I laud You and Your ways.

To Your assembled servants and in Your prophets' speech,
You hinted at Your glory, which lay beyond their reach.

The vastness of Your power, the marvel of Your might
Were mirrored in Your actions, reflected in their sight.

The faithful ones portrayed You, but never as You are;
They told of all Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought,
While ever Your great oneness inhered in all they taught.

In vain did they describe You as one now young, now old,
With hair now dark, now gray — as if it could be told:

Youth and force in battle, old age on judgment day;
Like a seasoned soldier, whose hands will clear the way.

Adorned with triumph, a helmet on His head,
God's power and holiness instill His foes with dread.

God's head suffused with dew, bathed in radiant light,
and locks of hair covered with dewdrops of the night.

God takes pride in me with heavenly delight;
And God will be my crown, whose praise I will recite.

God's head do we envision as pure and beaten gold,
That bears His holy name in letters large and bold.

With dignity and kindness, with splendor that they share,
Yisrael, God's people, crown God with their prayer.

שיר הכבוד

The ארון הקודש is opened.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶעֱרוֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג.
נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ, לָדַעַת כָּל־רָז סוֹדֶךָ.

מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ הוֹמָה לִבִּי אֶל הוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ.
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ.

גְּדֻלָּתְךָ וּגְבוּרָתֶךָ, כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ.
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ, וַיְשַׁוְּוּךָ לְפִי מַעֲשֶׂיךָ.

הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דְּמְיוֹנוֹת.
וַיֶּחֱזוּ בְךָ זְקֵנָה וּבַחֲרוּת, וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב,
כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב.
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ.

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוֻצּוֹתָיו רְסִיסֵי לָיְלָה.
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִי לַעֲטֶרֶת צְבִי.

כְּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ.
לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה, אֻמָּתוֹ לוֹ עִטְרָה עֲטָרָה.

This song is attributed to Yehudah HeḤasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

Encircled is God's head with curly locks of youth,
Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights
Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown,
A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth
God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine,
God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes;
A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praise,
God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own;
May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter
Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth.

And when I chant my prayer, may You greet it with assent;
The scent of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song;
My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
For all in the heavens and on the earth is Yours.
Yours, Adonai, is supreme sovereignty.
Who can recount Adonai's mighty deeds?
Who can do full justice to God's praise?

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת, קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת.
נָוֶה הַצֶּדֶק, בֵּית תִּפְאַרְתּוֹ, יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ.

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת, וּצְנִיף מְלוּכָה צְבִי תִּפְאֶרֶת.
עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְדָם, מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כְּבָדָם.

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו, וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו.
צַח וְאָדוֹם לְלִבּוּשׁוֹ אָדוֹם, פּוּרָה בְדָרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם.

קֶשֶׁר תְּפִלִּין הֶרְאָה לֶעָנָו, תְּמוּנַת יהוה לְנֶגֶד עֵינָיו.
רוֹצֶה בְּעַמּוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר.

רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ, דּוֹר וָדוֹר, עֵם דּוֹרְשְׁךָ דְּרוֹשׁ.
שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ, וְרִנָּתִי תִּקָּרֵב אֵלֶיךָ.

תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת, וּתְפִלָּתִי תְּכוּן קְטֹרֶת.
תְּיֻקַּר שִׁירַת רָשׁ בְּעֵינֶיךָ, כַּשִּׁיר יוּשַׁר עַל קָרְבָּנֶיךָ.

בְּרָכָתִי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צְדִיק כַּבִּיר.
וּבְבָרְכָתִי תְּנַעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כִּבְשָׂמִים רֹאשׁ.

יֵעָרֵב נָא שִׂיחִי עָלֶיךָ, כִּי נַפְשִׁי תַּעֲרֹג אֵלֶיךָ.

The ארון הקודש is closed.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
מִי יְמַלֵּל גְּבוּרוֹת יהוה, יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

In some congregations, the Mourner's Kaddish is recited, page 184.

ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
eternally God reigned alone;

but only with creation done
could God as Sovereign be known.

When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.

God is unique and without peer,
with none at all to be compared.

Without beginning, endlessly,
God's vast dominion is not shared.

But still — my God, my only hope,
my one true refuge in distress,

my shelter sure, my cup of life,
with goodness real and limitless.

I place my spirit in God's care;
my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.

אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹל
וְאַחֲרֵי כִּכְלוֹת הַכֹּל
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא אֶחָד וְאֵין שֵׁנִי
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְהוּא נִסִּי וּמָנוֹס לִי
בְּיָדוֹ אַפְקִיד רוּחִי
וְעִם רוּחִי גְוִיָּתִי

בְּטֶרֶם כָּל־יְצִיר נִבְרָא.
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא יִהְיֶה בְּתִפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֹז וְהַמִּשְׂרָה.
וְצוּר חֶבְלִי בְּעֵת צָרָה.
מָנָת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּעֵת אִישַׁן וְאָעִירָה.
יהוה לִי וְלֹא אִירָא.

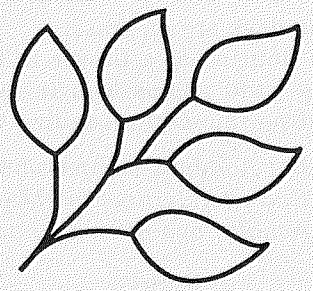
Adon olam asher malakh
L'eit na'asah b'ḥeftzo kol,
V'aḥarei kikhlot ha-kol
V'hu hayah v'hu hoveh,
V'hu eḥad v'ein sheni
B'li rei-sheet b'li takhleet,
V'hu e-li v'ḥai go'ali
V'hu nisi u-manos li,
B'yado afkid ruḥi
V'im ruḥi g'viyati

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.
l'vado yimlokh nora,
v'hu yih'yeh b'tif'arah.
l'hamshil lo l'haḥbirah,
v'lo ha-oz v'hamisrah.
v'tzur ḥevli b'et tzarah,
m'nat kosi b'yom ekra.
b'et ishan v'a-irah,
Adonai li v'lo ira.

יִזְכּוֹר

Yizkor

Memorial Service



YIZKOR יזכור

יהוה, מָה־אָדָם וַתֵּדָעֵהוּ, בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ.
אָדָם לַהֶבֶל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.
בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.
תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא, וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם.
שׁוּבָה יהוה, עַד־מָתָי, וְהִנָּחֵם עַל עֲבָדֶיךָ.

There is a time for everything,
for all things under the sun:
A time to be born and a time to die,
a time to laugh and a time to cry;

a time to dance and a time to mourn,
a time to seek and a time to lose,
a time to forget and a time to remember.

This day in sacred convocation
we remember those who gave us life.

We remember those who enriched our lives
with love and beauty, kindness and compassion,
thoughtfulness and understanding.

We renew our bonds to those
who have gone the way of all the earth,
to those whose memory moves us this day.

As we reflect upon them, we seek consolation,
and the strength and the insight born of faith.

As a parent shows love to a child,
Adonai embraces all who are faithful.

God knows how we are fashioned,
remembers that we are dust.

Our days are as grass;
we flourish as a flower in the field.
The wind passes over it and it is gone,
and no one can recognize where it grew.

But Adonai's compassion for those who are steadfast,
God's tenderness to children's children,
remain, age after age, unchanging.

Three score and ten our years may number,
four score years if granted the vigor.
Laden with trouble and travail,
life quickly passes; it flies away.

What are mortals, eternal God,
that You should be mindful of them?

What are mortals, that You should take note of them,
that You have made them little less than angels?

The sounds of infants attest to Your power;
the magnificence of life reflects Your glory.
The heavens display Your splendor.
What majesty is Yours throughout the world!

Teach us to use all of our days,
that we may attain a heart of wisdom.

Bless us with Your love in the morning,
that we may joyously sing all our days.

שִׁוִּיתִי יהוה לְנֶגְדִּי תָמִיד, כִּי מִימִינִי בַּל־אֶמּוֹט.
לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי, אַף בְּשָׂרִי יִשְׁכֹּן לָבֶטַח.

I

When I stray from You, Adonai, my life is as death;
but when I cleave to You, even in death I have life.

You embrace the souls of the living and the dead.

The earth inherits that which perishes.
The dust returns to dust;
but the soul, which is God's, is immortal.

Adonai has compassion for His creatures.
God has planted eternity within our soul,
granting us a share in His unending life.

God redeems our life from the grave.

May we all be charitable in deed and in thought,
in memory of those we love who walk the earth no longer.

May we live unselfishly, in truth and love and peace,
so that we will be remembered as a blessing,
as we lovingly remember, this day,
those who live on in our hearts.

— Jules Harlow

II

When Yizkor is recited, we affirm our love of those
so near and dear who have physically left us.

Our love, however, does not rest on physical being;
it is deeper than that.

When we love, we love the inner being of the beloved,
the quality that makes for uniqueness,
the spirit that creates personality and character.

That does not ever disappear.
It remains with us as long as we live.

Time eases the pain of loss
but does not erode the affection and emotions we feel
for the one who no longer moves about in our midst.

We know that whatever lives, someday must die.
That, however, is true only of the material world.
The spiritual can endure forever.

When we lose one who is dear, we mourn,
but we must not mourn excessively.
We must be grateful for what we have had
and find comfort in our memories.

We must continue the task of living, paying tribute
to our departed by contributing to the lives of others.

— Simcha Kling

III

We tell of Your love in the morning;
we recall Your faithfulness at night.

Yet we remember other mornings, other nights
when love and faithfulness were torn by tragedy.

We celebrate miracles of our people's past,
deliverance from peril into promised land.

Yet we remember slaughter and destruction,
and questions born from ashes of the undelivered.

In spite of Your silence, we reaffirm hope,
sustained by the certainty born of faith.

Lamentation and bitter weeping have been ours,
in refusing to be comforted for those who are no more.

Yet we shall survive to sing, to flourish,
to turn our mourning into gladness.

In spite of every obstacle we shall endure,
nurturing our children to overcome despair.

In spite of every obstacle we shall praise,
sustained by Your promise of redemption.

Our people has survived the sword,
finding favor even in the wilderness.

Those who sow in tears shall reap in joy,
for You redeem our lives from destruction.

Those who sow in tears shall reap in joy,
embraced by love and faithfulness forever.

— Jules Harlow

IV

When my loved one is taken from me, shall I mourn?
When my dear one departs forever,
shall I wail and rend my flesh as I do my garment?
No! That is not the way.

I may find the road ahead lonely.
I may dread tomorrow without that voice, without that smile.
I may not know whence will come the courage to continue.
Yet I shall not despair!

I shall praise God who gave me my beloved.
I shall sing unto God who enables us to love.
I shall voice thanks for what I have had.
I will refuse to become bitter over what I shall lack.

When my loved one leaves me, I shall indeed shed tears.
Yet, even then, I shall utter a hymn —
A song of joy for what has been.

BARUKH ATAH ADONAI!
Praised are You, O God!
You have allowed me to know love;
You have granted me an eternal treasure.

— Simcha Kling

Our generations are bound to one another as children now remember their parents. Love is as strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory softens death's pain as we now remember our brothers and sisters, grandparents, and our other relatives and friends.

The death of those we now recall left gaping holes in our lives. Even so, we are grateful for the gift of their lives, strengthened by the blessings they left us and the precious memories that comfort and sustain us, as we remember them this day.

A personal meditation

Eternal God, Master of mercy, give me the gift of remembering. May my memories of the dead be tender and true, undiminished by time; let me recall them, and love them, as they were. Shelter me with the gift of tears. Let me express my sense of loss — my sorrow, my pain, as well as my love, and words unspoken. Bless me with the gift of prayer. May I face You with an open heart, with trusting faith, unembarrassed and unashamed. Strengthen me with the gift of hope. May I always believe in the beauty of life, the power of goodness, the right to joy. May I surrender my being, and the soul of the dead, to Your all-knowing compassion.

Each congregant continues with the appropriate passages among the following, in silent meditation. Personal meditations may also be added.

We rise.

In memory of a father:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שֶׁהָלַךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my father who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation strengthen the ties that link me to his memory and to our entire family. May he rest forever in dignity and peace. Amen.

In memory of a mother:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרָתִי שֶׁהָלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָהּ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my mother who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation strengthen the ties that link me to her memory and to our entire family. May she rest forever in dignity and peace. Amen.

In memory of a wife:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שֶׁהָלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָהּ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my wife who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. Love is as strong as death; deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May she rest forever in dignity and peace. Amen.

In memory of a husband:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בַּעֲלִי שֶׁהָלַךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my husband who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. Love is as strong as death; deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May he rest forever in dignity and peace. Amen.

In memory of a son or a brother:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בְּנִי / אָחִי הָאָהוּב שֶׁהָלַךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my beloved son/brother who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. I am grateful for the sweetness of his life and for all he accomplished in his lifetime. May he rest forever in dignity and peace. Amen.

In memory of a daughter or a sister:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בִּתִּי / אֲחוֹתִי הָאֲהוּבָה שֶׁהָלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָהּ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of my beloved daughter/sister who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. I am grateful for the sweetness of her life and for all she accomplished in her lifetime. May she rest forever in dignity and peace. Amen.

In memory of other relatives and friends:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת קְרוֹבַי וְרֵעַי שֶׁהָלְכוּ לְעוֹלָמָם. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָם. אָנָּא תְּהִיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the soul of _____ and of all relatives and friends who have gone to their eternal home. In loving testimony to their lives I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and remembrance, are their souls bound up in the bond of life. May these moments of meditation strengthen the ties that link me to their memory. May they rest forever in dignity and peace. Amen.

In memory of martyrs:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת כָּל־אַחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם. הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶם. אָנָּא יִשָּׁמַע בְּחַיֵּינוּ הֵד גְּבוּרָתָם וּמְסִירוּתָם וְיֵרָאֶה בְּמַעֲשֵׂינוּ טָהַר לִבָּם וְתִהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the souls of our brethren, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory do I pledge charity. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. And may they rest forever in dignity and peace. Amen.

In memory of congregants:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת יְדִידֵינוּ חֶבְרֵי הַקָּהָל הַקָּדוֹשׁ הַזֶּה שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּא תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

We lovingly recall the members of our congregation who no longer dwell on this earth. They have a special place in our hearts. We pray this day that all who have sustained the loss of loved ones be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

A meditation

Our Creator, the Eternal One, delights in life. Because of God's love for us, and because we are so few, each of us is a vital part of God's kingdom. Though we are only flesh and blood, we are irreplaceable. When one of the House of Israel dies, God's own grandeur is diminished. May the memory of all those we remember this day, in love, be an undying source of blessing to us, to our children, to all Israel, and to all humanity.

In memory of the six million:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר הָרָקִיעַ מַזְהִירִים, לִנְשָׁמוֹת כָּל־אַחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁנִּטְבְּחוּ בַּשּׁוֹאָה, אֲנָשִׁים נָשִׁים וְטַף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּהֶרְגוּ, שֶׁמָּסְרוּ אֶת נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בַּעַל הָרַחֲמִים, הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים. וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יהוה הוּא נַחֲלָתָם. וְיָנוּחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered and suffocated and burned to ashes. May their memory endure, and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of all the dead:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר הָרָקִיעַ מַזְהִירִים, לִנְשָׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבָרָכָה, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בַּעַל הָרַחֲמִים הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יהוה הוּא נַחֲלָתָם. וְיָנוּחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of all our beloved who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

PSALM 23 תהלים כ"ג

מִזְמוֹר לְדָוִד.

יהוה רֹעִי, לֹא אֶחְסָר.

Adonai is my shepherd, I shall not want.

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי,

God gives me repose in green meadows,

עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי.

and guides me over calm waters.

נַפְשִׁי יְשׁוֹבֵב, יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.

God will revive my spirit and direct me on the right path — for that is God's way.

גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

Though I walk in the valley of the shadow of death,
I fear no harm, for You are at my side.

שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי.

Your staff and Your rod comfort me.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי,

You prepare a banquet for me in the presence of my foes;

דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי, כּוֹסִי רְוָיָה.

You anoint my head with oil, my cup overflows.

אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי,

Surely goodness and kindness shall be my portion
all the days of my life,

וְשַׁבְתִּי בְּבֵית יהוה לְאֹרֶךְ יָמִים.

and I shall dwell in the house of Adonai forever.

How do we face the reality of death?
We know that it is a fact. It is a part of life.
We may postpone it.
We may try to delay it as much as possible.
But some day we must be confronted by it.
How do we face the reality of death?
By giving thanks to God for the gift of life.
By voicing appreciation for the blessings we have known.
By being grateful for those lives that have touched ours
and whose echoes still resound in us.
May the Kaddish, which we now recite,
be not only a remembrance of those no longer with us,
but also a reminder of how we should live
and the values that we should represent.

— Simcha Kling

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

And now, let us rise to join in prayer — for ourselves, and for all whose spirit now finds voice through us — that God and God's sovereignty will forever be hallowed and enhanced, glorified and celebrated. May all of us who mourn and all of us who cherish loving memories on this day, open our hearts to God, our Ruler and Redeemer, our everpresent hope, our eternal source of comfort, as we recite the words of the Kaddish.

MOURNER'S KADDISH

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

Y'hei shlama raba min sh'maya
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

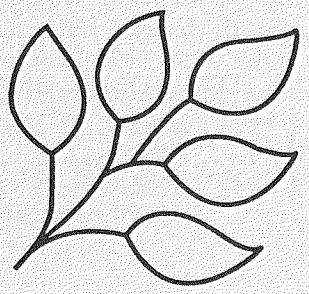
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

תּוֹסֶפֶת
לְיוֹם טוֹב

Supplement
for Festivals



FOR SUKKOT

HOSHANOT

When the first day falls on Shabbat, begin on page 202.

On weekdays:

We stand as the Ark is opened.
A Sefer Torah is removed, and held on the bimah.
All who have a lulav and etrog form a procession
behind the Reader, who chants the first four lines —
echoed by the congregation — and the piyyut for that day.

Reader, then congregation:

Hosha na. For Your sake, our God, please help us.
Hosha na. For Your sake, our Creator, please help us.
Hosha na. For Your sake, our Redeemer, please help us.
Hosha na. Because You seek our welfare, please help us.

Piyyut for first day
(second day when the first day is Shabbat):

For the sake of Your truth and Your covenant, Your greatness and Your glory, Your Torah and Your majesty, Your meeting-place and Your fame; for the sake of Your mercy and Your goodness, Your unity, Your honor, and Your wisdom; for the sake of Your sovereignty, Your eternity, Your counsel, Your strength and Your splendor; for the sake of Your righteousness, Your holiness, and Your abundant mercies; for the sake of Your divine presence and Your praise, help us now.

Piyyut for second day
(on Sunday, the preceding passage is recited):

Send help for the Temple Mount: the foundation-stone, the House of Your choice, the granary of Ornan the Jebusite, the sacred shrine, Mount Moriah, the hill of revelation and abode of Your splendor, where David resided. Send help for the goodliest of Lebanon, lovely height and joy of the earth, perfection of beauty, home of righteousness. Send help for the dwelling prepared for You, the tranquil habitation, the tabernacle of Jerusalem, the goal of the pilgrim tribes, the precious cornerstone; magnificent Zion, place of the Holy of Holies, object of our love, the home of Your glory. Send help for Zion, the hill to which the world turns.

לסוכות

הושענות

When the first day falls on שבת, begin on page 202.

On weekdays:

We stand as the ארון הקודש is opened.
A ספר תורה is removed, and held on the bimah.
All who have a lulav and etrog form a procession
behind the Ḥazzan, who chants הושע נא — echoed
by the congregation — and the piyyut for that day.

Ḥazzan, then congregation:

הוֹשַׁע נָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ דּוֹרְשֵׁנוּ, הוֹשַׁע נָא.

Piyyut for first day
(second day when the first day is שבת):

לְמַעַן אֲמִתֶּךָ. לְמַעַן בְּרִיתֶךָ. לְמַעַן גָּדְלָךְ וְתִפְאַרְתֶּךָ. לְמַעַן דָּתֶךָ. לְמַעַן הוֹדֶךָ. לְמַעַן וִעוּדֶךָ. לְמַעַן זִכְרֶךָ. לְמַעַן חַסְדֶּךָ. לְמַעַן טוּבֶךָ. לְמַעַן יִחוּדֶךָ. לְמַעַן כְּבוֹדֶךָ. לְמַעַן לְמוּדֶךָ. לְמַעַן מַלְכוּתֶךָ. לְמַעַן נִצְחֶךָ. לְמַעַן סוֹדֶךָ. לְמַעַן עֻזֶּךָ. לְמַעַן פְּאֵרֶךָ. לְמַעַן צִדְקָתֶךָ. לְמַעַן קָדְשָׁתֶךָ. לְמַעַן רַחֲמֶיךָ הָרַבִּים. לְמַעַן שְׁכִינָתֶךָ. לְמַעַן תְּהִלָּתֶךָ. הוֹשַׁע נָא.

Piyyut for second day
(on Sunday, the preceding passage is recited):

אֶבֶן שְׁתִיָּה. בֵּית הַבְּחִירָה. גֹּרֶן אָרְנָן. דְּבִיר הַמֻּצְנָע. הַר הַמּוֹרִיָּה. וְהַר יְרָאֶה. זְבוּל תִּפְאַרְתֶּךָ. חֲנָה דָוִד. טוּב הַלְּבָנוֹן. יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ. כְּלִילַת יְפִי. לְינַת הַצֶּדֶק. מָכוֹן לְשִׁבְתֶּךָ. נָוֶה שַׁאֲנָן. סֻכַּת שָׁלֵם. עֲלִיַּת שְׁבָטִים. פְּנִנַּת יְקָרֶת. צִיּוֹן הַמְּצֻיֶּנֶת. קֹדֶשׁ הַקָּדָשִׁים. רָצוּף אַהֲבָה. שְׁכִינַת כְּבוֹדֶךָ. תֵּל תַּלְפִּיוֹת. הוֹשַׁע נָא.

Conclude each day with the following:

Save Yourself and us!

As You redeemed our ancestors from Egypt,
releasing Your people from bondage, *hosha na!*

As You saved our nation and its leaders,
singled out for God's salvation, help us now.

As You delivered the hosts of our people,
accompanied by hosts of angels, *hosha na!*

As You guided the innocent from exile,
freeing them from their oppressors' bonds, help us now.

As You rescued those sinking in the depths of the sea,
Your light enabling them to cross over, *hosha na!*

As You saved the chorus who sang out: "God saved!"
and You who gave birth to them
were saved with them, help us now.

As You freed them, declaring: "I will bring you out,"
which our sages interpreted:
"I went out with you," *hosha na!*

As You aided those who ringed the altar,
carrying willow branches to encircle it, help us now.

As You redeemed the captured Ark from our foes,
punishing the Philistines with Your wrath, *hosha na!*

As You treasured the people You sent into Babylon,
accompanying them into exile, help us now.

As You eased the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in the tents of Jacob, *and save us.*

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption, help us now.

Eternal, we beseech You: Help us now.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

The Sefer Torah is returned, and the Ark is closed.
The service continues with Kaddish Shalem, page 181.

Conclude each day with the following:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא.

כְּהוֹשַׁעְתָּ אֱלִים בְּלוּד עַמָּךְ,
בְּצֵאתְךָ לִישׁוּעַ עַמָּךְ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ גּוֹי וֵאלֹהִים,
דְּרוּשִׁים לִישׁוּעַ אֱלֹהִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ הֲמוֹן צְבָאוֹת,
וְעִמָּם מַלְאֲכֵי צְבָאוֹת, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ זַכִּים מִבֵּית עֲבָדִים,
חֲנוּן בְּיָדָם מַעֲבִידִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גְּזָרִים,
יְקָרְךָ עִמָּם מַעֲבִירִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ כְּנֶדֶת מְשׁוֹרֶרֶת וַיּוֹשַׁע,
לְגוֹחָה מְצִיֶּנֶת וַיּוֹשַׁע, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ מַאֲמַר וְהוֹצֵאתִי אֶתְכֶם,
נָקוּב וְהוֹצֵאתִי אִתְּכֶם, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ,
עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ פְּלֵאֵי אָרוֹן כְּהֻפְשַׁע,
צְעֵר פְּלֶשֶׁת בַּחֲרוֹן אַף וְנוֹשַׁע, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ קְהִלּוֹת בָּבֶלָה שִׁלַּחְתָּ,
רַחוּם לְמַעָנָם שֻׁלַּחְתָּ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ שְׁבוּת שִׁבְטֵי יַעֲקֹב,
תָּשׁוּב וְתָשִׁיב שְׁבוּת אָהֳלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָּא.

כְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת,
אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָּא.

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבָרֵךְ אֶת נַחֲלָתֶךָ, וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם. וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה, קְרֹבִים אֶל יהוה אֱלֹהֵינוּ יוֹמָם וָלָיְלָה, לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יהוה הוּא הָאֱלֹהִים, אֵין עוֹד.

The ספר תורה is returned, and the ארון הקודש is closed.
The service continues with קדיש שלם, page 181.

On Shabbat:

The Ark is opened, but no Sifrei Torah are removed. Lulav and etrog are not held, and there is no procession.

Reader, then congregation:

Hosha na. For Your sake, our God, please help us.
Hosha na. For Your sake, our Creator, please help us.
Hosha na. For Your sake, our Redeemer, please help us.
Hosha na. Because You seek our welfare, please help us.

Deliver Your people whom You guard like the apple of Your eye, Your children who contemplate Your Torah, solace of the soul. They learn the precepts of Shabbat, derive the laws of carrying burdens and the regulations of the limitations on Shabbat journeys, and keep from profaning Shabbat, fulfilling Your command to "remember" and "observe" Shabbat. They hasten to welcome its arrival, and provide for its needs from their six days of work. They rest and wait until Shabbat has ended, calling it a glory and a delight. They wear new clothes for Shabbat, and prepare special foods, honoring Shabbat with tasty dishes. They arrange three meals for Shabbat, and recite blessings over two loaves of bread. They enumerate the "four domains" of Shabbat, obey the mitzvah of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You: Help us now.

As You shielded the first mortal, granting him
mercy and atonement on the holy Shabbat, *hosha na!*

As You cared for the distinguished nation
that longed for freedom and intentionally chose
the seventh day for rest, *help us now.*

As You delivered the people You led
like a flock of sheep to their rest,
and set a statute for them
beside the tranquil waters at Marah, *hosha na!*

On Shabbat:

The ארון הקודש is opened, but no ספרי תורה are removed. Lulav and etrog are not held, and there is no procession.

Ḥazzan, then congregation:

הוֹשַׁע נָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ דּוֹרְשֵׁנוּ, הוֹשַׁע נָא.

אוֹם נְצוּרָה כְּבָבַת. בּוֹנֶנֶת בְּדָת נֶפֶשׁ מְשִׁיבַת. גּוֹמֶרֶת הֲלָכוֹת שַׁבָּת. דּוֹרֶשֶׁת מַשְׂאַת שַׁבָּת. הַקּוֹבַעַת אַלְפַּיִם תְּחוּם שַׁבָּת. וּמְשִׁיבַת רֶגֶל מִשַּׁבָּת. זָכוֹר וְשָׁמוֹר מְקֻיֶּמֶת בַּשַּׁבָּת. חָשָׁה לְמַהֵר בִּיאַת שַׁבָּת. טוֹרַחַת כֹּל מִשְׁשָׁה לַשַּׁבָּת. יוֹשֶׁבֶת וּמַמְתֶּנֶת עַד כְּלוֹת שַׁבָּת. כָּבוֹד וָעֹנֶג קוֹרְאָה לַשַּׁבָּת. לְבוּשׁ וּכְסוּת מְחַלֶּפֶת בַּשַּׁבָּת. מַאֲכָל וּמִשְׁתֶּה מְכִינָה לַשַּׁבָּת. נֹעַם מְגָדִים מַנְעֶמֶת לַשַּׁבָּת. סְעוּדוֹת שָׁלֹשׁ מְקֻיֶּמֶת בַּשַּׁבָּת. עַל שְׁתֵּי כִכָּרוֹת בּוֹצַעַת בַּשַּׁבָּת. פּוֹרֶטֶת אַרְבַּע רְשׁוּיוֹת בַּשַּׁבָּת. צִוּוּי הַדְלָקַת נֵר מַדְלֶקֶת בַּשַּׁבָּת. קִדּוּשׁ הַיּוֹם מְקַדֶּשֶׁת בַּשַּׁבָּת. רֶנֶן שֶׁבַע מְפַלֶּלֶת בַּשַּׁבָּת. שִׁבְעָה בַדָּת קוֹרְאָה בַּשַּׁבָּת. תַּנְחִילֶנָּה לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת, הוֹשַׁע נָא.

אֲנִי וָהוּ הוֹשִׁיעָה נָא

כְּהוֹשַׁעְתָּ אָדָם יְצִיר כַּפֶּיךָ לְגוֹנְנָהּ,
בְּשַׁבַּת קֹדֶשׁ הִמְצֵאתוֹ כְּפֶר וַחֲנִינָהּ, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ גּוֹי מְצֻיָּן מְקֻוִּים חֻפָּשׁ,
דֵּעָה כִּוְנוּ לָבוֹר שְׁבִיעִי לְנֻפָּשׁ, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ הָעָם נִהַגְתָּ כַּצֹּאן לְהַנְחוֹת,
וְחֹק שַׂמְתָּ בְּמָרָה עַל מֵי מְנֻחוֹת, כֵּן הוֹשַׁע נָא.

As You provided for Your chosen ones,
encamped in the Wilderness of Sin,
where they wisely gathered
a double portion of bread on the sixth day, *help us now.*

As You upheld Your faithful ones,
who thoughtfully taught the laws of Shabbat preparation
and earned their Shepherd's praise, *hosha na!*

As You provided manna,
which neither soured nor deteriorated on Shabbat,
to sustain Your people in the wilderness, *help us now.*

As You strengthened those who studied the laws
of carrying on Shabbat, and, by their rest,
preserved its boundaries and limits, *hosha na!*

As You transformed at Sinai those who learned,
in the fourth commandment, to "remember" and "observe"
the holiness of Shabbat, *help us now.*

As You protected those who were commanded
to encircle Jericho seven times,
besieging the city until it fell on Shabbat, *hosha na!*

As You energized, in the Temple, Solomon and his people,
who added seven days of Sukkot
to their seven-day feast of dedication, *help us now.*

As You shielded the exiled masses
returning to their homeland, who read from Your Torah
on each day of this Festival, *hosha na!*

As You heartened Your people, Your delight,
restored to Your Temple,
bearing the lulav each day of this Festival, *help us now.*

As You fortified those who, in reverence, beat willow leaves
even on Shabbat, and who, at the base of the altar,
placed branches from Moza, *hosha na!*

As You inspired those who praised You
with tall, slender willow branches as they left the altar,
chanting hymns to its beauty, *help us now.*

כְּהוֹשַׁעְתָּ זְבוּדֶיךָ בְּמִדְבַּר סִין בַּמַּחֲנֶה,
חָכְמוּ וְלָקְטוּ בַּשִּׁשִׁי לֶחֶם מִשְׁנֶה כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ טְפוּלֶיךָ הוֹרוּ הֲכָנָה בְּמַדָּעָם,
יִשַּׂר כֹּחָם וְהוֹדָה לָמוֹ רוֹעָם, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ כִּלְכְּלוּ בְּעֻגָּ מָן הַמְשֻׁמָּר,
לֹא הָפַךְ עֵינוֹ וְרֵיחוֹ לֹא נָמָר, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ מִשְׁפְּטֵי מַשְׂאוֹת שַׁבָּת גָּמָרוּ,
נָחוּ וְשָׁבְתוּ רְשֻׁיוֹת וּתְחוּמִים שָׁמָרוּ, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ סִינַי הָשְׁמְעוּ בְּדִבּוּר רְבִיעִי,
עִנְיַן זָכוֹר וְשָׁמוֹר לְקַדֵּשׁ שְׁבִיעִי, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ פֻּקְדוּ יְרִיחוֹ שֶׁבַע לְהַקֵּף,
צָרוּ עַד רִדְתָּהּ בַּשַּׁבָּת לְתַקֵּף, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ קְהֵלַת וְעַמּוֹ בְּבִית עוֹלָמִים,
רְצוּפָה בְּחָגְגָם שִׁבְעָה וְשִׁבְעָה יָמִים, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ שָׁבִים עוֹלֵי גוֹלָה לְפִדְיוֹם,
תּוֹרָתְךָ בְּקָרְאָם בֶּחָג יוֹם יוֹם, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ מְשַׂמְּחֶיךָ בְּבִנְיַן שֵׁנִי הַמְחֻדָּשׁ,
נוֹטְלִין לוּלָב כָּל שִׁבְעָה בַּמִּקְדָּשׁ, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ חִבּוּט עֲרָבָה שַׁבָּת מַדְרִיכִים,
מֻרְבִּיוֹת מוֹצָא לִיסוֹד מִזְבֵּחַ מַנִּיחִים, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ בְּרֵכוֹת וַאֲרוּכוֹת וּגְבוֹהוֹת מְעַלְסִים,
בְּפִטְרָתָן יְפִי לְךָ מִזְבֵּחַ מְקַלְסִים, כֵּן הוֹשַׁע נָא.

As You encouraged all whose thanks and hope
have remained constant, who declare:
"We are God's, and to God our eyes are turned," *hosha na.*

As You emboldened those who surrounded
Your excavated winepress, singing:
"Eternal, we beseech You — deliver us," *so help us now.*

As You moved the host of Your zealous *Kohanim,*
who ministered on Shabbat
with double offering and sacrifice, *hosha na!*

As You inspired Your Levites, who,
assembled on their sacred platform,
sang "A Psalm, a Song for Shabbat," *Help us now.*

As You have preserved Your comforted children,
whose constant joy is to do mitzvot,
so in Your grace grant them redemption
and bring them home in peace, *hosha na!*

As You eased the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in the tents of Jacob, *Help us now.*

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption, *v'hoshia na!*

Eternal, we beseech You: Help us now.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

The Ark is closed, and the service continues
with Kaddish Shalem on page 181.

In congregations that add Hoshanot after Hallel,
the service continues with Kaddish Shalem on page 138.

כְּהוֹשַׁעְתָּ מוֹדִים וּמְיַחֲלִים וְלֹא מְשַׁנִּים,
כֻּלָּנוּ אֲנוּ לְיָהּ וְעֵינֵינוּ לְיָהּ שׁוֹנִים, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ יֵקֶב מַחֲצָבֶיךָ סוֹבְבִים בְּרַעֲנָנָה,
רוֹנְנִים אֲנִי וָהוּ הוֹשִׁיעָה נָּא, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ חֵיל זְרִיזִים מְשָׁרְתִים בְּמִנּוּחָה,
קָרְבַּן שַׁבָּת כָּפוּל עוֹלָה וּמִנְחָה, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ לְוִיֶּיךָ עַל דּוּכָנָם לְהַרְבָּת,
אוֹמְרִים מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ נְחוּמֶיךָ בְּמִצְוֹתֶיךָ תָּמִיד יִשְׁתַּעְשָׁעוּן,
וּרְצֵם וְהַחֲלִיצֵם
בִּשׁוּבָה וָנַחַת יְוֻשַּׁעוּן, כֵּן הוֹשַׁע נָא.

כְּהוֹשַׁעְתָּ שְׁבוּת שִׁבְטֵי יַעֲקֹב,
תָּשׁוּב וְתָשִׁיב שְׁבוּת אָהֳלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָּא.

כְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת,
אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָּא.

אֲנִי וָהוּ הוֹשִׁיעָה נָּא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבָרֵךְ אֶת נַחֲלָתֶךָ, וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם. וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה, קְרוֹבִים אֶל יהוה אֱלֹהֵינוּ יוֹמָם וָלָיְלָה, לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יהוה הוּא הָאֱלֹהִים, אֵין עוֹד.

The ארון הקודש is closed, and the service continues
with קדיש שלם on page 181.

In congregations that add הושענות after הלל,
the service continues with קדיש שלם on page 138.

FOR HOSHANA RABBAH להושענא רבה

Hoshana Rabbah is not observed as a full Festival day, but since Jewish tradition considers it the final day of the Season of Repentance, it shares many of the characteristics of Yom Tov, especially the content of the Shaḥarit service. In Siddur Sim Shalom, the order of prayers for Hoshana Rabbah is as follows:

The service begins as does Shaḥarit for Shabbat, pages 61-86, Psalm 100, "מִזְמוֹר לְתוֹדָה" (below), then pp. 87-103, and 106-114.
The weekday Amidah is recited, including שִׂים שָׁלוֹם, pages 3-9.
This is followed by הַלֵּל, pages 131-138.
The Torah Service begins on page 139 with "אֵין כָּמוֹךָ," and includes the selection for Festivals on page 140.
After the Torah reading and the return of the Sefer Torah, continue with וּבָא לְצִיּוֹן and אַשְׁרֵי, pages 226-228.
Musaf follows with חֲצִי קַדִּישׁ on page 155, and the Festival Amidah, pages 166-178.
Hoshanot follow, pages 206-212; Kaddish Shalem, page 181; עָלֵינוּ, אֵין כֵּאלֹהֵינוּ, and Mourner's Kaddish, pages 182-184; and Psalm 27, page 80.

תהלים ק׳

מִזְמוֹר לְתוֹדָה.
הָרִיעוּ לַיהוה כָּל־הָאָרֶץ.
עִבְדוּ אֶת יהוה בְּשִׂמְחָה, בֹּאוּ לְפָנָיו בִּרְנָנָה.
דְּעוּ כִּי יהוה הוּא אֱלֹהִים, הוּא עָשָׂנוּ, וְלוֹ אֲנַחְנוּ,
עַמּוֹ וְצֹאן מַרְעִיתוֹ.
בֹּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרֹתָיו בִּתְהִלָּה, הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ.
כִּי טוֹב יהוה לְעוֹלָם חַסְדּוֹ, וְעַד דֹּר וָדֹר אֱמוּנָתוֹ.

PSALM 100

A Psalm of Praise.
Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.
Know that Adonai is God.
God fashioned us and we are His,
God's people, the flock God shepherds.
Enter God's gates with thanksgiving, His courts with praise.
Extol God and exalt Him.
For Adonai is good; God's love is eternal.
God's faithfulness endures for all generations.

HOSHANOT הושענות

We stand with lulav and etrog in hand, as the Ark is opened. All of the Sifrei Torah are removed, to be held on the bimah. The Ḥazzan chants the first four lines and then chants one piyyut while leading each of the seven processions, in which all who have a lulav and an etrog participate. The words "hosha na" are repeated by the congregation as a refrain after each phrase chanted by the Ḥazzan.

הוֹשַׁע נָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַנְךָ דּוֹרְשֵׁנוּ, הוֹשַׁע נָא.

Hosha na. For Your sake, our God, please help us.
Hosha na. For Your sake, our Creator, please help us.
Hosha na. For Your sake, our Redeemer, please help us.
Hosha na. Because you seek our welfare, please help us.

לְמַעַן אֲמִתָּךְ. לְמַעַן בְּרִיתָךְ. לְמַעַן גָּדְלָךְ וְתִפְאַרְתָּךְ. לְמַעַן דָּתָךְ. לְמַעַן הוֹדָךְ. לְמַעַן וִעוּדָךְ. לְמַעַן זִכְרָךְ. לְמַעַן חַסְדָּךְ. לְמַעַן טוּבָךְ. לְמַעַן יִחוּדָךְ. לְמַעַן כְּבוֹדָךְ. לְמַעַן לְמוּדָךְ. לְמַעַן מַלְכוּתָךְ. לְמַעַן נִצְחָךְ. לְמַעַן סוֹדָךְ. לְמַעַן עֻזָּךְ. לְמַעַן פְּאֵרָךְ. לְמַעַן צִדְקָתָךְ. לְמַעַן קְדֻשָּׁתָךְ. לְמַעַן רַחֲמֶיךָ הָרַבִּים. לְמַעַן שְׁכִינָתָךְ. לְמַעַן תְּהִלָּתָךְ.

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה.

For the sake of Your truth and Your covenant, Your greatness and Your glory, for the sake of Your goodness and Your holiness, help us now.

אֶבֶן שְׁתִיָּה. בֵּית הַבְּחִירָה. גְּרֶן אָרְנָן. דְּבִיר הַמֻּצְנָע. הַר הַמּוֹרִיָּה. וְהַר יְרָאֶה. זְבוּל תִּפְאַרְתֶּךָ. חָנָה דָוִד. טוֹב הַלְּבָנוֹן. יְפֵה נוֹף מְשׂוֹשׂ כָּל הָאָרֶץ. כְּלִילַת יְפִי. לִינַת הַצֶּדֶק. מָכוֹן לְשִׁבְתֶּךָ. נָוֶה שַׁאֲנָן. סֻכַּת שָׁלֵם. עֲלִיַּת שְׁבָטִים. פְּנִנַּת יְקָרֵת. צִיּוֹן הַמְצֻיֶּנֶת. קֹדֶשׁ הַקָּדָשִׁים. רָצוּף אַהֲבָה. שְׁכִינַת כְּבוֹדֶךָ. תֵּל תַּלְפִּיוֹת.

לְךָ זְרוֹעַ עִם גְּבוּרָה, תָּעוֹז יָדְךָ תָּרוּם יְמִינֶךָ.

Send help for Moriah, the site of Your Temple, joy of the earth, perfection of beauty — Zion, place of the Holy of Holies. Help us now.

אוֹם אֲנִי חוֹמָה. בָּרָה כַּחַמָּה. גּוֹלָה וְסוּרָה. דָּמְתָה לְתָמָר. הַהֲרוּגָה עָלֶיךָ. וְנֶחֱשֶׁבֶת כְּצֹאן טִבְחָה. זְרוּיָה בֵּין מַכְעִיסֶיהָ. חֲבוּקָה וּדְבוּקָה בָּךְ. טוֹעֶנֶת עֻלָּךְ. יְחִידָה לְיַחֲדָךְ. כְּבוּשָׁה בַּגּוֹלָה. לוֹמֶדֶת יִרְאָתָךְ. מְרוּטַת לֶחִי. נְתוּנָה לְמַכִּים. סוֹבֶלֶת סִבְלָךְ. עֲנִיָּה סֹעֲרָה. פְּדוּיַת טוֹבִיָּה. צֹאן קָדָשִׁים. קְהִלּוֹת יַעֲקֹב. רְשׁוּמִים בִּשְׁמֶךָ. שׁוֹאֲגִים הוֹשַׁעְנָא. תְּמוּכִים עָלֶיךָ, הוֹשַׁע נָא.

תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם.

This faithful nation, bright as the sun, still endures oppressors. Though often tormented, she continues to proclaim that You are One. Tossed in the storm of suffering, they who bear Your name beseech You: Help us now.

אָדוֹן הַמּוֹשִׁיעַ. בִּלְתְּךָ אֵין לְהוֹשִׁיעַ. גִּבּוֹר וְרַב לְהוֹשִׁיעַ. דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמּוֹשִׁיעַ. וּמַצִּיל וּמוֹשִׁיעַ. זוֹעֲקֶיךָ תּוֹשִׁיעַ. חוֹכֶיךָ הוֹשִׁיעַ. טְלָאֶיךָ תַּשְׂבִּיעַ. יְבוּל לְהַשְׁפִּיעַ. כָּל שִׂיחַ תַּדְשֵׁא וְתוֹשִׁיעַ. לְגֵיא בַּל תַּרְשִׁיעַ. מְגָדִים תַּמְתִּיק וְתוֹשִׁיעַ. נְשִׂיאִים לְהַסִּיעַ. שְׂעִירִים לְהָנִיעַ. עֲנָנִים מִלְּהַמְנִיעַ. פּוֹתֵחַ יָד וּמַשְׂבִּיעַ. צְמֵאֶיךָ תַּשְׂבִּיעַ. קוֹרְאֶיךָ תּוֹשִׁיעַ. רְחוּמֶיךָ תּוֹשִׁיעַ. שׁוֹחֲרֶיךָ הוֹשִׁיעַ. תְּמִימֶיךָ תּוֹשִׁיעַ, הוֹשַׁע נָא.

נְעִמּוֹת בִּימִינְךָ נֶצַח.

Adonai, my sole source of salvation, I was brought low but You have delivered me. Help those who hope in You. Provide water for every shrub. Condemn not the earth to infertility; withhold not Your blessing of rain. Satisfy Your thirsting creatures, all those who call upon You. Help us now.

אָדָם וּבְהֵמָה. בָּשָׂר וְרוּחַ וּנְשָׁמָה. גִּיד וְעֶצֶם וְקָרְמָה. דְּמוּת וְצֶלֶם וְרִקְמָה. הוֹד לַהֶבֶל דָּמָה. וְנִמְשַׁל כַּבְּהֵמוֹת נִדְמָה. זִיו וְתֹאַר וְקוֹמָה. חִדּוּשׁ פְּנֵי אֲדָמָה. טִיעַת עֲצֵי נְשַׁמָּה. יְקָבִים וְקָמָה. כְּרָמִים וְשִׁקְמָה. לְתֵבֵל הַמְסֻיָּמָה. מִטְרוֹת עֹז לְסַמְּמָה. נְשִׁיָּה לְקַיְּמָה. שִׂיחִים לְקוֹמְמָה. עֲדָנִים לְעָצְמָה. פְּרָחִים לְהַעֲצִימָה. צְמָחִים לְגָשְׁמָה. קָרִים לְזָרְמָה. רְבִיבִים לְשַׁלְּמָה. שְׁתִיָּה לְרוֹמֲמָה. תְּלוּיָה עַל בְּלִימָה, הוֹשַׁע נָא.

יהוה אֲדֹנֵינוּ, מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ,
אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם.

Save man and beast; renew the earth and bless its produce. Send rain to nurture greenery; let cool waters flow. Sustain the world, our earth, suspended in space. Help us now.

אֲדָמָה מֵאֶרֶר. בְּהֵמָה מִמְּשַׁכֶּלֶת. גֹּרֶן מִגָּזָם. דָּגָן מִדַּלֶּקֶת. הוֹן מִמְּאֵרָה. וְאֹכֶל מִמְּהוּמָה. זַיִת מִנֶּשֶׁל. חִטָּה מֵחָגָב. טֶרֶף מִגּוֹבַי. יֶקֶב מִיֶּלֶק. כֶּרֶם מִתּוֹלַעַת. לֶקֶשׁ מֵאַרְבֶּה. מֶגֶד מִצְּלָצַל. נֶפֶשׁ מִבֶּהָלָה. שֹׂבַע מִסֶּלְעָם. עֲדָרִים מִדַּלּוּת. פֵּרוֹת מִשִּׁדָּפוֹן. צֹאן מִצְּמִיתוּת. קָצִיר מִקְּלָלָה. רֹב מֵרָזוֹן. שִׁבֹּלֶת מִצִּנָּמוֹן. תְּבוּאָה מֵחָסִיל, הוֹשַׁע נָא.

צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.

Save the soil from curses, our substance from catastrophe. Protect our crops from destruction, our flocks from disease, our souls from terror. Help us now.

לְמַעַן אֵיתָן הַנִּזְרַק בְּלַהַב אֵשׁ. לְמַעַן בֵּן הַנֶּעֱקַד עַל עֵצִים וָאֵשׁ. לְמַעַן גִּבּוֹר הַנֶּאֱבַק עִם שַׂר אֵשׁ. לְמַעַן דְּגָלִים נָחִיתָ בְּאוֹר וַעֲנַן אֵשׁ. לְמַעַן הֹעֲלָה לַמָּרוֹם וְנִתְעַלָּה כְּמַלְאֲכֵי אֵשׁ. לְמַעַן וְהוּא לְךָ כְּסֶגֶן בְּאֶרְאֶלֵּי אֵשׁ. לְמַעַן זֶבֶד דִּבְּרוֹת הַנְּתוּנוֹת מֵאֵשׁ. לְמַעַן חִפּוּי יְרִיעוֹת וַעֲנַן אֵשׁ. לְמַעַן טֶכֶס הַר יָרַדְתָּ עָלָיו בָּאֵשׁ. לְמַעַן יְדִידוּת בַּיִת אֲשֶׁר אָהַבְתָּ מִשְּׁמֵי אֵשׁ. לְמַעַן כָּמַהּ עַד שָׁקְעָה הָאֵשׁ. לְמַעַן לָקַח מַחְתַּת אֵשׁ וְהֵסִיר חֲרוֹן אֵשׁ. לְמַעַן מְקַנֵּא קִנְאָה גְדוֹלָה בָּאֵשׁ. לְמַעַן נָף יָדוֹ וְיָרְדוּ אַבְנֵי אֵשׁ. לְמַעַן שָׂם טְלֵה חָלָב כְּלִיל אֵשׁ. לְמַעַן עָמַד בַּגֹּרֶן וְנִתְרַצָּה בָּאֵשׁ. לְמַעַן פִּלֵּל בָּעֲזָרָה וְיָרְדָה הָאֵשׁ. לְמַעַן צִיר עָלָה וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ. לְמַעַן קְדוֹשִׁים מֻשְׁלָכִים בָּאֵשׁ. לְמַעַן רִבּוֹ רִבְבָן חָז וְנַהֲרֵי אֵשׁ. לְמַעַן שִׁמְמוֹת עִירְךָ הַשְּׂרוּפָה בָאֵשׁ. לְמַעַן תּוֹלְדוֹת אַלּוּפֵי יְהוּדָה תָּשִׂים כְּכִיּוֹר אֵשׁ, הוֹשַׁע נָא.

For the sake of our ancestors who were tested by fire, help us. For the sake of Temple offerings consumed by fire, for the sake of Your city once made desolate by fire, help us now.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד. וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא.

כְּהוֹשַׁעְתָּ אֱלִים בְּלוּד עַמָּךְ,
בְּצֵאתְךָ לְיֵשַׁע עַמָּךְ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ גּוֹי וֵאלֹהִים,
דְּרוּשִׁים לְיֵשַׁע אֱלֹהִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ הֲמוֹן צְבָאוֹת,
וְעַמָּם מַלְאֲכֵי צְבָאוֹת, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ זַכִּים מִבֵּית עֲבָדִים,
חֲנוּן בְּיָדָם מַעֲבִידִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גְּזָרִים,
יְקָרְךָ עִמָּם מַעֲבִירִים, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ כַּבְּדָה מְשׁוֹרֶרֶת וַיּוֹשַׁע,
לְגוֹחָה מְצַיֶּנֶת וַיּוֹשַׁע, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ מַאֲמַר וְהוֹצֵאתִי אֶתְכֶם,
נָקוּב וְהוֹצֵאתִי אִתְּכֶם, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבְּחַ,
עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבֵּחַ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ פְּלִאֵי אָרוֹן כְּהֻפְשַׁע,
צְעִיר פְּלֶשֶׁת בַּחֲרוֹן אַף וְנוֹשַׁע, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ קְהִלּוֹת בָּבֶלָה שִׁלַּחְתָּ,
רַחוּם לְמַעַנָם שִׁלַּחְתָּ, כֵּן הוֹשַׁע נָּא.

כְּהוֹשַׁעְתָּ שְׁבוּת שִׁבְטֵי יַעֲקֹב,
תָּשׁוּב וְתָשִׁיב שְׁבוּת אָהֳלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָּא.

כְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת,
אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָּא.

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא.

As You redeemed our ancestors from Egypt, releasing them from bondage, help us now. As You guided Your people in exile with Your light, which accompanied them in their grief, help us now. As Your presence, journeying into exile with Your people, gave them cause to sing, although banished and forlorn, help us now.

הוֹשַׁע נָּא, אֵל נָּא, אָנָּא הוֹשִׁיעָה נָּא.
הוֹשַׁע נָּא, סְלַח נָּא, וְהַצְלִיחָה נָּא, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

Save us, God; please save us. Save us, God; please forgive us. Let us prosper. Save us, God, our stronghold.

Lulav and etrog are set aside, and willow twigs are taken.

תַּעֲנָה אֱמוּנִים שׁוֹפְכִים לְךָ לֵב כַּמַּיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן בָּא בָאֵשׁ וּבַמַּיִם, וְהַצְלִיחָה נָּא,
גָּזַר וְנָם יֵקַח נָּא מְעַט מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה דְּגָלִים גָּזוּ גִּזְרֵי מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן הַנֶּעֱקָד בְּשַׂעַר הַשָּׁמַיִם, וְהַצְלִיחָה נָּא,
וָשָׁב וְחָפַר בְּאֵרוֹת מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה זַכִּים חוֹנִים עֲלֵי מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן חָלָק מִפַּצֵּל מַקְלוֹת בְּשִׁקֻּתוֹת הַמַּיִם, וְהַצְלִיחָה נָּא,
טָעַן וְגָל אֶבֶן מִבְּאֵר מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה יְדִידִים נוֹחֲלֵי דָת מְשׁוּלַּת מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן בָּרוּ בְּמִשְׁעֲנוֹתָם מַיִם, וְהַצְלִיחָה נָּא,
לְהָכִין לָמוֹ וּלְצֶאֱצָאֵימוֹ מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה מִתְחַנְּנִים כְּבִישִׁימוֹן עֲלֵי מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן נֶאֱמַן בֵּית מַסְפִּיק לָעָם מַיִם, וְהַצְלִיחָה נָּא,
סֶלַע הָךְ וַיָּזוּבוּ מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה עוֹנִים עֲלֵי בְאֵר מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן פָּקַד בְּמֵי מְרִיבַת מַיִם, וְהַצְלִיחָה נָּא,
צְמֵאִים לְהַשְׁקוֹתָם מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה קְדוֹשִׁים מְנַסְּכִים לְךָ מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאַב שְׁתוֹת מַיִם, וְהַצְלִיחָה נָּא,
שָׁב וְנָסַךְ לְךָ מַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

תַּעֲנָה שׁוֹאֲלִים בְּרִבּוּעַ אֶשְׁלֵי מַיִם, וְהוֹשִׁיעָה נָּא,
לְמַעַן תֵּל תַּלְפִּיוֹת מוֹצָא מַיִם, וְהַצְלִיחָה נָּא,
תִּפְתַּח אֶרֶץ וְתַרְעִיף שָׁמַיִם, וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ.

רַחֵם נָּא קְהַל עֲדַת יְשֻׁרוּן, סְלַח וּמְחַל עֲוֹנָם,
וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.

Bless with rain those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Bless those who have inherited the Torah, as life-giving as water. For the sake of Your servants who served You with libations of water, for the sake of Moses who, with Your help, gave his people water, let us prosper. Open the earth to Your blessing of water. Save us, God, our stronghold.

Have compassion, forgive our sin, save us.

קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר. קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

אֹמֶץ יְשׁוּעָתְךָ בָּא, קוֹל דּוֹדִי הִנֵּה זֶה בָּא, מְבַשֵּׂר וְאוֹמֵר.
בָּא בְּרִבְבוֹת כִּתִּים, לַעֲמוֹד עַל הַר הַזֵּיתִים, מְבַשֵּׂר וְאוֹמֵר.
גְּשְׁתוּ בַּשּׁוֹפָר לִתְקַע, תַּחְתָּיו הַר יִבָּקַע, מְבַשֵּׂר וְאוֹמֵר.
דָּפַק וְהֵצִיץ וְזָרַח, וּמָשׁ חֲצִי הָהָר מִמִּזְרָח, מְבַשֵּׂר וְאוֹמֵר.
הֵקִים מְלוּל נָאֲמוֹ, וּבָא הוּא וְכָל קְדוֹשָׁיו עִמּוֹ, מְבַשֵּׂר וְאוֹמֵר.
וּלְכָל בָּאֵי הָעוֹלָם, בַּת קוֹל יִשָּׁמַע בָּעוֹלָם, מְבַשֵּׂר וְאוֹמֵר.
זֶרַע עַמּוּסֵי רְחָמוֹ, נוֹלְדוּ כְּיֶלֶד מִמְּעֵי אִמּוֹ, מְבַשֵּׂר וְאוֹמֵר.
חֻלָּה וְיֻלְדָּה מִי זֹאת, מִי שָׁמַע כָּזֹאת, מְבַשֵּׂר וְאוֹמֵר.
טָהוֹר פָּעַל כָּל אֻלָּה, וּמִי רָאָה כָּאֵלֶּה, מְבַשֵּׂר וְאוֹמֵר.
יֻשַּׁע וּזְמַן הוּחַד, הַיְחַל אֶרֶץ בְּיוֹם אֶחָד, מְבַשֵּׂר וְאוֹמֵר.
כַּבִּיר רוֹם וַתְחַת, אִם יָוֹלֵד גּוֹי פַּעַם אֶחָת, מְבַשֵּׂר וְאוֹמֵר.
לְעֵת יִגְאַל עַמּוֹ נָאוֹר, וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר, מְבַשֵּׂר וְאוֹמֵר.
מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן, כִּי חָלָה גַּם יָלְדָה צִיּוֹן, מְבַשֵּׂר וְאוֹמֵר.
נִשְׁמַע בְּכָל גְּבוּלֵךְ, הַרְחִיבִי מְקוֹם אָהֳלֵךְ, מְבַשֵּׂר וְאוֹמֵר.
שִׁימִי עַד דַּמֶּשֶׂק מִשְׁבְּנוֹתַיִךְ, קַבְּלִי בָּנַיִךְ וּבְנוֹתַיִךְ, מְבַשֵּׂר וְאוֹמֵר.
עִלְזִי חֲבַצֶּלֶת הַשָּׁרוֹן, כִּי קָמוּ יְשֵׁנֵי חֶבְרוֹן, מְבַשֵּׂר וְאוֹמֵר.
פְּנוּ אֵלַי וְהִוָּשְׁעוּ, הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ, מְבַשֵּׂר וְאוֹמֵר.
צָמַח אִישׁ צֶמַח שְׁמוֹ, הוּא דָוִד בְּעַצְמוֹ, מְבַשֵּׂר וְאוֹמֵר.
קוּמוּ כְּפוּשֵׁי עָפָר, הָקִיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר, מְבַשֵּׂר וְאוֹמֵר.
רַבָּתִי עָם בְּהַמְלִיכוֹ, מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ, מְבַשֵּׂר וְאוֹמֵר.
שֵׁם רְשָׁעִים לְהַאֲבִיד, עָשָׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד, מְבַשֵּׂר וְאוֹמֵר.
תְּנָה יְשׁוּעוֹת לְעַם עוֹלָם, לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם, מְבַשֵּׂר וְאוֹמֵר.

The shofar is sounded, and the echo of a heavenly voice resounds throughout the world. Exult and be joyful; redemption is real. Return to God, the source of salvation; listen to God today. Rejoice in the redemption of Zion. Be grateful for God's lovingkindness and the promise of the messiah. May the eternal people be delivered — David and his descendants — forevermore.

Ḥazzan and congregation declare:

קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.
קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.
קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.

Kol m'vaser, m'vaser v'omer.

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

We symbolize our determination to separate sin from our lives by beating the willow twigs five times against the floor or other hard surface, causing leaves to fall.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ, וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם. וִיהִיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה, קְרוֹבִים אֶל יהוה אֱלֹהֵינוּ יוֹמָם וָלָיְלָה, לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ, כִּי יהוה הוּא הָאֱלֹהִים, אֵין עוֹד.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God, day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

There is a tradition that the Days of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, end on Hoshana Rabbah, when the decree is sealed.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ וְהַקָּפוֹתֵינוּ, וְתָסִיר מְחִיצַת הַבַּרְזֶל הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ, וְתַאֲזִין שַׁוְעָתֵנוּ, וְחָתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

May it be Your will, Adonai our God and God of our ancestors, to accept our prayers and our ritual of this morning with compassion. Remove the barriers that separate us from You. Hear our plea. And seal us in the Book of a good life. Amen.

The Sifrei Torah are returned to the Ark, and the Ark is closed.

The service continues with Kaddish Shalem, page 181.

In congregations that add Hoshanot after Hallel, the service continues with Kaddish Shalem, page 138.

HAKAFOT

The following biblical verses are chanted by one or a series of individuals; each verse is then repeated by the congregation.

You have been clearly shown that Adonai alone is God;
there is none besides God.

Give thanks to Adonai who works great wonders alone;
God's love is forever.

None compare to You, Adonai,
and nothing compares to Your creation.

The glory of Adonai endures forever;
may God rejoice in His works.

May the name of Adonai be praised, now and forever.

May Adonai our God be with us
as He was with our ancestors;
may God not abandon or forsake us.

Cry out: Deliver us, God our deliverer!
Gather us and save us from among the nations,
that we may give thanks to Your holy name,
that we may take pride in Your praise.

Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.

May Adonai grant His people strength;
may Adonai bless His people with peace.

May our words be pleasing to the Master of all.

The Ark is opened.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Arise, Adonai, to Your sanctuary, You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph;
let Your faithful sing for joy.

For the sake of David Your servant,
do not reject Your anointed.

לשמחת תורה

הקפות

The following פסוקים are chanted by one or a series of individuals; each פסוק is then repeated by the congregation.

אַתָּה הָרְאֵתָ לָדַעַת, כִּי יהוה הוּא הָאֱלֹהִים,
אֵין עוֹד מִלְבַדּוֹ.

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ, כִּי לְעוֹלָם חַסְדּוֹ.

אֵין כָּמוֹךָ בָאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו.

יְהִי שֵׁם יהוה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

יְהִי יהוה אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ,
אַל יַעַזְבֵנוּ וְאַל יִטְּשֵׁנוּ.

וְאִמְרוּ, הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׁעֵנוּ,
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ.

יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

וְיִהְיוּ נָא אֲמָרַי אֵלֶּה לְרָצוֹן, לִפְנֵי אֲדוֹן כֹּל.

The ארון הקודש is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה, וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.

קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.

כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.

בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.

And on that day people will say: Behold, this is our God,
for whom we have waited, to redeem us.
This is Adonai for whom we have yearned;
let us rejoice and be glad in God's deliverance.

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

Torah shall come from Zion,
the word of Adonai from Jerusalem.

Creator of compassion, favor Zion with Your goodness;
build the walls of Jerusalem.

For in You alone do we put our trust,
Sovereign, exalted God, eternal Master.

All the Sifrei Torah are removed from the Ark,
to be carried by congregants in seven processions
(Hakafot) through the sanctuary.

Adonai, we beseech You, save us. Adonai, we beseech You, cause us to prosper. Adonai, answer us when we call.
Anenu v'yom kor'enu.

First Hakafah

God of all spirits, save us. Searcher of hearts, cause us to prosper. Mighty Redeemer, answer us when we call.
Anenu v'yom kor'enu.

Second Hakafah

Proclaimer of righteousness, save us. God clothed in splendor, cause us to prosper. Everlastingly loving One, answer us when we call.
Anenu v'yom kor'enu.

Third Hakafah

Pure and upright, save us. Gracious to the needy, cause us to prosper. Good and benevolent One, answer us when we call.
Anenu v'yom kor'enu.

Fourth Hakafah

Knower of our thoughts, save us. Mighty and resplendent, cause us to prosper. God clothed in righteousness, answer us when we call.
Anenu v'yom kor'enu.

Fifth Hakafah

Eternal Ruler, save us. Source of light and majesty, cause us to prosper. Upholder of the falling, answer us when we call.
Anenu v'yom kor'enu.

וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה, קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ,
זֶה יהוה קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.

אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.

כִּי בְךָ לְבַד בָּטָחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

All the ספרי תורה are removed from the ארון הקודש,
to be carried by congregants in seven הקפות through
the sanctuary. After each הקפה, it is customary to dance
with the ספרי תורה, while singing appropriate songs.

אָנָּא יהוה, הוֹשִׁיעָה נָּא. אָנָּא יהוה, הַצְלִיחָה נָּא.
אָנָּא יהוה, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

First הקפה

אֱלֹהֵי הָרוּחוֹת, הוֹשִׁיעָה נָּא. **בּוֹחֵן** לְבָבוֹת, הַצְלִיחָה נָּא.
גּוֹאֵל חָזָק, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

Second הקפה

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא. הָדוּר בִּלְבוּשׁוֹ, הַצְלִיחָה נָּא.
וָתִיק וְחָסִיד, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

Third הקפה

זַךְ וְיָשָׁר, הוֹשִׁיעָה נָּא. **חוֹמֵל** דַּלִּים, הַצְלִיחָה נָּא.
טוֹב וּמֵטִיב, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

Fourth הקפה

יוֹדֵעַ מַחֲשָׁבוֹת, הוֹשִׁיעָה נָּא. **כַּבִּיר** וְנָאוֹר, הַצְלִיחָה נָּא.
לוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

Fifth הקפה

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָּא. נָאוֹר וְאַדִּיר, הַצְלִיחָה נָּא.
סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְיוֹם קָרְאֵנוּ.

Sixth Hakafah

Helper of the needy, save us. Redeemer, Deliverer, cause us to prosper. Rock everlasting, answer us when we call.

Anenu v'yom kor'enu.

Seventh Hakafah

Holy, awesome, save us. Merciful, compassionate, cause us to prosper. Upholder of the covenant, answer us when we call.

Anenu v'yom kor'enu.

Supporter of the innocent, save us. Eternal in power, cause us to prosper. Perfect in Your ways, answer us when we call.

Anenu v'yom kor'enu.

In the evening, we read from one Sefer Torah,
and all the rest are returned to the Ark.

In the morning, we read from three Sifrei Torah,
and the others are returned to the Ark.

The Torah service continues with Sh'ma Yisra-el, page 141.

The ***Ḥatan/Kallat HaTorah*** *is called to the Torah as follows:*

Requesting permission of God, mighty, awesome, and great,
I lift my voice to sing and to celebrate,
to praise the One who sustains us and dwells in light sublime,
who has granted us life and allowed us to reach this time,
enabling us to arrive at this day to rejoice
in the Torah, which grants honor, as we lift up our voice.
It brings pleasure to the heart and light to the eyes,
and joy when we embrace its values we so prize.
May it be the will of the Almighty to grant blessings in profusion
to _____, chosen for this reading of the Torah
at its conclusion.

Male:

Arise, arise, arise, _____, *Ḥatan HaTorah.*
Through the merit of this deed
may God grant you a privileged sight:
To witness children and children's children
immersed in Torah with delight.

Female:

Arise, arise, arise, _____, *Kallat HaTorah.*
Through the merit of this deed
may God grant you a privileged sight:
To witness children and children's children
immersed in Torah with delight.

Sixth הקפה

עוֹזֵר דַּלִּים, הוֹשִׁיעָה נָּא. פּוֹדֶה וּמַצִּיל, הַצְלִיחָה נָּא.
צוּר עוֹלָמִים, עַנֵּנוּ בְיוֹם קָרְאֵנוּ.

Seventh הקפה

קָדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָּא. רַחוּם וְחַנּוּן, הַצְלִיחָה נָּא.
שׁוֹמֵר הַבְּרִית, עַנֵּנוּ בְיוֹם קָרְאֵנוּ.
תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָּא. תַּקִּיף לָעַד, הַצְלִיחָה נָּא.
תָּמִים בְּמַעֲשָׂיו, עַנֵּנוּ בְיוֹם קָרְאֵנוּ.

In the evening, we read from one ספר תורה,
and all the rest are returned to the ארון הקודש.

In the morning, we read from three ספרי תורה,
and the others are returned to the ארון הקודש.

The Torah service continues with שמע ישראל, page 141.

The חֲתַן/כַּלַּת הַתּוֹרָה *is called to the תורה as follows:*

מֵרְשׁוּת הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֶפְתַּח פִּי בְּשִׁירָה וּבְזִמְרָה,
לְהוֹדוֹת וּלְהַלֵּל לְדָר בִּנְהוֹרָא
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ בְּיִרְאָתוֹ הַטְּהוֹרָה,
וְהִגִּיעָנוּ לִשְׂמֹחַ בְּשִׂמְחַת הַתּוֹרָה,
הַמְשַׂמֶּחֶת לֵב וְעֵינַיִם מְאִירָה,
הַמַּאֲרֶכֶת יָמִים וּמוֹסֶפֶת גְּבוּרָה
לְאֹהֲבֶיהָ וּלְשׁוֹמְרֶיהָ בְּצִוּוִי וְאַזְהָרָה.
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ הַגְּבוּרָה לָתֵת חַיִּים וָחֶסֶד וְגֶזֶר וַעֲטָרָה

Male:

לְ_____ בֶּן _____ הַנִּבְחַר לְהַשְׁלִים הַתּוֹרָה.
עֲמֹד עֲמֹד עֲמֹד _____ בֶּן _____, חֲתַן הַתּוֹרָה,
וּבְשָׂכַר זֶה תִּזְכֶּה מֵאֵל נוֹרָא לִרְאוֹת בָּנִים וּבְנֵי בָנִים
עוֹסְקִים בַּתּוֹרָה. יַעֲמֹד _____ בֶּן _____, חֲתַן הַתּוֹרָה.

Female:

לְ_____ בַּת _____ הַנִּבְחֶרֶת לְהַשְׁלִים הַתּוֹרָה.
עִמְדִי עִמְדִי עִמְדִי _____ בַּת _____, כַּלַּת הַתּוֹרָה,
וּבְשָׂכַר זֶה תִּזְכִּי מֵאֵל נוֹרָא לִרְאוֹת בָּנִים וּבְנֵי בָנִים
עוֹסְקִים בַּתּוֹרָה. תַּעֲמֹד _____ בַּת _____, כַּלַּת הַתּוֹרָה.

*The **Ḥatan/Kallat B'reshit** is called to the Torah as follows:*

With permission of the One
exalted beyond all song and adoration,
awesome beyond all praise and acclamation,
the essence of wisdom and power,
eternal Ruler, Master of creation —
and with permission of this just and joyous congregation,
gathered here to rejoice in the Torah, filled with elation,
assembled to complete its reading
and to begin again with joy and veneration —
I concur with all assembled here in happy affirmation.
In being chosen for this beginning you set a fine example.
Your portion is so goodly; your reward will be so ample.

Male:

Arise, arise, arise, _____, *Ḥatan B'reshit Bara,*
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.

Female:

Arise, arise, arise, _____, *Kallat B'reshit Bara,*
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.

The חתן/כלת בראשית is called to the תורה as follows:

מֵרְשׁוּת מְרוֹמָם עַל כָּל־בְּרָכָה וְשִׁירָה,
נוֹרָא עַל כָּל־תְּהִלָּה וְזִמְרָה,
חֲכַם לֵבָב וְאַמִּיץ כֹּחַ וּגְבוּרָה,
וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל־יְצִירָה.
וּמֵרְשׁוּת חֲבוּרַת צֶדֶק עֵדָה הַמְאֻשָּׁרָה,
קְבוּצִים פֹּה הַיּוֹם לְשִׂמְחַת תּוֹרָה,
וְנֶעֱצָרִים לְסַיֵּם וּלְהָחֵל בְּגִיל וּבְמוֹרָא.
וּבְכֵן נִסְכַּמְתִּי דַּעַת כֻּלָּם לְבָרְרָה.

Male:

יַעַן נַעֲשֵׂיתָ רִאשׁוֹן לְמִצְוָה גְמוּרָה,
מָה רַב טוּבְךָ וּמַשְׂכֶּרְתֶּךָ יִתֵּרָה.
עַמֹּד עֲמֹד עֲמֹד _____ בֶּן _____,
חֲתַן בְּרֵאשִׁית בָּרָא.
מֵרְשׁוּת הַקָּהָל הַקָּדוֹשׁ הַזֶּה לְבָרֵךְ אֵל גָּדוֹל וְנוֹרָא,
אָמֵן יַעֲנוּ אַחֲרֶיךָ הַכֹּל מְהֵרָה.
יַעֲמֹד _____ בֶּן _____, חֲתַן בְּרֵאשִׁית בָּרָא.

Female:

יַעַן נַעֲשֵׂית רִאשׁוֹנָה לְמִצְוָה גְמוּרָה,
מָה רַב טוּבֵךְ וּמַשְׂכֶּרְתֵּךְ יִתֵּרָה.
עִמְדִי עִמְדִי עִמְדִי _____ בַּת _____,
כַּלַּת בְּרֵאשִׁית בָּרָא.
מֵרְשׁוּת הַקָּהָל הַקָּדוֹשׁ הַזֶּה לְבָרֵךְ אֵל גָּדוֹל וְנוֹרָא,
אָמֵן יַעֲנוּ אַחֲרַיִךְ הַכֹּל מְהֵרָה.
תַּעֲמֹד _____ בַּת _____, כַּלַּת בְּרֵאשִׁית בָּרָא.

GESHEM & TAL

On Sh'mini Atzeret and the first day of Pesaḥ at Musaf, the chanting of the Amidah begins here.

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless.
You give life to the dead; great is Your saving power.

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesaḥ, continue with Tal, page 219.

GESHEM & TAL (with Matriarchs)

On Sh'mini Atzeret and the first day of Pesaḥ at Musaf, the chanting of the Amidah begins here.

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless.
You give life to the dead; great is Your saving power.

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesaḥ, continue with Tal, page 219.

TAL, the prayer for dew, beseeches God to provide sufficient springtime dew in Israel to assure a year of prosperity. According to the Midrash, it was on the first day of Pesaḥ that Isaac blessed Jacob, asking God to grant him the "dew of heaven." Both Geshem and Tal were composed by Rabbi Eleazar Ha-Kallir in eighth-century Palestine.

גשם וטל

On שמיני עצרת and the first day of פסח at Musaf, the chanting of the עמידה begins here.

The ארון הקודש is opened.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם יהוה, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On שמיני עצרת, continue with גשם, next page.

On פסח, continue with טל, page 219.

גשם וטל (כולל אמהות)

On שמיני עצרת and the first day of פסח at Musaf, the chanting of the עמידה begins here.

The ארון הקודש is opened.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם יהוה, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On שמיני עצרת, continue with גשם, next page.

On פסח, continue with טל, page 219.

GESHEM, the prayer for rain, requests that God, in the name of our most worthy ancestors, grant ample rain and a productive winter season to the Land of Israel. It is recited on Sh'mini Atzeret since it would be inappropriate to ask for rain while we still dwell outdoors in the sukkah.

GESHEM

Our God and God of our ancestors:

Remember Abraham, his heart poured out to You like water.
You blessed him, as a tree planted near water;
You saved him when he went through fire and water.
For Abraham's sake, do not withhold water.

Remember Isaac, his birth foretold
while angels drank cool water.
At Moriah his blood was almost spilled like water;
In the desert he dug deep to find springs of water.
For Isaac's sake, grant the gift of water.

Remember Jacob who, with his staff, forded Jordan's water.
Gallantly he showed his love beside a well of water;
He struggled, victoriously, with a creature of fire and water.
For Jacob's sake, do not withhold water.

Remember Moses, whose basket rocked in reeds and water.
In Midian he gave his sheep ample grass and water.
He struck the rock; then the people drank sweet water.
For Moses' sake, grant the gift of water.

Remember Aaron the priest who immersed himself in water.
On Yom Kippur he kept the rites with water;
He read from the Torah and bathed himself in water.
For Aaron's sake, do not withhold water.

Remember Israel's tribes; You brought them through water.
Brackish marsh became, for their sake, sweet water.
For You their descendants' blood was spilled like water.
For all Israel's sake, grant the gift of water.

You are Adonai our God
who causes the wind to blow
and the rain to fall.

Congregation, then Reader, line by line:	*Congregation:*
For a blessing, not for a curse,	Amen.
For life, not for death,	Amen.
For abundance, not for famine,	Amen.

The Ark is closed.
The Reader continues with "Your love..," page 166a or b.

גשם

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

זְכוֹר אָב נִמְשַׁךְ אַחֲרֶיךָ כַּמַּיִם,
בִּרַכְתּוֹ כְּעֵץ שָׁתוּל עַל פַּלְגֵי מָיִם,
גְּנַנְתּוֹ הִצַּלְתּוֹ מֵאֵשׁ וּמִמַּיִם,
דְּרַשְׁתּוֹ בְּזַרְעוֹ עַל כָּל־מָיִם. בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם.

זְכוֹר הַנּוֹלָד בִּבְשׂוֹרַת יִקַּח נָא מְעַט מַיִם,
וְשַׂחְתָּ לְהוֹרוֹ לְשָׁחֲטוֹ לִשְׁפֹּךְ דָּמוֹ כַּמַּיִם,
זְהַר גַּם הוּא לִשְׁפֹּךְ לֵב כַּמַּיִם,
חָפַר וּמָצָא בְּאֵרוֹת מָיִם. בְּצִדְקוֹ חֹן חַשְׂרַת מָיִם.

זְכוֹר טָעַן מַקְלוֹ וְעָבַר יַרְדֵּן מָיִם,
יְחַד לֵב וְגַל אֶבֶן מִפִּי בְּאֵר מַיִם,
כְּנֶאֱבַק לוֹ שַׂר בָּלוּל מֵאֵשׁ וּמִמָּיִם,
לָכֵן הִבְטַחְתּוֹ חַיּוֹת עִמּוֹ בָּאֵשׁ וּבַמָּיִם. בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם.

זְכוֹר מָשׁוּי בְּתֵבַת גֹּמֶא מִן הַמָּיִם,
נָמוּ דָּלָה דָּלָה וְהִשְׁקָה צֹאן מַיִם,
סְגוֹלֶיךָ עֵת צָמְאוּ לְמַיִם,
עַל הַסֶּלַע הָךְ וַיֵּצְאוּ מָיִם. בְּצִדְקוֹ חֹן חַשְׂרַת מָיִם.

זְכוֹר פְּקִיד שָׁתוֹת טוֹבֵל חָמֵשׁ טְבִילוֹת בַּמַּיִם,
צוֹעֶה וּמַרְחִיץ כַּפָּיו בְּקִדּוּשׁ מַיִם,
קוֹרֵא וּמַזֶּה טָהֳרַת־מַיִם,
רָחַק מֵעַם פָּחַז כַּמָּיִם. בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם.

זְכוֹר שְׁנֵים עָשָׂר שְׁבָטִים שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מָיִם,
שֶׁהִמְתַּקְתָּ לָמוֹ מְרִירוּת מַיִם,
תּוֹלְדוֹתָם נִשְׁפַּךְ דָּמָם עָלֶיךָ כַּמַּיִם,
תֵּפֶן, כִּי נַפְשֵׁנוּ אָפְפוּ מָיִם. בְּצִדְקָם חֹן חַשְׂרַת מָיִם.

שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Congregation:	*Congregation, then Ḥazzan, line by line:*
אָמֵן.	לִבְרָכָה וְלֹא לִקְלָלָה,
אָמֵן.	לְחַיִּים וְלֹא לְמָוֶת,
אָמֵן.	לְשָׂבַע וְלֹא לְרָזוֹן,

The ארון הקודש is closed.
The Ḥazzan continues with "מכלכל חיים," page 166a or b.

TAL

Our God and God of our ancestors:

Dew, precious dew, unto Your land forlorn,
Pour out our blessing in Your exultation,
To strengthen us with ample wine and corn,
And give Your chosen city safe foundation
In dew.

Dew, precious dew, the good year's crown, we await,
That earth in pride and glory may be fruited,
And that the city once so desolate
Into a gleaming crown may be transmuted
By dew.

Dew, precious dew, let fall upon the land;
From heaven's treasury be this accorded;
So shall the darkness by a beam be spanned,
The faithful of Your vineyard be rewarded
With dew.

Dew, precious dew, to make the mountains sweet,
The savor of Your excellence recalling.
Deliver us from exile, we entreat,
So we may sing Your praises, softly falling
As dew.

Dew, precious dew, our granaries to fill,
And all our youthful excesses pardon.
Beloved God, uplift us at Your will
And make us as a richly watered garden
With dew.

Dew, precious dew, that we our harvest reap,
And guard our fatted flocks and herds from leanness.
Behold our people follow You like sheep,
And look to You to give the earth her greenness
With dew.

You are Adonai our God
who causes the wind to blow and the dew to fall.

Congregation, then Reader, line by line:	*Congregation:*
For a blessing, not for a curse,	Amen.
For life, not for death,	Amen.
For abundance, not for famine,	Amen.

The Ark is closed.
The Reader continues with "Your love..," page 166a or b.

טל

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

טַל תֵּן לִרְצוֹת אַרְצֶךָ,
שִׂיחֲנוּ בְרָכָה בְּדִיצֶךָ,
רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצֶךָ,
קוֹמֵם עִיר בָּהּ חֻפְצֶךָ בְּטַל.

טַל צִוֵּה שָׁנָה טוֹבָה וּמְעֻטֶּרֶת,
פְּרִי הָאָרֶץ לִגְאוֹן וּלְתִפְאֶרֶת,
עִיר כַּסֵּכָה נוֹתֶרֶת,
שִׁימָהּ בְּיָדְךָ עֲטֶרֶת בְּטַל.

טַל נוֹפֵף עֲלֵי אֶרֶץ בְּרוּכָה,
מִמֶּגֶד שָׁמַיִם שַׂבְּעֵנוּ בְרָכָה
לְהָאִיר מִתּוֹךְ חֲשֵׁכָה,
כַּנְּדָה אַחֲרֶיךָ מְשׁוּכָה בְּטַל.

טַל יַעֲסִיס צוּף הָרִים,
טְעֵם בִּמְאוֹדֶיךָ מֻבְחָרִים,
חֲנוּנֶיךָ חַלֵּץ מִמַּסְגֵּרִים,
זִמְרָה נַנְעִים וְקוֹל נָרִים בְּטַל.

טַל וָשֹׂבַע מַלֵּא אֲסָמֵינוּ,
הַכָּעֵת תְּחַדֵּשׁ יָמֵינוּ,
דּוֹד, כְּעֶרְכְּךָ הַעֲמֵד שְׁמֵנוּ,
גַּן רָוֶה שִׁימֵנוּ בְּטַל.

טַל בּוֹ תְּבָרֵךְ מָזוֹן,
בְּמִשְׁמַנֵּינוּ אַל יְהִי רָזוֹן,
אֵימָה אֲשֶׁר הִסַּעְתָּ בַּצֹּאן
אָנָּא תָּפֵק לָהּ רָצוֹן בְּטַל.

שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ מַשִּׁיב הָרוּחַ וּמוֹרִיד הַטָּל.

Congregation, then Ḥazzan, line by line:	*Congregation:*
לִבְרָכָה וְלֹא לִקְלָלָה,	אָמֵן.
לְחַיִּים וְלֹא לְמָוֶת,	אָמֵן.
לְשׂבַע וְלֹא לְרָזוֹן,	אָמֵן.

The ארון הקודש is closed.
The Ḥazzan continues with "מכלכל חיים," page 166a or b.

FOR PURIM

B'rakhot recited before the reading of the Megilah

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al mikra Megilah.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-asah nisim la'avoteinu ba-yamim ha-hem
u-va-z'man ha-zeh.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to read the Megilah.

Praised are You Adonai our God, who rules the universe,
accomplishing miracles for our ancestors
from ancient days until our time.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us,
and enabling us to reach this day.

After the reading, the following is recited:

Praised are You Adonai our God, who rules the universe,
championing our cause, avenging the wrongs done to us,
liberating us from our enemies, and bringing retribution upon
our persecutors. Praised are You Adonai, the saving God, who
brings judgment upon Israel's oppressors.

SHOSHANAT YA'AKOV

The Jews of Shushan beamed with joy
when they beheld Mordecai robed in royal blue.
You have always been our deliverance,
our hope in every generation.
Those who set their hope in You will never be put to shame.
Those who trust in You will never be confounded.
Cursed be Haman, who sought to destroy us;
blessed be Mordecai the Jew.
Cursed be Zeresh, the wife of the one who terrified us;
blessed be Esther our protector,
and may Ḥarvonah also be remembered for good.

לפורים

ברכות recited before the reading of the מגילה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

After the reading, the following is recited:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָרָב אֶת רִיבֵנוּ,
וְהַדָּן אֶת דִּינֵנוּ, וְהַנּוֹקֵם אֶת נִקְמָתֵנוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל
אוֹיְבֵי נַפְשֵׁנוּ, וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ. בָּרוּךְ אַתָּה יהוה
הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

שׁוֹשַׁנַּת יַעֲקֹב צָהֲלָה וְשָׂמֵחָה, בִּרְאוֹתָם יַחַד תְּכֶלֶת מָרְדְּכָי,
תְּשׁוּעָתָם הָיִיתָ לָנֶצַח, וְתִקְוָתָם בְּכָל דּוֹר וָדוֹר.
לְהוֹדִיעַ שֶׁכָּל קֹוֶיךָ לֹא יֵבֹשׁוּ,
וְלֹא יִכָּלְמוּ לָנֶצַח כָּל הַחוֹסִים בָּךְ.
אָרוּר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְּדִי, בָּרוּךְ מָרְדְּכַי הַיְּהוּדִי.
אֲרוּרָה זֶרֶשׁ אֵשֶׁת מַפְחִידִי, בְּרוּכָה אֶסְתֵּר מְגִנָּה בַּעֲדִי,
וְגַם חַרְבוֹנָה זָכוּר לַטּוֹב.

Shoshanat Ya'akov tzahalah v'sameḥah,
bir-otam yaḥad t'khelet Mordekhai,
t'shu-atam hayita la-netzaḥ, v'tikvatam b'khol dor va-dor.
L'hodiya she-kol kovekha lo yevoshu, v'lo yikalmu kol ha-ḥosim bakh.
Arur Haman asher bikesh l'abdi, barukh Mordekhai ha-yehudi.
Arurah Zeresh eshet maf-ḥidi, b'rukhah Esther m'ginah ba'adi,
v'gam Ḥarvonah zakhur la-tov.

Shoshanat Ya'akov is the concluding section of an acrostic poem dating to early medieval times, celebrating God's deliverance of our people from the clutches of evil.

FOR PESAḤ

On the first day of Pesaḥ:

Hasten, O Friend divine, the time of our renewal;
return to us in mercy.
The oppressors of our people have all but consumed us;
destroy, uproot them from our midst.
Restore Your city and make us again a people of song.
May the hour of our redeemer draw nigh.

Hasten, O Friend, the time of redemption promised by Your seers.
Lift from us the darkening shadows;
raise up, exalt a people that has long known insult.
Bestow upon them wisdom, to teach, to cleanse many nations.
Reveal Your saving might; proclaim the hour of redemption.

Hasten, O Friend, with the roe's speed,
to put an end to my imprisonment.
I am despoiled in captivity; for my crown of glory I yearn,
and seek to return to the glorious mountain.
I am left without a leader, without prophet to restore me.
Plead my cause; remove my guilt and pain.
Let my enemy see and be confounded,
let me announce to them who reproach me
that my Friend has come —
my Redeemer, my Beloved, my father's God.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

On the second day of Pesaḥ:

Hasten, O Friend divine, to the city of Your presence. Though we have broken Your covenant, return in mercy to the shrine of Your love. Fulfill the promise of deliverance: Renew Your city in joy; make her again an object of rejoicing.

Hasten, O Friend, to Your shrine of peace. Though we have strayed from Your path, look with favor upon us and help a people afflicted and harassed. Make an end to anger; shelter them beneath the wings of Your love.

Hasten, O Friend, to Your ancient habitation. Though we have been false to You, accept the plea stirring in our hearts. Lift us from the mire; redeem the people You did guard with tenderness in this month of freedom, as in days of old.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

Continue on page 123.

לפסח

This hymn is recited in some congregations on the first day of פסח. It was composed by Shlomo HaBavli in tenth-century Italy.

בְּרַח דּוֹדִי עַד שֶׁתָּחְפֹּץ אַהֲבַת כְּלוּלֵנוּ,
שׁוּב לְרַחֵם. כִּי כִלּוּנוּ שׁוֹבֵינוּ תּוֹלָלֵינוּ,
הֲרוֹס וְקַעֲקֵעַ בִּיצָתָם מִתּוֹכֵנוּ,
הָקֵם טוּרָךְ נַגֵּן שְׁתִילֵנוּ: הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ.

בְּרַח דּוֹדִי עַד שֶׁיָּפוּחַ קֵץ מַחֲזֶה, חִישׁ וְנָסוּ הַצְּלָלִים מִזֶּה,
יָרוּם וְנִשָּׂא וְגָבַהּ נִבְזֶה, יַשְׂכִּיל וְיוֹכִיחַ וְגוֹיִם רַבִּים יַזֶּה,
חֲשׂוֹף זְרוֹעֲךָ קְרוֹא כָזֶה: קוֹל דּוֹדִי הִנֵּה זֶה.

בְּרַח דּוֹדִי וּדְמֵה לְךָ לִצְבִי, יְגַל יִגַּשׁ קֵץ קִצְבִי,
דְּלוּתִי מִשְׁבִי לַעֲטֶרֶת צְבִי, תְּעוּבִים תְּאֻבִים הַר צְבִי,
וְאֵין מֵבִיא וְנָבִיא, וְלֹא תִשְׁבִּי מְשַׁוֵּי מְשִׁיבִי.
רִיבָה רִיבִי, הָסֵר חוֹבִי וּכְאֵבִי,
וְיֵרֶא וְיֵבוֹשׁ אוֹיְבִי, וְאָשִׁיבָה חוֹרְפִי בְּנִיבִי:
זֶה דוֹדִי, גּוֹאֲלִי קְרוֹבִי, רֵעִי וַאֲהוּבִי, אֵל אֱלֹהֵי אָבִי.

בְּגָלַל אָבוֹת תּוֹשִׁיעַ בָּנִים, וְתָבִיא גְּאוּלָה לִבְנֵי בְנֵיהֶם.
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

This hymn is recited in some congregations on the second day of פסח. It was composed by Rabbi Meshullam ben Kalonymus in the tenth century.

בְּרַח דּוֹדִי אֶל מָכוֹן לְשִׁבְתֶּךָ, וְאִם עָבַרְנוּ אֶת בְּרִיתֶךָ,
אָנָּא זְכוֹר אִוּוּי חֶפְצֶךָ, הָקֵם קוֹשְׁטְ מִלָּתֶךָ,
כּוֹנֵן מְשׂוֹשׂ קִרְיָתֶךָ, הַעֲלוֹתָהּ עַל רֹאשׁ שִׂמְחָתֶךָ.

בְּרַח דּוֹדִי אֶל שָׁלֵם סֻכָּךְ, וְאִם תָּעִינוּ מִדַּרְכֶּךָ,
אָנָּא הָצֵץ מֵחַרַכֶּךָ, וְתוֹשִׁיעַ עַם עָנִי וּמֻתָּךְ,
חֲמָתְךָ מֵהֶם לְשַׁבֵּךְ, וּבְאֶבְרָתְךָ סֶלָה לְהַסְתּוֹכֵךְ.

בְּרַח דּוֹדִי אֶל מָרוֹם מֵרִאשׁוֹן, וְאִם בָּגַדְנוּ בְּכַחֲשׁוֹן,
אָנָּא סְכוֹת צְקוֹן לַחֲשׁוֹן, דְּלוּתִי מִטִּבּוּעַ רִפְשׁוֹן,
גְּאַל נְצוּרֵי כְּאִישׁוֹן כְּאָז בַּחֹדֶשׁ הָרִאשׁוֹן.

בְּגָלַל אָבוֹת תּוֹשִׁיעַ בָּנִים, וְתָבִיא גְּאוּלָה לִבְנֵי בְנֵיהֶם.
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

Continue on page 123.

AKDAMUT

Akdamut *praises God as Creator of the world. It highlights the inadequacy of any mortal attempt at such praise. The angels join in groups to praise the Creator. Yet wondrous and respectful as angels are, the praise of the people Israel is far more precious to God because of Israel's unique devotion to God on earth. The people Israel have been enticed to join others in idolatry, but they have withstood temptation, maintaining their loyalty to God and Jewish tradition, anticipating the time when they will enjoy the Shekhinah, the splendor of God's presence. All of us, the poet concludes, will be able to merit and enjoy that splendor by fulfilling the "Ten Words" presented at Mount Sinai by the living God: The words that embody God's gift of Torah, which we are about to hear in the Torah reading.*

Before reading the ten divine commands,
O let me speak in awe two words, or three,
Of the One who wrought the world
And sustained it since time's beginning.

At God's command is infinite power,
Which words cannot define.
Were all the skies parchment,
And all the reeds pens, and all the oceans ink,
And all who dwell on earth scribes,
God's grandeur could not be told.

Sovereign over the heavens above,
God reigns supreme on earth below.
God launched creation unaided
And contains it in the bounds of His law.

Without weariness God created,
Only by divine will, uttered in a gentle sound.
God wrought His works in six days,
Then established His glorious sovereignty
Over the life of the universe.

Myriads of angelic hosts serve God,
Divine messengers that propel life's destiny.
They arise each morning to their calling.

אקדמות

On the first day of Shavuot, Akdamut is chanted as part of the Torah service, before the first aliyah, as an introduction to the Torah reading.

Shavuot celebrates God's gift of Torah to the Jewish people. On Shavuot, the Ten Commandments, or Ten Words, are the focus of the Torah reading and thus represent the entire Revelation of Torah. The first words of this special poem, AKDAMUT MILLIN (introductory words), describe the poem's purpose — to introduce the Words of the Ten Commandments.

Akdamut *was written in Aramaic by Rabbi Meir Ben Isaac Nehorai in twelfth-century Germany.*

אַקְדָּמוּת מִלִּין וְשָׁרִיוּת שׁוּתָא
אַוּלָא שָׁקֵלְנָא הַרְמָן וּרְשׁוּתָא.

בְּבָבֵי תְּרֵי וּתְלָת דְּאֶפְתַּח בְּנַקְשׁוּתָא,
בְּבָרֵי דְּבָרֵי וְטָרֵי עֲדֵי לְקַשְׁשׁוּתָא.

גְּבוּרָן עָלְמִין לֵיהּ וְלָא סְפֵק פְּרִישׁוּתָא,
גְּוִיל אִלּוּ רְקִיעֵי, קְנֵי כָּל־חוּרְשָׁתָא.

דְּיוֹ אִלּוּ יַמֵּי וְכָל מֵי כְּנִישׁוּתָא,
דָּיְרֵי אַרְעָא סָפְרֵי וְרָשְׁמֵי רַשְׁוָתָא.

הַדַּר מָרֵי שְׁמַיָּא וְשַׁלִּיט בְּיַבֶּשְׁתָּא,
הַקֵּם עָלְמָא יְחִידָאי וְכַבְּשֵׁיהּ בְּכַבְּשׁוּתָא.

וּבְלָא לֵאוּ שַׁכְלְלֵיהּ, וּבְלָא תְּשָׁשׁוּתָא,
וּבְאָתָא קַלִּילָא, דְּלֵית בַּהּ מְשָׁשׁוּתָא.

זַמִּין כָּל עֲבִידְתֵּיהּ בְּהַךְ יוֹמֵי שְׁתָּא,
זֵהוֹר יְקָרֵיהּ עֲלִי, עֲלֵי כָּרְסֵיהּ דְּאָשְׁתָּא.

חֵיל אֱלָף אַלְפִין וְרִבּוֹא לְשַׁמְּשׁוּתָא,
חַדְתִּין נְבוֹט לְצַפְרִין, סַגִּיאָה טָרְשׁוּתָא.

All the celestial beings join in a chorus of praise;
In unison they call to one another:
All the earth is full of the glory of the thrice Holy One.

In a mighty roar,
As the thundering noise of vast waters,
Moving amidst the heavenly spheres
Where the divine light glows brilliant,
The angelic hosts proclaim their words of adoration:

Praised be God's glory by every whispering lip
From the place of His abode which is everywhere.
All the celestial hosts roar their response in awe:
The splendor of God's dominion
is acclaimed from age to age.

Yet dearer to God than this
Is the song of the children of Israel,
Rising to Him morning and evening,
In free outpourings of adoration.

Chosen to be the faithful servants of God's will,
They continually rehearse God's praises,
Who summoned them in love
to pursue the labors of Torah,
And accepts their supplications and entreaties,
Which weave a crown of glory for the Almighty.

The Eternal cherishes their prayers
And keeps them ever before Him,
Thus declaring the greatness of Israel
Who reiterate that God is One.

Israel acclaims the glory of the Ruler of the universe,
And offers God homage before kings and princes.
They all gather and ask in wonder,
Who is this your beloved, O fair one,
For whom you brave the perils of the lion's den?

טְפֵי יְקִידִין שְׂרָפִין, כְּלוֹל גַּפֵּי שְׁתָּא,
טְעֵם עַד יִתְיַהֵב לְהוֹן שְׁתִיקִין בְּאַדִּשְׁתָּא.

יְקַבְּלוּן דֵּין מִן דֵּין שָׁוֵי דְּלָא בְשַׁשְׁתָּא,
יְקַר מְלֵי כָל־אַרְעָא, לְתַלּוֹתֵי קְדֻשְׁתָּא.

כְּקָל מִן קֳדָם שַׁדַּי כְּקָל מֵי נְפִישׁוּתָא,
כְּרוּבִין קֳבֵל גַּלְגַּלִּין מְרוֹמְמִין בְּאַוְשָׁתָא.

לְמֶחֱזֵי בְּאַנְפָּא עֵין בְּוָת גִּירֵי קַשְׁתָּא,
לְכֹל אֲתַר דְּמִשְׁתַּלְחִין, זְרִיזִין בְּאַשְׁוָתָא.

מְבָרְכִין בְּרִיךְ יְקָרֵיהּ בְּכָל־לְשָׁן לְחִישׁוּתָא,
מֵאֲתַר בֵּית שְׁכִינְתֵּהּ, דְּלָא צְרִיךְ בְּחִישׁוּתָא.

נְהִים כָּל־חֵיל מְרוֹמָא, מְקַלְסִין בַּחֲשַׁשְׁתָּא,
נְהִירָא מַלְכוּתֵיהּ, לְדָר וָדָר לְאַפְרַשְׁתָּא.

סְדִירָא בְּהוֹן קֻדְשְׁתָּא, וְכַד חָלְפָא שַׁעְתָּא,
סְיוּמָא דְלָעֲלַם, וְאוֹף לָא לִשְׁבוּעֲתָא.

עֲדַב יְקַר אַחַסְנְתֵּהּ חֲבִיבִין דְּבְקָבְעָתָא
עָבְדִין לֵיהּ חֲטִיבָה בְּדְנַח וּשְׁקַעְתָּא.

פְּרִישָׁן לְמָנָתֵיהּ, לְמֶעְבַּד לֵיהּ רְעוּתָא,
פְּרִשׁוּתֵיהּ שְׁבָחֵיהּ יְחַוּוֹן בְּשָׁעוּתָא.

צְבִי וְחַמֵּד וְרַגֵּג דְּיִלְאוּן בְּלָעוּתָא,
צְלוֹתְהוֹן בְּכֵן מְקַבֵּל וְהַנְיָא בָעוּתָא.

קָטִירָא לְחֵי עָלְמָא בְּתָגָא בְּשִׁבוּעֲתָא,
קֳבֵל יְקַר טוֹטַפְתָּא יְתִיבָא בְּקִבְיעוּתָא.

רְשִׁימָא הִיא גוּפָא בְּחָכְמְתָא וּבְרַעְתָּא,
רְבוּתְהוֹן דְּיִשְׂרָאֵל, קָרָאֵי בְּשִׁמַעְתָּא.

שְׁבַח רִבּוֹן עָלְמָא, אֲמִירָא דַּכְוָתָא,
שְׁפַר עֲלֵי לְחַוּוֹיֵהּ, בְּאַפֵּי מַלְכְוָתָא.

תָּאִין וּמִתְבַּנְּשִׁין כְּחֵזוּ אִדְוָתָא,
תְּמֵהִין וְשָׁיְלִין לֵהּ בְּעֵסֶק אָתְוָתָא.

If you but join our fold,
We would cover you with splendor and glory;
In every land would we ratify your every wish.

A wise reply is Israel's:
How can you know God with your foolish minds?
How compare the glories you bestow
With the glory that is God's,
With the splendor of God's deeds
In the hour of our deliverance,
When the light divine will shine on us,
While darkness covers your mocking multitudes,
When God will manifest His glorious might
And render His foes their due,
And triumph to the people
Abounding in virtue
Whom God has loved.

Joy unmarred will reign in hearts ennobled, pure.
Jerusalem will rise again;
Her exiled children will come back to her.
Day and night God will shed His glory on her,
And build in her anew His sacred shrine of praise.

The righteous will possess the reward for their service.
They will dwell before their Creator,
Arrayed on golden thrones,
With seven steps ascending,
Resplendent as the azure of the sky
And the brightness of the stars.

They will acclaim God:
It is God we trusted with faith unyielding
In the days of our captivity.
God will lead us forever,
Renewing us with the glee of youthful dancers.

מְנָן וּמָאן הוּא רְחִימָךְ, שַׁפִּירָא בְּרֵיָתָא,
אֲרוּם בְּגִינֵיהּ סָפִית מְדוֹר אַרְיָוָתָא.

יְקָרָא וְיָאָה אַתְּ, אֵין תַּעֲרֹבִי לְמַרְוָתָא,
רְעוּתֵךְ נַעֲבִיד לֵיךְ, בְּכָל־אַתְרָוָתָא.

בְּחָכְמְתָא מְתִיבָתָא לְהוֹן קָצַת לְהוֹדָעוּתָא,
יְדַעְתּוּן חַכְמִין לֵיהּ בְּאִשְׁתְּמוֹדָעוּתָא.

רְבוּתְכוֹן מָה חֲשִׁיבָא קֳבֵל הַהִיא שְׁבַחְתָּא,
רְבוּתָא דְיַעְבֵּד לִי, כַּד מַטְיָא יְשׁוּעָתָא.

בְּמֵיתֵי לִי נְהוֹרָא, וְתַחֲפֵי לְכוֹן בַּהֲתָא,
יְקָרֵיהּ כַּד אִתְגְּלֵי בְּתֻקְפָּא וּבְגֵיוָתָא.

יְשַׁלֵּם גְּמֻלַיָּא לְסַנְאֵי וְנַגָּוָתָא,
צִדְקָתָא לְעַם חֲבִיב וְסַגִּיא זַכְוָתָא.

חֲדוּ שְׁלֵמָא בְּמֵיתֵיהּ וּמָנֵי דַכְיָתָא,
קִרְיְתָא דִירוּשְׁלֵם כַּד יְכַנֵּשׁ גַּלְוָתָא.

יְקָרֵיהּ מָטִיל עֲלַהּ בְּיוֹמֵי וְלֵילְוָתָא,
גְּנוּנֵיהּ לְמֶעְבַּד בַּהּ בְּתֻשְׁבְּחָן כְּלִילָתָא.

דְּזַהוֹר עֲנָנָיָא לְמִשְׁפַּר כֵּילָתָא,
לְפוּמֵיהּ דַּעֲבַדְתָּא עֲבִידָן מְטַלַּלְתָּא.

בְּתַכְתְּקֵי דְהַב פִּיזָא וּשְׁבַע מַעֲלָתָא
תְּחֵימִין צַדִּיקֵי קֳדָם רַב פָּעֲלָתָא.

וְרֵיוֵיהוֹן דָּמֵי לְשַׁבְעָא חֶדְוָתָא,
רְקִיעָא בְּזֵהוֹרֵהּ וְכוֹכְבֵי זִיוָתָא.

הֲדָרָא דְלָא אֶפְשַׁר לְמִפְרַט בְּשִׁפְוָתָא,
וְלָא אִשְׁתְּמַע וְחָמֵי נְבִיאָן, חֶזְוָתָא.

בְּלָא שָׁלְטָא בֵיהּ עֵין, בְּגוֹ עֵדֶן גִּנְתָא,
מְטַיְּלֵי בֵי חִנָּגָא לְבַהֲדֵי דִשְׁכִינְתָּא.

עֲלֵיהּ רָמְזֵי דֵין הוּא, בְּרַם בְּאֶמְתָּנוּתָא,
שַׁבְּרָנָא לֵיהּ בְּשִׁבְרָן, תְּקוֹף הֵמָנוּתָא.

We will possess the portion
God set apart for us in ancient days.
Leviathan and the wild ox of the mountains
Will charge and contend with each other,
The beast goring fiercely with its horns,
The sea monster striking with its mighty fins.

But Adonai will make an end of them
With His great sword,
And prepare a banquet for the righteous.

They will sit at tables of precious stones,
Rivers of balsam flowing before them;
And they will drink the precious wine
Stored for them from the first of days.

O you upright who have heard the song of God's praise,
May you ever be in the blessed circle of God's faithful.

Through all eternity, exalted be Adonai
Who conferred true love upon us
By entrusting to us the Torah.

יַדְבַּר לָן עָלְמִין מְדַמּוּתָא,
מְנָת דִּילָן דְּמִלְקַדְמִין פָּרֵשׁ בַּאֲרָמּוּתָא.

טְלוּלֵהּ דְּלִוְיָתָן וְתוֹר טוּר רָמוּתָא,
וְחַד בְּחַד כִּי סָבִיךְ וְעָבֵד קְרָבוּתָא.

בְּקַרְנוֹהִי מְנַגַּח בְּהֵמוֹת בְּרַבְרְבוּתָא,
וְקַרְטַע נוּן לְקִבְלֵיהּ בְּצִיצוֹי בִּגְבוּרְתָא.

מְקָרֵב לֵיהּ בָּרְיֵהּ בְּחַרְבֵּיהּ רַבְרְבָתָא,
אַרְסְטוֹן לְצַדִּיקֵי יְתַקֵּן וְשֵׁרוּתָא.

מְסַחֲרִין עֲלֵי תַּבֵּי דְּכַדְכֹּד וְגוּמַרְתָּא,
נְגִידִין קַמֵּיהוֹן אֲפַרְסְמוֹן נַהֲרָתָא.

וּמִתְפַּנְקִין וְרָווֹ בְּכַסֵּי רְוָיָתָא,
חֲמַר מְרַת דְּמִבְּרֵאשִׁית נְטִיר בֵּי גַּעֲוָתָא.

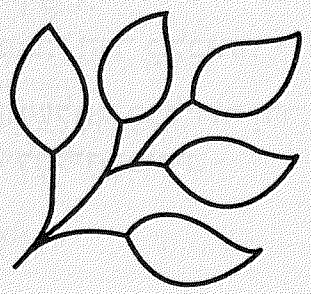
זַכָּאִין, כַּד שְׁמַעְתּוּן שְׁבַח דָּא שִׁירָתָא,
קְבִיעִין כֵּן תֶּהֱוֹון בְּהַנְהוּ חֲבוּרָתָא.

וְתִזְכּוּן דִּי תֵיתְבוּן בְּעִלָּא דָרָתָא,
אֲרֵי תְּצִיתוּן לְמִלּוֹי, דְּנָפְקִין בְּהַדְרָתָא.

מְרוֹמָם הוּא אֱלָהִין בְּקַדְמָא וּבַתְרַיְתָא,
צְבִי וְאִתְרְעִי בָּן וּמְסַר לָן אוֹרַיְתָא.

מִנְחָה לְשַׁבָּת וְיוֹם טוֹב

Afternoon Service for Shabbat and Festivals



AFTERNOON SERVICE FOR SHABBAT AND FESTIVALS

ASHREI

PSALM 84:5; 144:15

Blessed are they who dwell in Your house;
they shall praise You forever.

Blessed the people who are so favored;
blessed the people whose God is Adonai.

PSALM 145; 115:18

A Psalm of David.

I glorify You, my God, my Sovereign;
I praise You throughout all time.

Every day I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy;
God's greatness exceeds definition.

One generation lauds Your works to another,
acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate;
patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You;
the faithful shall continually bless You,

recounting Your glorious sovereignty,
telling tales of Your might.

And everyone will know of Your power,
the awesome radiance of Your dominion.

Your sovereignty is everlasting;
Your dominion endures for all generations.

Adonai supports all who stumble,
and uplifts all who are bowed down.

מנחה לשבת וליום טוב

אשרי

תהלים פ״ד:ה, קמ״ד:ט״ו

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדַל־חָסֶד.

טוֹב יהוה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

The eyes of all look hopefully to You,
and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Adonai is just in all His ways,
loving in all His deeds.

Adonai is near to all who call,
to all who call to God with integrity.

God fulfills the desire of those who are faithful;
God hears their cry and delivers them.

Adonai preserves all who love Him,
while marking the wicked for destruction.

My mouth shall praise Adonai.
Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

The following paragraph includes the biblical verses (in quotation marks) that are at the heart of the Kedushah. The passages in italics are renderings of the interpretive Aramaic translations of those verses.

Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin. Adonai has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever." For You are holy, enthroned upon the praises of the people Israel. "The angels on high called out one to another: 'Holy, holy, holy *Adonai Tz'va-ot*; the grandeur of the world is God's glory.'" *They receive sanction from one another, saying: "Adonai Tz'va-ot is holy in the highest heavens, holy on the earth and holy forever, throughout all time; the radiance of God's glory fills the whole world."* "Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: 'Praised be Adonai's glory from His place.'" *Then a wind lifted me up and I heard the sound of a great rushing behind me, the sound of those who utter praise, saying: "Praised be the glory of Adonai from the place of His presence."* "Adonai shall reign throughout all time." *The sovereignty of Adonai endures forever, throughout all time.*

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

□ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

This series of passages, known as Kedushah D'Sidra, was originally added to the daily morning service to conclude in the spirit of holiness and study of Torah. On Shabbat and Festivals it was moved to Minḥah. Its reference to the messianic age makes it particularly appropriate to the Minḥah prayers with their emphasis on the future.

וּבָא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב, נְאֻם יהוה. וַאֲנִי זֹאת
בְּרִיתִי אוֹתָם אָמַר יהוה, רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרַי אֲשֶׁר
שַׂמְתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ, וּמִפִּי זַרְעֲךָ, וּמִפִּי זֶרַע זַרְעֲךָ,
אָמַר יהוה, מֵעַתָּה וְעַד עוֹלָם. וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה
צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ. וּמְקַבְּלִין דֵּין מִן דֵּין,
וְאָמְרִין קַדִּישׁ, בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ, קַדִּישׁ
עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ, קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא,
יהוה צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵהּ. וַתְּשָׂאֵנִי רוּחַ,
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל, בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.
וּנְטָלַתְנִי רוּחָא, וְשָׁמְעֵת בַּתְרַי קָל זְיַע סַגִּיא, דְּמְשַׁבְּחִין
וְאָמְרִין, בְּרִיךְ יְקָרָא דַיהוה מֵאֲתַר בֵּית שְׁכִינְתֵּהּ. יהוה
יִמְלֹךְ לְעֹלָם וָעֶד. יהוה מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.

Adonai our God and God of our ancestors,
impress this forever upon Your people,
and direct our hearts toward You:

God, being merciful, grants atonement for sin
and does not destroy. Time and again God restrains wrath,
refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving,
loving to all who call upon You.
Your righteousness is everlasting, Your Torah is truth.

You will be faithful to Jacob and merciful to Abraham,
fulfilling the promise You made to our ancestors.

Praised is Adonai, the God of our deliverance,
who sustains us day after day.
Adonai Tz'va-ot is with us; the God of Jacob is our Refuge.

Adonai Tz'va-ot, blessed is the one who trusts in You.
Adonai, help us; answer us, Sovereign, when we call.

Praised is our God who created us for His glory,
setting us apart from those who go astray,
giving us the Torah, which is truth,
and planting within us life eternal.

May God open our hearts to His Torah,
inspiring us to love and revere Him,
wholeheartedly to serve God.

Thus shall we not labor in vain,
nor shall our children suffer confusion.

Adonai our God and God of our ancestors,
may we fulfill Your precepts in this world,
to be worthy of happiness and blessing
in the messianic era and in the world to come.

Thus I will sing Your praise unceasingly,
thus I will exalt You, Adonai my God, forever.

Blessed is the one who trusts in Adonai.

Trust in Adonai forever and ever;
Adonai is an unfailing stronghold.
Those who love You trust in You;
You never forsake those who seek You, Adonai.

Adonai, through divine righteousness,
exalts the Torah with greatness and glory.

יְהוה אֱלֹהֵי אֲבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
שָׁמְרָה־זֹּאת לְעוֹלָם, לְיֵצֶר מַחְשָׁבוֹת לְבַב עַמֶּךָ,
וְהָכֵן לְבָבָם אֵלֶיךָ.
וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ.
כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב חֶסֶד, לְכָל קוֹרְאֶיךָ.

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם.
בָּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמָס־לָנוּ, הָאֵל יְשׁוּעָתֵנוּ סֶלָה.
יְהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יְהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יְהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

בָּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאָנוּ לִכְבוֹדוֹ,
וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם,
לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה,
וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה,
לְשֶׁנֵי יְמוֹת הַמָּשִׁיחַ, וּלְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יְהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוה, וְהָיָה יְהוה מִבְטַחוֹ.
בִּטְחוּ בַיהוה עֲדֵי עַד, כִּי בְיָהּ יְהוה צוּר עוֹלָמִים.
□ וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עָזַבְתָּ דוֹרְשֶׁיךָ יְהוה.
יְהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On weekdays, the Festival service continues with the Amidah on page 242a or 242b (with Matriarchs).

TORAH SERVICE

I offer my prayer to You, Adonai, at this time of grace.
In Your abundant mercy, answer me with Your saving truth.

We rise as the Ark is opened.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Reader and congregation:

Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Torah shall come from Zion,
the word of Adonai from Jerusalem.

Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.
Praised is God who gave the Torah to Israel in holiness.

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

שבת שובה :On לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

On weekdays, the יום טוב service continues with the עמידה on page 242a or 242b (with אמהות).

סדר קריאת התורה

וַאֲנִי תְפִלָּתִי לְךָ יהוה עֵת רָצוֹן,
אֱלֹהִים בְּרָב חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

We rise as the ארון הקודש is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.

Ḥazzan and congregation:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

The Sefer Torah is taken from the Ark.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tif-eret
v'ha-netzaḥ v'ha-hod,
ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai Eloheinu
v'hish-taḥavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-taḥavu l'har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness,
the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God's holy mountain.
Adonai our God is holy.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon. May God favor the remnant of His people Israel with grace and kindness, with compassion and love. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward.*) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem
ḥayim kulkhem ha-yom.

You who remain steadfast to Adonai your God
have been sustained to this day.

The ספר תורה is taken from the ארון הקודש.

Ḥazzan:

גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Ḥazzan and congregation:

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנִּשּׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב, וְיָחֹן פְּלֵטָתֵנוּ וּפְלֵטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד וְלְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן, קְרַב. יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בַּת כֹּהֵן, קְרְבִי. תַּעֲמֹד _____ בַּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____, רִאשׁוֹן.)
(תַּעֲמֹד _____ בַּת _____, רִאשׁוֹן.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

Each congregant receiving an aliyah recites these b'rakhot.

Before the reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the reading:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us His Torah. Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal. Praised are You Adonai, who gives the Torah.

Prayers for individual well-being may be found on pages 142 to 145.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifnei b'nai Yisra-el,
al pi Adonai b'yad Mosheh.

This is the Torah that Moses set before the people Israel: The Torah, given by God, through Moses.

Each congregant receiving an עליה recites these ברכות.

Before the reading:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation responds:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

After the reading:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

מי שברך and גומל may be found on pages 142 to 145.

The ספר תורה is raised.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יהוה בְּיַד מֹשֶׁה.

RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Reader:

Praise Adonai, for God is unique, exalted.

Congregation:

God's glory encompasses heaven and earth. God exalts and extols His faithful, the people Israel who are close to Him. Halleluyah!

PSALM 24

A Song of David.

The earth and its grandeur belong to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths, nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? *Adonai Tz'va-ot* is the glorious Sovereign.

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say: Adonai, may You dwell among the myriad families of the people Israel. Return, Adonai, to Your sanctuary, You and Your glorious Ark. Let Your *Kohanim* be clothed in triumph, let Your faithful sing for joy. For the sake of David Your servant, do not reject Your anointed.

Precious teaching do I give you: Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

החזרת ספר תורה

We rise as the ארון הקודש is opened.

Ḥazzan:

יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ, הַלְלוּיָהּ.

תהלים כ״ד

לְדָוִד מִזְמוֹר.

לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ. כִּי הוּא עַל יַמִּים
יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם
בִּמְקוֹם קָדְשׁוֹ. נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה
מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ
הַכָּבוֹד. מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עִזּוּז וְגִבּוֹר, יהוה גִּבּוֹר
מִלְחָמָה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא
מֶלֶךְ הַכָּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד, יהוה צְבָאוֹת הוּא
מֶלֶךְ הַכָּבוֹד, סֶלָה.

The ספר תורה is placed in the ארון הקודש.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.

□ עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue on page 234a or 234b (with Matriarchs) through page 239.

On a Festival (including when it falls on Shabbat), continue on page 242a or 242b (with Matriarchs) through page 246.

For an interpretive Meditation on the Shabbat Amidah, see page 240; on the Festival Amidah, see page 129.

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :On שבת שובה

On שבת (including שבת חול המועד), continue on page 234a or 234b (with אמהות) through page 239.

On יום טוב (including when it falls on שבת), continue on page 242a or 242b (with אמהות) through page 246.

MINḤAH AMIDAH FOR SHABBAT

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 235.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 236.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מנחה לשבת

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְוֶמֶה לָךְ, מֶלֶךְ
מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 235.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךְ סֶלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 236.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

MINḤAH AMIDAH FOR SHABBAT
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 235.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 236.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מנחה לשבת (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 235.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 236.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

**On Shabbat Shuvah:*
Praised are You Adonai, holy Sovereign.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**שבת שובה:*
בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

You are One, Your name is One,
and who is like Your people Israel,
unique throughout the world?
Singular splendor, crown of salvation,
a day of rest and sanctity
You have given to Your people.
Abraham was glad, Isaac rejoiced,
Jacob and his children found rest on this day —
a rest reflecting Your lavish love and true faithfulness,
in peace and tranquility,
contentment and quietude —
a perfect rest in which You delight.
May Your children acknowledge You
as their source of rest.
And through their rest
may they sanctify Your name.

Our God and God of our ancestors,
find favor in our Shabbat rest.
Instill in us the holiness of Your mitzvot
and let Your Torah be our portion.
Fill our lives with Your goodness,
and gladden us with Your triumph.
Cleanse our hearts
so that we might serve You faithfully.
Lovingly and willingly, Adonai our God,
grant that we inherit Your holy Shabbat,
so that the people Israel,
who hallow Your name,
will always find rest on this day.
Praised are You Adonai, who hallows Shabbat.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,
וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.
תִּפְאֶרֶת גְּדֻלָּה, וַעֲטֶרֶת יְשׁוּעָה,
יוֹם מְנוּחָה וּקְדֻשָּׁה לְעַמְּךָ נָתָתָּ.
אַבְרָהָם יָגֵל, יִצְחָק יְרַנֵּן,
יַעֲקֹב וּבָנָיו יָנוּחוּ בּוֹ,
מְנוּחַת אַהֲבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וֶאֱמוּנָה,
מְנוּחַת שָׁלוֹם וְשַׁלְוָה וְהַשְׁקֵט וָבֶטַח,
מְנוּחָה שְׁלֵמָה שֶׁאַתָּה רוֹצֶה בָּהּ.
יַכִּירוּ בָנֶיךָ וְיֵדְעוּ כִּי מֵאִתְּךָ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם יַקְדִּישׁוּ אֶת־שְׁמֶךָ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִּמְנוּחָתֵנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Ḥodesh and Shabbat Ḥol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On שבת חול המועד and ראש חודש:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On סוכות: חַג הַסֻּכּוֹת הַזֶּה. *On פסח:* חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ
בוֹ לְחַיִּים, וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

When the Reader recites Modim, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר,
יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן
תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

***On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

On חנוכה:

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**On שבת שובה:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with joy, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

The following passage is omitted on any Shabbat when Taḥanun would not be recited if it were a weekday.

The righteousness You have taught is eternal justice. Your Torah is truth. Your righteousness extends throughout the universe. Your deeds reflect Your greatness, incomparable God. Your righteousness is like the lofty mountains, Your judgments like the great deep. Man and beast are in Your care; Adonai, help them.

The service is concluded on page 247.

***Taḥanun** (personal prayer and supplication) is normally recited during the Shaḥarit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday.*

It is omitted on the following occasions: *Shabbat or Festivals, Rosh Ḥodesh, the day before Rosh Hashanah, from the day before Yom Kippur to Rosh Ḥodesh Ḥeshvan, Ḥanukkah, Tu BiSh'vat,*

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי
נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן
אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה
שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

An alternative concluding prayer:

זַכֵּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת
בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עֲצָבוּת בְּיוֹם שַׁבָּת קֹדֶשׁ.
שַׂמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא. עֲזֹרֵנִי
לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל שַׁבָּת
לְשִׁשֶּׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים. שְׂבַע שְׂמָחוֹת
אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן
לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

The following passage is omitted on any שבת when תחנון would not be recited if it were a weekday.

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְצִדְקָתְךָ אֱלֹהִים עַד מָרוֹם
אֲשֶׁר עָשִׂיתָ גְּדֹלוֹת, אֱלֹהִים מִי כָמוֹךָ. צִדְקָתְךָ כְּהַרְרֵי אֵל,
מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה, אָדָם וּבְהֵמָה תּוֹשִׁיעַ, יהוה.

The service is concluded on page 247.

Purim (including 14 and 15 Adar I and II), the entire month of Nisan, Yom Ha-atzma'ut, Lag Ba'omer, Yom Y'rushalayim, the first eight days of Sivan, Tishah B'Av, 15 Av, on the day of a Brit Milah or a naming (if the mother or father is present at the service); during the week following a wedding (if the bride or groom is present), or on festive days in the civil calendar. Taḥanun is also omitted in a house of mourning.

A MEDITATION ON THE MINḤAH AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death; Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

You are One, Your name, "The One." What nation, though scattered on earth, is one as is Your people Israel? To us, Your people, You gave an infinite beauty, a crowning grace: A day of rest and holiness. Abraham made merry on it, Isaac sang aloud on it, Jacob found peace on it, and so do we, their offspring. Tranquil with love and freedom are we, tranquil with truth and faith, tranquil with peace and calm, with quiet and safety, altogether serene, worthy of You. May we, Your children, sense and see that as our peace flows from You, so must our gratitude stream to You.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer found delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion. You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May you find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

MINḤAH AMIDAH FOR FESTIVALS

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Sh'mini Atzeret and Simḥat Torah:*
You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 243.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 244.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מנחה ליום טוב

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם יהוה, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On שמחת תורה and שמיני עצרת:*
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 243.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 244.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

MINḤAH AMIDAH FOR FESTIVALS
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

On Sh'mini Atzeret and Simḥat Torah:

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 243.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 244.

**From Pesaḥ to Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — מנחה ליום טוב (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם יהוה, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On שמחת תורה and שמיני עצרת:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 243.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 244.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

And in Your holy Psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy, and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

On סוכות:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:

בְּיוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות:

בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

וְהַשְׂמִיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מודים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Ḥazzan recites מודים, the congregation continues silently:

מודים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses the people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer:

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי בְּרַחֲמֶיךָ הָרַבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדוּשַׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. יָשִׂישׂוּ וְיִשְׂמְחוּ בְךָ כָּל־מְבַקְשֶׁיךָ. תָּאִיר לִי וּתְלַמְּדֵנִי לַהֲפֹךְ כָּל־מִינֵי יָגוֹן וַאֲנָחָה לְשִׂמְחָה, שֶׁהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׁשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon hakol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'ḥot ha-adamah,
she-lo sahm ḥelkeinu kahem, v'goralenu k'khol hamonam.
Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That you will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי
תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ
יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ,
וְיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped by all humanity.

MOURNER'S KADDISH

Amidst the sorrow of our bereavement, we lift our hearts to You, O God, for comfort and consolation. Help us to resist the shadows of despair that darken our lives. Help us find strength in the knowledge that those we have lost were not ours by right, but Your gift to us. Teach us to be grateful for the blessing of their lives, and for the time they were granted to walk this world by our side. May their memories continue to inspire us and to bring us blessing.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

An English translation of the Mourner's Kaddish may be found on page 82.

קדיש יתום

We recall with affection those who no longer walk this earth, grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. May God comfort all who mourn, and sustain them in their sorrow. In testimony to the faith that links our generations one to another, let those who mourn and those observing Yahrzeit now stand to sanctify God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

**On שבת שובה:* לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

It is traditional, following the מנחה service, to await the close of שבת by engaging in a period of meditation or study. On each שבת between סוכות and שבת הגדול, the psalms starting on page 250 are recited. Between פסח and ראש השנה, the chapters of פרקי אבות, beginning on page 257, are studied, a different chapter each Shabbat.

PSALMS FOR SHABBAT AFTERNOON

Psalms for Shabbat Minḥah begin with Psalm 104 (page 78) and continue below.

PSALM 120

A Song of Ascent.

To Adonai, in my anguish, I call that He may answer:

"Save me, Adonai, from lying lips;
save me from a treacherous tongue."

What will it benefit you?
What will you gain, treacherous tongue?

A warrior's sharp arrows and red-hot coals.

Alas, that I dwell with the ruthless,
that I live among the lawless.

Too long have I lived among those who hate peace.

I am for peace,
but whenever I speak, they are for war.

PSALM 121

A Song of Ascent.

I lift up my eyes to the hills.
What is the source of my help?

My help comes from Adonai,
Maker of the heavens and the earth.

God will not allow you to stumble;
Your Guardian will not slumber.

Indeed, the Guardian of Israel neither slumbers nor sleeps.

Adonai is your Guardian, your shelter at your side.
The sun will not smite you by day nor the moon by night.

Adonai will guard you against all evil;
God will guard you, body and soul.

Adonai will guard your going out
and your coming home, now and forever.

תהלים — מנחה לשבת

Psalms for מנחה לשבת begin with Psalm 104 (page 78) and continue below.

תהלים ק״כ

שִׁיר הַמַּעֲלוֹת.

אֶל־יהוה בַּצָּרָתָה לִּי קָרָאתִי וַיַּעֲנֵנִי.
יהוה הַצִּילָה נַפְשִׁי מִשְּׂפַת־שֶׁקֶר מִלָּשׁוֹן רְמִיָּה.
מַה־יִּתֵּן לְךָ וּמַה יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה.
חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים.
אוֹיָה לִי כִּי גָרְתִי מֶשֶׁךְ שָׁכַנְתִּי עִם אָהֳלֵי קֵדָר.
רַבַּת שָׁכְנָה־לָּהּ נַפְשִׁי עִם שׂוֹנֵא שָׁלוֹם.
אֲנִי שָׁלוֹם וְכִי אֲדַבֵּר הֵמָּה לַמִּלְחָמָה.

תהלים קכ״א

שִׁיר לַמַּעֲלוֹת.

אֶשָּׂא עֵינַי אֶל־הֶהָרִים, מֵאַיִן יָבֹא עֶזְרִי.
עֶזְרִי מֵעִם יהוה עֹשֵׂה שָׁמַיִם וָאָרֶץ.
אַל־יִתֵּן לַמּוֹט רַגְלֶךָ, אַל־יָנוּם שֹׁמְרֶךָ.
הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל.
יהוה שֹׁמְרֶךָ, יהוה צִלְּךָ עַל יַד יְמִינֶךָ.
יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה.
יהוה יִשְׁמָרְךָ מִכָּל־רָע, יִשְׁמֹר אֶת־נַפְשֶׁךָ.
יהוה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

PSALM 122

A Song of Ascent, by David.

I rejoiced when they said to me:
"Let us go to the House of Adonai."

We stood within your gates, Jerusalem —
Jerusalem rebuilt, a city uniting all.

There the tribes ascended, the tribes of Adonai,
as Israel was commanded, to praise God's name.
There the seats of judgment stood,
thrones of the House of David.

Pray for the peace of Jerusalem.
May those who love you prosper.
May there be peace within your walls,
serenity within your homes.

For the sake of my comrades and companions,
I pray that peace be yours.

For the sake of the House of Adonai our God,
I seek your welfare.

PSALM 123

A Song of Ascent.

I lift my eyes to You, enthroned in heaven.

As servants look to their master,
as a maidservant looks to her mistress,
we look to Adonai our God,
confident of God's compassion.

Have compassion, Adonai, compassion;
we have had our fill of contempt.

Too long have we had our fill of scorn,
the contempt of the arrogant, from those who are complacent.

PSALM 124

A Song of Ascent, by David.

Had Adonai not been on our side,
the people Israel now declare,
had Adonai not been on our side
when others rose to attack us —

they would have swallowed us alive,
so fierce was their anger against us.

תהלים קכ״ב

שִׁיר הַמַּעֲלוֹת לְדָוִד.

שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית יהוה נֵלֵךְ.
עֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ יְרוּשָׁלָיִם.
יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו.
שֶׁשָּׁם עָלוּ שְׁבָטִים, שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל,
לְהֹדוֹת לְשֵׁם יהוה.
כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט
כִּסְאוֹת לְבֵית דָּוִד.
שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלָיִם יִשְׁלָיוּ אֹהֲבָיִךְ.
יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ.
לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ.
לְמַעַן בֵּית יהוה אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ.

תהלים קכ״ג

שִׁיר הַמַּעֲלוֹת.

אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי, הַיּוֹשְׁבִי בַּשָּׁמָיִם.
הִנֵּה כְעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם,
כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ,
כֵּן עֵינֵינוּ אֶל יהוה אֱלֹהֵינוּ עַד שֶׁיְּחָנֵּנוּ.
חָנֵּנוּ יהוה חָנֵּנוּ כִּי רַב שָׂבַעְנוּ בוּז.
רַבַּת שָׂבְעָה־לָּהּ נַפְשֵׁנוּ
הַלַּעַג הַשַּׁאֲנַנִּים, הַבּוּז לִגְאֵי יוֹנִים.

תהלים קכ״ד

שִׁיר הַמַּעֲלוֹת לְדָוִד.

לוּלֵי יהוה שֶׁהָיָה לָנוּ, יֹאמַר נָא יִשְׂרָאֵל.
לוּלֵי יהוה שֶׁהָיָה לָנוּ בְּקוּם עָלֵינוּ אָדָם.
אֲזַי חַיִּים בְּלָעוּנוּ בַּחֲרוֹת אַפָּם בָּנוּ.

The floods would have swept us away.
A torrent would have overcome us,
raging waters would have drowned us.

Praise Adonai who did not abandon us
to become prey between their teeth.

We have escaped like a bird from the fowler's trap;
the trap is broken and we have escaped.

Our help lies in Adonai,
Maker of the heavens and the earth.

PSALM 125

A Song of Ascent.

Those who trust in Adonai are like Mount Zion —
immovable, enduring forever.

As the surrounding hills protect Jerusalem,
Adonai protects His people now and forever.

The rule of wickedness shall not govern the righteous,
lest the righteous turn their hand to wrongdoing.

Be good, Adonai, to those who are good,
to those who are honorable.

But as for those who turn aside to crooked ways,
may Adonai lead them to the fate of evildoers.

May there be peace for the people Israel.

PSALM 126

A Song of Ascent.

When Adonai restored our exiles to Zion,
it was like a dream.

Then our mouths were filled with laughter;
joyous song was on our tongues.

Then it was said among the nations:
"Adonai has done great things for them."

Great things indeed has Adonai done for us;
therefore we rejoiced.

Bring back our exiles, Adonai,
like streams returning to the Negev.

Those who sow in tears shall reap in joyous song.

The seed bearer may plant in tears,
but will come home singing,
carrying ample sheaves of grain.

אֲזַי הַמַּיִם שְׁטָפוּנוּ, נַחְלָה עָבַר עַל נַפְשֵׁנוּ.
אֲזַי עָבַר עַל נַפְשֵׁנוּ הַמַּיִם הַזֵּידוֹנִים.
בָּרוּךְ יהוה שֶׁלֹּא נְתָנָנוּ טֶרֶף לְשִׁנֵּיהֶם.
נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפַּח יוֹקְשִׁים,
הַפַּח נִשְׁבָּר וַאֲנַחְנוּ נִמְלָטְנוּ.
עֶזְרֵנוּ בְּשֵׁם יהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.

תהלים קכ״ה

שִׁיר הַמַּעֲלוֹת.

הַבּוֹטְחִים בַּיהוה כְּהַר־צִיּוֹן לֹא יִמּוֹט,
לְעוֹלָם יֵשֵׁב.
יְרוּשָׁלַיִם הָרִים סָבִיב לָהּ,
וַיהוה סָבִיב לְעַמּוֹ מֵעַתָּה וְעַד עוֹלָם.
כִּי לֹא יָנוּחַ שֵׁבֶט הָרֶשַׁע עַל גּוֹרַל הַצַּדִּיקִים,
לְמַעַן לֹא־יִשְׁלְחוּ הַצַּדִּיקִים בְּעַוְלָתָה יְדֵיהֶם.
הֵיטִיבָה יהוה לַטּוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם.
וְהַמַּטִּים עַקַלְקַלּוֹתָם
יוֹלִיכֵם יהוה אֶת־פֹּעֲלֵי הָאָוֶן,
שָׁלוֹם עַל יִשְׂרָאֵל.

תהלים קכ״ו

שִׁיר הַמַּעֲלוֹת.

בְּשׁוּב יהוה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה,
אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יהוה לַעֲשׂוֹת עִם אֵלֶּה.
הִגְדִּיל יהוה לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יהוה אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב.
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ.
הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע,
בֹּא יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

PSALM 127

A Song of Ascent, by Solomon.

Unless Adonai builds the house,
its builders labor in vain.

Unless Adonai protects the city,
the watchman stands guard in vain.

In vain do you rise early, stay up late,
and eat your bread in anxiety;
God provides for His loved ones even while they sleep.

Children are a gift of God;
fruit of the womb, they are God's reward.

Like arrows in the hand of a warrior
are the children born in one's youth.
Blessed the man whose quiver is filled with them;
they shall not be shamed when confronting enemies in the gate.

PSALM 128

A Song of Ascent.

Blessed are all who revere Adonai,
who follow in God's ways.

You shall enjoy the fruit of your labors;
you shall be happy and prosper.

Your wife shall be like a fruitful vine
within your house,
your children like olive shoots
round about your table.

This is the blessing of one who reveres Adonai.

May Adonai bless you from Zion.
May you see Jerusalem prosper
all the days of your life.

May you live to see children's children.
May there be peace for the people Israel.

תהלים קכ״ז

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה.

אִם יהוה לֹא יִבְנֶה בַּיִת,
שָׁוְא עָמְלוּ בוֹנָיו בּוֹ,
אִם יהוה לֹא יִשְׁמָר־עִיר,
שָׁוְא שָׁקַד שׁוֹמֵר.
שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם, מְאַחֲרֵי־שֶׁבֶת,
אֹכְלֵי לֶחֶם הָעֲצָבִים,
כֵּן יִתֵּן לִידִידוֹ שֵׁנָא.
הִנֵּה נַחֲלַת יהוה בָּנִים,
שָׂכָר פְּרִי הַבָּטֶן.
כְּחִצִּים בְּיַד גִּבּוֹר, כֵּן בְּנֵי הַנְּעוּרִים.
אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם,
לֹא יֵבֹשׁוּ כִּי יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר.

תהלים קכ״ח

שִׁיר הַמַּעֲלוֹת.

אַשְׁרֵי כָּל־יְרֵא יהוה, הַהֹלֵךְ בִּדְרָכָיו.
יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל,
אַשְׁרֶיךָ וְטוֹב לָךְ.
אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ,
בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ.
הִנֵּה כִי־כֵן יְבֹרַךְ גֶּבֶר יְרֵא יהוה.
יְבָרֶכְךָ יהוה מִצִּיּוֹן,
וּרְאֵה בְּטוּב יְרוּשָׁלָיִם כֹּל יְמֵי חַיֶּיךָ.
וּרְאֵה בָנִים לְבָנֶיךָ,
שָׁלוֹם עַל יִשְׂרָאֵל.

PSALM 129

A Song of Ascent.

Though they often harrassed me since earliest times —
let the people Israel gratefully say —

they often harrassed me since earliest times,
but they have not prevailed against me.

Plowmen have plowed across my back,
making, with cruelty, long furrows.

Yet Adonai, with justice,
has snapped the cords of the wicked.

May all those who hate Zion
be put to shame and fall backward.

Let them be like grass on a roof;
before it can flourish, it fades.
It never will fill a mower's hand
nor yield an armful to the harvester.

No one passing by will say to them:
"May Adonai's blessing be yours.
We bless you in the name of Adonai."

PSALM 130

A Song of Ascent.

Out of the depths I call to You:
Adonai, hear my cry, heed my plea!

Be attentive to my prayers,
to my sigh of supplication.

Who could survive, Adonai,
if You kept count of every sin?

But forgiveness is Yours,
so that we may worship You.

My whole being waits for Adonai;
with hope I wait for His word.
I yearn for Adonai
more eagerly than watchmen for the dawn.

Put your hope in Adonai,
for Adonai is generous with mercy.

Abundant is God's power to redeem;
God will redeem the people Israel from all sin.

תהלים קכ״ט

שִׁיר הַמַּעֲלוֹת.

רַבַּת צְרָרוּנִי מִנְּעוּרַי יֹאמַר נָא יִשְׂרָאֵל.
רַבַּת צְרָרוּנִי מִנְּעוּרָי
גַּם לֹא יָכְלוּ לִי.
עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים
הֶאֱרִיכוּ לְמַעֲנִיתָם.
יהוה צַדִּיק קִצֵּץ עֲבוֹת רְשָׁעִים.
יֵבֹשׁוּ וְיִסֹּגוּ אָחוֹר כֹּל שֹׂנְאֵי צִיּוֹן.
יִהְיוּ כַּחֲצִיר גַּגּוֹת שֶׁקַּדְמַת שָׁלַף יָבֵשׁ.
שֶׁלֹּא מִלֵּא כַפּוֹ קוֹצֵר וְחִצְנוֹ מְעַמֵּר.
וְלֹא אָמְרוּ הָעֹבְרִים בִּרְכַּת יהוה אֲלֵיכֶם,
בֵּרַכְנוּ אֶתְכֶם בְּשֵׁם יהוה.

תהלים ק״ל

שִׁיר הַמַּעֲלוֹת.

מִמַּעֲמַקִּים קְרָאתִיךָ יהוה.
אֲדֹנָי שִׁמְעָה בְקוֹלִי,
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי.
אִם עֲוֹנוֹת תִּשְׁמָר־יָהּ, אֲדֹנָי מִי יַעֲמֹד.
כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא.
קִוִּיתִי יהוה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי.
נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר.
יַחֵל יִשְׂרָאֵל אֶל יהוה,
כִּי עִם יהוה הַחֶסֶד
וְהַרְבֵּה עִמּוֹ פְּדוּת.
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו.

PSALM 131

A Song of Ascent, by David.

My heart is not haughty, Adonai;
no lofty looks are mine.

I do not meddle with the sublime,
with matters too wondrous for me.

I have calmed and quieted my soul,
like a child weaned from its mother's breast.

Israel, put your hope in Adonai,
now and forever.

PSALM 132

A Song of Ascent.

Remember, Adonai, in David's favor, his great self-denial,
how he took an oath to Adonai
and vowed to the Mighty One of Jacob:

"I will not enter my house nor will I lie upon my bed,
until I find a sanctuary for Adonai,
a dwelling for the Mighty One of Jacob."

Searching, we heard that the Ark was in Efrat;
then we found it in the region of Yaar.

Let us enter God's dwelling;
let us worship at God's footstool.

Advance, Adonai, to Your resting place,
You and the Ark of Your might.
Let Your *Kohanim* be clothed in triumph,
let Your faithful sing for joy.

For the sake of Your servant David,
do not reject Your anointed.

Adonai has sworn to David
an oath that He will not renounce:
"The fruit of your body will I set upon your throne.

"If your children keep My covenant,
and heed the teachings that I give them,
their children shall sit forever upon your throne."

תהלים קל״א

שִׁיר הַמַּעֲלוֹת לְדָוִד.

יהוה לֹא גָבַהּ לִבִּי וְלֹא רָמוּ עֵינָי
וְלֹא הִלַּכְתִּי בִּגְדֹלוֹת
וּבְנִפְלָאוֹת מִמֶּנִּי.
אִם לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי
כְּגָמֻל עֲלֵי אִמּוֹ כַּגָּמֻל עָלַי נַפְשִׁי.
יַחֵל יִשְׂרָאֵל אֶל יהוה
מֵעַתָּה וְעַד עוֹלָם.

תהלים קל״ב

שִׁיר הַמַּעֲלוֹת.

זְכוֹר יהוה לְדָוִד אֵת כָּל־עֻנּוֹתוֹ.
אֲשֶׁר נִשְׁבַּע לַיהוה נָדַר לַאֲבִיר יַעֲקֹב.
אִם אָבֹא בְּאֹהֶל בֵּיתִי,
אִם אֶעֱלֶה עַל עֶרֶשׂ יְצוּעָי.
אִם אֶתֵּן שְׁנָת לְעֵינָי לְעַפְעַפַּי תְּנוּמָה.
עַד אֶמְצָא מָקוֹם לַיהוה,
מִשְׁכָּנוֹת לַאֲבִיר יַעֲקֹב.
הִנֵּה שְׁמַעֲנוּהָ בְאֶפְרָתָה,
מְצָאנוּהָ בִּשְׂדֵי יָעַר.
נָבוֹאָה לְמִשְׁכְּנוֹתָיו,
נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
נִשְׁבַּע יהוה לְדָוִד, אֱמֶת לֹא יָשׁוּב מִמֶּנָּה,
מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא לָךְ.
אִם יִשְׁמְרוּ בָנֶיךָ בְּרִיתִי, וְעֵדֹתִי זוֹ אֲלַמְּדֵם,
גַּם בְּנֵיהֶם עֲדֵי עַד יֵשְׁבוּ לְכִסֵּא לָךְ.

For Adonai loves Zion, desiring it for His home:

"This is My resting place forever;
here will I dwell, for such is My desire.

"I will richly bless her with provisions;
I will satisfy her needy with bread.
I will clothe her Kohanim in victory,
and her faithful shall sing for joy.

"There will I renew David's dynasty
and prepare a lamp for My anointed.
I will clothe his foes in shame,
while his own crown shall sparkle."

PSALM 133

A Song of Ascent, by David.

How good it is, and how pleasant,
when comrades dwell in harmony.

It is like precious oil upon the head,
flowing down the beard, Aaron's beard,
to the very edges of his robe.

It is like abundant dew falling on the hills of Zion.

There Adonai bestows His blessings,
life forevermore.

PSALM 134

A Song of Ascent.

Praise Adonai, all servants of Adonai,
who stand each night in the House of Adonai.

Raise your hands in prayer toward the sanctuary,
and sing praise to Adonai.

May Adonai, who made the heavens and the earth,
bless you from Zion.

כִּי בָחַר יהוה בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ.
זֹאת מְנוּחָתִי עֲדֵי עַד,
פֹּה אֵשֵׁב כִּי אִוִּתִיהָ.
צֵידָהּ בָּרֵךְ אֲבָרֵךְ אֶבְיוֹנֶיהָ אַשְׂבִּיעַ לָחֶם.
וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ.
שָׁם אַצְמִיחַ קֶרֶן לְדָוִד, עָרַכְתִּי נֵר לִמְשִׁיחִי.
אוֹיְבָיו אַלְבִּישׁ בֹּשֶׁת וְעָלָיו יָצִיץ נִזְרוֹ.

תהלים קל״ג

שִׁיר הַמַּעֲלוֹת לְדָוִד.

הִנֵּה מַה טּוֹב וּמַה־נָּעִים
שֶׁבֶת אַחִים גַּם יָחַד.
כַּשֶּׁמֶן הַטּוֹב עַל הָרֹאשׁ, יֹרֵד עַל הַזָּקָן,
זְקַן אַהֲרֹן שֶׁיֹּרֵד עַל פִּי מִדּוֹתָיו.
כְּטַל חֶרְמוֹן שֶׁיֹּרֵד עַל הָרְרֵי צִיּוֹן,
כִּי שָׁם צִוָּה יהוה אֶת־הַבְּרָכָה,
חַיִּים עַד הָעוֹלָם.

תהלים קל״ד

שִׁיר הַמַּעֲלוֹת.

הִנֵּה בָרְכוּ אֶת־יהוה כָּל־עַבְדֵי יהוה,
הָעֹמְדִים בְּבֵית יהוה בַּלֵּילוֹת.
שְׂאוּ יְדֵכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יהוה.
יְבָרֶכְךָ יהוה מִצִּיּוֹן,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.

PIRKEI AVOT

TEACHINGS OF THE SAGES

This passage is often read before each chapter of Pirkei Avot.

SANHEDRIN X:1

All Israel have a portion in the world-to-come, as it is written: "Your people shall all be righteous, they shall possess the land forever; they are a shoot of My planting, the work of My hands in whom I shall be glorified" (Isaiah 60:21).

CHAPTER 1

1 *Moses received Torah from God at Sinai.*
He transmitted it to Joshua,
Joshua to the Elders, the Elders to the Prophets,
the Prophets to the members of the Great Assembly.

They formulated three precepts:
Be cautious in rendering a decision,
rear many students,
and build a fence to protect Torah.

2 *Shimon Ha-Tzadik was one of the last members of the Great Assembly.*
This was a favorite teaching of his:
The world rests on three things —
on Torah, on service of God, on deeds of love.

3 *Antigonus, of Sokho, received the tradition from Shimon Ha-Tzaddik. This was a favorite teaching of his:*
Do not be like servants who serve their master
expecting to receive a reward;
be rather like servants who serve their master unconditionally,
with no thought of reward.[1]
Also, let the fear of God determine your actions.

4 *Yose ben Yoezer, of Tz'redah, and Yose ben Yoḥanan, of Jerusalem, received the tradition from him.*
Yose ben Yoezer of Tz'redah, taught:
Make your home a regular meeting place for the scholars;
sit eagerly at their feet and thirstily drink their words.

1 See *Avot D'Rabbi Natan*, chapter 10, *Nusaḥ* B, where the reading is עַל מְנַת שֶׁלֹּא לְקַבֵּל פְּרָס — "with expectation of no reward."

פרקי אבות

This passage is often read before each chapter of Pirkei Avot.

סנהדרין י:א

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר:
וְעַמֵּךְ כֻּלָּם צַדִּיקִים, לְעוֹלָם יִרְשׁוּ אֶרֶץ,
נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

CHAPTER I

א מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי,
וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וּזְקֵנִים לִנְבִיאִים,
וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה.
הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים:
הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג לַתּוֹרָה.

ב שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה.
הוּא הָיָה אוֹמֵר:
עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד —
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל גְּמִילוּת חֲסָדִים.

ג אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק.
הוּא הָיָה אוֹמֵר:
אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת־הָרַב עַל מְנָת לְקַבֵּל פְּרָס,
אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת־הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס.
וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם.

ד יוֹסֵי בֶּן־יוֹעֶזֶר, אִישׁ צְרֵדָה,
וְיוֹסֵי בֶּן־יוֹחָנָן, אִישׁ יְרוּשָׁלַיִם, קִבְּלוּ מִמֶּנּוּ.
יוֹסֵי בֶּן־יוֹעֶזֶר, אִישׁ צְרֵדָה, אוֹמֵר:
יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם,
וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת־דִּבְרֵיהֶם.

5 *Yose ben Yoḥanan, of Jerusalem, taught:*
Open wide the doors of your home
and make the poor welcome as members of your household;
do not engage in small talk with your wife.[2]
(Now if this be true for one's wife,
how much more does it apply to the wife of a friend!
Our sages derived a lesson from this:
One who engages in small talk with his wife harms himself;
he will neglect the study of Torah and, in the end, inherit Gehinom.)

6 *Y'hoshua ben P'raḥyah and Nitai, of Arbel,*
received the tradition from them.
Y'hoshua ben P'raḥyah taught:
Select a master-teacher for yourself;
acquire a colleague for study;
when you assess people, tip the balance in their favor.

7 *Nitai, of Arbel, taught:*
Keep far from an evil neighbor;
be not a partner with an evil person;
never despair of retribution for the wicked.

8 *Y'hudah ben Tabai and Shimon ben Shetaḥ*
received the tradition from them.
Y'hudah ben Tabai taught:
When serving as a judge,
do not play the role of counsel for either litigant;
when the litigants appear before you, deem them both guilty.
But when they depart, having accepted the verdict,
regard them both as innocent.

9 *Shimon ben Shetaḥ taught:*
Cross-examine the witnesses thoroughly,
but be careful in your choice of words
lest something you say lead them to testify falsely.

10 *Sh'mayah and Avtalyon received the tradition from them.*
Sh'mayah taught:
Love work; hate positions of domination;
do not make yourself known to the authorities.

11 *Avtalyon taught:*
Sages, be careful of what you say lest you be exiled by the authorities.
You may be exiled to a center of heretical sects,[3]
and your students (who will follow you there)
may imbibe their teachings and become apostates.[4]
You will thus be responsible for the desecration of God's name.

2 The term האשה refers to one's wife. See Genesis 3:13, Ecclesiastes 7:26.
3 מים is a favorite Rabbinic metaphor for Torah;
מים רעים may be a metaphor for heretical teachings.
4 Literally, "they will die." Apostasy is equated with death.

ה יוֹסֵי בֶּן־יוֹחָנָן, אִישׁ יְרוּשָׁלַיִם, אוֹמֵר:
יְהִי בֵיתְךָ פָּתוּחַ לָרְוָחָה, וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתֶךָ,
וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה.
(בְּאִשְׁתּוֹ אָמְרוּ, קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ.
מִכָּאן אָמְרוּ חֲכָמִים:
כָּל־זְמַן שֶׁאָדָם מַרְבֶּה שִׂיחָה עִם הָאִשָּׁה גּוֹרֵם רָעָה לְעַצְמוֹ,
וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ יוֹרֵשׁ גֵּיהִנָּם.)

ו יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה וְנִתַּי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם.
יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה אוֹמֵר:
עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר,
וֶהֱוֵי דָן אֶת־כָּל־הָאָדָם לְכַף זְכוּת.

ז נִתַּי הָאַרְבֵּלִי אוֹמֵר:
הַרְחֵק מִשָּׁכֵן רַע,
וְאַל תִּתְחַבֵּר לְרָשָׁע,
וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת.

ח יְהוּדָה בֶּן־טַבַּאי וְשִׁמְעוֹן בֶּן־שֶׁטַח קִבְּלוּ מֵהֶם.
יְהוּדָה בֶּן־טַבַּאי אוֹמֵר:
אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין,
וּכְשֶׁיִּהְיוּ בַּעֲלֵי הַדִּין עוֹמְדִים לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים,
וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כְּזַכָּאִין,
כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת־הַדִּין.

ט שִׁמְעוֹן בֶּן־שֶׁטַח אוֹמֵר:
הֱוֵי מַרְבֶּה לַחֲקֹר אֶת־הָעֵדִים, וֶהֱוֵי זָהִיר בִּדְבָרֶיךָ,
שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר.

י שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם.
שְׁמַעְיָה אוֹמֵר:
אֱהֹב אֶת־הַמְּלָאכָה, וּשְׂנָא אֶת־הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת.

יא אַבְטַלְיוֹן אוֹמֵר:
חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת
וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל.

12 *Hillel and Shammai received the tradition from them.*
Hillel taught:
Be a disciple of Aaron —
loving peace and pursuing peace,
loving your fellow creatures
and attracting them to the study of Torah.

13 *This was a favorite teaching of his:*
When you seek fame, you destroy your name.
Knowledge not increased is knowledge decreased;
one who does not study deserves to die,
and one who exploits Torah will perish.

14 *This was another favorite teaching of his:*
If I am not for me, who will be?
If I am for myself alone, what am I?
And if not now, when?

15 *Shammai taught:*
Make the study of Torah your primary occupation;
say little, do much,
and greet every person with a cheerful face.

16 *Rabban Gamliel taught:*
Select a master-teacher for yourself
so that you avoid doubtful decisions;
do not make a habit of tithing by estimate.

17 *His son, Shimon, taught:*
Throughout my life, I was raised among the scholars —
and I discovered that nothing becomes a person more than silence;
not study, but doing mitzvot is the essence of virtue;
excess in speech leads to sin.

18 *Rabban Shimon ben Gamliel taught:*
The world rests on three things:
On Justice, on Truth, and on Peace,[5]
as it is written: "With truth, justice, and peace
shall you judge in your gates" (Zechariah 8:16).

At the end of each chapter of Pirkei Avot,
the passage on page 280 is often read.

5 Some transpose the order to correspond with the proof text.

יב הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם.
הִלֵּל אוֹמֵר:
הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן —
אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה.

יג הוּא הָיָה אוֹמֵר:
נֶגֶד שְׁמָא אֲבַד שְׁמֵהּ, וּדְלָא מוֹסִיף יְסוּף,
וּדְלָא יָלֵף קַטְלָא חַיָּב, וּדְאִשְׁתַּמֵּשׁ בְּתָגָא חֲלַף.

יד הוּא הָיָה אוֹמֵר:
אִם אֵין אֲנִי לִי, מִי לִי?
וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי?
וְאִם לֹא עַכְשָׁיו, אֵימָתַי?

טו שַׁמַּאי אוֹמֵר:
עֲשֵׂה תוֹרָתְךָ קֶבַע, אֱמוֹר מְעַט וַעֲשֵׂה הַרְבֵּה,
וֱהֵוִי מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת.

טז רַבָּן גַּמְלִיאֵל אוֹמֵר:
עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל תַּרְבֶּה לְעַשֵּׂר אוֹמָדוֹת.

יז שִׁמְעוֹן בְּנוֹ אוֹמֵר:
כָּל־יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה,
וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר אֶלָּא הַמַּעֲשֶׂה.
וְכָל־הַמַּרְבֶּה דְּבָרִים מֵבִיא חֵטְא.

יח רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר:
עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד —
עַל הַדִּין, וְעַל הָאֱמֶת, וְעַל הַשָּׁלוֹם,
שֶׁנֶּאֱמַר: אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם.

At the end of each chapter of פרקי אבות, *the passage*
on page 280 is often read.

CHAPTER II

1 *Rabbi*[6] *taught:*
Which is the path of virtue a person should follow?
That which brings honor to one's Maker[7]
as well as respect from one's fellow human beings.

Be as attentive to a minor mitzvah as to a major one,
for you do not know the reward for each of the mitzvot.

Weigh the loss incurred in performing a mitzvah against the gain;
conversely, weigh the gain of an *aveirah* (sin) against the loss.

Ponder three things and you will avoid committing an *aveirah*.
Keep in mind what is above you:
An Eye that sees, an Ear that hears,
a Book in which all your deeds are recorded.

2 *Rabban Gamliel, son of Rabbi Y'hudah Ha-Nasi, taught:*
The study of Torah is commendable
when combined with a gainful occupation,
for when a person toils in both, sin is driven out of mind.
Study alone, without an occupation,
leads to idleness and ultimately to sin.
All who serve on behalf of the community
should do so for heaven's sake.
Their work will prosper
because the inherited merit of our ancestors endures forever.
God will abundantly reward them
as though they had achieved it all through their own efforts.

3 *Another teaching of Rabban Gamliel:*
Be wary of the authorities!
They do not befriend anyone unless it serves their own needs.
They appear as friend when it is to their advantage,
but do not stand by a person in an hour of need.

4 *This was a favorite teaching of his:*
Do God's will as though it were yours,
so that God will do your will as though it were His.
Nullify your will for God's,
that God may nullify the will of others for yours.

6 Rabbi Y'hudah Ha-Nasi, the compiler of the Mishnah.
7 Our text is based on the variant reading לְעִשְׂהוּ, rather than לְעִשָּׂה. The Gaon of Vilna, in his commentary, cites as a proof text Proverbs 3:4.

CHAPTER II

א רַבִּי אוֹמֵר:
אֵיזוֹ הִיא דֶּרֶךְ יְשָׁרָה שֶׁיָּבוֹר לוֹ הָאָדָם?
כָּל־שֶׁהִיא תִּפְאֶרֶת לְעֹשֵׂהוּ וְתִפְאֶרֶת לוֹ מִן הָאָדָם.

וֶהֱוֵי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה,
שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן שֶׁל מִצְוֹת,

וֶהֱוֵי מְחַשֵּׁב הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ,
וּשְׂכַר עֲבֵרָה כְּנֶגֶד הֶפְסֵדָהּ.

וְהִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאִי אַתָּה בָא לִידֵי עֲבֵרָה.
דַּע מַה לְּמַעְלָה מִמְּךָ:
עַיִן רוֹאָה, וְאֹזֶן שׁוֹמַעַת, וְכָל־מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִין.

ב רַבָּן גַּמְלִיאֵל בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר:
יָפֶה תַלְמוּד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ,
שֶׁיְּגִיעַת שְׁנֵיהֶם מְשַׁכַּחַת עָוֹן,
וְכָל־תּוֹרָה שֶׁאֵין עִמָּהּ מְלָאכָה סוֹפָהּ בְּטֵלָה וְגוֹרֶרֶת עָוֹן,
וְכָל־הָעוֹסְקִים עִם הַצִּבּוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שָׁמַיִם,
שֶׁזְּכוּת אֲבוֹתָם מְסַיַּעְתָּן וְצִדְקָתָם עוֹמֶדֶת לָעַד.
וְאַתֶּם, מַעֲלֶה אֲנִי עֲלֵיכֶם שָׂכָר הַרְבֵּה כְּאִלּוּ עֲשִׂיתֶם.

ג הֱוֵי זְהִירִין בָּרָשׁוּת, שֶׁאֵין מְקָרְבִין לוֹ לָאָדָם אֶלָּא לְצָרְכָּן עַצְמָן.
נִרְאִין כְּאוֹהֲבִין בְּשְׁעַת הֲנָאָתָן,
וְאֵין עוֹמְדִין לוֹ לָאָדָם בְּשְׁעַת דָּחְקוֹ.

ד הוּא הָיָה אוֹמֵר:
עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ,
בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ.

5 *Hillel taught:*
Do not withdraw from the community.
Do not be sure of yourself till the day of your death;
do not judge your fellows till you stand in their situation.
Do not say "It is not possible to understand this,"
for ultimately it will be understood.
Do not say "When I have leisure, I will study,"
for you may never have leisure.

6 *This was a favorite teaching of his:*
A boor cannot be reverent; an ignoramus cannot be pious;
a shy person cannot learn; an ill-tempered person cannot teach;
not everyone engrossed in business learns wisdom.
Where there are no worthy persons, strive to be a worthy person.

7 *Another comment of Hillel,*
upon seeing a human skull floating on the water.
He addressed it thus:
Because you drowned others, they have drowned you;
in the end, they who drowned you shall be drowned.

8 *Another favorite teaching of his:*
More flesh, more worms; more possessions, more worries;
more wives, more witchcraft; more maidservants, more lewdness;
more menservants, more thievery.
However —
more Torah, more life;
more study with colleagues, more wisdom;
more counsel, more understanding;
more good deeds, more peace.

The acquisition of a good reputation brings personal gain,
but one who has acquired Torah has acquired eternal life.

9 *Rabbi Yoḥanan ben Zakkai received the tradition*
from Hillel and Shammai.
This was a favorite teaching of his:
If you have studied much Torah, take no special credit for it
since you were created for this very purpose.

10 *Rabbi Yoḥanan ben Zakkai had five disciples, namely:*
Rabbi Eliezer ben Hyrcanus, Rabbi Y'hoshua ben Ḥananiah, Rabbi
Yose Ha-Kohen, Rabbi Shimon ben N'tanel, Rabbi Elazar ben Arakh.

11 *This is how he characterized their merits:*
Rabbi Eliezer ben Hyrcanus: A plastered well that never loses a drop;
Rabbi Y'hoshua ben Ḥananiah: Happy the one who gave him birth;
Rabbi Yose Ha-Kohen: A saintly person;
Rabbi Shimon ben N'tanel: A pious person;
Rabbi Elazar ben Arakh: An ever-flowing fountain.

ה הִלֵּל אוֹמֵר:
אַל תִּפָּרֵשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִן בְּעַצְמְךָ עַד יוֹם מוֹתֶךָ,
וְאַל תָּדִין אֶת־חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ,
וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמוֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע,
וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה.

ו הוּא הָיָה אוֹמֵר:
אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד,
וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל־הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים,
וּבִמְקוֹם שֶׁאֵין אֲנָשִׁים הִשְׁתַּדֵּל לִהְיוֹת אִישׁ.

ז אַף הוּא רָאָה גֻּלְגֹּלֶת אַחַת שֶׁצָּפָה עַל פְּנֵי הַמָּיִם. אָמַר לָהּ:
עַל דַּאֲטֵפְתְּ אֲטִיפוּךְ, וְסוֹף מְטִיפַיִךְ יְטוּפוּן.

ח הוּא הָיָה אוֹמֵר:
מַרְבֶּה בָשָׂר, מַרְבֶּה רִמָּה; מַרְבֶּה נְכָסִים, מַרְבֶּה דְאָגָה;
מַרְבֶּה נָשִׁים, מַרְבֶּה כְשָׁפִים; מַרְבֶּה שְׁפָחוֹת, מַרְבֶּה זִמָּה;
מַרְבֶּה עֲבָדִים, מַרְבֶּה גָזֵל.
מַרְבֶּה תוֹרָה, מַרְבֶּה חַיִּים, מַרְבֶּה יְשִׁיבָה, מַרְבֶּה חָכְמָה,
מַרְבֶּה עֵצָה, מַרְבֶּה תְבוּנָה, מַרְבֶּה צְדָקָה, מַרְבֶּה שָׁלוֹם.
קָנָה שֵׁם טוֹב קָנָה לְעַצְמוֹ,
קָנָה לוֹ דִּבְרֵי תוֹרָה קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא.

ט רַבָּן יוֹחָנָן בֶּן־זַכַּאי קִבֵּל מֵהִלֵּל וּמִשַּׁמַאי.
הוּא הָיָה אוֹמֵר:
אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה, אַל תַּחֲזִיק טוֹבָה לְעַצְמְךָ,
כִּי לְכָךְ נוֹצַרְתָּ.

י חֲמִשָּׁה תַלְמִידִים הָיוּ לוֹ לְרַבָּן יוֹחָנָן בֶּן־זַכַּאי, וְאֵלּוּ הֵן:
רַבִּי אֱלִיעֶזֶר בֶּן־הָרְקָנוֹס, וְרַבִּי יְהוֹשֻׁעַ בֶּן־חֲנַנְיָה,
וְרַבִּי יוֹסֵי הַכֹּהֵן, וְרַבִּי שִׁמְעוֹן בֶּן־נְתַנְאֵל, וְרַבִּי אֶלְעָזָר בֶּן־עֲרָךְ.

יא הוּא הָיָה מוֹנֶה שִׁבְחָם:
רַבִּי אֱלִיעֶזֶר בֶּן־הָרְקָנוֹס, בּוֹר סוּד שֶׁאֵינוֹ מְאַבֵּד טִפָּה,
רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנַנְיָה, אַשְׁרֵי יוֹלַדְתּוֹ,
רַבִּי יוֹסֵי הַכֹּהֵן, חָסִיד,
רַבִּי שִׁמְעוֹן בֶּן־נְתַנְאֵל, יְרֵא חֵטְא,
רַבִּי אֶלְעָזָר בֶּן־עֲרָךְ, כְּמַעְיָן הַמִּתְגַּבֵּר.

12 *He added this comment about his disciples:*
If all the scholars of Israel were in one scale of a balance,
and Eliezer ben Hyrcanus in the other, he would outweigh them all.

Abba Shaul, in the name of Rabbi Yoḥanan, quoted him thus:
If all the scholars including Eliezer ben Hyrcanus
were in one scale of a balance, and Elazar ben Arakh in the other,
he would outweigh them all.

13 *He posed this question to his disciples:*
Look about you and tell me —
which is the way in life to which one should cleave?

Rabbi Eliezer said: A generous eye;
Rabbi Y'hoshua said: A good colleague;
Rabbi Yose said: A good neighbor;
Rabbi Shimon said: Foresight;[8]
Rabbi Elazar said: A generous heart.

Said he to them:
I prefer the answer of Elazar ben Arakh,
for his view includes all of yours.

14 *Rabbi Yoḥanan continued:*
Look about you and tell me —
which is the way in life that one should avoid:
Rabbi Eliezer said: A begrudging eye;
Rabbi Y'hoshua said: An evil colleague;
Rabbi Yose said: An evil neighbor;
Rabbi Shimon said: One who borrows and does not repay
[for borrowing from a person is like borrowing from God;
as it is said: "The wicked borrows and does not repay,
but the righteous one deals graciously and gives" (Psalm 37:21)];
Rabbi Elazar said: A begrudging heart.

Said he to them:
I prefer the answer of Elazar ben Arakh,
for his view includes all of yours.

15 *Each of the disciples taught three things.*
Rabbi Eliezer taught:
Cherish your colleague's honor as your own;
be not easily provoked to anger;
repent one day before your death.
(He is also quoted as saying: Warm yourself at the fire of the scholars,
but be wary of their glowing coals lest you be burnt.
Their bite is that of a fox; their sting that of a scorpion;
their hiss that of a serpent —
indeed, all their teachings are like live coals of fire.)

8 Literally, "one who sees the consequences of his deeds."

יב הוּא הָיָה אוֹמֵר:
אִם יִהְיוּ כָל־חַכְמֵי־יִשְׂרָאֵל בְּכַף מֹאזְנַיִם,
וְאֱלִיעֶזֶר בֶּן־הָרְקָנוֹס בְּכַף שְׁנִיָּה, מַכְרִיעַ אֶת־כֻּלָּם.
אַבָּא שָׁאוּל אוֹמֵר מִשְּׁמוֹ:
אִם יִהְיוּ כָל־חַכְמֵי־יִשְׂרָאֵל בְּכַף מֹאזְנַיִם,
וְאֱלִיעֶזֶר בֶּן הָרְקָנוֹס אַף עִמָּהֶם, וְאֶלְעָזָר בֶּן־עֲרָךְ בְּכַף שְׁנִיָּה,
מַכְרִיעַ אֶת־כֻּלָּם.

יג אָמַר לָהֶם:
צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ טוֹבָה שֶׁיִּדְבַּק בָּהּ הָאָדָם.
רַבִּי אֱלִיעֶזֶר אוֹמֵר: עַיִן טוֹבָה.
רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חָבֵר טוֹב.
רַבִּי יוֹסֵי אוֹמֵר: שָׁכֵן טוֹב.
רַבִּי שִׁמְעוֹן אוֹמֵר: הָרוֹאֶה אֶת־הַנּוֹלָד.
רַבִּי אֶלְעָזָר אוֹמֵר: לֵב טוֹב.
אָמַר לָהֶם:
רוֹאֶה אֲנִי אֶת־דִּבְרֵי אֶלְעָזָר בֶּן־עֲרָךְ, שֶׁבִּכְלַל דְּבָרָיו דִּבְרֵיכֶם.

יד אָמַר לָהֶם:
צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ רָעָה שֶׁיִּתְרַחֵק מִמֶּנָּה הָאָדָם.
רַבִּי אֱלִיעֶזֶר אוֹמֵר: עַיִן רָעָה.
רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חָבֵר רַע.
רַבִּי יוֹסֵי אוֹמֵר: שָׁכֵן רַע.
רַבִּי שִׁמְעוֹן אוֹמֵר: הַלּוֶה וְאֵינוֹ מְשַׁלֵּם (אֶחָד הַלּוֶה מִן הָאָדָם כְּלוֶה
מִן הַמָּקוֹם, שֶׁנֶּאֱמַר: לוֶה רָשָׁע וְלֹא יְשַׁלֵּם וְצַדִּיק חוֹנֵן וְנוֹתֵן).
רַבִּי אֶלְעָזָר אוֹמֵר: לֵב רַע.
אָמַר לָהֶם:
רוֹאֶה אֲנִי אֶת־דִּבְרֵי אֶלְעָזָר בֶּן־עֲרָךְ, שֶׁבִּכְלַל דְּבָרָיו דִּבְרֵיכֶם.

טו הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים.
רַבִּי אֱלִיעֶזֶר אוֹמֵר:
יְהִי כְבוֹד חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ, וְאַל תְּהִי נוֹחַ לִכְעוֹס,
וְשׁוּב יוֹם אֶחָד לִפְנֵי מִיתָתֶךָ.
(וֶהֱוֵי מִתְחַמֵּם כְּנֶגֶד אוּרָן שֶׁל חֲכָמִים, וֶהֱוֵי זָהִיר בְּגַחַלְתָּן
שֶׁלֹּא תִכָּוֶה, שֶׁנְּשִׁיכָתָן נְשִׁיכַת שׁוּעָל, וְלַעֲקִיצָתָן עֲקִיצַת עַקְרָב,
וּלְחִישָׁתָן לְחִישַׁת שָׂרָף, וְכָל־דִּבְרֵיהֶם כְּגַחֲלֵי אֵשׁ.)

16 *Rabbi Y'hoshua taught:*
The begrudging eye, the evil impulse,
and hatred of one's fellow human beings
will ruin a person's life.[9]

17 *Rabbi Yose taught:*
The property of others should be as precious to you as your own.
Perfect yourself in the study of Torah —
it will not come to you by inheritance;
let all your deeds be for heaven's sake.

18 *Rabbi Shimon taught:*
Be careful when you recite the Sh'ma and the Amidah.
When reciting the Amidah do not make your prayer
a prescribed routine but a plea for mercy and grace before God;
as it is said: "For God is gracious and merciful,
patient and abounding in love, taking pity on evildoers" (Joel 2:13).
Do not regard yourself as an evil person.

19 *Rabbi Elazar taught:*
Be diligent in the study of Torah;
be armed with knowledge to refute a heretic;
be aware for whom you labor,
and that your Employer can be relied upon
to reward your labors.

20 *Rabbi Tarfon taught:*
The day is short, the task is great,
the workers indolent, the reward bountiful,
and the Master insistent!

21 *This was a favorite teaching of his:*
You are not obliged to finish the task,
neither are you free to neglect it.
If you have studied much Torah, your reward will be abundant.
Your Employer can be relied upon to reward you for your labors.
Know, however, that the reward of the righteous
is in a future time.

At the end of each chapter of Pirkei Avot,
the passage on page 280 is often read.

9 Literally, "takes a person out of the world."

טז רַבִּי יְהוֹשֻׁעַ אוֹמֵר:
עַיִן הָרַע וְיֵצֶר הָרַע וְשִׂנְאַת־הַבְּרִיּוֹת
מוֹצִיאִין אֶת־הָאָדָם מִן הָעוֹלָם.

יז רַבִּי יוֹסֵי אוֹמֵר:
יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ,
וְהַתְקֵן עַצְמְךָ לִלְמוֹד תּוֹרָה שֶׁאֵינָהּ יְרֻשָּׁה לָךְ,
וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם.

יח רַבִּי שִׁמְעוֹן אוֹמֵר:
הֱוֵי זָהִיר בִּקְרִיאַת־שְׁמַע וּבִתְפִלָּה,
וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל תַּעַשׂ תְּפִלָּתְךָ קֶבַע
אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם, שֶׁנֶּאֱמַר:
כִּי חַנּוּן וְרַחוּם הוּא, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְנִחָם עַל הָרָעָה.
וְאַל תְּהִי רָשָׁע בִּפְנֵי עַצְמְךָ.

יט רַבִּי אֶלְעָזָר אוֹמֵר:
הֱוֵי שָׁקוּד לִלְמוֹד תּוֹרָה,
וְדַע מַה שֶּׁתָּשִׁיב לָאֲפִיקוֹרוֹס, וְדַע לִפְנֵי מִי אַתָּה עָמֵל,
וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֵּם לְךָ שְׂכַר פְּעֻלָּתֶךָ.

כ רַבִּי טַרְפוֹן אוֹמֵר:
הַיּוֹם קָצָר, וְהַמְּלָאכָה מְרֻבָּה,
וְהַפּוֹעֲלִים עֲצֵלִים, וְהַשָּׂכָר הַרְבֵּה, וּבַעַל הַבַּיִת דּוֹחֵק.

כא הוּא הָיָה אוֹמֵר:
לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן־חוֹרִין לִבָּטֵל מִמֶּנָּה.
אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה, נוֹתְנִים לְךָ שָׂכָר הַרְבֵּה,
וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֵּם לְךָ שְׂכַר פְּעֻלָּתֶךָ,
וְדַע שֶׁמַּתַּן שְׂכָרָן שֶׁל צַדִּיקִים לָעָתִיד לָבֹא.

At the end of each chapter of פרקי אבות, *the passage*
on page 280 is often read.

CHAPTER III

1 *Akaviah ben Mahalalel taught:*
Ponder three things and you will avoid falling into sin:
Know your origin, your destination,
and before whom you will be required to give an accounting.

Your origin? A putrid drop.
Your destination? A place of dust, worms, and maggots.
Before whom will you be required to give an accounting?
Before the Ruler of rulers, the Holy Exalted One.

2 *Rabbi Ḥananiah, the Deputy High Priest, taught:*
Pray for the welfare of the Government, for if people did not fear it,
they would swallow each other alive.

3 *Rabbi Ḥananiah ben T'radyon taught:*
When two persons meet and do not exchange words of Torah,
they are regarded as a company of scoffers; as it is written:
"Who joins not in the company of scoffers" (Psalm 1:1).
However, when two persons meet and exchange words of Torah,
the Shekhinah hovers over them; as it is written:
"Then those who fear Adonai conversed with one another;
Adonai listened and heard,
and a book of records was made before God,
of those who fear Adonai and cherish His name" (Malachi 3:16).
This verse implies two persons.
Where do we learn that even one person sitting alone,
studying Torah, is rewarded by the Holy Exalted One?
From the verse: "God shall sit alone and meditate quietly,
yet take a reward for it" (Lamentations 3:28).

4 *Rabbi Shimon taught:*
Three who dine at a table and do not exchange words of Torah
are considered as having eaten of idolatrous sacrifices;
as it is written: "For all the tables are filled with vomit and filth,
when God is absent" (Isaiah 28:8).

However, three who dine at a table and exchange words of Torah
are considered as having eaten at God's table; as it is written:
"And God spoke to me: 'This is the table before Adonai'" (Ezekiel 41:22).

5 *Rabbi Ḥananiah ben Ḥakhinai taught:*
Those who stay awake at night,
or who travel alone and turn their thoughts to trivial matters,
endanger their lives.

CHAPTER III

א עֲקַבְיָא בֶּן־מַהֲלַלְאֵל אוֹמֵר:
הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵין אַתָּה בָא לִידֵי עֲבֵרָה:
דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ,
וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן.
מֵאַיִן בָּאתָ? מִטִּפָּה סְרוּחָה.
וּלְאָן אַתָּה הוֹלֵךְ? לִמְקוֹם עָפָר, רִמָּה וְתוֹלֵעָה.
וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן?
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

ב רַבִּי חֲנַנְיָה סְגַן הַכֹּהֲנִים אוֹמֵר:
הֱוֵי מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל מַלְכוּת,
שֶׁאִלְמָלֵא מוֹרָאָה אִישׁ אֶת־רֵעֵהוּ חַיִּים בָּלָעוּ.

ג רַבִּי חֲנַנְיָא בֶּן־תְּרַדְיוֹן אוֹמֵר:
שְׁנַיִם שֶׁיּוֹשְׁבִין וְאֵין בֵּינֵיהֶן דִּבְרֵי תוֹרָה, הֲרֵי זֶה מוֹשַׁב לֵצִים,
שֶׁנֶּאֱמַר: וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב.
אֲבָל שְׁנַיִם שֶׁיּוֹשְׁבִין וְיֵשׁ בֵּינֵיהֶן דִּבְרֵי תוֹרָה, שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם,
שֶׁנֶּאֱמַר: אָז נִדְבְּרוּ יִרְאֵי יהוה אִישׁ אֶל רֵעֵהוּ, וַיַּקְשֵׁב יהוה וַיִּשְׁמָע,
וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו, לְיִרְאֵי יהוה וּלְחֹשְׁבֵי שְׁמוֹ.
אֵין לִי אֶלָּא שְׁנַיִם, מִנַּיִן שֶׁאֲפִילוּ אֶחָד שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה,
שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר?
שֶׁנֶּאֱמַר: יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו.

ד רַבִּי שִׁמְעוֹן אוֹמֵר:
שְׁלֹשָׁה שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְלֹא אָמְרוּ עָלָיו דִּבְרֵי תוֹרָה,
כְּאִלּוּ אָכְלוּ מִזִּבְחֵי מֵתִים,
שֶׁנֶּאֱמַר: כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה בְּלִי מָקוֹם.
אֲבָל שְׁלֹשָׁה שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְאָמְרוּ עָלָיו דִּבְרֵי תוֹרָה,
כְּאִלּוּ אָכְלוּ מִשֻּׁלְחָנוֹ שֶׁל מָקוֹם,
שֶׁנֶּאֱמַר: וַיְדַבֵּר אֵלַי, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יהוה.

ה רַבִּי חֲנַנְיָה בֶּן־חֲכִינַאי אוֹמֵר:
הַנֵּעוֹר בַּלַּיְלָה, וְהַמְהַלֵּךְ בַּדֶּרֶךְ יְחִידִי וּמְפַנֶּה לִבּוֹ לְבַטָּלָה,
הֲרֵי זֶה מִתְחַיֵּב בְּנַפְשׁוֹ.

6 *Rabbi N'ḥunia ben Ha-Kanah taught:*
Whoever accepts the yoke of Torah will be spared
the burdens of citizenship[10] and of earning a livelihood;[11]
but whoever throws off the yoke of Torah will have to bear
the burdens of citizenship and of earning a livelihood.

7 *Rabbi Ḥalafta, of K'far Ḥananyah, taught:*
When ten persons sit together and study Torah,
the Shekhinah hovers over them;
as it is written: "God is present in the divine assembly" (Psalm 82:1).
Where do we learn that this applies also to five?
From the verse: "God has established His band on earth" (Amos 9:6).
Where do we learn that this applies also to three?
From the verse: "God judges in the midst of the judges" (Psalm 82:1).
Where do we learn that this applies also to two?
From the verse: "Then those who fear Adonai conversed
with one another, and Adonai listened and heard" (Malachi 3:16).
From where do we learn that this is true even of one?
From the verse: "In every place where I cause My name
to be mentioned, I will come to you and bless you" (Exodus 20:24).

8 *Rabbi Elazar of Bartota taught:*
Give God what is God's, for you and yours are God's.

This is also expressed by David: "For all things come from You,
and we give You only what is Yours" (I Chronicles 29:14).

9 *Rabbi Ya'akov taught:*
One engaged in study while strolling, who interrupted to remark,
"What a beautiful tree," or "What a lovely field,"
is considered as having committed a capital offense.[12]

10 *Rabbi Dostai bar Yanai, in the name of Rabbi Meir, taught:*
Whoever forgets a single word of the law
is considered as having committed a capital offense;
as it is written: "Take heed and guard well your soul
lest you forget the things your own eyes have seen" (Deuteronomy 4:9).

Does this apply to one who finds laws too difficult?
No, for the verse continues, "Lest they be removed from your heart
all the days of your life" (Deuteronomy 4:9).
This means that one is not guilty
unless one deliberately forgets.

11 *Rabbi Ḥanina ben Dosa taught:*
When one gives priority to reverence over wisdom,
that wisdom will be enduring;
but when one gives priority to wisdom over reverence,
that wisdom will not be enduring.

12 Literally, "liable even (at the cost) of life."

ו רַבִּי נְחוּנְיָא בֶּן־הַקָּנָה אוֹמֵר:
כָּל־הַמְקַבֵּל עָלָיו עוֹל תּוֹרָה
מַעֲבִירִין מִמֶּנּוּ עוֹל מַלְכוּת וְעוֹל דֶּרֶךְ אֶרֶץ,
וְכָל־הַפּוֹרֵק מִמֶּנּוּ עוֹל תּוֹרָה
נוֹתְנִין עָלָיו עוֹל מַלְכוּת וְעוֹל דֶּרֶךְ אֶרֶץ.

ז רַבִּי חֲלַפְתָּא, אִישׁ כְּפַר חֲנַנְיָה, אוֹמֵר:
עֲשָׂרָה שֶׁיּוֹשְׁבִין וְעוֹסְקִין בַּתּוֹרָה, שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם,
שֶׁנֶּאֱמַר: אֱלֹהִים נִצָּב בַּעֲדַת אֵל.
וּמִנַּיִן אֲפִילּוּ חֲמִשָּׁה? שֶׁנֶּאֱמַר: וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ.
וּמִנַּיִן אֲפִילּוּ שְׁלֹשָׁה? שֶׁנֶּאֱמַר: בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט.
וּמִנַּיִן אֲפִילּוּ שְׁנַיִם? שֶׁנֶּאֱמַר: אָז נִדְבְּרוּ יִרְאֵי יהוה אִישׁ אֶל רֵעֵהוּ,
וַיַּקְשֵׁב יהוה וַיִּשְׁמָע.
וּמִנַּיִן אֲפִילּוּ אֶחָד? שֶׁנֶּאֱמַר: בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי,
אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ.

ח רַבִּי אֶלְעָזָר, אִישׁ בַּרְתּוֹתָא, אוֹמֵר:
תֵּן לוֹ מִשֶּׁלּוֹ, שֶׁאַתָּה וְשֶׁלְּךָ שֶׁלּוֹ.
וְכֵן בְּדָוִד הוּא אוֹמֵר:
כִּי מִמְּךָ הַכֹּל, וּמִיָּדְךָ נָתַנּוּ לָךְ.

ט רַבִּי יַעֲקֹב אוֹמֵר:
הַמְהַלֵּךְ בַּדֶּרֶךְ וְשׁוֹנֶה, וּמַפְסִיק מִמִּשְׁנָתוֹ וְאוֹמֵר, מַה נָּאֶה אִילָן זֶה,
מַה נָּאֶה נִיר זֶה, מַעֲלִין עָלָיו כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ.

י רַבִּי דּוֹסְתַּאי בַּר יַנַּאי, מִשּׁוּם רַבִּי מֵאִיר, אוֹמֵר:
כָּל־הַשּׁוֹכֵחַ דָּבָר אֶחָד מִמִּשְׁנָתוֹ, מַעֲלָה עָלָיו הַכָּתוּב
כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ, שֶׁנֶּאֱמַר: רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד,
פֶּן תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ.
יָכוֹל, אֲפִילּוּ תָקְפָה עָלָיו מִשְׁנָתוֹ?
תַּלְמוּד לוֹמַר: וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ,
הָא אֵינוֹ מִתְחַיֵּב בְּנַפְשׁוֹ עַד שֶׁיֵּשֵׁב וְיסִירֵם מִלִּבּוֹ.

יא רַבִּי חֲנִינָא בֶּן־דּוֹסָא אוֹמֵר:
כָּל־שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת,
וְכָל־שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת.

10 Literally, "the yoke of the Kingdom."
11 The rabbinic metaphor דרך ארץ refers to "a worldly occupation."

12 *This was a favorite teaching of his:*
When one's good deeds exceed one's wisdom,
that wisdom will be enduring;
but when one's wisdom exceeds one's good deeds,
that wisdom will not be enduring.

13 *This was another favorite teaching of his:*
When one pleases one's fellow creatures, God is pleased;
when one does not please one's fellow creatures,
God is not pleased.

14 *Rabbi Dosa ben Harcinas taught:*
Morning sleep, midday wine, children's prattle,
loafing in the meeting places of the vulgar —[13]
all these will ruin a person's life.

15 *Rabbi Elazar Ha-Modai taught:*
A person who profanes the sacred,
despises the Festivals,
shames others publicly,
annuls the covenant of our father Abraham,[14]
and contemptuously perverts the meaning of Torah —
though steeped in learning and the performance of good deeds —
shall have no share in the world-to-come.

16 *Rabbi Yishmael taught:*
Be compliant with your seniors,[15] be affable with your juniors,[16]
and greet every person with a cheerful manner.

17 *Rabbi Akiva taught:*
Jesting and levity lead a person to lewdness.
Tradition is a protection for Torah;
tithing is a protection for wealth;
vows are a protection for abstinence;
silence is a protection for wisdom.

18 *This was a favorite teaching of his:*
Humans are beloved, for they were created in the image of God.
They are exceedingly beloved, for it was made known to them
that they were created in the Divine Image;
as it is written: "In the image of God were mortals made" (Genesis 9:6).

Israel is beloved, for they are called God's children.
They are exceedingly beloved for it was made known to them
that they are God's children; as it is written:
"You are children of Adonai your God" (Deuteronomy 14:1).

13 Literally, "people of the land" — a rabbinic metaphor for peasant, ignoramus.
14 This refers to the rite of circumcision and the practice, in ancient times, to remove surgically the sign of the covenant.
15 Literally, "chief" or "head person."
16 Literally, "time of one's youth."

יב הוּא הָיָה אוֹמֵר:
כָּל־שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת,
וְכָל־שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת.

יג הוּא הָיָה אוֹמֵר:
כָּל־שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ, רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ,
וְכָל־שֶׁאֵין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ, אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ.

יד רַבִּי דוֹסָא בֶּן־הַרְכִּינָס אוֹמֵר:
שֵׁנָה שֶׁל שַׁחֲרִית, וְיַיִן שֶׁל צָהֳרַיִם, וְשִׂיחַת הַיְלָדִים,
וִישִׁיבַת בָּתֵּי־כְנֵסִיּוֹת שֶׁל עַמֵּי־הָאָרֶץ,
מוֹצִיאִין אֶת־הָאָדָם מִן הָעוֹלָם.

טו רַבִּי אֶלְעָזָר הַמּוֹדָעִי אוֹמֵר:
הַמְחַלֵּל אֶת־הַקָּדָשִׁים, וְהַמְבַזֶּה אֶת־הַמּוֹעֲדוֹת,
וְהַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים, וְהַמֵּפֵר בְּרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ,
וְהַמְגַלֶּה פָּנִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה,
אַף עַל פִּי שֶׁיֵּשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים,
אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא.

טז רַבִּי יִשְׁמָעֵאל אוֹמֵר:
הֱוֵי קַל לָרֹאשׁ וְנוֹחַ לַתִּשְׁחֹרֶת,
וֱהֱוֵי מְקַבֵּל אֶת־כָּל־הָאָדָם בְּשִׂמְחָה.

יז רַבִּי עֲקִיבָא אוֹמֵר:
שְׂחוֹק וְקַלּוּת רֹאשׁ מַרְגִּילִין אֶת־הָאָדָם לָעֶרְוָה.
מָסֹרֶת סְיָג לַתּוֹרָה, מַעְשְׂרוֹת סְיָג לָעֹשֶׁר,
נְדָרִים סְיָג לַפְּרִישׁוּת, סְיָג לַחָכְמָה שְׁתִיקָה.

יח הוּא הָיָה אוֹמֵר:
חָבִיב אָדָם, שֶׁנִּבְרָא בְצֶלֶם, חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם,
שֶׁנֶּאֱמַר: בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם.

חֲבִיבִין יִשְׂרָאֵל, שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם.
חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם,
שֶׁנֶּאֱמַר: בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם.

Israel is beloved, for a precious instrument was given to them.
They are exceedingly beloved for it was made known to them
that they were given a precious instrument
with which the world was created; as it is written:
"For I give you good doctrine; forsake not My Torah" (Proverbs 4:2).

19 *Another teaching of Rabbi Akiva:*
Everything is foreseen, yet freedom of choice is granted.
The world is judged favorably, yet all depends
on the preponderance of good deeds.

20 *Yet another teaching of his:*
Everything is a loan against a pledge;
a net is spread over all the living.
The shop is open, the shopkeeper extends credit, the ledger is open,
the hand records, whoever would borrow may do so;
the collectors make their rounds daily, they exact payment
from everyone, with or without consent; they have a reliable record.
The verdict is a just one,
and everything is ready for the final accounting.

21 *Rabbi Elazar ben Azariah taught:*
No Torah, no worldly occupation; no worldly occupation, no Torah;
no wisdom, no piety; no piety, no wisdom;
no knowledge, no understanding; no understanding, no knowledge;
no sustenance, no Torah; no Torah, no sustenance.

22 *This was a favorite teaching of his:*
When one's wisdom exceeds one's good deeds, to what may such a person be compared? To a tree with many branches but few roots. A wind blows, uproots it and topples it over, as it is written, "Such a one is like a desert scrub that never thrives but dwells unwatered in the wilderness, in a salty, solitary land" (Jeremiah 17:6).

However, when one's good deeds exceed one's wisdom, to what may that person be compared? To a tree with few branches but many roots. All the winds of the world may blow against it, yet they cannot move it from its place; as it is written: "Such a one is like a tree planted by waters, spreading its roots by a stream. Untouched by scorching heat, its foliage remains luxurious. It will have no concern in a year of drought and will not cease to yield fruit" (Jeremiah 17:8).

23 *Rabbi Elazar Ḥisma taught:*
The laws relating to sacrifices of birds
and to the calculation of menstrual days
are the essentials of halakhah;
the study of equinoxes and mathematical calculations
constitute peripheral knowledge.

At the end of each chapter of Pirkei Avot,
the passage on page 280 is often read.

חֲבִיבִין יִשְׂרָאֵל, שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה.
חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם
שֶׁנֶּאֱמַר: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.

יט הַכֹּל צָפוּי, וְהָרְשׁוּת נְתוּנָה,
וּבְטוֹב הָעוֹלָם נָדוֹן, וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה.

כ הוּא הָיָה אוֹמֵר:
הַכֹּל נָתוּן בָּעֵרָבוֹן, וּמְצוּדָה פְרוּסָה עַל כָּל־הַחַיִּים.
הַחֲנוּת פְּתוּחָה, וְהַחֶנְוָנִי מַקִּיף, וְהַפִּנְקָס פָּתוּחַ, וְהַיָּד כּוֹתֶבֶת,
וְכָל־הָרוֹצֶה לִלְווֹת יָבֹא וְיִלְוֶה,
וְהַגַּבָּאִים מַחֲזִירִים תָּדִיר בְּכָל־יוֹם וְנִפְרָעִין מִן הָאָדָם,
מִדַּעְתּוֹ וְשֶׁלֹּא מִדַּעְתּוֹ, וְיֵשׁ לָהֶם עַל מַה שֶּׁיִּסְמְכוּ.
וְהַדִּין דִּין אֱמֶת, וְהַכֹּל מְתֻקָּן לַסְּעוּדָה.

כא רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה אוֹמֵר:
אִם אֵין תּוֹרָה אֵין דֶּרֶךְ אֶרֶץ, אִם אֵין דֶּרֶךְ אֶרֶץ אֵין תּוֹרָה.
אִם אֵין חָכְמָה אֵין יִרְאָה, אִם אֵין יִרְאָה אֵין חָכְמָה.
אִם אֵין בִּינָה אֵין דֵּעָת, אִם אֵין דֵּעָת אֵין בִּינָה,
אִם אֵין קֶמַח אֵין תּוֹרָה, אִם אֵין תּוֹרָה אֵין קֶמַח.

כב הוּא הָיָה אוֹמֵר:
כָּל־שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה?
לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין,
וְהָרוּחַ בָּאָה וְעוֹקַרְתּוּ וְהוֹפְכַתּוּ עַל פָּנָיו,
שֶׁנֶּאֱמַר: וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבֹא טוֹב,
וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר, אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב.
אֲבָל כָּל־שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמַה הוּא דוֹמֶה?
לְאִילָן שֶׁעֲנָפָיו מֻעָטִין וְשָׁרָשָׁיו מְרֻבִּין
שֶׁאֲפִילּוּ כָּל־הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ,
אֵין מְזִיזוֹת אוֹתוֹ מִמְּקוֹמוֹ, שֶׁנֶּאֱמַר: וְהָיָה כְּעֵץ שָׁתוּל עַל מָיִם,
וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי יָבֹא חֹם, וְהָיָה עָלֵהוּ רַעֲנָן,
וּבִשְׁנַת בַּצֹּרֶת לֹא יִדְאָג, וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי.

כג רַבִּי אֶלְעָזָר חִסְמָא אוֹמֵר:
קִנִּין וּפִתְחֵי נִדָּה הֵן הֵן גּוּפֵי הֲלָכוֹת,
תְּקוּפוֹת וְגִמַּטְרִיָּאוֹת פַּרְפְּרָאוֹת לַחָכְמָה.

At the end of each chapter of פרקי אבות, *the passage*
on page 280 is often read.

CHAPTER IV

1 *Ben Zoma taught:*
Who is wise? Those who learn from everyone; as it is written:
"From all my teachers have I gained understanding" (Psalm 119:99).

Who is mighty? Those who conquer their evil impulse;
as it is written: "One who is slow to anger
is better than the mighty, and one who rules over his spirit,
than one who conquers a city" (Proverbs 16:32).

Who is rich? Those who are content with their portion;
as it is written: "When you eat the labor of your hands,
happy will you be and all will be well with you" (Psalm 128:2).
("Happy will you be" refers to this world;
"all will be well with you" refers to the world-to-come.)

Who is honored? Those who honor all people;
as it is written: "Those who honor Me, I will honor;
but those who scorn Me will be despised" (I Samuel 2:30).

2 *Ben Azzai taught:*
Pursue even a minor mitzvah and flee from an *aveirah* (sin);
for one mitzvah generates another and one *aveirah* generates another.
Thus, the reward for a mitzvah is another mitzvah,
and the penalty for an *aveirah* is another *aveirah*.

3 *This was a favorite teaching of his:*
Do not disdain any person;
do not underrate the importance of any thing —
for there is no person who does not have his hour,
and there is no thing without its place in the sun.

4 *Rabbi L'vitas of Yavneh taught:*
Be exceedingly humble, for a mortal's only prospect is the grave.[17]

5 *Rabbi Yoḥanan ben B'roka taught:*
Whoever profanes God's name in secret
will be punished in public.
Whether it was done knowingly or unknowingly,
it is all the same when God's name is profaned.

6 *Rabbi Yishmael, his son, taught:*
A person who studies in order to teach
is given the opportunity both to study and to teach.

A person who studies in order to observe the mitzvot
is given the opportunity to study, to teach,
to observe the mitzvot, and to perform them.

17 Literally, "the worm."
The grave is referred to as a place of "worms and maggots." See Pirkei Avot 3:1.

CHAPTER IV

א בֶּן־זוֹמָא אוֹמֵר:
אֵיזֶהוּ חָכָם? הַלּוֹמֵד מִכָּל־אָדָם,
שֶׁנֶּאֱמַר: מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי.

אֵיזֶהוּ גִבּוֹר? הַכּוֹבֵשׁ אֶת־יִצְרוֹ,
שֶׁנֶּאֱמַר: טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר, וּמוֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר.

אֵיזֶהוּ עָשִׁיר? הַשָּׂמֵחַ בְּחֶלְקוֹ,
שֶׁנֶּאֱמַר: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל, אַשְׁרֶיךָ וְטוֹב לָךְ.
(אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה, וְטוֹב לָךְ לָעוֹלָם הַבָּא.)

אֵיזֶהוּ מְכֻבָּד? הַמְכַבֵּד אֶת־הַבְּרִיּוֹת,
שֶׁנֶּאֱמַר: כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ.

ב בֶּן עַזַּאי אוֹמֵר:
הֱוֵי רָץ לְמִצְוָה קַלָּה כְּבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה,
שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה,
שֶׁשְּׂכַר מִצְוָה מִצְוָה, וּשְׂכַר עֲבֵרָה עֲבֵרָה.

ג הוּא הָיָה אוֹמֵר:
אַל תְּהִי בָז לְכָל־אָדָם, וְאַל תְּהִי מַפְלִיג לְכָל־דָּבָר,
שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה, וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם.

ד רַבִּי לְוִיטָס, אִישׁ יַבְנֶה, אוֹמֵר:
מְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ, שֶׁתִּקְוַת אֱנוֹשׁ רִמָּה.

ה רַבִּי יוֹחָנָן בֶּן־בְּרוֹקָא אוֹמֵר:
כָּל־הַמְחַלֵּל שֵׁם שָׁמַיִם בַּסֵּתֶר, נִפְרָעִין מִמֶּנּוּ בַּגָּלוּי.
אֶחָד שׁוֹגֵג וְאֶחָד מֵזִיד בְּחִלּוּל הַשֵּׁם.

ו רַבִּי יִשְׁמָעֵאל בְּנוֹ אוֹמֵר:
הַלּוֹמֵד עַל מְנָת לְלַמֵּד, מַסְפִּיקִין בְּיָדוֹ לִלְמֹד וּלְלַמֵּד,
וְהַלּוֹמֵד עַל מְנָת לַעֲשׂוֹת,
מַסְפִּיקִין בְּיָדוֹ לִלְמֹד וּלְלַמֵּד לִשְׁמוֹר וְלַעֲשׂוֹת.

7 *Rabbi Tzadok taught:*
Do not make Torah an ornament[18] for self-aggrandizement
nor a means for livelihood;[19]
for this is precisely what Hillel warned against:
"A person who uses Torah for personal gain perishes."

We may infer from this that a person who derives profit
from the words of Torah is foolishly self-destructive.

8 *Rabbi Yose taught:*
Whoever honors Torah will in turn be honored by others;
whoever dishonors Torah will in turn be dishonored by others.

9 *Rabbi Yishmael, his son, taught:*
A person who shuns the office of judge
avoids enmity, theft, and perjury; but one who treats
the judicial process lightly is a fool, wicked, and arrogant.

10 *This was a favorite teaching of his:*
Do not render decisions alone; there is but One who judges alone.
Never say to your colleagues: "You must adopt my view";
the prerogative is theirs, not yours to coerce.

11 *Rabbi Yonatan taught:*
Whoever, when poor, fulfills the obligation to study Torah,
will someday be wealthy and will continue to study;
but whoever, having wealth, neglects to study Torah,
will eventually be poor, and will still neglect to study.

12 *Rabbi Meir taught:*
Decrease your absorption in business and study Torah.
Be humble before all persons.
If you are idle in the study of Torah,
many idle things will distract you;
but if you toil in the study of Torah,
God has a rich reward in store for you.

13 *Rabbi Eliezer ben Yaakov taught:*
A person who performs a single mitzvah
acquires an advocate;
but a person who commits a single *aveirah* (sin)
acquires an accuser.
Repentance and good deeds serve as a shield[20] against punishment.

14 *Rabbi Yoḥanan Ha-Sandlar taught:*
Every assembly whose purpose is to serve God
will, in the end, be established;
but every assembly whose purpose is not for God's sake,
will not, in the end, be established.

18 Literally, "a crown."
19 Literally, "a spade to dig with."
20 Literally, "a fence."

ז רַבִּי צָדוֹק אוֹמֵר:
אַל תַּעֲשֵׂם עֲטָרָה לְהִתְגַּדֵּל בָּהֶם וְלֹא קַרְדֹּם לַחְפֹּר בָּהֶם.
וְכָךְ הָיָה הִלֵּל אוֹמֵר: וְדאִשְׁתַּמֵּשׁ בְּתָגָא חֲלָף.
הָא לָמַדְתָּ, כָּל־הַנֶּהֱנֶה מִדִּבְרֵי תוֹרָה נוֹטֵל חַיָּיו מִן הָעוֹלָם.

ח רַבִּי יוֹסֵי אוֹמֵר:
כָּל־הַמְכַבֵּד אֶת־הַתּוֹרָה, גּוּפוֹ מְכֻבָּד עַל הַבְּרִיּוֹת,
וְכָל־הַמְחַלֵּל אֶת־הַתּוֹרָה, גּוּפוֹ מְחֻלָּל עַל הַבְּרִיּוֹת.

ט רַבִּי יִשְׁמָעֵאל בְּנוֹ אוֹמֵר:
הַחוֹשֵׂךְ עַצְמוֹ מִן הַדִּין, פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגֵזֶל וּשְׁבוּעַת שָׁוְא,
וְהַגַּס לִבּוֹ בְּהוֹרָאָה, שׁוֹטֶה, רָשָׁע וְגַס רוּחַ.

י הוּא הָיָה אוֹמֵר:
אַל תְּהִי דָן יְחִידִי, שֶׁאֵין דָּן יְחִידִי אֶלָּא אֶחָד,
וְאַל תֹּאמַר קַבְּלוּ דַעְתִּי, שֶׁהֵן רַשָּׁאִין וְלֹא אַתָּה.

יא רַבִּי יוֹנָתָן אוֹמֵר:
כָּל־הַמְקַיֵּם אֶת־הַתּוֹרָה מֵעָנִי סוֹפוֹ לְקַיְּמָהּ מֵעָשֶׁר,
וְכָל־הַמְבַטֵּל אֶת־הַתּוֹרָה מֵעָשֶׁר סוֹפוֹ לְבַטְּלָהּ מֵעָנִי.

יב רַבִּי מֵאִיר אוֹמֵר:
הֱוֵי מְמַעֵט בָּעֵסֶק וַעֲסֹק בַּתּוֹרָה, וֱהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל־אָדָם.
וְאִם בִּטַּלְתָּ מִן הַתּוֹרָה, יֶשׁ לָךְ בְּטֵלִים הַרְבֵּה כְּנֶגְדָּךְ,
וְאִם עָמַלְתָּ בַּתּוֹרָה, יֵשׁ לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ.

יג רַבִּי אֱלִיעֶזֶר בֶּן־יַעֲקֹב אוֹמֵר:
הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד,
וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד.
תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים כִּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת.

יד רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר:
כָּל־כְּנֻסִּיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָהּ לְהִתְקַיֵּם,
וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם אֵין סוֹפָהּ לְהִתְקַיֵּם.

15 Rabbi Elazar ben Shamua taught:
The dignity of your student
should be as precious to you as your own;
the dignity of your colleague
should be as precious to you as your reverence for your teacher;
your reverence for your teacher
should be as great as your reverence for God.

16 Rabbi Y'hudah taught:
Study with great care,
for to err in teaching may be considered a deliberate sin.

17 Rabbi Shimon taught:
There are three crowns: The crown of Torah,
the crown of Priesthood, and the crown of Royalty.
The crown of a good name surpasses them all.

18 Rabbi N'horai taught:
Uproot yourself to live in a community where Torah is studied;
do not delude yourself that the Torah will come to you.
Only with colleagues can your studies be fortified.
Do not rely on your own understanding.

19 Rabbi Yannai taught:
The tranquility of the wicked and the suffering of the righteous —
these are beyond human understanding.

20 Rabbi Mattia ben Ḥarash taught:
Be the first to extend greetings to every human being.
Be a tail to lions rather than a head to foxes.

21 Rabbi Yaakov taught:
This world is compared to a foyer that leads to the world-to-come.
Prepare yourself in the foyer,
that you may be worthy to enter the main hall.

22 This was a favorite teaching of his:
Repentance and good deeds in this world, even for one hour,
are better than eternal life in the world-to-come;
nevertheless, one hour of bliss in the world-to-come
is more exquisite than all of life in this world.

23 Rabbi Shimon ben Elazar taught:
Do not pacify your colleague when his anger is raging;
do not comfort him when his dead lies before him;
do not challenge him at the time he makes his vow;
do not intrude upon him at the time of his disgrace.

טו רַבִּי אֶלְעָזָר בֶּן־שַׁמּוּעַ אוֹמֵר:
יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ,
וּכְבוֹד חֲבֵרְךָ כְּמוֹרָא רַבְּךָ, וּמוֹרָא רַבְּךָ כְּמוֹרָא שָׁמָיִם.

טז רַבִּי יְהוּדָה אוֹמֵר:
הֱוֵי זָהִיר בַּתַּלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן.

יז רַבִּי שִׁמְעוֹן אוֹמֵר:
שְׁלֹשָׁה כְתָרִים הֵם: כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת,
וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן.

יח רַבִּי נְהוֹרַאי אוֹמֵר:
הֱוֵי גוֹלֶה לִמְקוֹם תּוֹרָה, וְאַל תֹּאמַר שֶׁהִיא תָבוֹא אַחֲרֶיךָ,
שֶׁחֲבֵרֶיךָ יְקַיְּמוּהָ בְּיָדֶךָ, וְאֶל בִּינָתְךָ אַל תִּשָּׁעֵן.

יט רַבִּי יַנַּאי אוֹמֵר:
אֵין בְּיָדֵינוּ לֹא מַשַּׁלְוַת הָרְשָׁעִים, וְאַף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים.

כ רַבִּי מַתְיָא בֶּן־חָרָשׁ אוֹמֵר:
הֱוֵי מַקְדִּים בִּשְׁלוֹם כָּל־אָדָם,
וֱהֱוֵי זָנָב לָאֲרָיוֹת וְאַל תְּהִי רֹאשׁ לְשֻׁעָלִים.

כא רַבִּי יַעֲקֹב אוֹמֵר:
הָעוֹלָם הַזֶּה דּוֹמֶה לַפְּרוֹזְדוֹר בִּפְנֵי הָעוֹלָם הַבָּא.
הַתְקֵן עַצְמְךָ בַּפְּרוֹזְדוֹר, כְּדֵי שֶׁתִּכָּנֵס לַטְּרַקְלִין.

כב הוּא הָיָה אוֹמֵר:
יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה מִכָּל־חַיֵּי
הָעוֹלָם הַבָּא, וְיָפָה שָׁעָה אַחַת שֶׁל קֹרַת רוּחַ בָּעוֹלָם הַבָּא מִכָּל־חַיֵּי
הָעוֹלָם הַזֶּה.

כג רַבִּי שִׁמְעוֹן בֶּן־אֶלְעָזָר אוֹמֵר:
אַל תְּרַצֶּה אֶת־חֲבֵרְךָ בִּשְׁעַת כַּעְסוֹ,
וְאַל תְּנַחֲמֶנּוּ בְּשָׁעָה שֶׁמֵּתוֹ מֻטָּל לְפָנָיו,
וְאַל תִּשְׁאַל לוֹ בִּשְׁעַת נִדְרוֹ,
וְאַל תִּשְׁתַּדֵּל לִרְאוֹתוֹ בִּשְׁעַת קְלָקְלָתוֹ.

24 *Shmuel Ha-Katan quoted this verse:*
"Rejoice not when your enemy falls;
let not your heart be glad when he stumbles,
lest Adonai see it and be displeased —
and divert His wrath from your enemy to you" (Proverbs 24:17, 18).

25 *Elisha ben Abuyah taught:*
To what may we compare one who studies as a child?
To ink written on fresh paper.
To what may we compare one who studies in old age?
To ink written on blotted paper.

26 *Rabbi Yose bar Y'hudah, of K'far Bavli, taught:*
To what may we compare one who learns from the young?
To one who eats unripe grapes and drinks from the vat.
To what may we compare one who learns from the old?
To one who eats ripe grapes and drinks wine that is aged.

27 *Rabbi*[21] *taught:*
Do not look at the flask but at its contents.
You can find a new flask with old wine
and an old flask that does not hold even new wine.

28 *Rabbi Elazar Ha-Kappar taught:*
Envy, lust, and pursuit of honor will ruin a person's life.[22]

29 *These were favorite teachings of his:*
Those who are born will die; those who are dead will be revived.

The living will stand in judgment,
to make it known and have it acknowledged that it is God —
Designer, Creator, Discerner, Judge, Witness, Plaintiff —
who will render judgment in time to come:
The Exalted — with whom there is no iniquity, no forgetfulness,
no favoritism, and no bribery — for everything belongs to God.

Let it further be known that it (the judgment) is based
on an accounting of one's deeds,
and let not your imagination assure you
that death will provide you with an escape from judgment.

It was not your will that formed you,
nor was it your will that gave you birth;
it is not your will that makes you live,
and it is not your will that brings you death;
nor is it your will that some day in the future
you will have to give an accounting and a reckoning
before the Ruler of rulers, the Holy Exalted One.

At the end of each chapter of Pirkei Avot,
the passage on page 280 is often read.

21 Some manuscripts attribute this saying to Rabbi Meir.
22 Literally, "takes a person out of the world."

כד שְׁמוּאֵל הַקָּטָן אוֹמֵר:
בִּנְפֹל אוֹיִבְךָ אַל־תִּשְׂמָח, וּבִכָּשְׁלוֹ אַל־יָגֵל לִבֶּךָ,
פֶּן יִרְאֶה יהוה וְרַע בְּעֵינָיו, וְהֵשִׁיב מֵעָלָיו אַפּוֹ.

כה אֱלִישָׁע בֶּן־אֲבוּיָה אוֹמֵר:
הַלּוֹמֵד יֶלֶד לְמַה הוּא דוֹמֶה? לִדְיוֹ כְתוּבָה עַל נְיָר חָדָשׁ.
וְהַלּוֹמֵד זָקֵן, לְמַה הוּא דוֹמֶה? לִדְיוֹ כְתוּבָה עַל נְיָר מָחוּק.

כו רַבִּי יוֹסֵי בַּר יְהוּדָה, אִישׁ כְּפַר הַבַּבְלִי, אוֹמֵר:
הַלּוֹמֵד מִן הַקְּטַנִּים, לְמַה הוּא דוֹמֶה?
לְאוֹכֵל עֲנָבִים קֵהוֹת
וְשׁוֹתֶה יַיִן מִגִּתּוֹ.
וְהַלּוֹמֵד מִן הַזְּקֵנִים, לְמַה הוּא דוֹמֶה?
לְאוֹכֵל עֲנָבִים בְּשׁוּלוֹת וְשׁוֹתֶה יַיִן יָשָׁן.

כז רַבִּי אוֹמֵר:
אַל תִּסְתַּכֵּל בַּקַּנְקַן אֶלָּא בַמֶּה שֶׁיֵּשׁ בּוֹ.
יֵשׁ קַנְקַן חָדָשׁ מָלֵא יָשָׁן, וְיָשָׁן שֶׁאֲפִילוּ חָדָשׁ אֵין בּוֹ.

כח רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר:
הַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד מוֹצִיאִין אֶת־הָאָדָם מִן הָעוֹלָם.

כט הוּא הָיָה אוֹמֵר:
הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהַחָיוֹת, וְהַחַיִּים לִדּוֹן,
לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל.
הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד,
הוּא בַּעַל דִּין, וְהוּא עָתִיד לָדוּן.
בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה,
וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ.
וְדַע, שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן.
וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בַּיִת מָנוֹס לָךְ.
שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד,
וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת,
וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

At the end of each chapter of פרקי אבות, *the passage*
on page 280 is often read.

CHAPTER V

1 The world was created by ten utterances.
Since it could have been created by one utterance,
what does this teach?
It teaches us that the punishment of the wicked,
who destroy a world created by ten utterances, is multiplied;
while the righteous, who preserve a world created by ten utterances,
are richly rewarded.

2 There were ten generations from Adam to Noah.
This demonstrates the extent of God's forbearance.
All these generations continually provoked God
until God brought the flood waters upon them.

3 There were ten generations from Noah to Abraham.
This, too, demonstrates the extent of divine forbearance.
All these generations continually provoked God,
until our father Abraham appeared
and received the reward that they had lost.

4 Our father Abraham was tested with ten trials
and he withstood them all.
This demonstrates our father Abraham's great love for God.

5 Ten miracles were performed for our ancestors in Egypt
and ten at the Sea.
The Holy Exalted One brought ten plagues
upon the Egyptians in Egypt and ten at the Sea.

6 Ten times our ancestors tested God's patience in the wilderness;
as it is written: "They have tested Me these ten times
and have not listened to My voice" (Numbers 14:22).

7 Ten miracles were performed for our ancestors in the Temple:
No woman miscarried from the scent of the sacrificial meat;
the sacrificial meat never became putrid;
no fly was ever seen in the slaughter house;
the High Priest never became ritually impure on Yom Kippur;
the rains never extinguished the fire of the woodpile;
no wind dispersed the column of smoke;
no defect was found
in the Omer, the Two Loaves, or the Showbread.
The people stood pressed together, yet knelt in ease;
no scorpion or serpent ever injured anyone in Jerusalem;
no one complained: "It is too crowded for me
to lodge overnight in Jerusalem."

CHAPTER V

א בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר?
וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת?
אֶלָּא לְהַפְרַע מִן הָרְשָׁעִים, שֶׁמְּאַבְּדִין אֶת־הָעוֹלָם
שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים,
שֶׁמְּקַיְּמִין אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת.

ב עֲשָׂרָה דוֹרוֹת מֵאָדָם עַד נֹחַ, לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו,
שֶׁכָּל־הַדּוֹרוֹת הָיוּ מַכְעִיסִין לְפָנָיו
עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת־מֵי הַמַּבּוּל.

ג עֲשָׂרָה דוֹרוֹת מִנֹּחַ עַד אַבְרָהָם, לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו,
שֶׁכָּל־הַדּוֹרוֹת הָיוּ מַכְעִיסִין לְפָנָיו
עַד שֶׁבָּא אַבְרָהָם אָבִינוּ וְקִבֵּל שְׂכַר כֻּלָּם.

ד עֲשָׂרָה נִסְיוֹנוֹת נִתְנַסָּה אַבְרָהָם אָבִינוּ וְעָמַד בְּכֻלָּם,
לְהוֹדִיעַ כַּמָּה חִבָּתוֹ שֶׁל אַבְרָהָם אָבִינוּ.

ה עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּמִצְרַיִם, וַעֲשָׂרָה עַל הַיָּם.
עֶשֶׂר מַכּוֹת הֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם
וַעֲשָׂרָה עַל הַיָּם.

ו עֲשָׂרָה נִסְיוֹנוֹת נִסּוּ אֲבוֹתֵינוּ אֶת־הַמָּקוֹם בָּרוּךְ הוּא בַּמִּדְבָּר,
שֶׁנֶּאֱמַר: וַיְנַסּוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים, וְלֹא שָׁמְעוּ בְּקוֹלִי.

ז עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ:
לֹא הִפִּילָה אִשָּׁה מֵרֵיחַ בְּשַׂר הַקֹּדֶשׁ,
וְלֹא הִסְרִיחַ בְּשַׂר הַקֹּדֶשׁ מֵעוֹלָם,
וְלֹא נִרְאָה זְבוּב בְּבֵית הַמִּטְבָּחַיִם,
וְלֹא אֵרַע קֶרִי לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים,
וְלֹא כִבּוּ גְּשָׁמִים אֵשׁ שֶׁל עֲצֵי הַמַּעֲרָכָה,
וְלֹא נָצְחָה הָרוּחַ אֶת־עַמּוּד הֶעָשָׁן,
וְלֹא נִמְצָא פְּסוּל בָּעֹמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים,
עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָחִים,
וְלֹא הִזִּיק נָחָשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם,
וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שֶׁאָלִין בִּירוּשָׁלַיִם.

8 *Ten things were created on the eve of the Sabbath (of Creation), at twilight:*
the mouth of the earth,[23] the mouth of the well,[24]
the speech of the ass,[25] the rainbow,[26] the manna, the rod,[27]
the shamir,[28] the script,[29] the writing instrument,[30] the tablets.

Others add: the demons, the burial place of Moses,
the ram for our father Abraham.
Some add: tongs, which must be made with tongs.[31]

9 *There are seven characteristics that typify the clod and seven the wise person:*
The wise person does not speak
in the presence of one who is wiser;
does not interrupt a friend's words, does not reply in haste,
asks what is relevant, answers to the point;
replies to questions in orderly sequence;[32]
when appropriate, concedes that, "I have not heard this,"
and acknowledges the truth.
The opposite of these typify the clod.

10 *There are seven kinds of calamity visited upon the world for seven classes of aveirot* (sins):
A famine, brought on by drought,
comes when some tithe and others do not —
so that some go hungry while others have plenty.

A famine of tumult brought on by drought comes
when everyone resolves not to tithe;
a famine of extermination comes
when everyone resolves not to set aside the ḥallah dough.

Pestilence comes to the world when capital offenses
enumerated in the Torah are not adjudicated in court;
and also when the laws of the seventh year fruits are violated.

The sword descends upon the world when there is a delay of justice,
or a perversion of justice, and also when Torah
is not interpreted in accordance with the Halakhah.

Wild beasts are set loose in the world when perjury is committed
and God's name thereby is profaned.

Homelessness is visited upon the peoples of the world
when there is idolatry, incest, bloodshed,
and violation of the laws of *shemittah*.[33]

29 The writing on the Tablets.
30 The writing instrument with which the Tablets were lettered.
31 The first tongs, therefore, had to be created by God.
32 Literally, "first questions first, last ones last."
33 For laws of *shemittah*, see Leviticus 25:1ff.

ח עֲשָׂרָה דְבָרִים נִבְרְאוּ בְעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת, וְאֵלּוּ הֵן:
פִּי הָאָרֶץ, פִּי הַבְּאֵר, פִּי הָאָתוֹן,
הַקֶּשֶׁת, וְהַמָּן, וְהַמַּטֶּה, וְהַשָּׁמִיר,
וְהַכְּתָב, וְהַמִּכְתָּב, וְהַלֻּחוֹת.

וְיֵשׁ אוֹמְרִים: אַף הַמַּזִּיקִין, וּקְבוּרָתוֹ שֶׁל מֹשֶׁה,
וְאֵילוֹ שֶׁל אַבְרָהָם אָבִינוּ.
וְיֵשׁ אוֹמְרִים: אַף צְבָת בִּצְבָת עֲשׂוּיָה.

ט שִׁבְעָה דְבָרִים בַּגֹּלֶם, וְשִׁבְעָה בֶּחָכָם:
חָכָם אֵינוֹ מְדַבֵּר בִּפְנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן,
וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהָשִׁיב,
שׁוֹאֵל כְּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה,
וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן,
וְעַל מַה שֶּׁלֹּא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי,
וּמוֹדֶה עַל הָאֱמֶת; וְחִלּוּפֵיהֶן בַּגֹּלֶם.

י שִׁבְעָה מִינֵי פֻּרְעָנִיּוֹת בָּאִין לָעוֹלָם עַל שִׁבְעָה גּוּפֵי עֲבֵרָה:
מִקְצָתָן מְעַשְּׂרִין וּמִקְצָתָן אֵינָן מְעַשְּׂרִין, רָעָב שֶׁל בַּצֹּרֶת בָּא;
מִקְצָתָן רְעֵבִים וּמִקְצָתָן שְׂבֵעִים.
גָּמְרוּ שֶׁלֹּא לְעַשֵּׂר, רָעָב שֶׁל מְהוּמָה וְשֶׁל בַּצֹּרֶת בָּא,
וְשֶׁלֹּא לְטוֹל אֶת־הַחַלָּה, רָעָב שֶׁל כְּלָיָה בָּא.
דֶּבֶר בָּא לָעוֹלָם עַל מִיתוֹת הָאֲמוּרוֹת בַּתּוֹרָה
שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין, וְעַל פֵּרוֹת שְׁבִיעִית.
חֶרֶב בָּאָה לָעוֹלָם עַל עִנּוּי הַדִּין,
וְעַל עִוּוּת הַדִּין, וְעַל הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה.
חַיָּה רָעָה בָּאָה לָעוֹלָם עַל שְׁבוּעַת שָׁוְא וְעַל חִלּוּל הַשֵּׁם.
גָּלוּת בָּאָה לָעוֹלָם עַל עֲבוֹדָה זָרָה,
וְעַל גִּלּוּי עֲרָיוֹת, וְעַל שְׁפִיכַת דָּמִים, וְעַל הַשְּׁמִטַּת הָאָרֶץ.

23 Korah and his followers were swallowed by the earth (Numbers 16).
24 The Israelites drank water from this well in the wilderness (Numbers 12:16).
25 Balaam's ass had the power of speech (Numbers 22).
26 After the Flood, Noah saw a rainbow as a sign of God's covenant (Genesis 9:13).
27 In Egypt, Moses used a rod to bring about certain signs (Exodus 4:17).
28 A legendary worm that could eat the hardest stone.

11 *At four periods (during the seven-year cycle), pestilence is on the increase: The fourth year, the seventh year, the close of the seventh year, and annually at the close of the Sukkot Festival.*
In the fourth year, because of the poor-tithe due in the third year; in the seventh year, because of the poor-tithe due in the sixth year; at the close of the seventh year, because of the fruits of that year; at the close of the Sukkot festival, annually, because of robbing the poor of their gifts.[34]

12 *There are four character traits among people. Some say:*
"Mine is mine and yours is yours" — this is the average trait. (However, some say this trait is characteristic of Sodom.)
"Mine is yours and yours is mine" — the trait of a peasant;
"Mine is yours and yours is yours" — the trait of the saintly;
"Yours is mine and mine is mine" — the trait of a scoundrel.

13 *There are four kinds of temperaments:*
Those who are easy to provoke and easy to appease — their gain is canceled by their loss;
those who are difficult to provoke and difficult to appease — their loss is canceled by their gain;
those who are difficult to provoke and easy to appease — they are saintly;
those who are easy to provoke and difficult to appease — they are scoundrels.

14 *There are four types of students:*
Those who are quick to understand but quick to forget — their gain is canceled by their loss;
those who understand with difficulty but forget with difficulty — their loss is canceled by their gain;
those who are quick to understand and forget with difficulty — they are wise;
those who understand with difficulty and are quick to forget — they have bad fortune.

15 *There are four types among those who give tz'dakah:*
Those who want to give but do not want others to give — they begrudge their fellow human beings the mitzvah;
those who want others to give but refuse themselves to give — they are miserly;
those who want to give and also want others to give — they are saintly;
those who do not want others to give and themselves do not give — they are scoundrels.

34 For laws of gifts to the poor, see Leviticus 29:9-11.

יא בְּאַרְבָּעָה פְרָקִים הַדֶּבֶר מִתְרַבֶּה:
בָּרְבִיעִית, וּבַשְּׁבִיעִית, וּבְמוֹצָאֵי שְׁבִיעִית,
וּבְמוֹצָאֵי חַג שֶׁבְּכָל־שָׁנָה וְשָׁנָה.
בָּרְבִיעִית, מִפְּנֵי מַעֲשַׂר עָנִי שֶׁבַּשְּׁלִישִׁית;
בַּשְּׁבִיעִית, מִפְּנֵי מַעֲשַׂר עָנִי שֶׁבַּשִּׁשִּׁית;
בְּמוֹצָאֵי שְׁבִיעִית, מִפְּנֵי פֵּרוֹת שְׁבִיעִית;
בְּמוֹצָאֵי חַג שֶׁבְּכָל־שָׁנָה וְשָׁנָה, מִפְּנֵי גֵּזֶל מַתְּנוֹת עֲנִיִּים.

יב אַרְבַּע מִדּוֹת בָּאָדָם:
הָאוֹמֵר: שֶׁלִּי שֶׁלִּי וְשֶׁלָּךְ שֶׁלָּךְ, זוֹ מִדָּה בֵּינונִית,
וְיֵשׁ אוֹמְרִים: זוֹ מִדַּת סְדוֹם.
שֶׁלִּי שֶׁלָּךְ וְשֶׁלָּךְ שֶׁלִּי, עַם הָאָרֶץ,
שֶׁלִּי שֶׁלָּךְ וְשֶׁלָּךְ שֶׁלָּךְ, חָסִיד,
שֶׁלָּךְ שֶׁלִּי וְשֶׁלִּי שֶׁלִּי, רָשָׁע.

יג אַרְבַּע מִדּוֹת בְּדֵעוֹת:
נוֹחַ לִכְעוֹס וְנוֹחַ לִרְצוֹת, יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ,
קָשֶׁה לִכְעוֹס וְקָשֶׁה לִרְצוֹת, יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ.
קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת, חָסִיד,
נוֹחַ לִכְעוֹס וְקָשֶׁה לִרְצוֹת, רָשָׁע.

יד אַרְבַּע מִדּוֹת בַּתַּלְמִידִים:
מַהֵר לִשְׁמוֹעַ וּמַהֵר לְאַבֵּד, יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ.
קָשֶׁה לִשְׁמוֹעַ וְקָשֶׁה לְאַבֵּד, יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ.
מַהֵר לִשְׁמוֹעַ וְקָשֶׁה לְאַבֵּד, חָכָם,
קָשֶׁה לִשְׁמוֹעַ וּמַהֵר לְאַבֵּד, זֶה חֵלֶק רָע.

טו אַרְבַּע מִדּוֹת בְּנוֹתְנֵי צְדָקָה:
הָרוֹצֶה שֶׁיִּתֵּן וְלֹא יִתְּנוּ אֲחֵרִים, עֵינוֹ רָעָה בְּשֶׁל אֲחֵרִים.
יִתְּנוּ אֲחֵרִים וְהוּא לֹא יִתֵּן, עֵינוֹ רָעָה בְּשֶׁלּוֹ.
יִתֵּן וְיִתְּנוּ אֲחֵרִים, חָסִיד,
לֹא יִתֵּן וְלֹא יִתְּנוּ אֲחֵרִים, רָשָׁע.

16 *There are four types among those who attend the house of study:*
Those who attend but do not practice mitzvot —
they receive a reward for their attendance;
those who practice mitzvot but do not attend regularly —
they receive a reward for their performance;
those who attend and practice mitzvot —
they are saintly;
those who neither attend nor practice mitzvot —
they are scoundrels.

17 *There are four types among those who study with the sages:*
The sponge, the funnel, the strainer, the sifter.
The sponge — absorbs everything.
The funnel — in one end and out the other.
The strainer — passes the wine, retains the dregs.
The sifter — removes the chaff, retains the groats.

18 When love depends on achieving a certain goal,
love vanishes when that goal is achieved;
but a love that is not dependent on any goal never vanishes.

What is an example of love which is conditional?
The love of Amnon for Tamar.[35]
What is an example of an unconditional love?
The love of David and Jonathan.[36]

19 A controversy for heaven's sake will have lasting value,
but a controversy not for heaven's sake will not endure.

What is an example of a controversy for heaven's sake?
The debates of Hillel and Shammai.[37]
What is an example of a controversy not for heaven's sake?
The rebellion of Korah and his associates.[38]

20 If one leads many people to a life of righteousness,
no transgression will follow,
but if one leads many people into a life of sin,
no amount of repentance can avail.

Moses was righteous and led his people to a life of righteousness;
therefore, the merit of the people is attributed to him;
as it is written: "He achieved the righteousness of Adonai
and God's ordinances with Israel" (Deuteronomy 33:21).

Jeroboam was a sinner and led his people into a life of sin;
therefore the sin of the people is attributed to him;
as it is written: "For the sins of Jeroboam,
which he committed and caused Israel to sin" (I Kings 15:30).

35 See II Samuel 13:1ff.
36 See I Samuel 18:1-3.
37 See *Erubin* 13b.
38 See Numbers 16:1ff.

טז אַרְבַּע מִדּוֹת בְּהוֹלְכֵי לְבֵית הַמִּדְרָשׁ:
הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה, שְׂכַר הֲלִיכָה בְּיָדוֹ.
עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ, שְׂכַר מַעֲשֶׂה בְּיָדוֹ.
הוֹלֵךְ וְעוֹשֶׂה, חָסִיד,
לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה, רָשָׁע.

יז אַרְבַּע מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים:
סְפוֹג, וּמַשְׁפֵּךְ, מְשַׁמֶּרֶת, וְנָפָה.
סְפוֹג, שֶׁהוּא סוֹפֵג אֶת־הַכֹּל.
מַשְׁפֵּךְ, שֶׁמַּכְנִיס בָּזוֹ וּמוֹצִיא בָּזוֹ.
מְשַׁמֶּרֶת, שֶׁמּוֹצִיאָה אֶת־הַיַּיִן וְקוֹלֶטֶת אֶת־הַשְּׁמָרִים.
וְנָפָה, שֶׁמּוֹצִיאָה אֶת־הַקֶּמַח וְקוֹלֶטֶת אֶת־הַסֹּלֶת.

יח כָּל־אַהֲבָה שֶׁהִיא תְלוּיָה בְּדָבָר, בָּטֵל דָּבָר בְּטֵלָה אַהֲבָה,
וְשֶׁאֵינָהּ תְּלוּיָה בְּדָבָר, אֵינָהּ בְּטֵלָה לָעוֹלָם.
אֵיזוֹ הִיא אַהֲבָה הַתְּלוּיָה בְּדָבָר? זוֹ אַהֲבַת אַמְנוֹן וְתָמָר.
וְשֶׁאֵינָהּ תְּלוּיָה בְּדָבָר? זוֹ אַהֲבַת דָּוִד וְיהוֹנָתָן.

יט כָּל־מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם,
וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם.
אֵיזוֹ הִיא מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם?
זוֹ מַחֲלֹקֶת הִלֵּל וְשַׁמַּאי.
וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם? זוֹ מַחֲלֹקֶת קֹרַח וְכָל־עֲדָתוֹ.

כ כָּל־הַמְזַכֶּה אֶת־הָרַבִּים, אֵין חֵטְא בָּא עַל יָדוֹ,
וְכָל־הַמַּחֲטִיא אֶת־הָרַבִּים, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה.
מֹשֶׁה זָכָה וְזִכָּה אֶת־הָרַבִּים, זְכוּת הָרַבִּים תְּלוּיָה בּוֹ,
שֶׁנֶּאֱמַר: צִדְקַת יהוה עָשָׂה, וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל.
יָרָבְעָם (בֶּן־נְבָט) חָטָא וְהֶחֱטִיא אֶת־הָרַבִּים,
חֵטְא הָרַבִּים תָּלוּי בּוֹ,
שֶׁנֶּאֱמַר: עַל חַטֹּאות יָרָבְעָם אֲשֶׁר חָטָא
וַאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל.

כא כָּל־מִי שֶׁיֵּשׁ בּוֹ שְׁלֹשָׁה דְבָרִים הַלָּלוּ
מִתַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ,
וּשְׁלֹשָׁה דְבָרִים אֲחֵרִים, מִתַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע:

21 Whoever possesses these three qualities is numbered among the disciples of our father Abraham, and those who possess the three opposite qualities are found among the disciples of wicked Balaam:
A generous spirit, a humble soul, a modest appetite —
such a one is a disciple of our father Abraham.
A grudging spirit, an arrogant soul, an insatiable appetite —
such a one is a disciple of wicked Balaam.

What difference does it make if one is a disciple
of our father Abraham or of the wicked Balaam?
The disciples of our father Abraham enjoy this world
and inherit the world-to-come; as it is written:
"That I may give an inheritance of abundance to those who love Me
and that I may fill their treasures" (Proverbs 8:21).

The disciples of the wicked Balaam inherit Gehinom
and descend into the pit of destruction; as it is written:
"You, O God, will bring them down into the pit of destruction;
violent and deceitful, they shall not live out half their days,
while I put my trust in You" (Psalm 55:24).

22 *Yehudah ben Tema taught:*
Be bold as the leopard, swift as the eagle, fleet as the deer,
mighty as the lion, to perform the will of your Creator in heaven.

This was a favorite teaching of his:
The insolent are destined for Gehinom; the shy, for heaven.
May it be Your will, Adonai our God,
to rebuild Your city speedily, in our day.
May our portion be with those who study Your Torah.

23 *This was another favorite teaching of his:*
At the age of five — the study of Bible; at ten — the study of Mishnah;
at thirteen — responsibility for the mitzvot;
at fifteen — the study of Talmud; at eighteen — marriage;
at twenty — pursuit of a livelihood;
at thirty — the peak of one's powers;
at forty — the age of understanding; at fifty — the age of counsel;
at sixty — old age; at seventy — the hoary head;
at eighty — the age of "strength"; at ninety — the bent back;
at one hundred — as one dead and out of this world.

24 *Ben Bag-Bag taught:*
Study it and review it — you will find everything in it.
Scrutinize it, grow old and gray in it, do not depart from it.
There is no better portion of life than this.

25 *Ben Hay-Hay taught:*
The reward is proportionate to the suffering.

At the end of each chapter of Pirkei Avot,
the passage on page 280 is often read.

עַיִן טוֹבָה, וְרוּחַ נְמוּכָה, וְנֶפֶשׁ שְׁפָלָה,
מִתַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ;
עַיִן רָעָה, וְרוּחַ גְּבוֹהָה, וְנֶפֶשׁ רְחָבָה,
מִתַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע.
מַה בֵּין תַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ לְתַלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע?
תַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ
אוֹכְלִין בָּעוֹלָם הַזֶּה וְנוֹחֲלִין בָּעוֹלָם הַבָּא,
שֶׁנֶּאֱמַר: לְהַנְחִיל אֹהֲבַי יֵשׁ, וְאֹצְרֹתֵיהֶם אֲמַלֵּא.
אֲבָל תַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע יוֹרְשִׁין גֵּיהִנֹּם וְיוֹרְדִין לִבְאֵר שַׁחַת,
שֶׁנֶּאֱמַר: וְאַתָּה, אֱלֹהִים, תּוֹרִדֵם לִבְאֵר שַׁחַת,
אַנְשֵׁי דָמִים וּמִרְמָה, לֹא יֶחֱצוּ יְמֵיהֶם, וַאֲנִי אֶבְטַח בָּךְ.

כב יְהוּדָה בֶן־תֵּימָא אוֹמֵר:
הֱוֵי עַז כַּנָּמֵר, וְקַל כַּנֶּשֶׁר, וְרָץ כַּצְּבִי, וְגִבּוֹר כָּאֲרִי,
לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבַּשָּׁמַיִם.
הוּא הָיָה אוֹמֵר:
עַז פָּנִים לְגֵיהִנֹּם, וּבֹשֶׁת פָּנִים לְגַן עֵדֶן.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ, שֶׁתִּבָּנֶה עִירְךָ בִּמְהֵרָה בְיָמֵינוּ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

כג הוּא הָיָה אוֹמֵר:
בֶּן־חָמֵשׁ שָׁנִים לַמִּקְרָא, בֶּן־עֶשֶׂר לַמִּשְׁנָה,
בֶּן־שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת, בֶּן־חָמֵשׁ עֶשְׂרֵה לַתַּלְמוּד,
בֶּן־שְׁמוֹנָה עֶשְׂרֵה לַחֻפָּה, בֶּן־עֶשְׂרִים לִרְדּוֹף,
בֶּן־שְׁלֹשִׁים לַכֹּחַ, בֶּן־אַרְבָּעִים לַבִּינָה, בֶּן־חֲמִשִּׁים לָעֵצָה,
בֶּן־שִׁשִּׁים לַזִּקְנָה, בֶּן־שִׁבְעִים לַשֵּׂיבָה, בֶּן־שְׁמוֹנִים לַגְּבוּרָה,
בֶּן־תִּשְׁעִים לָשׂוּחַ, בֶּן־מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם.

כד בֶּן־בַּג בַּג אוֹמֵר:
הָפֹךְ בָּהּ וְהָפֹךְ בָּהּ דְּכֹלָּא בַהּ,
וּבַהּ תֶּחֱזֵי, וְסִיב וּבְלֵה בַהּ, וּמִנַּהּ לָא תְזוּעַ,
שֶׁאֵין לְךָ מִדָּה טוֹבָה הֵימֶנָּה.

כה בֶּן־הֵא הֵא אוֹמֵר: לְפוּם צַעֲרָא אַגְרָא.

At the end of each chapter of פרקי אבות, *the passage on page 280 is often read.*

CHAPTER VI

KINYAN TORAH, OR THE BARAITA OF RABBI MEIR

1 *Rabbi Meir taught:*
Whoever studies Torah for its own sake merits many things;
moreover, it was worth creating the world for their sake alone.
They are called: Beloved friends, lovers of God, lovers of humanity,
a joy to God, a joy to humanity.

Torah clothes them with humility and reverence;
it equips them to be righteous, saintly, upright, and faithful.
It keeps them far from sin and draws them near to virtue.

People benefit from their counsel and skill,
their understanding and strength;
as it is written: "Counsel and skill are Mine;
I am understanding; strength is Mine" (Proverbs 8:14).

It endows them with sovereignty, with authority,
with power of keen judgment.
The secrets of Torah are revealed to them;
they become an effluent fountain, a never-failing stream;
they become modest and patient, forgiving of insults;
it magnifies and exalts them over all creations.

2 *Rabbi Y'hoshua ben Levi taught:*
Every day a heavenly voice is heard from Mount Ḥoreb
proclaiming: "Woe to those creatures who have contempt for Torah."
Whoever does not engage in the study of Torah is called detestable;
as it is written: "Like a golden ring in the snout of a swine,
is a beautiful woman lacking discretion" (Proverbs 11:22).

Furthermore, it is written: "And the tablets were the work of God,
graven (*ḥarut*) upon the tablets" (Exodus 32:16).
Do not read *ḥarut* (graven) but rather *ḥerut* (freedom),
for no person is free but one who engages in the study of Torah.

Whoever engages in the study of Torah regularly is exalted;
as it is written: "From Matanah (gift) to Naḥaliel (inheritance of God)
and from Naḥaliel to Bamot (high places)" (Numbers 21:19).

3 One who learns from a colleague one chapter, or one halakhah,
or one verse, or one expression, or even one letter,
is obliged to show respect.
This we learn from David, King of Israel, who learned
but two things[39] from Aḥitofel, yet called him his master, his guide,
his dear friend; as it is written: "But it is you, my equal, my guide,
my dear friend" (Psalm 55:14). It follows, then, that if King David,
who learned only two things from Aḥitofel, called him his master,

39 The suggested emendation of שני דברים to שנדברים yields the more meaningful rendering, "who learned nothing from Aḥitofel but only conversed with him..."

CHAPTER VI

KINYAN TORAH, OR THE BARAITA OF RABBI MEIR

א רַבִּי מֵאִיר אוֹמֵר:
כָּל־הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ זוֹכֶה לִדְבָרִים הַרְבֵּה.
וְלֹא עוֹד, אֶלָּא שֶׁכָּל־הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ.
נִקְרָא רֵעַ אָהוּב, אוֹהֵב אֶת־הַמָּקוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת,
מְשַׂמֵּחַ אֶת־הַמָּקוֹם, מְשַׂמֵּחַ אֶת־הַבְּרִיּוֹת.
וּמַלְבַּשְׁתּוּ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוּ לִהְיוֹת צַדִּיק, חָסִיד, יָשָׁר וְנֶאֱמָן,
וּמְרַחֶקֶתּוּ מִן הַחֵטְא, וּמְקָרַבְתּוּ לִידֵי זְכוּת.
וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה, בִּינָה וּגְבוּרָה,
שֶׁנֶּאֱמַר: לִי עֵצָה וְתוּשִׁיָּה, אֲנִי בִינָה, לִי גְבוּרָה.
וְנוֹתֶנֶת לוֹ מַלְכוּת וּמֶמְשָׁלָה, וְחִקּוּר דִּין.
וּמְגַלִּין לוֹ רָזֵי תוֹרָה, וְנַעֲשָׂה כְּמַעְיָן הַמִּתְגַּבֵּר וּכְנָהָר שֶׁאֵינוֹ פוֹסֵק.
וְהֶוֵי צָנוּעַ וְאֶרֶךְ רוּחַ, וּמוֹחֵל עַל עֶלְבּוֹנוֹ.
וּמְגַדַּלְתּוּ וּמְרוֹמְמַתּוּ עַל כָּל־הַמַּעֲשִׂים.

ב אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לֵוִי:
בְּכָל־יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת:
אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה,
שֶׁכָּל־מִי שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נָזוּף,
שֶׁנֶּאֱמַר: נֶזֶם זָהָב בְּאַף חֲזִיר, אִשָּׁה יָפָה וְסָרַת טָעַם.
וְאוֹמֵר: וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה, וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא,
חָרוּת עַל הַלֻּחֹת. אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת,
שֶׁאֵין לְךָ בֶּן־חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה.
וְכָל־מִי שֶׁעוֹסֵק תָּדִיר בַּתּוֹרָה הֲרֵי זֶה מִתְעַלֶּה,
שֶׁנֶּאֱמַר: וּמִמַּתָּנָה נַחֲלִיאֵל, וּמִנַּחֲלִיאֵל בָּמוֹת.

ג הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד, אוֹ הֲלָכָה אַחַת, אוֹ פָּסוּק אֶחָד,
אוֹ דִבּוּר אֶחָד, אוֹ אֲפִילּוּ אוֹת אַחַת, צָרִיךְ לִנְהֹג בּוֹ כָּבוֹד,
שֶׁכֵּן מָצִינוּ בְּדָוִד מֶלֶךְ יִשְׂרָאֵל,
שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד, וְקָרָאוֹ רַבּוֹ,
אַלּוּפוֹ וּמְיֻדָּעוֹ, שֶׁנֶּאֱמַר: וְאַתָּה אֱנוֹשׁ כְּעֶרְכִּי, אַלּוּפִי וּמְיֻדָּעִי.
וַהֲלֹא דְבָרִים קַל וָחֹמֶר: וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד
מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד, קָרָאוֹ רַבּוֹ, אַלּוּפוֹ וּמְיֻדָּעוֹ,

his guide, his dear friend — one who learns from a colleague
one chapter, one halakhah, one verse, one expression,
or even one letter, surely is obliged to show respect.

Honor and Torah are synonymous; as it is written:
"The wise shall inherit honor" (Proverbs 28:10).
Good and Torah are synonymous; as it is written:
"I give you good doctrine, forsake not My Torah" (Proverbs 4:2).

4 *This is the lifestyle for Torah students:*
Eat a salty crust of bread, ration your drinking water,
sleep on the ground, live a life of privation,
exhaust yourself in Torah study. If you live in this manner,
"You will be happy and all will go well with you" (Psalm 128:2).
"You will be happy" in this world;
"all will go well with you" in the world-to-come.

5 Do not seek high position; do not covet honor.
Let your deeds exceed your learning.
Do not crave the table of kings —
your table is greater than theirs
and your crown greater than their crowns;
your Employer can be relied on to compensate you for your labors.

6 Torah is greater than priesthood and royalty.
Royalty is acquired through thirty virtues,
priesthood through twenty-four.
Torah, however, is acquired through forty-eight virtues:

By study; by attentiveness; by orderly speech;
by an understanding heart; by a perceptive heart; by awe;
by fear; by humility; by joy; by ministering to the sages;
by cleaving to colleagues;[40] by probing discussion with pupils;
by calmness in study; by study of Scripture and Mishnah;
by a minimum of business; by a minimum of sleep;
by a minimum of small talk; by a minimum of worldly pleasure;
by a minimum of frivolity; by a minimum of worldly pursuits;
by patience; by a generous heart; by trust in the sages;
by acceptance of suffering;

knowing one's place; contentment with one's lot;
guarding one's speech and taking no personal credit;
being beloved; loving God;[41] loving all creatures;
loving charitable deeds; loving rectitude; loving reproof;
shunning honor and not boasting of one's learning;
not delighting in giving rulings; sharing the burden with one's fellows;
influencing them to virtue; setting them on the path of truth;
showing them the path of peace;

40 Some texts read בדקדוק, referring to the give and take of colleagues.
41 Literally, "the Place," a metaphor for God who is everywhere.

הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד, אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד,
אוֹ דִבּוּר אֶחָד, אוֹ אֲפִילוּ אוֹת אַחַת,
עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהֹג בּוֹ כָּבוֹד.
וְאֵין כָּבוֹד אֶלָּא תוֹרָה,
שֶׁנֶּאֱמַר: כָּבוֹד חֲכָמִים יְנְחָלוּ, וּתְמִימִים יִנְחֲלוּ טוֹב.
וְאֵין טוֹב אֶלָּא תוֹרָה,
שֶׁנֶּאֱמַר: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.

ד כָּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה:
פַּת בַּמֶּלַח תֹּאכַל, וּמַיִם בַּמִּשׂוּרָה תִּשְׁתֶּה,
וְעַל הָאָרֶץ תִּישָׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל.
וְאִם אַתָּה עוֹשֶׂה כֵּן, אַשְׁרֶיךָ וְטוֹב לָךְ.
אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה, וְטוֹב לְךָ לָעוֹלָם הַבָּא.

ה אַל תְּבַקֵּשׁ גְּדֻלָּה לְעַצְמְךָ, וְאַל תַּחְמוֹד כָּבוֹד.
יוֹתֵר מִלִּמּוּדְךָ עֲשֵׂה,
וְאַל תִּתְאַוֵּה לְשֻׁלְחָנָם שֶׁל מְלָכִים,
שֻׁלְחָנְךָ גָּדוֹל מִשֻּׁלְחָנָם, וְכִתְרָךְ גָּדוֹל מִכִּתְרָם,
וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ, שֶׁיְּשַׁלֶּם לְךָ שְׂכַר פְּעֻלָּתֶךָ.

ו גְּדוֹלָה תוֹרָה יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמַּלְכוּת,
שֶׁהַמַּלְכוּת נִקְנֵית בִּשְׁלֹשִׁים מַעֲלוֹת,
וְהַכְּהֻנָּה בְּעֶשְׂרִים וְאַרְבַּע,
וְהַתּוֹרָה נִקְנֵית בְּאַרְבָּעִים וּשְׁמוֹנָה דְבָרִים. וְאֵלּוּ הֵן:
בְּתַלְמוּד, בְּשִׁמְיַעַת הָאֹזֶן, בַּעֲרִיכַת שְׂפָתַיִם, בְּבִינַת הַלֵּב,
בְּשִׂכְלוּת הַלֵּב, בְּאֵימָה, בְּיִרְאָה, בַּעֲנָוָה, בְּשִׂמְחָה, בְּשִׁמּוּשׁ חֲכָמִים,
בְּדִבּוּק חֲבֵרִים, בְּפִלְפּוּל הַתַּלְמִידִים, בְּיִשּׁוּב, בְּמִקְרָא, בְּמִשְׁנָה,
בְּמִעוּט סְחוֹרָה, בְּמִעוּט שֵׁנָה, בְּמִעוּט שִׂיחָה, בְּמִעוּט תַּעֲנוּג,
בְּמִעוּט שְׂחוֹק, בְּמִעוּט דֶּרֶךְ אֶרֶץ, בְּאֶרֶךְ אַפַּיִם, בְּלֵב טוֹב,
בֶּאֱמוּנַת חֲכָמִים, וּבְקַבָּלַת הַיִּסּוּרִין.

הַמַּכִּיר אֶת־מְקוֹמוֹ, וְהַשָּׂמֵחַ בְּחֶלְקוֹ,
וְהָעוֹשֶׂה סְיָג לִדְבָרָיו וְאֵינוֹ מַחֲזִיק טוֹבָה לְעַצְמוֹ,
אָהוּב, אוֹהֵב אֶת־הַמָּקוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת,
אוֹהֵב אֶת־הַצְּדָקוֹת, אוֹהֵב אֶת־הַמֵּישָׁרִים, אוֹהֵב אֶת־הַתּוֹכָחוֹת,
מִתְרַחֵק מִן הַכָּבוֹד וְלֹא מֵגִיס לִבּוֹ בְּתַלְמוּדוֹ, וְאֵינוֹ שָׂמֵחַ בְּהוֹרָאָה,
נוֹשֵׂא בְעֹל עִם חֲבֵרוֹ, וּמַכְרִיעוֹ לְכַף־זְכוּת,
וּמַעֲמִידוֹ עַל הָאֱמֶת, וּמַעֲמִידוֹ עַל הַשָּׁלוֹם,

concentrating on one's studies; asking and answering questions;
absorbing knowledge and contributing to it;
studying in order to teach; studying in order to perform mitzvot;
sharpening the wisdom of one's teacher;
transmitting precisely what one has learned; quoting one's source.
From this we learn that a person who cites the source
brings deliverance to the world; as it is written:
"And Esther spoke to the king, in the name of Mordecai" (Esther 2:22).

7 How great is Torah! To those who fulfill it, it provides life both in this world and in the world-to-come; as it is written: "For they are life to those who find them and health to all their flesh" (Proverbs 4:22), and it is written: "It shall be health to your body and marrow to your bones" (Proverbs 3:8). And it is written: "It is a tree of life to those who grasp it, and those who hold it fast are happy" (Proverbs 3:18). And it is written: "For they are a graceful garland for your head and pendants for your neck" (Proverbs 1:9). And it is written: "It will place a graceful garland upon your head and bestow a glorious crown upon you" (Proverbs 4:9). And it is written: "Long life in her right hand, in her left are riches and honor" (Proverbs 3:16). And it is written: "For a long life, years of life and peace will they bring you" (Proverbs 3:2).

8 *Rabbi Shimon ben Y'hudah,*
in the name of Rabbi Shimon ben Yoḥai, taught:
Beauty, strength, riches, honor, wisdom, old age and the hoary head, and children — all these are becoming to the righteous and becoming to the world; as it is written: "The hoary head is a glorious crown, achieved by a righteous life" (Proverbs 16:31). And it is written: "The glory of the young is their strength, the beauty of the old, the hoary head" (Proverbs 20:29). And it is written: "The crown of the wise is their riches" (Proverbs 14:24). And it is written: "Children's children are the crown of the old, parents are the glory of their children" (Proverbs 17:6). And it is written: "The moon will be ashamed and the sun abashed, for *Adonai Tz'va-ot* will reign in Zion and Jerusalem; God's glory shall stand revealed before the elders." (Isaiah 24:23).

Rabbi Shimon ben Menasya taught:
These seven virtues that the sages ascribed to the righteous were all present in Rabbi and in his sons.[42]

9 *Rabbi Yose ben Kisma related:*
Once I was traveling on a journey. A certain man met me and extended greetings. I greeted him in return. He inquired: "From where do you come?" I replied: "I come from a great city of scholars and sages." He said: "Rabbi, if it would please you to live with us in our community, I would give you thousands of gold *dinarim*, as well as the most precious stones and pearls in the world." I replied: "Though you give me all the silver, gold, precious stones, and pearls in the world, I would not live anywhere except in a community where there is Torah."

42 The reference to Rabbi Y'hudah Ha-Nasi and his illustrious descendants.

וּמִתְיַשֵּׁב בְּתַלְמוּדוֹ, שׁוֹאֵל וּמֵשִׁיב, שׁוֹמֵעַ וּמוֹסִיף,
הַלּוֹמֵד עַל מְנָת לְלַמֵּד, וְהַלּוֹמֵד עַל מְנָת לַעֲשׂוֹת,
הַמַּחְכִּים אֶת־רַבּוֹ, וְהַמְכַוֵּן אֶת־שְׁמוּעָתוֹ,
וְהָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ.
הָא לָמַדְתָּ, שֶׁכָּל־הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ, מֵבִיא גְּאֻלָּה לָעוֹלָם,
שֶׁנֶּאֱמַר: וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדְּכָי.

ז גְּדוֹלָה תּוֹרָה שֶׁהִיא נוֹתֶנֶת חַיִּים לְעוֹשֶׂיהָ בָּעוֹלָם הַזֶּה
וּבָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: כִּי חַיִּים הֵם לְמוֹצְאֵיהֶם, וּלְכָל־בְּשָׂרוֹ מַרְפֵּא.
וְאוֹמֵר: רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ.
וְאוֹמֵר: עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.
וְאוֹמֵר: כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ, וַעֲנָקִים לְגַרְגְּרֹתֶיךָ.
וְאוֹמֵר: תִּתֵּן לְרֹאשְׁךָ לִוְיַת חֵן, עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ.
וְאוֹמֵר: כִּי בִי יִרְבּוּ יָמֶיךָ, וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים.
וְאוֹמֵר: אֹרֶךְ יָמִים בִּימִינָהּ, בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד.
וְאוֹמֵר: כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ.

ח רַבִּי שִׁמְעוֹן בֶּן־יְהוּדָה, מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן־יוֹחַאי, אוֹמֵר:
הַנּוֹי, וְהַכֹּחַ, וְהָעֹשֶׁר, וְהַכָּבוֹד, וְהַחָכְמָה, הַזִּקְנָה וְהַשֵּׂיבָה, וְהַבָּנִים,
נָאֶה לַצַּדִּיקִים וְנָאֶה לָעוֹלָם,
שֶׁנֶּאֱמַר: עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה, בְּדֶרֶךְ צְדָקָה תִּמָּצֵא.
וְאוֹמֵר: תִּפְאֶרֶת בַּחוּרִים כֹּחָם, וַהֲדַר זְקֵנִים שֵׂיבָה.
וְאוֹמֵר: עֲטֶרֶת חֲכָמִים עָשְׁרָם. וְאוֹמֵר: עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים,
וְתִפְאֶרֶת בָּנִים אֲבוֹתָם. וְאוֹמֵר: וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה,
כִּי מָלַךְ יהוה צְבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַיִם, וְנֶגֶד זְקֵנָיו כָּבוֹד.
רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר:
אֵלּוּ שֶׁבַע מִדּוֹת
שֶׁמָּנוּ חֲכָמִים לַצַּדִּיקִים, כֻּלָּם נִתְקַיְּמוּ בְּרַבִּי וּבְבָנָיו.

ט אָמַר רַבִּי יוֹסֵי בֶּן־קִסְמָא:
פַּעַם אַחַת הָיִיתִי מְהַלֵּךְ בַּדֶּרֶךְ וּפָגַע בִּי אָדָם אֶחָד וְנָתַן לִי שָׁלוֹם,
וְהֶחֱזַרְתִּי לוֹ שָׁלוֹם. אָמַר לִי: רַבִּי, מֵאֵיזֶה מָקוֹם אַתָּה?
אָמַרְתִּי לוֹ: מֵעִיר גְּדוֹלָה שֶׁל חֲכָמִים וְשֶׁל סוֹפְרִים אֲנִי.
אָמַר לִי: רַבִּי, רְצוֹנְךָ שֶׁתָּדוּר עִמָּנוּ בִּמְקוֹמֵנוּ,
וַאֲנִי אֶתֵּן לְךָ אֶלֶף אֲלָפִים דִּינְרֵי זָהָב וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת.
אָמַרְתִּי לוֹ: אִם אַתָּה נוֹתֵן לִי כָּל־כֶּסֶף וְזָהָב וַאֲבָנִים טוֹבוֹת
וּמַרְגָּלִיּוֹת שֶׁבָּעוֹלָם, אֵינִי דָר אֶלָּא בִּמְקוֹם תּוֹרָה.

Moreover, neither silver, gold, precious stones, nor pearls will accompany a person in death, only Torah and good deeds; as it is written: "When you walk it will lead you" — in this world; "when you lie down it will watch over you" — in the grave; "when you awake it will talk with you" — in the world-to-come. Thus is it written in the Book of Psalms by David, King of Israel: "The teaching you have proclaimed means more to me than a fortune in gold and silver" (Psalm 119:72). And it is written: "Mine is the silver, Mine the gold, says *Adonai Tz'va-ot*" (Haggai 2:8).

10 The Holy Exalted One acquired five possessions in the world. These are: Torah, heaven and earth,
Abraham, the people Israel, and the Holy Temple.

How do we know this about Torah?
It is written: "Adonai possessed me as the first of His works, the beginning of His creation in the days of old" (Proverbs 8:22).

How do we know this about heaven and earth? It is written: "Thus said Adonai: The heaven is My throne and the earth My footstool. What kind of House would you build for Me, what kind of place for My dwelling? (Isaiah 66:1). And it is written: "How manifold are Your works, Adonai! In wisdom have You made them all. The earth is full of Your possessions" (Psalm 104:24).

How do we know this about Abraham? It is written: "He blessed him and said, 'Blessed be Abraham of God most high, possessor of heaven and earth'" (Genesis 14:19).

How do we know this about the people Israel? It is written: "Till Your people pass over, Adonai, till this people You have acquired, pass over" (Exodus 15:16). It is further written: "As for the holy ones on earth, they are the noble ones, all My delight is in them" (Psalm 16:3).

How do we know this about the Holy Temple? It is written: "The place of Your abode, which You, Adonai, have made; the Sanctuary, Adonai, which Your hands have established" (Exodus 15:17). It is further written: "God brought them to His holy region, to the mountain which His right hand had acquired" (Psalm 78:54).

11 Everything that the Holy Exalted One created in the world, was created solely for God's glory; as it is written: "Everything that is called by My name, I created it, I formed it, I made it, for My glory" (Isaiah 43:7). It is further written: "Adonai shall reign for ever and ever" (Exodus 15:18).

This passage is often read after each chapter of Pirkei Avot:

MAKKOT III:16

Rabbi Ḥananyah ben Akashyah taught:
The Holy Exalted One desired to benefit the people Israel; therefore, God gave them the Torah with an abundance of mitzvot; as it is written: "Adonai was pleased, for His righteousness' sake, to make the Torah great and glorious" (Isaiah 62:21).

וְלֹא עוֹד, אֶלָּא שֶׁבִּשְׁעַת פְּטִירָתוֹ שֶׁל אָדָם אֵין מְלַוִּין לוֹ לָאָדָם
לֹא כֶסֶף, וְלֹא זָהָב, וְלֹא אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת,
אֶלָּא תוֹרָה וּמַעֲשִׂים טוֹבִים בִּלְבַד, שֶׁנֶּאֱמַר: בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ,
בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ, וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ. בְּהִתְהַלֶּכְךָ תַּנְחֶה
אֹתָךְ, בָּעוֹלָם הַזֶּה. בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ, בַּקֶּבֶר.
וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ, לָעוֹלָם הַבָּא. וְכֵן כָּתוּב בְּסֵפֶר תְּהִלִּים
עַל יְדֵי דָּוִד מֶלֶךְ יִשְׂרָאֵל: טוֹב לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וָכֶסֶף.
וְאוֹמֵר: לִי הַכֶּסֶף וְלִי הַזָּהָב, נְאֻם יהוה צְבָאוֹת.

י חֲמִשָּׁה קִנְיָנִים קָנָה הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, וְאֵלּוּ הֵן:
תּוֹרָה, קִנְיָן אֶחָד, שָׁמַיִם וָאָרֶץ, קִנְיָן אֶחָד, אַבְרָהָם, קִנְיָן אֶחָד,
יִשְׂרָאֵל, קִנְיָן אֶחָד, בֵּית הַמִּקְדָּשׁ, קִנְיָן אֶחָד. תּוֹרָה קִנְיָן אֶחָד מִנַּיִן?
דִּכְתִיב: יהוה קָנָנִי רֵאשִׁית דַּרְכּוֹ, קֶדֶם מִפְעָלָיו מֵאָז.
שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד מִנַּיִן? דִּכְתִיב: כֹּה אָמַר יהוה,
הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי, אֵי זֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי
וְאֵי זֶה מְקוֹם מְנוּחָתִי. וְאוֹמֵר: מָה רַבּוּ מַעֲשֶׂיךָ, יהוה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
אַבְרָהָם קִנְיָן אֶחָד מִנַּיִן? דִּכְתִיב: וַיְבָרְכֵהוּ וַיֹּאמַר,
בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.
יִשְׂרָאֵל קִנְיָן אֶחָד מִנַּיִן?
דִּכְתִיב: עַד יַעֲבֹר עַמְּךָ, יהוה, עַד יַעֲבֹר עַם זוּ קָנִיתָ.
וְאוֹמֵר: לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה, וְאַדִּירֵי כָּל־חֶפְצִי בָם.
בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד מִנַּיִן?
דִּכְתִיב: מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ, יהוה. מִקְדָּשׁ, אֲדֹנָי, כּוֹנְנוּ יָדֶיךָ.
וְאוֹמֵר: וַיְבִיאֵם אֶל גְּבוּל קָדְשׁוֹ, הַר זֶה קָנְתָה יְמִינוֹ.

יא כָּל־מַה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ,
שֶׁנֶּאֱמַר: כֹּל הַנִּקְרָא בִשְׁמִי, וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו.
וְאוֹמֵר: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

This passage is often read after each chapter of פרקי אבות:

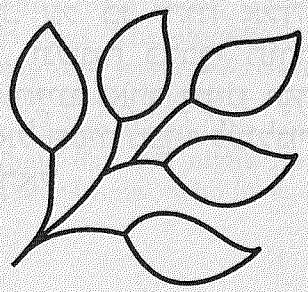
מכות ג:ט"ז

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר: רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא
לְזַכּוֹת אֶת־יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת,
שֶׁנֶּאֱמַר: יהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

עַרְבִית לְחוֹל

Weekday Evening Service

for the conclusion of Shabbat and Festivals



WEEKDAY EVENING SERVICE

K'RIAT SH'MA AND ITS B'RAKHOT

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refuses to let rage be all-consuming. Save us, Adonai. Answer us, O Sovereign, when we call.

Reader:

Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

ערבית לחול

קריאת שמע וברכותיה

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ
וְלֹא יָעִיר כָּל חֲמָתוֹ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם
קָרְאֵנוּ.

Ḥazzan:

בָּרְכוּ אֶת יהוה הַמְבוֹרָךְ.

Congregation, then Ḥazzan:

בָּרוּךְ יהוה הַמְבוֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמֵבִיא
לָיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה, יהוה צְבָאוֹת שְׁמוֹ.
□ אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים.

The second ברכה before קריאת שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ. עַל כֵּן יהוה אֱלֹהֵינוּ
בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאוֹרֶךְ יָמֵינוּ וּבָהֶם
נֶהְגֶּה יוֹמָם וָלָיְלָה. □ וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

K'RIAT SH'MA

As witnesses to God's presence, we formally affirm Divine sovereignty through our acceptance of mitzvot. Twice each day we lovingly reaffirm our loyalty to God and mitzvot by reciting the Sh'ma.

If there is no minyan, add:
God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Eḥad.
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

קריאת שמע

If there is no minyan, add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳:ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה | אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

דברים י״א:י״ג-כ״א

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי
אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments, and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth.*

In this b'rakhah, we praise God as the eternal Redeemer of the people Israel.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, oseh feleh.
"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

Adonai yimlokh l'olam va-ed.
"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

במדבר ט״ו:ל״ז-מ״א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם
זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: אֱמֶת

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוה אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ, הָעֹשֶׂה גְדוֹלוֹת
עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ, הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם
קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵנוּ, הָעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה,
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכֶּה בְעֶבְרָתוֹ כָּל
בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת
עוֹלָם, הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף, אֶת רוֹדְפֵיהֶם
וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ
וְהוֹדוּ לִשְׁמוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא.

□ מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלוֹךְ לְעוֹלָם וָעֶד.

□ וְנֶאֱמַר: כִּי פָדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

In this b'rakhah, we praise God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, eternal Guardian of Your people Israel.

Praised is Adonai forever. Amen! Amen!
Let praise of Adonai come forth from Zion.
Praise the One who dwells in Jerusalem. Halleluyah!
Praised is Adonai, God of Israel.
God alone works wondrous deeds.
Praised is God's glory forever.
The glory of Adonai shall be forever;
Adonai shall rejoice in His works.
God's glory fills the world. Amen!
Praised is the glory of Adonai now and always.
For the sake of His glory, God will not abandon His people;
Adonai desires to make you His own.

When the people saw the wonders wrought by God,
they fell to the ground in worship,
exclaiming: "Adonai is God; Adonai is God!"
Adonai shall be the Ruler of all the earth;
on that day Adonai shall be One and His name One.
Let Your mercy be upon us, as our hope is in You.

Help us, Adonai our God, and deliver us.
Gather us, and free us from oppression,
that we may praise Your glory,
that we may be exalted in praising You.
All the nations You have created, Adonai,
will worship You and glorify You.
Great are You, wondrous are Your deeds; You alone are God.
We are Your people, the flock You shepherd;
we will never cease thanking You,
and we will recount Your praises to all generations.

The second ברכה after קריאת שמע

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים,
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן, וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. □ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יהוה שׁוֹמֵר
עַמּוֹ יִשְׂרָאֵל לָעַד.

בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן.
בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ.
בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ.
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמָּלֵא כְבוֹדוֹ אֶת כָּל־הָאָרֶץ, אָמֵן וְאָמֵן.
יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו.
יְהִי שֵׁם יהוה מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
כִּי לֹא יִטֹּשׁ יהוה אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יהוה לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם.

וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם,
וַיֹּאמְרוּ: יהוה הוּא הָאֱלֹהִים, יהוה הוּא הָאֱלֹהִים.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.
יְהִי חַסְדְּךָ יהוה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.

הוֹשִׁיעֵנוּ יהוה אֱלֹהֵינוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ.
כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי,
וִיכַבְּדוּ לִשְׁמֶךָ.
כִּי גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת, אַתָּה אֱלֹהִים לְבַדֶּךָ.
וַאֲנַחְנוּ עַמְּךָ וְצֹאן מַרְעִיתֶךָ, נוֹדֶה לְךָ לְעוֹלָם,
לְדוֹר וָדוֹר נְסַפֵּר תְּהִלָּתֶךָ.

Praised is Adonai by day and praised by night,
praised when we lie down and praised when we rise up.
In Your hands are the souls of the living and the dead,
the life of every creature, the breath of all flesh.
Into Your hand I entrust my spirit;
You will redeem me, Adonai, God of truth.
Our God in heaven, assert the unity of Your dominion;
affirm Your sovereignty and reign over us forever.

May our eyes behold, our hearts rejoice,
and our souls be glad in Your sure deliverance,
when it shall be said to Zion: Your God is Sovereign.
Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.
All sovereignty is Yours;
unto all eternity only You reign in glory, only You are Sovereign.
Praised are You Adonai, glorious Sovereign,
eternal Ruler over us and over all creation.

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Continue with Amidah on page 286a or 286b (with Matriarchs) through page 291.

בָּרוּךְ יהוה בַּיּוֹם, בָּרוּךְ יהוה בַּלָּיְלָה, בָּרוּךְ יהוה בְּשָׁכְבֵנוּ,
בָּרוּךְ יהוה בְּקוּמֵנוּ כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים,
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חָי וְרוּחַ כָּל בְּשַׂר אִישׁ.
בְּיָדְךָ אַפְקִיד רוּחִי, פָּדִיתָה אוֹתִי יהוה אֵל אֱמֶת.
אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם, יַחֵד שִׁמְךָ, וְקַיֵּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת,
בֶּאֱמוֹר לְצִיּוֹן מָלַךְ אֱלֹהַיִךְ.
יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלוֹךְ לְעוֹלָם וָעֶד.
□ כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד,
כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ בִּכְבוֹדוֹ
תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

**Between ראש השנה and יום כפור:*

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

Continue with the עמידה on page 286a or 286b (with אמהות) through page 291.

AMIDAH FOR WEEKDAY MA'ARIV

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Continue on page 287.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — ערבית לחול

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between יום כפור and ראש השנה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between יום כפור and ראש השנה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Continue on page 287.

**From שמיני עצרת to פסח, some add:* מוֹרִיד הַטָּל.

AMIDAH FOR WEEKDAY MA'ARIV (with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesaḥ:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

עמידה — ערבית לחול (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between יום כפור and ראש השנה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between יום כפור and ראש השנה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

**From פסח to שמיני עצרת, some add:* מוֹרִיד הַטָּל.

At the conclusion of Shabbat or a Festival:

You graciously endow mortals with intelligence, teaching us wisdom. You graciously granted us knowledge of Your Torah, teaching us to fulfill the laws You have willed. You set apart the sacred from the profane, even as You separated light from darkness, singled out the people Israel from among the nations, and distinguished Shabbat from all other days. *Avinu Malkenu*, may the coming days bring us peace. May they be free of sin and cleansed of wrongdoing; may they find us more closely attached to You. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

On other evenings:

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Bring us back, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Lead us back to You, truly repentant. Praised are You Adonai, who welcomes repentance.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant complete healing for all our afflictions,

On behalf of one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to _____, along with all others who are stricken, and strength to those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

At the conclusion of שבת or יום טוב:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. אַתָּה חוֹנַנְתָּנוּ לְמַדַּע תּוֹרָתֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ, וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מַלְכֵּנוּ, הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם, חֲשׂוּכִים מִכָּל חֵטְא, וּמְנֻקִּים מִכָּל עָוֹן, וּמְדֻבָּקִים בְּיִרְאָתֶךָ. וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יהוה חוֹנֵן הַדָּעַת.

On other evenings:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יהוה חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה.

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יהוה חַנּוּן הַמַּרְבֶּה לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גּוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יהוה, וְנֵרָפֵא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, לְ_____ בֶּן / בַּת _____ בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְחַזֵּק אֶת־יְדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם,

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesaḥ to December 3rd:
(December 4th in a Hebrew year divisible by four)

Grant blessing

From December 4th to Pesaḥ:
(December 5th in a Hebrew year divisible by four)

Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather our exiles. Gather our dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Let Your tender mercies be stirred for the righteous, the pious, and the leaders of the House of Israel, devoted scholars and faithful proselytes. Be merciful to us of the House of Israel. Reward all who trust in You; cast our lot with those who are faithful to You. May we never come to despair, for our trust is in You. Praised are You Adonai, who sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our days and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה

From December 4th to פסח:
(December 5th in a Hebrew year divisible by four)

וְתֵן טַל וּמָטָר לִבְרָכָה

From פסח to December 3rd:
(December 4th in a Hebrew year divisible by four)

וְתֵן בְּרָכָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבָהּ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה מְבָרֵךְ הַשָּׁנִים.

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. *בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

**Between ראש השנה and יום כפור:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד, וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ נָא רַחֲמֶיךָ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בְךָ בָטָחְנוּ. בָּרוּךְ אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכֹּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יהוה בּוֹנֵה יְרוּשָׁלָיִם.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We hope continually for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign, for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Ḥodesh and on Ḥol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Ḥodesh.
Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יהוה מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אָתָּה, וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ
אַתָּה יהוה שׁוֹמֵעַ תְּפִלָּה.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On ראש חודש and חול המועד:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On סוכות: חַג הַסֻּכּוֹת הַזֶּה. *On פסח:* חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בּוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים, וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

For all these blessings we shall ever praise and exalt You.

Between Rosh Hashanah and Yom Kippur:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On פורים:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between יום כפור and ראש השנה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.* Praised are You Adonai, who blesses His people Israel with peace.

Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will Adonai, my God and God of my ancestors, that envy of another not consume me, and that I will cause no one to become envious of me; that I will not become angered this day, and that I will give You no cause for anger. Save me from the evil impulse, and grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your house and complete Your sacred dwelling; gather together our exiles and redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

On a night other than Saturday night or when a Festival falls during the coming week, continue with Kaddish Shalem, page 294.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

*Between יום כפור and ראש השנה:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא תַעֲלֶה קִנְאַת אָדָם עָלַי וְלֹא קִנָּאתִי עַל אֲחֵרִים, וְשֶׁלֹּא אֶכְעוֹס הַיּוֹם וְשֶׁלֹּא אַכְעִיסֶךָ. וְתַצִּילֵנִי מִיֵּצֶר הָרָע, וְתֵן בְּלִבִּי הַכְנָעָה וַעֲנָוָה. מַלְכֵּנוּ וֵאלֹהֵינוּ, יַחֵד שִׁמְךָ בְּעוֹלָמֶךָ, בְּנֵה עִירֶךָ, יַסֵּד בֵּיתֶךָ וְשַׁכְלֵל הֵיכָלֶךָ, וְקַבֵּץ קִבּוּץ גָּלֻיּוֹת, וּפְדֵה צֹאנֶךָ וְשַׂמֵּחַ עַדָתֶךָ. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On a night other than Saturday night, or when a יום טוב falls during the coming week, continue with קדיש שלם, page 294.

ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba mevarakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

We begin our transition from Shabbat to a new week with the following verses:
(On Tishah B'Av Psalms 90 and 91 are omitted, and we continue on page 293.)

PSALM 90:17

May Adonai our God show us compassion; may God establish the work of our hands. May God firmly establish the work of our hands.

PSALM 91

Dwelling in the shelter of the Most High, abiding in the shadow of the Almighty, I call Adonai my refuge and fortress, my God in whom I trust. God will save you from the fowler's snare, from deadly pestilence. God will cover you with His wings; in His shelter you will find refuge. Fear not terror by night nor the arrow that flies by day, the pestilence that stalks in darkness, nor the plague that rages at noon. A thousand may fall by your side, ten thousand close at hand, but it will never touch you; God's faithfulness will shield you. You need only look with your eyes to see the recompense of the wicked. You have made Adonai your refuge, the Most High your haven. No evil shall befall you; no plague shall approach your dwelling. God will instruct His angels to guard you in all your paths, to carry you in their hands lest you stumble on a stone. You will step on cubs and cobras, tread safely on lions and serpents. "Since you are devoted to Me I will deliver you; I will protect you because you care for Me. When you call to Me, I will answer. I will be with you in time of trouble; I will rescue you and honor you. I will satisfy you with long life, and lead you to enjoy My salvation."

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*Between יום כפור and ראש השנה:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

(On תשעה באב Psalms 90 and 91 are omitted, and we continue on page 293.)

תהלים צ:יו"ז

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ.

תהלים צ"א

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן. אֹמַר לַיהוה מַחְסִי
וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ. כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר
הַוּוֹת. בְּאֶבְרָתוֹ יֶסֶךְ לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה, צִנָּה וְסֹחֵרָה
אֲמִתּוֹ. לֹא־תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם. מִדֶּבֶר
בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם. יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה
מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים
תִּרְאֶה. כִּי־אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ.
לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ. כִּי מַלְאָכָיו
יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ. עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף
בָּאֶבֶן רַגְלֶךָ. עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין. כִּי
בִי חָשַׁק וַאֲפַלְּטֵהוּ, אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי. יִקְרָאֵנִי וְאֶעֱנֵהוּ,
עִמּוֹ אָנֹכִי בְצָרָה, אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ. אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ
וְאַרְאֵהוּ בִּישׁוּעָתִי.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי.

The following paragraph includes the biblical verses (in quotation marks) that are at the heart of the Kedushah. The passages in italics are renderings of the interpretive Aramaic translations of those verses.

You are holy, enthroned upon the praises of the people Israel. "The angels on high called out one to another: 'Holy, holy, holy *Adonai Tz'va-ot*; the grandeur of the world is God's glory.'" *They receive sanction from one another saying, "Adonai Tz'va-ot is holy in the highest heavens, holy on the earth and holy forever, throughout all time; the radiance of God's glory fills the whole world."* "Then a wind lifted me up and I heard the sound of a great rushing behind me saying: 'Praised be Adonai's glory from His place.'" *Then a wind lifted me up and I heard the sound of a great rushing behind me, the sound of those who utter praise, saying: "Praised be the glory of Adonai from the place of His presence."* "Adonai shall reign throughout all time." *The sovereignty of Adonai endures forever, throughout all time.*

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You: God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. You, Adonai, are kind and forgiving, loving to all who call upon You. Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. *Adonai Tz'va-ot* is with us; the God of Jacob is our Refuge. *Adonai Tz'va-ot*, blessed is the one who trusts in You. Adonai, help us; answer us, Sovereign, when we call.

Praised is our God who created us for His glory, setting us apart from those who go astray, giving us His Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love and revere Him, wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion. Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly, thus will I exalt You, Adonai my God, forever. Blessed is the one who trusts in Adonai. Trust in Adonai forever and ever; Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר,
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.
וּמְקַבְּלִין דֵּין מִן דֵּין, וְאָמְרִין קַדִּישׁ, בִּשְׁמֵי מְרוֹמָא עִלָּאָה
בֵּית שְׁכִינְתֵּהּ, קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ, קַדִּישׁ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא, יהוה צְבָאוֹת מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ.
וַתִּשָּׂאֵנִי רוּחַ, וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל, בָּרוּךְ כְּבוֹד
יהוה מִמְּקוֹמוֹ. וּנְטָלַתְנִי רוּחָא, וְשִׁמְעֵת בַּתְרַי קָל זְיָע סַגִּיא,
דְּמִשַּׁבְּחִין וְאָמְרִין, בְּרִיךְ יְקָרָא דַיהוה מֵאֲתַר בֵּית שְׁכִינְתֵּהּ.
יהוה יִמְלֹךְ לְעֹלָם וָעֶד. יהוה מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.

יהוה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שָׁמְרָה זֹאת
לְעוֹלָם, וְיַיצֵר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן לִבָּם אֵלֶיךָ.
וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ
וְלֹא יָעִיר כָּל חֲמָתוֹ. כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב חֶסֶד,
לְכָל קוֹרְאֶיךָ. צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. תִּתֵּן
אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ
מִימֵי קֶדֶם. בָּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמַס־לָנוּ, הָאֵל יְשׁוּעָתֵנוּ
סֶלָה. יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ
יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

בָּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח
לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ
וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם, לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד
לַבֶּהָלָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ
טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ, וּלְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוה, וְהָיָה יהוה מִבְטַחוֹ.
בִּטְחוּ בַיהוה עֲדֵי עַד, כִּי בְיָהּ יהוה צוּר עוֹלָמִים.
□ וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עָזַבְתָּ דוֹרְשֶׁיךָ יהוה.
יהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

From the eve of the second day of Pesaḥ to Erev Shavuot, the Omer is counted, page 55.

On a night other than Saturday night, or on Tish'ah B'Av, continue with Aleinu, page 297.

We now recall blessings given in ancient times, with the hope that God's blessings will accompany us in the new week.

GENESIS 27:28-29; 28:3-4

These are Isaac's blessings to Jacob: "May God grant you dew from the heavens and rich soil upon the earth, abundance of grain and wine. May nations serve you and peoples bow to you; be a master for your kinsmen and let your mother's sons bow to you. Cursed be those who curse you; blessed be those who bless you. May Almighty God bless you, make you fruitful and numerous, increasing your descendants until you become an assemblage of nations. May God bestow the blessing of Abraham upon you and your descendants, that you may inherit the land where you reside, the land that God gave to Abraham."

קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא,

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

From the eve of the second day of פסח to ערב שבועות, the עומר is counted, page 55.

On any night other than a Saturday night, or on תשעה באב, continue with עלינו, page 297.

Different portions of the following anthology may be recited each week, always concluding with the final passages on page 296.

בראשית כ"ז:כ"ח-כ"ט; כ"ח:ג'-ד'

וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, וְרֹב דָּגָן
וְתִירֹשׁ. יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲווּ לְךָ לְאֻמִּים הֱוֵה גְבִיר
לְאַחֶיךָ וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ, אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ.
וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ, וְהָיִיתָ לִקְהַל עַמִּים.
וְיִתֶּן־לְךָ אֶת־בִּרְכַת אַבְרָהָם, לְךָ וּלְזַרְעֲךָ אִתָּךְ, לְרִשְׁתְּךָ
אֶת אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם.

GENESIS 49:25-26

This is Jacob's blessing to his sons: "May the God of your father who helps you, Almighty God who blesses you, grant you blessings of the heavens above, blessings of the deep waters resting below, blessings of breast and womb. May the blessings of your father surpass the blessings of my ancestors, to the utmost bounds of the everlasting hills. May they rest upon the head of Joseph, on the brow of the prince among his brothers."

DEUTERONOMY 7:13-15

This is the blessing of Moses to the people Israel: "God will love you, bless you, and make you numerous. God will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the calves of your herds and the lambs of your flocks, in the land that He promised your ancestors to give you. You shall be blessed beyond all other nations; there shall be no impotent male or barren female among you or among your cattle. Adonai will free you from all sickness; God will not bring upon you any of the dreadful diseases of Egypt that you know so well, but will bring them upon all who hate you."

GENESIS 48:16

This is Jacob's blessing to Joseph and his sons: "May the angel who has redeemed me from all harm bless these lads. May they carry on my name and the names of my fathers, Abraham and Isaac, and may they grow into a multitude on earth."

DEUTERONOMY 1:10-11

This is the blessing of Moses to the people Israel: "Adonai your God has increased your number so that today you are as numerous as the stars in the sky. May Adonai, the God of your ancestors, increase your number a thousandfold, and bless you as He has promised."

DEUTERONOMY 28:3, 6, 5, 4, 8, 12

These are God's blessings transmitted by Moses to the people Israel: "Blessed shall you be in the city and blessed in the country. Blessed shall you be in your comings and in your goings. Blessed shall be your basket and your kneading bowl. Blessed shall be the fruit of your body, the fruit of your soil, and the fruit of your cattle, the calves of your herds and the lambs of your flocks. May Adonai ordain blessings for you in your granaries and in all your labors, blessing you in the land your God is giving you. May Adonai open for you His bountiful treasury, the heavens, to provide rain for your land at the proper time and to bless you in all your labors, that you will be creditor to many nations and debtor to none."

בראשית מ"ט:כ"ה-כ"ו

מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ, וְאֵת שַׁדַּי וִיבָרְכֶךָּ, בִּרְכֹת שָׁמַיִם מֵעָל, בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת, בִּרְכֹת שָׁדַיִם וָרָחַם. בִּרְכֹת אָבִיךָ גָּבְרוּ עַל בִּרְכֹת הוֹרַי עַד־תַּאֲוַת גִּבְעֹת עוֹלָם. תִּהְיֶיןָ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו.

דברים ז':י"ג-ט"ו

וְאָהֲבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ, וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ, דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ. בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים. לֹא־יִהְיֶה בְךָ עָקָר וַעֲקָרָה, וּבִבְהֶמְתֶּךָ. וְהֵסִיר יהוה מִמְּךָ כָּל־חֹלִי וְכָל־מַדְוֵי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ וּנְתָנָם בְּכָל־שֹׂנְאֶיךָ.

בראשית מ"ח:ט"ו

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים, וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק, וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ.

דברים א':י'-י"א

יהוה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם, וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב. יהוה אֱלֹהֵי אֲבוֹתֵיכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים, וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם.

דברים כ"ח:ג'/ו'/ה'/ד'/ח'/י"ב

בָּרוּךְ אַתָּה בָּעִיר, וּבָרוּךְ אַתָּה בַּשָּׂדֶה. בָּרוּךְ אַתָּה בְּבֹאֶךָ, וּבָרוּךְ אַתָּה בְּצֵאתֶךָ. בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ. בָּרוּךְ פְּרִי בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ, שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ. יְצַו יהוה אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ, וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר יהוה אֱלֹהֶיךָ נֹתֵן לָךְ. יִפְתַּח יהוה לְךָ אֶת־אוֹצָרוֹ הַטּוֹב, אֶת־הַשָּׁמַיִם, לָתֵת מְטַר אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל־מַעֲשֵׂה יָדֶךָ, וְהִלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה.

ISAIAH 44:22-23; 47:4

And these are words from the prophet Isaiah: "I sweep away your sins like a cloud, your transgressions like mist; return to Me, for I redeem you. Shout in triumph, you heavens, for Adonai has done it. Shout aloud, you depths of the earth; burst into joy, you mountains, you forests with all of your trees, for Adonai has redeemed Jacob and will be glorified through the people Israel. Our Redeemer, *Adonai Tz'va-ot* by name, is the Holy One of Israel."

ISAIAH 12:2-6;25:9

"Indeed God is my deliverance; I am confident and unafraid. Adonai is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. And on that day you shall say: Praise Adonai, proclaim His name; make God's deeds known among the nations. Proclaim that God's name is exalted. Sing to Adonai, for God has triumphed; let this be made known in all the earth. Cry out, sing for joy, dweller in Zion, for the Holy One of Israel is in your midst in majesty. On that day they shall say: This is our God for whose deliverance we were waiting; this is Adonai in whom we trusted. Let us exult and rejoice in God's deliverance."

ISAIAH 2:5; 33:6

"Come, House of Jacob, let us live by the light of Adonai. Deliverance, wisdom, and devotion will be the triumph of Zion, and reverence for Adonai will be its treasure."

Conclude here:

I KINGS 8:57; DEUTERONOMY 4:4; ISAIAH 51:3, 42:21

May Adonai our God be with us, as He was with our ancestors; may God neither leave us nor forsake us. You, in adhering to Adonai your God, have been sustained to this day. Adonai indeed has comforted Zion, comforted all of her ruins, turning her wilderness into an Eden, her desert into a Garden of Adonai. Joy and gladness shall abide there, thanksgiving and melody. Adonai, through His righteousness, exalts the Torah with greatness and glory.

PSALM 128

A Song of Ascent.

Blessed are all who revere Adonai, who follow in God's ways. You shall enjoy the fruit of your labors; you shall be happy and prosper. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who reveres Adonai. May Adonai bless you from Zion. May you see Jerusalem prosper all the days of your life. May you live to see children's children. May there be peace for the people Israel.

ישעיהו מ"ד:כ"ב-כ"ג,מ"ז:ד'

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ. שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ. רָנּוּ שָׁמַיִם כִּי עָשָׂה יהוה, הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ, פִּצְחוּ הָרִים רִנָּה, יַעַר וְכָל־עֵץ בּוֹ, כִּי גָאַל יהוה יַעֲקֹב וּבְיִשְׂרָאֵל יִתְפָּאָר. גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

ישעיהו י"ב:ב'-ו',כ"ה:ט'

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד, כִּי עָזִּי וְזִמְרָת יָהּ יהוה, וַיְהִי־לִי לִישׁוּעָה. וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. וַאֲמַרְתֶּם בַּיּוֹם הַהוּא: הוֹדוּ לַיהוה, קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו, הַזְכִּירוּ כִּי נִשְׂגָּב שְׁמוֹ. זַמְּרוּ יהוה כִּי גְאוּת עָשָׂה, מוּדַעַת זֹאת בְּכָל־הָאָרֶץ. צַהֲלִי וָרֹנִּי יוֹשֶׁבֶת צִיּוֹן, כִּי גָדוֹל בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל. וְאָמַר בַּיּוֹם הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ, זֶה יהוה קִוִּינוּ לוֹ, נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ.

ישעיהו ב':ה',ל"ג:ו'

בֵּית יַעֲקֹב, לְכוּ וְנֵלְכָה בְּאוֹר יהוה. וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת, חָכְמַת וָדָעַת, יִרְאַת יהוה הִיא אוֹצָרוֹ.

Conclude here:

מלכים א ח':נ"ז, דברים ד':ד', ישעיהו נ"א:ג', מ"ב:כ"א

יְהִי יהוה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ. וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם. כִּי נִחַם יהוה צִיּוֹן, נִחַם כָּל־חָרְבֹתֶיהָ, וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן יהוה. שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ, תּוֹדָה וְקוֹל זִמְרָה. יהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אַשְׁרֵי כָּל־יְרֵא יהוה, הַהֹלֵךְ בִּדְרָכָיו. יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל, אַשְׁרֶיךָ וְטוֹב לָךְ. אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ, בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ. הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יהוה. יְבָרֶכְךָ יהוה מִצִּיּוֹן, וּרְאֵה בְּטוּב יְרוּשָׁלִָם כֹּל יְמֵי חַיֶּיךָ. וּרְאֵה בָנִים לְבָנֶיךָ, שָׁלוֹם עַל יִשְׂרָאֵל.

In some congregations, Havdalah, page 299, is recited here.

ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon hakol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'ḥot ha-adamah,
she-lo sahm ḥelkeinu kahem, v'goralenu k'khol hamonam.
Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur), Psalm 27 is recited, page 80.

In some congregations, הבדלה, page 299, is recited here.

עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל בְּנֵי־בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי
תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ
יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ,
וְיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

From ראש חודש אלול through הושענא רבה (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

MOURNER'S KADDISH

May God comfort all who mourn, and sustain them in their sorrow. In testimony to the faith that links our generations one to another, those who mourn and those observing Yahrzeit now stand to sanctify God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba-agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**Between Rosh Hashanah and Yom Kippur:*
l'ela l'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

An English translation of the Mourner's Kaddish may be found on page 82.

קדיש יתום

We recall with affection those who no longer walk this earth. We are grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. In tribute to our loved ones, we invite those who are in mourning or observing Yahrzeit to join in reciting the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

**Between ראש השנה and יום כפור:*

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

HAVDALAH

Recite at the conclusion of Shabbat or a Festival. (Ḥanukkah candles, page 307, are lit before Havdalah in the synagogue, but after Havdalah at home.)

After a Festival, recite only the b'rakhah for wine and the final paragraph.

Behold, God is my deliverance; I am confident and unafraid.
Adonai is my strength, my might, my deliverance.
With joy shall you draw water from the wells of deliverance.
Deliverance is Adonai's; may You bless Your people.
Adonai Tz'va-ot is with us; the God of Jacob is our fortress.
Adonai Tz'va-ot, blessed the one who trusts in You.
Help us, Adonai; answer us, O Sovereign, when we call.

All recite together, then the leader repeats:

La-y'hudim hay'tah orah v'simḥah v'sason vikar. Ken tih'yeh lanu.
Grant us the blessings of light, gladness, joy, and honor,
which the miracle of deliverance brought to our ancestors.

I lift the cup of deliverance and call upon Adonai.

B'rakhah over wine:

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

B'rakhah over spices:

Praised are you Adonai our God, who rules the universe, creating fragrant spices.

B'rakhah over the flame of the Havdalah candle:

Praised are You Adonai our God, who rules the universe, creating the lights of fire.

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the six working days of the week. Praised are You Adonai, who differentiates the sacred from the secular.

HAVDALAH — "Differentiation" — is a ritual that marks the end of Shabbat ceremoniously, as it began, with lights and wine. Spices are added, to revive our spirits as our Shabbat joy departs. The introductory paragraph includes verses from Isaiah, Psalms, and Esther.

הבדלה

הבדלה is recited at the conclusion of שבת or יום טוב. (חנוכה candles, page 307, are lit before הבדלה in the synagogue, but after הבדלה at home.)

Some congregations begin with the ברכה for wine when הבדלה is recited in the synagogue. After יום טוב, recite only the ברכה for wine and the final paragraph.

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד.
כִּי עָזִּי וְזִמְרָת יָהּ יהוה, וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.
לַיהוה הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶלָה.
יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.
יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

All recite together, then the leader repeats:

לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר. כֵּן תִּהְיֶה לָנוּ.

כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יהוה אֶקְרָא.

Raise the cup of wine and recite:

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Put down the wine without drinking.

Hold the spicebox and recite:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי בְשָׂמִים.

Inhale the spices.

Extend your hands toward the Havdalah candle:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Raise the cup of wine once more:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל.

Drink some wine, then extinguish the flame of the candle in the remaining wine.

Ha-mavdil ben kodesh l'ḥol,
ḥatoteinu hu yimḥol
zar'enu v'khaspenu (u-shlomenu) yarbeh kha-ḥol
v'kha-kokhavim ba-lailah.

Yom panah k'zel tomer,
ekra la-el alai gomer,
amar shomer ata boker v'gam lailah.
Ha-mavdil....

Tzid-kat-kha k'har tavor,
al ḥata-ai avor ta'avor,
k'yom etmol ki ya'avor v'ashmurah va-lailah.
Ha-mavdil....

May the One who separates sacred and profane
forgive our sins from on high.
Our families and our means (and our peace)
may God increase
like grains of sand,
like stars up in the sky.

Greetings are exchanged:

Shavua tov! A gutte vokh!
May you have a good week!

ELIYAHU HA-NAVI

Eliyahu Ha-navi, Eliyahu Ha-tishbi,
Eliyahu, Eliyahu, Eliyahu Ha-gil'adi.
Bim'hera v'yameinu yavo eleinu
im mashi-aḥ ben David,
im mashi-aḥ ben David.

Elijah the prophet, Elijah the Tishbite, from Gilead.
May you come speedily, in our time,
bringing the Messiah, descended from David.

A YIDDISH PRAYER

God of Abraham, of Isaac and of Jacob, protect Your people Israel in their need, as the holy, beloved Sabbath takes its leave. May the good week come to us with health and life, good fortune and blessing, prosperity and dignity, graciousness and lovingkindness, sustenance and success, with all good blessings and with forgiveness of sin. Amen.

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל,
חַטֹּאתֵינוּ הוּא יִמְחֹל,
זַרְעֵנוּ וְכַסְפֵּנוּ (וּשְׁלוֹמֵנוּ) יַרְבֶּה כַּחוֹל
וְכַכּוֹכָבִים בַּלָּיְלָה.

יוֹם פָּנָה כְּצֵל תָּמֹר,
אֶקְרָא לָאֵל עָלַי גּוֹמֵר,
אָמַר שׁוֹמֵר
אָתָא בֹקֶר וְגַם לָיְלָה.
הַמַּבְדִּיל....

צִדְקָתְךָ כְּהַר תָּבוֹר,
עַל חַטָּאַי עָבוֹר תַּעֲבוֹר,
כְּיוֹם אֶתְמוֹל כִּי יַעֲבוֹר
וְאַשְׁמוּרָה בַּלָּיְלָה.
הַמַּבְדִּיל....

שָׁבוּעַ טוֹב! אַ גוּטֶע וואָך!

אליהו הנביא

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ, אֵלִיָּהוּ,
אֵלִיָּהוּ הַגִּלְעָדִי.

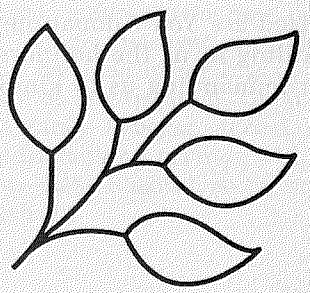
בִּמְהֵרָה בְיָמֵינוּ יָבוֹא אֵלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

גאט פון אברהם

גאָט פון אברהם, פון יצחק און יעקב, באַהיט דיין פאָלק ישׂראל אין זיין נויט. דער ליבער, הייליקער שבת גייט אַוועק. די גוטע וואך זאָל אונדז קומען צו געזונט און צום לעבען, צו מזל און ברכה, צו עושר און כבוד, צו חן און חסד, צו אַ גוטער פרנסה און הצלחה און צו אַלע גוטן געווינס און מחילת עוונות, אמן ואמן סלה.

בְּרָכוֹת וּמִנְהָגֵי בַּיִת

Observances in the Home



MEDITATIONS UPON LIGHTING SHABBAT CANDLES

I

These lights we kindle are a sign that Shabbat has arrived, and a reminder — that we can wrest light from darkness, that hope can be kindled even in despair. May my life be warmed, O God, by the divine light of Your compassion; may I be strengthened by my trust in You. May these lights also serve as a reflection of the love I share with those who surround me, as we welcome Shabbat together.

II

During the week, the body is drawn in one direction, the soul in another; often there is no peace between them. On Shabbat, however, the struggle subsides. As the Talmud instructs us: "Shabbat candles are meant to bring peace within the home." Their purpose is to bring peace within the person, the home that houses body and soul. It is the glow of their light that gives our being inner radiance and harmony.

III

Spiritual fulfillment always seems to slip from our grasp, especially by the end of the week. Instead of feeling whole, we feel fragmented. Instead of finding balance in our lives, we find uncertainty. How easy, then, to expect too much of Shabbat, to light these candles in hope of instant spiritual transformation. It is harder to savor this moment, as evening descends, and to appreciate its fragile beauty, as the quiet of Shabbat envelops us. If we can only give of ourselves to You, Adonai, without vain or excessive demands — then little by little, from one Shabbat to another, these lights will succeed in bringing us back to You.

IV

Ribbono shel olam, when I am lonely, help me to realize I am never alone. When I am discouraged, guide me to new paths and new hope. When I am afraid, let me discover my hidden strengths. When I am unable to find meaning in my life, enable me to see the depth and the beauty of our tradition. Grant me the courage to stand before You, as Sarah, Rebecca, Rachel, and Leah stood before You with an understanding of Your will. As You inspired them, inspire me as I welcome Shabbat, so the spark they kindled will never be extinguished.

Continue on page 309.

OBSERVANCES IN THE HOME

ברכות ומנהגי בית

CANDLE LIGHTING

הדלקת נרות

Shabbat and the Festivals are always welcomed with the lighting of candles. The Torah instructs us to rejoice on Shabbat and Yom Tov, and these lights have become the essential symbol of the joy that is to fill the Jewish home on sacred occasions.

It is the special obligation of a woman to light candles for Shabbat, Festivals, Rosh Hashanah, and Yom Kippur. When no woman is present, men are obligated to light the candles.

FOR SHABBAT:

לשבת:

Shabbat candles are lit on Friday eighteen minutes before sunset. Since the recitation of the b'rakhah itself inaugurates Shabbat, the candles are lit first, the eyes are then covered, and the b'rakhah is recited, so that when the hands are removed, the light of Shabbat is already present.

(On Shabbat Ḥanukkah, the Ḥanukkah candles should be lit before the Shabbat candles. For the Ḥanukkah b'rakhot, see page 307.)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to kindle the light of Shabbat.

MEDITATIONS UPON LIGHTING FESTIVAL CANDLES

FOR ROSH HASHANAH:

Through all of Elul
stirred by the shofar's call
we have waited for this thin sliver
of shining Tishri moon.
As the sun sets
and the crescent ascends unto the very heavens,
created anew,
we ask You to remember us unto life
in all its sweetness.
May this New Year bring us peace
and the promise of bright beginnings.
Let these lights we are about to kindle
cast a glow golden like honey
upon all that we love.
Grant us joy.
Grant us the full measure of our days.
Grant us each other
that we might share our lives with You.

FOR YOM KIPPUR:

As we give light to this day that shall have no night, we pray that the dark corners of our world and our lives will lose their shadows. As the minutes become hours and we grow weaker, help us to find strength of spirit and the stamina to search our souls. May the gates not close until we have made peace with ourselves, the ones we love, and You. May the last long sweet note of the shofar not sound until we have resolved to take the discoveries of this day with us, into the night and beyond, into the gift of time You, in Your infinite wisdom, have granted us. Amen.

FOR SUKKOT:

Harvest-full, the moon hangs in the sky like the fruits of the season suspended from the sukkah's boughs. The stars, peeping through, glimmer as brightly as these candles we bless. However ephemeral the moment, we rejoice in being at one with nature and You. As the sukkah sways in the wind, let us, too, bend and not break. Let us flow, let us grow, let us ripen in our time, that we may fulfill Your plan for us, Your dream of holiness come to fruition here on earth.

FOR FESTIVALS: ליום טוב:

(When a Festival immediately precedes Shabbat, perform Eruv Tavshilin, page 306, before beginning the Festival with candle-lighting.)

On the first night of Festivals (including Rosh Hashanah), candles are lit eighteen minutes before sunset, as on Shabbat. On the second night, candles should not be lit until dark. (On Friday, candles are always lit before sunset; on Saturday night, always after dark.)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid-shanu
b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to kindle lights for (Shabbat and) the Festival.

Omit this b'rakhah on the concluding days of Pesaḥ:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

FOR YOM KIPPUR: ליום כפור:

Candles should be lit before leaving for the synagogue.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַכִּפּוּרִים.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid-shanu
b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Ha-kippurim.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to kindle lights for (Shabbat and) Yom Kippur.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

FOR SH'MINI ATZERET:

Help us, compassionate God, to fill this sacred season with joy and gladness. Open our eyes to nature's bounty, to the rain that brings forth fruit, and to the life-giving streams that too often we take for granted. May the radiance of these candles inspire us to give thanks to You for all our blessings. Guide us to reach out — so that the light of our fulfillment may illumine the lives of others as well as our own.

FOR SIMḤAT TORAH:

Rejoicing in the Torah we re-roll the great Scroll.
The thump of wood
the whisper of parchment
speak to us of the storied battles and miracles
inscribed within.

Each year the chant begins again; still, new insights touch us
to reshape our lives. So, too, may these Yom Tov candles,
tapered like the yad pointing to the sacred words, guide us

to find meaning in every moment,
wonder in each new day,
understanding
and the desire to know more
about the heritage we hold so close to our heart.

FOR PESAḤ:

Springtime. Sundown. After all the hurried preparations, the long-awaited moment has come. From slavery to freedom we will relive an ancient story, one that yet has relevance in our time. We pray for the faith to walk through stormy seas, the strength to hold Your outstretched hand, the humility to grasp Your mighty arm. May we always know the joy of being Your people, and of making You our God. Light our way, that our journey, like the exodus of our ancestors, will lead us to You.

FOR SHAVUOT:

Ripening fields beneath the Canaan sky
knew Ruth's gentle touch centuries ago.
How these flames flicker and sway
like those rippling, sun-kissed heads of grain!
Ruth gathered up the sheaves in her arms;
so, too, were we clustered at Sinai's foot —
safe, secure, held fast in God's keeping.
The harvest, the fruits, once nourished our bodies
while today, even as then, we reap the words,
God-given, which fashion and sustain our souls.

ERUV TAVSHILIN ערוב תבשילין

When a Festival immediately precedes Shabbat, special arrangements should be made to prepare food for Shabbat. Ordinarily it is forbidden to cook or bake food during a Festival, unless it is for that day itself. Preparation that was begun before the Festival, however, may be continued during the Festival. Before the Festival begins (before candle lighting on Wednesday or Thursday afternoon, as appropriate) the b'rakhah and declaration below are recited over a portion of the food (a mixture — "eruv") cooked or baked for the Festival, which has been reserved for Shabbat use. This food is then set aside, not to be eaten until Shabbat, thereby allowing further cooking and baking for Shabbat to be done during the Festival.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid-shanu b'mitzvotav v'tzivanu al mitzvat eruv.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to observe the mitzvah of Eruv.

Choose one of the following:

Aramaic:

בַּהֲדֵין עֵרוּבָא יְהֵא שָׁרֵא לָנָא לַאֲפוּיֵי וּלְבַשּׁוּלֵי וּלְאַטְמוּנֵי
וּלְאַדְלוּקֵי שְׁרָגָא וּלְתַקָּנָא וּלְמֶעְבַּד כָּל צָרְכָּנָא, מִיּוֹמָא
טָבָא לְשַׁבְּתָא, לָנָא וּלְכָל יִשְׂרָאֵל הַדָּרִים בָּעִיר הַזֹּאת.

Hebrew:

בָּעֵרוּב הַזֶּה יְהֵא מֻתָּר לָנוּ לֶאֱפוֹת וּלְבַשֵּׁל וּלְהַטְמִין,
וּלְהַדְלִיק נֵר, וְלַעֲשׂוֹת כָּל־צָרְכֵּינוּ מִיּוֹם טוֹב לְשַׁבָּת,
לָנוּ וּלְכָל יִשְׂרָאֵל הַדָּרִים בָּעִיר הַזֹּאת.

By means of this mixture (*eruv*) we are permitted to bake, cook, warm, kindle lights, and make all the necessary preparations during the Festival (*Yom Tov*) for Shabbat, we and all who live in this place (*city, town*).

LIGHTING ḤANUKKAH LIGHTS

A ḤANUKKAH MEDITATION

From the joyful nights of our childhood,
from days of a more distant sober past,
memories as colorful as these candles —
as hazy as the shadows
they will cast on the walls
when hallowed and lit —
charge us to recall the sustainers of our faith.
Standard bearers like this proud shamash

they stand alone, waiting to be joined.

Maccabees, martyrs,
men and women of valor
shall spark to life anew.
Refusing to be extinguished,
their very souls are revealed in mystical flares,
in the last blue glimmer of spiraling flame.
Ancestors and descendants — searching, reaching —
they are who we were and who we will yet become.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid-shanu b'mitzvotav v'tzivanu l'hadlik ner shel Ḥanukkah.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-asah nissim la'avoteinu ba-yamim ha-hem u-va-z'man ha-zeh.

On the first night only:

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to light the lights of Ḥanukkah.

Praised are You Adonai our God, who rules the universe,
accomplishing miracles for our ancestors
from ancient days until our time.

On the first night only:

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

הדלקת נרות חנוכה

Candles are lit on each of the eight nights of Ḥanukkah: One the first night, two the second, and an additional candle on each subsequent night. The candle for the first night is placed at the far right of the menorah (ḥanukiah); on each subsequent night, another candle is added to the left. An extra candle, designated as the "shamash," is lit first — then used to light the others after the b'rakhot are recited. Each night, the candles are lit from left to right, starting with the new candle.

One who was present during the lighting of the candles at the synagogue should also light them at home.

On Shabbat Ḥanukkah, the Ḥanukkah lights are kindled before the Shabbat candles. On Erev Shabbat, it is customary to use special, extra-long Ḥanukkah candles, since the fulfillment of the mitzvah requires that the Ḥanukkah lights burn for at least one half hour after dark.

On Saturday night, the Ḥanukkah candles are lit after Havdalah at home, but before Havdalah in the synagogue.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

On the first night only:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

After the lights are lit:

These lights which we kindle recall the wondrous triumphs and the miraculous victories wrought through Your holy *Kohanim* for our ancestors from ancient days until our time. These lights are sacred through all the eight days of Ḥanukkah. We may not make use of their light, but are only to look upon them, and thus be reminded to thank and praise You for the wondrous miracle of our deliverance.

Ma-oz Tzur y'shu-ati
Tikon beit t'filati
L'et takhin matbe-aḥ
Az egmor b'shir mizmor

Ra-ot sav'ah nafshi
Ḥayay mer'ru b'koshi
U-v'yado ha-g'dolah
Ḥeyl par-oh v'khol zar-o

D'vir kod-sho hevi-ani
U-va noges v'higlani
V'yein ra-al masakhti
Ketz bavel, z'rubavel,

K'rot komat b'rosh bikesh
V'nih'y'ta lo l'faḥ u-l'mokesh
Rosh y'mini niseita,
Rov banav v'kinyanav

Y'vanim nik-b'tzu alai
U-fartzu ḥomot migdalai
U-mi-notar kankanim
B'nei vinah y'mei shmonah

l'kha na-eh l'shabe-aḥ,
v'sham todah n'zabe-aḥ,
mi-tzar ha-m'nabe-aḥ,
Ḥanukkat ha-mizbe-aḥ.

b'yagon koḥi khilah,
b'shi-bud malkhut eglah,
hotzi et ha-s'gulah,
yardu kh'even bi-m'tzulah.

v'gam sham lo shakat'ti,
ki zarim avad'ti,
kim'at she-avarti,
l'ketz shiv-im noshati.

Agagi ben ham'data,
v'ga'avato nishbatah,
v'oyev sh'mo maḥita
al ha-etz talita.

azai bimei ḥashmanim,
v'tim-u kol ha-sh'manim,
na'asah nes la-shoshanim,
kav-u shir u-r'nanim.

Rock of Ages, let our song praise Your saving power.
You amid the raging throng were our sheltering tower.
Furious they assailed us, but Your help availed us.
And Your word broke their sword
when our own strength failed us.

After the lights are lit:

הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִים עַל הַנִּסִּים וְעַל הַנִּפְלָאוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה, עַל יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים. וְכָל שְׁמוֹנַת יְמֵי חֲנֻכָּה הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ הֵם, וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם, אֶלָּא לִרְאוֹתָם בִּלְבָד, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסֶּיךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ.

מָעוֹז צוּר יְשׁוּעָתִי
תִּכּוֹן בֵּית תְּפִלָּתִי
לְעֵת תָּכִין מַטְבֵּחַ
אָז אֶגְמֹר בְּשִׁיר מִזְמוֹר

רָעוֹת שָׂבְעָה נַפְשִׁי
חַיַּי מֵרְרוּ בְקָשְׁיִ
וּבְיָדוֹ הַגְּדוֹלָה
חֵיל פַּרְעֹה וְכָל זַרְעוֹ

דְּבִיר קָדְשׁוֹ הֱבִיאָנִי
וּבָא נוֹגֵשׂ וְהִגְלָנִי,
וְיֵין רַעַל מָסַכְתִּי
קֵץ בָּבֶל, זְרֻבָּבֶל,

כְּרֹת קוֹמַת בְּרוֹשׁ בְּקֵשׁ
וְנִהְיְתָה לוֹ לְפַח וּלְמוֹקֵשׁ
רֹאשׁ יְמִינִי נִשֵּׂאתָ,
רֹב בָּנָיו וְקִנְיָנָיו

יְוָנִים נִקְבְּצוּ עָלַי
וּפָרְצוּ חוֹמוֹת מִגְדָּלַי
וּמִנּוֹתַר קַנְקַנִּים
בְּנֵי בִינָה יְמֵי שְׁמוֹנָה

לְךָ נָאֶה לְשַׁבֵּחַ,
וְשָׁם תּוֹדָה נְזַבֵּחַ,
מִצָּר הַמְנַבֵּחַ,
חֲנֻכַּת הַמִּזְבֵּחַ.

בְּיָגוֹן כֹּחִי כָלָה,
בְּשִׁעְבּוּד מַלְכוּת עֶגְלָה,
הוֹצִיא אֶת הַסְּגֻלָּה,
יָרְדוּ כְאֶבֶן בְּמָצוּלָה.

וְגַם שָׁם לֹא שָׁקַטְתִּי,
כִּי זָרִים עָבַדְתִּי,
כְּמַעַט שֶׁעָבַרְתִּי,
לְקֵץ שִׁבְעִים נוֹשַׁעְתִּי.

אֲגָגִי בֶּן הַמְּדָתָא,
וְגַאֲוָתוֹ נִשְׁבָּתָה,
וְאוֹיֵב שְׁמוֹ מָחִיתָ,
עַל הָעֵץ תָּלִיתָ.

אָז בִּימֵי חַשְׁמַנִּים,
וְטִמְּאוּ כָּל הַשְּׁמָנִים,
נַעֲשָׂה נֵס לַשּׁוֹשַׁנִּים,
קָבְעוּ שִׁיר וּרְנָנִים.

FOR THE SHABBAT TABLE

SHALOM ALEIKHEM

Shalom aleikhem mal'akhei ha-sharet, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bo'akhem l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bar'khuni l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Tzet'khem l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

We wish you peace, attending angels,
angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

Come to us in peace,
bless us with peace,
take your leave in peace,
angels of peace, angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

SHABBAT HA-MALKAH

Ha-ḥamah me-rosh ha-ilanot nistalkah,
bo-u v'netze likrat Shabbat ha-malkah.
Hineh hi yoredet ha-k'doshah ha-b'rukhah,
v'imah mal-akhim tz'va shalom u-m'nuḥah.
Bo-i, bo-i, ha-malkah,
Bo-i, bo-i, ha-kallah.
Shalom aleikhem mal-akhei ha-shalom.

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy, the blessed,
and with her God's angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat, our Bride.
Shalom aleikhem, angels of peace.

— Ḥayim Naḥman Bialik

לסעודת שבת

שלום עליכם

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

שבת המלכה

הַחַמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְקָה,
בֹּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוֹשָׁה הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה.
בּוֹאִי, בּוֹאִי, הַמַּלְכָּה.
בּוֹאִי, בּוֹאִי, הַכַּלָּה.
שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם.

A FAMILY PRAYER

We thank You, God, for enabling us
to welcome this Shabbat day together.

We are grateful for the happiness of our home
and for our caring and loving family.

We are thankful for the blessings of the past week:
For life and health, for laughter and friendship;
for the opportunity to work, to learn, and to grow.

Where these have been lacking,
may the coming week be better.

We pray that the peacefulness of Shabbat will refresh
and inspire us so that the week ahead will be one
of blessing and accomplishment for each of us.

ESHET ḤAYIL — The Woman of Valor

Traditionally, husbands are invited to offer praise to their wives, and children to their mother, as the provider of Jewish faith and continuity, using these words from the Book of Proverbs.

PROVERBS 31

The woman of valor: A priceless find,
a treasure more precious than pearls.
An unfailing asset to her husband,
she assures him a life of contentment.
Eager, energetic, far-sighted, and strong,
her family knows she will always be near.
Her optimism never wavers,
her industriousness never flags.
She extends a hand to the poor;
she offers her hands to the needy.
She projects strength and dignity,
and is confident about the future.
Her speech abounds with wisdom;
she soothes everyone with words of kindness.
Her children bring her fulfillment,
her husband sings her virtues:
"Many women have excelled,
but you surpass them all."
Charm is a mask and beauty is vain,
but a righteous woman is deserving of praise.
Her handiwork attests to her merit;
all her actions bring her honor.

— Selected from PROVERBS 31

It is appropriate as well for a wife to bless her husband, and children their father, using this tribute from the Book of Psalms.

PSALM 112:1-9

Blessed is the man who reveres Adonai,
who delights in God's commandments.
His descendants will be honored in the land;
a generation of the upright, they will be blessed.
Prosperity fills his household; his righteousness is enduring.
Even in the darkness, light shines for the upright,
for the one who is gracious, compassionate, and just.

(continued on next page)

אשת חיל

Traditionally, husbands are invited to offer praise to their wives, and children to their mother, as the provider of Jewish faith and continuity, using these words from the Book of Proverbs.

משלי ל״א

אֵשֶׁת חַיִל מִי יִמְצָא, וְרָחֹק מִפְּנִינִים מִכְרָהּ.
בָּטַח בָּהּ לֵב בַּעְלָהּ, וְשָׁלָל לֹא יֶחְסָר.
גְּמָלַתְהוּ טוֹב וְלֹא־רָע, כֹּל יְמֵי חַיֶּיהָ.
דָּרְשָׁה צֶמֶר וּפִשְׁתִּים, וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ.
הָיְתָה כָּאֳנִיּוֹת סוֹחֵר, מִמֶּרְחָק תָּבִיא לַחְמָהּ.
וַתָּקָם בְּעוֹד לַיְלָה, וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ.
זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ, מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם.
חָגְרָה בְעוֹז מָתְנֶיהָ, וַתְּאַמֵּץ זְרוֹעֹתֶיהָ.
טָעֲמָה כִּי־טוֹב סַחְרָהּ, לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ.
יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר, וְכַפֶּיהָ תָּמְכוּ פָלֶךְ.
כַּפָּהּ פָּרְשָׂה לֶעָנִי, וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן.
לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג, כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים.
מַרְבַדִּים עָשְׂתָה־לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.
נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ, בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ.
סָדִין עָשְׂתָה וַתִּמְכֹּר, וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי.
עֹז וְהָדָר לְבוּשָׁהּ, וַתִּשְׂחַק לְיוֹם אַחֲרוֹן.
פִּיהָ פָּתְחָה בְחָכְמָה, וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָהּ.
צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ, וְלֶחֶם עַצְלוּת לֹא תֹאכֵל.
קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ, בַּעְלָהּ וַיְהַלְלָהּ.
רַבּוֹת בָּנוֹת עָשׂוּ חָיִל, וְאַתְּ עָלִית עַל־כֻּלָּנָה.
שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי, אִשָּׁה יִרְאַת־יהוה הִיא תִתְהַלָּל.
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ, וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ.

It is appropriate as well for a wife to bless her husband, and children their father, using this tribute from the Book of Psalms.

תהלים קי״ב:א׳-ט׳

הַלְלוּיָהּ

אַשְׁרֵי־אִישׁ יָרֵא אֶת־יהוה — בְּמִצְוֹתָיו חָפֵץ מְאֹד.
גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ — דּוֹר יְשָׁרִים יְבֹרָךְ.
הוֹן־וָעֹשֶׁר בְּבֵיתוֹ — וְצִדְקָתוֹ עֹמֶדֶת לָעַד.
זָרַח בַּחֹשֶׁךְ אוֹר לַיְשָׁרִים — חַנּוּן וְרַחוּם וְצַדִּיק.

(Continued on next page)

All goes well with the man who is generous,
whose dealings are marked by integrity.
He shall never be shaken;
his kindness will always be remembered.
Evil tidings do not frighten him;
his mind is firm, trusting in Adonai.
His heart is steady, he will not be fearful,
for his enemies are destined to be overcome.
He has given freely to the poor.
His goodness is an inspiration to others;
his life is exalted in honor.

FOR THE BLESSINGS

For the blessings which You lavish upon us
in forest and sea, in mountain and meadow, in rain and sun,
we thank You.

For the blessings You implant within us,
joy and peace, meditation and laughter,
we are grateful to You.

For the blessings of friendship and love,
of family and community,

For the blessings we ask of You
and those we cannot ask,

For the blessings You bestow upon us openly
and those You give us in secret,

For all these blessings, Creator of the Universe,
we thank You and are grateful to You.

For the blessings we recognize
and those we fail to recognize,

For the blessings of our tradition
and the joy of this holy Shabbat,

For the blessings of return and forgiveness,
of memory, of vision, and of hope —

For all these blessings which surround us on every side
Dear God, hear our thanks and accept our gratitude.

— Ruth Brin

טוֹב אִישׁ חוֹנֵן וּמַלְוֶה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט.
כִּי־לְעוֹלָם לֹא יִמּוֹט לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק.
מִשְּׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בָּטֻחַ בַּיהוה.
סָמוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְצָרָיו.
פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד
קַרְנוֹ תָּרוּם בְּכָבוֹד.

It is customary for parents to bless their children by placing their hands on the head of each child and to bless each individually.

For sons:

יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

May God grant you the blessings of Ephraim and Menasheh.

May you be blessed by God as were Ephraim and Menasheh,
who understood that wherever they lived
their Jewishness was the essence of their lives;
who loved and honored their elders and teachers,
and who cherished one another
without pettiness or envy,
accepting in humility the blessings that were theirs.

For daughters:

יְשִׂימֵךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

May God grant you the blessings of Sarah, Rebecca, Rachel, and Leah.

May God bless you
with the strength and vision of Sarah,
with the wisdom and foresight of Rebecca,
with the courage and compassion of Rachel
with the gentleness and graciousness of Leah —
and their faith in the promise of our people's heritage.

The blessing concludes thus for all children:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

KIDDUSH FOR SHABBAT EVENING

The Festival Kiddush is on page 334.

Va-y'hi erev va-y'hi voker,
Yom ha-shishi.
Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am.
Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah,
va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lakhto asher asah.
Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto,
ki vo shavat mi-kol m'lakhto, asher bara Elohim la'asot.

Savri maranan (v'rabanan v'rabotai) / Ḥaverai
Barukh atah Adonai, Eloheinu melekh ha-olam,
borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'shabbat kodsho b'ahavah u-v'ratzon hinḥi-lanu,
zikaron l'ma-aseh v'reshit.
Ki hu yom t'ḥilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim.
Ki vanu vaḥarta v'otanu kidashta mikol ha-amim,
v'shabbat kod'sh'kha b'ahavah u-v'ratzon hin-ḥal-tanu.
Barukh atah Adonai, m'kadesh ha-shabbat.

GENESIS 1:31-2:3

And there was evening and there was morning —

the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Honored guests / Friends:
Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot, and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

קידוש לשבת

בראשית א׳:ל״א-ב׳:ג׳
וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשִּׁשִּׁי.
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי) / חֲבֵרַי

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי־קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים,
וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

On the intermediate Shabbat of Sukkot, if Kiddush is recited in the sukkah, conclude with this b'rakhah:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu leishev ba-sukkah.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

A SHABBAT MEDITATION

Dear God, help us on this Shabbat to still the sound of our own striving, so we can hear more clearly the music of Your presence. Teach us that this divine moment of tranquility can bring us harmony, and a melody to uplift our soul and renew our spirit. Bless our Shabbat rest, so that by seeking and serving You, by immersing ourselves in the timeless rhythm of Your holy day, we can better fulfill in the coming week the purpose for which You gave us life. Amen.

WASHING THE HANDS נטילת ידים

Following Kiddush on Shabbat and Festivals, we prepare for the b'rakhah over bread (הַמּוֹצִיא) *by washing our hands* (נְטִילַת יָדַיִם).

Each participant at the meal pours water two or three times over each hand, alternating hands. Often a special two-handled cup is used.

After this ritual washing of the hands, the following b'rakhah is recited:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Barukh atah Adonai Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to rinse our hands.

Washing the hands before eating is meant to be a ritual act — to achieve spiritual holiness, not physical cleanliness. The dinner table is often compared in rabbinic literature to the altar in the Temple. As the Kohanim would wash their hands before entering the Temple to offer sacrifices, we, too, wash our hands immediately before any meal.

The two ḥallot used for Ha-motzi on Shabbat and Festivals are reminiscent of the double Shabbat portion of manna provided by God in the wilderness, as well as the two loaves placed on the Temple altar.

HA-MOTZI המוציא

After washing our hands, we refrain from speaking until המוציא *is recited; in this way we prepare ourselves to approach the dinner table, our "altar," without interruption.*

Two ḥallot are used for the b'rakhah over bread on both Shabbat and Festivals.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-motzi leḥem min ha-aretz.

Praised are You Adonai our God, who rules the universe, bringing forth bread from the earth.

The Shabbat meal is served.

Sanctify Shabbat with food and drink, with splendid clothes. Delight yourself with pleasure and God will reward you for this very delight.

— Deuteronomy Rabbah 3:1

When the Shekhinah sees that Shabbat candles are burning, that the table is set for a festive Shabbat meal, and that there is happiness between husband and wife, the Shekhinah declares: "This is mine." And the Shekhinah then recites the verse from Isaiah which speaks of Israel as the people "in whom I shall be glorified."

— Rabbi Isaiah Horowitz

What is the Sabbath? The presence of eternity, a moment of majesty, the radiance of joy. The soul is enhanced, time is a delight, and inwardness a supreme reward. We do not stand alone; we live in the presence of the day.

— Abraham Joshua Heschel

KIDDUSH FOR SHABBAT DAY

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

EXODUS 20:8-11

Remember to make the day of Shabbat holy. Six days shall you labor and do all your work, but the seventh day is a Sabbath of Adonai your God; on it you shall not do any work — you, your son or your daughter, your male or female servant, your cattle, or the stranger who is among you — for in six days Adonai made the heavens, the earth and the sea, and all they contain, and rested on the seventh day.

Al ken berakh Adonai et yom ha-shabbat va-y'kadshehu.
Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Therefore Adonai blessed Shabbat and made it holy.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

On the intermediate Shabbat of Sukkot, if Kiddush is recited in the sukkah, conclude with this b'rakhah:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav, v'tzivanu leishev ba-sukkah.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

After the ritual washing of hands:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to rinse our hands.

Two ḥallot are used for the b'rakhah over bread on Shabbat and Festivals.

Praised are You Adonai our God, who rules the universe, bringing forth bread from the earth.

קידוש — יום שבת (קידושא רבא)

שמות ל"א: ט"ז-י"ז

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

שמות כ': ח'-י"א

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ. וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ, לֹא־תַעֲשֶׂה כָל־מְלָאכָה, אַתָּה־וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ, וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ. כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי — עַל כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי) / חֲבֵרַי

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

On שבת חול המועד סוכות, if קידוש is recited in the סוכה, conclude with this ברכה:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

After the ritual washing of hands:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

The ברכה for bread, which begins the יום טוב or שבת meal, is recited over two ḥallot:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-motzi leḥem min ha-aretz.

Yah ribon alam v'almaya,
יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא,

Ant hu malka melekh malkhaya,
אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא,

Ovad g'vurtekh v'timhaya,
עוֹבַד גְּבוּרָתֵךְ וְתִמְהַיָּא,

Sh'far kodamakh l'haḥavaya.
שְׁפַר קָדָמָךְ לְהַחֲוָיָא.

Yah ribon alam v'almaya,
יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא,

Ant hu malka melekh malkhaya.
אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא.

Sh'vaḥin asader tzafra v'ramsha,
שְׁבָחִין אֲסַדַּר צַפְרָא וְרַמְשָׁא,

Lakh Elaha kadisha
לָךְ אֱלָהָא קַדִּישָׁא

di v'ra kol nafsha,
דִּי בְרָא כָּל־נַפְשָׁא,

Irin kadishin u-v'nei enasha,
עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא,

Ḥeivat bara v'ofei sh'maya.
חֵיוַת בָּרָא וְעוֹפֵי שְׁמַיָּא.

Yah ribon alam....
יָהּ רִבּוֹן עָלַם....

Ravr'vin ov-deikh v'takifin,
רַבְרְבִין עוֹבְדֵיךְ וְתַקִּיפִין,

Makhikh r'maya v'zakif k'fifin,
מָכֵיךְ רְמָיָא וְזַקִּיף כְּפִיפִין,

Lu yiḥyeh g'var sh'nin alfin,
לוּ יִחְיֶה גְּבַר שְׁנִין אַלְפִין,

La yei-ol g'vurtekh b'ḥushb'naya.
לָא יֵעוֹל גְּבוּרָתֵךְ בְּחֶשְׁבְּנַיָּא.

Yah ribon alam....
יָהּ רִבּוֹן עָלַם....

Elaha di lei y'kar u-r'vuta,
אֱלָהָא דִּי לֵהּ יְקַר וּרְבוּתָא,

P'rok yat anakh mi-poom aryavata,
פְּרוֹק יַת עָנָךְ מִפּוּם אַרְיָוָתָא,

V'apeik yat amekh mi-go galuta,
וְאַפֵּיק יַת עַמֵּךְ מִגּוֹ גָלוּתָא,

Amekh di v'ḥart mi-kol umaya.
עַמֵּךְ דִּי בְחַרְתְּ מִכָּל־אֻמַּיָּא.

Yah ribon alam....
יָהּ רִבּוֹן עָלַם....

L'mikd'shakh tuv u-l'kodesh kud-shin,
לְמִקְדְּשָׁךְ תּוּב וּלְקֻדָּשׁ קֻדְשִׁין,

Atar di veh yeḥ'edun ruḥin v'nafshin,
אֲתַר דִּי בֵהּ יֶחֱדוּן רוּחִין וְנַפְשִׁין,

Vizamrun lakh shirin v'raḥashin,
וְיַזַּמְּרוּן לָךְ שִׁירִין וְרַחֲשִׁין,

Birushlem karta d'shufraya.
בִּירוּשְׁלֶם קַרְתָּא דְשׁוּפְרַיָּא.

Yah ribon alam....
יָהּ רִבּוֹן עָלַם....

Ruler of worlds, of all people and things,
You are our Sovereign, supreme over kings.

At dawn and at dusk I sing Your praise,
yet even were we granted countless days,
we could never extol Your deeds and might.
Angels and mortals, beasts, birds taking flight:
You created all, Your glory wondrously bright.
O great God, save Your flock from being slain;
release us from exile and end our pain,
that we may see the day when again You reign.
In the Holy of Holies Your praise we will render;
sweet songs will we sing in Your city of splendor.

Z'MIROT FOR SHABBAT — זמירות לשבת

M'nuḥah v'simḥah or la-y'hudim,
מְנוּחָה וְשִׂמְחָה אוֹר לַיְּהוּדִים,

Yom shabbaton yom maḥmadim,
יוֹם שַׁבָּתוֹן יוֹם מַחֲמַדִּים,

Shomrav v'zochrav heymah m'idim,
שׁוֹמְרָיו וְזוֹכְרָיו הֵמָּה מְעִידִים,

Ki l'shishah kol b'ru-im v'omdim.
כִּי לְשִׁשָּׁה כֹּל בְּרוּאִים וְעוֹמְדִים.

Sh'mei shamayim eretz v'yamim,
שְׁמֵי שָׁמַיִם אֶרֶץ וְיַמִּים,

Kol tz'va marom g'vohim v'ramim,
כָּל צְבָא מָרוֹם גְּבוֹהִים וְרָמִים,

Tanin v'adam v'ḥayat r'eymim,
תַּנִּין וְאָדָם וְחַיַּת רְאֵמִים,

Ki v'yah Adonai tzur olamim.
כִּי בְיָהּ יְיָ צוּר עוֹלָמִים.

Hu asher diber l'am s'gulato,
הוּא אֲשֶׁר דִּבֶּר לְעַם סְגֻלָּתוֹ,

Shamor l'kadsho mi-bo-o v'ad tzeyto,
שָׁמוֹר לְקַדְּשׁוֹ מִבּוֹאוֹ וְעַד צֵאתוֹ,

Shabbat kodesh yom ḥemdato,
שַׁבַּת קֹדֶשׁ יוֹם חֶמְדָּתוֹ,

Ki vo shavat El mi-kol m'lakhto.
כִּי בוֹ שָׁבַת אֵל מִכָּל מְלַאכְתּוֹ.

B'mitzvat Shabbat El yaḥalitzakh,
בְּמִצְוַת שַׁבָּת אֵל יַחֲלִיצָךְ,

Kum k'ra elav yaḥish l'amtzakh,
קוּם קְרָא אֵלָיו יָחִישׁ לְאַמְּצָךְ,

Nishmat kol ḥai v'gam na'aritzakh,
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצָךְ,

Ekhol b'simḥah ki k'var ratzakh.
אֱכוֹל בְּשִׂמְחָה כִּי כְבָר רָצָךְ.

B'mishneh leḥem v'kiddush rabbah,
בְּמִשְׁנֶה לֶחֶם וְקִדּוּשׁ רַבָּה,

B'rov mat-amim v'ru-aḥ n'divah,
בְּרֹב מַטְעַמִּים וְרוּחַ נְדִיבָה,

Yizku l'rav tuv ha-mit-angim bah,
יִזְכּוּ לְרַב טוּב הַמִּתְעַנְּגִים בָּהּ,

B'vi-at go-el l'ḥayei ha-olam ha-ba.
בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא.

Tranquility and joy, light for all Jews;
Shabbat and its pleasures are treasures that we choose.

God made the universe, a whole world in six days:
Land and sea, and all that dwells under heaven's rays.
Then God decreed that we keep holy from the start
the seventh day, Creation's crown, God's delightful art.
Seek rest as God did rest; find strength in God's great love.
With prayer honor God, who smiles on you from above.
Over two ḥallot and wine, blessings chant and sing —
then to the Shabbat table choice foods you shall bring.
Dine well and let your spirit with Shabbat joy soar;
redemption will be yours and life forevermore.

Tzur mi-shelo akhalnu, bar'khu emunai,
צוּר מִשֶּׁלּוֹ אָכַלְנוּ, בָּרְכוּ אֱמוּנַי,

Savanu v'hotarnu kid'var Adonai.
שָׂבַעְנוּ וְהוֹתַרְנוּ כִּדְבַר יְיָ.

Ha-zan et olamo ro-einu avinu,
הַזָּן אֶת עוֹלָמוֹ, רוֹעֵנוּ אָבִינוּ,

Akhalnu et laḥmo v'yeino shatinu,
אָכַלְנוּ אֶת לַחְמוֹ וְיֵינוֹ שָׁתִינוּ,

Al ken nodeh lish-mo un'hal'lo b'finu,
עַל כֵּן נוֹדֶה לִשְׁמוֹ וּנְהַלְלוֹ בְּפִינוּ,

Amarnu v'aninu ein kadosh kadonai.
אָמַרְנוּ וְעָנִינוּ אֵין קָדוֹשׁ כַּייָ.

Tzur mishelo akhalnu....
צוּר מִשֶּׁלּוֹ אָכַלְנוּ....

B'shir v'kol todah n'varekh leloheinu,
בְּשִׁיר וְקוֹל תּוֹדָה נְבָרֵךְ לֵאלֹהֵינוּ,

Al eretz ḥemdah she-hin-ḥil la'avoteinu,
עַל אֶרֶץ חֶמְדָּה שֶׁהִנְחִיל לַאֲבוֹתֵינוּ,

Mazon v'tzedah hisbi-a l'nafshenu,
מָזוֹן וְצֵדָה הִשְׂבִּיעַ לְנַפְשֵׁנוּ,

Ḥasdo gavar aleinu ve'emet Adonai.
חַסְדּוֹ גָּבַר עָלֵינוּ וֶאֱמֶת יְיָ.

Tzur mishelo akhalnu....
צוּר מִשֶּׁלּוֹ אָכַלְנוּ....

Raḥem b'ḥasdekha al amkha Tzurenu,
רַחֵם בְּחַסְדְּךָ עַל עַמְּךָ צוּרֵנוּ,

Al Tziyon mishkan k'vodekha
עַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ

z'vul beit tif-artenu,
זְבוּל בֵּית תִּפְאַרְתֵּנוּ,

Ben David avdekha yavo v'yig-alenu
בֶּן דָּוִד עַבְדְּךָ יָבוֹא וְיִגְאָלֵנוּ,

Ru-aḥ apeinu m'shiaḥ Adonai.
רוּחַ אַפֵּינוּ מְשִׁיחַ יְיָ.

Tzur mishelo akhalnu....
צוּר מִשֶּׁלּוֹ אָכַלְנוּ....

Yibaneh ha-mikdash, ir Tziyon t'malei,
יִבָּנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תִּמָּלֵא,

V'sham nashir shir ḥadash
וְשָׁם נָשִׁיר שִׁיר חָדָשׁ

u-vir'nanah na'aleh,
וּבִרְנָנָה נַעֲלֶה,

Ha-Raḥaman ha-nikdash
הָרַחֲמָן הַנִּקְדָּשׁ

yitbarakh v'yit-aleh,
יִתְבָּרַךְ וְיִתְעַלֶּה,

Al kos yayin malei k'virkat Adonai.
עַל כּוֹס יַיִן מָלֵא כְּבִרְכַּת יְיָ.

Tzur mishelo akhalnu....
צוּר מִשֶּׁלּוֹ אָכַלְנוּ....

Let us praise the Source of our sustenance, my friends,
who satisfies us with food, upon which life depends.

Our Creator, our Shepherd, sees to all our needs.
For gifts of wine and bread, we praise God and His deeds.
With joyous song we extol God, our thanks heartfelt,
for giving our forebears the land in which they dwelt.
Have mercy, our Rock, for Your people, one and all,
and for the site of Your splendor, before Zion's fall.
We pray for redemption and Your Temple, restored,
rebuilt on Zion, as our ancestors implored.
Then a new song we'll sing there; with joy we'll go up
to the Temple, once again as full as this cup.
Praise the God of mercy with this a cup of wine.
Magnify the One who bestows blessing divine.

Yom zeh m'khubad mi-kol yamim
יוֹם זֶה מְכֻבָּד מִכָּל־יָמִים

Ki vo shavat Tzur Olamim.
כִּי בוֹ שָׁבַת צוּר עוֹלָמִים.

Sheshet yamim ta'aseh m'lakhtekha
שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלַאכְתֶּךָ

V'yom ha-sh'vi-i lelohekha,
וְיוֹם הַשְּׁבִיעִי לֵאלֹהֶיךָ,

Shabbat lo ta'aseh vo m'lakhah,
שַׁבָּת לֹא תַעֲשֶׂה בוֹ מְלָאכָה,

Ki khol asah sheshet yamim.
כִּי כֹל עָשָׂה שֵׁשֶׁת יָמִים.

Yom zeh m'khubad....
יוֹם זֶה מְכֻבָּד....

Rishon hu l'mikra-ei kodesh,
רִאשׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ,

Yom shabbaton yom Shabbat kodesh,
יוֹם שַׁבָּתוֹן יוֹם שַׁבַּת קֹדֶשׁ,

Al ken kol ish b'yeino y'kadesh,
עַל כֵּן כָּל־אִישׁ בְּיֵינוֹ יְקַדֵּשׁ,

Al sh'tei leḥem yivtz'u t'mimim.
עַל שְׁתֵּי לֶחֶם יִבְצְעוּ תְּמִימִים.

Yom zeh m'khubad....
יוֹם זֶה מְכֻבָּד....

Ekhol mashmanim sh'teh mamtakim,
אֶכֹל מַשְׁמַנִּים שְׁתֵה מַמְתַקִּים,

Ki El yiten l'khol bo d'vekim,
כִּי אֵל יִתֵּן לְכֹל בּוֹ דְּבֵקִים,

Beged lilbosh leḥem ḥukim,
בֶּגֶד לִלְבֹּשׁ לֶחֶם חֻקִּים,

Basar v'dagim v'khol mat-amim.
בָּשָׂר וְדָגִים וְכָל־מַטְעַמִּים.

Yom zeh m'khubad....
יוֹם זֶה מְכֻבָּד....

Lo teḥ-sar kol bo v'akhalta
לֹא תֶחְסַר כֹּל בּוֹ וְאָכַלְתָּ

V'sava-ta u-verakhta
וְשָׂבָעְתָּ וּבֵרַכְתָּ

Et Adonai Elohekha asher ahavta,
אֶת־יְיָ אֱלֹהֶיךָ אֲשֶׁר אָהַבְתָּ,

Ki verakh'kha mi-kol ha-amim.
כִּי בֵרַכְךָ מִכָּל־הָעַמִּים.

Yom zeh m'khubad....
יוֹם זֶה מְכֻבָּד....

Ha-shamayim m'saprim k'vodo,
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ,

V'gam ha-aretz mal'ah ḥasdo,
וְגַם הָאָרֶץ מָלְאָה חַסְדּוֹ,

R'u ki khol eleh as'tah yado,
רְאוּ כִּי כָל־אֵלֶּה עָשְׂתָה יָדוֹ,

Ki hu ha-tzur po'olo tamim.
כִּי הוּא הַצּוּר פָּעֳלוֹ תָמִים.

Yom zeh m'khubad....
יוֹם זֶה מְכֻבָּד....

This day is honored, above all is it blessed,
for on this very day the Eternal did rest.

You have six days to labor as you may;
the seventh, however, is God's special day.
For in six God made all by divine command.
On the first holy day God then stilled His hand:
A Shabbat of holiness, a day of rest —
with kiddush on wine and ḥallot we are blessed.
On tasty food we all dine, we enjoy meat and fish;
we praise God who provides each nourishing dish.
God's glory is told by the heavens above;
the earth is filled with God's kindness and love.

Mah y'didut m'nuḥatekh,	**מַה יְּדִידוּת מְנוּחָתֵךְ,**
At Shabbat ha-malkah,	אַתְּ שַׁבָּת הַמַּלְכָּה,
B'khen narutz lik-ratekh,	בְּכֵן נָרוּץ לִקְרָאתֵךְ,
Bo-i khallah n'sukhah,	בּוֹאִי כַלָּה נְסוּכָה,
L'vush bigdei ḥamudot,	לְבוּשׁ בִּגְדֵי חֲמוּדוֹת,
L'hadlik ner bi-v'rakhah,	לְהַדְלִיק נֵר בִּבְרָכָה,
Va-tekhel kol ha'avodot,	וַתֵּכֶל כָּל הָעֲבוֹדוֹת,
Lo ta'asu m'lakhah.	לֹא תַעֲשׂוּ מְלָאכָה.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים
Barburim u-s'lav v'dagim.	בַּרְבּוּרִים וּשְׂלָו וְדָגִים.
Me-erev mazminim	מֵעֶרֶב מַזְמִינִים
Kol minei mat-amim,	כָּל מִינֵי מַטְעַמִּים,
Mib'od yom mukhanim	מִבְּעוֹד יוֹם מוּכָנִים
Tarn'golim m'futamim,	תַּרְנְגוֹלִים מְפֻטָּמִים,
V'la'arokh kamah minim,	וְלַעֲרֹךְ כַּמָּה מִינִים,
Sh'tot yeinot m'vusamim,	שְׁתוֹת יֵינוֹת מְבֻשָּׂמִים,
V'tafnukei ma'adanim,	וְתַפְנוּקֵי מַעֲדַנִּים,
B'khol shalosh p'amim.	בְּכָל שָׁלֹשׁ פְּעָמִים.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים ....
Naḥalat Ya'akov yirash	נַחֲלַת יַעֲקֹב יִירַשׁ
B'li m'tzarim naḥalah,	בְּלִי מְצָרִים נַחֲלָה,
Vikhab'duhu ashir va-rash,	וִיכַבְּדוּהוּ עָשִׁיר וָרָשׁ,
V'tizku li-g'ulah,	וְתִזְכּוּ לִגְאֻלָּה,
Yom Shabbat im tishmoru,	יוֹם שַׁבָּת אִם תִּשְׁמְרוּ,
Vi-h'yitem li s'gulah,	וְהְיִיתֶם לִי סְגֻלָּה,
Sheshet yamim ta'avodu,	שֵׁשֶׁת יָמִים תַּעֲבֹדוּ,
U-va-sh'vi-i nagilah.	וּבַשְּׁבִיעִי נָגִילָה.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים ....
Ḥafatzekha bo asurim,	חֲפָצֶיךְ בּוֹ אֲסוּרִים,
V'gam la-ḥashov ḥeshbonot,	וְגַם לַחֲשֹׁב חֶשְׁבּוֹנוֹת,
Hirhurim mutarim,	הִרְהוּרִים מֻתָּרִים,
U-l'shadekh ha-banot,	וּלְשַׁדֵּךְ הַבָּנוֹת,
V'tinok l'lamdo sefer,	וְתִינוֹק לְלַמְּדוֹ סֵפֶר,
La-m'natze-aḥ bi-n'ginot,	לַמְנַצֵּחַ בִּנְגִינוֹת,
V'la-hagot b'imrei shefer,	וְלַהֲגוֹת בְּאִמְרֵי שֶׁפֶר,
B'khol pinot u-maḥanot.	בְּכָל פִּנּוֹת וּמַחֲנוֹת.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים ....

Hilukhakh t'hei v'naḥat,	הִלּוּכָךְ תְּהֵא בְּנַחַת,
Oneg k'ra la-shabbat,	עֹנֶג קָרָא לַשַּׁבָּת,
V'ha-shenah m'shubaḥat,	וְהַשֵּׁנָה מְשֻׁבַּחַת,
K'dat nefesh m'shivat,	כְּדָת נֶפֶשׁ מְשִׁיבַת,
B'khen nafshi l'kha ar'gah,	בְּכֵן נַפְשִׁי לְךָ עָרְגָה,
V'lanu-aḥ b'ḥibat,	וְלָנוּחַ בְּחִבַּת,
Ka-shoshanim sugah,	כַּשּׁוֹשַׁנִּים סוּגָה,
Bo yanuḥu ben u-vat.	בּוֹ יָנוּחוּ בֵּן וּבַת.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים ....
Me-ein olam ha-ba	מֵעֵין עוֹלָם הַבָּא
Yom Shabbat m'nuḥah,	יוֹם שַׁבָּת מְנוּחָה,
Kol ha-mit-angim bah	כָּל הַמִּתְעַנְּגִים בָּהּ
Yizku l'rov simḥah,	יִזְכּוּ לְרֹב שִׂמְחָה,
Me-ḥevlei mashiaḥ,	מֵחֶבְלֵי מָשִׁיחַ,
Yutzalu li-r'vaḥah,	יְצָלוּ לִרְוָחָה,
P'dutenu tatzmi-aḥ,	פְּדוּתֵנוּ תַּצְמִיחַ,
V'nas yagon va'anaḥah.	וְנָס יָגוֹן וַאֲנָחָה.
L'hit-aneg b'ta'anugim	לְהִתְעַנֵּג בְּתַעֲנוּגִים ....

Shabbat, the Queen! Your beloved rest is our pride!
We run, therefore, to greet you. Come, anointed bride!

We light candles with a b'rakhah, dressed in our best.
All work has ceased, for we are commanded to rest.
It's a time to delight in all kinds of dishes:
fatted geese, tender quail, and succulent fishes.
On Erev Shabbat delicious foods are prepared:
Fragrant wines and delicacies; no effort is spared.
Jacob's unbounded heritage will be our reward;
rich and poor alike shall greet Shabbat with accord.
"Honor Shabbat," God says, "and be My treasured choice.
Six days shall you work," but on this seventh, rejoice.
Business is forbidden, as is figuring accounts.
But it is permissible, in generous amounts,
to make shiddochs, teach children, sing a Shabbat song;
to speak words of Torah everywhere, all day long.
Walk at a slow pace and make Shabbat joy your goal;
sleep, too, is praiseworthy, for it restores the soul.
My soul longs for you, Shabbat, to rest in love;
our children, free of cares, may taste of the world above.
All who rejoice on this day much happiness shall see.
Our redemption will flourish, grief and sorrow will flee.

D'ror yikra l'ven im bat, דְּרוֹר יִקְרָא לְבֶן עִם בַּת,
V'yin-tzorkhem k'mo vavat, וְיִנְצָרְכֶם כְּמוֹ בָבַת,
N'im shimkhem v'lo yushbat, נָעִים שִׁמְכֶם וְלֹא יִשְׁבַּת,
Sh'vu nuḥu b'yom shabbat. שְׁבוּ נוּחוּ בְּיוֹם שַׁבָּת.

D'rosh navi v'ulami, דְּרוֹשׁ נָוִי וְאוּלַמִּי,
V'ot yesha asey imi, וְאוֹת יֶשַׁע עֲשֵׂה עִמִּי,
N'ta sorek b'tokh karmi, נְטַע שׂוֹרֵק בְּתוֹךְ כַּרְמִי,
Sh'ey shav-at b'nai ami. שְׁעֵה שַׁוְעַת בְּנֵי עַמִּי.

D'rokh purah b'tokh botzrah, דְּרוֹךְ פּוּרָה בְּתוֹךְ בָּצְרָה,
V'gam bavel asher gavrah, וְגַם בָּבֶל אֲשֶׁר גָּבְרָה,
N'totz tzarai b'af evrah, נְתוֹץ צָרַי בְּאַף עֶבְרָה,
Sh'ma koli b'yom ekra. שְׁמַע קוֹלִי בְּיוֹם אֶקְרָא.

Elohim ten b'midbar har, אֱלֹהִים תֵּן בְּמִדְבָּר הָר,
Hadas shitah b'rosh tid-har, הֲדַס שִׁטָּה בְּרוֹשׁ תִּדְהָר,
V'la-maz-hir v'la-nizhar, וְלַמַּזְהִיר וְלַנִּזְהָר,
Sh'lomim ten k'mei nahar. שְׁלוֹמִים תֵּן כְּמֵי נָהָר.

Hadof kamai, El kana, הַדּוֹף קָמַי, אֵל קַנָּא,
B'mog levav u-vim'ginah, בְּמוֹג לֵבָב וּבִמְגִנָּה,
V'narḥiv peh u-n'malenah וְנַרְחִיב פֶּה וּנְמַלְאֶנָּה,
L'shonenu l'kha rinah. לְשׁוֹנֵנוּ לְךָ רִנָּה.

D'eh ḥokhmah l'nafshekha, דְּעֵה חָכְמָה לְנַפְשֶׁךָ,
V'hi kheter l'roshekha, וְהִיא כֶתֶר לְרֹאשֶׁךָ,
N'tzor mitzvat k'doshekha, נְצֹר מִצְוַת קָדוֹשֶׁךָ,
Sh'mor Shabbat kod-shekha. שְׁמֹר שַׁבָּת קָדְשֶׁךָ.

Freedom for one and all is God's behest,
as Shabbat was created for repose and for rest.

Seek my sanctuary, my sacred place;
give me a pledge of redemption and grace.
Heed my people's cry, show me a sign,
in vineyards of hope plant a fruitful vine.
Repel all my foes; cause them to fall.
Hear my voice, Eternal One, when I call.
Make the wilderness flourish in fertility,
to all who observe Shabbat, grant prosperity.
Make wisdom your crown, mitzvot at your side;
let Shabbat be your treasure, its joy your pride.

Yom shabbaton ein lishko-aḥ, יוֹם שַׁבָּתוֹן אֵין לִשְׁכּוֹחַ,
Zikhro k'rei-aḥ ha-niḥo-aḥ, זִכְרוֹ כְּרֵיחַ הַנִּיחוֹחַ,
Yonah matz'ah vo mano-aḥ, יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
V'sham yanuḥu y'gi-ei kho-aḥ. וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.
Yonah matz'ah vo mano-aḥ, יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
V'sham yanuḥu y'gi-ei kho-aḥ. וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

Ha-yom nikhbad liv'nei emunim, הַיּוֹם נִכְבָּד לִבְנֵי אֱמוּנִים,
Z'hirim l'shomro avot u-vanim, זְהִירִים לְשָׁמְרוֹ אָבוֹת וּבָנִים,
Ḥakuk bish'nei luḥot avanim, חָקוּק בִּשְׁנֵי לֻחוֹת אֲבָנִים,
Me-rov onim v'amitz ko-aḥ. מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ.
Yonah matz'ah vo mano-aḥ.... יוֹנָה מָצְאָה בוֹ מָנוֹחַ....

U-va-u khulam bi-v'rit yaḥad, וּבָאוּ כֻלָּם בִּבְרִית יַחַד,
Na'aseh v'nishma amru k'eḥad, נַעֲשֶׂה וְנִשְׁמַע אָמְרוּ כְּאֶחָד,
U-fat'ḥu v'anu Adonai eḥad, וּפָתְחוּ וְעָנוּ יְיָ אֶחָד,
Barukh ha-noten la-ya-ef ko-aḥ. בָּרוּךְ הַנּוֹתֵן לַיָּעֵף כֹּחַ.
Yonah matz'ah vo mano-aḥ.... יוֹנָה מָצְאָה בוֹ מָנוֹחַ....

Diber b'kod-sho b'har ha-mor, דִּבֶּר בְּקָדְשׁוֹ בְּהַר הַמּוֹר,
Yom ha-sh'vi-i zakhor v'shamor, יוֹם הַשְּׁבִיעִי זָכוֹר וְשָׁמוֹר,
V'khol pikudav yaḥad lig-mor, וְכָל־פִּקֻּדָיו יַחַד לִגְמוֹר,
Ḥazek mot-nayim v'ametz ko-aḥ. חֲזֵק מָתְנַיִם וְאַמֵּץ כֹּחַ.
Yonah matz'ah vo mano-aḥ.... יוֹנָה מָצְאָה בוֹ מָנוֹחַ....

Ha-am asher na ka-tzon ta-ah, הָעָם אֲשֶׁר נָע כַּצֹּאן תָּעָה,
Yizkor l'fokdo b'rit u-sh'vu-ah, יִזְכּוֹר לְפָקְדוֹ בְּרִית וּשְׁבוּעָה,
L'val ya'avor bam mikrei ra-ah, לְבַל יַעֲבֹר בָּם מִקְרֵה רָעָה,
Ka'asher nishba-ta al mei no'aḥ. כַּאֲשֶׁר נִשְׁבַּעְתָּ עַל מֵי נֹחַ.
Yonah matz'ah vo mano-ah.... יוֹנָה מָצְאָה בוֹ מָנוֹחַ....

Shabbat, day of rest, so unforgettable,
is like a sweet scent's memory lingering still.
On this day a dry resting place Noah's dove found;
so, too, our weary people will know rest profound.
Those who cling to our heritage revere this day;
young and old alike strive to observe it the way
God did command us on two carved tablets of stone,
at Sinai where our people became God's alone.
"Keep and remember Shabbat" and all of its ways,
the people shall recall as they wander like strays.
No evil shall befall them, as God did swear
after the Flood, to Noah, whose life God did spare.

Barukh El Elyon

בָּרוּךְ אֵל עֶלְיוֹן
asher natan m'nuḥah,
אֲשֶׁר נָתַן מְנוּחָה,
L'nafsheinu fidyon
לְנַפְשֵׁנוּ פִּדְיוֹן
misheit va'anaḥah.
מִשֵּׁאת וַאֲנָחָה.
V'hu yidrosh l'Tziyon ir ha-nidahah,
וְהוּא יִדְרֹשׁ לְצִיּוֹן עִיר הַנִּדָּחָה,
Ad ana tog'yun nefesh ne'enahah?
עַד אָנָה תִּגְיוֹן נֶפֶשׁ נֶאֱנָחָה?
Ha-shomer Shabbat ha-ben im ha-bat,
הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבַּת,
La-El yeratzu k'minḥah al maḥavat.
לָאֵל יֵרָצוּ כְּמִנְחָה עַל מַחֲבַת.

Rokhev ba'aravot Melekh olamim,
רוֹכֵב בָּעֲרָבוֹת מֶלֶךְ עוֹלָמִים,
Et amo lishbot izeyn ba-n'imim.
אֶת עַמּוֹ לִשְׁבּוֹת אְזֵן בַּנְּעִימִים.
B'ma'akhalot arevot
בְּמַאֲכָלוֹת עֲרֵבוֹת
b'minei mat-amim
בְּמִינֵי מַטְעַמִּים,
B'malbushei khavod
בְּמַלְבּוּשֵׁי כָבוֹד
zevaḥ mishpaḥah.
זֶבַח מִשְׁפָּחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

V'ashrei khol ḥokheh l'tashlumei khefel,
וְאַשְׁרֵי כָל־חוֹכֶה לְתַשְׁלוּמֵי כֶפֶל,
Me-et kol sokheh shokhen ba'arafel.
מֵאֵת כֹּל סוֹכֶה שׁוֹכֵן בָּעֲרָפֶל.
Naḥalah lo yizkeh ba-har u-va-shafel,
נַחֲלָה לוֹ יִזְכֶּה בָּהָר וּבַשָּׁפֵל,
Naḥalah u-m'nuḥah
נַחֲלָה וּמְנוּחָה
ka-shemesh lo zar'ḥah.
כַּשֶּׁמֶשׁ לוֹ זָרְחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

Kol shomer Shabbat kadat me-ḥal'lo,
כָּל־שׁוֹמֵר שַׁבָּת כַּדָּת מְחַלְּלוֹ,
Hen hakhsher ḥibat kodesh goralo.
הֵן הַכְשֵׁר חִבַּת קֹדֶשׁ גּוֹרָלוֹ.
V'im yetzei ḥovat ha-yom ashrei lo,
וְאִם יֵצֵא חוֹבַת הַיּוֹם אַשְׁרֵי לוֹ,
L'El adon m'hol'lo
לְאֵל אָדוֹן מְחוֹלְלוֹ
minḥah hi sh'luḥah.
מִנְחָה הִיא שְׁלוּחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

Ḥemdat ha-yamim k'ra-o Eli Tzur,
חֶמְדַּת הַיָּמִים קְרָאוֹ אֵלִי צוּר,
V'ashrei li-t'mimim im yih'yeh natzur.
וְאַשְׁרֵי לִתְמִימִים אִם יִהְיֶה נָצוּר.
Keter hilumim al rosham yatzur,
כֶּתֶר הִלּוּמִים עַל רֹאשָׁם יָצוּר,
Tzur ha-olamim ruḥo bam naḥah.
צוּר הָעוֹלָמִים רוּחוֹ בָּם נָחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

Zakhor et yom ha-shabbat l'kadsho,
זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ,
Karno ki gav'hah nezer al rosho.
קַרְנוֹ כִּי גָבְהָה נֵזֶר עַל רֹאשׁוֹ.
Al ken yiten ha-adam l'nafsho oneg
עַל כֵּן יִתֵּן הָאָדָם לְנַפְשׁוֹ עְנֶג
V'gam simḥah, ba-hem lo l'moshḥah.
וְגַם שִׂמְחָה, בָּהֶם לוֹ לְמָשְׁחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

Kodesh hi lakhem
קֹדֶשׁ הִיא לָכֶם
Shabbat ha-malkah,
שַׁבָּת הַמַּלְכָּה,
El tokh bateikhem l'hani-aḥ b'rakhah.
אֶל תּוֹךְ בָּתֵּיכֶם לְהָנִיחַ בְּרָכָה.
B'khol mosh-voteikhem
בְּכָל מוֹשְׁבוֹתֵיכֶם
lo ta'asu m'lakhah,
לֹא תַעֲשׂוּ מְלָאכָה,
B'neikhem u-v'noteikhem
בְּנֵיכֶם וּבְנוֹתֵיכֶם עֶבֶד
eved v'gam shifḥah.
וְגַם שִׁפְחָה.
Ha-shomer Shabbat....
הַשּׁוֹמֵר שַׁבָּת....

Each son, each daughter taught to hallow the Shabbat
will please God like a gift of baked treats piping hot.

Blessed be God, most high, who gave a resting place,
release from our soul's sighs, redemption from disgrace.
For Zion God will cry — city led astray, in waste:
"How long shall trouble ply this spirit sorrow-laced?"

Rider of heaven's skies, Ruler of worlds and all,
commands our people prize and heed Shabbat's sweet call.
Such food to tempt the eyes, to savor and enthrall,
a family meal provides — dish and dress in good taste.

All who keep Shabbat's light, as it should ever glow,
shall merit in God's sight a holy portion — so,
if our people delight in this day they shall know
and be a blessing bright to God, a tribute placed.

"Of all days a delight!" so God my Fortress said:
"Blessed are the upright, if they be hard beset."
Crowned with God's shielding might, feasters slip evil's net;
the Rock's eternal light leads to ease and rest's embrace.

Remember the Shabbat, to keep holy this day;
be proud the crown God wrought shines in splendid array.
It will then be our lot to be joyous and may
God rejoice and be brought great pleasure in our grace.

Mi-pi El, mi-pi El, y'vorakh Yisra-el. **מִפִּי אֵל**, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein adir kadonai, אֵין אַדִּיר כַּיְיָ,
Ein barukh k'ven Amram, אֵין בָּרוּךְ כְּבֶן עַמְרָם,
Ein g'dulah ka-torah, אֵין גְּדֻלָּה כַּתּוֹרָה,
Ein dor'she-ha k'Yisra-el. אֵין דּוֹרְשֶׁיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein hadur kadonai, אֵין הָדוּר כַּיְיָ,
Ein vatik k'ven Amram, אֵין וָתִיק כְּבֶן עַמְרָם,
Ein z'khiyah ka-torah, אֵין זְכִיָּה כַּתּוֹרָה,
Ein ḥakhame-ha k'Yisra-el. אֵין חֲכָמֶיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein tahor kadonai, אֵין טָהוֹר כַּיְיָ,
Ein yashar k'ven Amram, אֵין יָשָׁר כְּבֶן עַמְרָם,
Ein k'vudah ka-torah, אֵין כְּבֻדָּה כַּתּוֹרָה,
Ein lom'de-ha k'Yisra-el. אֵין לוֹמְדֶיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein melekh kadonai, אֵין מֶלֶךְ כַּיְיָ,
Ein navi k'ven Amram, אֵין נָבִיא כְּבֶן עַמְרָם,
Ein s'gulah ka-torah, אֵין סְגֻלָּה כַּתּוֹרָה,
Ein os'ke-ha k'Yisra-el. אֵין עוֹסְקֶיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein podeh kadonai, אֵין פּוֹדֶה כַּיְיָ,
Ein tzaddik k'ven Amram, אֵין צַדִּיק כְּבֶן עַמְרָם,
Ein k'dushah ka-torah, אֵין קְדֻשָּׁה כַּתּוֹרָה,
Ein rom'me-ha k'Yisra-el. אֵין רוֹמְמֶיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

Ein kadosh kadonai, אֵין קָדוֹשׁ כַּיְיָ,
Ein rahum k'ven Amram, אֵין רַחוּם כְּבֶן עַמְרָם,
Ein sh'mirah ka-torah, אֵין שְׁמִירָה כַּתּוֹרָה,
Ein tom'khe-ha k'Yisra-el. אֵין תּוֹמְכֶיהָ כְּיִשְׂרָאֵל.
Mi-pi El, mi-pi El, y'vorakh Yisra-el. מִפִּי אֵל, מִפִּי אֵל, יְבֹרַךְ יִשְׂרָאֵל.

From the mouth of God may Israel be blessed,
And none can compare, as the great are addressed.

Yom zeh l'Yisra-el orah v'simḥah, **יוֹם זֶה לְיִשְׂרָאֵל** אוֹרָה וְשִׂמְחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.

Tzivita pikudim b'ma'amad Har Sinai, צִוִּיתָ פִּקּוּדִים בְּמַעֲמַד הַר סִינַי,
Shabbat u-mo'adim שַׁבָּת וּמוֹעֲדִים
lish-mor b'khol shanai, לִשְׁמוֹר בְּכָל שָׁנַי,
La'arokh l'fanai mas-et va'aruḥah, לַעֲרֹךְ לְפָנַי מַשְׂאֵת וַאֲרוּחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.
Yom zeh l'Yisra-el.... יוֹם זֶה לְיִשְׂרָאֵל....

Ḥemdat ha-l'vavot l'umah sh'vurah, חֶמְדַּת הַלְּבָבוֹת לְאֻמָּה שְׁבוּרָה,
lin'fashot nikh-avot n'shamah y'terah, לִנְפָשׁוֹת נִכְאָבוֹת נְשָׁמָה יְתֵרָה,
L'nefesh m'tzerah tasir anaḥah, לְנֶפֶשׁ מְצֵרָה תָּסִיר אֲנָחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.
Yom zeh l'Yisra-el.... יוֹם זֶה לְיִשְׂרָאֵל....

Kidashta berakhta oto mi-kol yamim, קִדַּשְׁתָּ בֵּרַכְתָּ אוֹתוֹ מִכָּל יָמִים,
B'sheshet kilita m'lekhet olamim, בְּשֵׁשֶׁת כִּלִּיתָ מְלֶאכֶת עוֹלָמִים,
Bo matz-u agumim hashket u-vit-ḥah, בּוֹ מָצְאוּ עֲגוּמִים הַשְׁקֵט וּבְטָחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.
Yom zeh l'Yisra-el.... יוֹם זֶה לְיִשְׂרָאֵל....

L'isur m'lakhah tzivitanu nora, לְאִסּוּר מְלָאכָה צִוִּיתָנוּ נוֹרָא,
Ezkeh hod m'lukhah אֶזְכֶּה הוֹד מְלוּכָה
im Shabbat eshmorah, אִם שַׁבָּת אֶשְׁמְרָה,
Akriv shai la-mora, minḥah merkaḥah, אַקְרִיב שַׁי לַמּוֹרָא, מִנְחָה מֶרְקָחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.
Yom zeh l'Yisra-el.... יוֹם זֶה לְיִשְׂרָאֵל....

Ḥadesh mikdashenu zakhrah neḥerevet, חַדֵּשׁ מִקְדָּשֵׁנוּ זָכְרָה נֶחֱרֶבֶת,
Tuv'kha, Moshi-enu, t'nah la-ne'etzevet, טוּבְךָ, מוֹשִׁיעֵנוּ, תְּנָה לַנֶּעֱצֶבֶת,
B'Shabbat yoshevet b'zemer u-sh'vaḥah, בְּשַׁבָּת יוֹשֶׁבֶת בְּזֶמֶר וּשְׁבָחָה,
Shabbat m'nuḥah. שַׁבָּת מְנוּחָה.
Yom zeh l'Yisra-el.... יוֹם זֶה לְיִשְׂרָאֵל....

This day, for Israel, is joyous and blessed
with light, happiness, and Shabbat rest.

Additional songs for the Shabbat and Festival table:

Oseh Shalom bim'romav,
hu ya'aseh shalom aleinu
v'al kol Yisra-el, v'imru amen.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

May the One who brings peace to His universe bring peace
to us and to all the people Israel. And let us say: Amen.

Esa einai el he-harim,
me-ayin yavo ezri?
Ezri me-im Ha-shem,
oseh shamayim va-aretz.

אֶשָּׂא עֵינַי אֶל הֶהָרִים,
מֵאַיִן יָבוֹא עֶזְרִי?
עֶזְרִי מֵאִם יְיָ,
עוֹשֵׂה שָׁמַיִם וָאָרֶץ.

I lift my eyes to the hills, from where comes my help.
My help comes from the Eternal, who made heaven and earth.

Hoshiah et amekha
u-varekh et naḥala-tekha
u-r'em v'nas-em ad ha-olam.

הוֹשִׁיעָה אֶת־עַמֶּךָ
וּבָרֵךְ אֶת־נַחֲלָתֶךָ
וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם.

Save Your people and bless Your inheritance;
tend them and sustain them forever.

Yism'ḥu ha-shamayim
v'tagel ha-aretz,
yir-am ha-yam u-m'lo-o.

יִשְׂמְחוּ הַשָּׁמַיִם
וְתָגֵל הָאָרֶץ
יִרְעַם הַיָּם וּמְלֹאוֹ.

Let the heavens rejoice and the earth be glad;
let the sea roar and all within it give praise.

Lo yisa goy el goy ḥerev
v'lo yilm'du od milḥamah.

לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not lift up sword against nation,
neither shall they learn war any more.

Barukh Eloheinu
she-b'ra-anu li-kh'vodo,
v'hivdi-lanu min ha-to-im,
v'natan lanu torat emet
v'ḥayei olam nata b'tokheinu.

בָּרוּךְ אֱלֹהֵינוּ
שֶׁבְּרָאָנוּ לִכְבוֹדוֹ,
וְהִבְדִּילָנוּ מִן הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

Blessed be our God who created us for His glory,
separating us from those who go astray
by giving us the Torah of truth,
thus planting everlasting life in our midst.

Y'varekh'kha Ha-shem mi-Tziyon
u-r'eh b'tuv Yerushalayim,
y'varekh'kha Ha-shem mi-Tziyon
kol y'mei ḥayekha.

יְבָרֶכְךָ יְיָ מִצִּיּוֹן
וּרְאֵה בְּטוּב יְרוּשָׁלָיִם,
יְבָרֶכְךָ יְיָ מִצִּיּוֹן
כֹּל יְמֵי חַיֶּיךָ.

U-r'eh vanim l'vanekha
shalom al Yisra-el.

וּרְאֵה בָנִים לְבָנֶיךָ
שָׁלוֹם עַל יִשְׂרָאֵל.

May God bless you from Zion; may you see Jerusalem flourish.
May God bless you from Zion all the days of your life.
May you live to see children's children, and Israel at peace.

Eileh ḥamdah libi
ḥusah na v'al na tit-alem.

אֵלֶּה חָמְדָה לִבִּי
חוּסָה נָא וְאַל נָא תִּתְעַלָּם.

These are the desires of my heart.
Have mercy and do not turn away from us.

Hinei mah tov u-mah na-im
shevet aḥim gam ya-ḥad.

הִנֵּה מַה־טּוֹב וּמַה־נָּעִים
שֶׁבֶת אַחִים גַּם יָחַד.

How good and pleasant it is
for friends to dwell together in harmony.

Yasis alayikh Elohayikh
ki-m'sos ḥatan al kallah.

יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.

Your God shall rejoice over you
as a bridegroom rejoices over his bride.

V'nomar l'fanav shirah ḥadashah,
Halleluyah.

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה,
הַלְלוּיָהּ.

Let us recite before God a new song, Halleluyah!

V'eineinu tir'enah mal-khutekha
ka-davar ha-amur b'shirei uzekha
al y'dei David m'shi-aḥ tzid-kekha.

וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ.

May our eyes behold the establishment of Your kingdom,
according to the word spoken in the Psalms
by David, Your righteous, anointed one.

Ki hem ḥayeinu v'orekh yameinu
u-vahem neh'geh yomam va-lailah.

כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.

For they are our life and the length of our days;
we will meditate upon them day and night.

USHPIZIN אוּשְׁפִּיזִין

The custom of inviting our most revered ancestors to the sukkah as Ushpizin, "honored guests," at the beginning of dinner each evening is based on a passage in the Zohar, which states that as a reward for dwelling faithfully in sukkot, the people of Israel are granted the privilege of welcoming God's presence and seven honored elders of our tradition. Our text pairs distinguished women with the men traditionally invited. Some are husbands and wives, while others are related through various qualities which link them uniquely together. All seven pairs visit every night, led each night by another pair. We graciously welcome them, as we welcome all our guests, along with the poor and the needy, to share in our Sukkot meals.

הֲרֵינִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת סֻכָּה כַּאֲשֶׁר צִוַּנִי הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ. בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת. לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם, כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל, בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם.

I am ready to perform the mitzvah of dwelling in the sukkah as instructed by my divine Creator: "In sukkot shall you dwell for seven days; every inhabitant of Israel shall dwell in sukkot, so your descendants may know that I caused all Israel to dwell in sukkot when I brought them out of Egypt."

וִיהִי נֹעַם יהוה אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ.

May the pleasantness of our Eternal God rest upon us; establish for our benefit the work of our hands.

I

רִבּוֹן כָּל הָעוֹלָמִים, יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁיְּהֵא חָשׁוּב לְפָנֶיךָ מִצְוַת יְשִׁיבַת סֻכָּה זוֹ, כְּאִילּוּ קִיַּמְתִּיהָ בְּכָל פְּרָטֶיהָ וְדִקְדּוּקֶיהָ וְתַרְי״ג מִצְוֹת הַתְּלוּיוֹת בָּהּ, וּכְאִלּוּ כִּוַּנְתִּי בְּכָל הַכַּוָּנוֹת שֶׁכִּוְּנוּ בָהּ אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה.

Master of the universe, may it be Your will that our fulfillment of this mitzvah of dwelling in the sukkah will accrue to our merit as if we had fulfilled all 613 mitzvot faithfully, and as if our devotion were the equivalent of that of our greatest sages.

II

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּשְׁרֶה שְׁכִינָתְךָ בֵּינֵינוּ, וְתִפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ, וְתַקִּיף אוֹתָנוּ מִזִּיו כְּבוֹדְךָ הַקָּדוֹשׁ וְהַטָּהוֹר. וְלָרְעֵבִים גַּם צְמֵאִים תֵּן לַחְמָם וּמֵימָם נֶאֱמָנִים. וּתְזַכֵּנוּ לֵישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה, אַדְמַת קָדֶשׁ, בַּעֲבוֹדָתְךָ וּבְיִרְאָתֶךָ. בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן.

May it be Your will, Adonai our God and God of our ancestors, to cause Your divine spirit to dwell in our midst. Spread over us Your shelter of peace, and encompass us with Your glorious majesty, holy and pure. As for those who are hungry and thirsty, grant them sufficient bread and water. Grant us long life in the Land of Israel, that we may serve You with reverence. Praised be Adonai forever, amen, amen.

אֲזַמֵּן לְסְעֻדָתִי אֶשְׁפִּיזִין עִלָּאִין: אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד, שָׂרָה רִבְקָה לֵאָה רָחֵל מִרְיָם דְּבוֹרָה וְרוּת.

I am honored to welcome to my sukkah the following distinguished guests: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David, Sarah, Rebecca, Leah, Rachel, Miriam, Deborah, and Ruth.

On the first evening:

בְּמָטוּ מִנָּךְ, אַבְרָהָם וְשָׂרָה, אֶשְׁפִּיזֵי עִלָּאֵי, דְּיֵתְבוּ עִמִּי וְעִמָּכוֹן כָּל אֶשְׁפִּיזֵי עִלָּאֵי, יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד, רִבְקָה לֵאָה רָחֵל מִרְיָם דְּבוֹרָה וְרוּת.

Welcome Abraham, welcome Sarah. You parented a faith together in Ḥaran and carried your beliefs wherever you traveled. May we, like you, be models of faithfulness and fortitude in all we do.

On the second evening:

בְּמָטוּ מִנָּךְ, יִצְחָק וְרִבְקָה, אֶשְׁפִּיזֵי עִלָּאֵי, דְּיֵתְבוּ עִמִּי וְעִמָּכוֹן כָּל אֶשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד, שָׂרָה לֵאָה רָחֵל מִרְיָם דְּבוֹרָה וְרוּת.

Welcome Isaac, welcome Rebecca. You carried forward the foundation laid by your forebears, and prospered as you passed on their legacy. May we, like you, honor the ways of our parents and cause their inheritance to flourish.

Conclude each evening with the meditation on page 333.

On the third evening:

בְּמָטוּ מִנְּךָ, יַעֲקֹב וְלֵאָה, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד,
שָׂרָה רִבְקָה לֵאָה רָחֵל מִרְיָם דְּבוֹרָה וְרוּת.

Welcome Jacob, welcome Leah, primary progenitors of Israel. Through you did Israel grow in size and might. May we, like you, overcome all obstacles to ensure a strong and confident future.

On the fourth evening:

בְּמָטוּ מִנְּךָ, יוֹסֵף וְרָחֵל, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן וְדָוִד,
שָׂרָה רִבְקָה לֵאָה מִרְיָם דְּבוֹרָה וְרוּת.

Welcome Joseph, welcome Rachel, nurturers of generations past, caretakers of generations to come. May we, like you, merit blessing through compassion, vision, hope, and our dreams.

On the fifth evening:

בְּמָטוּ מִנְּךָ, מֹשֶׁה וּמִרְיָם, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף אַהֲרֹן וְדָוִד,
שָׂרָה רִבְקָה לֵאָה רָחֵל דְּבוֹרָה וְרוּת.

Welcome Moses, welcome Miriam. You brought Israel out of Egypt, and led her in singing "This is my God" at the Sea of Reeds. May we always rejoice in our freedom; may we always sing songs of praise to God, our Redeemer.

On the sixth evening:

בְּמָטוּ מִנְּךָ, אַהֲרֹן וּדְבוֹרָה, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה וְדָוִד,
שָׂרָה רִבְקָה לֵאָה רָחֵל מִרְיָם וְרוּת.

Welcome Aaron, welcome Deborah. You shaped Israel's destiny, one with words of peace, one with a call to battle. May we have the wisdom always to strive for peace, but never lack the courage to oppose injustice.

Conclude each evening with the meditation on page 333.

On the seventh evening:

בְּמָטוּ מִנְּךָ, דָּוִד וְרוּת, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה וְאַהֲרֹן,
שָׂרָה רִבְקָה לֵאָה רָחֵל מִרְיָם וּדְבוֹרָה.

Welcome David, welcome Ruth. You represent the living legacy of Israel, the future as well as the past. As you embraced God with all your being, may we too live in dignity and honor, a source of pride to God and to our heritage.

Conclude with the meditation below.

There is a tradition that in the diaspora, on the eve of Sh'mini Atzeret, we welcome an eighth pair of visitors to our sukkah as we prepare to take leave of the Festival.

בְּמָטוּ מִנְּךָ, שְׁלֹמֹה וְאֶסְתֵּר, אֻשְׁפִּיזֵי עִלָּאֵי, דְּיִתְבוּ עִמִּי וְעִמָּכוֹן
כָּל אֻשְׁפִּיזֵי עִלָּאֵי, אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד,
שָׂרָה רִבְקָה רָחֵל לֵאָה מִרְיָם דְּבוֹרָה וְרוּת.

Welcome Solomon, welcome Esther. You each exercised royal judgment in the interests of Israel's well-being. May we, in tribute to your example, live with wisdom and determination for the preservation and betterment of our people.

On each evening we conclude with this meditation:

We call upon you, revered elders — Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David (and Solomon), Sarah, Rebecca, Leah, Rachel, Miriam, Deborah, and Ruth (and Esther) — to join us in this sukkah. May God's presence also dwell among us and bring us honor, prosperity, and peace.

Upon leaving the sukkah for the final time, one may recite this prayer of messianic anticipation:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, כְּשֵׁם
שֶׁקִּיַּמְנוּ וְיָשַׁבְנוּ בְּסֻכָּה זוֹ, כֵּן נִזְכֶּה לַשָּׁנָה הַבָּאָה לֵישֵׁב בְּסֻכַּת
עוֹרוֹ שֶׁל לִוְיָתָן. לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם.

May it be Your will, our God and God of our ancestors, that just as we have fulfilled the mitzvah of dwelling in the sukkah on this Festival, so may we be privileged in years to come to dwell in the fabled sukkah, fashioned from the skin of the legendary Leviathan, in the holy city of Jerusalem.

KIDDUSH FOR FESTIVALS — EVENING

On Shabbat, add this passage:

GENESIS 1:31-2:3

And there was evening and there was morning —
the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Pesaḥ, season of our liberation,

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly,) in happiness and joy. Praised are You, Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night, Havdalah (next page) is inserted here.

On Sukkot, when Kiddush is chanted in the sukkah, this b'rakhah is added. (On the first night, before Sheheḥeyanu; on the second night, after Sheheḥeyanu):

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to dwell in the sukkah.

Omit on the last two nights of Pesaḥ.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

קידוש — ליל יום טוב

On שבת, add this passage:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשִּׁשִּׁי: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי) / חֲבֵרַי
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמיני עצרת and שמחת תורה:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח: חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ, *On שבועות:* חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ, וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

On Saturday night, הבדלה (next page) is inserted here.

On סוכות, when קידוש is chanted in the סוכה, this ברכה is added. (On the first night, before שהחינו; on the second night, after שהחינו)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

This ברכה is omitted on the last two nights of פסח.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

On Saturday night add:

Praised are You Adonai our God, who rules the universe,
creating the lights of fire.

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

KIDDUSH FOR FESTIVALS — DAYTIME

On Shabbat add:

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

EXODUS 20:8-11

Remember to make the day of Shabbat holy. Six days shall you labor and do all your work, but the seventh day is a Sabbath of Adonai your God; on it you shall not do any work — you, your son or your daughter, your male or female servant, your cattle, or the stranger who is among you — for in six days Adonai made the heavens, the earth and the sea, and all they contain, and rested on the seventh day —

Therefore Adonai blessed Shabbat and made it holy.

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

On Rosh Hashanah substitute the following:

Sound the shofar on the New Moon, announcing our solemn Festival. It is Israel's law; the God of Jacob calls us to judgment.

Praised are You Adonai our God, who rules the universe,
creating the fruit of the vine.

In a sukkah add:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to dwell in the sukkah.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

קידוש — יום טוב בבקר (קידושא רבא)

On שבת add:

שמות ל"א:ט"ז-י"ז

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

שמות כ':ח'-י"א

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ. וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוה אֱלֹהֶיךָ, לֹא־תַעֲשֶׂה כָל־מְלָאכָה, אַתָּה־וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ, וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ. כִּי שֵׁשֶׁת־יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי —

עַל כֵּן בֵּרַךְ יהוה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יהוה אֶל בְּנֵי יִשְׂרָאֵל.

On ראש השנה substitute the following:

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי) / חַבֵּרַי

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

In a סוכה add:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

KIDDUSH FOR ROSH HASHANAH — EVENING

On Shabbat, add this passage:

GENESIS 1:31-2:3

And there was evening and there was morning —
the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Praised are You Adonai our God, who rules the universe,
creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguish us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (this Shabbat and) this Day of Remembrance, a day for (recalling with love the) sounding of the Shofar, a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, as Your word is established and will endure forever. Praised are You Adonai, who hallows (Shabbat and) the people Israel and the Day of Remembrance.

On Saturday night add:

Praised are You Adonai our God, who rules the universe,
creating the lights of fire.

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

Eating of apple dipped in honey

Praised are You Adonai our God, who rules the universe,
creating the fruit of the tree.

May it be Your will, Adonai our God and God of our ancestors,
to renew for us the coming year in sweetness and happiness.

קידוש — ליל ראש השנה

On שבת add:

בראשית א׳:ל״א-ב׳:ג׳

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי) / חֲבֵרַי
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־
עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יהוה
אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם) הַזִּכָּרוֹן הַזֶּה, יוֹם
(זִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי
בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים, וּדְבָרְךָ אֱמֶת וְקַיָּם
לָעַד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי
הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם
הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ
יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Eating of apple dipped in honey

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָעֵץ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

BIRKAT HA-MAZON

B'RAKHOT AFTER MEALS

(Psalm 126 is included on Shabbat and Festivals.)

PSALM 126

A Song of Ascent. When Adonai restored our exiles to Zion, it was like a dream. Then our mouths were filled with laughter; joyous song was on our tongues. Then it was said among the nations: "Adonai has done great things for them." Great things indeed has Adonai done for us; therefore we rejoiced. Bring back our exiles, Adonai, like streams returning to the Negev. Those who sow in tears shall reap in joyous song. The seed bearer may plant in tears, but will come home singing, carrying ample sheaves of grain.

Some add:

My mouth shall praise Adonai.
Let all flesh praise God's name throughout all time.
We shall praise Adonai now and always. Halleluyah!
Acclaim Adonai, for God is good: God's love endures forever.
Who can recount Adonai's mighty deeds, or utter all God's praise?

When three or more adults have eaten together, one of them formally invites the others to join in giving thanks. (If ten or more adults are present, include "Eloheinu – our God.")

Rabotai/Ḥaverai, n'varekh.
Honored guests/Friends, let us give thanks.

All respond, then the leader repeats:

Y'hi shem Adonai m'vorakh me-atah v'ad olam.
May Adonai be praised, now and forever.

The leader continues:

Bir'shut, *rabotai/ḥaverai,* n'varekh (Eloheinu) she-akhalnu mi-shelo.
With your consent, *honored guests/friends*, let us praise (our God,) the One of whose food we have partaken.

The others respond, then the leader repeats:

Barukh (Eloheinu) she-akhalnu mi-shelo u-v'tuvo ḥayinu.
Praised be (our God,) the One of whose food we have partaken and by whose goodness we live.

All join in:

Barukh hu u-varukh sh'mo.
Praised be God and praised be God's name.

ברכת המזון

(Psalm 126 is included on שבת and יום טוב.)

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יהוה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יהוה לַעֲשׂוֹת עִם אֵלֶּה. הִגְדִּיל יהוה לַעֲשׂוֹת
עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יהוה אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים
בַּנֶּגֶב. הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ. הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע, בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

Some add:

תְּהִלַּת יהוה יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.
הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
מִי יְמַלֵּל גְּבוּרוֹת יהוה, יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

When three or more adults have eaten together, one of them formally invites the others to join in giving thanks. (If ten or more adults are present, include "אלהינו".)

רַבּוֹתַי / חֲבֵרַי נְבָרֵךְ!

All respond:

יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

The leader continues:

יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
בִּרְשׁוּת, (מָרָנָן וְרַבָּנָן וְ)רַבּוֹתַי / חֲבֵרַי,
נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

The others respond:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ, וּבְטוּבוֹ חָיִינוּ.

The leader continues:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ, וּבְטוּבוֹ חָיִינוּ.

All join in:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Praised are You Adonai our God, who rules the universe,
graciously sustaining the whole world with kindness
and compassion, providing food for every creature,
for God's love endures forever.
God, abounding in kindness, has never failed us;
may our nourishment be assured forever.
God sustains all life and is good to all,
providing every creature with food and sustenance.
We praise You Adonai, who sustains all life.

We thank You, Adonai our God, for the pleasing, good, and spacious land which You gave to our ancestors and for liberating us from bondage in Egypt. We thank You for the covenant sealed *in our flesh, for teaching us Your Torah and Your precepts, for the gift of life and compassion graciously granted us, and for the food we have eaten, for You nourish and sustain us all of our days, whatever the season, whatever the time.

**Some substitute:* upon our hearts,

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל
וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יהוה, הַזָּן אֶת־הַכֹּל.

נוֹדֶה לְךָ יהוה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ, אֶרֶץ
חֶמְדָּה טוֹבָה וּרְחָבָה, וְעַל שֶׁהוֹצֵאתָנוּ יהוה אֱלֹהֵינוּ מֵאֶרֶץ
מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ
*בִּבְשָׂרֵנוּ, וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ, וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה
זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד, בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה.

**Some substitute:* עַל לִבֵּנוּ,

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ
וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם,
מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד
טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ
עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ
אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Purim:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-Atzma'ut (Israel Independence day):

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

For all this we thank You and praise You, Adonai our God. You shall be forever praised by every living thing. Thus is it written in the Torah: "When you have eaten and are satisfied, you shall praise Adonai your God for the good land that God has given you." Praised are You Adonai, for the land and for sustenance.

Have mercy, Adonai our God, for Israel Your people, for Jerusalem Your holy city, for Zion the home of Your glory, for the royal House of David Your anointed, and for the great and holy House which is called by Your name. Our God, our Sustainer, shelter us and shield us, sustain us; maintain us, grant us relief from all our troubles. May we never find ourselves in need of gifts or loans from flesh and blood, but may we rely only upon Your helping hand, which is open, ample, and generous; thus we shall never suffer shame or humiliation.

On פורים:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשָׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ.

On יום העצמאות:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי שִׁיבַת בָּנִים לִגְבוּלָם, בְּעֵת תְּקוּמַת עַם בְּאַרְצוֹ כִּימֵי קֶדֶם, נִסְגְּרוּ שַׁעֲרֵי אֶרֶץ אָבוֹת בִּפְנֵי אַחֵינוּ פְּלִיטֵי חֶרֶב, וְאוֹיְבִים בָּאָרֶץ וְשִׁבְעָה עַמָּמִים בַּעֲלֵי בְרִיתָם קָמוּ לְהַכְרִית עַמְּךָ יִשְׂרָאֵל, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים, עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, חִזַּקְתָּ אֶת־לִבָּם לַעֲמוֹד בַּשַּׁעַר, וְלִפְתּוֹחַ שְׁעָרִים לַנִּרְדָּפִים וּלְגָרֵשׁ אֶת־צִבְאוֹת הָאוֹיֵב מִן הָאָרֶץ. מָסַרְתָּ רַבִּים בְּיַד מְעַטִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.

וְעַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב, וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת־יהוה אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יהוה, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

רַחֵם יהוה אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רְעֵנוּ, זוּנֵנוּ, פַּרְנְסֵנוּ, וְכַלְכְּלֵנוּ, וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יהוה אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ, וְנָא אַל תַּצְרִיכֵנוּ יהוה אֱלֹהֵינוּ, לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם, וְלֹא לִידֵי הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמְּלֵאָה, הַפְּתוּחָה, הַגְּדוּשָׁה וְהָרְחָבָה, שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

On Shabbat:

Strengthen us, Adonai our God, with Your mitzvot, particularly the mitzvah of this great and holy Shabbat. You have sanctified it lovingly, that we may rest thereon, according to Your will. May You grant, Adonai our God, that our Shabbat rest be free of anguish, sorrow, and sighing. May we behold Zion Your city consoled, Jerusalem Your holy city rebuilt. For You are Master of deliverance and consolation.

On Rosh Ḥodesh and on Festivals:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Ḥodesh.

On Rosh Hashanah: Day of Remembrance.

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

Rebuild Jerusalem, the holy city, soon, in our day.
Praised are You Adonai, who in mercy rebuilds Jerusalem.
Amen.

On שבת:

רְצֵה וְהַחֲלִיצֵנוּ יהוה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי, הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ, בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, וּבִרְצוֹנְךָ הָנַח לָנוּ, יהוה אֱלֹהֵינוּ, שֶׁלֹּא תְהֵא צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהַרְאֵנוּ יהוה אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת.

On ראש חודש and יום טוב (including חול המועד):

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקָּדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

On ראש חודש: בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On ראש השנה: בְּיוֹם הַזִּכָּרוֹן הַזֶּה.

On סוכות: בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:

בְּיוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח: בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות: בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יהוה, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

Praised are You Adonai our God, who rules the universe, our Provider, our Sovereign, our Creator and Redeemer, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, Sovereign who is good to all, whose goodness is constant throughout all time. May You continue to bestow upon us grace, kindness, and compassion, providing us with deliverance, prosperity and ease, life and peace, and all goodness. May You never deprive us of Your goodness.

May the Merciful reign over us throughout all time.

May the Merciful be praised in the heavens and on earth.

May the Merciful be lauded in every generation,
glorified through our lives,
exalted through us always and for eternity.

May the Merciful give us an honorable livelihood.

May the Merciful break our yoke of exile
and lead us in dignity to our land.

May the Merciful send abundant blessings to this house
and to this table at which we have eaten.

May the Merciful send us the prophet Elijah,
of blessed memory,
who will bring us good news
of deliverance and consolation.

May the Merciful cause peace to dwell among us.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ מַלְכֵּנוּ,
אַדִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב,
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל, שֶׁבְּכָל-
יוֹם וָיוֹם הוּא הֵטִיב, הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ.
הוּא גְמָלָנוּ, הוּא גוֹמְלֵנוּ, הוּא יִגְמְלֵנוּ לָעַד, לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים וּלְרֶוַח, הַצָּלָה וְהַצְלָחָה, בְּרָכָה וִישׁוּעָה,
נֶחָמָה פַּרְנָסָה וְכַלְכָּלָה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל-טוֹב,
וּמִכָּל-טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ.

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

הָרַחֲמָן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
וְיִתְפָּאֵר בָּנוּ לָנֶצַח נְצָחִים,
וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים.

הָרַחֲמָן, הוּא יְפַרְנְסֵנוּ בְּכָבוֹד.

הָרַחֲמָן, הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ.

הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.

הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא, זָכוּר לַטּוֹב,
וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנֶחָמוֹת.

הָרַחֲמָן, הוּא יַשְׁכִּין שָׁלוֹם בֵּינֵינוּ.

At a communal gathering:

May the Merciful bless all who are gathered here, their children and all that is theirs, us and all that is ours,

For an individual:

May the Merciful bless me (and my children) and all that is mine,

At a gathering of one's family:

May the Merciful bless me and (my wife,/my husband,/my father,/my mother,/my children/our children,) and all that is ours,

At another's home or at the home of one's parents:

May the Merciful bless (my father and teacher,) the master of this house and (my mother and teacher,) the mistress of this house, along with their children and all that is theirs, us and all that is ours,

At a meal honoring a Bar Mitzvah:

May the Merciful bless this Bar Mitzvah; may his hands and heart serve God faithfully; may God be with him and strengthen him,

At a meal honoring a Bat Mitzvah:

May the Merciful bless this Bat Mitzvah; may her hands and heart serve God faithfully; may God be wih her and strengthen her,

as our ancestors Abraham, Isaac, and Jacob were blessed in every way. May God bless each of us and all of us together, fully. And let us say: Amen.

(with Matriarchs)

as our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, were blessed in every way. May God bless each of us and all of us together, fully. And let us say: Amen.

May grace be invoked on high for them and for us, leading to enduring peace. May we receive blessings from Adonai, lovingkindness from the God of our deliverance. May we find grace and good favor before both God and mortals.

On Shabbat:

May the Merciful grant us a day of true Shabbat rest, reflecting the life of eternity.

At a communal gathering:

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־כָּל־הַמְסֻבִּין כָּאן, אוֹתָם וְאֶת־בֵּיתָם
וְאֶת־זַרְעָם וְאֶת־כָּל־אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ,

For an individual:

הָרַחֲמָן, הוּא יְבָרֵךְ אוֹתִי (וְאֶת־זַרְעִי) וְאֶת־כָּל־אֲשֶׁר לִי,

At a gathering of one's family:

הָרַחֲמָן, הוּא יְבָרֵךְ אוֹתִי (וְאֶת־אִשְׁתִּי / וְאֶת־בַּעֲלִי / וְאֶת־אָבִי /
וְאֶת־אִמִּי / וְאֶת־זַרְעִי / וְאֶת־זַרְעֵנוּ) וְאֶת־כָּל־אֲשֶׁר לָנוּ,

At another's home or at the home of one's parents:

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־(אָבִי מוֹרִי) בַּעַל הַבַּיִת הַזֶּה, וְאֶת־(אִמִּי
מוֹרָתִי) בַּעֲלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת־בֵּיתָם וְאֶת־זַרְעָם
וְאֶת־כָּל־אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ,

One may include each participant at the table, by adding:

(אֶת־_____, וְאֶת־_____, אוֹתָם וְאֶת־בֵּיתָם וְאֶת־זַרְעָם
וְאֶת־כָּל־אֲשֶׁר לָהֶם,)

At a meal honoring a בר מצוה:

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־הַבָּחוּר הַבַּר־מִצְוָה, וְיִהְיוּ יָדָיו וְלִבּוֹ
אֱמוּנָה, וִיהִי יהוה אֱלֹהֵינוּ עִמּוֹ, וְיִתְּנֵהוּ לְמַעְלָה לְמַעְלָה,

At a meal honoring a בת מצוה:

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־הַבָּחוּרָה הַבַּת־מִצְוָה, וְיִהְיוּ יָדֶיהָ וְלִבָּהּ
אֱמוּנָה, וִיהִי יהוה אֱלֹהֵינוּ עִמָּהּ, וְיִתְּנָהּ לְמַעְלָה לְמַעְלָה,

(with אמהות)

כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ,
אַבְרָהָם יִצְחָק וְיַעֲקֹב: אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה
בַּכֹּל, מִכֹּל, כֹּל. כֵּן יְבָרֵךְ רִבְקָה רָחֵל וְלֵאָה: בַּכֹּל, מִכֹּל,
אוֹתָנוּ כֻּלָּנוּ יַחַד בִּבְרָכָה כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד
שְׁלֵמָה, וְנֹאמַר אָמֵן. בִּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת
שָׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יהוה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ,
וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On שבת:

הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

On Rosh Ḥodesh:
May the Merciful renew this month for goodness and for blessing.

On Rosh Hashanah:
May the Merciful renew this year for goodness and for blessing.

On Festivals:
May the Merciful grant us a day that is truly good.

On Sukkot:
May the Merciful restore the glory of King David.

May the Merciful bless this land and preserve it.

May the Merciful bless the State of Israel,
the promise of our redemption.

May the Merciful bless all our people who suffer persecution
and bring them out of darkness into light.

May the Merciful consider us worthy of the messianic era
and life in the world to come.

God is a source of deliverance for His king, of lovingkindness
for His anointed, for David and his descendants forever. May
the One who brings peace to His universe bring peace to us
and to all the people Israel. And let us say: Amen.

Revere Adonai, you His holy ones,
for those who revere God know no want.
Scoffers may suffer starvation,
but those who seek Adonai shall not be deprived of goodness.
Praise Adonai, for God is good; God's love endures forever.
God opens His hand
and satisfies every living thing with favor.
Blessed are those who trust in Adonai;
Adonai is the source of their security.
I have been young and now I am old,
but never have I looked on at one righteous and forsaken,
and allowed his children to go begging for bread.
May Adonai grant His people strength;
may Adonai bless His people with peace.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

On ראש חודש:
הָרַחֲמָן, הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

On ראש השנה:
הָרַחֲמָן, הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה.

On יום טוב:
הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.

On סוכות:
הָרַחֲמָן, הוּא יָקִים לָנוּ אֶת סֻכַּת דָּוִד הַנּוֹפֶלֶת.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־הָאָרֶץ הַזֹּאת וְיִשְׁמְרֶהָ.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־אַחֵינוּ בְּנֵי יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה,
וְיוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.

הָרַחֲמָן, הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

*מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ, וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ, לְדָוִד וּלְזַרְעוֹ
עַד עוֹלָם. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On weekdays: מַגְדִּיל

יִרְאוּ אֶת־יהוה קְדוֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי יהוה לֹא יַחְסְרוּ כָל־טוֹב.
הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוה, וְהָיָה יהוה מִבְטַחוֹ.
נַעַר הָיִיתִי גַם זָקַנְתִּי
וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב,
וְזַרְעוֹ מְבַקֵּשׁ לָחֶם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

BIRKAT HA-MAZON (Abridged version)

B'RAKHOT AFTER MEALS

(Psalm 126 may be included on Shabbat and Festivals)

PSALM 126

A Song of Ascent. When Adonai restored our exiles to Zion, it was like a dream. Then our mouths were filled with laughter; joyous song was on our tongues. Then it was said among the nations: "Adonai has done great things for them." Great things indeed has God done for us; therefore we rejoiced. Bring back our exiles, Adonai, as streams returning to Israel's desert. Those who sow in tears shall reap with joyous song. The seed bearer may plant in tears, but will come home singing, carrying ample sheaves of grain.

When three or more adults have eaten together, one of them formally invites the others to join in giving thanks. (If ten or more adults are present, include "Eloheinu" – our God.")

Rabotai/Ḥaverai, n'varekh.
Honored guests / Friends, let us give thanks!

The others respond:

Y'hi shem Adonai m'vorakh me-atah v'ad olam.
May Adonai be praised, now and forever.

The leader continues:

Y'hi shem Adonai m'vorakh me-atah v'ad olam,
bi-r'shut, *rabotai/ḥaverai,*
n'varekh (Eloheinu) she-akhalnu mi-shelo.
May Adonai be praised, now and forever.
With your consent, *honored guests / friends*, let us praise (our God,) the One of whose food we have partaken.

The others respond:

Barukh (Eloheinu) she-akhalnu mi-shelo u-v'tuvo ḥayiynu.
Praised be (our God,) the One of whose food we have partaken and by whose goodness we live.

The leader continues:

Barukh (Eloheinu) she-akhalnu mi-shelo u-v'tuvo ḥayiynu.
Praised be (our God,) the One of whose food we have partaken and by whose goodness we live.

All join in:

Barukh hu u-varukh sh'mo
Praised be God and praised be God's name.

ברכת המזון (קיצור)

(Psalm 126 may be included on שבת and יום טוב.)

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יהוה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יהוה לַעֲשׂוֹת עִם אֵלֶּה. הִגְדִּיל יהוה לַעֲשׂוֹת
עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יהוה אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים
בַּנֶּגֶב. הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ. הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע, בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

Shir ha-ma'alot. B'shuv Adonai et shivat Tziyon hayinu k'holmim.
Az yimalei s'hok pinu, u-l'shoneinu rinah.
Az yom'ru va-goyim higdil Adonai la-asot im eileh,
higdil Adonai la-asot imanu, hayinu s'meḥim.
Shuvah Adonai et sh'vitenu ka-afikim ba-negev.
Ha-zor'im b'dim-ah b'rinah yiktzoru. Halokh yelekh u-vakhoh,
nosei meshekh ha-zara, bo yavo v'rinah nosei alumotav.

When three or more adults have eaten together, one of them formally invites the others to join in giving thanks. (If ten or more adults are present, include "אלהינו".)

רַבּוֹתַי / חֲבֵרַי נְבָרֵךְ!

All respond:

יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

The leader continues:

יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם,
בִּרְשׁוּת, רַבּוֹתַי / חֲבֵרַי, נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

The others respond:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ, וּבְטוּבוֹ חָיִינוּ.

The leader continues:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ, וּבְטוּבוֹ חָיִינוּ.

All join in:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Praised are You Adonai our God, who rules the universe,
graciously sustaining the whole world with kindness
and compassion, providing food for every creature,
for God's love endures forever.
God, abounding in kindness, has never failed us;
may our nourishment be assured forever.
God sustains all life and is good to all,
providing every creature with food and sustenance.
Praised are You Adonai, who sustains all life.

We thank You, Adonai our God, for the pleasing, good,
and spacious land which You have given us as a heritage,
together with Torah and covenant, life and sustenance.

On Ḥanukkah:

We thank You for the miraculous deliverance of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah. You, in great mercy, stood by Your people in time of trouble, delivering the strong into the hands of the weak, the many into the hands of the few. Then Your children came into Your shrine and cleansed Your Temple. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Ḥanukkah:

Al ha-nisim v'al ha-purkan she-asita la-avoteinu ba-yamim ha-hem, u-va-z'man ha-zeh.

Bimei Matityahu ben Yoḥanan Kohen gadol, ḥashmona'i u'vanav, k'she-amdah malkhut Yavan ha-r'sha-ah al amkha Yisra-el, l'hash-kiḥam toratekha, v'atah b'rahamekha ha-rabim, amad'ta la-hem b'et tzaratam, masarta giborim b'yad ḥalashim, v'rabim b'yad m'atim. V'aḥar ken ba-u vanekha li-d'vir beitekha, v'tiharu et mikdashekha, v'kav-u sh'monat y'mei Ḥanukkah eilu l'hodot u-l'halel l'shimkha ha-gadol.

A full transliteration of the Hebrew text begins at the bottom of this page.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל
וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יהוה, הַזָּן אֶת־הַכֹּל.

נוֹדֶה לְךָ יהוה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ,
אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה, בְּרִית וְתוֹרָה, חַיִּים וּמָזוֹן.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-zan et ha-olam kulo b'tuvo, b'ḥen b'ḥesed u-v'raḥamim.
Hu noten leḥem l'khol basar, ki l'olam ḥasdo.
Uv'tuvo ha-gadol tamid lo ḥasar lanu,
v'al yeḥsar lanu mazon l'olam va-ed.
Ba-avur sh'mo ha-gadol, ki hu zan u-m'farnes la-kol
u-metiv la-kol, u-mekhin mazon l'khol b'riyotav asher bara.
Barukh atah Adonai, ha-zan et ha-kol.

Nodeh l'kha Adonai Eloheinu al she-hin-halta la-avoteinu
eretz ḥemdah tovah u-r'ḥavah, b'rit v'Torah, ḥayim u-mazon.

On Purim:

We thank You for the miraculous deliverance of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, the wicked Haman rose up against all Jews and plotted their destruction. You, in great mercy, thwarted his designs and visited upon him the evil he planned to bring on others.

On Yom Ha-Atzma'ut (Israel Independence Day):

We thank You for the miraculous deliverance of our ancestors from ancient days until our time.

In the days when Your children were returning to their borders, at the time of a people revived in its land, enemies sought to annihilate Your people. You, in great mercy, stood by them in time of trouble, delivering the many into the hands of the few, the guilty into the hands of the innocent, achieving great victories and miraculous deliverance for Your people Israel to this day.

For all this we thank You and praise You, Adonai our God. You shall be forever praised by every living thing. Thus is it written in the Torah: "When you have eaten and are satisfied, you shall praise Adonai your God for the good land which God has given you." Praised are You, Adonai, for the land and for sustenance.

On Shabbat:

Strengthen us, Adonai our God, with Your mitzvot, particularly the mitzvah of this great and holy seventh day. You have sanctified it lovingly, that we may rest thereon, according to Your will.

V'al ha-kol Adonai Eloheinu, anaḥnu modim lakh u-m'varkhim otakh, yit-barakh shimkha b'fi kol ḥai tamid l'olam va-ed. Ka-katuv v'akhalta v'sava-ta, u-verakhta et Adonai Elohekha al ha-aretz ha-tovah asher natan lakh. Barukh atah Adonai, al ha-aretz v'al ha-mazon.

On Shabbat:

R'tzei v'ha-ḥalitzenu Adonai Eloheinu b'mitzvotekha, u-v'mitzvat yom ha-sh'vi-i, ha-shabbat ha-gadol v'ha-kadosh ha-zeh, lish-bot bo v'lanu-aḥ bo b'ahavah k'mitzvat r'tzonekha.

On פורים:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.
בִּימֵי מָרְדְּכַי וְאֶסְתֵּר, כְּשָׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים, הֵפַרְתָּ אֶת־עֲצָתוֹ, וְהָשֵׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ.

On יום העצמאות:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.
בִּימֵי שִׁיבַת בָּנִים לִגְבוּלָם, בְּעֵת תְּקוּמַת עַם בְּאַרְצוֹ, אוֹיְבִים קָמוּ לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים, עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, מָסַרְתָּ רַבִּים בְּיַד מְעַטִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.

וְעַל הַכֹּל יהוה אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב, וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת־יהוה אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יהוה, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

On שבת:

רְצֵה וְהַחֲלִיצֵנוּ יהוה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי, הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה, לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ.

On Purim:

Al ha-nisim v'al ha-purkan she-asita la'avoteinu ba-yamim ha-hem, u-va-z'man ha-zeh.

Biy'mei Mordekhai v'Esther, k'she-amad aleihem Haman ha-rasha, bikesh l'hashmid la-harog u-l'abed et kol ha-Yehudim, v'atah b'raḥamekha ha-rabim, hefarta et atzato, va-hashevota lo g'mulo b'rosho.

On Yom Ha-Atzma'ut (Israel Independence Day):

Al ha-nisim v'al ha-purkan she-asita la'avoteinu ba-yamim ha-hem, u-va-z'man ha-zeh.

Bimei shivat banim li-g'vulam, b'et t'kumat am b'artzo, oyvim kamu l'hakhrit amkha Yisra-el. V'atah b'raḥamekha ha-rabim, amad'ta la-hem b'et tzaratam, masarta rabim b'yad m'atim, u-r'sha-im b'yad tzadikim, u-l'am'kha Yisra-el asita t'shu-ah g'dolah u-furkan k'ha-yom ha-zeh.

On Rosh Ḥodesh and Festivals (including Ḥol Ha-moed):

Our God and God of our ancestors, remember us and be gracious to us, and to all the people Israel on this

Rosh Ḥodesh.

On Rosh Hashanah: Day of Remembrance.

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing, and remember us for good.

Rebuild Jerusalem, the holy city, soon, in our day.
Praised are You Adonai, who in mercy rebuilds Jerusalem.
Amen.

Praised are You Adonai our God, who rules the universe, our Provider, our Sovereign, our Creator and Redeemer, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, Sovereign who is good to all, whose goodness is constant throughout all time. May You continue to bestow upon us grace, kindness, and compassion.

U-v'neh Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu.
Barukh atah Adonai, boneh v'raḥamav Y'rushalayim. Amen.

Barukh atah Adonai, Eloheinu melekh ha-olam, ha-El Avinu Malkenu Adirenu Bor'enu Go'alenu Yotz'renu K'doshenu, K'dosh Ya'akov, Ro-enu Ro-eh Yisra-el. Ha-Melekh ha-tov v'ha-metiv la-kol, she-b'khol yom va-yom hu hetiv, hu metiv, hu yeitiv lanu. Hu g'malanu, hu gomlenu, hu yigm'lenu la-ad.

On יום טוב and ראש חודש (including חול המועד):

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה,

On ראש חודש: בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On ראש השנה: בְּיוֹם הַזִּכָּרוֹן הַזֶּה.

On סוכות: בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:
בַּיּוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח: בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות: בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יהוה, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ מַלְכֵּנוּ, אַדִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל, שֶׁבְּכָל־יוֹם וָיוֹם הוּא הֵטִיב, הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְמָלָנוּ, הוּא גּוֹמְלֵנוּ, הוּא יִגְמְלֵנוּ לָעַד.

On Rosh Ḥodesh and Festivals (including Ḥol Ha-moed):
Eloheinu velohei avoteinu, ya'aleh v'yavo v'yizakher zikhronenu, v'zikhron avoteinu, v'zikhron Y'rushalayim ir kod-shekha, v'zikhron kol amkha beit Yisra-el l'fanekha l'tovah,

On Rosh Ḥodesh: b'yom Rosh ha-ḥodesh ha-zeh.
On Rosh Hashanah: b'yom Ha-zikaron ha-zeh.
On Sukkot: b'yom Ḥag ha-sukkot ha-zeh.
On Sh'mini Atzeret and Simḥat Torah: ba-yom Ha-sh'mini, Ḥag ha-atzeret ha-zeh.
On Pesaḥ: b'yom Ḥag ha-matzot ha-zeh.
On Shavuot: b'yom Ḥag ha-shavu-ot ha-zeh.

Zokhrenu Adonai Eloheinu bo l'tovah, u-fok-denu vo li-v'rakhah, v'hoshi-enu vo l'ḥayim.

May the Merciful bless all who are gathered here.

On Shabbat:
May the Merciful grant us a day of true Shabbat rest,
reflecting the life of eternity.

On Rosh Ḥodesh:
May the Merciful renew this month for goodness and for blessing.

On Festivals:
May the Merciful grant us a day that is truly good.

May the Merciful bless this land and preserve it.

May the Merciful bless the State of Israel,
the promise of our redemption.

May the Merciful consider us worthy of the messianic era
and life in the world to come.

God is a source of deliverance for His king, of lovingkindness for His anointed, for David and his descendants forever. May the One who brings peace to His universe bring peace to us and to all the people Israel. And let us say: Amen.

May we be satisfied and nourished
by all we have eaten and drunk.
May whatever remains be a blessing to others
in accordance with the wishes of God.

Ha-raḥaman, hu y'varekh et m'dinat Yisra-el,
reshit tz'miḥat g'ulatenu.

Ha-raḥaman, hu y'zakenu limot ha-mashiaḥ
u-l'ḥayei ha-olam ha-ba.

Migdol (*on weekdays:* Magdil) y'shu-ot malko, v'oseh ḥesed li-m'shiḥo, l'david u-l'zar-o ad olam. Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

Mah she-akhalnu yih'yeh l'sov-ah,
u-mah she-shatinu yih'yeh li-r'fu-ah,
u-mah she-hotarnu yih'yeh li-v'rakhah, ki-d'var Adonai.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־כָּל־הַמְסוּבִּין כָּאן.

On שבת:
הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

On ראש חודש:
הָרַחֲמָן, הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

On יום טוב:
הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־הָאָרֶץ הַזֹּאת וְיִשְׁמְרֶהָ.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

הָרַחֲמָן, הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

*מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ, וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ, לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On weekdays: מַגְדִּיל

מַה שֶּׁאָכַלְנוּ יִהְיֶה לְשָׂבְעָה,
וּמַה שֶּׁשָּׁתִינוּ יִהְיֶה לִרְפוּאָה,
וּמַה שֶּׁהוֹתַרְנוּ יִהְיֶה לִבְרָכָה, כִּדְבַר יהוה.

Ha-raḥaman, hu y'varekh et kol ha-m'subin kan.

On Shabbat:
Ha-raḥaman, hu yan-ḥilenu yom she-kulo Shabbat
u-m'nuḥah l'ḥayei ha-olamim.

On Rosh Ḥodesh:
Ha-raḥaman, hu y'ḥadesh aleinu et ha-ḥodesh ha-zeh
l'tovah v'li-v'rakhah.

On Festivals:
Ha-raḥaman, hu yan-ḥilenu yom she-kulo tov.

Ha-raḥaman, hu y'varekh et ha-aretz ha-zot v'yishm're-ha.

B'RAKHAH AFTER FOOD

Following a meal at which bread has not been eaten,
but which has included at least one of the following:
any food or cake made of one of the five grains
mentioned in the Torah
(wheat, barley, rye, oats, or spelt),
or any of the biblical fruits of the Land of Israel
(grapes, figs, olives, dates, or pomegranates),
or grape wine,
this special b'rakhah (on pages 349-50) is recited.

Following any other food or drink,
the brief b'rakhah on page 350 is recited instead.

We praise You Adonai our God, who rules the universe,

On wine or grape juice: for the vine and for its fruit.

On fruit: for the tree and for its fruit.

On cake: for nourishment and sustenance.

We thank You for the earth's bounty
and for the pleasing, good, and spacious land
which You gave to our ancestors,
that they might eat of its produce
and be satisfied from its goodly yield.
Have mercy, Adonai our God, for Jerusalem Your city,
for Zion the home of Your glory, and for the Temple.
Fully restore Jerusalem soon and in our day,
bringing us rejoicing in its restoration
to eat there of the land's good fruit in abundance
and to praise You in holiness.

ברכה אחרונה

After a meal at which bread has not been eaten,
but which has included at least one of the following:
Any food or cake made of one of the five grains
mentioned in the Torah
(wheat, barley, rye, oats, or spelt),
or any of the biblical fruits of the Land of Israel
(grapes, figs, olives, dates, or pomegranates),
or grape wine,
this special ברכה (on pages 349-50) is recited.

Following any other food or drink,
the brief ברכה on page 350 is recited instead.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

On wine or grape juice: (וְ)עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן

On fruit: (וְ)עַל הָעֵץ וְעַל פְּרִי הָעֵץ

On cake: עַל הַמִּחְיָה וְעַל הַכַּלְכָּלָה

וְעַל תְּנוּבַת הַשָּׂדֶה,
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה
שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ
לֶאֱכֹל מִפִּרְיָהּ וְלִשְׂבֹּעַ מִטּוּבָהּ.
רַחֵם נָא יהוה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ,
וְעַל יְרוּשָׁלַיִם עִירֶךָ,
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל הֵיכָלֶךָ.
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ,
וְהַעֲלֵנוּ לְתוֹכָהּ וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ,
וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ,
וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה.

On Shabbat:
Strengthen us on this Shabbat,

On Rosh Ḥodesh:
Remember us for goodness on this Rosh Ḥodesh,

On Rosh Hashanah:
Remember us for goodness on this Day of Remembrance,

On Festivals:
Grant us joy on this Festival of Sukkot,

Grant us joy on this Festival of Sh'mini Atzeret,

Grant us joy on this Festival of Matzot,

Grant us joy on this Festival of Shavuot,

as we thank You, Adonai, for Your goodness to all, for the land,

On wine: and for the fruit of the vine.
On fruit: and for fruit.
On cake and for nourishment.

We praise You Adonai, for the land

On wine and for the fruit of the vine.
On fruit: and for fruit.
On cake: and for nourishment.

B'RAKHAH AFTER ALL OTHER FOOD

We praise You Adonai our God, who rules the universe,
creating many creatures and their needs.
For all that You have created to sustain every living creature,
we praise You, the One whose life is eternal.

On שבת: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה,
On ראש חודש: וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,
On ראש השנה: וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם הַזִּכָּרוֹן הַזֶּה,
On סוכות: וְשַׂמְּחֵנוּ בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה,
On שמחת תורה and שמיני עצרת:
וְשַׂמְּחֵנוּ בַּיּוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה,
On פסח: וְשַׂמְּחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה,
On שבועות: וְשַׂמְּחֵנוּ בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה,

כִּי אַתָּה יהוה טוֹב וּמֵטִיב לַכֹּל, וְנוֹדֶה לְךָ עַל הָאָרֶץ

On wine: וְעַל פְּרִי הַגָּפֶן.
On fruit: וְעַל הַפֵּרוֹת.
On cake: וְעַל הַמִּחְיָה.

בָּרוּךְ אַתָּה יהוה עַל הָאָרֶץ

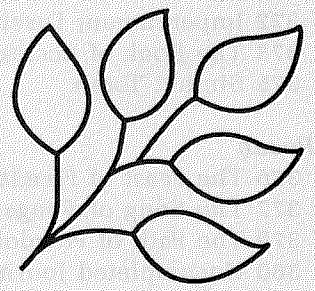
On wine: וְעַל פְּרִי הַגָּפֶן.
On fruit: וְעַל הַפֵּרוֹת.
On cake: וְעַל הַמִּחְיָה.

ברכת בורא נפשות

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא נְפָשׁוֹת רַבּוֹת וְחֶסְרוֹנָן,
עַל כָּל־מַה שֶּׁבָּרָאתָ לְהַחֲיוֹת בָּהֶם נֶפֶשׁ כָּל־חָי.
בָּרוּךְ חֵי הָעוֹלָמִים.

לִקּוּטֵי קְרִיאָה

Supplementary Readings and Prayers



Shavuot
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382 The Passion of My Heart
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Thanksgiving
385 Thanksgiving

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386 In Darkness, Candles

Shoah
387 Remember
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Israel
389 The Restoration of Zion
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I am a Jew
393 Facing Life Changes
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395 התקוה — Hatikvah
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396 O Canada
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397 ירושלים — Jerusalem
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354 There is No Singing Without God
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371 For Your Sake, For Ours
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375 Simḥat Torah

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377 The Song of Songs (*selected passages*)
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HELP ME TO PRAY

Ruler of the universe, Master of prayer,
open Your lips within me, for I cannot speak.

Send me words to help me shape Your praise,
to bring peace and blessing to my days.

Too often the world has stifled
all words of blessing within me.

So much has threatened to break my spirit.

Help me, O God, for I have been so very low,
and You heal the broken in spirit with love.

In Your compassion, in Your boundless love,
give me words of prayer; then accept them from me.

May my words, Your words, be sweet and whole before You
as the words of King David, sweet singer of psalms.

I am so often weary, empty, dry.
In thirst, in hunger, I seek comfort, joy, and song.

Transform my sorrow, O God.
Help me to renew my faith, my hopes,
as I raise my soul toward You.

Open Your lips within me, O God,
that I may speak Your praises.

— *adapted from* Nachman of Bratzlav

THERE IS NO SINGING WITHOUT GOD

There is no singing without God.
God's majesty fills the whole world.

To realize this is within our reach,
yet too often just beyond our grasp.

There is no speech, there are no words;
the song of the heavens is beyond expression.

We sense and feel more than we comprehend;
too often we see, but do not understand.

Of what use are ears if the heart is hardened?
Of what use are eyes if the heart is blind?

Can we escape God's spirit?
Can we avoid God's presence?

Compassion and goodness reveal that presence;
truth and forgiveness reflect the nearness of God.

The earth is filled with glory beyond awe;
the heavens declare it, vaulted skies sing.

Yet there is no music, no worship, no love,
when we take the world's majesty for granted.

Even wonder and amazement can hardly touch our soul
when we forget that they are guided by the hand of God.

Let us reach for that hand with all our being,
let us be held by that which we cannot hold.

Kadosh, kadosh, kadosh, holy, holy, holy.
The world is filled with the resonance of God's glory.

There is no speech, there are no words,
yet God has given each of us the ability to hear.

Let us open our eyes and rejoice in God's work;
let us open our hearts and sing.

ON FEAR AND PRAISE

God of men and mountains,
Master of people and planets,

Creator of the universe,
I am afraid.

I am afraid of the angels
You have sent to wrestle with me:

The angel of sucess,
who carries a two-edged sword.

The angels of darkness,
whose names I do not know.

The angel of death,
for whom I have no answer.

I am afraid of the touch of Your hand
on my feeble heart.

Yet I must turn to You in praise,
awesome, holy God, for there is none else.

There is no strength, no courage,
but in You.

There is no life, no light, no joy
but in You.

— Ruth F. Brin

THIS IS MY PRAYER

This is my prayer to You, my God:
Let not my spirit wither and shrivel
in its thirst for You
and lose the dew
with which You sprinkled it
when I was young.

May my heart be open
to every broken soul,
to orphaned life,
to every stumbler
wandering unknown
and groping in the shadows.

Bless my eyes, purify me to see
man's beauty rise in the world,
and the glory of my people in its redeemed land
spreading its fragrance over all the earth.

Deepen and broaden my senses
to absorb a fresh
green, flowering world,
to take from it the secret
of blossoming in silence.

Grant strength to yield fine fruits,
quintessence of my life,
steeped in my very being,
without expectation of reward.

And when my time comes —
let me slip into the night
demanding nothing, God, of man,
or of You.

— Hillel Bavli,
translated from the Hebrew
by Rabbi Norman Tarnor

ONE THING I ASK OF GOD

I'm not asking God to change the world.
I'm not asking God to make this a world
where people no longer die,
where people are automatically good,
where they must choose good
because they are incapable of evil.

If I weren't sure of God,
if I couldn't be sure that justice, courage, and peace
were things God wanted,
I'm not sure I could go on working for them.

If I didn't believe God cared about me and how I live,
that God takes every human life seriously
and invests it with significance,
I couldn't believe that the world was on the way
to becoming God's kind of world.
I think I'd be too scared of death and evil to help anyone.

So I'm not asking God to change the world for me.
I ask only one thing of God, nothing but this:
Reassurance that God is there.
That God is real.
That God makes a difference.

Let me know that.
Let me find God
in my own power to grow and to believe,
to sanctify and to help others,
and I will know that I'm not alone.
My world will be filled with light and with strength.

— Harold Kushner

SHOW US HOW TO FASHION HOLINESS

O God —

Show us how to fashion
holiness from waste,
uncovering sparks in the broken shells
of people beaten down by circumstance
and mired in the boredom of hollowness.

Teach us to take
a neutralized reality
and create the sublime,
forming shapes of blessings with a sacred touch.

Instruct us in sympathy,
that we may learn to tear away at hopelessness
and the groan and *oy* of despair
by stories, jokes, and astonishing embraces.

Remove shallowness from our lives
and destroy senselessness,
that we may discover Your plan
and fulfill Your purposes.

Give us insight and vision,
and we will perform signs and wonders
in the sight of all humanity
as You Yourself once did
in the Land of Egypt and at Sinai.

Show us life in all its glory,
and we will glorify Your name,
here and now, everywhere and forever.

— Danny Siegel

NO RELIGION IS AN ISLAND

No religion is an island;
there is no monopoly on holiness.

We are companions of all who revere God.
We rejoice when the divine name is praised.

No religion is an island;
we share the kinship of humanity,
the capacity for compassion.

God's spirit rests upon all, Jew or Gentile,
man or woman, in consonance with their deeds.

The creation of one Adam promotes peace.
No one can claim: My ancestry is nobler than yours.

There is no monopoly on holiness;
there is no truth without humility.

We are diverse in our devotion and commitment.
We must unite in working now for the sovereignty of God.

God is near to all who call upon Him in truth.
There can be disagreement without disrespect.

Let us help one another overcome hardness of heart,
opening minds to the challenges of faith.

Should we hope for each other's failure?
Or should we pray for each other's welfare?

Let mutual concern replace remnants of mutual contempt,
as we share the precarious position of being human.

Have we not all one Creator? Are we not all God's children?

Let us not be guided by ignorance or disdain.
Let lives of holiness illumine all our paths.

The hand of God is extended to all who seek Him.
Let our deeds reflect that we share the image of God.

Let those who revere the Eternal speak one to another,
leading everyone to acknowledge the splendor of God.

— *adapted from* Abraham Joshua Heschel

WHERE SHALL WE FIND GLORY?

Where shall we find glory?
In what does the Eternal delight?

Let the wise not glory in their wisdom;
let the wealthy not glory in their wealth;
let the mighty not glory in their might.

What does Adonai require?
How can we follow God's ways?

"Let those who would find glory understand
that I practice kindness and justice on earth;
for in this do I delight," says the Lord.

Let us love justice, live with kindness,
and walk humbly with our God.

As God helps the needy, let us help the needy.
As God visits the sick, let us visit the sick.

As God comforts mourners, let us comfort mourners.
As God feeds the hungry, clothes the naked,
let us feed the hungry, clothe the naked.

As God is merciful and compassionate,
let us be merciful and compassionate.

Hate evil, love goodness, and establish justice in public.
"For in this do I delight," says the Lord.

Then shall I betroth you to Me forever,
in righteousness and justice, love and mercy.

"I will betroth you to Me in faithfulness,
and you shall love Adonai."

God delights in those who care for others
with justice and kindness, with love and compassion.

"For in this do I delight," says the Eternal.
In this is glory found for all who live.

— Jules Harlow

A HIGHER JOY

I need not receive
In return for giving.
I caressed an injured bird
Because it was in pain.
I embraced my child
Because I love him.
I guided a blind man
Across the street
Because he needed help.
I looked in awe at a sunset
Because it was beautiful.
I know a higher joy,
I live in order to spend myself,
And the fountain is enriched
The more I draw on it.

— Ben Zion Bokser

THE GIFT OF LOVE

True love is always free.
I did not merit
That God call me
From the infinite void
To give me life
And adorn me
With his image,
Enabling me
To think and dream,
To feel and serve.
I did not merit
The love of those who raised me
To the time of my blooming.
All lavished love on me
Beyond my deserving.

When I rise
To a higher love
I, too, shall bestow it free.
Love is the soul's answer to God,
Calling me to be like Him.
The gift of love nourishes the world.

— Ben Zion Bokser

IN ASSURANCE AND IN DOUBT

God speaks
In assurance
And in doubt.
When we are vexed,
When many paths beckon
And we cannot choose our way,
God illumines a way.
Assurance comes to the soul
And we are again at peace.
But when we have chosen unwisely
And feel smugly content,
God disturbs us
With doubt
To challenge us,
That we might
Rethink our way.

— Ben Zion Bokser

THE TREE KNOWS

Naked and lonely,
Bereaved of her children,
The brood of green foliage,
The tree stands in the winter cold
Shaking in the wind.
She bears witness to her faith
That the world will green again.
The storm bends her,
But she remains rooted
In the spot
Where God or man
Stationed her.
She knows through the wisdom
Imbibed in her flesh
That storms recede,
That spring returns,
That her hard limbs
Will grow soft again
At the touch of a warmer sun,
And the crown of new foliage
Will mark the renewal
Of her life.

— Ben Zion Bokser

TORAH AND LOVE

Your love, O God, is reflected
in our ability to love.

Your compassion is reflected
in the lives of the compassionate.

Our ancestors were such people.
Through their vision of You
they learned the laws of life.

May we be worthy to learn them too.
Creator of mercy, open our hearts.

Source of compassion, lead us to learning,
that learning may lead us to deeds
and may lead us to teaching others.

May our eyes light up with Torah;
may our hearts cling to mitzvot.

May our trust in You
lead us to gladness and joy.

In peace gather us from the corners of the earth
and lead us proudly to the promised land.

You have brought us close to Your great name,
to thank You and to say "You are One"
through deeds of love.

All praise to You, Adonai,
who gives the Torah to the people Israel
with the blessing of love.

— Arthur Green

THE TEN COMMANDMENTS

Gathered together in this sanctuary, we recall
a gathering of our people in ancient times.

Together they entered and witnessed a covenant
transmitted through our teacher Moses, who said:

The Eternal God made a covenant with us at Sinai.

Not only with our ancestors
did the Eternal make this covenant,
but with us, the living,
every one of us here today.

The Eternal said: I am Adonai your God who brought you
out of the land of Egypt, out of the house of bondage.
You shall worship only Me.

You shall not make a graven image to worship;
you shall not bow down to idols or serve them.

You shall not use the name of Adonai your God
to take a false oath.

Observe the Sabbath day, to keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's wife,
and you shall not covet your neighbor's house, or field,
or servant, or anything that belongs to your neighbor.

Not only with our ancestors
did the Eternal make this covenant,
but with us, the living,
every one of us here today,
to remember and to fulfill it.

TORAH — A TREE OF LIFE

Our Torah is the great symbol of Jewish life today,
as it has been for more than two thousand years.

At first there was the menorah, the ark of the Covenant,
and then the Temple.

But before the second Temple was built,
the reading of Torah
became the great symbolic act of Jewish unity.

Medieval Jews honored the Torah with a rich cover
and a crown, as they had learned to honor royalty.

Modern Jews, like our ancestors,
stand in its presence and treat it with awe, a holy object.

It is a tree of life, we say,
therefore identifying it with the seven-branched menorah
that stood in the Tabernacle and the Temple.

It contains the Law of Moses, we say,
identifying it with the Temple, the center of Jewish life
in the past, and proclaiming it the center of Jewish life
today for ourselves and our people.

We stand in awe of these scrolls,
for they have preserved us as we have preserved them.
They are potent and they are dangerous:

Dangerous if we treat them like icons,
keep the scrolls rolled and look at the jeweled embroidery,
kiss the mantle and forget the words,

Dangerous even if we read the words
and accept them as written
without understanding, without interpretation, without love,

Potent to make us seek eternal values
in our temporary lives;
potent to set our minds and souls on the search for God.

This is our Torah.
In it is the God-seeking of our people.
Let us use it with wisdom.

— Ruth F. Brin

HELP US TO OPEN OUR LIVES TO YOUR TRUTH

Help us, Creator, to embrace the enduring.

Too often we waste this world;
too often we squander time on the trivial.

Help us, Eternal, to honor humility.

Too often we follow the foolish and the wicked;
too often we follow mockers and the arrogant.

Protect us, Sovereign, from ourselves as from others.

Too often we speak slander and violence;
too often we falter in our faithfulness.

Protect us, God, from dullness and routine.

Too often we accept apathy and unconcern;
too often we are blind to the miracles of life.

Inspire us, Creator, with a sense of the sacred.

Too often we limit our lives to the profane;
too often we ignore the treasures of Torah.

Inspire us, Lord, with the blessings of Your truth.

Too often we succumb to cynicism;
too often we wallow in worthlessness.

Spiritual blindness cannot lead to blessing.
Life stripped of compassion is sterile, forlorn.

Help us, Compassionate, to help others.
Protect us, Creator, from callousness.

Inspire us, Merciful, with kindness.
Awaken us, Lord, from indifference.

Help us to open our eyes to Your truth;
help us to open our hearts to Your Torah.
Help us to open our lives to You.

— Jules Harlow

A BLESSING

May your eyes sparkle with the light of Torah,
and your ears hear the music of its words.
May the space between each letter of the scrolls
bring warmth and comfort to your soul.
May the syllables draw holiness from your heart,
and may this holiness be gentle and soothing
to you and all God's creatures.
May your study be passionate,
and meanings bear more meanings
until life arrays itself to you
as a dazzling wedding feast.
And may your conversation,
even of the commonplace,
be a blessing to all who listen to your words
and see the Torah glowing on your face.

— Danny Siegel

SHABBAT HAS COME

Where has this week vanished?
Is it lost forever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task acomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

And now Shabbat has come,
can it help me to withdraw for a while
from the flight of time?
Can it contain the retreat of the hours and days
from the grasp of a frantic life?
When all days abandon me, Shabbat, abide.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.

— David Polish

SHABBAT BLESSING

How little it takes
as Friday fades
to make us feel blessed beyond words
so aware, so alive
so full, so aching —
here
in our hearts.

We need only open the china cupboard drawer
to lift out grandmother's lace cloth
the one that graced her Sabbath table
when we were too young to know
how much of our lives would be interwoven
in the strands now entrusted to our loving care.

How little it takes — just the cupboard itself
the fine old wood as proud in its prime
as in the days it stood in mama's dining room
to make us feel that tug,
that pull to lean in closer to inhale
the faint scent of yesterday lingering still.

How can we thank God for these moments beyond price?
we wonder as we cradle one more treasure, a gift,
the candlesticks our child brought home from Israel
along with the commitment to value all that is ours —
honoring the past, living fully for the moment,
creating for, endowing, the next generation.

It takes only the sun's last glance
a blush of color in the sky
to tell us the Sabbath Bride makes ready . . .
Beckoning to her, welcoming her
we veil our own eyes
to whisper the *b'rakhah*
while light spills forth around, above
and at last from within
marrying soul to *mitzvah*
spirit to *shekhina*
to shine, to burn, to be, to praise.

— Laurie A. Sunshine

ETERNITY UTTERS A DAY

On Shabbat we share the holiness at the heart of time.
Eternity utters a day.

We celebrate Creation;
we celebrate the sacredness of time.

We sanctify Shabbat with all our senses;
body and soul partake of Shabbat.

Struggle and dissonance are forgotten;
we are embraced by peace and by wholeness.

Eternity utters a day.
Shabbat is a temple in time.

Shabbat is holiness in time, the presence of eternity,
a moment of majesty, the radiance of joy.

We are reminded of our royalty,
raised to nobility by our exalted Sovereign.

Shabbat ennobles, enhances; it nourishes
the seed of eternity planted in our soul.

Shabbat is a gift of dignity and rest,
of holiness, splendor, and delight.

Eternity utters a day.
We bask in the radiance of redemption.

Shabbat is a taste of the world to come,
a time of peace, tranquility, harmony, and joy.

In time to come the promise of paradise will be restored,
a messianic covenant of peace to bind all creatures.

We are grateful for the gift of this Shabbat
as we anticipate the time when all will be Shabbat.

— *adapted from* Abraham Joshua Heschel

THE GIFT OF SHABBAT

Out of a vast and formless mass,
You, O God, did fashion a world.

You brought light into darkness,
Order where there was confusion,
And living creatures to inhabit the earth.

You created us in Your own image,
Giving us dominion over all Your works.

Then you rejoiced in Your creation;
You beheld Your work and it was good.

You who have given us Shabbat to remember creation,
Implant within us a spark of Your spirit,

That we may share with You the joy of creation,
And you may find our efforts good.

May we, also, bring light where there is darkness,
Ennobling thus the human heart and mind.

Sovereign of all creation, God most high,
Your power is manifest in the destiny of people and nations.

You delivered Israel from bondage in Egypt,
For it is Your will that we should be free.

You have given us Shabbat to commemorate that freedom,
To teach us that no one shall be master and no one a slave.

Help us to break every shackle asunder,
Hastening the day when the strong will be just,
And the weak will no longer know fear.

You, our Creator, are mindful of Your handiwork;
Your ordinances are all conceived in wisdom.

You commanded us to cease from our labor,
That we may find joy and peace in Shabbat rest.

For we were not made only to labor;
We must pause and reflect and commune with You.

We thank You, our Creator, for the gift of Shabbat,
Your gift to Israel that blesses all mankind.

— *Adapted from* Morris Silverman

FOR YOUR SAKE, FOR OURS

Turning, ever turning
season follows season
and we wave the branches, the willow once again
to hear a faint whisper
of voices from the past
in the rustle of myrtle and soft snap of palm.

Oh, they're there. Can't you tell?
Can't you hear the murmur
the magic melody of some four thousand years
ever the same
always calling, reaching, tugging
to pull us back, far back in the cycle of time?

Back to the days of kings,
patriarchs and heroes —
to Solomon, Esther, Abraham and Sarah,
Joshua, Deborah —
but still it does not stop.
The rhythm increasing with each swish of the frond,

they come wave after wave
and the ages go by —
yet still we know their names and can't escape the bonds:
Maccabee, Marrano,
shtetl bocher, ḥalutz . . .
The rumble grows louder and we sway with the swell

of fathers, of mothers, whose names we do not know —
but they know us, oh yes,
and claim us for their own
even as they were chosen
and charged to remember
the commandments for all generations to come.

So it comes down to us.
Though at times it is hard,
like holding the citron with the greatest of care
to preserve the precious point.
Yet that bittersweet tang
of fragrant fruit lingers and the song — oh, the song!

Can't you hear it? Sense it?
Can't you feel it touch you,
that haunting, familiar, just-out-of-grasp refrain
the one that won't let you go
not this year nor the next?
I am yours, you are mine; we are God's, God is ours.

Dear God, don't let it stop.
Let the music go on
for Your sake if not for ours, for all that's gone before.
Recall Your covenant even as we listen
to our past, our future.
Let it go on and on.

— Laurie A. Sunshine

IMPERMANENT DWELLINGS

For forty years our ancestors wandered in the wilderness.
They were Your sanctuary;
You were their protection.

Tents, huts, sukkot, rude impermanent dwellings —
The weakest of structures were the strongest of homes.

In them You shaped our people's soul.
In them we have felt Your nearness.

We build these huts anew each year
To find again Your presence.

Life is frail as a sukkah;
We are insubstantial as a harvest hut.
Exposed to the ravages of nature, we are impermanent.

Faith in God is frail as a sukkah.
It is prey to all life's evil
Even as the Sukkah is exposed to wind and rain.

But life is also strong as a sukkah.
We are enduring as a harvest hut;
Often beaten down, we rise again.

And faith in You is strong as a sukkah.
Amid all life's furies it rises again and again,
A fortress of hope and salvation.

On Sukkot we thank You for all Your blessings —
Home and hearth, food and clothing.

Above all we thank You for the faith that sustains us.
Spread over us always Your sukkah of inner peace.

— I. Michael Hecht

ECCLESIASTES (Kohelet) *(selected passages)*

In some congregations the entire Book of Kohelet is read during services on Sukkot.

Futility, utter futility, said Kohelet.
What do we gain by all of our toil under the sun?

Generations come and go,
but the earth remains the same forever.
All streams flow into the sea, but the sea is never full.

What has happened before shall happen again.
There is nothing new under the sun.

The wise and the foolish share the same fate.
Both are forgotten; we strive after wind.

For everything there is a season,
a time for everything under the sun:

A time to be born and a time to die,
a time to laugh and a time to cry.

A time to lose and a time to seek,
a time to be silent and a time to speak.

A time to love and a time to hate,
a time for war and a time for peace.

God brings about everything in its time.
Nothing is added, or taken away.

Justice and wickedness are both in the world.
Humans and animals share the same fate.
It would be better not having been born,
than to see wrong-doing under the sun.

Still, two are much better off than one;
should they fall, one can lift the other.

Be not rash with your mouth,
be not hasty to utter a word before God.

One who loves money will never be satisfied.
A lover of wealth will never have his fill.
This too is futility.

A good name is better than fragrant oil,
and the day of death better than the day of birth.

It is better to go to a house of mourning than of feasting,
for that is the end of every mortal.

Sometimes the righteous perish despite their righteousness;
sometimes the wicked endure despite their wickedness.

There is not one righteous person on earth
who does only good and never sins.

Eat your bread in gladness and drink your wine in joy,
for God has already approved of your action.

Enjoy life with the one you love all the fleeting days
of your life that have been granted you under the sun.

Do with all your might whatever you are able to do.
There is no activity, no thought,
no wisdom in Sheol, where you are going.

The race is not to the swift, nor the battle to the strong.
Bread is not won by the wise, nor wealth by the intelligent.
Time and chance befall them all.

Cast your bread upon the waters,
for after many days you will find it.

How sweet is the light,
how pleasant for eyes to behold the sun.

Rejoice while you are young.
Follow your heart's desire, the sight of your eyes.

But know that for all these things
God will call you to account.

Remember your Creator and appreciate life
in the days of your youth, before the days of sorrow come
and years draw near when you will say:
I have no pleasure in them.

This applies to all mortals:
God will call every creature into account
for everything, good or bad.

The dust returns to the earth as it was,
and the spirit returns to God who gave it.

To sum up the matter:
Revere God and fulfill God's mitzvot,
for this is the purpose of human existence.

SIMḤAT TORAH

We have finished the Torah now,
reading of the last days of our teacher, Moses,
and we have begun at the beginning once more.

We have moved from the story of Israel
to the creation of light,
resolved to make a new and better beginning
in our study of Torah.

Before creating Adam and Eve,
God created time, evening and morning.

God created the stars and the planets
whirling in their courses,
and the patterns of motion for earth and sun and moon.

God created plants and birds,
animals and the creatures of the sea,
each with its beginning, its flowering, and its ending,
its rhythm of death and of birth.

Though we move in cycles,
like every work of Your hand,
we are not bound to a wheel revolving on a fixed axis;
we believe we can move forward.

Inspire us, our Creator,
to continue the cycle of Torah;
strengthen us to renew the life of Israel,
help us bring Your light to our world,
speed us toward the bright morning of peace.

— Ruth F. Brin

THE FEAST OF FREEDOM

What does this ritual mean?
Why on this night do we eat Matzah?

What is this all about?
Why on this night do we eat Maror?

What are the laws which Adonai has commanded us?
How different is this night from all other nights!

We were slaves to Pharaoh in Mitzrayim.
They dealt harshly with us and oppressed us.
They paid back in evil the kindnesses Joseph had done them.

We cried out to Adonai.
God knows of our suffering.

Be at ease my soul.
God's promise sustains us.
Adonai heard our plea in every generation.

The Holy One saves us from their hands
With a mighty hand and an outstretched arm,

With signs and wonders. "I and not a messenger."
With the awesome power of divine revelation.

God passed over our dwellings and redeemed us.
Dayenu. In every generation.
You shall tell your children on that day,
"It is because of what Adonai did for me."

From slavery to freedom.
From darkness to light.
From enslavement to redemption.

L'shanah ha-ba'ah bi-rushalayim ha-b'nuyah.
Next year may we celebrate in Jerusalem rebuilt.

— *Selections from the* Haggadah of Pesaḥ

THE SONG OF SONGS *(selected passages)*

In some congregations the Song of Songs is read in its entirety during services on Pesaḥ.

Oh, for a kiss from your lips,
for your love is better than wine.

You are fair, my beloved, you are fair.
Your eyes are doves.

You, too, are fair, my darling, sweet indeed.
Our couch is shaded with branches.
The beams of our house are cedar, our rafters are firs.

Like a lily among thorns
is my beloved among women.

Like an apple tree in the forest
is my darling among men.
I delight to sit in his shade;
his fruit is sweet to my palate.

Sustain me with raisins, revive me with apples,
for I am faint with love.

Hark, my beloved! Here he comes,
leaping over mountains, bounding over hills.

Thus does my beloved speak to me:
Arise, my darling, my beauty, and come away.
For the winter is over, the rains have gone,
blossoms have appeared, the time for pruning has come.

The turtledove's cooing is heard in the land.
The green figs on the fig tree are ripening,
the vines are in blossom; they give off fragrance.

Arise, my darling, my fair one, and come away.

O my dove, in the cranny of the rock, hidden by the cliff —
let me see your face, let me hear your voice,
for your voice is sweet, your face is lovely.

My beloved is mine and I am his;
he grazes among the lilies.

My bride, my own, you have captured my heart
with a glance of your eyes, with a turn of your neck.

How sweet your love, my bride, my own,
far sweeter than wine.

Your lips drop sweetness, my bride.
Honey and milk are under your tongue.
No spice is so sweet as your fragrance.

Where has your beloved gone, fairest of women?
Where has your darling wandered?
Let us seek him together.

My beloved has gone down to his garden of spices,
to browse in the garden and to gather lilies.

I am my beloved's and my beloved is mine.
He feeds among the lilies.

My beloved is fair and ruddy,
a paragon among ten thousand,

My dove is the only one, the perfect beauty:
Fair as the moon, clear as the sun.

I am my beloved's, whose longing is all for me.
Come away to the fields, my beloved.

Let us sleep among the blossoms of henna.
Let us go to the vineyards early.

Let us see if the vine has ripened, if blossoms are open.
There I will give my love to you.

Let me be a seal upon your heart, upon your arm.
For love is as strong as death, passion mighty as the grave.
Its flashes burn like flames, a blazing fire.

Vast floods cannot quench love,
no river can sweep it away.

If one offered all he has for love,
he would be utterly scorned.

You linger in the garden, companions listen for you.
Let me hear your voice.

Hurry, my beloved, as a swift gazelle, a young stag,
to the hills of spices.

THE PATH OF FREEDOM

An individual or a people can be liberated from slavery.
But to be liberated is not yet to be free.
It is only the first great step into freedom.

While others can give us liberty,
only we can make ourselves free;
for if we serve only ourselves,
freedom itself soon falls into slavery.

The path of freedom is like a high, unprotected road
requiring our endless vigilance.

On such a road we must be prepared to choose
between slavery and freedom
at every turn, at every moment.

That is why it is hard
to make the journey of freedom alone.

We must strengthen our choices
by walking with the giants of all ages
who are on the same journey with us.

In a home where freedom is being celebrated
a door must be opened,
so that all who are outside may be invited in.

Whenever someone joins us who seeks freedom
our own freedom is enlarged.

It is to make us remember
the endless effort which freedom demands
from those who would be free.

And to keep us from forgetting
that slavery comes in many forms,
enveloping the spirit as well as the body.

As in every generation, we too must invite
all those we can to share the journey with us:

To help each other,
to serve and free each other,
to open our door, so that all might be free.

UNCOMPLETED JOURNEY

Jacob had gone to Egypt in time of famine
and found there food to sustain life.

Unthinking, he had accepted the power of Egypt,
like an unhappy child, had given obedience for food,

Unknowing as a child, he had grown and learned,
heard tales of strange gods, suffered and wondered.

Then, like a youth seeking independence from parents,
he struggled and fought for freedom.

Like an infant who must be born or strangle
Israel burst forth from the womb of Egypt.

With fear we fled through the walls of water
leaving forever the fertile valley of the Nile.

Self-orphaned, alone and hungry, we fled
into the empty desert of freedom,
the rocky valleys of decision.

For many years we sought the God
of freedom and righteousness,
sought the way to the promised land
where we would build our new home.

This is the journey of the soul:
To forsake the mother's womb, the father's house,
to search in the wilderness for God,
to build a life of love and independence.

This is the uncompleted journey of our people:
To forsake slavery, to fight tyranny,

to seek the difficult ways of God, which alone teach us
to build a world of freedom and peace.

— Ruth F. Brin

WINGLESS

Our past goes back to Sinai,
our future will be complete at Zion.
But now we live in this divided present,
struggling for direction.

With psalms and prayers,
the fine nets our people have woven,
we will recapture our dreams.

Dusted with powders of flight,
gliding on wings of dreams,
we will return to the wilderness,
we will roam the desert of Sinai.

We have struggled to survive heat and sand,
we have been hungry and afraid and angry.

Now we stand at Sinai, the earth rumbles,
flames roar from the mountain, trumpets scream.

Above the thunder, the crashing of rocks,
the quaking of earth,
beyond the rage and fright trembling within us,
we hear the voice of God.

With fear we promise to obey the commandments,
with awe we accept the responsibility of Torah,
with humility we take our places among the people of Israel.

Wingless now, we are dropped
in the howling wilderness of our present

knowing that when we hear and obey
we go forward toward Zion;

when we live by the work of God
we have reached the foot of the mountain,

when we love Adonai our God
we will come to exultation.

— Ruth F. Brin

THE PASSION OF MY HEART

At Sinai,
The passion of my heart awoke me from my dreams,
My ears heard a voice, my eyes saw a vision of loveliness.
I beamed.

On the day that Moses alone was allowed to draw near,
On the sixth of Sivan, as we stood afar, in fear,
God opened my eyes.

We received the tablets, burnished in blazing light,
The letters engraved,
A crown for the faithful at heart.

We have publicized Torah's riches,
grown wise through its laws,
Ever praising the Ageless, the Presence of Sinai.

We will joyfully study laws, written and oral,
Fragments of truth exciting my thoughts.

Beautiful, sacred people, radiant with the light of Torah,
We abide in the protection of the Awesome, the Eternal,
The source of my life and its direction.

How lovely is our visage, returned to Jerusalem —
God's spirit infused in our synagogues and homes.

Guide me, God, to achieve the goals for which I strive.
Apple of my eye, my strength, my vision,
Purify me, as You did, Adonai,
At Sinai.

— Abu Shim'on Shabazi (Yemen, 17th c.)

THE BOOK OF RUTH *(excerpts)*

In some congregations the Book of Ruth is read in its entirety during services on Shavuot.

In the days when the judges ruled, there was a famine in the land, and a man from Bethlehem in Judah went to live in Moab with his wife and two sons. His name was Elimelekh, his wife's name was Naomi, and his two sons were Maḥlon and Khilion. Elimelekh died and their two sons married Moabite women, one named Orpah and the other, Ruth. After about ten years, Maḥlon and Khilion also died, so that Naomi was bereft of her husband and of her two sons.

With her two daughters-in-law she set out on the road back to the land of Judah. Naomi said to them: "Turn back, each of you to her mother's house. May the Eternal deal kindly with you, as you have dealt kindly with the dead and with me." They wept aloud, and said to her: "No, we will return with you to your people." But Naomi replied: "Go back, my daughters. Why should you come with me? Have I more sons in my womb that they may become your husbands?"

They wept again. Orpah kissed her mother-in-law farewell, but Ruth clung to her. Then Naomi said: "You see that your sister-in-law has gone back to her people and to her gods; go back with your sister-in-law." But Ruth replied: "Entreat me not to leave you, to go back and not follow you. Wherever you go will I go and wherever you stay will I stay. Your people shall be my people, and your God my God. Wherever you die will I die, and beside you will I be buried. I vow that only death will separate me from you." When Naomi saw that Ruth was determined to go with her, the two of them walked on until they reached Bethlehem.

Naomi had a kinsman, a man of wealth from Elimelekh's family; his name was Boaz. Ruth said to Naomi: "Allow me to go into the fields to glean among the ears of grain." And Naomi replied: "Go, my daughter." So Ruth went, and came to glean in a field belonging to Boaz. Boaz asked his servant who was in charge of the reapers: "Whose girl is this?" The servant replied: "She is the Moabite girl who came back with Naomi from Moab. She asked to be allowed to glean behind the reapers." Boaz said to Ruth: "Listen, my daughter. Glean in no other field. Stay here close to my girls, and follow them. I have forbidden the young men to molest you. Whenever you are thirsty, go and drink. I have been told all that you have done for your mother-in-law since the death of your husband, how

you left your father and your mother and your native land to come to a people you had not known before. May you be richly rewarded by the God of Israel, under whose wings you have come to seek shelter." She replied, "I am grateful. You have comforted me by speaking kindly to your maidservant."

One day Naomi said to her: "My daughter, I must see you happily settled. There is our kinsman Boaz; you have been close to his girls. He is winnowing barley at the threshing floor tonight. Bathe, dress yourself, and go down to the threshing floor, but do not make yourself known to him until he has finished eating and drinking. When he lies down, go, uncover his feet, and you lie down. He will tell you what to do." She did just as her mother-in-law had told her. Boaz ate and drank, and went to lie down beside the heap of grain. Ruth came in quietly, turned back the covering at his feet, and lay down. In the middle of the night, the man gave a start and bent forward. There was a woman lying at his feet!

He asked: "Who are you?" She responded: "I am Ruth, your maidservant. Spread your robe over your maidservant, for you are my redeeming kinsman." Boaz said: "May the Eternal bless you, my daughter. Have no fear. I will do all that you ask, for everyone knows how worthy a woman you are."

Boaz declared to the elders and to all the people: "You are witnesses that I am acquiring from Naomi all that belonged to Elimelekh and to Khilion and Maḥlon. I am also taking Maḥlon's wife, Ruth the Moabite, to be my wife, to perpetuate the name of the dead together with his inheritance, so that his name will not perish from among his kindred or from the gate of his native place."

Then the elders and all the people said: "We are witnesses. May the Eternal make the woman who is coming into your house like Rachel and Leah, who built up the House of Israel. May your house flourish like the house of Peretz, whom Tamar bore to Judah, through the offspring which the Eternal will give you with this young woman."

So Boaz married Ruth and she became his wife. The Eternal caused her to conceive, and she bore Boaz a son. Then the women said to Naomi: "Praised be the Eternal. This child will renew your life and nourish you in your old age, for he is born of your daughter-in-law, who loves you and who is better to you than seven sons." Naomi took the child and became its nurse, and the women, her neighbors, gave him a name. "A son is born for Naomi," they announced. And they called him Obed. He was the father of Jesse, the father of David.

THANKSGIVING

Worship Adonai in gladness; come before God with joy.

Enter God's gates with thanksgiving;
with gratitude sing out God's praise.

Adonai, Creator of the heavens and the earth,
provides food for the hungry with mercy,
and brings justice to the oppressed.

Praise the Creator who works great wonders,
who ennobles us from birth, who treats us with compassion.

God covers the sky with clouds, sending rain,
bringing forth bread from the earth to sustain us,
providing wind to gladden the human heart.

God has brought peace to our borders
and has satisfied us with choice wheat.

God has blessed us with liberty,
with noble dreams, and with the pursuit of happiness.

Give thanks to Adonai, for God is good.
God's love endures forever.

God crowns the year with goodness,
and the fields yield a rich harvest.

The hills are covered with happiness,
and the meadows are clothed with sheep;
the valleys, adorned with corn.

How shall we thank God for our blessings?

Let us share our bread with the hungry;
let us not turn away from the needy.

Clothe the naked and shelter the homeless,
help those who have no help.

Let us not take our blessings for granted.
Let us share them with others, with thanks.

Sing a new song for Adonai.
Where the faithful gather, let God be praised.

God's love endures forever.
Let us share in that love with our life.

IN DARKNESS, CANDLES

God, You create day and night,
Rolling away light before darkness,
Darkness before light.
Thank You for the darkness.
Without it we could not appreciate the light.
By the darkness we can measure blessing —
Health by sickness, laughter by tears,
Riches by poverty, freedom by oppression.
In the darkness of the night
The Maccabees lit a flame
Which still illuminates our lives.
Thank You for giving them the courage to resist.
In centuries of night
Jews defied the darkness and lit flames.
And by those slender lights,
From torn and tear-soaked prayerbooks,
They pleaded for Your mercy
And asked an end to exile's night.
Thank You for the answer to their prayers,
And for restoring Israel's light.
But still night reigns in all the world.
In the darkness teach us to light candles.
Teach us to light candles,
Even as we do each night
In memory of ancient light after darkness.
A candle is small.
Not far from where it brightly flames
The darkness closes in.
But candles light other candles,
And light draws strength from light.
Each night of life let us add candles:
The candle of hope.
The candle of faith.
The candle of brave deeds.
The candle of freedom . . .
We thank You for the darkness
Even as we thank You for the light.

— I. Michael Hecht

REMEMBER

Adonai, Master, Creator,
who set the round course of the world,
birth, death, and disease —

Creator, who caused veins, brains, and bones to grow,
who fashioned us air that we might breathe and sing —

Remember that we are incomplete
and inconsolable, our vision clouded by ashes.

Remember the chimneys, the ingenious habitations of death
where part of Israel's body drifted as smoke through the air.
Remember the mutilated music of their lives.

We lament in fields of loneliness
for six million of our number torn away. Remember them.

There are some who have no memorial.
They are perished as though they had never been.
Forget them not.

Remember the landscape of screams
engraved at entrance gates to death.
Remember the unborn dreams.

Remember the terror of children, whose tears were burned.
Remember the agony of parents, whose blessings were consumed.

Remember the prayers of the dying,
the shame and suffering of the innocent.

Remember. We have not forgotten You
though all this has befallen us.

Remember the God-forsaken millions in a silent world;
their loneliness was matched only by Yours.

Who is like You, Adonai, among the silent,
remaining silent through the suffering of Your children?

Are You not God, Adonai, that we may hope in You?
Renew the light of Your creation, which has been dimmed.

Renew in Your creatures Your image, which has been desecrated.
Restore the covenant, which Your people have maintained.

Remember the hopes of the slain
by sending redemption to Your shattered world.

In spite of everything which strangles hope,
help us to continue the sustaining song of their lives.

— Jules Harlow

DO NOT DESPAIR

Gevalt, Jews! Do not despair.
In the Holocaust the Partisans sang:
Never say that we have come to journey's end
when days are dark and clouds
upon the world descend.

Our past is a prelude; we are never at the end of the road.
God redeems the people Israel; He rebuilds Jerusalem.

In the Warsaw ghetto,
Jews added an eleventh commandment:
Gevalt, Jews! You shall not despair.

We believe that justice and peace will reign.
God's splendor will then be seen in all humanity.
We believe in the sun even when it is not shining.
We believe in God even when He is silent.

We believe with perfect faith in the coming of the messiah.
And though he tarry, as all of us have tarried,
nevertheless — and truly — we believe.

Though we walk in a valley overshadowed by death,
we shall fear no harm for You are with us.
Gevalt, Jews! Do not despair.

Those who dwell in darkness will be bathed in light.
Ruthlessness and arrogance will cease to be.

The glory of humanity will be revealed.
The upright will rejoice, the pious celebrate in song.

There will be peace within our walls,
serenity within our homes.

Hope in Adonai and be strong;
take courage, and hope in Adonai.

— Jules Harlow

THE RESTORATION OF ZION

The restoration of Zion began on the day of its destruction.

We have been rebuilding it daily
for nearly two thousand years.

Israel is a land where time transcends space,
where space is a dimension of time.

The land was rebuilt in time
long before it was restored to space.

Despoiled and dispersed, abased and harassed,
we knew we were not estranged forever.

It is not only memory, our past, that ties us to the land;
it is our hope, our future.

What is so precious about Israel?
What is the magnetic quality of its atmosphere?

The Land of Israel — biblical chapters hovering everywhere.
Places like Hebrew letters, waiting to be vocalized,
waiting for crowns with which to be adorned.

Israel is a land sanctified by the words of the prophets,
by the suffering of a whole people.

It has been made holy by the tears and prayers of thousands
of years, by the labor and dedication of pioneers.

What is the meaning of the State of Israel?
Its sheer being is the message.

What we have witnessed in our own days is a reminder
of the power of God's mysterious promise to Abraham
and a testimony to the fact that the people kept its pledge,
"If I forget you, O Jerusalem, let my right hand wither."

— *adapted from* Abraham Joshua Heschel

ISRAEL — THE DREAM AND THE REALITY

And God promised: "I will return you to your own land, with a new heart and a refreshed spirit. You shall make your home in your ancestors' land and you shall be My people, and I shall be your God."

EZEKIEL 36:22/28

"I believe that a wondrous breed of Jews will spring up from the earth. The Maccabees will rise again. The Jews who will it shall achieve their own state. We shall live at last as free men and women on our own soil, and in our own homes die peacefully.

Theodor Herzl, *Der Judenstadt*, 1902

We seek to establish in Eretz Yisrael a new, recreated Jewish people, not a colony of Diaspora Jewry, not a continuation of Diaspora life in a new form. We aim to make Eretz Israel the motherland of world Jewry. The Jewish communities of the Diaspora will be its colonies, not the opposite."

Aharon David Gordon, "Our Tasks Ahead," 1920

"Each year at Passover, the Jew opens his account of this experience with two statements: This year, we are slaves; next year we will be free. This year we are here; next year we will be in Jerusalem, in Zion, in the Land of Israel. Gentlemen, this is the nature of the Jews."

David Ben-Gurion, 1946
testimony before the Anglo-American Commission of Inquiry

Eretz-Yisrael was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave the world the eternal Book of Books. Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign state.

ISRAEL'S DECLARATION OF INDEPENDENCE

"We all believe that the links between Israel and the Jewish people are indestructible: One cannot live without the other. Israel to us is more than a justification of our existence; Israel is our existence.

Elie Wiesel, 1973

THE PEACE OF JERUSALEM

Jerusalem is a witness, an echo of eternity.

She is the city where waiting for God was born.

Jerusalem is waiting for the prologue of redemption.

She is the city where the hope for peace was born.

Jerusalem inspires prayer: an end to rage and violence.

She is holiness in history, memory and assurance.

The stones of Jerusalem heard the promise of Isaiah:

"In time to come all people shall stream to Jerusalem,
eager to learn of God's ways and to walk in His paths.

"For instruction comes from Zion,
the word of Adonai from Jerusalem."

Jerusalem's past is a prelude.
She is never at the end of the road.

Jerusalem is the promise of peace and God's presence.
The word of Adonai from Jerusalem declares:

"They shall beat their swords into ploughshares,
their spears into pruning hooks.

"Nation shall not lift sword against nation,
nor shall they experience war anymore."

Jerusalem is the joy of the earth;
may her peace and prosperity lead us to song.

May we witness the peace of Jerusalem;
may those who love her prosper.

May we all be embraced by her promise:
Peace and God's presence. Amen.

— *adapted from* Abraham Joshua Heschel

IF MY DAYS BE FEW

If my days remaining on earth be few,
Let me know beauty.

Let the heat of battle sear the earth no more,
Let us live out our lives.

Let my people come back to its loved land.

Let me have a small house in a village
Hidden among the fields.

For I am weary:

My life has been a long flight
Along unmarked roads,
Unsheltered.

And let my windows be open to the world.

— Sh. Shalom

I AM A JEW

I am a Jew because my faith demands no abdication of the mind.

I am a Jew because my faith demands all the devotion
of my heart.

I am a Jew because wherever there is suffering, the Jew weeps.

I am a Jew because whenever there is despair, the Jew hopes.

I am a Jew because the message of our faith is the oldest
and the newest.

I am a Jew because the promise of our faith
is a universal promise.

I am a Jew because for the Jew the world is not completed;
we must complete it.

I am a Jew because for the Jew humanity is not fully created;
we must be God's partners in creation.

I am a Jew because the faith of the people Israel
places humanity above nations — above Judaism itself.

I am a Jew because the faith of the people Israel places above
humanity — created in God's image — the Oneness of God.

— *adapted from* Edmund Fleg

FACING LIFE CHANGES

Help me, O God, to find still moments,
Quiet spaces within which to refresh my soul;
Cease my questions, my inner debates,
And let me meditate on Your goodness.

Help me, O God, to nurture my courage,
Recalling moments of strength,
Remembering days of fortitude,
The certainty of Your regard.

Help me, O God, to grasp changed visions,
Filmy curtains to blur my unhappiness
And wrap my tears with radiance,
Your hand upon my face.

Help me, O God, to turn to the light,
Warmed face and fingers outstretched,
Alive, alive in Your sight.

— Debbie Perlman

A WOMAN'S MEDITATION

When men were children,
they thought of God as a father;
when men were slaves,
they thought of God as a master;
when men were subjects,
they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend,
but those images, like king, master, father or mother,
are too small for me now.

God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

— Ruth F. Brin

AMERICA'S BIBLICAL HERITAGE

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

THE DECLARATION OF INDEPENDENCE

Have we not all one Creator?
Has not one God created us?

MALAKHI 2:10

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

THE CONSTITUTION OF THE UNITED STATES

Justice, justice shall you pursue,
that you may thrive in the land
which Adonai your God gives you.

DEUTERONOMY 16:20

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to assemble, and to petition the government for a redress of grievances.

THE BILL OF RIGHTS

Proclaim liberty through the land,
for all of its inhabitants.

LEVITICUS 25:10

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in...to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Abraham Lincoln — SECOND INAUGURAL ADDRESS

They shall beat their swords into plowshares,
and their spears into pruning hooks.
Nation shall not lift sword against nation,
and they shall not again experience war.
People shall dwell under their own vines,
under their own fig trees,
and no one shall make them afraid.

MICAH 4:3-4

HATIKVAH

התקוה

Kol od ba-levav p'nimah	כָּל־עוֹד בַּלֵּבָב פְּנִימָה
Nefesh y'hudi homiyah	נֶפֶשׁ יְהוּדִי הוֹמִיָּה
U-l'fa-atei mizraḥ kadimah	וּלְפַאֲתֵי מִזְרָח קָדִימָה
Ayin l'Tziyon tzofiyah.	עַיִן לְצִיּוֹן צוֹפִיָּה.
Od lo avdah tikvatenu	עוֹד לֹא אָבְדָה תִקְוָתֵנוּ
Ha-tikvah bat sh'not alpayim	הַתִּקְוָה בַּת שְׁנוֹת אַלְפַּיִם
Li-h'yot am ḥofshi b'artzenu	לִהְיוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ
Eretz Tziyon vi-rushalayim.	אֶרֶץ צִיּוֹן וִירוּשָׁלָיִם.

As long as the heart of the Jew beats,
And as long as the eyes of the Jew look eastward,
Then our two-thousand-year hope is not lost,
To be a free nation in Zion, in Jerusalem.

THE STAR–SPANGLED BANNER

O say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars,
Through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?

And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
O say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

O, thus be it ever, when free men shall stand
Between their loved homes and war's desolation;
Blest with victory and peace,
May our heaven-rescued land
Praise the Power that hath made and preserved us a nation.

Then conquer we must, when our cause it is just,
And this be our motto, "In God is our trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

O CANADA

O Canada! Our home and native land!
True patriot love in all thy sons command.
With glowing hearts we see thee rise,
The true north strong and free!
From far and wide, O Canada,
We stand on guard for thee.
God keep our land glorious and free!
O Canada, we stand on guard for thee!
O Canada, we stand on guard for thee.

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

JERUSALEM — ירושלים

Me-al pisgat Har Ha-tzofim
eshta-ḥaveh lakh apayim.
Me-al pisgat Har Ha-tzofim
shalom lakh Y'rushalayim!
Meah dorot ḥalamti alayikh,
liz-kot lir-ot b'or panayikh.

Y'rushalayim, Y'rushalayim,
ha-iri panayikh li-v'nekh!
Y'rushalayim, Y'rushalayim,
me-ḥor'votayikh evneykh!

Me-al pisgat har ha-tzofim
shalom lakh Y'rushalayim!
Alfei golim mi-k'tzot kol teveyl
nos'im elayikh einayim.
B'alfei v'rakhot hayi v'rukhah,
mikdash melekh ir m'lukhah.

Y'rushalayim, Y'rushalayim,
ani lo azuz mi-poh!
Y'rushalayim, Y'rushalayim,
yavo ha-mashi-aḥ, yavo!

מֵעַל פִּסְגַּת הַר הַצּוֹפִים
אֶשְׁתַּחֲוֶה לָךְ אַפַּיִם.
מֵעַל פִּסְגַּת הַר הַצּוֹפִים
שָׁלוֹם לָךְ יְרוּשָׁלַיִם!
מֵאָה דוֹרוֹת חָלַמְתִּי עָלַיִךְ,
לִזְכּוֹת לִרְאוֹת בְּאוֹר פָּנַיִךְ.

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם,
הָאִירִי פָנַיִךְ לִבְנֵךְ!
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם,
מֵחֳרְבוֹתַיִךְ אֶבְנֵךְ!

מֵעַל פִּסְגַּת הַר הַצּוֹפִים
שָׁלוֹם לָךְ יְרוּשָׁלַיִם!
אַלְפֵי גוֹלִים מִקְצוֹת כָּל־תֵּבֵל
נוֹשְׂאִים אֵלַיִךְ עֵינָיִם.
בְּאַלְפֵי בְרָכוֹת הָיִי בְרוּכָה,
מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה.

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם,
אֲנִי לֹא אָזוּז מִפֹּה!
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם,
יָבֹא הַמָּשִׁיחַ, יָבֹא!

From high atop Mount Scopus I gaze,
and bow low in rapt adoration.
From the heights of Tzofim I sing of your praise
Jerusalem, pride of our nation.

Through ages untold I have dreamt of your story,
to be worthy of seeing your rekindled glory.
Jerusalem, Jerusalem, your radiant treasures make plain,
Jerusalem, Jerusalem, your ruins I'll build once again.

JERUSALEM OF GOLD — ירושלים של זהב

Avir harim tzalul ka-yayin
v'rei-aḥ oranim
nisa b'ru-aḥ ha-arbayim
im kol pa'amonim.
U-v'tardemat ilan va-even
sh'vuyah ba-ḥalomah
ha-ir asher badad yoshevet
u-v'libah ḥomah.

Y'rushalayim shel zahav
v'shel n'ḥoshet v'shel or
ha-lo l'khol shirayikh ani kinor.

Akh b'vo-i ha-yom la-shir lakh
v'lakh lik'shor k'tarim
katonti mi-tz'ir banayikh
u-me-aḥaron ha-m'shor'rim
ki sh'mekh tzorev et ha-s'fatayim
ki-n'shikat saraf
im eshka-ḥekh Y'rushalayim
asher kulah zahav.

Y'rushalayim shel zahav. . . .

אֲוִיר הָרִים צָלוּל כַּיַּיִן
וְרֵיחַ אֳרָנִים
נִשָּׂא בְּרוּחַ הָעַרְבַּיִם
עִם קוֹל פַּעֲמוֹנִים.
וּבְתַרְדֵּמַת אִילָן וָאֶבֶן
שְׁבוּיָה בַּחֲלוֹמָהּ
הָעִיר אֲשֶׁר בָּדָד יוֹשֶׁבֶת
וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב
וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכָל־שִׁירַיִךְ אֲנִי כִּנּוֹר.

אַךְ בְּבוֹאִי הַיּוֹם לָשִׁיר לָךְ
וְלָךְ לִקְשֹׁר כְּתָרִים
קָטַנְתִּי מִצְּעִיר בָּנַיִךְ
וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים
כִּי שִׁמֵּךְ צוֹרֵב אֶת־הַשְּׂפָתַיִם
כִּנְשִׁיקַת שָׂרָף
אִם אֶשְׁכָּחֵךְ יְרוּשָׁלַיִם
אֲשֶׁר כֻּלָּהּ זָהָב.

יְרוּשָׁלַיִם שֶׁל זָהָב. . . .

The olive trees that stand in silence upon the hills of time —
To hear the voices of the city as bells of evening chime.
The shofar sounding from the Temple to call the world to prayer —
The shepherd pauses in the valley and peace is everywhere.

The water well for those who thirsted, the ancient market square —
Your golden sun that lights the future for people everywhere.
How many songs, how many stories the stony hills recall —
Around her heart my city carries a lonely, ancient wall.

Jerusalem that shines of gold,
all shades of brass and golden glow;
for every string that sings your praises
I am the bow.

Torah Readings and Haftarot for the Festivals and other Special Days

(Maftir portions are always indicated by italics.)

SUKKOT

First Day:	Leviticus 22:26-23:44, *Numbers 29:12-16*
Haftarah:	Zekhariah 14:1-21
Second Day:	Same as first day
Haftarah:	I Kings 8:2-21
First Day Ḥol Ha-mo'ed:	Numbers 29:17-25
Second Day Ḥol Ha-mo'ed:	Numbers 29:20-28
Third Day Ḥol Ha-mo'ed:	Numbers 29:23-31
Fourth Day Ḥol Ha-mo'ed:	Numbers 29:26-34
Shabbat Ḥol Ha-mo'ed:	Exodus 33:12-34:26, *Numbers 29:17-25 or 23-29 or 26-31* (depending on whether it is the first, third or fourth day of Ḥol Ha-mo'ed)
Haftarah:	Ezekiel 38:18-39:16
Hoshana Rabbah:	Numbers 29:26-34

SH'MINI ATZERET

Torah:	Deuteronomy 14:22-16:17, *Numbers 29:35-30:1*
Haftarah:	I Kings 8:54-66

SIMḤAT TORAH

Torah:	Deuteronomy 33:1-34:12, Genesis 1:1-2:3, *Numbers 29:35-30:1*
Haftarah:	Joshua 1:1-18

ḤANUKKAH

Shabbat Ḥanukkah:	Regular Shabbat reading (*Va-yeshev or Miketz)*, plus *Maftir appropriate for the day of Ḥanukkah on which it falls.*
Haftarah:	Zekhariah 2:14-4:7
First Day:	Numbers 7:1-17
Second Day:	Numbers 7:18-29
Third Day:	Numbers 7:24-35
Fourth Day:	Numbers 7:30-41
Fifth Day:	Numbers 7:36-47
Sixth Day:	Numbers 28:1-15, Numbers 7:42-47
Seventh Day:	Numbers 7:48-59
If it is Rosh Ḥodesh:	Numbers 28:1-15, Numbers 7:48-53
Eighth Day	Numbers 7:54-8:4

Ḥanukkah —

Second Shabbat:	Regular Shabbat reading (always *Miketz*, Genesis 41:1-44:17), plus *Numbers 7:54-8:4*
Haftarah:	I Kings 7:40-50
On Shabbat Rosh Ḥodesh:	Miketz, Numbers 28:9-15, plus *7:42-47*

PESAḤ

First Day:	Exodus 12:21-51, *Numbers 28:16-25*
Haftarah:	Joshua 5:2-6:1
Second Day:	Leviticus 22:26-23:44, *Numbers 28:16-25*
Haftarah	II Kings 23:1-9, 21-25
First Day Ḥol Ha-mo'ed:	Exodus 13:1-16, Numbers 28:19-25 (If this day is on Shabbat, this reading is read on Sunday and the next reading is read on Monday.)
Second Day Ḥol Ha-mo'ed:	Exodus 22:24-23:19, Numbers 28:19-25
Third Day Ḥol Ha-mo'ed:	Exodus 34:1-26, Numbers 28:19-25
Fourth Day Ḥol Ha-mo'ed:	Numbers 9:1-14, Numbers 28:19-25
Shabbat Ḥol Ha-mo'ed:	Exodus 33:12-34: 26, *Numbers 28:19-25*
Haftarah:	Ezekiel 37:1-14
Seventh Day:	Exodus 13:17-15:26, *Numbers 28:19-25*
Haftarah:	II Samuel 22:1-51
Eighth Day:	Deuteronomy 15:19-16:17 (on Shabbat, 14:22-16:17), *Numbers 28:19-25*
Haftarah:	Isaiah 10:32-12:6

SHAVUOT

First Day:	Exodus 19:1-20:23, *Numbers 28:26-31*
Haftarah:	Ezekiel 1:1-28, 3:12
Second Day:	Deuteronomy 15:19-16:17 (on Shabbat, 14:22-16:17), *Numbers 28:26-31*
Haftarah:	Ḥabakkuk 2:20-3:19

ROSH ḤODESH

Shabbat Maḥar Ḥodesh:	Regular Shabbat reading
Haftarah:	I Samuel 20:18-42
Shabbat Rosh Ḥodesh:	Regular Shabbat reading, *Numbers 28:9-15*
Haftarah:	Isaiah 66:1-24

Page 322: *D'ror Yikra*... Dunash ben Labrat (920-990).
Page 323: *Yom Shabbaton*... Judah Ha-Levi (1075-1141).
Page 324-5: *Barukh El Elyon*... Rabbi Barukh ben Samuel of Mainz (c. 1150-1221). Translation by Laurie Altman Sunshine.
Page 354: *There is no singing without God*... by Rabbi Jules Harlow, based upon phrases from Irving Feldman, Isaiah, Psalms, and Rabbi Abraham Joshua Heschel.
Page 385: *Thanksgiving*... Based on passages from Psalms, Isaiah, and Ben Sira.
Page 390: *Israel-The Dream and the Reality*... Selected from *A Treasury of Israel and Zionism*, edited by Rabbis Dov Peretz Elkins and Jeremy Kalmanofsky.
Page 395: *The Star Spangled Banner*... Francis Scott Key (1779-1843), Samuel Francis Smith (1808-1895);
Hatikvah... Hebrew by Naphtali Herz Imber (1856-1909).
Page 396: *O, Canada*... Justice Robert Stanley Weir (1856-1926);
America, the Beautiful... Katherine Lee Bates (1859-1929);
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SOURCES

Sources for most of the basic Hebrew rabbinic liturgical texts are not listed.

Page 13: *Shalom Aleikhem*... Author unknown, first printed in Prague, 1641. *Shabbat Ha-malkah*. Composed by Ḥayyim Naḥman Bialik (1873-1934)
Page 14: *Yedid Nefesh*... Rabbi Eleazar Azikri (sixteenth-century Palestine); English adapted from translation of Rabbi Zalman Schachter-Shalomi
Page 33: *Creator of peace*... Adapted from the Hebrew of Rabbi Natan Sternhartz (1780-1845), Likutei Tefillot 1:95.
Page 38, 120, 239: *Grant me the privilege*... Hebrew based upon passages from the Book of Psalms (86:4, 51:10, 16:11, 19:15) and teachings of Rabbi Naḥman of Bratslav (1770-1811).
Page 39f, 45f, 121f, 129f, 179f, 240f: Meditations by Rabbi Andre Ungar.
Page 44, 128, 178, 246: *Sovereign*... Based upon passages from Isaiah (61:10, 65:19), the Book of Psalms (40:17, 51:14), Maḥzor Roma (nineteenth-century Italy), and teachings of Rabbi Naḥman of Bratslav (1770-1811).
Page 60: *A concluding prayer*... Based on a commentary by Rabbi Jules Harlow.
Page 140: *Ribono shel Olam*... First appears in a siddur in Prague, 1661.
Page 148: *Prayer for our country*... English and Hebrew based upon a text by Louis Ginzberg (1873-1953).
Page 149: *Prayer for Peace*... Adapted and translated from the Hebrew of Rabbi Nathan Sternhartz, from Likutei Tefillot, 2:53.
Page 149: *A Personal Meditation*... Adapted from Rabbi Nathan Sternhartz (1780-1845); English adapted from Navah Harlow.
Page 151: *Ashrei* ... Translation by Rabbi Andre Ungar.
Page 162-165: *Meditation on the Shabbat Musaf Amidah* (opening and closing sections)... Rabbi Andre Ungar; *As we fulfill*... Based on commentary to the Shabbat Musaf Amidah by Rabbi Jacob Z. Mecklenburg (1785-1865); *Shabbat celebrates*... Rabbi Jules Harlow; *You ordained Shabbat*... Rabbi Andre Ungar; *To Celebrate Shabbat*... Based upon words by Rabbi Abraham Joshua Heschel.
Page 188: Yizkor Meditation... Rabbi Jules Harlow.
Page 195: *Our Creator*... Based on the Hebrew of S. Y. Agnon (1888-1970).
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Page 317: *Yah Ribon*... Rabbi Israel Najarah (c. 1555-c. 1625).
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Pages 320-1: *Mah Yedidut*... Menaḥem ben Makhir of Ratisbonne (13th c.).

GLOSSARY

(* also appears elsewhere in Siddur Sim Shalom)

Adonai (יהוה) The essential name of God, used only in prayer.

• **Adonai Tz'va-ot** (יהוה צְבָאוֹת) A name that refers to God as the Ruler of the angelic hosts of heaven. *p.110**

Akdamut (אַקְדָמוּת) A poem in Aramaic, glorifying the gift of Torah; recited on Shavuot. *p.222ff*

Aliyah (עֲלִיָּה) The act of honoring the Torah by being called to recite blessings before and after the reading. *p.142**

Amen (אָמֵן) The congregation's response affirming a prayer recited publicly by an individual.

Amidah (עֲמִידָה) The central petitionary prayer of every service, recited standing, in heightened reverence.

Arvit (עַרְבִית) The evening service, also called Ma'ariv. *p.28ff*

Avinu Malkenu (אָבִינוּ מַלְכֵּנוּ) A title that addresses God as both our Guardian and our Ruler. *p.111**

Avinu She-ba-shamayim (אָבִינוּ שֶׁבַּשָּׁמַיִם) A divine title that reflects God's watchful care over us.

B'rakhah (*pl.* b'rakhot) (בְּרָכָה) A prayer of gratitude or praise of God, starting with *"Barukh atah Adonai"*; a "blessing."

Erev Shabbat (עֶרֶב שַׁבָּת) "Sabbath eve." That part of Friday set aside to prepare for Shabbat.

Gabbai (גַּבַּאי) The person who assists the Ḥazzan in coordinating and running a service. *p.142**

Geshem (גֶּשֶׁם) A prayer for rain in Israel, recited as part of Musaf on Sh'mini Atzeret. *p.217*

Hakafot (הַקָּפוֹת) Processions around the synagogue on Simḥat Torah. *p.213*

Hallel (הַלֵּל) Psalms of thanksgiving recited on most holidays. *p.132ff*

Halleluyah (הַלְלוּיָהּ) A joyful response of thanksgiving and praise to God.

Ḥatan/Kallat B'reshit (חֲתַן/כַּלַּת בְּרֵאשִׁית) "Groom/Bride of B'reshit." The person given the aliyah that begins the reading of the Torah anew on Simḥat Torah. *p.216*

Ḥatan/Kallat HaTorah (חֲתַן/כַּלַּת הַתּוֹרָה) "Groom/Bride of the Torah." The person given the aliyah that completes the reading of the Torah on Simḥat Torah. *p.215*

Havdalah (הַבְדָּלָה) The ceremony marking the conclusion of Shabbat. *p.299*

Ḥazzan (חַזָּן) "Cantor" or "Reader"; the one who leads the chanting of the service, as the representative of the congregation.

Ḥol Ha-mo'ed (חוֹל הַמּוֹעֵד) The semi-festive intermediate days of Pesaḥ and Sukkot, on which holiday rituals continue but work is permitted.

Hoshana Rabbah (הוֹשַׁעְנָא רַבָּה) The last intermediate day of Sukkot when we circle the synagogue seven times.

Hoshanot (הוֹשַׁעְנוֹת) Prayers recited on Sukkot that ask for God's protection. *p.200ff*

Ḥuppah (חֻפָּה) The wedding canopy; a reference to marriage.

Kabbalat Shabbat (קַבָּלַת שַׁבָּת) A collection of psalms and poetry recited to welcome Shabbat. *p.13ff*

Kaddish (קַדִּישׁ) A prayer in Aramaic praising God, recited in several forms following various sections of the service.

• **Ḥatzi Kaddish** (חֲצִי קַדִּישׁ) A "short" Kaddish, dividing sections within a service.

• **Kaddish D'Rabbanan** (קַדִּישׁ דְּרַבָּנָן) An extended Kaddish recited after study. *p.71**

• **Kaddish Shalem** (קַדִּישׁ שָׁלֵם) "Complete" Kaddish recited at the end of a service.

• **Mourners' Kaddish** (קַדִּישׁ יָתוֹם) Kaddish recited by mourners during the year of mourning and on Yahrzeits. *p.183**

Kedushah (קְדוּשָׁה) Prayer declaring the holiness of God — the heart of the public recitation of the Amidah.

Kiddush (קִדּוּשׁ) Prayer dedicating Shabbat or a Festival, recited over wine. *p.49**

Kohen (*pl.* Kohanim) (כֹּהֵן) One who would have served as a priest in the ancient Temple; descendant of Aaron.

K'riat Sh'ma (קְרִיאַת שְׁמַע) The passage from Deuteronomy expressing our enduring faith in God's sovereignty and oneness. *p.30**

Lulav (לוּלָב) "Palm frond." Used broadly to refer to the four species of plants carried on Sukkot. *p.131**

Ma'ariv (מַעֲרִיב) The evening service; also called Arvit. *p.28ff**

Matzah (*pl.* Matzot) (מַצָּה) Unleavened bread, eaten on Pesaḥ.

Minḥah (מִנְחָה) Afternoon service. *p.1**

Mitzvah (*pl.* Mitzvot) (מִצְוָה) An observance or practice required by Jewish law in fulfillment of God's command.

Modim (מוֹדִים) The prayer of thanksgiving toward the end of every Amidah.

Musaf (מוּסָף) The additional service following the Torah Service on Shabbat and Festivals. *p.155ff*

Omer (עֹמֶר) The 49-day period counted between Pesaḥ and Shavuot. *p.55ff*

Pesaḥ (פֶּסַח) "Passover"; The spring Festival commemorating our liberation from Egyptian bondage.

P'sukei D'Zimra (פְּסוּקֵי דְזִמְרָא) A collection, primarily of Psalms: an early part of the Shaḥarit service. *p.83*

Rosh Ḥodesh (רֹאשׁ חֹדֶשׁ) The New Month. A semi-holiday: Hallel and Musaf are recited, but work is permitted.

Sefer Torah (סֵפֶר תּוֹרָה) A sacred Torah scroll.

Shabbat (שַׁבָּת) The Sabbath.

• **Shabbat Shuvah** (שַׁבָּת שׁוּבָה) The Shabbat between Rosh Hashanah and Yom Kippur, emphasizing repentance and return.

Shaḥarit (שַׁחֲרִית) The morning service. *p.107ff*

Shavuot (שָׁבֻעוֹת) The springtime Festival celebrating the first fruits and the giving of Torah. *p.222ff*

Sh'mini Atzeret (שְׁמִינִי עֲצֶרֶת) The "eighth day," which comes at the conclusion of the Festival of Sukkot.

Simḥat Torah (שִׂמְחַת תּוֹרָה) "Rejoicing with the Torah"; holiday celebrating the completion and beginning of the annual cycle of Torah readings. *p.213ff*

Sukkah (*pl.* sukkot) (סֻכָּה) The temporary "booth," or hut, in which Sukkot meals are eaten. *p.330*

Sukkot (סֻכּוֹת) The autumn harvest Festival, which follows the High Holy Days. *p.200ff*

Tal (טַל) "Dew." Prayer for a productive spring and summer in Israel, recited as part of Musaf on Pesaḥ. *p.217*

Tallit (טַלִּית) A prayershawl. *p.62*

Tish'ah B'Av (תִּשְׁעָה בְּאָב) The fast of the ninth day of the Hebrew month of Av, which commemorates the day when both Temples were destroyed.

Tzitzit (צִיצִית) The four fringes of the Tallit. *p.113*

Yahrzeit (יאָרצַייט) The anniversary of a death, when a candle is lit and Kaddish is recited in memory of the departed.

Yizkor (יִזְכּוֹר) Memorial prayer for the dead, recited four times a year. *p.188*

Z'mirot (זְמִירוֹת) Traditional songs sung at the Shabbat table. *p.316ff*