

We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.

Praised are You Adonai our God, who rules the universe, making me in the divine image.

Praised are You Adonai our God, who rules the universe, making me a Jew.

Praised are You Adonai our God, who rules the universe, making me free.

Praised are You Adonai our God, who rules the universe, giving sight to the blind.

Praised are You Adonai our God, who rules the universe, clothing the naked.

Praised are You Adonai our God, who rules the universe, releasing the bound.

Praised are You Adonai our God, who rules the universe, raising the downtrodden.

Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.

Praised are You Adonai our God, who rules the universe, providing for all my needs.

Praised are You Adonai our God, who rules the universe, guiding us on our path.

Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.

Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.

Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God's compassion.

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׂבוּי
בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בֶן / בַּת-חֹרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כֹל-צָרָתִי.

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בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לִיעָף כֹּחַ.

ברכה for God's compassion

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה
מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי, וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאַל תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבָרָה וְעוֹן,
וְלֹא לַיְדֵי נְסִיווֹן, וְלֹא לַיְדֵי בַּיּוֹן, וְאַל תִּשְׁלַטְּבֵנוּ יָצָר
הָרַע, וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בְּיָצָר
הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת-יִצְרָנוּ לְהַשְׁתַּעֲבֹדְלָהּ.
□ וְתַנְּנוּ הַיּוֹם וּבְכָל-יּוֹם לַחֵן וּלְחַסֵּד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוּאֵינוּ, וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים.
בְּרוּךְ אַתָּה יְהוָה 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. In our hearts we should recognize truth and pursue it faithfully. 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 רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל-יְוָם מֵעֲוִי פָנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע וּמִחֶבֶר רָע, וּמִשְׁכֵּן רָע וּמִפְּגַע רָע וּמִשְׁטָן הַמְּשַׁחֵית, מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שְׂאִינוֹ בֶן-בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יִהְיֶה אָדָם יָרָא שְׁמַיִם בְּסִתְרֵי וּבְגָלוֹי,
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:

רְבוֹן כָּל-הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תִּתְחַנְּנוּנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה-צְדָקָנוּ, מָה-יִשְׁעֵנוּ, מָה-יִכְחָנוּ, מָה-גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל-הַגְּבוּרִים בָּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁמַיִם כָּלֹא הִיוּ, וְחַכְמַיִם כָּבְלֵי מַדַּע, וְנִבְוֹנִים כָּבְלֵי הַשֶּׁבַל, כִּי כָּל מַעֲשֵׂינוּ תִהְיֶה וַיְמֵי חַיֵּינוּ הֵבֵל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֵבֵל הֵבֵל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתֶךָ, בְּנֵי אֲבִרָהּ אֱהָבָךְ שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה, זָרַע יִצְחָק יִחִידוֹ שֶׁנִּעַקֵּד עַל גֵּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵי בְכוּרָךְ שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ וּמִשְׁמַחְתָּךְ שֶׁשְׂמַחְתָּ בוֹ קָרָאתָ אֶת-שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרֹן.

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ וּלְבָרָךְ וּלְקַדֵּשׁ וּלְתַת שְׂבַח וְהוֹדִיָּה לְשִׁמְךָ. ׀ אֲשֶׁרֵינוּ מִהַשׁוֹב חֲלָקֵנוּ וּמִהַנְּעִים גּוֹרְלֵנוּ וּמִהַיִּפָּה יִרְשָׁתֵנוּ. אֲשֶׁרֵינוּ שְׂאֵנֵנוּ מִשְׁכִּימִים וּמַעֲרִיבִים עָרֵב וּבִקָּר, וְאוֹמְרִים פְּעֻמִּים בְּכָל-יּוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ 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 holiness in Your world 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 exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, 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).

for God's holiness ברכה

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשְׁנִבְרָא הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַיְהוּה וְאַתָּה הוּא לְעוֹלָם הַבָּא. ■ קִדְּשׁ אֶת־שִׁמְךָ עַל מְקוֹדְשֵׁי שִׁמְךָ, וְקִדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבְּיֶה קַרְנֵנוּ. בְּרוּךְ אַתָּה יְהוָה מְקִדְּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבַשָּׁמַיִם הַשָּׁמַיִם הָעֲלִיוֹנִים. אָמֵת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קְנוֹיָה מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יִכְרִירוּ וְיִדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ לְכֹל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֹשֶׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וְיָמִי בְּכָל־מַעֲשֵׂה יְדֶיךָ בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים שְׂיֹאמַר לְךָ מִה תַּעֲשֶׂה. אָבִינוּ שְׁבַשְׁמִים, עֲשֵׂה עִמָּנוּ חֶסֶד בְּעִבּוֹר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיִּם־לָנוּ יְהוָה אֱלֹהֵינוּ, מִה שְׂכַתּוֹב: בְּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבְעֵת קִבְצֵי אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלַתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבֵי אֶת־שְׁבוֹתֵיכֶם לְעֵינֵיכֶם, אָמַר יְהוָה.

PSALM 30

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

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

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

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

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

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

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

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

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

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

תהלים ל'

מזמור שיר חנכת הבית לדוד.

אֲרוּמְמָהּ יְהוָה כִּי דָלִיתָנִי וְלֹא שִׂמְחָתָ אֵיבֵי לִי.

יְהוָה אֱלֹהֵי, שִׁוְעֵתִי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי,

חַיִּיתָנִי מִיַּרְדֵּי־בּוֹר.

וַזְמַרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזָכַר קִדְשׁוֹ.

כִּי רָגַע בְּאַפּוֹ, חַיִּים בְּרִצּוֹנוֹ,

בְּעָרֵב יִלִּין בְּכִי וּלְבָקָר רָנָה.

וְאָנִי אֶמְרָתִי בְשִׁלּוֹי, בַּל־אֶמוּט לְעוֹלָם.

יְהוָה בְּרִצּוֹנָךְ הֶעֱמַדְתָּה לְהַרְרֵי עוֹ,

הַסִּתְרָתָ פְּנֵיךָ, הָיִיתִי נִבְהָל.

אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.

מִדֶּ־בִצֵּעַ בְּדַמִּי, בְּרִדְתִּי אֶל שַׁחַת.

הַיּוֹדֶךָ עֶפְרָה, הַיִּגִּיד אֲמַתְךָ.

שִׁמַּע־יְהוָה וְחַנּוּנִי, יְהוָה הִיִּהֵ־עוֹר לִי.

□ הֶפְכַּת מִסְפְּדֵי לְמַחֹל לִי,

פִּתְחָתָ שִׁקִּי וַתִּאֲזַרְנֵי שִׁמְחָה.

לְמַעַן יִזְמְרָךְ כְּבוֹד וְלֹא יָדָם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei,
v'yamlikh malkhutei b'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

**Between Rosh Hashanah and Yom Kippur:*

l'ela l'ela mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא
*לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

P'SUKEI D'ZIMRA

PSALM AND SONG

פסוקי דזמרא

BARUKH SHE-AMAR

ברוך שאמר

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

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

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

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

ברוך שאמר והיה העולם,

ברוך הוא.

ברוך עושה בראשית,

ברוך אומר ועושה,

ברוך גוזר ומקים,

ברוך מרחם על הארץ,

ברוך מרחם על הבריות,

ברוך משלם שכר טוב ליראיו,

ברוך חי לעד וקים לנצח,

ברוך פודה ומציל,

ברוך שמו.

Barukh she-amar v'hayah ha-olam. Barukh hu.

Barukh oseh v'reshit. Barukh omer v'oseh.

Barukh gozer u-m'kayem. Barukh m'rahem al ha-aretz.

Barukh m'rahem al ha-b'riyot.

Barukh m'shalem sakhar tov li-y're-av.

Barukh hai la'ad v'kayam la-netzah.

Barukh podeh u-matzil. Barukh sh'mo.

ברוך אתה יהוה אלהינו מלך העולם, האל, האב
הרחמן, המהלל בפי עמו, משבח ומפאר בלשון
חסידיו ועבדיו. ובשירי דוד עבדך נהללך יהוה
אלהינו, בשבחות ובזמירות, נגדלך ונשבחך ונפאריך
ונזכיר שמך ונמליכך מלכנו אלהינו, יחיד חי
העולמים. מלך משבח ומפאר עדי עד שמו הגדול.
ברוך אתה יהוה מלך מהלל בתשבחות.

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

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.
Traditionally, it is the only psalm recited three times
each day. Its verses extol God's providence,
which embraces all creatures, and the grandeur
of God's work, which surpasses our comprehension.*

תהלים פ"ה, קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֹׁכֵנָה לּוֹ, אֲשֶׁרִי הָעַם שִׁיהוּהוּ אֱלֹהֵיו.

תהלים קמ"ה, קט"ו:י"ח

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֵקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדְּרוּ.

הֵדָר כְּבוֹד הַזִּדְדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֹתֶךָ אֲסַפְּרֶנָּה.

זָכַר רַב-טוֹבָה יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וְגִדְלֵ-חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יִדְוֶה יְהוָה כָּל-מַעֲשֵׂיךָ, וְחִסְדֵיךָ יִבְרַכְּוֶכָה.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרְתֶךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גִּבּוֹרְתֵינוּ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.

מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל-דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל-הַנְּפֹלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים.

עֵינֵי-כָל אֱלֹהֵי יִשְׂרָאֵל יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת-יַדְּךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן.

*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 יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.
רְצוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

□ תְּהִלַּת יְהוָה יִדְבַר־פִּי,
וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֶכְךָ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ז

הַלְלוּיָהּ.

הַלְלֵי נַפְשֵׁי אֶת־יְהוָה.

אֲהַלֵּלָהּ יְהוָה בְּחַיֵּי, אֲזַמְרָהּ לֵאלֹהֵי בְעוֹדֵי.
אֵל תִּבְטְחוּ בַּנְּדִיבִים, בְּבֶן־אָדָם שָׂאִין לוֹ תְשׁוּעָה.
תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עֲשָׂתָנְתִּיו.
אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְהוָה אֱלֹהָיו.
עֲשֵׂה שְׂמִים וְאַרְצֵן, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.

עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לָחֵם לָרַעֲבִים,
יְהוָה מִתִּיר אֲסוּרִים,
יְהוָה פָּקַח עֵוְרִים,
יְהוָה זָקַף כְּפופִים,
יְהוָה אָהַב צַדִּיקִים.

□ יְהוָה שֹׁמֵר אֶת־גְּרָמָיו,
יְתוֹם וְאַלְמָנָה יַעֲזֹדֵד וְהַרְרָה רְשָׁעִים יַעֲזוּת.
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.
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!

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

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

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

תהלים קמ"ט

הללויה.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְתוּ בְקֶהֱל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָם.
יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וּכְנֹר יִזְמְרוּ-לוֹ.
כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר עַנְוִים בִּישׁוּעָה.
יַעֲלוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בְּגֵרוֹנָם, וַחֲרָב פִּיפְיוֹת בְּיָדָם.
לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בְּלֹאמִים.
לֹא אֶסֶר מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹזַל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדָּר הוּא לְכָל-חֲסִידָיו.
הַלְלוּיָהּ.

תהלים ק"נ

הללויה.

הִלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בַּגְּבוּרָתָיו, הַלְלוּהוּ כְּרַב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בַּנְּבֹל וּכְנֹר.
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגְב.
לֹא הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.

תהלים פ"ט:ג, קל"ה:ב"א, ע"ב:י"ח-י"ט

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שְׁכֵן
יְרוּשָׁלַיִם, הַלְלוּיָהּ. בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֹא
כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.

It is customary to stand through Bar'khu, page 30.

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, 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.

NEHEMIAH 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; You named him Abraham, and found 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 ברכו, page 30.

דברי הימים א כ"ט: ו'-י"ג

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקְּהֵל וַיֹּאמֶר דָּוִד:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבוֹנֵנוּ, מֵעוֹלָם וְעַד עוֹלָם.
לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְתַּנְשֵׂא
לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
בַּכָּל, וּבִיָּדְךָ כַּחַ וְגִבּוּרָה, וּבִיָּדְךָ לְגִדּוֹל וּלְחֹזֶק לְכָל. וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

נחמיה ט': ו'-י"א

אַתָּה־הוּא יְהוָה לְבַדְּךָ, אַתָּה עֹשֵׂית אֶת־הַשָּׁמַיִם, שָׁמַי
הַשָּׁמַיִם וְכָל־צַבָּאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים
וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחִיָּה אֶת־כָּלֶם, וּצְבֵא הַשָּׁמַיִם
לָךְ מִשְׁתַּחֲוִים. ׀ אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר
בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים, וְשָׁמַתָּ שְׁמוֹ
אַבְרָהָם, וּמְצֵאתָ אֶת־לְבָבוֹ וְנֶאֱמַן לְפָנֶיךָ

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחַתִּי
הָאֱמֹרִי וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרִגְשִׁי לָתֵת לְזִרְעוֹ, וְתַקַּם
אֶת־דְּבָרֶיךָ כִּי צָדִיק אַתָּה. וְתִרְא אֶת־עֵינֵי אֲבֹתֵינוּ
בְּמִצְרַיִם, וְאֵת־זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף. וְתַתֵּן אֶת־
וּמִפְתִּיּוֹת בְּפָרְעָה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ, כִּי
יָדַעְתָּ כִּי הִזִּירוּ עָלֵיהֶם, וְתַעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
׀ וְהַיּוֹם בְּקַעַת לְפָנֶיךָם וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבֻּשָׁה,
וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בַּמְּצוּלוֹת כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

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; Adonai is God's name.
Pharaoh's chariots and army God has 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 I will 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

וְלוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם. ׀ וַיֵּרָא יִשְׂרָאֵל
אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעַם
אֶת־יְהוָה, וַיֹּאמְרוּ בְּיַהוָה וּבְמֹשֶׁה עַבְדּוֹ.

שמות ט"ו: א'-י"ח

אָז וַיִּשְׁרַח־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לְאֹמֶר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
וְרוֹכְבּוֹ רָמָה בַּיָּם: עֲזִי וְזַמְרַת יְהוָה וַיַּהֲרִילֵי
לִישׁוּעָה יְהוָה אֱלֹהֵי וְאֲנֹהוּ אֱלֹהֵי
אָבִי וַאֲרַמְמַנְהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
שָׁמוֹ: מִרְכַּבַּת פְּרָעָה וַחֲיִלוֹ יָרָה בַּיָּם וּמִבְּחַר
שָׁלְשִׁיו טָבְעוּ בַיָּם־סוּף: תַּהֲמַת יִכְסִּימוּ יָרְדוּ בְּמִצּוֹלֹת כְּמוֹ
אֲבָן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בְּכֶם יְמִינֶךָ
יְהוָה תִּרְעַץ אוֹיְבֵי: וּבִלְב גְּאוּנֶךָ תִּהְרַס
קַמִּיךָ תִּשְׁלַח חֲרֹנְךָ וְאִכְלָמוּ פִּקְשׁ: וּבְרוּחַ
אֲפִיךָ נִעְרַמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶגֶד
נְזֻלִים קָפְאוּ תַהֲמַת בְּלִב־יָם: אָמֵר
אוֹיְבֵי אֲרֹהֶף אֲשִׁיג אֲחַלֵּק שָׁלַל תִּמְלֹאֲמוּ
נַפְשֵׁי אָרִיק חֲרָפֵי תוֹרִישְׁמוּ יָדֵי: נִשְׁפַּת
בְּרוּחֶךָ פִּסְמוּ יָם צָלְלוּ כְּעוֹפֹרֶת בְּמַיִם
אֲדִירִים: מִי־כַמֹּכָה בְּאֵלֶם יְהוָה מִי
כַּמֹּכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תַהֲלֹת עָשָׂה
פְּלֹא: נְטִית יְמִינֶךָ תִּבְלַעְמוּ אֲרָץ: נְחִית
בְּחִסְדֶּךָ עִם־נוֹ גְּאֻלָּתָ נַהֲלֹת בְּעֶזֶךָ אֶל־נְהוּ

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, Adonai, that 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.

This short poem by Judah Halevi, composed in twelfth-century Spain, evokes the songs of God's creations above and of the faithful below, as they rise each morning.

To You the stars of morning sing
for their lights from Your lights spring.
Day and night the mighty angels
praises to Your great name bring.
So Your holy people: Every
dawn their songs from Your house ring.

קדשך: שִׁמְעוּ עַמִּים יִרְגָזוּן חֵיל
אָחוֹז יִשְׁבִי פְּלִשְׁתִּי: אֲזוּ נִבְהָלוּ אֱלוֹפֵי
אָדוֹם אֵילֵי מוֹאָב יֶאֱחָזְמוּ רָעַד נִמְגּוּ
כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימָתָה
וּפָחַד בַּגְּדֵל זְרוּעֶךָ יִדְמוּ כְּאֶבֶן עֵד
יַעֲבֹר עִמָּךָ יְהוָה עַד-יַעֲבֹר עִם-זוּ
קִנְיֶתָ: תִּבְאָמוּ וְתִשְׁעֲמוּ בְּהַר נִחְלָתְךָ מְכוֹן
לְשִׁבְתְּךָ פְּעֻלַת יְהוָה מִקֹּדֶשׁ אֲדֹנָי כּוֹנֵנּוּ
יְדִיךָ: יְהוָה יִמְלֶךָ לְעֹלָם וָעֶד:
יְהוָה יִמְלֶךָ לְעֹלָם וָעֶד.

תהלים כ"ב:כ"ט, עבדיה א':כ"א, זכריה י"ד:ט'

□ כִּי לַיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשְׁעִים
בְּהַר צִיּוֹן לְשַׁפֵּט אֶת-הַר עֵשׂוֹ, וְהָיְתָה לַיהוָה הַמְּלוּכָה.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהָיָה
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

כָּל כּוֹכְבֵי בֹקֶר לְךָ יִשְׁירוּ,
כִּי זִהְרִיהֶם מִמֶּךָ זִזְקִירוּ,
וּבְנֵי אֱלֹהִים עוֹמְדִים עַל מִשְׁמְרוֹת
לֵיל יוֹם שֶׁם נֶאֱדָר יִאֲדִירוּ,
וּקְהַל קְדוֹשִׁים קָבְלוּ מֵהֶם,
וְכָל שָׁחַר לְשַׁחַר בֵּיתְךָ יַעֲירוּ.

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

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

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

HATZI KADDISH

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh 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.

וְשִׁתַּבַּח שְׁמֶךָ לְעַד, מְלִכְנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.
כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה,
עַז וּמְמִשְׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמְלִכוּת.
בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבּוּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

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

חצי קדיש

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיף מְלִכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקְדוּשָׁא, בְּרִיף הוּא
לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

**Between Rosh Hashanah and Yom Kippur:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

SHAḤARIT FOR WEEKDAYS

K'R'IAT SH'MA AND ITS B'RAKHOT

Reader:

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

Congregation, then Reader:

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

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

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

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

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

שחרית לחול

קריאת שמע וברכותיה

Reader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then Reader:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל.

הַמְאִיר לְאֶרֶץ וְלַדָּרִים עֲלֶיךָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּל־שָׁמַיִם בְּחֶכְמָה עָשִׂיתָ, מְלֹאָה הָאֶרֶץ קִנְיָנֶךָ. הַמְּלַךְ
הַמְּרוֹמֵם לְבָדּוֹ מֵאֵז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנַּשֵּׂא
מִיְמֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשַׁבְּנֵנוּ, מְגֵן יִשְׁעָנוּ, מְשַׁבֵּב בְּעַדְנוּ.
אֵל בְּרוּךְ גָּדוֹל דַּעַה, הַכִּיֵּן וּפְעַל זִהְרֵי חַמָּה, טוֹב יוֹצֵר
כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נִתֵּן סְבִיבוֹת עִזּוֹ. פְּנוֹת צְבָאוֹ
קְדוּשִׁים, רוֹמְמֵי שְׁדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ וְעַל
מְאֹרֵי אוֹר שְׁעָשִׂיתָ, וּפְאֶרוֹךְ סִלָּה.

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

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

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

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

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

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

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

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

תתברך, צורנו מלכנו וגואלנו, בורא קדושים. ישתבח שמך לעד מלכנו, יוצר משרתים, ואשר משרתיו כלם עומדים ברום עולם ומשמיעים ביראה יחד בקול דברי אלהים חיים ומלך עולם. כלם אהובים, כלם ברורים, כלם גבורים, וכלם עשים באימה וביראה רצון קונם, וכלם פותחים את-פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים ומפארים ומעריצים ומקדישים וממליכים

את-שם האל המלך הגדול הגבור והנורא, קדוש הוא. ׀ וכלם מקבלים עליהם על מלכות שמים זה מזה, ונותנים רשות זה לזה להקדיש ליוצרם בנחת רוח, בשפה ברורה ובנעימה קדושה, כלם כאחד עונים ואומרים ביראה:

קדוש קדוש קדוש יהוה צבאות, מלא כל-הארץ כבודו. ׀ והאופנים וחיות הקדש ברעש גדול מתנשאים לעמת שרפים, לעמתם משבחים ואומרים:

ברוך כבוד יהוה ממקומו.

לאל ברוך נעימות יתנו. למלך, אל חי וקים, ומירות יאמרו ותשבחות ישמיעו, כי הוא לבדו פועל גבורות, עשה חדשות, בעל מלחמות, זורע צדקות, מצמיח ישועות, בורא רפואות, נורא תהלות, ארון הנפלאות, המחדש בטובו בכל-יום תמיד מעשה בראשית, כאמור: לעשה אורים גדלים, כי לעולם חסדו. ׀ אור חדש על ציון תאיר, ונזכה כלנו מהרה לאורו. ברוך אתה יהוה יוצר המאורות.

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

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

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

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

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

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

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

The second קריאת שמע ברכה before

אֱהָבָה רַבָּה אֶהְבֶּתְנוּ, יְהוָה אֱלֹהֵינוּ,
חֻמְלָה גְדוּלָה וַיְתַרָה חֻמְלַת עֲלֵינוּ.
אָבִינוּ מִלִּפְנֵינוּ, בְּעֵבוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ
וַתִּלְמַדְם חֻקֵי חַיִּים, בֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ.
אָבִינוּ הָאֵב הַרְחֵמֵן, הַמְרַחֵם, רַחֵם עֲלֵינוּ
וַתֵּן בְּלַבְנוּ לְהַבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בַתּוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בִשֵׁם קִדְשֶׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
נִגְיָלָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.

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

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וַתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,
וּבְנוּ בַחֲרַת מְכַלְעִים וּלְשׁוֹן,
וְקִרְבַתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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 (ויהי) urges the acceptance of the discipline of the mitzvot, while the third (ויאמר) establishes a symbol, the fringes (ציצית), a reminder of our loving dedication to all of God's mitzvot.

 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'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shantam 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: אל מלך נאמן

דברים ו': ד'ט'

שמע ישראל יהוה אלהינו יהוה אחד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושונתם לבניך ודברת בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים י"א: י"ג-כ"א

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטר ארצכם בעת יורה ומלקוש ואספת דגנה ותירשך ויצהרה: ונתתי עשב בשדה לבהמתך ואכלת ושבעת: השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתם להם: וחרה אף יהוה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמרתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם והיו לטוטפת בין עיניכם: ולמדתם אתם ובניכם לדבר בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם פימי השמים על הארץ:

NUMBERS 15:37-41

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

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

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

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

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

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פִּתּוּל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי □ יְהוָה אֱלֹהֵיכֶם: [אָמַת]

The b'rakah after שמע after ברכה

אָמַת וְיִצִיב וְנִכּוֹן וְקַיִם וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנִחְמָד וְנִעֵם וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. אָמַת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מְגֹן יִשְׁעֵנוּ. □ לְדֹר וָדֹר הוּא קַיִם וְשִׁמוֹ קַיִם וְכִסְאוֹ נִכּוֹן וּמְלִכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיִמָת.

וְדַבְּרֵי חַיִּים וְקַיִמִים, נֶאֱמָנִים וְנִחְמָדִים לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעֲלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדְּיָהּ. עַל הָרְאוּשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיִם לְעוֹלָם וָעֶד. אָמַת וְאַמוּנָה, חָק וְלֹא יַעֲבֹר. □ אָמַת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ, יוֹצֵרֵנוּ צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמָהּ, אֵין אֱלֹהִים זוּלָתָהּ.

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.

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

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

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

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

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

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

Tzur Yisra-el, kumah b'ezrat Yisra-el,

u-f'deh khin-um'kha Y'hudah v'Yisra-el.

Go-alenu Adonai Tz'va-ot sh'mo, k'dosh Yisra-el.

Barukh atah Adonai, ga-al Yisra-el.

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

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

עֲזַרְתָּ אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל-דּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ. אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וְדִבְרֶךָ יִשִּׂים עַל לְבוֹ. אָמֵת אַתָּה הוּא אֲדוֹן
לְעַמֶּךָ, וּמֶלֶךְ גָּבוּר לְרִיב רִיבָם. אָמֵת אַתָּה הוּא רֵאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ. מִמַּצְרַיִם גָּאַלְתָּנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים
פָּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גָּאַלְתָּ, וַיִּם סוּף
בְּקַעְתָּ, וַיִּזְדִּים טַבַּעַת, וַיִּדְיִדִים הֵעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיחֵם,
אֶחָד מֵהֶם לֹא נוֹתַר. עַל זֹאת שָׁבַחוּ אֱהוֹבִים וְרוֹמְמוֹ
אֵל, וְנָתַנוּ יְדִידִים וְזִמְרוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רַם וְנִשְׂא, גָּדוֹל וְנוֹרָא,
מִשְׁפִּיל גַּאִים וּמַגְבִּיחַ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפוֹדֵה
עַנְוִים, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלֹיו.
□ תְּהַלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמִבְּרָךְ. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי-כַמּוֹכָה בְּאֵלִים יְהוּה, מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה-פִלֵּא.

□ שִׁירָה חֲדָשָׁה שָׁבַחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יְחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד.

□ צוּר יִשְׂרָאֵל, קוּמָה בְּעֲזַרְתָּ יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ
יְהוּדָה וְיִשְׂרָאֵל. גָּאַלְנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוּה גָּאֵל יִשְׂרָאֵל.

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

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

AMIDAH FOR WEEKDAY SHAHARIT (with Matriarchs)

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

**From Sh'mini Atzeret until Pesah:*

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

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

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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

עמידה — שחרית לחול (כולל אמהות)

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between ראש השנה and יום כפור:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וּפֹקֵד שָׂרָה.

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

**From שמיני עזרת until פסח:*

מְשִׁיב הַרְיָח וּמוֹרֵיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישׁוּנֵי עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מֶלֶךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יּוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

***Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְדוֹשׁ.

Silent recitation continues on page 38.

**From שמיני עזרת to פסח, some add: מוריד הטל*

 KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

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

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

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

 קדושה

When the עמידה is chanted aloud, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, בְּפִתּוּב עַל יַד נְבִיאֶיךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁה פִּתּוּב לְאִמַר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּהָ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּיָנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְּדוֹשׁ.

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

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

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

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

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

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

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

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

On behalf of one who is ill:

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

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

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

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

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּה דַּעַת בִּינָה וְהַשְׂכֵּל. בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ, וְקַרְבֵנו מִלִּבְנוֹ לְעִבּוֹדְתְךָ, וְהַחֲזִירֵנוּ בְתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה הַרוֹצֵה בְתַשׁוּבָה.

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

סָלַח לָנוּ אֲבִינוֹ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּבְנוֹ כִּי פָשַׁענוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה חַנוּן הַמְרַבֵּה לְסָלַח.

רְאֵה נָא בְעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חַזֵּק אַתָּה. בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל.*

רַפְּאֵנוּ יְהוָה, וְנִרְפָא, הוֹשִׁיעֵנו וְנוֹשְׁעָה, כִּי תַהֲלִתָנוּ אַתָּה, וְהִעֲלָה רְפוּאָה שְׁלֵמָה לְכָל מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיִהי רְצוֹן מִלִּפְנֵיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לְ _____ בֶן / בַּת _____ בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל, וְחִזֵּק אֶת־יַדֵּי הַעוֹסְקִים בְּצַרְכֵיהֶם,

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְהוָה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

**On a public fast (including תשעה באב), the Reader adds:*

עֲנֵנוּ יְהוָה, עֲנֵנוּ, בְּיוֹם צוּם תַּעֲנִיתָנוּ, כִּי בְצָרָה גְדוֹלָה אָנֹחֵנוּ. אֵל תִּפְּן אֵל רִשְׁעָנוּ, וְאֵל תִּסְתַּר פְּנֵיךָ מִפְּנֵינוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנֻתָנוּ. הֲיִידָה נָא קְרוֹב לְשׁוֹעַתָנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמָנוּ. טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: "וְהִיָּה טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֲשַׁמְעֵם." כִּי אַתָּה, יְהוָה, הָעוֹנֶה בְּעַת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עַת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה יְהוָה הָעוֹנֶה בְּעַת צָרָה.

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

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

Grant blessing

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

Grant dew and rain for blessing

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

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

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

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

בָּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה

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

וַתֵּן טַל וּמָטָר לְבִרְכָה

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

וַתֵּן בְּרִכָּה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָה, וּבָרַךְ שָׁנָתָנוּ בְּשָׁנִים
הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יְהוָה מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְהוָה
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהַסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה יְהוָה לְבָדֶךָ בְּחֹסֶד
וּבְרַחֲמִים, וְצַדִּיקָנוּ בְּמִשְׁפָּט. *בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

**Between Pesah and Rosh Hashanah:*

בָּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל
אוֹיְבֶיךָ מִהֲרָה יִכְרְתוּ, וְהַזִּידִים מִהֲרָה תִעַקַר וּתִשְׁבֵּר
וּתִמְגַר וְתִכְנֹיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְהוָה שֶׁבֵר
אֵיבִים וּמְכַנֵּיעַ זָדִים.

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

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

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

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

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

On Yom Ha-shoah:

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

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

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

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְדָּק וְעַלֵּינוּ, יְהִמוּ נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים
בְּשִׁמְךָ בְּאֵמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא יָבוּשׁ
כִּי בָךְ בְּטַחְנוּ. בְּרוּךְ אַתָּה יְהוָה מִשְׁעַן וּמִבְטָח לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ, וּבְנֶה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד
מְהֵרָה לְתוֹכָהּ תִּכְיֶן. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צִמְח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ, וְקִרְנוּ תְרוּם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קוִיֵּנוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה מִצְמִיחַ
קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וְתַחֲנוּנִים אַתָּה, וּמְלַפְנֶיךָ מְלַכְנוּ רִיקָם אֵל תְּשִׁיבֵנוּ,

יום השואה On

נַחֵם, יְהוָה אֱלֹהֵינוּ, אֶת שְׂאֵרֵית עַמְּךָ יִשְׂרָאֵל, אֹד מִצֵּל מָאֵשׁ. כִּי קָם
עָלֵינוּ אוֹיֵב אַכְזָר, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְג וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים,
מִנְעַר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לָבוּ וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר
שֵׁם יִשְׂרָאֵל עוֹד. אָזִי הַמַּיִם שִׁטְפוּנוּ, הִרְוֵנוּ לַעֲנָה. אוֹיֵבֵנוּ לָנוּ
כִּי שָׁדְדֵנוּ, כִּי־רָחַק מִמֶּנּוּ מְנַחֵם. עַל־אֵלֶּה אָנִי בּוֹכֶיָה. אַךְ לֹא
לְנִצָּח תִּשְׁכַּחֵנוּ.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה.

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

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

On Rosh Hodesh and Hol Ha-mo'ed:

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

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

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

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

MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

When we recite Modim (the prayer of thanksgiving), we bow — without bending our knees — in gratitude to God, while saying "Modim anahnu lakh (We proclaim)." We then bend our knees and bow once more while reciting the b'rakhah which concludes Modim (at the top of page 43).

רצה יהוה אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

חול המועד and ראש חודש:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בנדוד עבדה, וזכרון ירושלים עיר קדשה, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

ראש החודש הזה: ראש חודש

חג הסוכות הזה: סוכות On חג המצות הזה: פסח On

זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחננו ורחם עלינו והושיענו כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה המחזיר שכנינתו לציון.

When the Reader recites Modim, the congregation continues silently:

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו ואלהי אבותינו אלהי כל-בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחייטנו וקיימתנו. פן תחיינו ותקימנו, ותאסוף גליותינו לחצרות קדשה, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידך ועל נשמותינו הפקודות לך, ועל נסיה שבכל-יום עמנו ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך, מעולם קיינו לך.

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

Between Rosh Hashanah and Yom Kippur:

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

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

Reader:

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

Congregation:

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.

**Between Rosh Hashanah and Yom Kippur:*

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

The Reader's recitation of the Amidah ends here.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת-שִׁמְךָ בְּאַמְתּוֹ, הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ
וְלֵךְ נָאָה לְהוֹדוֹת.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
כְּהֹנִים, עִם קְדוּשָׁה, כְּאָמֹר:

Congregation:

בְּן יְהִי רָצוֹן.

בְּן יְהִי רָצוֹן.

בְּן יְהִי רָצוֹן.

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.
יְאָר יְהוָה פְּנֵיו אֵלֶיךָ וַיַּחֲנֶכָ.
יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחֻמִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיָּה, כִּי בְּאוֹר פְּנִיָּה נְתַתְּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשִׁלּוּמֶךָ. *בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת-עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם.

**Between Rosh Hashanah and Yom Kippur:*

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשְׁלוֹם.

The Reader's recitation of the Amidah ends here.

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

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

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

An alternative concluding prayer

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

Continue as instructed on the facing page.

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

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

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

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְבַּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפְר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֵךְ, עֲשֵׂה
לְמַעַן יִמְיִנֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן
אֲמַר־יִפִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּדָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׂיִכְבְּשׁוּ רַחֲמֶיךָ
אֶת-כְּעַפְרָךְ וְשִׁתְּפְנֶה אֱלֵינוּ בְּמִדַּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל-
נַפְשׁוֹת בֵּיתִי, וְתִגַּן עָלֵינוּ מִכָּל-אֲכִזְרִיּוֹת. נַחֲנֵי בְּאַרְח מִיִּשׁוּר.
דְּרֹךְ שְׂקָר חֶסֶר מִמֶּנִּי, וְהַעֲבֵר עֵינַי מִרְאוֹת שׂוֹא. גַּל עֵינַי
וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתְךָ. תִּשְׁפִּילְנִי שְׂכָל טוֹב מִלְּפָנֶיךָ
וְאֲמַצָּא חֵן וְחֶסֶד וְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל-רְוֹאֵי. יְהִי
לְרִצּוֹן אֲמַר־יִפִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרִי וְגֹאֲלִי.

Continue with Taḥanun (except as noted below):

- on Mondays and Thursdays, page 59;
- on other days, page 62.

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

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

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

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

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

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

II SAMUEL 24:14

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

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

I PSALM 6

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

II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins.

On days when the תורה is not read, תחנון begins here.

When a ספר תורה is present, those wearing תפילין on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

שמואל ב', כ"ד:י"ד

וַיֹּאמֶר דָּוִד אֶל-גַּד, צַר-לִי מְאֹד, נִפְלְאָה-נָא בְיַד-יְהוָה, בְּיַרְבֵּים
רַחֲמָיו וּבְיַד אָדָם אֶל-אֶפְלָה.

רַחוּם וְחַנוּן חֲטָאתִי לִפְנֵיךָ, יְהוָה מְלֵא רַחֲמִים, רַחֵם עָלַי
וְקַבֵּל תְּחִנּוּנָי.

א תהלים ו'

יְהוָה אֶל-בְּאֶפֶס תּוֹכִיחַנִי, וְאֶל-בְּחִמָּתְךָ תִּיַסְרֵנִי. חָנּוּן יְהוָה
כִּי אֶמְלֵל אֲנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהָלוּ עֲצָמָי. וּנְפֹשִׁי
נִבְהָלָה מְאֹד, וְאַתָּה יְהוָה עַד-מָוֶתִי. שׁוּבָה יְהוָה חֲלֹצָה
נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חֲסִדְךָ. כִּי אֵין בַּמָּוֶת זְכָרְךָ, בְּשֵׂאוֹל
מִי יוֹדֶה-לָּךְ. יִגְעַתִּי בְּאַנְחֹתִי, אֲשַׁחָה בְּכָל-לַיְלָה מִטְּתִי,
בְּדַמְעַתִּי עֵרְשִׁי אֲמַסָּה. עֲשֵׂשָׁה מִכְּעַס עֵינָי, עֲתַקָּה
בְּכָל-צוּרְרֵי. סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יְהוָה
קוֹל בְּכִי. שָׁמַע יְהוָה תְּחִנָּתִי, יְהוָה תִּפְלְתִי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשְׁבוּ וַיִּבְשׁוּ רַגְעַ.

ב תהלים ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיךָ יְהוָה. אֲדֹנָי שְׁמַעָה
בְּקוֹלִי תִהְיֶינָה אַזְנוֹיךָ קְשׁוּבוֹת לְקוֹל תְּחִנּוּנָי. אִם-עוֹנוֹת
תִּשְׁמַר-יְהוָה, אֲדֹנָי מִי יַעֲמֵד. כִּי-עַמְּךָ הִסְלִיחָה לְמַעַן
תִּנְרָא. קוֹיִתִי יְהוָה קוֹתֶה נַפְשִׁי וּלְדַבְּרוֹ הוֹחֵלֵתִי. נַפְשִׁי
לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל
אֶל-יְהוָה כִּי-עַם-יְהוָה הַחֲסֵד וְהַרְבֵּה עִמּוֹ פְדוֹת.
וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עוֹנוֹתָיו.

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

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

Shomer goy ehad, sh'mor sh'erit am ehad.
V'al yovad goy ehad, ha-m'ya'hadim shimkha:
Adonai Eloheinu, Adonai ehad.

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

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

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

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

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

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

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

When praying without a minyan, continue on page 78.

שומר ישראל, שמור שארית ישראל.
ואל-יאבד ישראל, האומרים:
שמע ישראל.

שומר גוי אחד, שמור שארית עם אחד.
ואל-יאבד גוי אחד, המיחדים שמך:
יהוה אלהינו יהוה אחד.

שומר גוי קדוש, שמור שארית עם קדוש.
ואל-יאבד גוי קדוש,
המשלשים בשלש קדשות לקדוש.

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס
לדור עמי כי אין עוזר. ישבנו גם-בקיני בזכרנו
את-אחינו שנטבחו ונשרפו ונחנקו בימי ענינו.
אל-תעזבנו יהוה אלהינו, אל-תרחק ממנו.

אבינו מלכנו, חננו וענו כי אין בנו מעשים, עשה עמנו
צדקה וחסד והושיענו.

ואנחנו לא נדע מה-נעשה, כי עליך עינינו. זכר רחמיה
יהוה וחסדיה, כי מעולם קמה. יהי-חסדך יהוה עלינו,
כאשר יחלנו לך. אל-תזכר לנו עונות ראשונים, מהר
יקדמונו רחמיה, כי דלוננו מאד. חננו יהוה חננו, בירב
שבוענו בזה. בלגו רחם תזכור. כי הוא ידע יצרנו,
זכור כיעפר אנחנו. ׀ עזרנו אלהי ישענו על-דבר
כבוד-שמך, והצילנו וכפר על-חטאתינו למען שמך.

When praying without a minyan, continue on page 78.

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" (Isaiah 2:4). And let us say: Amen.

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" (Leviticus 26:6). "Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea" (Amos 5:24). And let us say: Amen.

A prayer for our country

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמְמַשְׁלֵתָהּ. הֲרַק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הַעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאֲמוּנָהּ. הוֹרֵם מַחְקֵי תוֹרָתְךָ, הַבְיִנֵם מִשְׁפָּטֵי צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוֹה, אֲשֶׁר וְחֹפֵשׁ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי הַרְוִחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקַר מַלְבָּם שִׁנְאָה וְאִיבָה, קִנְאָה וְתַחְרוּת, וְטַע בֵּין בְּנֵי הָאָמוֹת וְהָאֲמוּנוֹת הַשּׁוֹכְנִים בָּהּ, אֲהַבָה וְאַחֻדָה, שְׁלוֹם וְרַעוּת. וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל, וְתִשְׁרָה בִּינֵיהֶם רַעוּת וְחֲרוּת, וְקִיָּם בְּמַהְרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה, וְנֹאמַר אָמֵן.

A prayer for the State of Israel

אֲבִינוּ שְׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל, רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת חֲסָדֶךָ, וּפְרֹשׁ עָלֶיהָ סִפַּת שְׁלוֹמָךָ. וְשְׁלַח אוֹרָךָ וְאַמְתָּךָ לְרֹאשִׁיךָ, שְׂרִיָּה וְיוֹעֲצֶיךָ, וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת־יְדֵי מְגַנֵי אֶרֶץ קְדִשְׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נֶצְחוֹן הַעֲטָרָם. וְנִתַּת שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם וְתִשְׁפִּין שְׁלוֹם בְּעוֹלָם וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְיִפְּרוּ וְיִדְעוּ כָּל־יּוֹשְׁבֵי תְּבֵל שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמַחְלָקָת וְלֹא בְּשִׁבִיל שִׁנְאָה וְקִנְאָה וְקִנְתוּר וּשְׁפִיכוֹת דָּמִים. רַק בָּאנוּ לְעוֹלָם בְּדִי לְהַפִּיר אוֹתָךְ, תַּתְּבַרֵךְ לְנֶצַח. וּבְכֵן תִּרְחַם עָלֵינוּ וּיקָיֵם בָּנוּ מִקְרָא שְׁכַתוּב: וְנִתַּתִּי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מַחְרִיד וְהַשְׁבַּתִּי חַיָּה רַעָה מִן הָאָרֶץ וְחָרָב לֹא תַעֲבֹר בְּאֶרְצְכֶם. וְיִגַּל כְּפִיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אִיתָן. כִּי מְלָאָה הָאָרֶץ דַּעַה אֶת־יְהוָה כְּפִיִם לַיָּם מְכַסִּים.

 HATZI KADDISH
Reader:

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

Congregation and Reader:

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

Reader:

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


*On Mondays and Thursdays**(except as noted on the facing page):*

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

*When the Torah is read (see note on page 47),
continue on page 65.*

When the Torah is not read, continue with Ashrei, page 78.

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

 חצי קדיש
Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא
*לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור*

לְעֵלָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

On Mondays and Thursdays (except as noted below):

אֵל אֲרָךְ אַפַּיִם וְרַב־חַסֵּד וְאֵמֶת, אֶל-תִּסְתַּר פְּנֵיךָ מִמֶּנּוּ.
הוֹסֵה יְהוּדָה עַל-יִשְׂרָאֵל עִמָּךְ, וְהִצִּילָנוּ מִכָּל-רָע. חֲטָאנוּ
לָךְ אָדוֹן, סְלַח-נָא כְּרַב רַחֲמֶיךָ, אֵל.

*When the תורה is read (see note on page 47),
continue on page 65.*

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

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

TORAH SERVICE

We rise as the Ark is opened.

Va-y'hi binsoa 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.

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-tiferet
v'ha-netzah 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-tahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-tahavu 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.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minḥah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.

סדר קריאת התורה

We rise as the ארון הקודש is opened.

וַיְהִי בַּנִּסְעֵ הָאָרוֹן, וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֹיךָ, וַיִּגְסוּ מְשַׁנְאֶיךָ מִפְּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.
בְּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The ארון הקודש is taken from the ספר תורה.

Reader:

גִּדְלוּ לַיהוָה אֶתִי, וַיְנַרְוֵמָה שְׁמוֹ יְיָדָו.

Reader and congregation:

לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנִּצְחָה וְהַהוֹדָה, כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמַלְכָה
וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ.

רוּמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא.
רוּמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is read at Shaḥarit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.


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 hasidav, li-v'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God has granted
fame to His people, brought glory to all the faithful, to Israel,
God's beloved people. Halleluyah!

PSALM 24

A Song of David.

The earth and its grandeur attest 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.

S'u sh'arim rasheikhem,
v'hinas'u pit-hei olam,
v'yavo Melekh Ha-kavod.
Mi zeh Melekh Ha-kavod,
Adonai izuz v'gibor,
Adonai gibor milhamah.
S'u sh'arim rasheikhem,
u-s'u pit-hei olam,
v'yavo Melekh Ha-kavod.
Mi hu zeh Melekh Ha-kavod,
Adonai Tz'va-ot hu Melekh Ha-kavod. Selah.

החזרת ספר תורה


We rise as the ארון הקודש is opened.

Reader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אַרְץ וְשָׁמַיִם. וַיָּרֵם קֶרֶן לְעַמּוֹ,
תְּהַלֵּלָה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

תהלים כ"ד

לְדָוִד מְזֻמָּר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֶּל וַיֹּשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמָקוֹם קֹדְשׁוֹ.
נָקִי כַפָּיִם וּבְרִי־לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשׁוֹ,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשׂא בְּרִכָּה מֵאֵת יְהוָה, וַעֲדָקָה מֵאֵלֹהֵי יִשְׁעוֹ.
זֶה דֹר דּוֹרֵשׁוֹ, מִבְּקִשֵׁי פְּנֵיךְ יַעֲקֹב, סֵלָה.
שָׂאוּ שַׁעְרֵיכֶם רְאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מְלַחְמָה.
שָׂאוּ שַׁעְרֵיכֶם רְאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

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.*

Continue with Ashrei on the next page.

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

*At Shaḥarit on Tishah B'Av,
some chant elegies (Kinot) at this time.*

*(At Minhah, continue with Ḥatzi Kaddish, page 121,
followed by the Amidah.)*

The ספר תורה is placed in the ארון הקודש.

וּבְנַחְהָ יֵאמֶר: שׁוּבָה יְהוָה רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנוּחֶתְךָ, אֶתָּה וְאֶרְוֹן עֲזָרְךָ.
בְּהִנֵּיךָ יִלְבָּשׁוּ צַדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ.
בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֶׁב פָּנָי מִשִּׁיחֶךָ.
□ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֵׁר.
דְּרָכֶיהָ דְרָכֵי-נְעִים, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הִשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Etz ḥayim hi la-maḥazikim bah, v'tomkheha m'ushar.
D'rakheha darkhei noam, v'khol n'tivoteha shalom.
Hashivenu Adonai elekha v'nashuvah,
ḥadesh yameinu k'kedem.

Continue with אשרי on the next page.

*On פורים, continue with the reading of מגילת אסתר;
see page 194.*

*At תשעה באב on שחרית,
some chant elegies (קינות) at this time.*

*(At מנחה, continue with חצי קריש, page 121,
followed by the עמידה.)*

CONCLUDING PRAYERS

 **ASHREI**

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18

A Psalm of David.

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

Every day I praise You, exalting Your glory forever.

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

*recounting Your glorious sovereignty,
telling tales of Your might.*

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

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

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

סיום התפילה

אשרי 

תהלים פ"ד:ה, קמ"ד:ט"ז

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שפכה לו, אשרי העם שיהוה אלהיו.

תהלים קמ"ה, קט"ו:י"ח

תהלה לדוד.

ארוממה אלוהי המלה, ואברכה שמה לעולם ועד.
בכל-יום אברכה, ואהללה שמה לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.
דור לדור ישבח מעשיה, וגבורתיה יגידו.

הדר כבוד הורה, ודברי נפלאותיה אשיחה.
ועוזו נוראותיה יאמרו, וגדלתה אספרנה.

זכר רב-טובה יביעו, וצדקתה ירננו.
חנן ורחום יהוה, ארה אפים וגדל-חסד.

טוב יהוה לכל, ורחמיו על-כל-מעשיו.
יודוה יהוה כל-מעשיה, וחסידיה יברכוכה.

כבוד מלכותה יאמרו, וגבורתה ידברו.
להודיע לבני האדם גבורתיו, וכבוד הדר מלכותו.

מלכותה מלכות כל-עלמים, וממשלתה בכל-דור ודר.
סומה יהוה לכל-הנפלים, וזוקף לכל-הכפופים.

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

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

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

PSALM 20

A Psalm of David.

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

Psalm 20, like "El Erekh Apayim (patient God)" on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning.

עֵינֵי־כָל אֱלֹהֵי יִשְׂרָאֵל וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֵיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

צְדִיק יִהְיֶה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קְרוֹב יִהְיֶה לְכָל־קָרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

רִצּוֹן־יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

□ תִּהְלֵת יִהְיֶה יְדְבַר־פִּי,
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

The following psalm is omitted on the days listed below.

תהלים כ'

לְמַנְצֵחַ מְזִמּוֹר לְדָוִד.
יַעֲנֶנּוּ יְהוָה בְּיוֹם צָרָה, יִשְׁגְּבֶנּוּ שֵׁם אֱלֹהֵי יַעֲקֹב.
יִשְׁלַח־עֲזָרָךְ מִקְדָּשׁ, וּמִצִּיּוֹן יִסְעֶדֶךָ.
יִזְכֹּר כָּל־מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשֶׁנָּה סֶלָה.
יִתְּנֶנָּה לְךָ כָּל־בְּבָבָהּ, וְכָל־עֲצָתְךָ יִמְלֵא.
נִרְנְנָה בִישׁוֹעָתְךָ, וּבְשֵׁם־אֱלֹהֵינוּ נִדְגַל,
יִמְלֵא יְהוָה כָּל מִשְׁאֲלוֹתֶיךָ.
עֲתָה יִדְבַּעְתִּי, כִּי הוֹשִׁיעַ יְהוָה מִשִּׁיחוֹ,
יַעֲנֶהוּ מִשְׁמֵי קָדְשׁוֹ, בְּגַבְוֹרוֹת יִשַׁע יָמֵינוּ.
אֱלֹהֵי בְרָכָב, וְאֱלֹהֵי בְּסוּסִים,
וְאֲנַחְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר.
□ הִמָּה פָּרְעוֹ וְנִפְלֹו, וְאֲנַחְנוּ קָמְנוּ וְנִתְעוֹדַד.
יְהוָה הוֹשִׁיעָה, הַמְּלֹךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

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

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

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

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

You are holy, enthroned upon the praises of Israel.

"The angels on high called out one to another:

'Holy, holy, holy Adonai Tz'va-ot;

the grandeur of the world is God's glory.'

They receive sanction from one another, saying:

"Adonai Tz'va-ot is holy in the highest heavens, 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 throughout the universe.'

Then a wind lifted me up

and I heard the sound of a great rushing behind me,

the voice of those who utter praise, saying:

"Praised be Adonai's glory wherever the Sh'khinah abides."

"Adonai shall reign through all generations."

The sovereignty of Adonai endures forever, beyond all time.

Adonai our God and God of our ancestors,

impress this forever upon Your people,

and direct our hearts toward You:

God, being merciful,

grants atonement for sin and does not destroy.

Time and again God restrains wrath,

refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving,

loving to all who call upon You.

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

ובא לציון גואל, ולשבי פשע ביעקב, נאם יהוה.

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

ואני זאת בריתי אתם אמר יהוה, רוחי אשר עליך, ודברי אשר שמתני בפיה לא ימושו מפיה, ומפי זרעה, ומפי זרע זרעה, אמר יהוה, מעתה ועד עולם.

ואתה קדוש, יושב תהלות ישראל.

וקרא זה אל זה ואמר:

קדוש קדוש קדוש יהוה צבאות, מלא כל-הארץ כבודו.

ומקבלין דין מן דין, ואמרין:

קדיש בשמי מרומא עלאה בית שכינתה,

קדיש על ארעא עובד גבורתה,

קדיש לעלם ולעלמי עלמיא,

יהוה צבאות מליא כל-ארעא זיו יקרה.

ותשאני רוח, ואשמע אחרי קול רעש גדול:

ברוך כבוד יהוה ממקומו.

ונטלתני רוחא, ושמעת בתרי קל זיע סגיא,

דמשבחין ואמרין:

בריה יקרא ויהוה מאתר בית שכינתה.

יהוה ימלה לעלם ועד.

יהוה מלכותה קאם לעלם ולעלמי עלמיא.

יהוה אליי אברהם יצחק וישראל אבותינו,

שמרה זאת לעולם, ליצר מחשבות לבב עמה,

והכן לבבם אליך.

והוא רחום, יכפר עון ולא ישחית,

והרבה להשיב אפו ולא יעיר כל-חמתו.

כי אתה אדני טוב וסלח, ורב-חסד, לכל-קוראיך.

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

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

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

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

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

*On Rosh Hodesh, remove tefillin at this time.
 (On other days, tefillin may also be removed at
 this time. In many congregations, however, it is
 customary to wait until after Mourner's Kaddish.)*

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

צְדָקָתְךָ צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.
 תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם,
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ מִיְמֵי קֶדֶם.
 בְּרוּךְ אַדְנֵי, יוֹם יוֹם יַעֲמִס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה.
 יִהְיֶה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יִהְיֶה צְבָאוֹת, אֲשֶׁרֵי אָדָם בִּטָּח בְּךָ.
 יִהְיֶה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאָנוּ.
 בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְרָאָנוּ לְכְבוֹדוֹ,
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת,
 וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
 הוּא יִפְתַּח לִבָּנוּ בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוּ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם,
 לְמַעַן לֹא נִיגַע לְרִיקָה, וְלֹא נִלְד לְבִהָלָה.
 יְהִי רְצוֹן מִלְּפָנֶיךָ, יִהְיֶה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁנִּשְׁמַר חֻקֶיךָ בְּעוֹלָם הַזֶּה,
 וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָה,
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.
 לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יִהְיֶה אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ.
 בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יִהְיֶה מְבֹטָחוֹ.
 בְּטָחוֹ בִּיהוָה עַדֵי עַד, כִּי בָיָה יִהְיֶה צוּר עוֹלָמִים.
 □ וַיִּבְטָחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יִהְיֶה.
 יִהְיֶה חֶפְץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיִּנְאֲדִיר.

*On תפילין at this time, remove ראש חודש
 (On other days, תפילין may also be removed at
 this time. In many congregations, however, it is
 customary to wait until after Mourner's Kaddish.)*

*חול המועד and ראש חודש
 continue with חצי קריש, page 103.*

 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.

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

 קדיש שלם
Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא
*לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל
קָדָם אַבּוּהוֹן דִּי בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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

 ALEINU

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
 she-lo asanu k'goyei ha'aratzot
 v'lo samanu k'mishp'hot ha'adamah,
 she-lo sahm h'elkenu ka-hem, v'goralenu k'khol hamonam.
 Va'anahnu kor'im u-mishta'avim u-modim
 lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.


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

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

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

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.

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

 עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
 שלא עשנו כגויי הארצות ולא שמנו כמשפחות
 האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם.

ואנחנו פורעים ומשתחוים ומודים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים
 ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו אין
 עוד. אמת מלכנו, אפס זולתו, כפתוב בתורתו: וידעת
 היום ודעת אל לבבך, כי יהוה הוא האלהים בשמים
 ממעל ועל הארץ מתחת, אין עוד.

על כן נקוו לך יהוה אלהינו, לראות מהרה בתפארת
 עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון,
 לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך,
 להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי
 תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניה
 יהוה אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו,
 ויקבלו כלם את עול מלכותך ותמלך עליהם מהרה
 לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלוך
 בכבוד, כפתוב בתורתך: יהוה ימלך לעולם ועד.
 ונאמר: והיה יהוה למלך על כל הארץ, ביום ההוא
 יהיה יהוה אחד ושמו אחד.

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

 MOURNER'S KADDISH
Mourners and those observing Yahrzeit:

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

Congregation and mourners:

Y'hei 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

**Between Rosh Hashanah and Yom Kippur:*

l'ela l'ela mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

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:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא
לְעֵלְמָא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלְמָא לְעֵלְמָא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחֶתָּא וְנַחֲמֶתָּא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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

THE PSALM FOR SUNDAY

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

PSALM 24

A Psalm of David.

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

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

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

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

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

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

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

Who is the glorious Sovereign?
Adonai Tz'va-ot is the glorious Sovereign.

The psalm of the day (pages 85-90) is recited here, followed by psalms for special occasions: for ראש חודש (page 90), for חנוכה (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with קריש יתום, page 100.

THE PSALM FOR SUNDAY

היום יום ראשון בשבת,
שבּוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים כ"ד
לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָתָהּ, תַּבַּל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יִקּוּם בְּמִקְוֹם קִדְשׁוֹ.
נְקִי כַפָּיִם וּבֶרֶךְ לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשׂא בְרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹר דּוֹרשָׁיו, מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
כִּי מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

Mourner's Kaddish is on page 100.

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

THE PSALM FOR MONDAY

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

PSALM 48

A Song: A Psalm of the sons of Korah.

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

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

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

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

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

May God preserve it forever.

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

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

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

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

THE PSALM FOR MONDAY

היום יום שני בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים מ"ח

שיר מזמור לבני קרח.

גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קָדְשׁוֹ.
יְפֵה נוֹף, מְשׁוֹשׁ כָּל-הָאָרֶץ הַר צִיּוֹן,
יִרְכָּתֵי צָפוֹן, קִרְיַת מְלֶךְ רָב.
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב.
כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ, עָבְרוּ יַחְדָּו.
הִמָּה רָאוּ, בֵּן תְּמָהוּ, נִבְהָלוּ נִחְפָּזוּ.
רָעְדָה אַחֲזַתָם שָׁם, חֵיל כִּיּוֹלָדָה.
בְּרוּחַ קָדִים תִּשְׁבֶּר אֲנִיּוֹת תִּרְשִׁישׁ.
כַּאֲשֶׁר שָׁמַעְנוּ, בֵּן רְאִינוּ בְּעִיר יְהוָה צְבָאוֹת,
בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם, סֵלָה.
הִמְיִינוּ אֱלֹהִים חֲסֵדָהּ, בְּקָרֵב הִיכָלָהּ.
כְּשָׁמְךָ אֱלֹהִים, בֵּן תִּהְלָתְךָ עַל-קְצוֹי-אָרֶץ,
צֶדֶק מְלֵאָה יְמִינְךָ.
יִשְׁמַח הַר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ.
סִבּוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מַגְדְּלֶיהָ.
שִׂיתוּ לְבַבְכֶם לְחִילָהּ, פִּסְגוּ אַרְמְנוֹתֶיהָ,
לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן.
□ כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד,
הוּא יִנְהַגֵּנוּ עַל מוֹת.

Mourner's Kaddish is on page 100.

THE PSALM FOR TUESDAY

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

PSALM 82

A Psalm of Asaph.

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

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

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

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

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

THE PSALM FOR WEDNESDAY

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

PSALM 94

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

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

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

*They say: "Adonai does not see;
the God of Jacob pays no heed."*

THE PSALM FOR TUESDAY

היום יום שלישי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים פ"ב
מזמור לאסף.

אלהים נצב בעדת אל, בקרב אלהים ישפט:
"עד מתי תשפטו-עגל, ופני רשעים תשא-סלה."
שפטו דל ויתום, עני ורש הצדיקו.
פלטו דל ואביון, מיד רשעים הצילו."
לא ידעו ולא יבינו, בחשכה יתהלכו,
ימוטו כל-מוסדי ארץ.
אני אמרתי אלהים אתם, ובני עליון כלכם.
אכן כאדם תמותון, וכאחד השרים תפלו.
□ קומה אלהים, שפטה הארץ,
כי אתה תנחל בכל-הגוים.

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

היום יום רביעי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ד

אל-נקמות, יהוה, אל נקמות, הופיע.
הנשא, שפט הארץ, השב גמול על גאים.
עד מתי רשעים, יהוה, עד מתי רשעים יעלזו.
יביעו ידברו עתק, יתאמרו כל-פעלי און.
עמך יהוה ידפאו, ונחלתך יענו.
אלמנה וגר ירהגו, ויתומים ירצחו.
ויאמרו לא יראה זה, ולא יבין אלהי יעקב.

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

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

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

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

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

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

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

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

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

PSALM 95:1-3

*Let us sing to Adonai.
Let us rejoice in our Creator.*

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

בִּינוּ בְּעֵרִים בָּעַם, וּבְסִילִים מְתֵי תִשְׁכְּלוּ.
הֲנֹטֵעַ אֵינָן הֲלֹא יִשְׁמָע, אִם יוֹצֵר עֵינַי הֲלֹא יִבִּיט.
הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְּלַמֵּד אָדָם דַּעַת.
יִהוּדָה יִדְעַע מִחֻשְׁבוֹת אָדָם, כִּי הִמָּה הִקְבֵּל.
אֲשֶׁרֵי הִגְבֵּר אֲשֶׁר תִּיַסְרֶנּוּ יְהוָה, וּמִתּוֹרָתְךָ תִּלְמַדְנּוּ.
לְהִשְׁקִיט לוֹ מִיָּמֵי רַע, עַד יִכְרֶה לְרָשָׁע שְׁחַת.
כִּי לֹא יִטֵּשׁ יִהוּדָה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.
כִּי-עַד-צֶדֶק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל-יִשְׂרָאֵל.
מִי יָקוּם לִי עִם מְרַעִים, מִי יתִּיצֵב לִי עִם פְּעֻלֵי אֵוֹן.
לוֹלֵי יִהוּדָה עֲזָרְתָה לִי, כִּמְעַט שְׁכָנָה דוֹמָה נַפְשִׁי.
אִם אֲמַרְתִּי מָטָה רַגְלִי, חֲסִדְךָ יִהוּדָה יִסְעֲדֵנִי.
בָּרַב שְׂרָעֵפִי בְּקִרְבִּי, תִּנְחַוְמִיךָ יִשְׁעִשְׁעוּ נַפְשִׁי.
הִיחַבְּרָךְ כִּסֵּא הַיוֹת, יִצֵּר עִמָּל עַל-יִחֹק.
יִגֹּדוּ עַל נַפְשׁ צְדִיק, וְדָם נָקִי יִרְשִׁיעוּ.
וַיְהִי יִהוּדָה לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר מַחְסִי.
וַיֵּשֶׁב עֲלֵיהֶם אֶת-אוֹנָם, וּבָרַעְתָּם יַצְמִיתָם,
יַצְמִיתָם יִהוּדָה אֱלֹהֵינוּ.

תהלים צ"ה: א-ג'

□ לְכוּ גְרַנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ.
נִקְדָּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יִהוּדָה, וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.

Mourner's Kaddish is on page 100.

THE PSALM FOR THURSDAY

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

PSALM 81

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

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

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

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

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

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

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

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

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

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

*"But you I will feed with the richest of wheat;
with honey from a rock I will satisfy you."*

THE PSALM FOR THURSDAY

היום יום חמישי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים פ"א

למנצח על הגתית לאסף.

הֲרַנִּינוּ לַאלֹהִים עֲזָנוּ,
הֲרִיעוּ לַאלֹהֵי יַעֲקֹב.

שָׂאוּ זְמֵרָה וּתְנוּ תָף,
כְּנֹר נְעִים עִם נָבֶל.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֹנוּ.

כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לַאלֹהֵי יַעֲקֹב.

עֲדוֹת בִּיהוֹסֵף שְׁמוֹ, בְּצֵאתוֹ עַל-אֶרֶץ מִצְרַיִם,
שִׁפְתַי לֹא יִדְעֵתִי אֲשַׁמֵּעַ.

הַסִּירֹתַי מִסֹּבֵל שְׁכֵמוֹ, כַּפְּיוֹ מִדּוֹד תַעֲבֹרְנָה.

בְּצִרָה קָרָאתָ וְאַחֲלַצְנָה, אֶעֱנֶה בְּסִתְרֵי רַעַם,
אֲבַחֲנֶה עַל מִי מְרִיבָה, סֵלָה.

שָׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי:
לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל גֵּבֵר.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ, הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם,
הַרְחֹב־פִּיךָ וְאַמְלֵאֵהוּ.

וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא-אָבָה לִי.
וְאַשְׁלַחֵהוּ בְּשִׁרְיוֹת לָבָם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם.

לוֹ עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְיֶה לָבוֹ.

כַּמַּעֲט אוֹיְבֵיהֶם אֲכַנֶּיעַ, וְעַל צָרֵיהֶם אֲשִׁיב יָדִי.
מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ-לוֹ, וְיִהְיֶה עֲתָם לְעוֹלָם.

וַיִּאֲכִלְהוּ מִחֶלֶב חֶטָּה, וּמִצּוֹר דָּבֵשׁ אֲשַׁבֵּיעֶנָּה.

Mourner's Kaddish is on page 100.

THE PSALM FOR FRIDAY

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

PSALM 93

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

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

Your 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 ROSH HODESH

PSALM 104

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

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

THE PSALM FOR FRIDAY

היום יום ששי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ג

יהוה מלך גאות לבש,
לביש יהוה, עז התאזר,
אף-תכון תבל בל תמוט.
נכון בסעף מאז, מעולם אָתָה.

נשאו נהרות יהוה,
נשאו נהרות קולם,
ישאו נהרות דכים.
מקלות מים רבים אדירים משברי-ים,
אדיר במרום יהוה.

□ עדתֶיךָ נֶאֱמַנּוּ מְאֹד,
לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ יְהוָה, לְאֶרֶץ יָמִים.

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

תהלים ק"ד

בְּרָכִי נַפְשִׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גִדְלָתָּ מְאֹד, הוֹד וְהָדָר
לְבָשָׁתָּ. עֲטֵה-אֹר כְּשֶׁלֶמָה, נוֹטָה שָׁמַיִם בְּיָרֵעָה. הַמְקַרְה
בַּמַּיִם עֲלִיּוֹתָיו, הַשָּׁם-עֲבִים רְכוּבוֹ, הַמְהַלֵּךְ עַל-פְּנֵי-רִיחַ.
עֲשֵׂה מְלֹאכָיו רוּחוֹת, מְשַׁרְתָּיו אֵשׁ לֵהט.

יִסַּד-אֶרֶץ עַל-מְכוּנֶיהָ, בַּל-תְּמוֹט עוֹלָם וָעַד. תַּהוֹם כְּלָבוֹשׁ
כְּפִיתוֹ, עַל-הָרִים יַעֲמְדוּ-מַיִם, מִן-גְּעֵרְתֶךָ יְנוֹסוּן, מִן-קוֹל
רַעְמָךָ יִחְפְּזוּן. יַעֲלוּ הָרִים יִרְדּוּ בְּקַעוֹת, אֶל-מְקוֹם זֶה יִסְדָּתָּ
לָהֶם. גְּבוּל שְׁמֹתָ בַל-יַעֲבְרוּן, בַּל-יִשְׁבּוּן לְכִסּוֹת הָאֶרֶץ.

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

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

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

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

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

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; 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!

הַמְשַׁלַּח מְעִינִים בְּנְחָלִים, בֵּין הָרִים יִהְלְכוּן. יִשְׁקוּ כָּל־חַיֵּיתוֹ שָׂדֵי, יִשְׁבְּרוּ פְּרָאִים צְמָאָם. עַל־יְהֵם עוֹף הַשָּׁמַיִם יִשְׁכּוּן, מִבֵּין עֲפָאִים יִתְנוּ קוֹל.

מִשְׁקָה הָרִים מְעִלְיוֹתָיו, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׂבַּע הָאָרֶץ. מִצְמִיחַ חֲצִיר לְבַהֲמָה וְעֵשֶׂב לְעַבְדַּת הָאָדָם, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וַיֵּן יִשְׂמַח לְבַב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן, וְלֶחֶם לְבַב־אָנוּשׁ יִסְעֵד. יִשְׂבְּעוּ עֲצֵי יְהוּדָה, אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר שָׁם צִפְרִים וְקַנְנֹו, חֲסִידָה בְּרוּשִׁים בֵּיתָה.

הָרִים הַגְּבוּהִים לְיַעֲלִים, סִלְעִים מַחֲסֵה לְשִׁפְנִים. עֲשֵׂה יָרַח לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תִּשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה, בּוֹ תִרְמַשׁ כָּל־חַיֵּיתוֹ־יַעַר. הַכְּפִירִים שֹׁאֲגִים לְטָרְף וּלְבִקֵּשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשֶּׁמֶשׁ יִאֲסֹפוּן, וְאֵל מְעוֹנָתָם יִרְבְּצוּן. יֵצֵא אָדָם לְפַעֲלוֹ וּלְעַבְדָּתוֹ עַד־עֶרֶב.

מִה־רִבּוֹ מַעֲשֵׂיךָ יְהוּדָה, כָּלָם בְּחֻכְמָה עֲשִׂיתָ, מִלְּאָה הָאָרֶץ קַנְיִנָּה. זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם, שֶׁם־רָמַשׁ וְאִין מִסְפָּר, חַיֵּוֹת קִטְנוֹת עִם־גְּדוֹלוֹת. שָׁם אֲנִיּוֹת יִהְלְכוּן, לְוִיתָן זֶה־יִצְרָף לְשִׁחַק בּוֹ.

כָּלָם אֵלֶיךָ יִשְׁבְּרוּן לְתַת אֲכָלָם בְּעֵתוֹ. תִּתֵּן לָהֶם יִלְקֹטוּן, תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב. תִּסְתִּיר פָּנֶיךָ יִבְהַלּוּן, תִּסַּף רוּחָם יִגְוְעוּן, וְאֵל־עַפְרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתִתְחַדֵּשׁ פָּנֶי אֲדָמָה.

יְהִי כְבוֹד יְהוּדָה לְעוֹלָם, יִשְׂמַח יְהוּדָה בְּמַעֲשָׂיו. הַמְבִיט לְאָרֶץ וּתְרַעַד, יִגַּע בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לְיְהוּדָה בְּחַיֵּי, אֲזַמְרָה לְאֱלֹהֵי בְעוּדֵי. ■ יַעֲרַב עָלָיו שִׁיחֵי, אֲנֹכִי אֲשַׁמַּח בִּיהוּדָה. יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם, בְּרַכֵּי נַפְשִׁי אֶת־יְהוּדָה, הַלְלוּיָהּ.