

סדור תשעה באב

SIDDUR TISHAH B'AV



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Cover photograph of Robinson's Arch: the Masorti section of the Kotel, by Gary Tisdale. Used with permission.

Dedicated to the Loving Memory of



Rose Soicher and Dr. Irving Soicher

רייזל בת בעריל הלוי
March 15, 1999

יצחק בן צבי
October 13, 1969

By their sons

Lawrence G. Soicher, Esq.
and
Harvey E. Soicher, Esq.

who initiated this publication

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Preface

For many years it has been my desire to produce an appropriate Tishah B'Av siddur that would appeal to the increasing number of worshipers who participate in services on this fast day. With this in mind we have introduced new thoughtful translations and commentaries. Modern Hebrew and Israeli poems, as well as Holocaust poetry, are also features of this book.

I approached Rabbi Joel Meyers and Chancellor Ismar Schorsch, both of whom expressed a desire for the Rabbinical Assembly to undertake this project. Rabbi Meyers suggested that I gather a group of scholarly colleagues to work with me. The Conservative Movement can be proud of Rabbis Jeffrey E. Hoffman and Gershon Schwartz, exceedingly busy congregational rabbis, and of Rabbi Jan Caryl Kaufman, with her manifold duties with the Rabbinical Assembly. They all worked diligently on the ancient and modern texts. Furthermore, they creatively researched and translated the complicated materials with a profound understanding of the importance of this venture. I sincerely thank them for all that they have accomplished.

Without the encouragement and help of a beloved congregant of the Park Avenue Synagogue this undertaking would not have been possible. Lawrence G. Soicher, Esq., had wanted to pay respect to his late parents, Rose and Dr. Irving Soicher, with a fitting memorial to their lives. Mr. Barrie Modlin, executive director of the Park Avenue Synagogue, advised me to approach Mr. Soicher with this idea, and when I suggested he underwrite this publication, he readily agreed. In the Book of Proverbs we read, "A generous person enjoys prosperity; He who satisfies others shall himself be sated" (11:25). We wish him and his brother Harvey E. Soicher, Esq., prosperity and success in all their endeavors. I am deeply grateful for their friendship and help.

In our times a Jewish State has been restored to the Land of Israel, but Tishah B'Av continues to remind us of the need for the "perfect redemption" when all Israel can live in tranquility and universal peace will prevail.

DAVID H. LINCOLN

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Editor's Introduction

This new Siddur Tishah B'Av bears the hallmarks of Conservative Judaism: It is traditional, yet modern. Among the highlights of the siddur are:

- The new Jewish Publication Society translation of *Eikhah/Lamentations*, along with a new introduction to the book, and a compilation of ancient *midrashim* on the book.
- Fresh, accessible translations of selected *Kinot*, with introductions to each one. This section has been prepared so that congregations can chant some in Hebrew and some, if they desire, in the form of an English dramatic reading.
- The introduction of a Contemporary Poetry section, a section of appropriate songs, and, following *Minḥah*, an option to sing *Yerushalayim shel Zahav*/Jerusalem of Gold as a song of hope.
- Introductory essays on the theology, history, and liturgy of Tishah B'Av.

The goal of all of us who have translated and who have written introductions and notes to the ancient and medieval texts has been the same: to make the traditional texts, which have been used by our people to approach God on Tishah B'Av for so many generations, accessible to contemporary worshipers. These texts have been utilized by past generations of Jews on this sad day to draw near to God with remorse, with guilt, with veiled anger. Just as so many generations have added their own liturgical creations to the Tishah B'Av service, so too have we suggested contemporary poetry and songs to the liturgy of the Ninth of Av.

I would like to thank all of the members of the Tishah B'Av Siddur Committee (whose names appear at the bottom of the Preface page). It has truly been a pleasure to work with all of them. The Committee's chair, Rabbi David H. Lincoln, has, throughout, been a model of graciousness and devoutness. I wish to thank the following additional colleagues who have contributed to the preparation of this volume: Rabbis Ismar Schorsch, Raymond Scheindlin, Neil Gillman, Robert Scheinberg, Menachem Creditor, and Howard Markose. The Committee extends its heartfelt thanks to the *Siddur Sim Shalom* Committee for its use of the weekday edition, edited by Rabbi Avram I. Reisner (2003). The liturgy for that siddur is based on *Siddur Sim Shalom for Weekdays*, edited by Rabbi Jules Harlow (1985). Thank you to Jim Harris, of G & H Soho, whose advice on the design of this volume helped immeasurably at every stage of its development.

I express my thanks to the leadership of the Rabbinical Assembly for including me in this wonderful endeavor. And finally, "I am grateful to You, my God, for setting my place among those who sit in the House of Study . . ." (Berakhot 28b).

JEFFREY E. HOFFMAN

Editor's Introduction to the Second Edition

Once the first printing of this Siddur Tisha B'Av was sold out, we welcomed the opportunity to correct errors and to enhance some passages in other ways. There were fewer than a dozen corrections, mostly to the English translations. In response to numerous requests, we added a transliteration of *Eli Zion* (p. 147). We also added an expanded introduction to *Yerushalayim shel Zahav* (pp. 364–365) as well as a fuller Hebrew version of the lyrics (p. 366).

Since the first printing, one of the members of our committee, Rabbi Gershon Schwartz, passed away. His deep Judaic knowledge as well as his *menschlichkeit* were sorely missed in the preparation of the revisions.

It is our hope that this revised edition will help our people commemorate Tisha B'Av with deep meaning.

JEFFREY E. HOFFMAN

Tishah B'Av



תשעה באב

Tishah B'Av—A Day of Many Meanings

ISMAR SCHORSCH

On January 12, 1933, my father acquired a slender Hebrew volume that contained the lamentations (*sefer ha-kinot*) for Tishah B'Av according to the Ashkenazic rite. At the time, he was the young associate rabbi of one of the major Jewish communities in Germany. I know the date, because he had a lifelong habit of adorning every book that came his way with the date of purchase. Each year when I open this simple heirloom to recite its hoary dirges, I am overwhelmed by the startling fact that just eighteen days later Adolf Hitler came to power as the duly elected chancellor of Germany. Lamentations were to be the leitmotif of the next twelve years.

Toward the end of the *Amidah* (the silent devotion) of the afternoon service, the Ashkenazic rite of my father inserts a petition of artless literalism based on a graphic analogy between Temple practice and personal piety. The text reads:

Master of many worlds, it is surely known to You that when the Temple stood, a sinning person would bring a sacrifice, offering up only its fat and blood, and You in Your great compassion would forgive. Now as I sit in fast with my own fat and blood diminishing, may it be Your will to regard them as if I were offering them before You on the altar and may You find me acceptable.

But these words strike a discordant note, because Tishah B'Av has nothing to do with individual salvation. It is not a carbon copy of Yom Kippur, the other twenty-four hour fast of the Jewish calendar. If the intensity of the latter is focused on the fate of the individual Jew, the concern of the former is fixed on the fate of the nation. The two fast days are meant to balance and complement, not replicate each other. The Ninth of Av is a reaffirmation of the centrality of community, peoplehood, and *klal yisrael* in Judaism. It promotes the supreme value of self-sacrifice for the benefit of group survival and calls for loyalty to an ancient and divine cause that far transcends the significance of self.

Furthermore, Tishah B'Av is no longer about any single historical calamity. The Mishnah at the end of the second century of our era had already started on the path of attributing misfortunes other than the

destruction of the two Temples to the Ninth of Av. Over time, the fast was to absorb and commemorate the horror of countless calamities, down to the Spanish expulsion and beyond. Layers of history steadily enriched its contents and expanded its meaning to reflect the fundamental reality of Jewish existence that exile is not a geographic location but an existential truth. Indeed, the state of homelessness is an ever-present danger to all illusions of power, permanence, and impregnability.

This evolution of Tishah B'Av had a profound side effect. It served to limit the days of public mourning. It resisted the understandable claim of every generation of victims to its own day in the calendar. The psychic health of the community would be impaired by a calendar cluttered with commemorations of dark times. Judaism had long recognized the wisdom of restraint for the individual mourner. Less appreciated is its effort to protect the community from excessive mourning by rendering Tishah B'Av as a vehicle of multiple meanings.

The final message of the fast, though, is far from melancholy. Commemoration is the act of a living community. The calamities of the past did not bring the Jewish saga to an end. Tishah B'Av is ultimately a celebration of national fortitude, faith, and survival. Neither 1492 nor 1648 nor 1933, with all their protracted suffering, drove the Jewish people from the stage of history. In our reverence for the torment of our ancestors, we give expression to our own resolve and resilience. Each summer, as I recite the lamentations of Tishah B'Av in the tear-stained volume of my father, I offer living proof of the failure of Hitler's "final solution."

A History of Tishah B'Av

GERSHON SCHWARTZ

We Jews have survived for so long to a large degree because of our ability to remember. We remember the good—the Exodus, the giving of Torah at Sinai, the conquest of the land of Israel. And we remember the bad—the destruction of two Temples, the exile from the land, persecutions throughout the ages. We have thrived despite these tragedies because of the promise that God has not forgotten us, that just as we remember, God remembers. God remembers our special status as a people, our covenant, and the divine promise to redeem us and to bring us to the land of Israel. As we say in the Pesah *haggadah*, it is that promise that has stood by our ancestors and us. Many have sought to destroy us, but the Holy One has rescued us from their hands.

Tishah B'Av recalls the destruction of the Temples in Jerusalem. We remember the suffering of past generations—God's decree against the Israelites in the wilderness, the fall of Betar, the expulsion from Spain—all of which have been assigned by tradition to one date: 9 Av. Perhaps we find comfort that past generations of Jews were reassured by that promise and were comforted by that hope: God will rescue us; God will remember the covenant. God will punish our enemies and restore our fortunes.

Jews have suffered tragedies in every era. Whether it was destruction of a holy site like the Temple in Jerusalem, exile from a city or country, or a pogrom, Jews in virtually every place and every age have seen at least some suffering. These disasters so color our view of Jewish history that modern historians like the great Salo W. Baron have warned against a “lachrymose view of Jewish history,” where we see the Jewish past as merely a long collection of tragedies and woes. Thus, the term “dark ages” has been transplanted by the “Middle Ages,” a time during which Jewish creativity and self-autonomy were periodically disrupted by pogroms and expulsions.

If we look further back in Jewish history, much the same is true of the rabbinic period, from about the first century B.C.E. until approximately the seventh century C.E. This period saw the destruction of the Second Temple and the end to Jewish autonomy in the land of Israel, as well as numerous other national and local disasters. At the same time, Judaism also flourished through these centuries. The Mishnah and two great Talmuds were written and edited. The Midrash literature was created and compiled. Judaism expanded in its size, scope, and thinking.

During this period, the Rabbis of the Talmud assigned to Tishah B'Av, the ninth day of the fifth month, five great tragedies from Jewish history. The Rabbis found both a theological rationale and a sense of comfort that these disasters all happened on the same day. The rationale answered the question why the Second Temple was destroyed on the anniversary of the destruction of the First Temple: "Disasters happen on a disastrous day." This theme—that certain days are "days of disaster" (what we would likely call "bad luck days")—recurs throughout Jewish history. A host of other calamities are assigned to Tishah B'Av. The Mishnah of Ta'anit (4:6, cited as 4:4 in some editions) lists five specific misfortunes that befell the Jewish people on this day:

On the ninth of Av, it was decreed against our ancestors that they should not enter the land, the First and Second Temples were destroyed, Betar was captured, and the city was ploughed over. When Av begins, our joy decreases.

The Rabbis found comfort that all these tragedies occurred on one day: While we Jews had seen more than our share of sadness, we could limit it to one day—later expanded to a three-week period of national mourning—that would not affect and infect the rest of the year. Often politically weak and small in numbers, Jews could survive through the assurance that disaster was not the year-round fate of their people. Whether these tragedies actually occurred on the ninth day of the fifth month became almost irrelevant: The comfort and solace that their compartmentalization and theological rationalization brought was worth the possible historical inaccuracy.

Thus, Tishah B'Av became a national fast day recalling the calamities and misfortunes that occurred to the Jewish people throughout the ages. Jewish tradition has assigned many of these catastrophes to Tishah B'Av whether they actually occurred then or not. In the list of tragedies mentioned in the Mishnah from Ta'anit, cited above, the Rabbis saw the first tragedy, when "it was decreed against our ancestors," as God's ruling that the Israelites would not enter the land of Israel. In Numbers 13-14, Moses sent twelve spies to the land of Canaan. Ten returned with a negative report of the land, while only Joshua and Caleb returned with a positive report. God decreed that "none of the men who have seen My Presence and the signs that I have performed in Egypt and in the wilderness . . . shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it" (Numbers 14:22-23).

That the Book of Numbers knows of no national day of mourning on Tishah B'Av is irrelevant. The Rabbis of the Talmud calculated the days mentioned in Numbers: They determined that the night when God

decreed that the Israelites would not enter the land, when “the people wept that night” (Numbers 14:1), was the ninth of Av. The Rabbis found comfort that the day of *their* disasters—the destruction of both Temples—was *already* a day of calamity for the people Israel.

From biblical accounts, it is clear that the destruction of the First Temple in Jerusalem by the Babylonians took place during the summer of the year 586 B.C.E., though the Talmud itself admits that the exact dating is imprecise. The prophet Jeremiah reports that “on the tenth day of the fifth month—that was the nineteenth year of King Nebuchadnezzar, the king of Babylon—Nebuzaradan, the chief of the guard, came to represent the king of Babylon in Jerusalem. He burned the house of the Lord . . .” (Jeremiah 52:12–13). Another biblical book, II Kings, recalls the events “on the seventh day of the fifth month (25:8).” Zechariah simply refers to “the fast of the fifth month” (8:19), without specifying the date. The Rabbis of the Talmud (Ta’anit 29a) try to reconcile this discrepancy by positing that the heathens entered the Temple on the seventh of Av, desecrated it on the seventh and eighth of Av, and set it on fire on the ninth (Tishah B’Av), whereupon it continued burning the entire day. Thus, the Temple was actually destroyed on the *tenth* of Av. The Rabbis, however, set the fast day as the ninth, using the reasoning that “the beginning of destruction is greater [and therefore is the appropriate time to mourn and fast].”

From these few sources, it becomes clear that the exact date of the destruction of the First Temple is debatable. Even if we accept the biblical accounts as accurate, they are contradictory. The Rabbis of the talmudic era focused on one day, the ninth day of Av, which they determined to be *the* anniversary of the destruction of the First Temple. There were, of course, dissenters: Rabbi Yoḥanan remarked: “Had I been in that generation [the generation of the destruction], I would have set it [the fast day] on the tenth, because most of the Sanctuary was destroyed on it [that day].” Similarly, Flavius Josephus, a Jew with loyalties to the Romans who is one of our sources of the history of that era, wrote in his *Jewish Wars* that the Second Temple was destroyed by the Romans on the tenth day of Av (*Wars* 6:249–50). The facts really didn’t matter as much as the worldview that they represented: Rabbinic Judaism set *one day* as the national Jewish day of mourning, and that was Tishah B’Av.

It is possible that Tishah B’Av—the ninth day of the fifth month—had already become a national day of mourning even before the Second Temple was destroyed in the year 70 C.E. Possible proof for this may be in a remark by Rabbi Eleazar ben Zadok in the Talmud (Ta’anit 12a), where he states that his family had observed the Ninth of Av as a fast day in previous generations. Since Rabbi Eleazar traces his lineage back to a family mentioned in the biblical book of Ezra, perhaps Rabbi Eleazar is hinting to Tishah B’Av as a national fast day for destruction in earlier generations.

In the Mishnah's list, the destruction of each Temple is a separate calamity, accounting for the second and third on this list. Betar, the last stronghold during the Bar Kokhba war, was captured in 135 C.E. In 136 C.E., "the city was ploughed over," that is, Jerusalem was razed by the emperor Hadrian who established a pagan temple on the site of the Holy Temple. This site, where pagan worship took place, was called AELIA CAPITOLINA, and Jews were prohibited entry to it.

For the reasons stated above, many other sad events in Jewish history were assigned to Tishah B'Av, under the rubric "Disasters happen on a disastrous day." Thus, the expulsion of the Jews from Spain, which took place during the summer, has been determined by some to have occurred on Tishah B'Av in the year 1492. The Jews of western Europe recall entire communities that were massacred during the Crusades in the summer, that is, "on Tishah B'Av."

In 1648–1649, Polish Jewry was decimated by a Cossack revolt led by Bogdan Chmielnicki. The "Chmielnicki massacre" became one of the saddest events in early modern Polish Jewish history. Nathan Hanover's account of this uprising, *The Abyss of Despair*, outlines not only the history of the massacre but, more importantly, a theology of the events, memorializing the martyrs and giving meaning to the suffering. In some communities, it became the custom to read Hanover's work on, or just prior to, Tishah B'Av. To the Jews of seventeenth-century Poland, the Chmielnicki massacre became their own personal Tishah B'Av.¹

For contemporary Jewry, Tishah B'Av has become one of the days on which the Holocaust is remembered. Many of the additional readings and poems in today's liturgy focus not on the destruction of the Temples, centuries ago, but on the destruction of European Jewry, only decades ago. The debate still continues whether Yom Ha-Shoah, the date set aside by Israel's Knesset to commemorate the Holocaust, is necessary or adequate. After all, some argue, destruction and devastation have long been remembered on Tishah B'Av, even if there is no formal connection to the date. We have found comfort and relief in incorporating all of Jewish tragedy into one day.

And so it was with tragic events in every era, from the Crusades in medieval Ashkenaz to the Holocaust in modern Europe: Every generation of Jews, it seems, has had to endure some calamity during the summer months, some misfortune "on Tishah B'Av." The Ninth of Av became a symbol for all the persecutions and misfortunes of the Jewish people. Yet, Jewish tradition has also seen Tishah B'Av as a day of potential promise and salvation: "The day the Temple was destroyed,

¹David Roskies, *The Literature of Destruction* (Philadelphia: Jewish Publication Society, 1990), p. 108.

the redeemer was born” (Yerushalmi Berakhot 2:4; Lamentations Rabbah 1:16). The Talmud relates the tale of a woman who gives birth to a child on the very day the Temple was destroyed. This child was named Menaḥem, “Comforter,” and he will return one day to comfort the bereaved people:

Destruction, in the liturgical scheme of things, has always been paired with redemption. That is why the rabbis instituted seven Weeks of Consolation following the Ninth of Av . . .²

Thus, not only did the Rabbis make Tishah B’Av into the day of national disaster. They also saw in this day the seeds of national redemption. So may it be in our day!

²Ibid., p. 565.

On the Liturgy of Tishah B'Av

ROBERT SCHEINBERG

Every Jewish holiday has its own distinct character, and usually the synagogue prayer service for the holiday is modified in some way so that we can express the distinctive nature of the holiday and its special themes. Sometimes these themes are expressed through special prayers that are recited on those holidays, while sometimes the themes are expressed through omissions of prayers normally recited on ordinary days.

The liturgy for the fast day of Tishah B'Av, however, may be unique in the Jewish calendar in that there is a palpable tension between the liturgical additions and the liturgical subtractions. To understand Tishah B'Av, we must examine both our words and our silences.

One message of Tishah B'Av is embodied in the prayers and biblical readings that are added to the service, most notably the book of *Eikhah* (Lamentations). The dominant theological message of this book is evident in almost every verse: The destruction of the city of Jerusalem was a punishment for the sins of the people of Israel. In the final verse of Lamentations, we cry out: "Take us back, O Lord, to Yourself, and let us come back; Renew our days as of old!" The theological message of the book is that when we return to God and repent from our evil ways, we can return to our pre-exilic status. God's punishment, however harsh, was justified, and Tishah B'Av reminds us of God's power and the necessity of obedience and repentance. Many of the *kinot* address similar themes and embody a similar theology.

But the words tell only part of the story of Tishah B'Av. The special silences of Tishah B'Av, created by the liturgical omissions, give us quite a different picture of our theological stance on this day:

Silences suggesting a state of mourning

- The Full Kaddish on Tishah B'Av following the chanting of *Eikhah*/Lamentations and, again, at the conclusion of the morning service, omits the line beginning "*Titkabbel t'zlot'hon . . .*"—the line that asks God to accept the prayers of all of Israel. Without this line, the Full Kaddish is identical to the Mourner's Kaddish, reminding us of our status as mourners on Tishah B'Av. In fact, the same change is made to the Full Kaddish in a shivah house (house of mourning). The tradition of sitting on the floor and low stools on Tishah B'Av also evokes the image of mourners who are sitting shivah.

Silences suggesting a reticence to confess our sins

- *Avinu Malkeinu* (“Our Father, our King, we have sinned before You”) is recited on every other fast day but is omitted on Tishah B’Av. Similarly, the *Taḥanun* penitential prayers, recited on most weekdays and almost every other fast day, are skipped on Tishah B’Av. Certainly the book of *Eikhah* and the *kinot* state that the calamities that befell us on Tishah B’Av were punishments for our sins, but the omission of *Avinu Malkeinu* and *Taḥanun* seem to indicate otherwise. Perhaps we refrain from apology because we are not convinced that we are the source of our own misfortune.

Silences evoking our somber mood

- *Tallit* and *tefillin* are traditionally not worn on Tishah B’Av morning; their accompanying blessings are omitted.
- When Tishah B’Av falls on a Saturday night, the *Havdalah* ceremony that usually brings Shabbat to a close is reduced to the blessing over the flame.
- The *Shir Shel Yom*, the special psalm for each day of the week that the Levites used to sing in the Temple, is traditionally omitted from the morning service on Tishah B’Av.
- Some Ashkenazic communities omit two blessings of the *Birkhot Ha-Shaḥar*, the list of blessings at the beginning of the morning service: *she-asah li kol tzorki* (Blessed are You . . . who has provided for all my needs) and *oter yisrael b’tifarah* (Blessed are You . . . who crowns Israel with glory). These omissions suggest that Tishah B’Av is a day when Israel’s crown has fallen (see Lamentations 5:16) and our needs are neglected. (Additionally, these blessings are associated with wearing leather shoes and putting on the *tefillah shel rosh*. The second blessing is recited at *Minḥah*, when the *tefillin* are worn.)
- The study of Torah is prohibited on Tishah B’Av, except for passages that focus on themes of destruction. Rabbinic literature cites one opinion that all the passages from the prayer service that are taken from the Torah or rabbinic literature, including *Elu Devarim*, *Rabbi Yishmael Omer*, and *Shirat Ha-Yam*, should be omitted on Tishah B’Av. The *Sh’ma* is the one exception.
- Collections of regional *minhagim* (customs) present a variety of additional liturgical silences on Tishah B’Av in different Jewish communities. For example: Some communities omit *Mizmor L’todah*—the Psalm of Thanksgiving (Psalm 100). Some Sephardic communities omit *hagbah* (the lifting of the Torah scroll and showing it to the congregation), seemingly expressing that on Tishah B’Av, we are unwilling to over-exert ourselves physically or emotionally to honor the Torah. One collection of *minhagim* records that, whereas it would normally be one of the duties of a *gabbai* to walk around the

neighborhood calling people to come to synagogue, often using a clapper or door-knocker to wake people up, this practice should be suspended on Tishah B'Av morning.

A medieval index of prayer customs, *Sefer Ha-Manhig*, indicates that Jews on Tishah B'Av until *Minḥah* are analogous to *on'nim*, people who have endured a loss in the family but have not yet buried their dead.¹ Such people are supposed to devote their entire energies towards burying their relative, so they are declared exempt from every other positive commandment in Jewish tradition, including prayer, blessings before and after meals, and the study of Torah. Some authorities write that not only are they exempt from such practices; they should refrain from fulfilling these *mitzvot* even if they want to do them. It is considered inappropriate to offer words of comfort to such people, as the wound remains so raw that the words of comfort would be ineffective.

Sefer Ha-Manhig continues that beginning at *Minḥah* on Tishah B'Av, we are analogous to *aveilim*—people who are in mourning, but since the deceased has been buried, we are now receptive to words of comfort, and once again we are obligated to perform the commandments. This explains why many of the liturgical omissions from the morning of Tishah B'Av re-appear at the afternoon service, including *tallit* and *tefillin*, *Shir Shel Yom*, and the *titkabbel* line in *Kaddish Shalem*. According to this analogy, our liturgical silences mean that we are in such a deep stage of mourning and sorrow that we are too preoccupied to pray in the regular way.

The writings of David Blumenthal, a Conservative rabbi and a professor of religion at Emory University, point us towards a more troubling analogy. Whereas God is usually portrayed in the Bible and in Jewish texts as fair and loving, there are passages in the Bible and in rabbinic literature in which God plays a role that is analogous to that of an abusive parent. Jewish tradition often responds to these passages by acknowledging our dependence upon God and emphasizing God's general justness and goodness, but also by registering a protest against God's unjust actions. Perhaps the silences of Tishah B'Av are an adoption of a posture of disconnectedness, as an example of such a theological protest.

On the whole, the words of Tishah B'Av are conciliatory and apologetic. The silences of Tishah B'Av are where the anger is expressed, giving a fuller perspective to the mixed emotions of the day.

¹Avraham ben Natan Ha-Yarḥi (1155–1215), Provence, *Sefer Ha-Manhig*, Hilkhhot Tishah B'Av, 24–26.

Selected Laws and Customs of Tishah B'Av

1. The Fast of the Seventeenth of Tammuz

The seventeenth of Tammuz marks the beginning of the destruction of Jerusalem when the Romans breached the walls of the city (Mishnah Ta'anit 4:6). The Rabbis mention other calamities believed to have occurred on that date, including the breaking of the Tablets by Moses.

The fast begins at sunrise and concludes after sunset of the same day.

2. The Three Weeks

The days between the seventeenth of Tammuz and the ninth of Av are considered days of great sadness, for they witnessed the breaching of the walls and the final destruction of the Temple. In rabbinic literature the period is known as *bein ha-metzarim* "between the troublesome times." It is also often called "the three weeks."

Weddings and other joyous celebrations should not take place during this period according to the Shulḥan Arukh (O.H. 551:2).

A further element of mourning is added during "the nine days" between the first and the ninth of Av. Although customs vary between Ashkenazim and Sephardim, many pious individuals refrain from eating meat or drinking wine except on Shabbat or on other festive events such as a *pidyon ha-ben*. Haircuts are not taken during the whole three weeks according to many sources.

3. Tishah B'Av

The fast of Tishah B'Av begins the night before and the last meal is known as the *se'udat mafseket* or "boundary meal" between eating and fasting.

Historically the meal was compared to that served to mourners after a funeral and, so, eggs are served. The eggs were often dipped in ashes. Today we try to retain the mood, however, keeping the meal modest and simple.

As a sign of mourning, leather shoes are not worn on Tishah B'Av. In accordance with a tradition originating with Rabbi Meir of Rothenburg (1215–1293), the *tallit* and *tefillin* are not worn at the morning service. The *tefillin* are termed *pe'er* or "ornaments" and are, there-

fore, inappropriate for such a sad moment. However, at *Minḥah* during the afternoon the *tallit* and *tefillin* are worn.

On Tishah B'Av, it is the custom to chant the service in a quiet monotone, avoiding the use of traditional *nusah* (melody of the service). Furthermore, congregants should not greet each other, as that would imply happiness and joy.

If the ninth of Av falls on Shabbat, the fast is postponed until Sunday. If Tishah B'Av should occur on Saturday night, an abbreviated *Havdalah* (the *b'rakhah* over fire) is recited following the *Kaddish Shalem* in *Ma'ariv* (pages 40–41). At the conclusion of Tishah B'Av on a Sunday night, the *b'rakhot* over wine and *Ha-mavdil* are recited (pages 398–399).

Tishah B'Av is subject to the same limitations as Yom Kippur and, thus, one should refrain from food, bathing, wearing leather shoes, and conjugal relations. In addition, because of the joy it affords, the Sages forbade all study of sacred literature, with the exception of books that fit the mood of the day (such as the Book of Job and parts of the Book of Jeremiah and of the Talmud and Midrash that tell of the destruction of Jerusalem). A mourner who is sitting shivah may go to the synagogue both evening and morning.

Just as the weeks preceding Tishah B'Av are marked by a sorrowful mood, so the weeks following encourage a feeling of hope, comfort, and consolation.

4. Note on Scriptural Readings

During the morning service we read from Deuteronomy 4:25–40 and three people are called up. The last reads the *haftarah*, Jeremiah 8:13–9:23, which is chanted to the tune of *Eikhah* except for the last two sentences, which are sung in the regular way.

At *Minḥah* the Torah is taken out and three people are called. The third also reads the *haftarah*. Like other fasts the Torah reading is Exodus 32:11–14; 34:1–10. A common custom is for certain verses to be chanted first by the congregation and then repeated by the reader, all done in the High Holiday *trope*. The *haftarah* is Isaiah 55:6–56:8, chanted with regular *haftarah trope*.

Based on *A Guide to Jewish Religious Practice* by Isaac Klein (New York: JTS, 1979).

These songs are sometimes used to set the mood for the Tishah B'Av service, and they may be chanted before the evening service.

MIMA-A-MAKIM

Mi-ma-a-ma-kim k'ra-ti-kha
yah
Ei-li sh'ma ko-li sh'ma
ta-ḥa-nu-nai.

מִמַּעֲמָקִים קְרָאתֶיךָ יְיָ
אֱלֹהֵי שְׁמַע קוֹלִי שְׁמַע
תְּחַנּוּנַי.

Out of the depths I call You, O Lord.
Hear the voice of my prayers.

AL NAHAROT BAVEL

Al na-ha-rot ba-vel
ba-khi-nu sham
b-zokh-rei-nu et Tzion.
Al a-ra-vim b'to-kha ta-li-nu
ki-noro-tei-nu.
Eikh na-shir al admat
nei-khar.

עַל נְהָרוֹת בָּבֶל
בָּכִינוּ שָׁם בְּזִכְרֵנוּ אֶת צִיּוֹן.
עַל עָרְבִים בְּתוֹכָהּ תִּלְיֵנוּ
כְּנִוְרוֹתֵינוּ.
אֵיךְ נִשְׁרֹא עַל אֲדָמַת נֶכֶר.

By the rivers of Babylon we sat down and wept when we
remembered Zion. We hung our harps upon the willows for
how long shall we sing the Lord's song in a foreign land?

ANI MA-AMIN

Ani ma'a-min be-eh-mu-na
sh'lei-ma
B'vi-at ha-ma-shi-ah
V'af al pi she-yit-ma-mei-ah
Im kol ze ani ma-a-min.

אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה
בְּבִיאַת הַמָּשִׁיחַ
וְאַף עַל פִּי שִׁיתְמַהֲמֶהָ עִם
כָּל זֶה אֲנִי מֵאֲמִין.

I believe with perfect faith in the coming of the Messiah, and
although he may tarry, I will wait for his coming.

Evening Service



ליל תשעה באב

Leil Tishah B'Av

On Tishah B'Av, it is customary to chant the service in a quiet monotone, avoiding the use of traditional nusach (melody of the service).

ערבית

קריאת שמע וברכותיה

תהלים ע"ח: ל"ח, כ':י'

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא-יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוּ
וְלֹא-יַעִיר כָּל-חַמָּתוֹ. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-
קִרְאָנוּ.

Hazzan:

בָּרְכוּ אֶת-יְהוָה הַמְּבָרֵךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עַרְבִים, בַּחֲכָמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה
מַשְׁנֶה עֲתִים וּמַחְלִיף אֶת-הַזְּמַנִּים, וּמַסְדֵּר אֶת-הַכּוֹכָבִים
בְּמַשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבְיֵא
לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת שְׁמוֹ.
□ אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עַרְבִים.

The second ברכה before שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ
בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נִשְׁיָח בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חֵינּוּ וְאַרְךָ יָמֵינוּ וּבָהֶם
נִהְיָה יוֹמָם וְלַיְלָה. □ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

EVENING SERVICE

K'RIAT SH'MA AND ITS B'RAKHOT

PSALMS 78:38; 20:10

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, O Sovereign, when we call.

Reader:

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

Congregation, then Reader:

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

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

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

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

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

קריאת שמע

אל מֶלֶךְ נֶאֱמָן *If there is no מנין, add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Silently:

ברוך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מַאֲדֶךָ: וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוֶּה
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת
עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: ג'-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצִוֶּה
אִתְּכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בַּעֲתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשֹׁדְךָ לְבַהֲמֹתַי וְאֶכְלָתוּ וְשִׁבְעַתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה
לִבְבְּכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאַבְדֹתֶם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתָּ אֶת-דְּבָרֵי
אֱלֹהִים עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם אֹתָם לְאוֹת
עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
אֶת-בְּנֵיכֶם לְדֹבַר בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם פִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

 K'RIAT SH'MA

*As witnesses to God's presence, we formally affirm
Divine sovereignty through our acceptance of
mitzvot. Twice each day we lovingly reaffirm our
loyalty to God and mitzvot by reciting the Sh'ma.*

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad.

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

DEUTERONOMY 11:13-21

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

במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל־כְּנָפֵי בְּגֵדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצֵת הַכֶּנֶף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם
זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: [אָמַת]

קריאת שמע after ברכה The first

אָמַת וְאַמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זֹולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִּים,
מִלִּכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גָּמוּל לְכָל־אֹיְבֵי נַפְשֵׁנוּ, הַעֹשֶׂה גְדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נָתַן לְמוֹט רִגְלָנוּ, הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיִּרֶם
קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ, הַעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם, הַמַּכָּה בְּעֶבְרָתוֹ כָּל
בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם, הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף, אֶת רוֹדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָה עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָּה בָּאֵלִים יְהוָה, מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תִהְיֶה עֲשֶׂה־פֶלֶא.

□ מַלְכוּתָהּ רָאוּ בְּנֵיהָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

□ וְנֹאמַר: כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גָּאֹל יִשְׂרָאֵל.

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and 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'rakhah, we praise God as the eternal
Redeemer of the people Israel.*

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You (Exodus 15):

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

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

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

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful" (Jeremiah 31:10). Praised are You Adonai, Redeemer of the people Israel.

The second ברכה after שמע

הַשְׁפִּיכֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ, וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֵיךְ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעֲדָנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דֶּבֶר וְחָרֵב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְהוָה שׁוֹמֵר
עַמּוֹ יִשְׂרָאֵל לָעַד.

An additional ברכה

בָּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בָּרוּךְ יְהוָה מַצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.
יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.
יְהִי שֵׁם יְהוָה מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
כִּי לֹא יִטַּשׁ יְהוָה אֶת-עַמּוֹ בְּעֶבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתָכֶם לוֹ לָעַם.
וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם,
וַיֹּאמְרוּ: יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד.
יְהִי חֲסִדֶּךָ יְהוָה עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.
הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ, וְקַבֵּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ.
כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי,
וַיִּכְבְּדוּ לְשִׁמְךָ.
כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ.
וְאַנְחֵנוּ עִמָּךְ וְצֹאן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם,
לְדוֹר וָדוֹר נִסְפֵּר תִּהְלָתְךָ.

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

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

*In this b'rakhah, we add to our praise of God
at day's end.*

Praised is Adonai forever. Amen! Amen!
Let praise of Adonai come forth from Zion.
Praise the One who dwells in Jerusalem. Halleluyah!
Praised is Adonai, God of Israel.
God alone works wondrous deeds.
Praised is God's glory forever.
God's glory fills the world. Amen!
The glory of Adonai shall endure forever;
Adonai shall rejoice in His works.
Praised is the glory of Adonai, now and always.
For the sake of His glory, God will not abandon His people;
Adonai desires to make you His own.

When the people saw the wonders wrought by God,
they fell to the ground in worship,
exclaiming: "Adonai is God; Adonai is God!"
Adonai shall be the Ruler of all the earth;
on that day Adonai shall be One and His name One.
Let Your mercy be upon us, as our hope is in You.

Help us, Adonai our God, and deliver us.
Gather us, and free us from oppression,
that we may praise Your glory,
that we may be exalted in praising You.
All the nations You have created, Adonai,
will worship You and glorify You.
Great are You, wondrous are Your deeds; You alone are God.
We are Your people, the flock You shepherd;
we will never cease thanking You,
and we will recount Your praises to all generations.

בְּרוּךְ יְהוָה בַּיּוֹם, בְּרוּךְ יְהוָה בְּלַיְלָה, בְּרוּךְ יְהוָה בְּשִׁכְבּוֹ,
בְּרוּךְ יְהוָה בְּקוֹמָנוּ. כִּי בִיָּדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים,
אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל-חַי וְרוּחַ כָּל-בָּשָׂר אִישׁ.
בִּיָּדְךָ אֶפְקֵיד רוּחִי, פְּדִיתָה אוֹתִי יְהוָה אֵל אֲמִת.
אֶלְהִינוּ שְׂבִשְׁמִי, יַחַד שְׁמָךְ, וְקִיָּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וַיִּשְׁמַח לִבֵּנוּ, וְתִגַּל נַפְשָׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,
בְּאֲמֹר לְצִיּוֹן מֶלֶךְ אֶלְהִיָּה.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֻלּוֹךְ לְעוֹלָם וָעֶד.
□ כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלַעֲוִלָּמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ בְּכָבוֹדוֹ
תָּמִיד יְמֻלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל-מַעֲשָׂיו.

חצי קדיש

Hazzan:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלָא מִן כָּל-בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

Praised is Adonai by day and praised by night,
praised when we lie down and praised when we rise up.
In Your hands are the souls of the living and the dead,
the life of every creature, the breath of all flesh.
Into Your hand I entrust my spirit;
You will redeem me, Adonai, God of truth.
Our God in heaven, assert the unity of Your dominion;
affirm Your sovereignty and reign over us forever.

May our eyes behold, our hearts rejoice,
and our souls be glad in Your sure deliverance,
when it shall be said to Zion: Your God is Sovereign.
Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.
All sovereignty is Yours;
unto all eternity only You reign in glory, only You are Sovereign.
Praised are You Adonai, glorious Sovereign,
eternal Ruler over us and over all creation.

 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.

עמידה — ערבית

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מֶגֶן אֲבֹרָהֶם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ
מַמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יּוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Continue on page 32.

AMIDAH FOR MA'ARIV

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

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

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

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

Some add: You cause the dew to fall.

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

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

Continue on page 33.

עמידה — ערבית (כולל אמהות)

אַדְנִי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ. :

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהם
אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה
אֱלֹהֵי רַחֵל וְאַלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מֶגֶן אֲבֹרָהם וּפֹקֵד שְׂרָה.
אַתָּה גְּבוּר לְעוֹלָם אַדְנִי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: הָטָל מוֹרִיד

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמּוּנָתוֹ
לִישָׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ
מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחֲיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיָה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל-יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

 AMIDAH FOR MA'ARIV
(with Matriarchs)

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

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

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

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

Some add: You cause the dew to fall.

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

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

*אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך דעה בינה והשכל. ברוך אתה יהוה חונן הדעת.

**At the conclusion of שבת:*

אתה חונן לאדם דעת, ומלמד לאנוש בינה. אתה חוננתנו למדע תורתך, ותלמךנו לעשות חקי רצונך, ותבדיל יהוה אלהינו בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. אבינו מלכנו, החל עלינו הימים הבאים לקראתנו לשלום, חשוכים מכל חטא, ומנקים מכל עון, ומדבקים ביראתך. וחננו מאתך דעה בינה והשכל. ברוך אתה יהוה חונן הדעת.

השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך, והחזירנו בתשובה שלמה לפניך. ברוך אתה יהוה הרוצה בתשובה.

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

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה יהוה חונן המרבה לסלח.

ראה נא בענינו, וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה. ברוך אתה יהוה גואל ישראל.

רפאנו יהוה, ונרפא, הושיענו ונושעה, כי תהלתנו אתה, והעלה רפואה שלמה לכל מכותינו,

On behalf of one who is ill:

ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, ל_____ בן / בת _____ בתוך שאר חולי ישראל, וחזק את ידי העוסקים בצרכיהם,

כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יהוה רופא חולי עמו ישראל.

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

**At the conclusion of Shabbat:*

You graciously endow mortals with intelligence, teaching us wisdom. You graciously granted us knowledge of Your Torah, teaching us to fulfill the laws You have willed. You set apart the sacred from the profane, even as You separated light from darkness, singled out the people Israel from among the nations, and distinguished Shabbat from all other days. *Avinu Malkenu*, may the coming days bring us peace. May they be free of sin and cleansed of wrongdoing; may they find us more closely attached to You. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

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 complete healing for all our afflictions,

On behalf of one who is ill:

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

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ
מִטוֹבָה, וּבָרַךְ שְׁנֵתָנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְהוָה
מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְהוָה
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְחִלָּה, וְהַסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבָדָךְ בְּחֶסֶד
וּבְרַחֲמִים, וְצַדִּיקָנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

וּלְמַלְשִׁינִים אַל תִּהְיֶה תִּקְוָה, וְכָל הָרָשָׁעָה כָּרְגַע תֵּאָבֵד, וְכָל
אוֹיְבֶיךָ מִהֲרָה יִכָּרֶתוּ, וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וּתִשָּׁבֵר
וּתִמָּגֵר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְהוָה שֶׁבֵר
אֹיְבִים וּמִכְנִיעַ יָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעָלֵינוּ, יִהְיוּ נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֻלְקָנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נִבּוֹשׁ כִּי
בָּךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יְהוָה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

וּלְיְרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ, וּבִנְה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד
מִהֲרָה לְתוֹכָהּ תִּכְבֵּן. בָּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אֶת-צֶמַח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תִּרְוֵם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קוִינֵנוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְהוָה מַצְמִיחַ
קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלָנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתָנוּ, כִּי אַל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אַתָּה, וּמִלִּפְנֵי מַלְכָּנוּ רִיקָם אַל תִּשְׁיִבֵנוּ. כִּי
אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְהוָה שׁוֹמֵעַ תְּפִלָּה.

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

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

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

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

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

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 בידיך ועל
נשמותינו הפקודות לך, ועל נסיה שבכל-יום עמנו ועל
נפלאותיה וטובותיה שבכל-עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיה,
מעולם קנינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

וכל החיים יודוך סלה, ויהללו את-שמך באמת, האל
ישועתנו ועזרתנו סלה. ברוך אתה יהוה הטוב שמך
ולך נאה להודות.

שלום רב על ישראל עמך ועל כל-יושבי תבל תשים
לעולם, כי אתה הוא מלך אדון לכל-השלום. וטוב
בעיניך לברך את-עמך ישראל בכל-עת ובכל-שעה
בשלומך. ברוך אתה יהוה המברך את-עמו ישראל
בשלום.

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

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

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

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

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

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

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

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקָלַקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ,
לִמְעַן יִחַלְצוֹן יְדִידְךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרָצוֹן
אֱמִרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ שְׁתַּשְׁכֵּן בְּפוּרְנוּ אֶהְבֶּה
וְאֶחָדָה וְשְׁלוֹם וְרַעוּת, וְתַצְלִיחַ סוּפְנוּ אַחֲרִית וְתַקְוָה,
וְתַשִּׁים חֻלְקֵנוּ בְּגֵן עֵדֶן. תַּקְנֵנוּ בְּחֵבֶר טוֹב וְיִצֵּר טוֹב
בְּעוֹלָמְךָ, וְנִשְׁכִּים וְנִמְצָא יְחוּל לְבַבְנוּ לִירְאָה אֶת־שְׁמֶךָ,
וְתִבָּא לְפָנֶיךָ קוֹרֵת נַפְשָׁנוּ לְטוֹבָה. יְהִי לְרָצוֹן אֱמִרֵי־פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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 our God, to surround us with love and harmony, peace and friendship. May our horizons be filled with hope and the anticipation of eternal blessing. Enrich us with good friends and the strength of character to enhance Your world. May we rise to face the morrow ready to worship and to serve You with our spirit committed to goodness. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

קדיש שלם

Hazzan:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמִּירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוּתָהּ וּבְעוּתָהּ דְּכָל-יִשְׂרָאֵל
קֳדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא 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.

On Saturday night, the b'rakhah over the flame is recited here:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

 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 almay.

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.

On Saturday night, the b'rakhah over the flame is recited here:

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

Book of
Eikhah/Lamentations



איכה

Introduction to *Eikhah*/Lamentations

GERSHON SCHWARTZ

In our day and age, reading the biblical book of *Eikhah*/Lamentations on Tishah B'Av poses a psychological and spiritual challenge. We ask not only about suffering in ages past, but also of suffering in modern times. Even if we can imagine the sorrow that the destruction of Jerusalem caused then, how can we cry for that, when we have witnessed such destruction and anguish in the Shoah? Just as we mourn the destruction of much of European Jewry, we marvel at the rebirth of the Jewish people in the land of Israel: How can we mourn over Jerusalem's destruction, we who are able to visit a thriving, expanding Jerusalem? Thus, *Eikhah* brings religious and theological contradictions to the fore—destruction vs. renewal, the ancient vs. the modern.

We can imagine the religious angst that the destruction of the Temple in Jerusalem evoked in the Jews of Israel. They likely asked themselves: Was this our fault? If so, what was our transgression to warrant such a severe punishment? Is God angry with us? And they may have asked questions of God as well: If God is as compassionate as we have been told, then why has God abandoned us? How can we ask for divine intervention, seeing such divine wrath?

These questions may have led to theological contradiction (Is God angry or compassionate?) and emotional confusion (Whose fault is it anyhow?). The neat organization of Lamentations may have been an attempt at an answer to these contradictions. The book is well thought out and perfectly symmetrical. *Eikhah* consists of five chapters—four with 22 verses each (equal to the number of letters in the Hebrew alphabet) and one with 66 verses (3×22). Three of the chapters are alphabetical acrostics, the verses organized from the first Hebrew letter, *aleph*, to the last letter, *tav*. Chapter three is a triple acrostic, with three verses for each Hebrew letter.

Thus, *Eikhah* is well structured. This sense of proportion is ascribed by some to the prophet Jeremiah. According to various traditional sources, Jeremiah witnessed the destruction of Jerusalem by the Babylonians and wrote *Eikhah*. Others assume that an anonymous author or authors close to the tragedy wrote *Eikhah*. In any case, the author(s) couched a response to tragedy in measured words and organized chapters. And—at first blush—*Eikhah* presents a unified and organized answer to the theological questions posed by Jerusalem's destruction.

But Lamentations only *appears* to be a book with a clear sense of

itself. Appearances can be deceiving. Under the surface, Lamentations is filled with contradictions, inconsistencies, and confusion—the very same feelings we have when we mourn the death of a loved one, the same feelings we have on Tishah B’Av. A closer examination of *Eikhah* shows anything but unity.

Is destruction a fair punishment for what the people have done? On the one hand, it very much is—

“Of what shall a living man complain? Each one of his own sins!” (3:39)

“The guilt of my poor people exceeded the iniquity of Sodom . . .” (4:6)

Eikhah puts blame where it belongs: on the nation of Israel, which has sinned beyond description. Jerusalem and her people have gotten what they deserved for their disobedience and disloyalty to God. On the other hand, though—

“The LORD has laid waste without pity all the habitations of Jacob;

He has razed in His anger Fair Judah’s strongholds.” (2:2)

“The Lord has acted like a foe.” (2:5)

“See, O LORD, and behold to, whom You have done this!

Alas, women eat their own fruit, their new-born babes!” (2:20)

“Why have You forgotten us utterly, forsaken us for all time?” (2:20)

While the people have sinned grievously, the response—says the author—may have gone beyond what is proper from a caring, loving God.

Should we cry out to God to see us in our affliction, or not? The author gives us contradictory messages. There is an appeal to God—“Remember, O LORD, what has befallen us; behold, and see our disgrace!” (5:1). Yet we are also told that “It is good to wait patiently till rescue comes from the LORD” (3:26).

What we sense is contradiction and confusion—the very feelings we would expect from someone who has just seen (and been part of!) the destruction of his beloved city. Under the surface, *Eikhah* reflects the shock, depression, and disorientation that the destruction of Jerusalem must have posed.

And these contradictory feelings may be what we experience today as we ponder questions like:

- How can we *still* mourn for Jerusalem’s destruction when we have seen her rebuilt in our day? Yet, how can we *not* mourn when we read of the disasters that befell Jerusalem in the past?
- What of God’s promise of love and protection? What of our destiny as a Jewish people?

- Is Jerusalem's destruction close to 2,000 years ago comparable to the destruction of European Jewry in our time? Is comparison helpful—to our minds, to our hearts, to our relationship with God?

With these questions in mind, we approach Tishah B'Av with rituals and remembrances that attempt to transform chaos and contradiction into order and sense. We chant the 154 neatly organized verses of *Eikhah* in the traditional melody. We follow the progression of thought, from *aleph* to *tav*. Yet, we also know that the world is not so simple and life doesn't always make sense: Our emotions are mixed, our thoughts are scattered, our theology is confused.

We should not be concerned that *Eikhah*/Lamentations produces these feelings in us, for the contradictions and confusion may be part of the book's desired effect. Like Jeremiah, like countless generations since, we try to make sense out of a confusing world, to find order amidst the chaos of life. *Eikhah*/Lamentations is a beautiful and stirring tribute to these contradictory feelings.

The next to the last verse of Lamentations is recited twice: "Renew our days as of old." These words offer us scarce comfort for the sense of pathos with which *Eikhah* leaves us. Life appears orderly but is really chaotic. We see destruction and death, comfort and hope. What Jeremiah felt, what the exiles from Jerusalem felt, we feel today as well. We long for renewal—not of their pain, but of God's comforting presence that our ancestors sensed, even amidst the chaos.

איכה

פרק א

א ¹ איכה | יִשְׁבָּה בְּדָד הָעִיר
רַבְתִּי עִם הָיְתָה בְּאַלְמָנָה
רַבְתִּי בְּגוֹיִם שָׂרְתִּי בַּמְדִּינֹת
הָיְתָה לְמָס:

ב ² בָּכוּ תַבְכָּה בַּלַּיְלָה וּדְמַעְתָּהּ
עַל לַחֲיָה אֵין-לָהּ מִנַּחֵם
מִכָּל-אֹהֲבֶיהָ כָּל-רַעֲיָהּ
בְּגָדוּ בָּהּ הָיוּ לָהּ לְאַיָּבִים:

ג ³ גָּלְתָה יְהוּדָה מֵעֲנִי וּמִרַב
עֲבֹדָה הִיא יֹשֶׁבֶת בְּגוֹיִם לֹא
מִצָּאָה מְנוּחַ כָּל-רֹדְפֶיהָ
הַשִּׁיגוּהָ בֵּין הַמִּצָּרִים:

ד ⁴ דִּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בְּאִי
מוֹעֵד כָּל-שַׁעְרֶיהָ שׁוֹמְמִין
כִּהְנִיָּה נֶאֱנָחִים בְּתוֹלְתֶיהָ
נוֹגוֹת וְהִיא מֵר-לָהּ:

ה ⁵ הָיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ
שָׁלוּ כִּי-יִהְיֶה הוֹגָה עַל-רַב
פִּשְׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שְׁבִי
לִפְנֵי צָר:

ו ⁶ וַיֵּצֵא מִן-בֵּית-צִיּוֹן כָּל-
הַדָּרָה הָיוּ שָׂרֶיהָ בְּאֵילִים
לֹא-מִצָּאוּ מְרֻעָה וַיִּלְכוּ
בְּלֹא-כֹחַ לִפְנֵי רוֹדְף:

Lamentations

The congregation is seated on the floor or on low stools and the lights are dimmed. *Eikhah* is chanted with a mournful *trope*.

CHAPTER 1

1 Alas!^a

Lonely sits the city once great with people! She that was great among nations is become like a widow; the princess among states is become a thrall.

2 Bitterly she weeps in the night, her cheek wet with tears there is none to comfort her of all her friends. All her allies have betrayed her; they have become her foes.

3 Judah has gone into exile because of misery and harsh oppression; when she settled among the nations, she found no rest; all her pursuers overtook her ^bin the narrow places.^b

4 Zion's roads are in mourning, empty of festival pilgrims; all her gates are deserted. Her priests sigh, her maidens are unhappy—she is utterly disconsolate!

5 Her enemies are now the masters, her foes are at ease, because the LORD has afflicted her for her many transgressions; her infants have gone into captivity before the enemy.

6 Gone from Fair Zion are all that were her glory; her leaders were like stags that found no pasture; they could only walk feebly before the pursuer.

^a Chapters 1–4 are alphabetical acrostics, i.e., the verses begin with the successive letters of the Hebrew alphabet. Chapter 3 is a triple acrostic. In chapters 2–4 the letter *pe* precedes the *'ayin*.

^b Meaning of Hebrew uncertain.

ז זְכַרְתָּה יְרוּשָׁלַם יְמֵי עֲנִיָּה
וּמְרוּדֶיהָ כָּל מַחְמֹדֶיהָ אֲשֶׁר
הָיוּ מִיְמֵי קֶדֶם בְּנֹפֶל עֲמָה
בִּיד־צָר וְאֵין עֹזֶר לָהּ רְאוּהָ
צָרִים שָׁחֲקוּ עַל-מִשְׁבֹּתֶיהָ:

ח חֲטָא חֲטָאָה יְרוּשָׁלַם עַל-כֵּן
לְנִידָה הִיתָה כָּל-מְכַבְּדֶיהָ
הִזְלִיחָה כִּי-רָאוּ עֲרוֹתֶיהָ גַם-
הִיא נֶאֱנָחָה וַתֵּשֶׁב אַחֲזֹר:

ט טַמְאָתָה בְּשׁוּלֶיהָ לֹא זְכַרְתָּה
אַחֲרִיתָהּ וַתִּנָּרַד פְּלָאִים אֵין
מִנַּחֵם לָהּ רְאָה יְהוָה אֶת-
עֲנִיָּי כִּי הִגְדִּיל אוֹיֵב:

י יָדוּ פָּרַשׁ צָר עַל כָּל-
מַחְמֹדֶיהָ כִּי-רָאָתָה גּוֹיִם
בָּאוּ מְקֻדָּשָׁה אֲשֶׁר צִוִּיתָה
לֹא-יָבֹאוּ בִקְהָל לָךְ:

כ כָּל-עַמָּה נֶאֱנָחִים מִבְּקָשִׁים
לֶחֶם נִתְּנוּ מַחְמֹדֵיהֶם בְּאֶכָּל
לְהַשְׁיֵב נֶפֶשׁ רְאָה יְהוָה
וְהִבִּיטָהּ כִּי הִיטִי זֹלִלָה:

ל לֹא אֵלֵיכֶם כָּל-עַבְרֵי דָרְךָ
הִבִּיטוּ וּרְאוּ אִם-יֵשׁ מִכָּאוֹב
כְּמִכָּאֲבִי אֲשֶׁר עֹלָל לִי אֲשֶׁר
הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ:

- 7** All the precious things she had in the days of old Jerusalem recalled in her days of woe and sorrow, when her people fell by enemy hands with none to help her; when enemies looked on and gloated over her downfall.
- 8** Jerusalem has greatly sinned, therefore, she is become a mockery. All who admired her despise her, for they have seen her disgraced; and she can only sigh and shrink back.
- 9** Her uncleanness clings to her skirts. She gave no thought to her future; she has sunk appallingly, with none to comfort her.—See, O LORD, my misery; how the enemy jeers!
- 10** The foe has laid hands on everything dear to her. She has seen her Sanctuary invaded by nations which You have denied admission into Your community.
- 11** All her inhabitants sigh as they search for bread; they have bartered their treasures for food, to keep themselves alive.—See, O LORD, and behold, ^chow abject^c I have become!
- 12** ^bMay it never befall you,^b all who pass along the road! Look about and see: is there any agony like mine, which was dealt out to me, when the LORD afflicted me on His day of wrath?

^b Meaning of Hebrew uncertain.

^c Or (ironically) “What a glutton”; cf. Prov. 23:20–21.

מ ¹³ מִמָּרוֹם שָׁלַח-אֵשׁ בַּעֲצָמָי
וַיִּרְדָּנָה פָּרֶשׁ רֶשֶׁת לְרַגְלִי
הָשִׁיבֵנִי אַחֲוֹר נִתְּנֵנִי שִׁמְמָה
כָּל-הַיּוֹם דָּוָה:

נ ¹⁴ נִשְׁקַדׁ עַל פִּשְׁעֵי בִידֹו יִשְׁתַּרְגֹּו
עָלוּ עַל-צוּאָרֵי הַכְּשִׁיל בָּחִי
נִתְּנֵנִי אֲדֹנִי בִידֵי לֹא-אוֹכֵל
קוֹם:

ס ¹⁵ סָלָה כָּל-אַבִּירִי | אֲדֹנִי
בְּקִרְבִּי קָרָא עָלַי מוֹעֵד
לִשְׁבֹּר בַּחוּרֵי גֵת דִּרְךָ אֲדֹנִי
לְבַתּוּלַת בַּת-יְהוּדָה:

ע ¹⁶ עַל-אַלֶּה | אֲנִי בּוֹכָה עֵינִי |
עֵינִי יִרְדָּה מַיִם כִּי-רָחֵק
מִמֶּנִּי מִנַּחֵם מֹשִׁיב נַפְשִׁי הָיוּ
בְּנֵי שׁוֹמְמִים כִּי גִבֹּר אוֹיֵב:

פ ¹⁷ פִּרְשָׁה צִיּוֹן בִּידֶיהָ אֵין
מִנַּחֵם לָהּ צוּה יְהוָה לִיעֲקֹב
סִבִּיבּוֹ צָרִיו הִיתָה יְרוּשָׁלַם
לְנֹדָה בִּינִיהֶם:

צ ¹⁸ צִדִּיק הוּא יְהוָה כִּי-פִיָּהוּ
מִרִּיתִי שְׁמַעוּ-נָא כָּל-עַמִּים
וּרְאוּ מִכְּאֲבֵי בְּתוּלָתִי וּבַחוּרֵי
הֶלְכוּ בִשְׁבִי:

- 13** From above He sent a fire down into my bones. He spread a net for my feet, He hurled me backward; He has left me forlorn, in constant misery.
- 14** The yoke of my offenses is bound fast,^d lashed tight by His hand; imposed upon my neck, it saps my strength; the Lord has delivered me into the hands of those I cannot withstand.
- 15** The Lord in my midst has rejected all my heroes; He has proclaimed a set time against me to crush my young men. As in a press the Lord has trodden Fair Maiden Judah.
- 16** For these things do I weep, my eyes flow with tears: far from me is any comforter who might revive my spirit; my children are forlorn, for the foe has prevailed.
- 17** Zion spreads out her hands, She has no one to comfort her; the LORD has summoned against Jacob his enemies all about him; Jerusalem has become among them a thing unclean.
- 18** The LORD is in the right, for I have disobeyed Him. Hear, all you peoples, and behold my agony: my maidens and my youths have gone into captivity!

^d Meaning of parts vv. 14 and 15 uncertain.

ק¹⁹ קָרָאתִי לְמַאֲהָבִי הַמָּה
רְמוּנֵי בְּהֶנֶן וְזִקְנֵי בְּעִיר
גִּיעוּ כִּי־בִקְשׁוּ אֲכָל לָמוֹ
וַיִּשְׁיבוּ אֶת־נַפְשָׁם:

ך²⁰ רָאָה יְהוָה כִּי־צָר־לִי מֵעַי
חֲמַרְמָרוֹ נִהַפָּה לְבִי בְּקֶרְבִּי
כִּי מָרוּ מְרִיתִי מִחוּץ שְׂכֵלָה־
חָרָב בַּבַּיִת בַּמּוֹת:

ש²¹ שָׁמְעוּ כִּי נֶאֱנַחָה אֲנִי אֵין
מִנַּחֵם לִי כָל־אֵיבֵי שָׁמְעוּ
רַעְתִּי שָׁשׂוּ כִּי אֶתָּה עָשִׂיתָ
הַבֵּאתָ יוֹם־קָרָאתָ וַיְהִי
כְּמִנִּי:

ת²² תָּבֵא כָל־רַעְתָּם לִפְנֵיךָ
וְעוֹלָל לָמוֹ כַּאֲשֶׁר עוֹלָלָתָ
לִי עַל כָּל־פְּשָׁעֵי כִי־רַבּוֹת
אֶנְחֹתִי וְלִבִּי דָוִי:

פרק ב

א¹ אִיכָּה יַעֲיֵב בְּאֶפֹּא אֲדֹנָי אֶת־
בֵּת־צִיּוֹן הַשְּׁלִיף מִשָּׁמַיִם
אֶרֶץ תִּפְאָרֶת יִשְׂרָאֵל וְלֹא־
זָכַר הַדָּם־רַגְלָיו בַּיּוֹם אִפּוֹ:
ב² בָּלַע אֲדֹנָי * לֹא חָמַל אֶת כָּל־
נַאֲוֹת יַעֲקֹב הָרַס בְּעִבְרָתוֹ
מִבְצָרֵי בֵּת־יְהוּדָה הִגְיַע
לְאֶרֶץ חָלָל מִמְּלָכָה וְשָׁרִיָּה:

- 19** I cried out to my friends, but they played me false. My priests and my elders have perished in the city as they searched for food to keep themselves alive.
- 20** See, O LORD, the distress I am in! My heart is in anguish ^eI know how wrong I was^e to disobey. Outside the sword deals death; indoors, the plague.
- 21** When they heard how I was sighing, there was none to comfort me; all my foes heard of my plight and exulted. For it is your doing: ^fYou have brought on the day that You threatened: oh, let them become like me!^f
- 22** Let all their wrongdoing come before You, and deal with them as You have dealt with me for all my transgressions. for my sighs are many, and my heart is sick.

CHAPTER 2

- 1** Alas!
The Lord is His wrath has shamed^a Fair Zion, has cast down from heaven to earth the majesty of Israel. He did not remember His Footstool^b on His day of wrath.
- 2** The Lord has laid waste without pity all the habitations of Jacob; He has razed in His anger Fair Judah's strongholds. He has brought low in dishonor the kingdom and its leaders.

^e Lit., "My heart has turned over within me"; cf. Ex. 14.5; Hos. 11.8.

^f Emendation yields: "Oh, bring on them what befell me,
And let them become like me!"

^a Meaning of Hebrew uncertain.

^b I.e., the Temple.

ג ³ גִּדְעַ בְּחִרְי־אֶף כָּל קֶרֶן
יִשְׂרָאֵל הִשְׁיב אַחֲזֹר יְמִינוֹ
מִפְּנֵי אוֹיֵב וַיִּבְעֶר בִּיעֶקֶב
כָּאֵשׁ לְהִזָּה אֲכָלָה סָבִיב:
ד ⁴ דִּרְךָ קִשְׁתּוֹ כְּאוֹיֵב נִצָּב יְמִינוֹ
כָּצָר וַיִּהְיֶה כָּל מַחֲמַד־עֵין
בְּאֶהֱל בַת־צִיּוֹן שָׁפָה כָּאֵשׁ
חֲמָתוֹ:
ה ⁵ הָיָה אֲדֹנִי | כְּאוֹיֵב בָּלַע
יִשְׂרָאֵל בָּלַע כָּל־אַרְמְנוֹתֶיהָ
שָׁחַת מִבְצָרָיו וַיִּרֶב בְּבֵת־
יְהוּדָה תִּנְאֻנִּיהָ וַאֲנִיָּה:
ו ⁶ וַיַּחֲמֹס כַּגֵּן שָׂכֹו שָׁחַת מוֹעֲדוֹ
שָׁכַח יְהוָה | בְּצִיּוֹן מוֹעֵד
וְשָׁכַת וַיִּנְאֹץ בְּזַעַם־אָפוֹ
מֶלֶךְ וַיִּכְהֶן:
ז ⁷ זָנַח אֲדֹנִי | מִזִּבְחוֹ נֶאֱרָר
מִקִּדְשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב
חוֹמַת אַרְמְנוֹתֶיהָ קוֹל נִתְּנוֹ
בְּבֵית־יְהוָה כִּיּוֹם מוֹעֵד:
ח ⁸ חָשַׁב יְהוָה | לְהַשְׁחִית חוֹמַת
בַּת־צִיּוֹן נָטָה קוֹ לֹא־הִשְׁיב
יָדוֹ מִבָּלַע וַיִּאָּבֵל־חֵל וְחוֹמָה
יִחָדְדוּ אִמָּלְלוּ:

- 3** In blazing anger He has cut down all the might of Israel; He has withdrawn His right hand in the presence of the foe; He has ravaged Jacob like flaming fire, consuming on all sides.
- 4** He bent His bow like an enemy, poised His right hand like a foe; He slew all who delighted the eye. He poured out His wrath like fire in the Tent of Fair Zion.
- 5** The LORD has acted like a foe, He has laid waste Israel, laid waste all her citadels, destroyed her strongholds. He has increased within Fair Judah mourning and moaning.
- 6** He has stripped His Booth^b like a garden, He has destroyed His Tabernacle^c; the LORD has ended in Zion Festival and sabbath; in His raging anger He has spurned King and priest.
- 7** The LORD has rejected His altar, disdained His Sanctuary. He has handed over to the foe the walls of its citadels; they raised a shout in the House of the LORD as on a festival day.
- 8** The LORD resolved to destroy the wall of Fair Zion; ^dHe measured with a line,^d refrained not from bringing destruction. He has made wall and rampart to mourn, together they languish.

^b I.e., the Temple.

^c Lit., "(Tent of) Meeting."

^d I.e., He made His plans.

ט טָבַעוּ בָּאָרֶץ שְׁעָרֶיהָ אֲבֹד
 וְשַׁבֵּר בְּרִיחֶיהָ מִלִּפְּהַ וְשָׁרֶיהָ
 בְּגוֹיִם אֵין תּוֹרָה גַּם-נְבִיאֶיהָ
 לֹא-מָצְאוּ חֲזוֹן מִיְהוָה:
 י יֵשְׁבוּ לָאָרֶץ יְדֹמוּ זִקְנֵי בֵּית-
 צִיּוֹן הָעָלוּ עֶפְרַיִם עַל-רֹאשָׁם
 חָגְרוּ שָׁקִים הוֹרִידוּ לָאָרֶץ
 רֹאשָׁן בְּתוֹלַת יְרוּשָׁלַם:
 כ כָּלוּ בְדַמְעוֹת עֵינַי חֲמֻרְמוֹרִי
 מֵעֵי נִשְׁפָּךְ לָאָרֶץ כְּבִדִּי עַל-
 שֹׁבֵר בֵּית-עַמִּי בַּעֲטָף עוֹלָל
 וַיּוֹזֶק בְּרַחֲבוֹת קִרְיָה:
 ל לֹא-אִמְתָּם לֹא-אִמְרוּ אֵיךְ דָּגַן וַיִּיָּן
 בְּהִתְעַטְּפָם כְּחָלָל בְּרַחֲבוֹת
 עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל-
 חֵיק אִמְתָּם:
 מ מָה-אֶעֱוֹךְ מָה אֲדַמָּה-לָךְ
 הִבַּת יְרוּשָׁלַם מָה אֲשׁוּה-לָךְ
 וְאַנְחִמֶךָ בְּתוֹלַת בֵּית-צִיּוֹן
 כִּי-גָדוֹל כֵּיָם שִׁבְרֶךָ מִי
 יִרְפָּא-לָךְ:
 נ נְבִיאֶיךָ חָזוּ לָךְ שׁוּא וְתִפְּל
 וְלֹא-גָלוּ עַל-עוֹנֶךָ לְהָשִׁיב
 שְׂבִיתֶךָ וַיִּחְזוּ לָךְ מַשָּׂאוֹת
 שׁוּא וּמַדּוּחִים:

- 9** Her gates have sunk into the ground, He has smashed her bars to bits; her king and her leaders are ^ein exile,^e instruction^f is no more; her prophets, too, receive no vision from the LORD.
- 10** Silent sit on the ground the elders of Fair Zion; they have strewn dust on their heads and girt themselves with sackcloth; the maidens of Jerusalem have bowed their heads to the ground.
- 11** My eyes are spent with tears, my heart is in tumult, ^gmy being melts away^g over the ruin of my poor people,^h as babes and sucklings languish in the squares of the city.
- 12** They keep asking their mothers, “Where is bread and wine?” as they languish like battle-wounded in the squares of the town, as their life runs out in their mothers’ bosoms.
- 13** What can I ⁱtake as witnessⁱ or liken to you, O Fair Jerusalem? What can I match with you to console you, O Fair Maiden Zion? For your ruin is vast as the sea: who can heal you?
- 14** Your seers prophesied to you delusion and folly. They did not expose your iniquity so as to restore your fortunes, but prophesied to you oracles of delusion and deception.

^e Lit., “among the nations.”

^f Hebrew *torah*, here priestly instruction; cf. Jer. 18.18; Hag. 2.11; Mal. 2.6.

^g Lit., “My liver spills on the ground.”

^h Lit., “the daughter of my people”; so elsewhere in poetry.

ⁱ Emendation yields “compare.”

ס ¹⁵ סָפְקוּ עָלַיָּךְ כַּפִּיִם כָּל-עֲבָרֵי
דָּרְךָ שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם עַל-
בֵּת יְרוּשָׁלַם הַזֹּאת הָעִיר
שִׁיאֲמָרוּ בְּלִילַת יָפִי מָשׁוּשׁ
לְכָל-הָאָרֶץ:

פ ¹⁶ פָּצוּ עָלַיָּךְ פִּיהֶם כָּל-אֲוִיבֶיךָ
שָׁרְקוּ וַיַּחֲרִקוּ-שֵׁן אָמְרוּ
בְּלָעֵנוּ אַךְ זֶה הַיּוֹם שִׁקְוִינָהוּ
מִצָּאֵנוּ רְאִינוּ:

ע ¹⁷ עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּצֵּעַ
אֲמָרְתוּ אֲשֶׁר צָוָה מִימֵי-קֶדֶם
הָרָס וְלֹא חָמַל וַיִּשְׁמַח עָלַיָּךְ
אוֹיֵב הָרִים קָרָן צָרִיךְ:

צ ¹⁸ צָעַק לִבָּם אֶל-אֲדֹנָי חוֹמַת
בֵּת-צִיּוֹן הוֹרִידִי כְנָחַל
דְּמָעָה יוֹמָם וּלְיָלָה אֶל-
תִּתְּנִי פּוֹגַת לָךְ אֶל-תִּדָּם
בֵּת-עֵינֶיךָ:

ק ¹⁹ קוֹמִי רִנֵּי בְלִיל * לְרֹאשׁ
אֲשִׁמְרוֹת שִׁפְכִי כַמִּים לִבֶּךָ
נִכַח פָּנֵי אֲדֹנָי שְׂאֵי אֵלָיו כַּפִּיךָ
עַל-נַפְשׁ עוֹלְלֶיךָ הָעֲטוּפִים
בָּרַעַב בְּרֹאשׁ כָּל-חוּצוֹת:

ך ²⁰ רְאֵה יְהוָה וְהִבִּיטָה לְמִי
עוֹלָלָתָ כֹּה אִם-תֹּאכְלֶנָּה
נָשִׁים פְּרִיִם עַלְלֵי טַפָּחִים
אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי כִּהֵן
וְנָבִיא:

- 15** All who pass your way clap their hands at you; they hiss and wag their head at Fair Jerusalem:^j “Is this the city that was called Perfect in Beauty, Joy of All the Earth?”
- 16** All your enemies jeer at you; they hiss and gnash their teeth, and cry: “We’ve ruined her! ah, this is the day we hoped for; ^kwe have lived to see it!^k”
- 17** The LORD has done what He purposed, has carried out the decree that He ordained long ago; He has torn down without pity. He has let the foe rejoice over you, has exalted the might of your enemies.
- 18** ^lTheir heart cried out^l to the Lord. O wall of Fair Zion, shed tears like a torrent day and night! Give yourself no respite, your eyes no rest.
- 19** Arise, cry out in the night at the beginning of the watches, pour out your heart like water in the presence of the Lord! Lift up your hands to Him for the life of your infants, who faint from hunger at every street corner,
- 20** See, O LORD, and behold, to whom You have done this! Alas, women eat their own fruit, Their new-born^m babes! Alas, priest and prophet are slain in the Sanctuary of the Lord!

^j These gestures were intended to ward off the calamity.

^k Lit., “We have attained, we have seen.”

^l Emendation yields, “Cry aloud.”

^m The root has this meaning in Arabic. Others: “dandled.”

ש²¹ שָׁכְבוּ לְאָרֶץ חוּצוֹת נָעַר
וְזָקֵן בְּתוֹלְתִי וּבַחוּרֵי נַפְלִי
בַּחֲרָב הִרְגָּתָ בַּיּוֹם אֶפְרָיִם
טִבַּחְתָּ לֹא חֲמִלְתָּ:
ת²² תִּקְרָא כִּיּוֹם מוֹעֵד מִגּוֹרֵי
מִסְבִּיב וְלֹא הָיָה בַּיּוֹם אֶחָד־
יְהוָה פָּלִיט וְשָׁרִיד אֲשֶׁר־
טִפַּחְתִּי וּרְבִיתִי אִיבֵי כָלָם:

פרק ג

א¹ אֲנִי הִגְבַּלְתָּ רֹאשִׁי עָנִי בְּשֹׁבֶט
עֲבַרְתָּו:
2 אוֹתִי נָהַג וַיִּלְךָ חֶשֶׁךְ וְלֹא־
אִוֹר:
3 אֲנִי בִּי יָשָׁב יִהְיֶה יָדוֹ כָּל־
הַיּוֹם:
ב⁴ בָּלָה בְּשָׂרִי וְעוֹרִי שָׁפַר
עֲצָמוֹתַי:
5 בָּנָה עָלַי וַיִּקַּח רֹאשׁ וַתִּלְאַחַה:
6 בְּמַחֲשָׁכִים הוֹשִׁיבָנִי כִּמְתִּי
עוֹלָם:
ג⁷ גָּדַר בְּעֵדִי וְלֹא אֶצֵּא הַכְּבִיד
נִחַשְׁתִּי:
8 גַּם כִּי אֶזְעַק וְאֶשׁוּעַ שָׁתָם
תִּפְלִתִּי:
9 גָּדַר דְּרָכִי בַּגָּזִית נְתִיבֹתַי
עוֹדָה:

- 21** Prostrate in the streets lie both young and old. My maidens and youths are fallen by the sword; You slew them on Your day of wrath, You slaughtered without pity.
- 22** You summoned, as on a festival, my neighbors from round about. on the day of the wrath of the LORD, none survived or escaped; those whom I boreⁿ and reared my foe has consumed.

CHAPTER 3

- 1** I am the man ^awho has known affliction under^a the rod of His wrath;
- 2** Me He drove on and on in unrelieved darkness;
- 3** On none but me He brings down His hand again and again, without cease.
- 4** He has worn away my flesh and skin; He has shattered my bones.
- 5** All around me He has built misery^b and hardship;
- 6** He has made me dwell in darkness, like those long dead.
- 7** He has walled me in and I cannot break out; He has weighed me down with chains.
- 8** And when I cry and plead, He shuts out my prayer;
- 9** He has walled in my ways with hewn blocks, He has made my paths a maze.

ⁿ The root has this meaning in Arabic. Others: “dandled.”

^a Emendation yields, “whom the Lord has shepherded with.”

^b Taking *rosh* as equivalent to *resh*.

ד¹⁰ לֵב אֲרַב הוּא לִי אֶרֶיָּה*
 בְּמִסְתָּרִים:
 דְּרָכֵי סוֹרֵר וַיִּפְשְׁחֵנִי שׁוֹמֵנִי¹¹
 שׁוֹמֵם:
 דֶּרֶךְ קָשָׁתוֹ וַיִּצִּיבֵנִי כַּמָּטְרָא¹²
 לַחֲץ:
 ה¹³ הֵבִיא בְּכִלְיוֹתַי בְּנֵי אֲשַׁפְתּוּ:
 הִיטִיתִי שְׁחָק לְכָל-עַמִּי¹⁴
 נִגְיַנְתֶּם כָּל-הַיּוֹם:
 הִשְׁבִּיעֵנִי בַּמְרוֹרִים הָרוֹנִי¹⁵
 לַעֲנָה:
 ו¹⁶ וַיִּגְרַס בְּחֶצֶץ שָׁנִי הַכְּפִישָׁנִי
 בְּאֶפֶר:
 וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נָשִׁיתִי¹⁷
 טוֹבָה:
 וַאֲמַר אֲבָד נִצְחִי וַתּוֹחַלְתִּי¹⁸
 מִיִּהְוָה:
 ז¹⁹ זָכַר-עֲנִי וּמְרוּדִי לַעֲנָה
 וְלֹאֵשׁ:
 זָכוֹר תִּזְכּוֹר וַתִּשְׁיַח עָלַי²⁰
 נַפְשִׁי:
 זֹאת אָשִׁיב אֶל-לִבִּי עַל-כֵּן²¹
 אוֹחִיל:

- 10** He is a lurking bear to me, a lion in hiding;
- 11** ^cHe has forced me off my way^c and mangled me, He has left me numb.
- 12** He has bent His bow and made me the target of His arrows:
- 13** He has shot into my vitals the shafts of His quiver.
- 14** I have become a laughingstock to all people, the butt of their jibes all day long.
- 15** He has filled me with bitterness, sated me with wormwood.
- 16** He has broken my teeth on gravel, has ground me into the dust.
- 17** My life was bereft of peace, I forgot what happiness was.
- 18** I thought my strength and hope had perished before the LORD.
- 19** To recall my distress and my misery was wormwood and poison;
- 20** Whenever I thought of them, I was bowed low.
- 21** But this do I call to mind, therefore I have hope:

^c Meaning of Hebrew uncertain.

ח ²² חֲסִדֵי יְהוָה כִּי לֹא־תִמְנֹנִי כִּי
לֹא־כָלוּ רַחֲמָיו:

²³ חֲדָשִׁים לְבָקָרִים רַבָּה
אֲמוֹנָתָךְ:

²⁴ חֶלְקֵי יְהוָה אֲמָרָה נַפְשִׁי
עַל־כֵּן אוֹחִיל לוֹ:

ט ²⁵ טוֹב יְהוָה לְקֹנֹוֹ לְנַפֵּשׁ
תִּדְרָשֶׁנּוּ:

²⁶ טוֹב וַיַּחֲלֵל וְדוֹמָם לַתְּשׁוּעָה
יְהוָה:

²⁷ טוֹב לַגִּבֹּר כִּי־יִשָּׂא עַל
בְּנֵעוּרָיו:

י ²⁸ יֵשֶׁב בְּדָד וַיִּדָּם כִּי נָטַל עָלָיו:

²⁹ יִתֵּן בַּעֲפָר פִּיהוּ אוֹלֵי יֵשׁ
תִּקְנֶה:

³⁰ יִתֵּן לְמַכֶּהוּ לַחֵי יִשְׁבַּע
בְּחֶרֶף:

כ ³¹ כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנִי:

³² כִּי אִם־הוֹגָה וְרַחֵם כָּרֵב
חֲסָדּוֹ:

³³ כִּי לֹא עָנָה מְלָבּוֹ וַיִּגַּה בְּנִי־
אִישׁ:

ל ³⁴ לְדַבֵּא תַּחַת רַגְלָיו כֹּל אֲסִירֵי
אֶרֶץ:

- 22 The kindness of the LORD has not ended, His mercies are not spent.
- 23 They are renewed every morning—ample is Your grace!
- 24 “The LORD is my portion,” I say with full heart; therefore, will I hope in Him.
- 25 The LORD is good to those who trust in Him, to the one who seeks Him;
- 26 It is good to wait patiently till rescue comes from the LORD.
- 27 It is good for a man, when young, to bear a yoke;
- 28 Let him sit alone and be patient, when He has laid it upon him.
- 29 Let him put his mouth to the dust— there may yet be hope.
- 30 Let him offer his cheek to the smiter; let him be surfeited with mockery.
- 31 For the LORD does not reject forever,
- 32 But first afflicts, then pardons in His abundant kindness.
- 33 For He does not wilfully bring grief or affliction to man,
- 34 Crushing under His feet all the prisoners of the earth.

35 לְהַטוֹת מִשְׁפַּט-גֹּבֶר נֶגֶד פָּנַי
עֲלִיּוֹן:

36 לְעוֹת אָדָם בְּרִיבֹו אֲדֹנִי לֹא
רָאָה:

מ 37 מִי זֶה אָמַר וַתְּהִי אֲדֹנִי לֹא
צִוָּה:

38 מִפִּי עֲלִיּוֹן לֹא תֵצֵא הֲרָעוֹת
וְהַטּוֹב:

39 מִה־יִּתְאוּנָן אָדָם חִי גֹבֶר
עַל-חֲטָאוֹ:

נ 40 נִחַפְשָׁה דְרָכֵינוּ וְנִחְלָקָה
וְנִשְׁוֵבָה עַד-יְהוָה:

41 נִשְׂא לְבַבֵּנוּ אֶל-כַּפִּים אֶל-
אֵל בְּשָׁמַיִם:

42 נִחַנּוּ פְשָׁעֵנוּ וּמָרִינוּ אֶתָּה
לֹא סָלַחְתָּ:

ס 43 סָכַתָּה בְּאֵף וַתִּרְדְּפֵנוּ הֲרַגְתָּ
לֹא חָמַלְתָּ:

44 סָכּוּתָה בְּעֶנְן לֶךְ מִעֲבוּר
תִּפְלָה:

45 סָחִי וּמֵאוֹס תִּשְׁיַמֵּנוּ בְּקֶרֶב
הָעַמִּים:

פ 46 פָּצוּ עֲלֵינוּ פִיהֶם כָּל-אִיבֵינוּ:
47 פָּחַד וּפֶחַח הָיָה לָנוּ הַשָּׂאת

וְהַשָּׁבֶר:

48 פָּלְגֵי-מַיִם תִּרְדַּ עֵינַי עַל-
שָׁבֶר בַּת-עַמִּי:

- 35** To deny a man his rights in the presence of the Most High,
- 36** To wrong a man in his cause—this the LORD does not choose.
- 37** Whose decree was ever fulfilled, unless the LORD willed it?
- 38** Is it not at the word of the Most High, that weal and woe befall?
- 39** Of what shall a living man complain? Each one of his own sins!
- 40** Let us search and examine our ways, and turn back to the LORD;
- 41** Let us lift up our hearts with^d our hands to God in heaven:
- 42** We have transgressed and rebelled, and You have not forgiven.
- 43** You have clothed Yourself in anger and pursued us, You have slain without pity.
- 44** You have screened Yourself off with a cloud, that no prayer may pass through.
- 45** You have made us filth and refuse in the midst of the peoples.
- 46** All our enemies loudly rail against us.
- 47** Panic and pitfall are our lot, death and destruction.
- 48** My eyes shed streams of water over the ruin of my poor^e people.

^d Lit., “to”; emendation yields “rather than”; cf. Joel 2.13.

^e Lit., “the daughter of my”; so frequently in poetry.

ע ⁴⁹ עֵינַי נִגְרָה וְלֹא תִדְמָה מֵאֵין
הַפְּגוֹת:

⁵⁰ עַד־יִשְׁקִיף וְיֵרָא יְהוָה
מִשָּׁמַיִם:

⁵¹ עֵינַי עוֹלָלָה לְנַפְשִׁי מִכָּל
בָּנוֹת עִירִי:

צ ⁵² צוֹד צָדוֹנִי כַּצָּפוֹר אֵיבִי חֲנָם:
⁵³ צָמְתוּ בַּבּוֹר חֲיֵי וַיִּדּוּ־אָבֶן
כִּי:

⁵⁴ צָפוּ־מַיִם עַל־רֹאשִׁי אֲמַרְתִּי
נִגְזַרְתִּי:

ק ⁵⁵ קָרָאתִי שִׁמּוֹל יְהוָה מִבּוֹר
תַּחֲתִיּוֹת:

⁵⁶ קוֹלִי שָׁמַעַתָּ אֶל־תַּעֲלֶם
אֲזַנְךָ לְרוּחֹתִי לְשׁוֹעֲתִי:

⁵⁷ קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ אֲמַרְתָּ
אֶל־תִּירָא:

ך ⁵⁸ רַבַּת אֲדֹנִי רִיבִי נַפְשִׁי גְּאֻלָּתָהּ
חַיִּי:

⁵⁹ רָאִיתָהּ יְהוָה עֲנֹתָתִי שְׁפֹטָהּ
מִשְׁפָּטִי:

⁶⁰ רָאִיתָהּ כָּל־נִקְמָתָם כָּל־
מַחֲשַׁבְתָּם לִי:

ש ⁶¹ שָׁמַעַתָּ חֲרָפָתָם יְהוָה כָּל־
מַחֲשַׁבְתָּם עָלַי:

- 49** My eyes shall flow without cease, without respite,
- 50** ^fUntil the LORD looks down and beholds from heaven.
- 51** My eyes have brought me grief^f over all the maidens of my city.
- 52** My foes have snared me like a bird, without any cause.
- 53** They have ended my life in a pit and cast stones at me.
- 54** Waters flowed over my head; I said: I am lost!
- 55** I have called on Your name, O LORD, from the depths of the pit.
- 56** Hear my plea; do not shut Your ear to my groan, to my cry!
- 57** You have ever drawn nigh when I called You; You have said, “Do not fear!”
- 58** You championed my cause, O LORD, You have redeemed my life.
- 59** You have seen, O LORD, the wrong done me; oh, vindicate my right!
- 60** You have seen all their malice, all their designs against me;
- 61** You have heard, O LORD, their taunts, all their designs against me,

^f Emendation yields,
⁵⁰“Until the LORD looks down from heaven
 And beholds
⁵¹my affliction.
 The LORD has brought me grief.”

62 שִׁפְתַי קָמִי וְהִגִּיוֹנִם עָלַי כָּל-

הַיּוֹם:

63 שִׁבְתֶּם וְקִימְתֶם הִבִּיטָה אֲנִי

מִנְגִּינְתֶּם:

ת 64 תָּשִׁיב לָהֶם גָּמוּל יְהוָה

כַּמַּעֲשֵׂה יְדֵיהֶם:

65 תִּתֵּן לָהֶם מַגֶּנֶת-לֵב תִּאָּלְתָּהּ

לָהֶם:

66 תִּרְדֹּף בָּאָף וְתִשְׁמִידֶם

מִתַּחַת שָׁמַי יְהוָה:

פרק ד

א 1 אֵיכָה יוֹעַם זָהָב יִשָּׁנָא הַפֶּתֶם

הַטּוֹב תִּשְׁתַּפְּכֶנָּה אֲבִי-קֹדֶשׁ

בְּרֹאשׁ כָּל-חֻצוֹת:

ב 2 בְּנֵי צִיּוֹן הִיקָרִים הַמְּסֻלָּאִים

בַּפֹּז אֵיכָה נִחְשְׁבוּ לְנִבְלִי-

חָרָשׁ מַעֲשֵׂה יְדֵי יוֹצֵר:

ג 3 גַּם-תַּנְיִן חָלְצוּ שָׂדֵה הַיְנוּקוֹ

גּוֹרִיהֶן בַּת-עַמִּי לְאַכְזֹר

כִּי *עֲנִים בַּמִּדְבָּר:

ד 4 דָּבַק לְשׁוֹן יוֹנֵק אֶל-חֶפֶז

בַּצֹּמָא עוֹלָלִים שָׁאֲלוּ לָחֶם

פָּרַשׁ אֵין לָהֶם:

ה 5 הָאֲכָלִים לְמַעַדְנִים נִשְׁמוּ

בַּחֻצוֹת הָאֲמָנִים עָלַי תוֹלַע

חִבְקוֹ אֲשַׁפְּתוֹת:

- 62** The mouthings and pratings of my adversaries are against me all day long.
- 63** See how, at their ease or at work, I am the butt of their jibes.
- 64** Give them, O LORD, their desserts according to their deeds.
- 65** Give them anguish^c of heart; Your curse be upon them!
- 66** Oh, pursue them in wrath and destroy them from under the heavens of the LORD!

CHAPTER 4

- 1** Alas!
The gold is dulled,^a debased the finest gold! The sacred^b gems are spilled at every street corner.
- 2** The precious children of Zion; once valued as gold— alas, they are accounted as earthen pots, work of a potter's hands!
- 3** Even jackals offer the breast and suckle their young; but my poor people has turned cruel, like ostriches of the desert.
- 4** The tongue of the suckling cleaves to its palate for thirst. Little children beg for bread; none gives them a morsel.
- 5** Those who feasted on dainties lie famished in the streets; those who were reared in purple have embraced refuse heaps.

^c Meaning of Hebrew uncertain.

^a Meaning of Hebrew uncertain.

^b Emendation yields "precious."

וַיִּגְדַּל עֵינַי בֶּת-עַמִּי מִחֲטָאתָם ⁶ וַיִּגְדַּל עֵינַי בֶּת-עַמִּי מִחֲטָאתָם
 סֶדֶם הִהְפֹּכָה כְּמוֹ-רָגַע
 וְלֹא-חָלוּ בָּהּ יָדַיִם:
 וַיִּזְכֹּר נְזִירֶיהָ מִשְׁלַג צָחוֹ ⁷ וַיִּזְכֹּר נְזִירֶיהָ מִשְׁלַג צָחוֹ
 מִחֲלָב אֲדָמוֹ עֵצֶם מִפְּנִינִים
 סָפִיר גִּזְרָתָם:
 חָשַׁף מִשְׁחֹרֶת תְּאֲרָם לֹא ⁸ חָשַׁף מִשְׁחֹרֶת תְּאֲרָם לֹא
 נִכְרוּ בַּחוּצוֹת צֶפֶד עוֹרֶם
 עַל-עֲצָמָם יָבֵשׁ הָיָה כְּעֵץ:
 טוֹבִים הָיוּ חֲלָלֵי-חֶרֶב ⁹ טוֹבִים הָיוּ חֲלָלֵי-חֶרֶב
 מִחֲלָלֵי רָעַב שָׁהָם יִזְבּוּ
 מִדְּקָרִים מִתְּנוּבַת שָׂדֵי:
 וַיִּדִּי נָשִׁים רַחֲמָנוּת בְּשָׁלוֹ ¹⁰ וַיִּדִּי נָשִׁים רַחֲמָנוּת בְּשָׁלוֹ
 יִלְדִּיהֶן הָיוּ לְבָרוֹת לָמוֹ
 בְּשֹׁבֵר בֶּת-עַמִּי:
 כָּלָה יִהְיֶה אֶת-חֲמָתוֹ שִׁפְףָה ¹¹ כָּלָה יִהְיֶה אֶת-חֲמָתוֹ שִׁפְףָה
 חֲרוֹן אַפּוֹ וַיִּצֵּת-אֵשׁ בְּצִיּוֹן
 וַתֵּאכַל יְסוֹדֶתֶיהָ:
 לֹא הֶאֱמִינוּ מַלְכֵי-אֶרֶץ וְכָל ¹² לֹא הֶאֱמִינוּ מַלְכֵי-אֶרֶץ וְכָל
 יֹשְׁבֵי תִבְלָה כִּי יָבֹא צָר וְאוֹיֵב
 בְּשַׁעְרֵי יְרוּשָׁלָּם:
 מִחֲטָאת נְבִיאָהּ עֲוֹנוֹת ¹³ מִחֲטָאת נְבִיאָהּ עֲוֹנוֹת
 כֹּהֲנֶיהָ הַשֹּׁפְכִים בְּקִרְבָּהּ
 בָּנִים צַדִּיקִים:

- 6** The guilt^c of my poor^d people exceeded the iniquity^c of Sodom, which was overthrown in a moment, without a hand striking it.
- 7** Her elect were purer than snow and whiter than milk; their limbs were ruddier than coral, their bodies^e were like sapphire.
- 8** Now their faces are blacker than soot, they are not recognized in the streets; their skin has shriveled on their bones, it has become dry as wood.
- 9** Better off were the slain of the sword than those slain by famine, ^ewho pined away, [as though] wounded, for lack of^e the fruits of the field.
- 10** With their own hands, tender-hearted women have cooked their children; such became their fare, in the disaster of my poor^d people.
- 11** The LORD vented all His fury, poured out His blazing wrath; he kindled a fire in Zion which consumed its foundations.
- 12** The kings of the earth did not believe, nor any of the inhabitants of the world, that foe or adversary could enter the gates of Jerusalem
- 13** It was for the sins of her prophets, the iniquities of her priests, who had shed in her midst the blood of the just.

^c I.e., its punishment.

^d See note at 3.48.

^e Meaning of Hebrew uncertain.

נ ¹⁴ נָעוּ עוֹרִים בַּחוּצוֹת נִגְאָלוּ
 בָּדָם בְּלֹא יוֹכְלוּ יִגְעוּ
 בְּלִבְשֵׁיהֶם:
ס ¹⁵ סוּרוּ טִמָּא קְרָאוּ לָמוּ סוּרוּ
 סוּרוּ אֶל־תִּגְעוּ כִּי נָצוּ גַם־
 נָעוּ אָמְרוּ בַּגּוֹיִם לֹא יוֹסִיפוּ
 לָגוּר:
פ ¹⁶ פָּנֵי יְהוָה חִלְקָם לֹא יוֹסִיף
 לְהַבִּיטֵם פָּנֵי כַהֲנִים לֹא
 נִשְׂאוּ זִקְנִים לֹא חֲנָנוּ:
ע ¹⁷ עוֹדִינָה* תִּכְלִינָה עֵינֵינוּ אֶל־
 עֲזָרָתָנוּ הִבֵּל בַּצְּפִיתָנוּ צָפִינוּ
 אֶל־גּוֹי לֹא יוֹשָׁע:
צ ¹⁸ צָדוּ צַעֲדֵינוּ מַלְכָּת
 בְּרַחֲבֵתֵינוּ קָרַב קִצֵּינוּ מָלְאוּ
 יָמֵינוּ כִּי־בָא קִצֵּינוּ:
ק ¹⁹ קָלִים הָיוּ רִדְפֵינוּ מִנְּשָׁרֵי
 שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ
 בַּמִּדְבָּר אָרְבוּ לָנוּ:
ר ²⁰ רוּחַ אֲפִינוּ מָשִׁיחַ יְהוָה
 נִלְכַּד בַּשְּׁחִיתוֹתֶם אֲשֶׁר
 אָמְרָנוּ בְּצִלּוֹ נַחֲיָה בַּגּוֹיִם:
ש ²¹ שִׁישִׁי וְשִׁמְחִי בַת־אָדָם
 יוֹשְׁבֹתֶי בָּאָרֶץ עוֹץ גַּם־
 עָלֶיהָ תַעֲבֹר־כּוֹס תִּשְׁכַּר־
 וְתִתְעָרִי:

- 14** They wandered blindly through the streets, defiled with blood, so that no one was able to touch their garments.
- 15** “Away! Unclean!” people shouted at them, “Away! Away! Touch not!” so they wandered and wandered again; for the nations had resolved: “They shall stay here no longer.”
- 16** The LORD’s countenance has turned away from them, He will look on them no more. They showed no regard for priests, no favor to elders.
- 17** Even now our eyes pine away in vain for deliverance. As we waited, still we wait for a nation that cannot help.
- 18** Our steps were checked, we could not walk ^fin our squares.^f Our doom is near, our days are done—alas, our doom has come!
- 19** Our pursuers were swifter than the eagles in the sky; they chased us in the mountains, lay in wait for us in the wilderness.
- 20** The breath of our life, the LORD’s anointed, was captured in their traps—He in whose shade we had thought to live among the nations.
- 21** Rejoice and exult, Fair Edom, who dwell in the land of Uz! To you, too, the cup shall pass, you shall get drunk and expose your nakedness.

^f Or, “With long strides.”

ת²² תִּסְעֶנָּה בְּתִצִּיּוֹן לֹא יוֹסִיף
לְהַגְלוֹתְךָ פֶּקֶד עֲוֹנֶךָ בְּתִ-
אֲדָוָה גְּלָה עַל-חַטָּאתֶיךָ:

פרק ה

- 1 זָכַר יְהוָה מִהֲהָיָה לָנוּ
הַבֵּיט* וּרְאֵה אֶת-חֲרָפָתָנוּ:
- 2 נִחַלְתָּנוּ נִהַפְכָה לְזָרִים
בְּתֵינוּ לְנֹכָרִים:
- 3 יְתוּמִים הָיִינוּ אֵין* אָב
אֲמֵתֵינוּ כְּאֶלְמָנוֹת:
- 4 מִיָּמֵינוּ בְּכֶסֶף שְׁתִּינוּ עֲצֵינוּ
בְּמַחִיר יָבֹאוּ:
- 5 עַל צְוֹאֲרֵנוּ נִרְדְּפָנוּ יִגְעֵנוּ
לֹא הוֹנַח-לָנוּ*:
- 6 מְצֹרִים נָתַנוּ יָד אֲשׁוּר לְשַׁבַּע
לָחֶם:
- 7 אֲבִתֵּינוּ חָטְאוּ* אֵינָם* אֲנַחְנוּ
עֹנִתֵיהֶם סָבְלוּ:
- 8 עֲבָדִים מְשָׁלוּ בָנוּ פֶרֶק אֵין
מִיָּדָם:
- 9 בְּנִפְשָׁנוּ נָבִיא לַחֲמֵנוּ מִפְּנֵי
חֶרֶב הַמִּדְבָּר:
- 10 עוֹרְנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי
זֹלַעְפוֹת רָעַב:
- 11 נָשִׁים בְּצִיּוֹן עָנּוּ בְּתֵלֶת בְּעָרֵי
יְהוּדָה:

1. v. חביטה ק' 3. v. ואין ק' 5. v. ולא ק'

7. v. ואינם ק' 7. v. ואנחנו ק'

- 22** Your iniquity, Fair Zion, is expiated; He will exile you no longer. Your iniquity, Fair Edom, He will note; He will uncover your sins.

CHAPTER 5

- 1** Remember, O LORD, what has befallen us; behold, and see our disgrace!
- 2** Our heritage has passed to aliens, our homes to strangers.
- 3** We have become orphans, fatherless; our mothers are like widows.
- 4** We must pay to drink our own water, obtain our own kindling at a price.
- 5** We are hotly^a pursued; exhausted, we are given no rest.
- 6** We hold out a hand to Egypt; to Assyria, for our fill of bread.
- 7** Our fathers sinned and are no more; and we must bear their guilt.
- 8** Slaves are ruling over us, with none to rescue us from them.
- 9** We get our bread at the peril of our lives, because of the ^bsword of the wilderness.^b
- 10** Our skin glows like an oven, with the fever of famine.
- 11** They^c have ravished women in Zion, maidens in the towns of Judah.

^a Lit., “on our neck”; meaning of Hebrew uncertain.

^b Or, “heat” (cf. Deut. 28.22) of the wilderness”; meaning of Hebrew uncertain.

^c I.e., the slaves of v.8.

12 שָׁרִים בְּיָדָם נָתְלוּ פָנֵי זָקֵנִים
לֹא נִהְדָּרוּ:

13 בַּחוּרִים טָחוּן נָשְׂאוּ וּנְעָרִים
בְּעֶץ כְּשָׁלוּ:

14 זָקֵנִים מִשְׁעַר שָׁבְתוּ בַּחוּרִים
מִנְּגִינָתָם:

15 שָׁבַת מְשׁוֹשׁ לִבָּנוּ נִהְפָּךְ
לְאַבֵּל מִחֻלָּנוּ:

16 נִפְלְאָה עֲטָרַת רֹאשֵׁנוּ אוֹיֵנוּ
לָנוּ כִּי חָטְאֵנוּ:

17 עַל־זֶה הִיָּה דָוָה לִבָּנוּ עַל־
אֵלֶּה חֲשָׁבוּ עֵינֵינוּ:

18 עַל הַר־צִיּוֹן שִׁשְׁמִם שׁוֹעָלִים
הִלְכוּ־בָּו:

19 אַתָּה יְהוָה לְעוֹלָם תִּשָּׁב
כְּסֹאֲךָ לְדֹר וָדֹר:

20 לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ
לְאַרְץ יָמִים:

21 הַשִּׁיבֵנוּ יְהוָה | אֱלֹהֶיךָ וְנִשׁוּבָ*
חֲדָשׁ יָמֵינוּ בְּקָדָם:

22 כִּי אִם־מָאֵס מְאִסְתָּנוּ קִצְפָּתָ*
עָלֵינוּ עַד־מָאֵד:

הַשִּׁיבֵנוּ יְהוָה | אֱלֹהֶיךָ וְנִשׁוּבָ*
חֲדָשׁ יָמֵינוּ בְּקָדָם:

- 12** Princes have been hanged by them;^c no respect has been shown to elders.
- 13** Young men must carry millstones, and youths stagger under loads of wood.
- 14** The old men are gone from the gate, the young men from their music.
- 15** Gone is the joy of our hearts; our dancing is turned into mourning.
- 16** The crown has fallen from our head; woe to us that we have sinned!
- 17** Because of this our hearts are sick, because of these our eyes are dimmed:
- 18** Because of Mount Zion, which lies desolate; jackals prowl over it.
- 19** But You, O LORD, are enthroned forever, your throne endures through the ages.
- 20** Why have You forgotten us utterly, forsaken us for all time?
- 21** Take us back, O LORD, to Yourself, and let us come back; renew our days as of old!
- 22** For truly, you have rejected us, bitterly raged against us.

Take us back, O LORD, to Yourself,
And let us come back;
Renew our days as of old!

Worshippers may choose to consult the midrashim on *Eikhah*/Lamentations on pages 82–84. It is traditional to follow the chanting of *Eikhah*/Lamentations with the recital of several *Kinot*, pages 86–147. A selection of Contemporary Poetry follows the *Kinot*, pages 149–157. The conclusion of the service is found on pages 158–167.

^c I.e., the slaves of v. 8.

Midrashim on *Eikhah*/Lamentations

GERSHON SCHWARTZ

The Book of Eikhah Rabbah, the classic rabbinic commentary on Eikhah, focuses on the verses of chapter 1. While in general we should not study Torah on Tishah B'Av because of the pleasure it brings, it is appropriate to study sacred texts that fit the mood of Tishah B'Av. These midrashim from Lamentations Rabbah are meant to elucidate the tragedies that befell the Jewish people. While it is not usual to find midrash in the liturgy for Tishah B'Av, the material in this siddur represents the spirit of inquiry that is the hallmark of Conservative Judaism.

Alas [אֵיכָה]! Lonely sits the city. [Lam. 1:1] Rabbi Levi said: It can be compared to a noblewoman who had three male-friends. One saw her at ease, one saw her recklessness, and one saw her in her disgrace. Moses saw Israel in its honor and ease and said, “Alas [אֵיכָה]! How can I bear your burden by myself?” (Deuteronomy 1:12). Isaiah saw them in their recklessness and said, “Alas [אֵיכָה]! She has become a harlot!” (Isaiah 1:21). Jeremiah saw them in their disgrace and said, “Alas [אֵיכָה]! Lonely sits [the city . . .].”

Eikhah Rabbati 1:1

Rabbi Nahman said in the name of Shemuel, quoting Rabbi Yehoshua ben Levi: The Holy One, blessed be He, called to the ministering angels, saying, “A human king—when someone [close] dies, what does he do to mourn?” They said to Him, “He hangs sackcloth on his door.” He [God] said to them, “I’ll do this too,” as it is written, “I clothe the skies in blackness, and make their raiment sackcloth” (Isaiah 50:3).

[God said:] “What [else] does a human king do?” They said to Him, “He puts out the lamps.” He [God] said to them, “I’ll do this too,” as it is written, “Sun and moon are darkened, and stars withdraw their brightness” (Joel 4:15).

[God said:] “What [else] does a human king do?” “He overturns the mattresses [an ancient mourning custom].” “I’ll do this too,” as it is written, “Thrones were put down, and the Ancient of Days took his seat” (Daniel 7:9)—that is to say, they were overturned.

[God said:] “What [else] does a human king do?” “He goes barefoot.” “I’ll do this too,” as it says, “The Lord travels in whirlwind and storm, and clouds are the dust on His feet” (Nahum 1:3).

[God said:] “What [else] does a human king do?” “He rends his purple garments.” “I’ll do this too,” as it is written, “The Lord has done what He purposed [בָּצַע אֲמָרָתוֹ]” (Lamentations 2:17). Rabbi Yaakov of Kfar Hanan explained it: “What does ‘בָּצַע אֲמָרָתוֹ’ mean? He rent his purple clothes.”

[God said:] “What [else] does a human king do? “He sits silently.” “I’ll do this too,” as it says, “Let him sit alone and be silent” (Lamentations 3:28).

[God said:] “When a human king mourns, what [else] does he do?” “He sits and weeps.” “I’ll do this too,” as it says, “My Lord God of Hosts called on that day to weeping and lamenting” (Isaiah 22:12).

Eikhah Rabbati 1:1

Bitterly she weeps [In Hebrew, בכּו תבכה/bakho tivkeh, two forms of the same verb (Lam. 1:2)] She [Jerusalem] weeps and makes others weep with her. She weeps and the Holy One, blessed be He, weeps with her, as it is written, “My Lord God of Hosts called on that day to weeping and lamenting” (Isaiah 22:12). She weeps and causes the ministering angels to weep with her, as it is written, “Hark! The Arielites cry aloud!” (Isaiah 33:7) . . . She weeps and the heavens and earth weep with her, as it is written, “Sun and moon are darkened” (Joel 2:10). She weeps, and mountains and hills weep with her, as it is written, “I look at the mountains [they are quaking; and the hills are rocking]” (Jeremiah 4:24).

Eikhah Rabbati 1:2

Jerusalem has greatly sinned. [Lam. 1:8] And the nations of the world don’t sin? Even though they sin, it’s nothing. But Israel sins and is flogged, therefore, she is an outcast, destined to wandering, all who admired her despise her, for they have seen her disgraced, and she can only sigh and shrink back, back from priesthood, back from kingship.

Eikhah Rabbati 1:2

From above He sent a fire. [Lam. 1:13] Rabbi Ammi asked Rabbi Shemuel bar Nahmani: I’ve heard that you are an expert at Aggadah. What does the verse mean, “Your righteousness, O God, is as high as the heavens” (Psalms 71:19)? He replied: Just as those below [on earth] must be righteous to one another, so too those above [in heaven] must be righteous to one another.

Eikhah Rabbati 1:41

He hurled me backward. [Lam. 1:13] from the Priesthood and the Kingship. He has left me forlorn, astounded—in constant misery at the gallows.

Eikhah Rabbati 1:41

He has proclaimed a set time against me to crush my young men. [Lam. 1:15] We find that the earth of the young men is as difficult as the destruction of the Temple, as it is written, “as in a press the LORD has trodden Fair Maiden Judah” (Lamentations 1:15), and similarly, “He has proclaimed a set time against me to crush my young men.”

Eikhah Rabbati 1:2

My eyes, my eyes flow with tears. [Lam. 1:16] Rabbi Levi said: It can be compared to a physician who worried about one of his eyes. He said: “My [other] eye will weep for my eye.” So it is with Israel, called the eye of the Holy One, blessed be He, as it is written, “For all men’s eyes will turn to the LORD like all the tribes of Israel” (Zechariah 9:1). It’s as if the Holy One, praised be He said, “My eye will weep for My eye.”

Eikhah Rabbati 1:2

I cried out to my lovers, but they played me false. [Lam. 1:19] The Rabbis interpret this verse as a reference to the false prophets who made me love their idolatry. They played me false. They played me false and did not let go their prophecies until they ousted me from my place, as it says, “Your seers prophesied to you delusion and folly” (Lamentations 2:14).

Eikhah Rabbati 1:2

Kinot



קינות

Introduction to the *Kinot*

JEFFREY E. HOFFMAN

The term *kinot* (singular, *kinah*) refers to poems “expressing mourning, pain, and sorrow.” There are examples of this literary form in the Bible and Talmud that lament the loss of individuals and communities. Eventually, “*kinot*” came to designate the poems written especially to express the losses of our people over the centuries on Tishah B’Av.¹ Most concern the destruction of the First and Second Temples and the ensuing loss of life and national independence that occurred in 586 B.C.E. and 70 C.E. Interestingly, however, some memorialize other tragedies that reminded the poets of these events of destruction, but that did not occur on Tishah B’Av. Among the *kinot* presented here, such an event is represented by *Sha’ali S’rufah V’eish*, “Seek, (You) Who Have Been Consumed By Fire,” by Rabbi Meir of Rothenberg (c. 1215–1293). This particular *kinah* mourns the burning of many cartloads of Talmud and other precious Jewish writings in Paris in 1242. The second *kinah* memorializing events not directly related to Tishah B’Av is *Mi Yiten Roshi Mayim*—“Oh That My Head Were Water” by Kalonymus ben Yehudah (11th century). It is an elegy for Jewish communities attacked during the Crusades.

Of the relatively small selection of *kinot* included here, three were written by Elazar Kallir, probably the greatest of the *paytanim* (writers of *piyyut*, Jewish religious poetry of the Middle Ages). He seems, as well, to have been the most prolific of the *paytanim*, although the period in which he lived is a matter of some scholarly debate. We have designated the 7th century in the Land of Israel as the best scholarly guess at present.

Dozens of *kinot* have been published as part of the Tishah B’Av liturgy over the centuries. We have included a representative sample in this volume. Congregations and individuals may chant all or some of these as part of the evening and morning services on Tishah B’Av.

The *kinot* may be recited and appreciated on multiple levels. One level is to read them for their content: The sense of loss of the Temple and of homeland, of guilt that we (or our ancestors) caused the destruction because of sinfulness, of outrage at the cruelty of our enemies and of their seeming acquittal by Heaven, and of questioning of God for what feels like injustice done to our people. When we read the *kinot* on this

¹Abraham Meir Habermann, “*Kinah*,” *Encyclopedia Judaica* (Keter Publishing House Jerusalem: 1972), Vol. 10, p. 1009. This brief entry gives a thorough history, including citations of *kinot* from the Bible and Talmud.

level, in the Hebrew and/or in the English, we come to identify with the poet in his distraught emotion. We are taken back to the time and place of destruction.

Another level is the experience itself of chanting a lament. On this level, it is not the actual meaning of the words that brings us to feel the mourning. It is, rather, engaging in the ancient Jewish custom of chanting mournful verses on Tishah B'Av that has the power to move us. Some chant individual *kinot* according to a set *nusah*. Since the knowledge of such melodies may not be widespread, chanting in the general musical mode that is used in the Yizkor service² or at a funeral service is appropriate. If knowledge of that kind of chanting is not available, then simply reciting the Hebrew in a slow, mournful way is apt.

A word about reciting the English translation.

Here, too, there are at least two levels. One is reading for comprehension: for the head, so to speak. The other is reading on an emotional and spiritual level, for the heart and for the soul. The notes will help us to follow the various poems' lines of thought. Even with the notes, it can be a challenge to make sense of every line of the *kinot*. Like *piyyut* (medieval Jewish religious poetry) in general, these compositions are consciously quite complicated. They are very intertextual: They tend to quote frequently just a word or two or three of a biblical verse or of a talmudic or midrashic comment in the midst of expressing a thought. The intention is that the full meaning of that thought will be appreciated by the reader because the reader will recognize the quote from another holy work. A fully annotated commentary, accounting for all of the allusions to other holy works, would go far beyond the interpretations offered within the notes. Nevertheless, the notes are intended to help yield an understanding of the poems on an intellectual level: a reading for the head.

A second level of using the English translation can help a worshiper unite his or her heart with the spirit of Tishah B'Av, the spirit of mourning the loss of the land of Israel, of so many people slain, of the loss of great teachers of Torah, and the loss of great symbols of the Torah such as the Temple. No doubt this kind of utilization of the *kinot* would benefit from studying the passages to be used in a service with the help of the notes in advance. However, a heartfelt understanding of the *kinot* doesn't have to depend on a thorough understanding of the content of all the passages. To offer a rendition of the *kinot* with *kavanah* (inner meaning), the translation needs to be read as if one were presenting a public reading of poetry. The passages ought to be read with a degree of drama. Many congregations engage in responsive readings in English

²The service in memory of the dead that is added to the worship on Yom Kippur, Shemini Atzeret, the last day of Pesah, and the second day of Shavuot.

during a prayer service. These can be deadening if the tone and style of all responsive readings sound the same. The *kinot* were not meant to be read in an emotionless way; that kind of rendition robs them of their power. While the translations in this volume may be used as responsive readings, congregations are encouraged to try an alternate approach as well: Allow individual readers, prepared in advance if possible, to offer the *kinot* aloud, in a moving way. The goal is to avoid a monotonous style effected quite frequently in the way English readings are often presented in synagogue services.

Note: The introductions to and translations of the *kinot* are by Jeffrey E. Hoffman, except where otherwise indicated.

Shomron Kol Titen— Samaria Give Voice

שׁוֹמְרוֹן קוֹל תִּתֵּן

BY SHELOMO IBN GABIROL (1021–1056)

This kinah, by one of the most important medieval Jewish poets, sets up a curious dialogue: The capital cities of the northern and southern kingdoms of ancient Israel, Samaria and Jerusalem, vie with each other over who has suffered the most. The kingdoms divided after the reign of the third of our kings, King Solomon. The two capitals refer, in their poetic debate, to the following historical events: The northern kingdom, known as Israel, was conquered by Assyria in 722 B.C.E., and its ten tribes were scattered. The southern kingdom, known as Judah, was attacked twice by Babylonia. The first time, the leaders, including Ezekiel, who was both a prophet and a Kohen (priest), were deported. The second time, in 586 B.C.E., followed a major uprising by the inhabitants of Judah and concluded with the destruction of Solomon's Temple. Nearly seven centuries later, in 70 C.E., the Romans destroyed the rebuilt Second Temple.

The lyrical argument between Samaria and Jerusalem is full of pathos. It is as if two aged survivors are so filled with anguish over the battles of the past that the only thing each can do is claim to be the more aggrieved. And indeed, Tishah B'Av is the occasion to give voice to unrestrained grief over the unimaginable losses the Jewish people had sustained over centuries of persecution.

שומרון קול תתן

שומרון קול תתן מצאוני עוני. לארץ אחרת יצאוני בני.

ואהליבה תזעק נשרפו ארמוני. ותאמר ציון עזבני יי:

לא לך אהליבה. חשוב עניך כעניי. התמשילי [שברך ו]חליך לשברי ולחליי. אני אהלה, סורה בגדתי בקשוי. וקם עלי כחשי, וענה בי מריי. ולמקצת הימים שלמתי נשוי.

ותגלת פלאסר אכל את פריי. חמודותי הפשיט, והציל את עדיי. ולחלח ולחבור נשא את שביי. דמי אהליבה, ואל תבכי בבכיי. [אני נדתי לרחוק, ודי לי די]. שנותיך ארכו, ולא ארכו שני.

ואהליבה תזעק נשרפו ארמוני. ותאמר ציון עזבני יי:

משיבה אהליבה, אני כן נעקשתי. ובאלוף נעורי כאהלה בגדתי. דמי אהלה, כי ינוני זכרתי. נדדת את אחת, ורבות נדדתי. אני ביד פשדים פעמים נלכדתי. ושביה עניה לבבל ירדתי. ונשרף ההיכל אשר בו נכבדתי. ולשבעים שנה בבבל נפקדתי. ושבתי לציון עוד, והיכל יסדתי. גם זאת הפעם, מעט לא עמדתי. עד לקחני אדום וכמעט אבדתי. ועל כל הארצות נפצו המוני.

ואהליבה תזעק נשרפו ארמוני. ותאמר ציון עזבני יי:

החומל על דל, חמול על דלותם. וראה שממותם וארץ גלותם. אל תקצוף עד מאד, וראה שפלותם. ואל לעד תזכור עונם וסכלותם. רפא נא את שברם ונחם אבילותם. כי אתה סברם ואתה אילותם.

חדש ימינו כימי קדמוני. כנאמך, בנה ירושלים יי:

Samaria Give Voice

Samaria gives voice, "My sins have found me out! My children have left me and gone to another land."

Oholivah cries, "My palaces are burned down,"
and Zion says "God has forsaken me."¹

"You, Oholivah, cannot think your pain is as mine;² can you compare your breach and sickness with mine? I, Oholah, stubbornly acted the traitor; my sin rose up against me and my rebelliousness testified against me. But, in the end, I paid my debts.

Tiglat Pileser³ ate my fruits, stripped me of my precious possessions, and relieved me of my ornaments. He carried me in captivity to Chalah and Chabor. So, be silent, Oholivah, and do not echo my cry. I was driven far away. Enough! It is enough! Your years of life exceed mine."

Oholivah cries, "My palaces are burned down,"
and Zion says "God has forsaken me."

Oholivah replies, "I too was stubborn, and like you, Oholah, I betrayed the lover of my young days. Be silent, Oholah, for I recall my distress. You wandered only once, I, many times. Twice I was captured by the Chaldees, and as a persecuted prisoner I went down to Babylonia. The Temple in which I was glorified was burned down. Only after seventy years was I remembered (by God) in Babylonia. I returned to Zion once more, and established the Temple again. I did not stay long before Edom⁴ took me away, and I almost expired. My masses were scattered over all the lands."

Oholivah cries, "My palaces have burned down,"
and Zion says "God has forsaken me."

You, You have compassion on the poor, have compassion on their poverty. See their desolation and their long exile. Do not be angry, but see their degradation; do not forever remember their sin and their foolishness. Heal their hurt, and console their mourning, for You are their hope and their strength.

Renew our days as the days of those who came before us, as You pledged, "God is the builder of Jerusalem."⁵

¹*Oholivah* means "my tent is in her," referring to God's Sanctuary which is in the midst of Jerusalem. Zion is another name for Jerusalem. This repeating chorus emphasizes the grief of Jerusalem itself.

²Samaria (*Oholah*, "her tent") is the speaker, as the next paragraph makes clear. Samaria was the capital of the northern kingdom of Israel, and so the two capitals of Land of Israel, Samaria and Jerusalem, each claim to be the most pained. For both names, *Oholivah* and *Ohala*, see the shockingly graphic imagery in Ezekiel 23.

³The Assyrian leader who destroyed the northern kingdom of Israel.

⁴Edom is a rabbinic code-name for Rome.

⁵Psalm 147:2.

B'leil Zeh Yivkayun—
On This Night My Children Cry

בְּלֵיל זֶה יִבְכּוּן

BY ELAZAR KALLIR (CA. 7TH CENTURY)

The perspective of this kinah is daring and challenging: The paytan acknowledges that it was God who had punished Israel and caused us to “cry and wail.” As the first stanza says: “. . . on this night my Temple and palaces were burnt; let all the House of Israel join in my moaning, and cry over the blaze which God sparked.” He invites us to join him with the repeating line, “On this night my children cry and wail.” And yet, the paytan acknowledges too that Israel deserved the punishment, calling Israel “the disobedient daughter.” In chanting this kinah, we pour out our hearts before God in pain, as we recall the terrible alienation and isolation from God which our ancestors must have felt as they faced the destruction of the Temples. At the same time, we, like the paytan, express a muted protest at our Parent who has punished us so: “His [God’s] animosity for her [Israel] exceeds His love.”

בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי

בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי. בְּלִיל זֶה חָרַב בֵּיתִי וְנִשְׁרָפוּ אַרְמוֹנַי.
וְכָל בֵּית יִשְׂרָאֵל יִהְיוּ בִּיגוֹנִי. וַיִּבְכוּ הַשְּׂרָפָה אֲשֶׁר שָׂרָף יי:
בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה תִּלְלִיל מֵרַעְיָה נִבְדָּלָת. וּמִבֵּית אֲבִיךָ כְּהִיּוֹם נִחְדָּלָת.
וַיִּצְאָה מִבֵּיתוֹ וְנִסְגַּר הַדָּלָת. וְהִלָּכָה בַּשָּׁבִיָּה בְּכָל פֶּה נֶאֱכָלָת.
בְּיוֹם שְׁלָחָה בָּאֵשׁ בּוֹעֶרֶת וְאוֹכֵלָת. וַיִּצְאָה גִּחְלָת וְאֵשׁ מֵאֵת יי:
בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה הִגְלָגַל סִבָּב הַחוּבָה. רֹאשׁוֹן גַּם שְׁנֵי בֵיתִי נִחְרָבָה. וְעוֹד
לֹא רַחֲמָה בַּת הַשּׁוֹבָבָה. הַשְּׁקֵתָה מִי רוּשׁ וְאֵת בִּטְנָה צָבָה.
וְשִׁלַּחָה מִבֵּיתוֹ וְגַם נִשְׁתָּה טוֹבָה. גְּדוּלָּה הַשְּׁנֵאָה מֵאֵת אֲשֶׁר
אַהֲבָה. וּבְאִלְמָנוּת חַיּוֹת כְּאִשָּׁה נִעְזָבָה. וְהִיא אָמַר צִיּוֹן עֲזָבֵנִי יי:
בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה קִדְרָתִי וְחֹשְׁכוֹ הַמְּאֹרוֹת. לְחֶרֶפֶן בֵּית קִדְשִׁי וּבִטּוֹל
מִשְׁמְרוֹת. בְּלִיל זֶה סְבוּנֵי אֶפְפוּנֵי צָרוֹת. וְגַם קָרָא מוֹעֵד בְּדִין
חֲמֵשׁ גִּזְרוֹת. בְּכִי חֲנָם בָּכוּ וְנִקְבַּע לְדוֹרוֹת. יַעַן הָיְתָה סָבָה
מֵאֵת יי:

בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה אָרְעוּ בּוֹ חֲמֵשׁ מְאָרְעוֹת. גִּזַּר עַל אֲבוֹת בְּפָרוֹעַ פְּרָעוֹת.
וְדָבְקוּ בּוֹ צָרוֹת מְצָרוֹת וְגַם רָעוֹת. יוֹם מוֹכֵן הָיָה בְּפָגוֹעַ פָּגְעוֹת.
וְהַעֲמִיד הָאוֹיֵב וְהָרִים קוֹל זְעוֹת. קוֹם, כִּי זֶה הַיּוֹם אֲשֶׁר אָמַר יי:
בְּלִיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי. בְּלִיל זֶה חָרַב בֵּיתִי וְנִשְׁרָפוּ אַרְמוֹנַי.
וְכָל בֵּית יִשְׂרָאֵל יִהְיוּ בִּיגוֹנִי. וַיִּבְכוּ הַשְּׂרָפָה אֲשֶׁר שָׂרָף יי:

On This Night My Children Cry

On this night my children cry and wail,
on this night my Temple and palaces were burnt;
let all the House of Israel join in my moaning,
and cry over the blaze which God sparked.
On this night my children cry and wail.
On this night let her wail, the uniquely afflicted one,
the one barred from her Father's house.
When she left His house, the door was shut,
and she went out into captivity devoured by every mouth.
On this day she was sent forth in consuming fire set by an ember of God.
On this night my children cry and wail.
On this night the wheel of fortune spun disaster,
the First and the Second Temples were destroyed,
and the disobedient daughter was comforted.
She was administered the bitter waters of the unfaithful wife and the sign
of guilt, the swollen womb, appeared.
She was expelled from His house and has forgotten what happiness is.
His animosity for her exceeds His love.
A forsaken woman, hers is a living widowhood;
Zion says: "God has left me."
On this night my children cry and wail.
On this night I grew dark, my lights were dimmed
because of the destruction of my holy House and ceasing of the (priests') rounds.
On this night disasters surrounded and encircled me,
and God convened the court which issued five sentences of guilt.¹
All because (on this night) God saw to it that the original causeless weeping
was given a reason; it became a night for weeping throughout the
generations.²
On this night my children cry and wail.
On this night five disasters occurred;³ it was decreed on the day our ancestors
threw off all restraint, and therefore, so many constricting and crushing
disasters stuck to this day.
It is a day destined for adversity.
The enemy raised shouts of terror: "Arise, this is the day fixed by God!"
On this night my children cry and wail,
on this night my Temple and palaces were burnt;
let all the House of Israel join in my moaning,
and cry over the blaze which God sparked.

¹See Mishnah Ta'anit 4:6. (1) God decreed that the generation that left Egypt would not enter the Land of Israel, (2) the First Temple was destroyed, (3) the Second Temple was destroyed, (4) the city of Betar, the scene of Bar Kokhba's defeat, was captured in 135 C.E., (5) the city of Jerusalem was ploughed up by the Romans.

²The Israelites in the desert participated in "causeless weeping" when they cried that they could never conquer the land of Israel on the day—it was the ninth of Av—when the spies delivered their report. God then said to them: "You have participated in causeless weeping today; therefore I will fix this day as a day with many legitimate causes for your weeping!" See Babylonian Talmud, Ta'anit 29a.

³See footnote 1.

Arzei Ha-levanon— **The Cedars of Lebanon**

אַרְזֵי הַלְבָּנוֹן

(Alphabetic Acrostic through the letter Resh)

BY MEIR BEN YECHIEL (12TH CENTURY)

This kinah focuses on the torture and death of eight of our Sages at the hands of the Romans. The scene—of one Sage after another called by the officer in charge for execution—did not necessarily occur on Tishah B'Av itself. The ordeal of the individual rabbis took place at different times during the Roman occupation of the Land of Israel.

The impact of the loss of G'dolei Ha-dor, the “great ones of the generation,” was devastating to the Jews at the time as well as to their descendants. The generation of Jews who lived at the time of the composing of this dirge knew the names of these teachers of Torah from their study of Talmud. To students of the Talmud, the Sages listed here acquire an almost mythic status. Their words are pored over in loving and reverential detail. To imagine that it was these holy men who were put to torturous deaths during the era of the destruction of the Second Temple (70 C.E.) continues to be an agonizing and tormenting thought to all who value the lives of the Sages of our past.

Another poetic version of the killing of these Sages (including the names of two additional Sages) is the Eileh Ezk'rah—the Martyrology—recited on Yom Kippur.

אַרְזֵי הַלְבָּנוֹן

אַרְזֵי הַלְבָּנוֹן אֲדִירֵי הַתּוֹרָה.
 בְּעֵלֵי תַרְיָסִין בְּמִשְׁנָה וּבְגִמְרָא.
 גְּבוּרֵי כַח עֲמָלִיָּה בְטָהֳרָה:
 דָּמָם נִשְׁפָּף וְנִשְׁתָּה גְבוּרָה.
 הֵנָּם קְדוּשֵׁי הַרוּגֵי מַלְכוּת עֲשָׂרָה.
 וְעַל אֵלֶּה אֲנִי בּוֹכֶיָה וְעֵינַי נִגְרָה:
 זֹאת בְּזָכְרִי אֲזַעַק בְּמֶרְה.
 חֲמֻדַּת יִשְ�רָאֵל כְּלֵי הַקֹּדֶשׁ נָזַר וַעֲטָרָה.
 טְהוּרֵי לֵב קְדוּשִׁים מָתוּ בְּמִיתָה חֲמוּרָה:
 יְדוּ גוֹרֵל מִי רֹאשׁוֹן לַחֲרֹב בְּרוּרָה.
 כְּנָפוֹל גוֹרֵל עַל רֶבֶן שְׁמֵעוֹן, פָּשַׁט צוּאָרוֹ וּבָכָה כְּנִגְזָרָה גְּזָרָה.
 לְרֶבֶן שְׁמֵעוֹן חֲזַר הַשֵּׁר לְהַרְגוֹ, בְּנִפְּשׁ נִצּוּרָה:
 מְזֻרַע אֶהְרֹן שָׂאֵל בְּבִקְשָׁה לְבָכוֹת, עַל בֶּן הַגְּבִירָה.
 נָטַל רֹאשׁוֹ וּנְתָנוֹ עַל אֲרַפְבוּתָיו, מְנוּרָה הִטְהוּרָה:
 שָׁם עֵינָיו, וּפָיו עַל פִּיו בְּאַהֲבָה גְּמוּרָה.
 עָנָה וְאָמַר, פָּה הַמִּתְגַּבֵּר בְּתוֹרָה:
 פְּתָאוּם נִקְנְסָה עָלָיו מִיתָה מִשְׁנָה וַחֲמוּרָה.
 צָוָה לְהַפְשִׁיט אֶת רֹאשׁוֹ בְּתַעַר הַשְּׂכִירָה:
 קָיָם בְּעוּרוֹ אָמְרוּ לְנִפְשׁוֹ שְׁחִי וְנִעְבְּרָה.
 רָשַׁע הַפּוֹשֵׁט, עַת הִגִּיעַ לְמָקוֹם תְּפִלִּין מְצוּת בָּרָה. צָעַק צָעָקָה,
 וְנִזְדַּעְזְעָה עוֹלָם וְאֶרֶץ הַתְּפוּרָרָה:

Cedars of Lebanon

- א—The cedars of Lebanon, magnificent ones of the Torah.
ב—Shield-bearers of the Mishnah and Gemara.
ג—Pure heroes of holy labor.
ד—Their blood has been spilled and their heroism gone.
ה—Behold, they are the ten martyrs slaughtered by the Empire.
ו—For these I weep, my eye gushes forth.
ז—When I remember, I cry out bitterly.
ח—The choice of Israel, the holy vessels, diadem and crown.
ט—Pure hearted and holy, they died a terrible death.
י—They drew lots: Who will be the first for the sword?
יא—When the lot fell on Rabban Shimon, he bared his throat and cried at the decree.
יב—When the officer turned to Rabban Shimon to kill him, with set purpose.
יג—The seed of Aaron (Rabbi Yishmael, the High Priest) sought to weep over the descendant of princes.
יד—He took his head, put it on his knees, “Pure Menorah!”
טו—He put his eyes on his eyes, his mouth on his mouth in complete love.
טז—He uttered, “Mouth that grew strong in Torah!”
יז—Suddenly, a cruel and unusual punishment was meted out to him.
יח—He (the officer) commanded that his head be flayed with a special blade.
יט—He fulfilled the prophetic words, “Say to your soul bow down that we endure”¹ as they flayed his skin.
כ—The evil one flayed, and as he reached the place of the blazing mitz-

¹Isaiah 51:23. Although Rabbi Yishmael was experiencing such pain, he was able to endure it.

מֵאַחֲרָיו הִבִּיאוּ אֶת רַבִּי עֲקִיבָא. עוֹקֵר הָרִים וְטוֹחֵן זֶה בְּזוֹ
בְּסִבָּרָה. וְסָרְקוּ אֶת בְּשָׁרוֹ, בְּמִסְרָק בְּרוֹזַל לְהַשְׁתַּבָּרָה. יֵצֵתָה
נִשְׁמָתוֹ בְּאַחַד, וּבֵת קוֹל אָמְרָה. אֲשֶׁרִיף רַבִּי עֲקִיבָא. גּוֹפֵף טְהוֹר
בְּכָל מִינֵי טְהָרָה:

בֶּן בָּבָא רַבִּי יְהוּדָה אַחֲרָיו הִבִּיאוּ, בְּשִׁבְרוֹן לֵב וְאַזְהָרָה. נִהְרַג בֶּן
שְׁבַעִים שָׁנָה בִּידֵי אֲרוּרָה. יוֹשֵׁב בְּתַעֲנִית הָיָה, נָקִי וְחָסִיד
בְּמִלְאכָתוֹ לְמַהָרָה:

רַבִּי חֲנִנְיָא בֶּן תַּרְדִּיּוֹן אַחֲרָיו, מְקַהֵל קְהָלוֹת בְּצִיּוֹן שְׁעָרָה. יוֹשֵׁב
וְדוֹרֵשׁ וְסֹפֵר תּוֹרָה עִמּוֹ, וְהַקִּיפּוּהוּ בַּחֲבִילֵי זְמוּרָה. אֶת הָאוֹר
הַצִּיתוֹ בָּהֶם, וּבִכְרָכָהוּ בְּסֹפֵר תּוֹרָה. סְפוּגִין שֶׁל צֶמֶר הִנִּיחוּ עַל
לְבוֹ, שֶׁלֹּא יָמוּת מִהָרָה:

חָסִיד רַבִּי יִשְׁכָּב הַסּוֹפֵר, הֶרְגִּיהוּ עִם עֲמוּרָה. זֶרְקוּהוּ וְהַשְׁלִיכוּהוּ
לְכָלִּבִּים, וְלֹא הִקְבֵּר בְּקְבוּרָה. יֵצֵתָה בֵּת קוֹל עָלָיו, שֶׁלֹּא הִנִּיחַ
כָּלוּם מִתּוֹרַת מֹשֶׁה לְשִׁמְרָה:

וְאַחֲרָיו רַבִּי חוּצְפִית בְּיוֹם עֶבְרָה. עוֹף הַפּוֹרֶחַ נִשְׂרַף בְּהֵבֵל פִּיּוֹ,
כְּבִמְדוּרָה:

צָדִיק רַבִּי אֶלְעָזָר בֶּן שִׁמּוֹעַ בְּאַחֲרוֹנָה, נִהְרַג בְּמִדְקָרָה. יוֹם עֶרֶב
שַׁבָּת הָיָה, זְמַן קִדּוּשׁ וִיקְדֻשׁ וִיקְרָא. חָרַב שָׁלְפוֹ עָלָיו, וְלֹא
הִנִּיחוּהוּ בַּחַיִּים לְגִמְרָה. יֵצֵתָה נִשְׁמָתוֹ בְּבָרָא אֱלֹהִים, יוֹצֵר
וְצֹר צוּרָה:

כְּהֵנָה וְכְהֵנָה הוֹסִיפוּ בְּנֵי עוֹלָה לְעֻנּוֹת בִּגְעָרָה. בְּסִקִּלָּה, שְׂרָפָה,
הֶרַג וְחֻנֵּק, מִי יוֹכֵל לְשַׁעֲרָה. נוֹתַרְתַּ מִּמָּנָה, יֹאכְלוּ אֲרִיּוֹת שֶׁהָ
פְּזוּרָה. חֲזָה הַתְּנוּפָה וְשׁוֹק הַתְּרוּמָה. טָרְפוּ אֲרִיָּה וְהַכְפִּירָה:

יִיטִיב יְיָ, וְלֹא יוֹסִיף עוֹד לִיִּסְרָה. אִמָּץ בְּרַפִּים בּוֹשְׁלוֹת, חֲלָק
יַעֲקֹב וּמוֹשִׁיעַ בַּעַת צָרָה: לְצַדֵּק יִמְלֹךְ־מֶלֶךְ. יֹאמֶר שְׁלֹמוֹ יְיָ
אֲבִלָּה. לְאוּרוֹ נִסֵּעַ וְנִלָּךְ:

vah of tefillin, he cried out, and made the world tremble and the earth disintegrate.

After him they brought Rabbi Akiva, who could “uproot mountains and grind them down,”² and they flayed his flesh with an iron comb to break his faith. His soul left him as he recited “One.”³ A voice from Heaven announced: “Happy are you Rabbi Akiva, your body is the purest of the pure.”

Rabbi Yehuda ben Bava was brought after him, meek of heart and careful (in his religious observance). He was seventy years old when he was killed by the hands of the cursed ones, in the midst of a fast—innocent, saintly and swift to fulfill his work.

Rabbi Ḥananiah ben Teradyon was brought in after him. He was the one who used to gather groups at Zion Gate. He sat and taught with a scroll of the Torah. They surrounded him with kindling, lit it, then wrapped him with the scroll of Torah. They placed wet sponges of wool over his heart, so that he would not die a quick death.

The saintly Rabbi Yeshevav the Scribe was then killed by these people of Gomorrah. They threw him to the dogs, and he was not buried. A voice from Heaven announced that he never disregarded a thing from the Torah of Moses.

Afterwards, it was Rabbi Ḥutspit, whose breath turned so fiery (when he was teaching Torah) that it would scorch passing birds.

The righteous Rabbi Elazar ben Shamua was the last; he was killed by the piercing of a sword. It was eve of Shabbat, the time to recite the Kiddush. He recited the Kiddush, but they drew a sword upon him, and they did not permit him to complete it alive. His soul left him as he recited “which God created”—who designed and formed the forms (of all).

The wicked continued like this and like that to afflict us with stoning, burning, beheading, and strangling. Who can assess (the results)? What was left of the scattered flock the lions consumed; “the breast of the wave-offering” and the “thigh of the heave-offering” the lion and lioness tore apart.

May God deal well with us and afflict us no more. Strengthen knees grown weak, Portion of Jacob and Savior in time of trouble. May the Ruler reign in justice. May God say: “Your days of mourning have ended.” And we shall go forth and walk in God’s light.

²I.e., he was unsurpassed in the sharpness of his mind.

³The last word of the Shema.

***Sha'ali S'rufah V'eish—* שְׂאֲלֵי שְׂרוּפָה בְּאֵשׁ
Seek, (You) Who Have Been
Consumed by Fire**

BY RABBI MEIR OF ROTHENBERG (C. 1215–1293)

This is a kinah to mark the public burning of 24 cartloads of the Talmud and other Jewish holy books in Paris in June 1242. This, and other public burnings of Jewish holy books, were the result of papal inquiries based on charges against the Talmud brought by a Jewish apostate.¹

¹See *Encyclopedia Judaica*, 15:768f., for further historical background.

שְׂאֵלִי שְׁרוּפָה בְּאֵשׁ

שְׂאֵלִי שְׁרוּפָה בְּאֵשׁ לְשָׁלוֹם אֲבִלְיָה. הַמִּתְאַוִּים שָׁכֵן בְּחֶצֶר
זְבוּלְיָה: הַשְׂאֵפִים בְּעֶפֶר אֶרֶץ, וְהַכְּאָבִים הַמִּשְׁתוֹמָמִים עָלִי
מוֹקֵד גְּוִילְיָה: הוֹלְכִים חֲשָׁכִים וְאֵין נֹגֵה. וְקוֹיִם לְאוֹר יוֹמָם,
עָלִיהֶם אֲשֶׁר יִזְרַח וְעָלְיָה: וְשָׁלוֹם אָנוּשׁ נֶאֱנַח, בּוֹכָה בְּלֵב נִשְׁפָּר.
תָּמִיד מְקוֹנֵן עָלִי צִירֵי חֲבִלְיָה: וַיִּתְּאוּנֵן כְּתַנִּים וּבְנוֹת יַעֲנָה,
וַיִּקְרָא מִסֵּפֶד מֵר בְּגִלְלִיָּה:

אֵיכָה נִתְּוֶנָה בְּאֵשׁ אוֹכְלָה, תֹּאפֵל בְּאֵשׁ בְּשָׂר, וְלֹא נָכוּוּ זָרִים
בְּגִחְלִיָּה: עַד אֵן עֲדִינָה, תְּהִי שֹׁכְנָה בְּרַב הַשְּׁקֵט. וּפְנֵי פְּרָחֵי הָלֹא
כְּסוּ חֲרָלְיָה: תִּשְׁבִּי בְּרַב גְּאוּהָ, לְשֹׁפּוֹט בְּנֵי אֵל בְּכָל-הַמִּשְׁפָּטִים,
וְתִבִּיא בְּפִלְיָה: עוֹד תִּגְזְרִי, לְשָׁרוֹף דֵּת-אֵשׁ וְחֻקִּים. וְלִכֵּן אֲשֶׁרִי
שִׁישְׁלִם-לָךְ גְּמוּלְיָה:

צוּרִי. בְּלִפְיֵד וְאֵשׁ, הִלְבַּעְבוּר זֶה נִתְּנָה. כִּי בְּאַחֲרִית תִּלְהֵט אֵשׁ
בְּשׁוּלְיָה: סִינִי. הִלְכֵן בָּךְ בְּחֹר אֱלֹהִים, וּמֵאֵס בְּגִדוּלִים וְזֶרַח
בְּגִבּוּלְיָה: לַהֲיוֹת לְמוֹפֵת, לָדֵת כִּי-תִתְמַעֵט וְתִרְדּוּ מִכְּבוּדָהּ וְהֵן
אֲמַשֵּׁל מִשְׁלִיָּה:

מִשָּׁל לְמִלָּךְ אֲשֶׁר בָּכָה לְמִשְׁתָּה בְּנוֹ, צָפָה אֲשֶׁר יִגּוּעַ, בֵּן אֶת
בְּמִלְיָה: תַּחַת מְעִיל, תִּתְפָּס סִינִי לְבוּשָׁךְ בְּשָׁק, תַּעֲטָה לְבוּשׁ
אֲלִמְנוֹת, תַּחֲלִיף שְׂמִלְיָה: אוֹרִיד דְּמָעוֹת עָדִי יִהְיוּ כְּנַחַל, וַיִּגְיֵעוּ
לְקִבְרוֹת שְׁנֵי שָׂרֵי אֲצִילְיָה: מִשָּׁה וְאַהֲרֹן בְּהֹר הָהָר. וְאַשְׁאֵל הַיֵּשׁ
תּוֹרָה חֲדָשָׁה, בְּכֵן נִשְׁרָפוּ גְּלִילְיָה:

*Seek, You (Who) Have Been
Consumed by Fire*

Seek,² (you) who have been consumed by fire, the welfare of those who mourn you, of those who yearn to dwell in the court of your abode.³ Of those who pant in the dust of the earth, who are pained and horrified over the burning of your parchments. Of those who walk in darkness, bereft of light. They wait for the light of day which will shine upon them and upon you. (Seek) the welfare of the person⁴ who moans, who cries with a broken heart; who constantly laments the pains of your wounds. And who bewails like jackals and ostriches, and calls out in bitter dirge for your sake.

How was it that you, given in the consuming fire,⁵ should be consumed by mortals' fire, and the trespassers are not singed by your coals? How long will you dwell in tranquility, pampered one,⁶ while the faces of my young ones are covered with thorns? You sit in haughty pride, judging God's children in every case, bringing (them) before your tribunals. You go on to decree the burning of "the fiery law"⁷ and statutes, and therefore, happy is he who would requite you.

Was it for this that you were given by my Rock in lightning and fire, that in the end fire should burn on your skirts? Sinai, was it for this that God chose you, rejected greater (peaks), and shone upon your bounds? (Was it for this), to become a harbinger that tradition would be humiliated and descend from its glory?

I will tell a parable: Of a king who wept at his son's wedding because he foresaw that he⁸ would die. This is you, in your own words.⁹ Instead of a mantle (of glory), wear, Sinai, sackcloth; change your garments and wear widows' clothes. I will drip tears until they become a stream, and reach the graves of your two noble masters. I will ask of Moses and Aaron on Mount Hor, "Is there to be a new Torah, is that why your columns were burnt?"

²The poet addresses the Torah, which is symbolized by the burnt holy books.

³This phrase may refer to halls where the Torah is studied.

⁴Possibly the poet himself, or the one who, in empathy with the poet's grief, chants these verses.

⁵A reference to the fire on Mount Sinai when the Torah was given. See Exodus 19:18.

⁶The persecutor.

⁷The poet uses the phrase *dat eish*, playing knowingly on *eish dat*, the difficult phrase for "fiery law" in Deuteronomy 33:2. The translation "fiery law" for the biblical idiom is by Harold Fisch in *The Holy Scriptures* (Jerusalem: Koren Publishers, 1969). This phrase connects with the image of the Torah given in "consuming fire" at the beginning of this paragraph.

⁸The son.

⁹The Torah prophesies in several places that Israel would suffer death and destruction if Israel would violate the covenant.

חֹדֶשׁ שְׁלִישִׁי, וְהַקָּשָׁר הֶרְבִּיעִי לְהַשְׁחִית חֲמֻדָּתָהּ, וְכָל-יָפִי
בְּלִילֶיהָ: גָּדַע לְלוּחֹת, וְעוֹד שָׁנָה בְּאוֹלָתוֹ, לְשָׂרוֹף בְּאֵשׁ דָּת. הִזָּה
תְּשֻׁלוֹם בְּפִלֶיהָ:

אֶתְמָה לְנַפְשִׁי. וְאִיךָ יַעֲרֹב לְחִכִּי אָכֹל, אַחֲרֵי רְאוּתִי אֲשֶׁר אָסַפּוּ
שְׁלָלֶיהָ: אֶל תּוֹךְ רְחוּבָהּ בְּנִדְחָתָהּ, וְשָׂרְפוּ שְׁלָל עֲלִיוֹן, אֲשֶׁר
תִּמָּאֵס לְבוֹא קֶהֱלֶיהָ: לֹא-אֲדַעַה לְמִצּוֹא דֶּרֶךְ סְלוּלֶיהָ, הִיוּ
אֲבִלוֹת נְתִיב יֵשֶׁר מִסְלֶיהָ:

יִמְתַּק בְּפִי מִדְּבַשׁ, לְמִסּוֹף בְּמִשְׁקָה דְּמַעוֹת. וּלְרַגְלִי הָיוֹת כָּבוֹל
בְּכָלֶיהָ: יַעֲרֹב לְעֵינַי, שָׂאוֹב מִיָּמִי דְּמַעִי. עַדִּי כָּלוּ, לְכָל מַחְזִיק
בְּכַנֶּף מְעִילֶיהָ: אֶף יִחַרְבוּ בְּרִדְתָּם עַל לְחֵי, עֲבוּר כִּי נִכְמְרוּ
רַחֲמֵי, לְנִדּוֹד בְּעִלֶיהָ: לְקַח צָרוֹר בְּסָפוֹ, הֵלֶךְ בְּדֶרֶךְ לְמַרְחוֹק
וְעַמּוֹ. הֵלֹא נָסוּ צִלְלֶיהָ:

וְאֲנִי כְּשָׂכּוֹל וְגִלְמוֹד, נִשְׁאַרְתִּי לְבַד מֵהֶם, כְּתֹרֶן בְּרֹאשׁ הָר
מִגְדָּלֶיהָ: לֹא אֶשְׁמַע עוֹד לְקוֹל שָׁרִים וְשָׁרוֹת. עָלִי כִי נִתְקוּ מִיִּתְרֵי
תַּפִּי חֲלָלֶיהָ: אֶלְבֵּשׁ וְאַתְכֵּס בְּשֶׁק, כִּי לִי מָאֹד יִקְרוּ. עֲצָמוּ כְּחוֹל
יִרְבִּיוֹן נִפְשׁוֹת, חֲלָלֶיהָ: אֶתְמָה מָאֹד עַל-מָאוֹר הַיּוֹם, אֲשֶׁר יִזְרַח
אֶל-כָּל. אֲבָל יַחֲשִׁיף אֵלַי וְאֵלֶיהָ:

וְעַקִּי בְּקוֹל מֵר לְצוֹר, עַל שִׁבְרוֹנָהּ וְעַל חֲלִיָּהּ. וְלוֹ יִזְכּוֹר אֶהְבֵּת
בְּלוּלֶיהָ: חֲגִרִי לְבוּשׁ שֶׁק, עָלִי הַהִבְעָרָה אֲשֶׁר יִצָּאָה לְחִלָּק,
וְסִפְתָּהּ אֶת-תְּלוּלֶיהָ:

In the third month (the Torah was given), and in the fourth, Israel turned betrayer to destroy your delight and perfect beauty.¹⁰ (The enemy) broke the Tablets (of the Ten Commandments) and repeated his foolishness by burning the law in fire. Is this your double reward?¹¹

My soul is in shock; how shall anything ever be savory to my palate again after seeing what your plunderers have gathered? As in a condemned city, those you have spurned from entering your assembly have burned the spoils of the Exalted in the main square. I do not know how to find the path you have paved. The course which led to your righteous way has become (clogged with) mourners.

(It would be) sweeter than honey to mingle (my) drink with tears. Would that *my* feet were tied in shackles. May my eyes delight to draw the water of my tears until they blot out (from my sight) all of those who held fast to the wings of your garments (and are no more). But they would dry up as they fall upon my cheeks; my heart yearns as your (divine) Master wanders (away from you). He has taken his valuables with Him far away; hasn't your covering shade¹² fled as well?

And as for me, I remain alone and bereaved, as a lookout at the top of your towering mountain. I will no longer listen to the voice of singers, for your stringed instruments, wind instruments, and rhythm instruments are all cut off.¹³ I will dress and cover myself in sackcloth because they were so precious to me. The souls of your slain had increased like the sand. I am amazed at the light of day which shines upon all, because to me and to you,¹⁴ it grows dark.

Cry out with a bitter voice to the Rock, for your brokenness and your wretchedness. If only God remembered the love of your betrothal.¹⁵ Gird yourself with garments of sackcloth because of the fire which tore you apart and consumed that which you stored up.

¹⁰Namely, the Torah—Israel built the golden calf. This occurred, according to talmudic tradition, on the 17th of Tammuz, which was a hint of the beginning of the destruction of Jerusalem many centuries hence: On that same day in the year 586 B.C.E., the Romans breached the walls of the city (see Mishnah Ta'anit 4:6). According to this same tradition, a Roman officer burned a scroll of the Torah on the altar of the Temple, as is, perhaps, hinted in the next line of this poem.

¹¹Possibly a reference to Isaiah 61:7—"Because your shame was double . . . Assuredly they shall have a double share in their land, joy shall be theirs for all time."

¹²God's "valuables" and Israel's "covering" are the teachings of the burned books.

¹³Likening the holy teachings to the sweet sounds of the instruments of the Temple. The poet mourns for the delights of both the burned holy books and the burned Temple at the same time.

¹⁴The poet, again, as at the very beginning, addresses the Torah, which is symbolized by the burnt holy books.

¹⁵The giving of the Ten Commandments at Sinai is often portrayed in rabbinic literature as the day when Israel became the eternal partner of God, as in a marriage.

כִּימוֹת עָנוּתְךָ יִנְחַמֶּנּוּ צוּר. וַיָּשִׁיב שְׁבוֹת שְׁבִטֵי יִשְׂרָאֵל, וַיָּרִים
אֶת־שִׁפְלֶיךָ: עוֹד תַּעֲדִי בַּעֲדֵי שָׁנִי. וְתֵן תְּקַחֲנִי, תִּלְכִּי בְּמַחֲוֹל
וְצַהֲלִי בְּמַחֲוֹלֶיךָ: יָרוּם לְבָבִי, בָּעֵת יֵאָרֵר לָךְ צוּר. וַיִּגְיֶה לְחַשְׁפּוֹ
וַיֵּאִירוּ אֲפִלָּיֶךָ:

May the Rock comfort you in equal measure to the days of your suffering. May God restore the captivity of the tribes of Yeshurun¹⁶ and raise up your lowly ones. You will again adorn yourself with ornaments of scarlet. You will take up the tamborine and again dance and rejoice in your dancing. My heart will be uplifted at that time when the Rock shall cause light to shine upon you; when He shall brighten your darkness and illumine your dark mist.

¹⁶One of the names of Israel, meaning “the straight one,” i.e., the honest one.

***Mi Yiten Roshi Mayim—* מי יתן ראשי מים
Oh That My Head Were Water**

***(An Elegy for Communities Attacked
During the Crusades)***

BY KALONYMUS BEN YEHUDAH (11TH CENTURY)

The first Crusade commenced in 1095 with Pope Urban II's call to the faithful to liberate the Holy Land from the hands of the Moslems. As the Christian devoted masses in France, they could not wait until they arrived in the Land of Israel to avenge the blood of their Messiah. They began by threatening the Jews who lived in France. The Jewish communities along the Rhine in Germany, feeling secure under the protection of the political authorities, fasted and prayed for their compatriots in France. Not long afterward, however, the Crusader masses attacked three of the Jewish communities in Germany: Speyer, Mayence (or Mainz), and Worms. This kinah laments the assaults on the innocent Jews of those towns. The poet himself says that while these tragedies deserve their own day of commemoration, the tradition is to connect contemporary calamities with the ancient destruction marked by Tishah B'Av.

It is impossible, when reciting this kinah, not to think of German Jewry on the eve of the Holocaust. That German-Jewish community, too, felt secure as part of the political system.

When an individual suffers the loss of a family member, that original wound is often reopened any time the individual is exposed to additional loss. In a similar way perhaps, our poets have often tied grief over contemporary tragedies with mourning over the events of Tishah B'Av. That is certainly the theme of this kinah.

מי יתן ראשי מים

מי יתן ראשי מים, ועיני מקור נוזלי. ואבכה כל-ימותי ולילי.
את חללי טפי ועוללי. וישישי קהלי. ואתם ענו, אוי ואבוי
ואללי. ובכו בכה רב והרב

על-בית ישראל ועל-עם יי, כי נפלו בחרב:

ודמע תדמע עיני, ואלכה-לי שדה בכים. ואבכה עמי מרי לבב
הנבוכים. על-בתולות היפות וילדים הרבים. בספריהם נכרכים
ולטבח נמשכים. אדמו עצם מפנינים ספירים ונפכים. כמו טיט
חוצות נדשים ונשלכים. סורו טמא, קראו למו מלקרב.

על-בית ישראל ועל-עם יי, כי נפלו בחרב:

ותרד עיני דמעה, ואילילה ואנודה. ולבכי ולחגר שק, אקרא
להספידה. מפז יקרה ומזהב חמודה. כבודה פנימה, כבוד כל-
כלי חמדה. ראיתה קרועה שכולה וגלמודה. התורה והמקרא
והמשנה והאגדה. ענו וקוננו זאת להגידה. אי תורה ותלמיד
והלומדה. הלא המקום מאין יושב חרב.

על-בית ישראל ועל-עם יי, כי נפלו בחרב:

ועפעפי יזלו מים דמע להגירה. ואקונן מר על-הרוגי אשפירא.
בשני בשמנה ב, ביום מרגוע הקרה. מרגועי לרגועי נחלפו
להבעירה. נהרגו בחורי חמד וישישי הדרה. נאספו יחד, נפשם
השלימו במורא. על-יחוד שם המיחד, יחדו בגבורה. גברי כח,
עשי דברו למהרה. וכהני ועלמי נגועו, כלם עשרה.

על-בית ישראל ועל-עם יי, כי נפלו בחרב:

Oh That My Head Were Water

Oh that my head were water and my eye a fountain of tears¹
so that I could cry all of my days and my nights
for my killed children, babies, and elderly of my communities.
And you would answer: “Woe and alas,”
and cry more and more.

For the House of Israel and for the people of God who are fallen by the
sword.

My eye will drip tears,
I will go to a field of weepers
and I will make those who are upset and bitter of heart cry with me
for the lovely young women and tender children
who were enwrapped in their books and dragged to their slaughter.
Ruddier² than gems, sapphires and rubies,
they were trampled and thrown away like the mud of the gutter.
(Their enemy) called out: “Stay away, unclean, do not come near!”

For the House of Israel and for the people of God who are fallen by the
sword.

May my eye drop a tear, and let me yell and wander;
I will cry and wear sackcloth to lament.
More precious than gold, than fine gold;
honored in an inner way, an honor worth all delight,
but I have seen them torn, bereft and alone:
The Torah, the holy writings, the Mishnah and the Aggadah.
Where is the Torah and the disciple who studies it?
Is not its place the one destroyed with no one dwelling there?

For the House of Israel and for the people of God who are fallen by the
sword.

My eyelids stream water and tears as I mourn the slain of Speyer.³
It happened on the eighth day, in the second month, on the day of rest.
My serenity was replaced with panic and destruction.
Precious youths and glorious elders were killed.
They were gathered together and they gave up their souls in awe,
(declaring) God’s unity. And so, they were united heroically.
Powerful heroes, quick to fulfill God’s word,
my priests and young men were killed—ten in all.

For the House of Israel and for the people of God who are fallen by the
sword.

¹Jeremiah 8:23.

²A ruddy complexion is an image of vigor and health.

³The specific communities mentioned suffered attacks during the Crusades.

ובמר יגוני ועצבי ילל אחבירה. קהלות הקדש הריגתם היום
בזכרה. קהל וורמיזא בחונה ובחורה. גאוני ארץ ונקיי טהרה.
פעמים קדשו שם המיוחד במורא. בעשרים ושלשה בחדש זיו
לטהרה. ובחדש השלישי בקריאת הלל לשוררה. השלימו
נפשם באהבה קשורה. אהימה עליהם בבכי יליל לחשרה.
כלולי כתר על ראשם לעטרה.

על־בית ישראל ועל־עם יי, כי נפלו בחרב:

ועל־אדירי קהל מגנצא ההדורה. מנשרים קלו, מאריות
להתגברה. השלימו נפשם על יחוד שם הנורא. ועליהם
זעקת שבר אזעק, בנפש מרה. על־שני מקדשי יסודם, כהיום
ערערה. ועל־חרבות מעט מקדשי, ומדרשי התורה.

על־בית ישראל ועל־עם יי, כי נפלו בחרב:

בחדש השלישי בשלישי, נוסף לדאבון ומארה. החדש אשר
נהפך ליגון וצרה. ביום מתן דת, שבירתי להתאשרה. וביום
נתינתה, כמורכב אז חזרה. עלתה־לה למרום למקום מדורה.
עם תיקה ונרתקה והדורשה וחוקרה. לומדיה ושוניה באישון,
כמו באורה.

על־בית ישראל ועל־עם יי, כי נפלו בחרב:

In the bitterness of my anguish and sorrow, I choose to shout.
I recall this day the killing in the holy communities.
The community of Worms, tested and chosen, the sages of the land,
completely pure. Twice did they suffer martyrdom in awe.
Once, on the twenty-third of the month Ziv⁴ in purity,
and in the third month during the recitation and singing of Hallel.
They gave up their souls in love bound (to God).
I moan over them crying, shouting, and wailing.
They were adorned with a crown of glory.

For the House of Israel and for the people of God who are fallen by the sword.

For the noble ones of the renowned community of Mayence,
who were quicker than eagles and stronger than lions (to do God's will).
They gave up their souls declaring the unity of the awesome name.
I scream a shattered scream with a bitter soul for them.
For the foundations of both of my Temples which were today laid bare,
and for the destruction of my synagogues and schools of Torah.

For the House of Israel and for the people of God who are fallen by the sword.

On the third day of the third month, more grief and destruction were added.

This month was turned into sorrow and distress.

On the day of the giving of the Torah⁵ I had hoped to find cause for happiness.

However, on the day (the Torah) was given, so it returned.

It ascended on high to its place of dwelling.

It went up with its case and covering and with those who interpreted and elucidated it,⁶ those who studied it in night's darkness as they did in the light.

For the House of Israel and for the people of God who are fallen by the sword.

⁴A biblical name for the month of Iyar.

⁵It was the holiday of Shavuot.

⁶They were all consumed.

שִׁימוּנָא עַל-לִבְבְּכֶם, מִסְפֹּד מֵר לְקִשְׁרָה. כִּי שְׁקוּלָה הִרִיגְתֶּם
לְהִתְאַבֵּל וּלְהִתְעַפָּרָה. כְּשֶׁרַפַּת בֵּית אֱלֹהֵינוּ הָאוֹלָם וְהַבִּירָה. וְכִי
אֵין לְהוֹסִיף מוֹעֵד, שָׁבֵר וְתַבְעֵרָה. וְאֵין לְהַקְדִּים, זולָתִי לְאַחֲרָה.
תַּחַת כֵּן, הַיּוֹם לוֹיְתִי אַעֲוֹרֶרָה. וְאַסְפָּדָה וְאִילִילָה, וְאַבְכָּה בְּנֶפֶשׁ
מָרָה. וְאַנְחֲתִי כְּבָדָה מִבֶּקֶר וְעַד עָרֵב.

עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בַּחֲרָב:

עַל-אַלֶּה אֲנִי בּוֹכֶיָה, וְלִפִּי נוֹהֵם נְהִימוֹת. וְאַקְרָא לְמִקּוֹנְנוֹת וְאַל-
הַחֲכָמוֹת. אֵלֵי וְאַלֶּיָּה כָּלֵן הַמּוֹת. הֵיִשׁ מְכָאוֹב לְמְכָאוֹבֵי לְדָמוֹת.
מִחוּץ תִּשְׁכַּל-חֲרָב, וּמִחֲדָרִים אֵימוֹת. חֲלָלִי חֲלָלֵי-חֲרָב, מוֹטְלִים
עְרוּמִים וְעָרוּמוֹת. נִבְלָתָם כְּסוּחָה, לְחַיִּת אֶרֶץ וְלִבְהֵמוֹת. יוֹנֵק
עַם-אִישׁ שִׁיבָה, עֲלָמִים וְעֲלָמוֹת.

עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בַּחֲרָב:

מִתְעַתְּעִים בָּמוֹ מוֹנֵי, וּמִרְבִּים כְּלָמוֹת. אֵי אֱלֹהֵימוֹ אָמְרוּ, צוּר
חֲסִיוֹ בּוֹ עַד-מוֹת. יָבוֹא וְיוֹשִׁיעַ וְיַחְזִיר נְשָׁמוֹת. חֲסִין יְהִי, מִי-
כְמוֹהוּ, נוֹשָׂא אֲלָמוֹת. תִּחְשָׁה וְתִתְאַפֵּק, וְלֹא-תַחְגֹּר חֲמוֹת.
בְּאֶמּוֹר אֵלֵי מִלְעִיגִי, אִם-אֱלֹהִים הוּא יָרֵב.

עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בַּחֲרָב:

Take this to your hearts, a bitter eulogy prepare.
For their killing demands mourning and rolling in the dust
just as much as the burning of God's House, its hall and edifice.
We're not to add an additional day of observance for destruction and
burning.

Nor may we observe (Tishah B'Av) early (when it falls on Shabbat),
but only put it off (til the next day).

Therefore *this* day⁷ my cry will arise,
and I will eulogize, wail and weep with a bitter spirit.
My grief is heavy from morning til evening.

For the House of Israel and for the people of God who are fallen by the
sword.

For these do I weep, and my heart moans.
I call for those who know how to wail:
let them all shout and shriek and lament.
Is there any pain which can be compared to my pain?
"The sword without and terror within."⁸

My slain, my slain of the sword, strewn naked.
Their corpses like carrion for the wild beasts and animals of the land:
nurslings, with old men, young men and women.

For the House of Israel and for the people of God who are fallen by the
sword.

My oppressors mock and reproach:
"Where is their God," they say,
"the Rock in whom they trusted til death?
Let Him come and save them and restore their souls."
You, who are mighty, who is like You, the One who bears our burdens?
Will You be silent and restrain Yourself, and not gird Yourself in anger,
while the scoffers say to me,
"If He is God, let Him come and fight."

For the House of Israel and for the people of God who are fallen by the
sword.

⁷Therefore, I will join my grief over the current Crusaders' attacks to my grief over the ancient destruction marked by Tishah B'Av.

⁸The exact prophecy of disaster which Moses predicted just before his death, in Deuteronomy 32:25.

עֵינַי עֵינַי יִרְדָּה מַיִם, כִּי־נִהַפֵּךְ לְאַבָּל מְשׁוֹרֵר. וְעָגְבִי לְקוֹל בּוֹכִים,
 מְלֻהָפֵג וּלְקָרָר. מִי יָנוּד לִי, וְאֵין מַחְזִיק לְהִתְעוֹרֵר. חֲמָה בִּי יִצְאָה
 וְסָעַר מִתְגוֹרֵר. אֲכַלְנִי הַמָּמְנִי הַצֵּר הַצּוֹרֵר. שֶׁבֶר עֲצָמוֹתַי זוֹרֵר
 וּמִפָּרָר. סֵלָה כָּל־אַבִּירִי, הַטָּבוֹר וְהַשָּׂרָר. רְטִיָּה וּמְזוֹר אֵין לְזוֹרֵר.
 מִכְתִּי אֲנוּשָׁה, בָּאֵין מִתְעִיל וּמְזוֹרֵר. עַל־כֵּן אֲמַרְתִּי שְׁעוּ מִנִּי
 אֲמָרָר. בְּבִכִּי דִמְעָתִי עַל לִחְיִי לְצָרָב.

עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יִי, כִּי נָפְלוּ בְּחָרָב:

My eye, my eye, runs down with water,
for the poet has turned to mourning.
My flute has turned to the sound of crying, without pause or comfort.
Who will lament for me?
There is no one to take hold of me and rouse me.
Anger has gone out against me and a growing storm.
The oppressing enemy has devoured and crushed me.
He has broken my bones, scattered and ground them.
He has scoffed at all my glorified ones, the center and backbone.
There is no medicine or bandage I can take because my wound is so
severe,
beyond healing or cleansing.
Therefore I said, "Turn away from me, I will weep and burn my cheeks
with tears."

For the House of Israel and for the people of God who are fallen by the
sword.

***Az Ba-halokh Yirmiyahu—* אָז בַּהֲלוֹךְ יִרְמְיָהוּ Then Jeremiah Went**

(Alphabetic Acrostic)

BY ELAZAR KALLIR (CA. 7TH CENTURY)

In midrashic fashion, the poet Elazar Kallir imagines the prophet Jeremiah—who witnessed the destruction of the First Temple—stirring up the Patriarchs, some of the Matriarchs,¹ and Moses to plead before God for the Jewish People at the time of the destruction of the Second Temple. Kallir portrays God as motivated by a mixture of justice and mercy. On the one hand, when a soul of one of the biblical heroes of Israel appeals to God on behalf of the people, God answers by citing sins of the people that condemn them to punishment. On the other hand, at the conclusion of a litany of entreaties by the Patriarchs, Matriarchs, and Moses, God accepts their request and says: “Return, perfect ones, to your rest. I will surely fulfill all your requests. It was for your sakes that I was sent to Babylonia (to accompany the people after the first destruction), and I will return your children from exile.” God is revealed, in this kinah, to be not only Malkeinu, “our King,” interested in ruling the kingdom with strict justice, but also Avinu, “our Father,” whose heart hurts when His children suffer.

¹Leah, Rachel, Zilpah, and Bilhah.

אָז בְּהִלָּךְ יִרְמְיָהוּ

אָז בְּהִלָּךְ יִרְמְיָהוּ עַל קִבְרֵי אָבוֹת. וְנָם עֲצָמוֹת חֲבִיבוֹת, מָה אַתָּם שׁוֹכְבוֹת.

בְּנֵיכֶם גָּלוּ וּבְתִיכֶם חֲרָבוֹת. וְאַיִה זְכוֹת אָבוֹת בְּאַרְץ תְּלָאוֹבוֹת:
גָּעוּ כָּלֶם בְּקִינִים, עַל חֶסְרוֹן בָּנִים.

וְדוֹבְבוּ בְּקוֹל תַּחֲנוּנִים, פָּנֵי שׁוֹכֵן מְעוֹנִים. וְאַיִה הַבְּטָחָת, וְזִכְרָתִי לָהֶם בְּרִית רֵאשׁוֹנִים:

הֵם הִמְיָרוּ כְבוֹדִי בְּתַהוֹ, וְלֹא פָּחַדוּ וְלֹא רָהוּ.

וְאַעֲלִים עֵינֵי מִדֶּם וְלֹא נָהוּ, וְלֹא שָׁהוּ. וְאַיִךְ אֶתְאַפֵּק עַל אֲמִירַת לֹא הוּא.

זָעַק אֵב הַמּוֹן בְּעִבוּרָם, וְחָנָן פָּנֵי אֵל רִם.

חָנַם נִסִּיתִי עֲשֹׂר בְּחִינּוֹת עִבוּרָם, וְהֵן חֲזִיתִי שְׂבָרָם. וְאַיִה הַבְּטָחָת, אֵל תִּירָא אֲבָרָם:

טָעוּ לְהוֹרוֹת, בְּעִבוּדוֹת זָרוֹת.

יַעֲצוּ לַחֲצֹב בָּאֲרוֹת, בָּאֲרוֹת נִשְׁבָּרוֹת. וְאַיִךְ אֶתְאַפֵּק עַל בְּטוֹל עֲשֹׂרַת הַדְּבָרוֹת:

כֹּה צֹחַ יִצְחָק, פָּנֵי שׁוֹכֵן שָׁחָק.

Then Jeremiah Went

- א—Then Jeremiah went to the tombs of the Patriarchs, “Oh bones of the beloved, why are you lying still?”
- ב—“Your children have been exiled and their homes destroyed. Where is the merit of the Patriarchs in this land of drought?”
- ג—All of them burst forth in lamentations on the loss of the children.
- ד—They whispered in supplication before the Dweller in Heaven: “Where is the promise ‘I will remember the covenant of the ancestors?’”²
- ה—“They exchanged My glory for nothingness, they did not hold Me in awe or reverence.”³
- ו—“When I hid my eyes from them⁴ they did not return, nor did they yearn (for Me). How can I restrain Myself at the statement ‘He is not.’”
- ז—Then the father of multitudes⁵ cried for their sake, and supplicated the One on high:
- ח—“For nothing was I tested with ten trials for their sake, for here, I look upon their brokenness. Where is the promise ‘Fear not Abram?’”⁶
- ט—“They erred in teaching idol worship.
- י—“They determined to hew cisterns, broken cisterns.⁸ How shall I restrain Myself on (their) abrogating the Ten Commandments?”
- יא—Thus cried Isaac to the One who dwells in the cloud:

²The promise in the Torah that God will remember the people at the end of a period of destruction. It is mentioned at the end of the *tokheḥah* (Leviticus 26:45), the curses God promised to bring if the people abandon the covenant.

³God here is speaking of the people of Israel, as God answers the Patriarchs.

⁴God here is speaking of *hastarat panim*, “hiding the (divine) face,” which denotes God ignoring the people and abandoning them to whatever may befall them as a punishment for their sins.

⁵A biblical appellation of Abraham (Genesis 17:4).

⁶Abraham quotes to God the exact words of the promise God made to Abraham in Genesis 15:1.

⁷God responds to Abraham’s supplication.

⁸A powerful symbol of the futility of idol worship, taken directly from God’s condemnation of the people in Jeremiah 2:13.

לִשְׁוֹא בִּי טֶבַח הַיּוֹחֵק, וְהֵן זֶרְעֵי נֶשֶׁחַק וְנִמְחָק. וְאַיִה הַבְּטָחַת,
וְאֶת־בְּרִיתִי אֲקִים אֶת־יִצְחָק:

מָרוּ בִּירְמִיָּה, וְטִמְאוּ הָר הַמְּרִיָּה.

נִלְאַיתִי נָשׁוּא גְעִיָּה, עוֹלָה לִי מִנְשִׁיָּה. וְאִיךְ אֶתְאַפֵּק בְּהִרְיָגַת
זְכָרִיָּה:

סָח יָלַד בְּתֻלָּה, דְּמָעוֹת כְּתַנִּין זוּלָּה. עוֹלָלִי שְׁטַפְּחָתִי בְּעֻלָּה, אִיךְ
גָּזוּ מִנִּי בְּחֻלָּה. וְאִיךְ הִפְרַע מִנִּי, דְּמִים בְּדָמִים כְּמָה אֶלָּה:

פֶּץ רוּעָה נֶאֱמָן, כְּפוּשׁ בְּאַפֵּר וּמִדָּמָן.

צֵאן אֲשֶׁר בְּחִיקֵי הָאֱמָן, וְאִיךְ גָּזוּ בְּלֹא זָמָן. וְאַיִה הַבְּטָחַת, כִּי לֹא
אֶלְמָן:

קוֹל בְּכִי לֵאדָּה, מִתּוֹפֶפֶת עַל לִבָּבָהּ.

רָחַל אַחוּתָהּ מִבְּכָה עַל בְּנִיָּה, וְלָפָה מִכָּה פָּנִיָּה. בְּלָהָה מְקוֹנָנָת
בְּשִׁתִּי יָדִידָה:

שׁוּבוּ

תְּמִימִים לְמִנוּחַתְכֶּם. מִלֹּא אֲמִלֹּא כָּל מִשְׁאַלוֹתֵיכֶם. שְׁלַחְתִּי
בְּבִלָּה לְמַעַנְכֶם. הִנְנִי מְשׁוּבָב גְּלוֹת בְּנִיכֶם:

- ל—“For nothing was I sentenced for slaughter, and here my descendants are being crushed and destroyed. Where is the promise ‘And I will establish my covenant with Isaac?’”⁹
- מ¹⁰—“They rebelled against Jeremiah and defiled Mount Moriah.
- י—“I am weary of bearing their wailing which rises from the earth. How shall I restrain Myself over the murder of Zechariah?”¹¹
- ו—(Jacob), who was reared in study, poured forth tears like the Jackals’ Spring;¹²
- י—“My little ones whom I nurtured are cut off from me by a butcher’s knife. And how payment for the blood¹³ (of Zechariah) was demanded of me by (the shedding of the blood of) thousands.”
- ד—The faithful shepherd¹⁴ wallowing in ashes and dust opened (his lips):
- ז—“The sheep which I held in my bosom are sheared before their time. Where is the promise ‘(Israel) shall not be widowed?’”
- פ—The sound of the cry of Leah, beating her breast.
- ק—Rachel, her sister, weeps for her children; Zilpah beats her face. Bilhah wails with both hands.
- ש¹⁵—“Return,
- ת—“perfect ones, to your rest. I will surely fulfill all your requests. It was for your sakes that I was sent to Babylonia,¹⁶ and I will return your children from exile.”

⁹Genesis 17:21.

¹⁰God responds to Isaac’s cry.

¹¹According to a talmudic tradition (Gittin 57b, Sanhedrin 96b), the prophet Zechariah was murdered by his own people in the very precincts of the Temple in Jerusalem.

¹²A reference to a spring in ancient Jerusalem mentioned in Nehemiah 2:13. This translation is based on the new JPS translation. Others: “The Serpent’s Fountain” or “The Dragon’s Well.”

¹³The poet plays on the double meaning of the word *damim* which means both “payment” and “blood.”

¹⁴Moses.

¹⁵God responds.

¹⁶God, in sympathy with Israel, accompanied them into captivity during the first exile in 586 B.C.E.

Az Bimlot Sefek—
When (Israel) Was Satisfied
with Plenty
(Alphabetic Acrostic)

אָז בִּמְלֹאֵת שִׂפְקָה

BY ELAZAR HAKALLIR (CA. 7TH CENTURY)

This kinah begins with a lyrical version of a story found in the Midrash (Pesikta Rabbati, 27). In the story, following the destruction of the First Temple, the prophet Jeremiah was startled to come upon a woman in mourning who somehow appeared to be part spirit or angel. She revealed herself to be “Mother Zion,” that is, the symbol of the people of Israel. In this kinah, she represents the archetypical Mother who mourns the loss of so many of her children. The poem is filled with ambivalence: On the one hand, Jeremiah tells this “beautiful woman who had become unsightly” to repent, and that she (i.e., the Jewish people) deserved the destruction because she had been “rebellious.” On the other hand, Jeremiah accepts her retort that instead of addressing her, he ought to appeal to God to ease the pain she feels because of the destruction. Similarly, God’s response is filled with ambivalence: On the one hand, God sternly says that the destruction came about because of the sins of the people. On the other hand, God encourages Jeremiah to elicit the Patriarchs, Moses, and Aaron (a theme encountered in the previous kinah) to join him in praying for God’s mercy.

The effect is that while the kinah seems to justify the destruction as appropriate punishment to a rebellious Israel, at the same time, it expresses a deep empathy for the Israel’s suffering as a result of the destruction. Perhaps, too, the very ambivalence in the prophet’s and God’s response to the suffering is a veiled hint that the poet is expressing his own ambivalence about the culpability of the Jewish people.

אז במלאת שפך

אז במלאת שפך, יפה כתרצה. הן אראלם צעקו חוצה.
בן-חלקיהו מארמון ביצא. אשה יפת-תאר, מנוגלת מצא:
גוזרני עליך, בשם אלהים ואדם. אם שד לשדים את, או
לבני אדם.

דמות יפיה כבשר ודם. פחדך ויראתך כמלאכים לבדם:
הן לא שד אני, ולא גלם פחת. ידועה הייתי בשובה ונחת.
והן, לאחד אני, ולשלשה, וששים, ואחד. ולשנים עשר,
ולשבעים ואחד:

זה האחד אברהם היה. ובן-השלשה אבות שלישיה.
חק שנים עשר, והן שבטי יה. וששים רבוא, ושבעים ואחד
סנהדרי יה:

טעמי הקשיבי, ועשי תשובה. יען היותך כל-כך חשובה.
יפה-לך בעלץ, ולשמוח בטובה. ולא תקרא עוד בת השובבה:
כי איך אשמח, וקולי מה-ארים. הן עוללי נתנו ביד צרים.
לקו נביאי ודמם מגרים. גלו מלכי ושרי וכהני בקולרים:
מלון מקדשי בעוני נדר. דודי מאז ברח וידד.

נעם אהלי, בעל-כרחי שדר. רבתי עם, איכה ישבה בדר:
סחה האשה לנביא ירמיה. שח לאלהיה, בעד מפת סערה עניה.

When Israel Was Satisfied with Plenty

- א—When (Israel) was satisfied with plenty,¹ when she was as beautiful as Tirzah,² the angels cried out.
- ב—When (Jeremiah) ben Chilkiah went out from the Temple, he met a beautiful woman who had become unsightly.³
- ג—"I decree in the name of God and humankind, are you demon or human?"
- ד—"Your beautiful form is of flesh and blood, but your fearsomeness and awesomeness is of the angels alone."
- ה—"I am neither demon nor mere Golem; I was well known during times of calm and tranquility,
- ו—"to the one, to the three, to the sixty (who acted as) one, to the twelve, and to the seventy-one."⁴
- ז—The "one" was Abraham, a member of the "three," the threefold Patriarchs.
- ח—The "twelve" are the twelve tribes of God, the "sixty" are the sixty myriads,⁵ and the "seventy-one" refers to the Sanhedrin.
- ט⁶—"Listen to reason and repent, since you were once so significant.
- י—"How beautiful it would be for you to exult and to rejoice in goodness, and to no longer be called the rebellious daughter."
- יא—"How can I rejoice, how can I raise my voice, when my children were given into the hand of the oppressors?"
- יב—"My prophets have been stricken and their blood poured out. My kings, princes, and priests were exiled in neck-chains.
- יג—"My holy habitation has been shaken; my Beloved⁸ has long since fled and gone away.
- יד—"My graceful tent⁹ was ruined against my will. 'Once great with people, alas, lonely sits the city.'¹⁰
- טו—Said the woman¹¹ to the prophet Jeremiah: "Pray to your God, for the pain of she who is storm-tossed,

¹Based on Job 20:22, "When he has all he wants, trouble will come . . ."

²A renowned metropolis in ancient times in the land of Israel. Based on Song of Songs 6:4, wherein, according to rabbinic interpretation, God says to Israel, "You are beautiful, my darling, as Tirzah, Comely as Jerusalem.

³The woman is Israel, who was in mourning for the destruction of the Temple.

⁴All of the symbolic numbers are deciphered below.

⁵Each "myriad" (*ribo* in Hebrew) is ten thousand. Thus, the "sixty" refers to Israel, who numbered six hundred thousand Israelites at the time they left Egypt, according to the Bible.

⁶Jeremiah speaks to Israel.

⁷Israel responds to Jeremiah.

⁸God.

⁹The Temple.

¹⁰The first sentence of Lamentations, with its two clauses reversed.

¹¹Israel.

עַד־יַעֲנֶה אֵל, וַיֹּאמֶר דִּיה. וַיִּצִילֵנִי מִחֶרֶב וְשָׁבִיָּה:
 פֶּלֶל תַּחֲנֶה לִפְנֵי קִנּוּ. מִלֵּא רַחֲמִים, חוּס כָּאֵב עַל־בְּנוּ.
 צַעַק מִה־לֵּאֵב שְׁהַגְלָה בְּנוּ. וְגַם אוֹי לִבִּי, שְׁבֹשְׁלֶחֶן אֵב אֵינוּ:
 קוּם לִי יִרְמְיָה, לָמָּה תַחֲשָׁה. לִי קָרָא לְאֲבוֹת וְאַהֲרֹן וּמֹשֶׁה.
 רָעִים יָבֹאוּ קִינָה לְהַנְשֹׂא. כִּי זָאֲבֵי עָרֵב טָרְפוּ אֶת־הַשָּׂה:
 שׂוֹאֵג הָיָה יִרְמְיָהוּ הַנָּבִיא. עַל מַכְפֹּלָה נָהָם כָּל־בִּיא.
 תִּנּוּ קוֹל בְּבִכֵּי אֲבוֹת הַצֶּבִי. תַּעֲזוּ בְּנֵיכֶם וְהָנֶם בְּשֹׁבִי:
 וְאִם כָּאֲדָם עָבְרוּ בְּרִית. אֵיךְ זְכוֹת כְּרוֹתִי בְּרִית:
 מָה אַעֲשֶׂה לָכֶם בְּנֵי. גְּזֵרָה הִיא מִלִּפְנֵי. שָׁמָּה מִקְדָּשׁ מִבְּלֵי בְּאֵי
 מוֹעֵד. עַל כִּי־יָדִידִים נִתְּנוּ לְהַמְעֵד. תְּשִׁיבֶם כְּמֶאֱזוּ סוּמֶךְ וְסוֹעֵד.
 תִּרְחֹם צִיּוֹן, כִּי בָּא מוֹעֵד:

י—“Until God answers: ‘Enough!’ and saves me from the sword and captivity.”

ב—He prayed (his) supplication before his Creator: “Compassionate One, have mercy as a father on his son.”

ג—He cried: “Woe to the father who has exiled his son, and woe, too, to the son, at whose table sits not his father.”¹²

ד¹³—“Arise, Jeremiah, why are you silent? Go call the Patriarchs, and Aaron and Moses.

ה—“Let the shepherds come and recite lamentation, for the wolves of the steppe¹⁴ have torn apart the lamb.”

ו—Jeremiah the Prophet roared at Machpelah like a lion:

ז—“Give voice in wailing, Patriarchs of beauty.¹⁵ Your children have gone astray, and are in captivity.”

“If, acting as human beings do, they have broken the covenant, what of the merit of those who (first) made the covenant?”¹⁶

“What shall I do for you, My children?¹⁷ It is My own decree that My Temple be destroyed, that it be bereft of visitors at the holy times, because the beloved ones¹⁸ have stumbled.”

“Restore them as of old;¹⁹ support and assist them. Have mercy on Zion, for the (holy) time has come.”

¹²While this is punctuated in the translation as if Jeremiah said this line, it is possible that we are to understand the line as if God said it.

¹³God addresses Jeremiah.

¹⁴New Jewish Publication Society translation of the phrase *ze’eve erev* in Habakkuk 1:8.

¹⁵Hebrew, *tz’vi*; a name of Israel.

¹⁶The Patriarchs petition God to pay heed to their own merit, even if their descendants have transgressed. This is a reference to the traditional notion of *z’khut avot*, “the merit of the Patriarchs,” which can aid Israel even if Israel, in any given generation, is not worthy.

¹⁷God answers the Patriarchs.

¹⁸Israel.

¹⁹The Patriarchs plead before God.

Tziyon Halo Tishali— **Elegy on Zion**

צִיּוֹן, הָלֵא תִשָּׁאֲלִי

JUDAH HALEVI (c. 1075–1141)

TRANSLATED BY RAYMOND P. SCHEINDLIN

This is among the most famous of all the kinot. It was composed by one of the most well-known personages in Jewish history: Rabbi Yehudah HaLevi, who was born in Spain circa 1075. He flourished as a Jewish poet and philosopher during the “Golden Age of Spain” (in terms of Jewish creativity there). His literary artistry is recognizable even in his masterpiece of philosophy, the Kuzari. Many works of philosophy, Jewish and general, are characterized by the dry and tedious style of logical argument. Not so, the Kuzari. It reads like an early version of a novel, with Jewish, Christian, and Muslim personalities in dialogue with the king of the Khazars. His work is lively and passionate.

So, too, the kinah before us. In this kinah, written a thousand years after the destruction of the Second Temple and the dispersion of the Jews from the land of Israel, the poet reminds Zion (Jerusalem—representing the Land of Israel in general), of the ardent, almost burning, connection her exiled people feel for the land. Mostly written in the first person, the soulful love the poet feels for the land is palpable as he expresses his longing to visit each site made famous by biblical mention. He celebrates the wonder of each site as the supreme place of awe and wonder, before lavishing similar praise on the next one. Nevertheless, a bittersweet sense pervades the whole of the poem, because the destruction of holy places and holy people is hinted at throughout.

The poem, as a whole, is the romantic memoir of a person for a beloved homeland made all the more poignant because this was written without the poet’s ever having visited the land of Israel. He did, at the end of his life, leave on a difficult and treacherous pilgrimage to the land of Israel, which was then ruled by the Crusaders. Apparently, he got as far as Egypt, but despite his great longing to continue on, he died before reaching Israel. (A legend in Shalsholet HaKabbalah¹, however, relates that he managed to reach Jerusalem, but as he kissed the dust and stones of the holy city, an Arab horseman trampled him to death. According to the legend, this kinah, Tziyon Halo Tishali, was on his lips as he died.)

For the many Jews who know the land of Israel from personal experience there, this poem can serve to express the deep attachment we feel to that land. Reciting it on Tishah B’Av, it can help us imagine the desolate and alienated sense our ancestors felt during the long Diaspora. It can also touch the fear that Jews have when we contemplate the vulnerability of the modern State of Israel: We do not want to ever have to recite Tziyon Halo Tishali out of a similar sense of loss and destruction of the land of Israel.

¹Shalsholet HaKabbalah (“Chain of Tradition”), by Gedaliah ben Yosef Ibn Yahya of Italy (1515–1587) is one of the most famous Hebrew chronicles of the Middle Ages.

ציון, הלא תשאלי

ציון, הלא תשאלי לשלום אֲסִירֶיךָ. דוֹרְשֵׁי שְׁלוֹמָךְ, וְהֵם יִתֶּר
עֲדֶיךָ:

מִיָּם וּמִזֶּרֶחַ וּמִצָּפוֹן וְתִימָן, שְׁלוֹם רָחוֹק וְקָרוֹב, שְׂאֵי מְכַל-עֲבָרֶיךָ:
וְשְׁלוֹם אֲסִיר תִּקְוָה, נוֹתֵן דִּמְעָיו בְּטִל-חֶרְמוֹן, וְנִכְסָף לְרִדְתָּם
עַל-הָרָרֶיךָ:

לְכַבּוֹת עֲנוּתֶךָ אָנִי תָנִים, וְעַת אֲחַלּוֹם שְׂיִבַת שְׁבוּתֶךָ, אָנִי
כְּנוֹר לְשִׁירֶיךָ:

לְבִי לְבֵית-אֵל, וְלִפְנֵי־אֵל מְאֹד יִהְיֶה וּלְמַחְנֵי, וְכָל-פִּגְעֵי טְהוֹרֶיךָ:
שֶׁם הַשְׁכִּינָה שְׁכֵנָה לָךְ, וְהִיוֹצֵרְךָ פָּתַח לְמוֹל שְׁעֵרֵי-שָׁחַק,
שְׁעָרֶיךָ:

וּכְבוֹד יְיָ לְבַד הָיָה מְאוּרָךְ, וְאֵין שֹׁמֵשׁ וְסֹהַר וְכוֹכָבִים מְאִירֶיךָ:
אֲבַחֵר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ, בְּמָקוֹם אֲשֶׁר רוּחַ אֱלֹהִים שְׁפוּכָה,
עַל בְּחִירֶיךָ:

אֶת בֵּית מְלוּכָה, וְאֶת כֶּסֶּא יְיָ. וְאֵיךְ יֵשְׁבוּ עֲבָדִים עָלֶי כֶּסֶּאוֹת
גְּבִירֶיךָ:

מִי-יִתְנֶנִּי מְשׁוּטֵט, בְּמָקוֹמוֹת אֲשֶׁר נִגְלוּ אֱלֹהִים לְחוּזֶיךָ וְצִירֶיךָ:
מִי יַעֲשֶׂה-לִי כְנָפַיִם וְאַרְחִיק נְדוּד, אֲנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתָרֶיךָ:
אֲפֹל לְאַפִּי עָלֶי אֶרֶץ, וְאַרְצָה אֲבַנֶּיךָ מְאוּד, וְאַחֲוִינֵן אֶת-עַפְרֶיךָ:
אֶף כִּי-בְעַמְדִּי עָלִי קְבָרוֹת אֲבוֹתִי, וְאַשְׁתּוּמָם בְּחֶבְרוֹן עָלִי מְבַחֵר
קְבָרֶיךָ:

אֶעֱבֹר בִּיעָרְךָ וּבְרִמְלָךְ, וְאֶעֱמֹד בְּגִלְעָדָךְ, וְאַשְׁתּוּמָה עַל-הָר
עֲבָרֶיךָ] הֵר הָעֲבָרִים וְהֵר הָהָר, אֲשֶׁר-שָׁם שְׁנֵי אוֹרִים גְּדוֹלִים,
מְאִירֶיךָ וּמְוִרֶיךָ:

Elegy on Zion

Jerusalem! Don't you have some greeting to return
to your last remaining flocks, your captive hearts,
who send you messages of love?
Here are greetings from the west and east,
from north and south,
from near and far, from every side;
greetings also from a certain man,
a captive of your love, who pours his tears like dew on Mount Hermon,
and longs to shed them on your slopes.
My voice is like a jackal's when I mourn your suffering,
but when I dream of how your exiles will return,
I turn into a lyre.
My heart is aching for Bethel, Peniel, Maḥanayim,
every place where saints encountered messengers from God,
where the Shekhinah is your neighbor,
where your Maker
made you gates that face the gates of heaven;
where the Glory of the Lord serves you for light,
not merely luminescent bodies—
sun and moon and stars.
You are the house of kings, the throne of David's God,
though slaves are sitting on your nobles' thrones.

I wish my soul could overflow
where once the holy spirit poured out
over your elect. I wish that I could wander
where the Lord revealed Himself
to visionaries, prophets,
wish that somebody would make me wings
so I could fly away to you, so far,
and set the fragments of my broken heart
among your jagged mountains,
throw my face down to your ground,
to fondle your gravel, caress your soil.
Even more would I delight
to stand beside the tombs
of ancestors and patriarchs,
gaze at your choice graves,
cross your fields and forests,
stand at Gilead, gaze at Avarim—
Hor and Avarim—the graves of two great lights,
two men who were your luminaries and your teachers.

חַיִּי נִשְׁמוֹת אֲוִיר אֶרֶץ, וּמִמֶּרֶדְרוֹר אֲבָקֶת עֶפְרָה, וְנֹפֶת צוֹף
נִהְרִיף:

יִנָּעַם לְנַפְשִׁי, הֵלֶךְ עָרֶם וַיִּחַף, עָלֵי חַרְבוֹת שְׁמָמָה. אֲשֶׁר הָיוּ
דְּבִירֵי:

בְּמָקוֹם אַרְוֹנָה אֲשֶׁר נִגְנַז, וּבְמָקוֹם כְּרוּבִיף. אֲשֶׁר שָׁכְנוּ חֲדָרֵי
חֲדָרֵי:

אָגַז וְאֶשְׁלִיף פָּאֵר נֹזֵרִי, וְאֶקֶב זָמַן, חֲלָל בְּאַרְץ טְמֵאָה. אֶת־נְזִירֵי:
אֵיף יַעֲרֹב לִי אָכַל וּשְׁתוֹת. בָּעֵת אַחֲזָה, כִּי יִסְחָבוּ הַכְּלָבִים
אֶת־כְּפִירֵי:

אוֹ אֵיף מְאֹר יוֹם, יִהְיֶה מְתוֹק לְעֵינַי. בְּעוֹד אֶרְאֶה בְּפִי עוֹרְבִים,
פְּגָרֵי נִשְׁרִיף:

כּוֹס הַיְּגוֹנִים, לֹאֵט הִרְפִּי מַעַט. כִּי כָּבֵד מָלְאוּ כֶסֶּלִי וְנַפְשִׁי,
מִמֶּרוֹרֵי:

עַת אֲזַכֶּרָה אֱהֵלָה, אֲשֶׁתָּה חֲמָרָה, וְאֲזַכֶּר אֱהֵלִיבָה. וְאֶמְצָה
אֶת־שְׁמֵרֵי:

צִיּוֹן כְּלִילַת יָפִי, אֶהְבֶּה וְחֵן תִּקְשְׁרִי מֵאֵז. וּבָךְ נִקְשְׁרוּ נַפְשוֹת
חֲבֵרֵי:

הֵם הַשְּׁמֵחִים לְשִׁלּוֹתָהּ, וְהַכּוֹאֲבִים עַל־שְׁמֹמֹתָהּ, וּבּוֹכִים
עַל־שְׁבָרֵי:

מְבוֹר שְׁבִי שׁוֹאֲפִים נִגְדָה, וּמִשְׁתַּחֲוִים אִישׁ מִמָּקוֹמוֹ אֶל־נֹכַח
שְׁעָרֵי:

Your air—the breath of life!
Flowing myrrh, the dust that rises from your soil!
Your rivers, molten honeycomb!
What joy my soul would have if I could walk
naked, barefoot, on the ruins,
on the rubble that your Temple has become,
where once your covenant-tabernacle was,
now hidden,
site of your two Cherubim
that dwelt once in your hidden room—
I'd shear off, throw aside my splendid locks,
curse the fate that has defiled your nazirites
in an unclean land.
What pleasure can I get from food and drink
while watching dogs drag away
your lions in their teeth?
How can my eyes enjoy the daylight
when I see your eagle's corpses
carried off by crows?

Cup of Sorrow, be gentle now! Let me be!
Long enough have my guts been filled with gall.
To contemplate the fate of Oholah
is to gulp your poisoned brew
to think of Oholivah's fate
is to suck the dregs.

Jerusalem, most beautiful! You bind your hair
with love and grace
as your true friends have bound their souls to you—
your friends who are in joy when you have peace,
but ache at your destruction, weep for your disasters,
yearn for you from their captivity,
bow, wherever they may be, toward your gates:
your flocks, your exiled throngs, scattered
from hill to hill,
who still recall your folds,
reach for your hem, strive to rise
and grasp the branches of your palms.

Babylon and Egypt at their height—
what were they to you?
Could their blind oracles match the Urim and the Tumim of your priests?
Did they have God-anointed kings,
prophets, Levites singing in their temples?

עֲדָרֵי הַמּוֹנֶה, אֲשֶׁר גָּלוּ וְהִתְפָּזְרוּ מִהֵר לַגְּבָעָה, וְלֹא שָׁכְחוּ גִדְרֵיהֶּ:
הַמִּחְזִיקִים בְּשׁוּלֵיהֶּ, וּמִתְאַמְצִים לַעֲלוֹת וּלְאַחוֹז בְּסִנְסַנֵּי תַמְרֵיהֶּ:
שׁוֹעֵר וּפְתָרוֹס הַיַּעֲרֹכוֹף בְּגִדְלָם, וְאִם הֵבֵלָם יִדְמוּ לַתְּמִיךְ וְאוֹרֵיהֶּ:
אֶל-מִי יִדְמוּ מְשִׁיחֵיהֶּ, וְאֶל-מִי נְבִיאֵיהֶּ, וְאֶל-מִי לוֹיֵיךְ וְשָׂרֵיהֶּ:
יִשְׁנֶה וַיַּחֲלֶף כְּלִיל, כָּל-מַמְלָכוֹת הָאֵלֶּל, חֶסֶן לְעוֹלָם, לְדוֹר
וְדוֹר נִזְרֵיהֶּ:
אִנֹּךְ לְמוֹשֵׁב אֶלְהֵיהֶּ. וְאֲשֶׁרִי אָנוּשׁ, יִבְחַר וַיִּקְרַב וַיִּשְׁכֹּן בַּחֲצֵרֵיהֶּ:
אֲשֶׁרִי מִחֻכָּה, וַיִּגְיַע וַיִּרְאֶה עֲלוֹת אוֹרֵךְ, וַיִּבְקָעוּ עָלָיו שְׁחָרֵיהֶּ:
לִרְאוֹת בְּטוֹבַת בְּחִירֵיךְ וּלְעֹלֹז בְּשִׁמְחָתֶךָ, בְּשׁוּבֶךָ אֵלַי קִדְמַת
נְעוּרֵיךְ:

The crown of the ungodly kingdoms will tarnish, vanish;
your greatness will endure, your crown is everlasting.

God chose to dwell in you:

Happy the one He chooses to bring near,
who makes his home within your courts,
who waits and lives to see your rising sun,
the new dawn breaking over you,
who lives to see those dear to you in bliss,
rejoicing in your joy,
when you return to what you were
when you were young.

Eli Tziyon—Wail, O Zion

אֵלֵי צִיּוֹן

TRANSLATED BY ROBERT GORDIS

This kinah is usually the last one chanted and it has a well-known, mournful tune. The first two lines, which function as a repeating chorus, capture the essence of Tishah B'Av: "Wail, O Zion, with your cities, like a woman in travail (i.e., in the travail of childbirth)/Like a maiden girl in sackcloth for the husband of her youth." On Tishah B'Av, we give vent to all of our bitter emotion over the destruction of the land of Israel in ancient times, as well as for the terrible persecution our people had suffered over the centuries in the Diaspora, as guests of often hostile host countries. Just as during the week of sitting shivah a mourner avoids his or her normal routine in order to release the emotions of grief and loss, so too, during the hours of Tishah B'Av, the mourning Jewish people chants Eikhah and the kinot in order to help us release the emotions of grief and loss. For nearly all the days of the Jewish calendar, we celebrate the holiness of life. Tishah B'Av is the day reserved for us to "wail . . . like a woman in travail . . ."

This kinah lists the details of our loss:

"For the exile of God's servants . . . , for God's palace (the Temple), now forsaken . . . , for the enemy's oppressions . . . , for the wounds and endless blows . . . , for the torture of her sons . . ."

Some see hope expressed in the image of the first line: Zion (Jerusalem) wailing like a woman in travail. After all, following the wailing of a woman in the travail of childbirth, new life is born. The centuries of wailing by Jews for Jerusalem destroyed preserved a deep love for Jerusalem and the land of Israel over the generations. In the last century, Jerusalem and the land of Israel were reborn as a homeland for the Jewish people. This fulfilled the Sages' teaching that those who mourn for Jerusalem in its destruction will merit rejoicing over Jerusalem rebuilt (Talmud, Ta'anit 30b). Our final hope for Jerusalem and the land of Israel is that it will be blessed with peace.

אֵלֵי צִיּוֹן וְעָרֶיהָ

אֵלֵי צִיּוֹן וְעָרֶיהָ. כִּמוֹ אִשָּׁה בְּצִירֶיהָ.
 וְכִבְתּוּלָהּ חֲגֶרֶת-שָׁק. עַל-בֶּעַל נְעוּרֶיהָ:
 עָלֵי אֲרָמוֹן אֲשֶׁר נָטַשׁ. בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.
 וְעַל בָּאֵת מְחֹרְפֵי-אֵל. בְּתוֹךְ מְקֹדֶשׁ חֲדָרֶיהָ:
 עָלֵי גִלּוֹת מְשֻׁרְתֵי-אֵל. נְעִימֵי שִׁיר זְמֶרֶהָ.
 וְעַל דָּמָם אֲשֶׁר שָׁפָךְ. כִּמוֹ מִימֵי יְאוּרֶיהָ:
 עָלֵי הַגִּיּוֹן מְחוּלֶיהָ. אֲשֶׁר דָּמָם בְּעָרֶיהָ.
 וְעַל וַעַד אֲשֶׁר שָׁמַם. וּבִטּוֹל סִנֵּה־דָרֶיהָ:
 עָלֵי זִבְחֵי תַמִּידֶיהָ. וּפְדִיוֹנֵי בְכוּרֶיהָ.
 וְעַל חֲלוּל כְּלִי-הַיֵּכֶל. וּמִזְבַּח קְטוּרֶיהָ:
 עָלֵי טַפֵּי מִלְכֶּיהָ. בְּנֵי דָוִד גְּבִירֶיהָ.
 וְעַל יָפִים אֲשֶׁר חָשַׁף. בָּעֵת סָרוּ כְתָרֶיהָ:
 עָלֵי כְבוֹד אֲשֶׁר גָּלָה. בָּעֵת חָרְבָן דְּבִירֶיהָ.
 וְעַל לַחֲץ אֲשֶׁר לָחָץ. וְשֵׁם שִׁקִּים חֲגוּרֶיהָ:
 עָלֵי מִחָץ וְרַב מַכּוֹת. אֲשֶׁר הִכּוּ נְזִירֶיהָ.

*Wail, O Zion****Chorus***

**Wail, O Zion, with your cities, like a woman in travail,
Like a maiden girt in sackcloth for the husband of her youth.**

- ⌘ For God's palace, now forsaken through the sin of Zion's flocks,
כ For the entrance of blasphemers trampling in her sacred halls.
א For the exile of God's servants, sweet singers of her melodies,
ד And for their blood that poured forth like the waters in her streams.
ה For the melody of her dances, now grown silent in her towns,
ו And for the meeting-place now ruined and her courts now desolate.
ז For her daily sacrifices and redemptions of her first-borns,
ח And for the desecrated vessels and her altar of incense.
ט For the children of her kings, princes of King David's line,
י And for their beauty now grown black when her crowns were stripped away.
כ For the Glory, now in exile, with God's Mercy-seat destroyed,
ל And for the enemy's oppressions, girding sackcloth on her loins.
מ For the wounds and endless blows that her holy men sustained,
נ And for the smashing on the rock of her babes and all her young.
ס For the glee that filled her foes, who laughed at her calamity,
ע And for the torture of her sons, free-born, pure and noble.

וְעַל נַפּוּץ אֵלַי סָלַע. עוֹלָלִיָּה נַעֲרִיָּה:
 עֲלֵי שְׁמַחַת מְשֻׁנְאִיָּה. בְּשַׁחֲקָם עַל שְׁבָרִיָּה.
 וְעַל עֲנוּי בְּנֵי־חֹרִין. נְדִיבִיָּה טְהוֹרִיָּה:
 עֲלֵי פֶשַׁע אֲשֶׁר עָוְתָה. סָלֹל דֶּרֶךְ אֲשׁוּרִיָּה.
 וְעַל צְבָאוֹת קְהֵלִיָּה. שְׁזוּפִיָּה שְׁחֹרִיָּה:
 עֲלֵי קוֹלוֹת מְחַרְפִּיָּה. בָּעֵת רַבּוֹ פְּגָרִיָּה.
 וְעַל רִגְשַׁת מְגִדִּפִּיָּה. בְּתוֹךְ מִשְׁכַּן חֲצָרִיָּה:
 עֲלֵי שִׁמְךָ אֲשֶׁר חָלַל. בְּפִי קָמִי מִצָּרִיָּה.
 וְעַל תַּחֲנוּן יְשׁוּעוֹ לָךְ. קָשׁוּב וּשְׁמַע אֲמָרִיָּה:
 אֵלַי צִיּוֹן וְעָרִיָּה. כְּמוֹ אִשָּׁה בְּצִירִיָּה.
 וּכְבָּתוּלָה חֲגֶרֶת־שֶׁק. עַל־בָּעַל נַעֲוִירִיָּה:

- ד For the sins that she committed, straying from the righteous path,
 ז And for the hosts of her assemblies blackened by catastrophe.
 ק For the shouts of her revilers, as her corpses mounted higher,
 ר And for the tumult of her scorers in the Temple's holy courts.
 ש For Your name that was profaned by the mouths of her oppressors,
 ת And for the mercy that they cry for; hear her plea and answer her!

Chorus

**Wail, O Zion, with your cities, like a woman in travail,
 Like a maiden girt in sackcloth for the husband of her youth.**

Transliteration of *Eli Zion*

Chorus:

*Eli Tzion v'arehah kemo ishah v'tzirehah,
 V'khivtulah ḥagurat sak al ba'al n'urehah.*

- א Alei armon asher nutash b'ashmat tzon adarehah,
 ב V'al bi'at m'ḥarfei Eil b'tokh mikdash ḥadarehah.
 ג Alei galut m'shartei Eil n'eimei shir z'marehah,
 ד V'al damam asher shupakh k'mo meimei y'orehah.
 ה Alei hegyon m'holehah asher damam b'arehah,
 ו V'al va'ad asher shameim u'vitul Sanhedrehah.
 ז Alei zivḥei temidehah u'fidyonei v'khorehah,
 ח V'al ḥilul kelei heikhal u'mizbah k'torehah.
 ט Alei tapei m'lakhehah benei Daveed g'virehah,
 י V'al yohfiam asher ḥashakh b'eit saru kh'tarehah.
 כ Alei khavod asher galah b'eit ḥohrban d'virehah,
 ל V'al loḥeitz asher laḥatz v'sam sakim ḥagorehah.
 מ Alei maḥatz v'rov makot asher huku n'zirehah,
 נ V'al niputz elei sela olalehah n'irehah.

ש Alei simḥat m'sa'nehah b'sohḥkam al sh'varehah,
ע V'al inu'i v'nei ḥorin n'divehah tehorehah.

פ Alei feshah asher avta s'lol derekh ashurehah,
צ V'al tziv'ot k'halehah sh'zufehah sh'ḥorehah.

ק Alei kolot m'ḥohrfehah b'eit rabu fegarehah,
ר V'al rig'shat m'gadfehah b'tokh mishkan ḥatzeirehah.

ש Alei shimkha asher ḥullal b'fi kamei metzarehah,
ת V'al taḥan y'shav'u lakh k'shov u'sh'ma amarehah.

*Contemporary
Poetry*



שירים

נודו למיללת

נודו למיללת על נהרות בבל
על שירה כי שבת מפי הנבל,
על ארצה כי על יד חרב הגירו,
על אל צורה באלהי זר המקירו.

אן רגלך בצקה, גוי אבד, תנוח?
מתני על ציון יערה הקרוח,

ומשירות היכל כי יתנו קולם
ישוב לב עמה ויחי כימי עולם?

מתני, זה, גולה אל כל אפסי ארץ
תמצא מנוח משד ומפרץ?
גם יונה מצאה קן, מעון כל גבר,
סלע — השפן, ויהודה — רק קבר!
(תרגום י.ל. גורדון)

Oh! Weep for Those

LORD BYRON (1788–1824) was one of the most famous of the English romantic poets.

Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell!

And where shall Israel have her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!

על השחיטה

שמים, בקשו רחמים עלי!
 אם-יש בכם אל ולא בכם נתיב —
 ואני לא מצאתיו —
 התפללו אתם עלי!
 אני — לבי מת ואין עוד תפלה בשפתי,
 וכבר אזלת יד אף-אין תקנה עוד —
 עד-מתי, עד-אנה, עד-מתי?

התלן! הא צנאר — קום שחט!
 ערפני בפלב, לה זרע עם-קרדם,
 וכל-הארץ לי גרדם —
 ואנחנו — אנחנו המעט!
 דמי מתר — הר קדקד, ויזנק דם רצח,

דם יונק ושב על-בתנתך —
 ולא ימח לנצח, לנצח.

ואם יש-צדק — יופע מיד!
 אף אם-אחרי השמדי מתחת רקיע
 הצדק יופיע —
 ימגר-נא כסאו לעד!
 וברשע עולמים שמים ימקו:
 אף-אתם לכו, זדים, בחמסכם זה
 ובדמכם חיו והנקו.

וארור האומר: נקם!
 נקמה בזאת, נקמת דם ילד קטן
 עוד לא-ברא השטן —
 ויקב הדם את-התהום!
 יקב הדם עד תהמות מחשבים,
 ואכל בחשך וחתר שם
 כל-מוסדות הארץ הנמקים.

On the Slaughter

ḤAYYIM NAḤMAN BIALIK (1873–1934) was the major poet of the Hebrew renaissance. In the spring of 1903, the civilized world was shocked by news reports of a bloody pogrom in Kishinev (Bessarabia). Bialik was sent there to report on the massacre and he responded with a series of poems. The title of this poem, “On the Slaughter,” is drawn from the concluding phrase of the blessing that the *shoḥet* recites when performing ritual slaughter. The poem draws on language from Judges 6 and Psalms, often creating tension by reversing biblical meaning.

Heaven: Pour your mercy on me!
If there is a God whom I have not found
then pray for me!
My heart is dead and I cannot pray.
My hand is weak, there is no hope—
How long, until when, how long?

Hangman: Here’s my neck, come and kill me!
Break my neck like a dog. You have the arm, the axe.
The whole earth is a scaffold to me.
We—we are the few!
My blood is free to flow—
Strike the skull for murder’s blood.

The blood of the newborn and of the old
are on your clothes and will never be washed, ever.

Justice: If it exists, appear at once!
But if it appears after I am destroyed
Let its throne be hurled down forever,
Let the heavens eternally rot with evil.
And evildoers: go forth in violence.
Live in your blood, and be cleansed of your guilt.

Cursed is the one who calls for vengeance.
Satan has not yet created revenge like this:
Revenge for the blood of a small child.
Let its blood pierce the dark abyss!
Let it eat away in the dark and break through
all the foundations of the corrupted earth.

TRANSLATED BY AMY GOTTLIEB

אין עוד משלים

לא נדמינו לכלבים בגוים. כי הן כלב אצלם ירחם
ילטף ויש גם שינשק מפני גוי, כי בולד
חמוד בביתו יפנקוהו וישש בו תמיד;
ובמות כלב זה, מה מאד יאבל עליו גוי!

לא הובלנו כצאן לטבחה בקרונות רכבות
כי כצאן מצרע הובילוננו למו כליה
הרר כל הנופים היפים באירפה.
לא כלצאנם עשו הגוים בגופנו:
בטרם שחיטה לא עקרו את שני הצאן:
לא פשטו מגופם את צמרם באשר לנו עשו:
לא דחפו את הצאן אל האש לעשות אפר מן חי
ולזרות את האפר אל פני נחלים וביבים.

היש משלים עוד לזה אסוננו שבא לן מידם?
אין עוד משלים. (כל המלים צאלי צללים) —
ובזה הבטוי המחריד: אין עוד משלים!
כל ענוי אכזר שיעשה בן אדם בארץ גויית לאדם,
ידמהו הבא-להמשיל: הוא ענה כיהודי.
כל מגור כל זועה כל בדידות כל עגמה
כל בכיה הומיה בעולם
יאמר הממשיל: זה משל מן המין היהודי.

אין שלם לאסוננו כי מדת הקפו הוא עולם:
כל תרבות מלכיות הגוים עד שיאה — בדמנו
וכל מצפונה — בבכינו.

ואם יש עוד תשובה-טהרה לנוצרי עולם זה —
היא: ודוי: הם חטאו. הם רוצים את החסד הכאב:
להיות יהודים ובגורל יהודי: תמיד סנה.
מני מלך על כס ועד האכר בשדה:
להעלות על תרנם דגלו וסמלו של דוד.

To God in Europe (Excerpt)

URI ZVI GREENBERG (1894–1981) was an important Hebrew poet who witnessed anti-Jewish pogroms in his youth in Poland, and who, in later years, became very involved with the building of a Jewish homeland in Israel.

No Other Instances

We are not as dogs among the gentiles: a dog is pitied by them,
fondled by them, sometimes even kissed by a gentile's mouth;
as if he were a pretty baby
of his own flesh and blood, the gentile spoils him
and is forever taking pleasure in him.
And when the dog dies, how the gentile mourns for him!

Not like sheep to the slaughter were we brought in trainloads,
but rather—
through all the lovely landscapes of Europe—
brought like leprous sheep
to Extermination itself.

Not as they dealt with their sheep did the gentiles deal with our bodies;
they did not extract their teeth before they slaughtered them;
nor strip them of their wool as they stripped us of our skins;
nor shove them into the fire to turn their life to ashes;
nor scatter the ashes over sewers and streams.

Where are there instances of a catastrophe
like this that we have suffered at their hands?
There are none—no other instances.
(All words are shadows of shadows)—
This is the horrifying phrase: No other instances.

No matter how brutal the torture a man will suffer
in a land of gentiles,
the maker of comparisons will compare it thus:
He was tortured like a Jew.
Whatever the fear, whatever the outrage,
how deep the loneliness, how harrowing the sorrow—
no matter how loud the weeping—
the maker of comparisons will say:
This is an instance of the Jewish sort.

What retribution can there be for our disaster?
Its dimensions are a world.
All the culture of the gentile kingdoms at its peak
flows with our blood,
and all its conscience, with our tears . . .

Poland

MENACHEM Z. ROSENSAFT (1948–), born in the Displaced Persons camp of Bergen-Belsen, is one of the foremost leaders of the sons and daughters of the survivors of the Holocaust.

I am the Jew
who would have prayed
three times a day
had black flames
not spewed me
into the August sky

without a grave
without a stone
my ashes
screams
burning blood
have penetrated
Carthage-like
this earth
that did not quake
to shatter crematory walls
that did not swallow
railroad tracks
whose grass refused
to become crimson

I know
of course I know
that all earth
is innocent
only the killers
killed

I know
of course I know
that Germans
not Poles
murdered the I
I would have been

but covered by the dust
of that other I
and of all the millions
of other I's
even fields
where flowers never withered
have become desolation
devastation

they stood there watching
Stashek and Leshek
as I was shoved
into the cattle car
good riddance to the bloody Jews
they thought
we'll get their houses now
they thought

they stood there smiling
Hans and Fritz
as they shoved me
into the gas
good riddance to the bloody Jews
they thought
it's almost time to eat
they thought

I am the last Jew to die
there
the last Jew to die
the last Jew
I am

ערבית (המשך)

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.
 וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מָלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.
 וּמִקְבְּלֵין דִּין מִן דִּין, וְאָמְרִין:
 קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
 קְדִישׁ עַל אֲרָעָא עוֹבֵד גְּבוּרְתָּהּ,
 קְדִישׁ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא,
 יְהוָה צְבָאוֹת מְלִיא כָּל אֲרָעָא זִיו וְקָרָה.
 וְתַשְׁאֲנֵי רוּחַ, וְאֶשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
 וְנִטְלָתְנֵי רוּחָא, וְשִׁמְעַת בְּתַרֵּי קֵל זִיעַ סְגִיא,
 דְּמִשְׁבָּחִין וְאָמְרִין:
 בְּרִיךְ יְקָרָא בִּיהוָה
 מֵאֲתֵר בֵּית שְׁכִינְתָּהּ.
 יְהוָה יִמְלֹךְ לְעֵלָם וָעַד.
 יְהוָה מְלִכּוּתָהּ קָאֵם לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
 שְׁמְרֵה-זֹאת לְעוֹלָם, לִיצֵר מַחֲשָׁבוֹת לִבָּב עַמָּךְ,
 וְהִכֵּן לִבָּבְם אֵלֶיךָ.
 וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמַּתוֹ.
 כִּי אַתָּה אֲדֹנֵי טוֹב וְסֶלַח, וְרַב-חֶסֶד, לְכָל-קוֹרְאֶיךָ.

Conclusion of Evening Service

For 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 from His place.'"

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 from the place of His presence."

"Adonai shall reign throughout all time."

*The sovereignty of Adonai endures forever,
throughout all time.*

Adonai our God and God of our ancestors,

impress this forever upon Your people,

and direct our hearts toward You:

God, being merciful,

grants atonement for sin and does not destroy.

Time and again God restrains wrath,

refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving,

loving to all who call upon You.

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
 תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם,
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְּמֵי קֹדֶם.
 בְּרוּךְ אַדְנִי, יוֹם יוֹם יַעֲמֹס-לָנוּ, הָאֵל יִשׁוּעָתָנוּ סֵלָה.
 יְהוָה צְבָאוֹת עֲמָנוּ, מִשְׁגֹּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ.
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנוּ.
 בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאנוּ לְכְבוֹדוֹ,
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת,
 וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
 הוּא יִפְתָּח לִבָּנוּ בְּתוֹרָתוֹ וַיְשֵׁם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוּ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שְׁלָם,
 לְמַעַן לֹא נִיָּגַע לְרִיק, וְלֹא נִלְד לְבִהְלָה.
 יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,
 וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה,
 לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.
 לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם, יְהוָה אֱלֹהֵי לְעוֹלָם אֻדְּךָ.
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבִטָּחוֹ.
 בְּטַחוֹ בִּיהוָה עַד־עַד, כִּי בָּיָה יְהוָה צוּר עוֹלָמִים.
 □ וַיִּבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזָבְתָּ דוֹרְשֶׁיךָ יְהוָה.
 יְהוָה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תוֹרָה וַיֵּאדִיר.

Your righteousness is everlasting, Your Torah is truth.

*You will be faithful to Jacob and merciful to Abraham,
fulfilling the promise You made to our ancestors.*

Praised is Adonai, the God of our deliverance,
who sustains us day after day.

Adonai Tz'va-ot is with us; the God of Jacob is our Refuge.

Adonai Tz'va-ot, blessed is the one who trusts in You.

Adonai, help us; answer us, Sovereign, when we call.

Praised is our God who created us for His glory,
setting us apart from those who go astray,
giving us the Torah, which is truth,
and planting within us life eternal.

*May God open our hearts to His Torah,
inspiring us to love and revere Him,
wholeheartedly to serve God.*

Thus shall we not labor in vain,
nor shall our children suffer confusion.

*Adonai our God and God of our ancestors,
may we fulfill Your precepts in this world,
to be worthy of happiness and blessing
in the messianic era and in the world to come.*

Thus I will sing Your praise unceasingly,
thus I will exalt You, Adonai my God, forever.

Blessed is the one who trusts in Adonai.

Trust in Adonai forever and ever;

Adonai is an unfailing stronghold.

Those who love You trust in You;

You never forsake those who seek You, Adonai.

*Adonai, through divine righteousness,
exalts the Torah with greatness and glory.*

קדיש שלם

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלַם מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

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

 KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

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.

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.

עלינו

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חָלְקָנוּ כָּהֵם, וְגָרְלָנוּ כְּכֹל-הַמוֹנִם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֶת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ, כִּפְתּוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ
הַיּוֹם וְהַשַּׁבָּת אֶל לִבְבָּךְ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרִיתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אֶרֶץ. יִפְּירוּ וַיִּדְעוּ כָּל-יּוֹשְׁבֵי
תֵּבֶל, כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֶיךָ
יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
וַיִּקְבְּלוּ כָּל־אֶת-עוֹל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלַעֲוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, כִּפְתּוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

 ALEINU

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

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 helkeinu 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.

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” (Zechariah 14:9).

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

קדיש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא

תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

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

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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.

Morning Service



שחרית

שחרית

ברכות השחר

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

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַיִּימוֹת בֵּי נַשְׁמָתִי בְּחַמְלָה, רַבָּה אֲמוּנָתְךָ.

Upon ritual washing of hands:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Upon entering the sanctuary:

מִה טָבוּ אֱהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל.
וְאֲנִי בָרֵב חֲסִדֶּךָ אָבוֹא בֵיתְךָ,
אֲשֶׁתַּחֲוֶה אֶל הַיֵּכָל קִדְשְׁךָ בִּירְאָתְךָ.
יְהוָה, אֶקְבְּצֶיךָ מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה לְפָנֶיךָ יְהוָה עֹשֵׂי.
וְאֲנִי תִפְלְתִי לָךְ, יְהוָה, עֵת רְצוֹן.
אֱלֹהִים, בָּרֵב חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

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

MORNING SERVICE

 BIRKHOT HA-SHAḤAR

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

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

Upon ritual washing of hands:

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

Upon entering the sanctuary:

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

ברכה for the gift of our body

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר
אֶת־הָאָדָם בְּחֶכְמָה וּבָרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים
חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ שְׁאֵם יִפְתָּח
אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמֹד לִפְנֶיךָ. בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל־בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.

ברכה for the gift of our soul

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָהּ, אַתָּה
יָצַרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה
עֲתִיד לְטַלְהָ מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֲתִיד לָבוֹא. כָּל־זְמַן
שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה / מוֹדָה אֲנִי לִפְנֶיךָ יְהוָה אֱלֹהֵי
וְאַלֹהֵי אֲבוֹתַי רַבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנִּשְׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לַפְּגָרִים מֵתִים.

הֲרִינִי מִקַּבֵּל/מִקְבֻלָּת עָלִי מִצוֹת הַבוֹרָא: וְאַהֲבָתָ לְרַעֲךָ
בְּמוֹף.

Tallit and tefillin are not worn on the morning of Tishah B'Av. They are worn during Minhah. (See pages 298–301.)

We marvel at the miraculous ways our body functions.

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

We are thankful for the gift of our soul.

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

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׁכּוֹי
בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי בְּצִלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי בֶן / בַּת־חוּרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים.

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, הַמַּכִּין מִצַּעְדֵי־גִבּוֹר.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לִיעָף כֹּחַ.

for God's compassion ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה
מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאַלֵּהֵי אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ,
וְאַל תִּבְיָאֵנוּ לֹא לַיָּדִי חֹטָא, וְלֹא לַיָּדִי עֲבָרָה וְעוֹן,
וְלֹא לַיָּדִי נִסְיוֹן, וְלֹא לַיָּדִי בִזְיוֹן, וְאַל תִּשְׁלַט־בָּנוּ יָצָר הָרָע,
וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וּדְבַקְנוּ בְּיָצָר הַטוֹב
וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת־יָצָרְנוּ לְהַשְׁתַּעֲבֹד־לָהּ.
□ וְתַנְּנוּ הַיּוֹם וּבְכָל־יּוֹם לַחֵן וּלְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתַגְמְלֵנוּ חֲסִדִּים טוֹבִים.
בְּרוּךְ אַתָּה יְהוָה גּוֹמֵל חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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,
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,
restoring vigor to the weary.

We pray for God's compassion.

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי
הַיּוֹם וּבְכָל־יּוֹם מֵעַי פָּנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע
וּמִחֶבֶר רָע, וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע וּמִשָּׁטָן הַמְּשַׁחֵת,
מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן־בְּרִית
וּבֵין שֶׁאִינוּ בֶן־בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יְהֵא אָדָם יֵרָא שָׁמַיִם בְּסִתָּר וּבְגִלּוּי,
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשָּׁבֶם וַיֹּאמֶר:

רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה
חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה־צְדָקָנוּ, מָה־יִשְׁעֵנוּ, מָה־כַּחַנּוּ,
מָה־גְבוּרָתֵנוּ. מָה נֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם
כָּלֹא הָיוּ, וְחַכְמִים כְּבִלִי מִדַּע, וְנְבוֹנִים כְּבִלִי הַשֹּׁכֵל,
כִּי כָל מַעֲשֵׂינוּ תָהוּ וַיְמִי חַיֵּינוּ הֶבֶל לְפָנֶיךָ. וּמוֹתֵר
הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֶפֶל הֶבֶל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהֱרָה
שְׁנִשְׁבַּעְתָּ לוֹ בְּהַר הַמְּרִיָּה, זָרַע יִצְחָק יַחֲידוֹ שְׁנִעֲקֹד
עַל גֵּב הַמִּזְבֵּחַ, עֵדֶת יַעֲקֹב בְּנֶה בְּכוֹרְךָ שְׁמֵאֱהָבְתָּ
שְׁאֵהָבְתָּ אוֹתוֹ וּמִשְׁמַחְתָּךְ שְׁשִׁמַּחְתָּ בּוֹ קִרְאָתְךָ אֶת־
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּיִּם לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ
וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַת שִׁבְחַ וְהוֹדָיָה לְשִׁמְךָ. □ אֲשֶׁרֵינוּ,
מָה־טוֹב חָלַקְנוּ וּמָה־נָּעִים גּוֹרְלָנוּ וּמָה יָפָה יִרְשָׁתֵנוּ.
אֲשֶׁרֵינוּ שְׁאֲנַחְנוּ מִשְׁפִּימִים וּמַעֲרִיבִים עָרֵב וּבֹקֵר,
וְאוֹמְרִים פְּעָמִים בְּכָל־יּוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

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.

for God's holiness ברכה

אֶתְּהָ הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אֶתְּהָ הוּא מְשַׁנְבֵּרָא
הָעוֹלָם, אֶתְּהָ הוּא בְּעוֹלָם הַזֶּה וְאֶתְּהָ הוּא לְעוֹלָם הַבָּא.
□ קִדְּשׁ אֶת־שְׁמֶךָ עַל מְקוֹדֵשֵׁי שְׁמֶךָ, וְקִדְּשׁ אֶת־שְׁמֶךָ
בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבֶּיָה קִרְנֶנּוּ. בְּרוּךְ אַתָּה
יְהוָה מְקִדֵּשׁ אֶת־שְׁמֶךָ בְּרַבִּים.

אֶתְּהָ הוּא יְהוָה אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ, וּבְשָׁמַי
הַשָּׁמַיִם הָעֲלִיוֹנִים. אָמֵת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה
הוּא אַחֲרוֹן וּמִבְלַעְדֶּיךָ אֵין אֱלֹהִים. קִבֵּץ קִנְיֶיךָ מֵאֲרָבֶּעַ
כַּנְפוֹת הָאָרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל־בְּאֵי עוֹלָם כִּי אַתָּה הוּא
הָאֱלֹהִים לְבִדְךָ לְכָל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֹשֶׂיתָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
וּמִי בְּכָל־מַעֲשֶׂה יְדֶיךָ בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים
שֵׁי־אָמַר לָךְ מָה תַּעֲשֶׂה. אָבִינוּ שְׁבַשְׁמִיִּם, עֲשֵׂה עִמָּנוּ
חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִי־לָנוּ,
יְהוָה אֱלֹהֵינוּ, מָה שְׁפָתוֹב: בָּעֵת הַזֵּה אָבִיא אֶתְכֶם,
וּבָעֵת קִבֵּצִי אֶתְכֶם, כִּי אַתָּן אֶתְכֶם לָשֵׁם וּלְתַהֲלָה
בְּכָל עַמִּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם,
אָמַר יְהוָה.

DEVOTIONAL RABBINIC TEXTS

אבות דרבי נתן ד:ה

פָּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן בֶּן־זַכַּאי יוֹצֵא מִירוּשָׁלַיִם, וְהָיָה
רַבִּי יְהוֹשֻעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת־בֵּית הַמִּקְדָּשׁ חָרֵב.
אָמַר רַבִּי יְהוֹשֻעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב, מְקוֹם
שֶׁמִּכְפָּרִים בּוֹ עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ רַבֵּן יוֹחָנָן:
בְּנִי, אַל יֵרַע לָךְ. יֵשׁ לָנוּ כַּפָּרָה אַחֲרֵת שֶׁהִיא כְּמוֹתָהּ.
וְאִיזוֹ? גְּמִילוֹת חֲסִדִּים, שֶׁנֶּאֱמַר: כִּי חֶסֶד חֲפָצְתִּי וְלֹא
זִבְחַת.

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).



DEVOTIONAL RABBINIC TEXTS

AVOT D'RABBI NATAN 4:5

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

ספרא א

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

- א. מקל וחקר.
- ב. ומגזרה שוה.
- ג. מבנין אב מכתוב אחד, ומבנין אב משני כתובים.
- ד. מכלל ופרט.
- ה. ומפרט וכלל.
- ו. כלל ופרט וכלל אי אתה דן אלא בעין הפרט.
- ז. מכלל שהוא צריך לפרט, ומפרט שהוא צריך לכלל.
- ח. כל-דבר שהיה בכלל ויצא מן-הכלל ללמד, לא ללמד על עצמו יצא, אלא ללמד על הכלל כלו יצא.
- ט. כל-דבר שהיה בכלל ויצא לטעון טען אחד שהוא כענינו, יצא להקל ולא להחמיר.
- י. כל-דבר שהיה בכלל ויצא לטעון טען אחר שלא כענינו, יצא להקל ולהחמיר.
- יא. כל-דבר שהיה בכלל ויצא לדון בדבר החדש, אי אתה יכול להחזירו לכללו עד שיחזירנו הכתוב לכללו בפרוש.
- יב. דבר הלמד מענינו, ודבר הלמד מסופו.
- יג. וכן שני כתובים המכחישים זה את-זה, עד שיבוא הכתוב השלישי ויכריע ביניהם.

Conclude with one of the following meditations:

- יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתתן חלקנו בתורתך, ונהיה מתלמידיו של אהרן הכהן, אוהב שלום ורודף שלום, אוהב את-הבריות ומקרבן לתורה.
- יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שייבנה בית המקדש במהרה בימינו ותן חלקנו בתורתך. ושם נעבדך ביראה כימי עולם וכשנים קדמניות.

SIFRA: Chapter 1

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

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

Conclude with one of the following meditations:

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

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

קדיש דרבנן

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל-בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵהוֹן,
וְעַל כָּל-תַּלְמִידֵי תַלְמִידֵהוֹן,
וְעַל כָּל-מָאן דְּעָסְקִין בְּאוֹרֵיתָא,
דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל-אַתְר וְאַתְר,
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא וְחֶסֶדָא וְרַחֲמִין,
וְחַיִּין אֲרִיכִין וּמְזוֹנָא רוּיָחָא,
וּפּוֹרְקָנָא מִן קֳדָם אָבוּהוֹן דִּי בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 KADDISH D'RABBANAN

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

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

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

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

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

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

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

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

תהלים ל'

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוּמָמָה יְהוָה כִּי דָלִיתָנִי וְלֹא שִׁמְחָת אִיבִי לִי.

יְהוָה אֱלֹהֵי, שִׁנְעָתִי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יְהוָה הֶעֱלִיתָ מִן־שָׁאוֹל נַפְשִׁי,

חֲיִיתָנִי מִיַּרְדֵּי־בֹר.

וַיִּמְרוּ לִיהוָה חֲסִידָיו, וַהֲדוּ לְזִכָּר קֹדֶשׁוֹ.

כִּי רָגַע בְּאֶפֶס, חַיִּים בְּרִצּוֹנוֹ,

בָּעָרֵב יֵלִין בָּבִי וְלִבָּקֶר רָנָה.

וַאֲנִי אִמְרָתִי בְשִׁלּוֹי, בַּל־אֶמוּט לְעוֹלָם.

יְהוָה בְּרִצּוֹנָךְ הֶעֱמַדְתָּה לְהַרְרִי עֹז,

הַסִּתְרָת פָּנֶיךָ, הִיִּיתִי נִבְהָל.

אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.

מִה־בָּצַע בְּדָמִי, בְּרִדְתִּי אֶל שָׁחַת.

הַיּוֹדֶךָ עֶפֶר, הַיִּגִּיד אֲמַתְךָ.

שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה הִיְהֵאֱזֹר לִי.

□ הַפְּכָת מִסְפְּדִי לְמַחֹל לִי,

פִּתְחָת שְׁקִי וַתִּאֲזָרְנִי שְׂמִיחָה.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם,

יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.

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.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir-utei,
v'yamlakh malkhutei b'hayeikhon u-v'yomeikhon
u-v'haye'ei 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'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
l'ela min kol birkhata v'shirata
tushb'hata v'nehamata 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.

פסוקי דזמרא

ברוך שאמר

ברוך שֶׁאָמַר וְהָיָה הָעוֹלָם,
 בָּרוּךְ הוּא.
 בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית,
 בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
 בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
 בָּרוּךְ חַי לְעַד וְקַיִם לְנֶצַח,
 בָּרוּךְ פּוֹדֶה וּמַצִּיל,
 בָּרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאֵב
 הַרְחֵמֵנוּ, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
 חֲסִידָיו וְעַבְדָּיו. וּבִשְׂרֵי דָוִד עַבְדְּךָ נְהַלֵּלְךָ יְהוָה
 אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגִדְלְךָ וּנְשַׁבְּחֲךָ וּנְפָאֲרֲךָ
 וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלִּפְנֵי אֱלֹהֵינוּ, □ יְחִיד חַי
 הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׁמוֹ הַגָּדוֹל.
 בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

The group of prayers that begins with Barukh She-amar — a celebration of God's majesty — and concludes with the Kaddish, pp. 214–215, 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 intensify a sense of awe in preparation for the Bar'khu, with which the Shaḥarit service formally begins.

P'SUKEI D'ZIMRA PSALM AND SONG

 **BARUKH SHE-AMAR**

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

Praised is God whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

*(Some congregations select from among the passages
on pages 190–213.)*

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

דברי הימים א', ט"ז: ח'-ל"ו

הודו ליהוה, קראו בשמו, הודיעו בעמים עלילתיו.
שירו לו, זמרו לו, שיחו בכל-נפלאותיו.
התהללו בשם קדשו,
ישמח לב מבקשי יהוה.
דרשו יהוה ועזו, בקשו פניו תמיד.
זכרו נפלאותיו אשר עשה,
מפתיו ומשפטי-פיהו.
זרע ישראל עבדו, בני יעקב בחיריו.

הוא יהוה אלהינו, בכל-הארץ משפטיו.
זכרו לעולם בריתו, דבר צוה לאלף דור,
אשר כרת את-אברהם, ושבעתו ליצחק,
ויעמידה ליעקב לחק, לישראל ברית עולם,
לאמר: לך אתן ארץ כנען, חבל נחלתכם.

בהיותכם מתי מספר, כמעט וגרים בה.
ויתהלכו מגוי אל-גוי, ומממלכה אל עם אחר.
לא הנניח לאיש לעשקם, ויוכח עליהם מלכים:
אל תגעו במשיחי, ובנביאי אל תרעו.

שירו ליהוה כל-הארץ,
בשירו מיום-אל-יום ישועתו.
ספרו בגוים את-כבודו,
בכל-העמים נפלאותיו.
כי גדול יהוה ומהלל מאד,
ונורא הוא על-כל-אלהים.
□ כי כל-אלהי העמים אילים,
ויהוה שמים עשה.

I CHRONICLES 16:8-36

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

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

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

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

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

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

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

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

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

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

הוד וְהִדָּר לְפָנָיו, עֹז וְחִדָּה בְּמִקְמוֹ.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,

הַשְׁתַּחֲווּ לַיהוָה בְּהִדָּרִת קֹדֶשׁ.

חִילוּ מִלִּפְנֵי כָּל־הָאָרֶץ,

אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוּט.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,

וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

יִרְעֶם הַיָּם וּמִלּוֹאוֹ,

יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ.

אֲזֹ יִרְנְנוּ עַצִּי הַיָּעַר, מִלִּפְנֵי יְהוָה,

כִּי־בָא לְשָׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ.

וַאֲמָרוּ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל,

וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,

לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ.

בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,

וַיֹּאמְרוּ כָּל־הָעָם אָמֵן וְהִלֵּל לַיהוָה.

פסוקים מספר תהלים

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲווּ לַהֵדֶם רַגְלָיו, קְדוֹשׁ הוּא.

□ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲווּ לְהֵר קְדָשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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

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

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

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

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

*Let the sea roar, and all that is in it;
let the fields exult, and all they contain.
Let field and forest sing for joy —
Adonai comes to rule the earth.*

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

*Cry out: "Save us, God of our salvation!
Bring us together and deliver us from oppression,
that we may acknowledge Your holiness,
that we may take pride in Your praise.*

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

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

An anthology of verses from Psalms

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

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

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמְתּוֹ.
אַתָּה יְהוָה לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי,
חֲסִדֶּךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי.
זְכֹר רַחֲמֶיךָ יְהוָה וְחֲסִדֶּיךָ, כִּי מַעֲוֹלָם הָמָּה.

תָּנוּ עוֹ לֵאלֹהִים,
עַל יִשְׂרָאֵל גְּאוֹתוֹ וְעִזּוֹ בַּשְּׁחָקִים.
נוֹרָא אֱלֹהִים מִמְּקֹדְשֶׁיךָ, אֵל יִשְׂרָאֵל
הוּא נָתַן עוֹ וְתַעֲצֻמוֹת לָעַם בְּרוּךְ אֱלֹהִים.
אֶל־נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ.
הַנִּשְׂא שֹׁפֵט הָאָרֶץ, הָשִׁב גָּמוּל עַל גָּאִים.
לִיהוָה הִישׁוּעָה, עַל־עַמֶּךָ בְּרִכָּתְךָ סֶלָה.
יְהוָה צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.
□ יְהוָה צְבָאוֹת, אֲשֶׁר־יְאֹדֵם בְּטַח בָּךְ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲגִנוּ בְּיוֹם קְרָאָנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֶךְ אֶת־נַחֲלָתְךָ
וְרַעַם וְנִשְׂאִים עַד הָעוֹלָם.
נִפְשָׁנוּ חֲבַתָּה לִיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
כִּי בּוֹ יִשְׁמַח לִבֵּנוּ,
כִּי בְּשֵׁם קֹדֶשׁוֹ בְּטַחָנוּ.
יְהִי חֲסִדֶּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הִרְאָנוּ יְהוָה חֲסִדֶּךָ, וַיִּשְׁעֶךָ תָּתֵן לָנוּ.
קוֹמָה עֲזָרְתָה לָנוּ וּפָדָנוּ לְמַעַן חֲסִדֶּךָ.
אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךָ מֵאָרֶץ מִצְרָיִם,
הַרְחִב־פִּיךָ וְאַמְלֵאֲהוּ.
אֲשֶׁר־יְהֵאָם שְׂכָכָה לוֹ,
אֲשֶׁר־יְהֵאָם שִׁיְהוָה אֱלֹהָיו.
□ וְאַנִּי בַּחֲסִדֶּךָ בְּטַחָתִּי, יִגַּל לִבִּי בִישׁוּעָתְךָ,
אֲשִׁירָה לִיהוָה כִּי גָמַל עָלַי.

God, being merciful,
grants atonement for sin and does not destroy.
Time and again God restrains wrath,
refusing to let rage be all-consuming.
Adonai, do not withhold Your compassion from me;
may Your unfailing love always guard me.
Remember Your compassion, Adonai, and Your lovingkindness —
for they are eternal.

Acclaim the power of God,
whose pride is in the people Israel,
whose majesty is in the heavens.
Awesome is God in His holy place;
the God of Israel gives courage and strength to His people.
Praised be God.

God of retribution — Adonai,
God of retribution, appear!
Judge of the earth, bring the arrogant to judgment.
Triumph is Yours, Adonai;
may Your blessing be upon Your people.

Adonai Tz'va-ot, be with us.

God of Jacob, be our protection.

Adonai Tz'va-ot, blessed are those who trust in You.

Adonai, help us.

Answer us, Sovereign, when we call.

Save Your people, bless Your heritage;
nurture and sustain them forever.
We wait hopefully for Adonai;
God is our help and our shield.
In God our hearts rejoice,
in God's holy name do we trust.
May Your lovingkindness be extended to us, Adonai,
for we have placed our hope in You.
Show us Your love; grant us Your saving power.
Arise and come to our help.

Redeem us because of Your love:

"I am Adonai your God

who brought you out of the land of Egypt.

Express your need and I will fulfill it."

Blessed the people who are so privileged,

blessed the people whose God is Adonai.

I have indeed trusted in Your love;

may I rejoice in Your saving power.

I shall sing to Adonai,

for God has been bountiful to me.

החלים ק

מן מלך ליהודה.

הריעו ליהודה כל הארץ.

עבדו את יהודה בשמחה. באו לפניו בקנה.

רש כי יהודה הוא אלהים, הוא עשנו, ולו אנהנו.

עמו רצאן מרעיותו.

באו שפיריו בתורה, תצויתו בתהלה, הודו לו ברכו שמו.

□ כי טוב יהודה לשלם חסדו, ועד דר נדר אמונתו.

פסוקים מספר החלים, פסוקי, שמות, דברי הימים

יהו כבוד יהודה לשלם, ישמח יהודה במעשיו, יהי שם

יהודה סבבה מצתה ועד שלם, ממזרח שמש עד מבוא,

מהלל שם יהודה, רם על כל גוים יהודה, על השמים

כבודו, יהודה שמך לשלם, יהודה וברך לדר נדר, יהודה

בשמים הבין כסאו, ומלכותו בכל קצלה, ישמחו

השמים ותעל הארץ, ויאמרו בגוים יהודה מלך, יהודה

מלך, יהודה מלך, יהודה ומלך לעלם ועד, יהודה מלך

שלם ועד, אבדו גוים מארצו, יהודה חסיד צנת גוים,

הגיא מחשבות עמים, רבות מחשבות בלב איש, וצנת

יהודה היא תקום, צנת יהודה לשלם תעמוד, מחשבות

לבו לדר נדר, כי הוא אסר נדי, הוא צנה וצמוד, כי

בחר יהודה בציון, אנה למושב לו, כי יעקב בחר לו ית,

ישראל לסגולתו, כי לא ישש יהודה עמו, תהלתו לא יגוב,

□ והוא רחם יכפר עון ולא יפחית, ותרכה להשיב אפו

ולא יעיר כל חמתו, יהודה תשיקה, תמלך יענו

ביום קראנו.

PSALM 100

A Psalm of Praise.

Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.

*Know that Adonai is God who fashioned us.
We are God's people, the flock that He tends.*

Enter God's gates with gratitude;
His courts with adoration.

*Extol Adonai and praise His name.
For Adonai is good —
God's love is eternal.
God's faithfulness endures for all generations.*

Verses from Psalms, Proverbs, Exodus, and Chronicles

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

*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"ד:ה, קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמָּלָךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתּוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגְדֹּדוּ.

הֵדָר כְּבוֹד הוֹדְךָ, וְדְבָרִי נִפְלְאָתְךָ אֲשִׁיחָה.
וְעִזּוֹ נִוְרָאָתְךָ יֹאמְרוּ, וּגְדָלְתְּךָ אֶסְפְּרֶנָּה.

זָכַר רַב־טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֵדָר מַלְכוּתְךָ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלְאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן.

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.

צַדִּיק יְהוּה בְּכָל־דִּרְכָּיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.
 קָרוֹב יְהוּה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 □ תִּהְלֶת יְהוּה יִדְבַּר־פִּי,
 וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 וַאֲנַחֲנוּ נִבְרַךְ יְהוּה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוּה.
 אֲהַלֶּלֶה יְהוּה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי.
 אֵל תִּבְטָחוּ בִּנְדִיבִים, בְּבֶן־אָדָם שָׁאִין לוֹ תְּשׁוּעָה.
 תִּצַּא רוּחוֹ יָשֹׁב לְאֲדָמָתוֹ,
 בַּיּוֹם הַהוּא אָבְדוֹ עָשְׂתִּנְתִּיו.
 אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְהוּה אֱלֹהָיו.
 עֲשֵׂה שְׁמִים וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
 הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
 עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לֶחֶם לָרַעֲבִים,
 יְהוּה מַתִּיר אֲסוּרִים,
 יְהוּה פֹקֵחַ עֵינִים,
 יְהוּה זֹקֵף כְּפוּפִים,
 יְהוּה אֹהֵב צַדִּיקִים.

□ יְהוּה שֹׁמֵר אֶת־גִּירִים,
 יְתוֹם וְאַלְמָנָה יַעֲזִיד וְדָרָךְ רִשְׁעִים יַעֲזוֹת.
 יִמְלֹךְ יְהוּה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ.

*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!*

תהלים קמ"ז

הַלְלוּיָהּ.

כִּי טוֹב זַמְרָה אֱלֹהֵינוּ,

כִּי נָעִים נָאוֹה תִהְיֶה.

בוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס.

הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתָם.

מוֹנֶה מִסֶּפֶר לַכּוֹכָבִים, לְכֹלֵם שְׁמוֹת יִקְרָא.

גָּדוֹל אֲדוֹנֵינוּ וְרַב כָּח, לְתַבּוּנָתוֹ אֵין מִסֶּפֶר.

מְעוֹדֵד עַנּוּיִם יְהוָה, מְשַׁפִּיל רָשָׁעִים עַדִּי אֶרֶץ.

עָנּוּ לַיהוָה בְּתוֹדָה, וַמְרוּ לֵאלֹהֵינוּ בִּכְנוֹר.

הַמַּכְסֶּה שָׁמַיִם בְּעָבִים, הַמַּכִּין לָאָרֶץ מָטָר,

הַמַּצְמִיחַ הָרִים חֲצִיר.

נוֹתֵן לְבִהְמָה לַחֲמָה, לְבָנִי עֶרֶב אֲשֶׁר יִקְרָאוּ.

לֹא בְגִבוּרַת הַסּוֹס יִחַפֵּץ, לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה.

רוּצֶה יְהוָה אֶת־יִרְאָיו, אֶת־הַמִּיַּחֲלִים לַחֲסִדּוֹ.

שֹׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.

כִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיךָ, בֵּרֶךְ בְּנֶיךָ בְּקִרְבֶּךָ.

הַשֵּׁם גְּבוּלֶךָ שָׁלוֹם, חֶלֶב חֲטִיִּם יִשְׂבִּיעֶךָ.

הַשֹּׁלֵחַ אֲמָרְתוֹ אֶרֶץ, עַד מִהֲרָה יִרוּץ דְּבָרוֹ.

הַנֹּתֵן שֶׁלֶג בַּצֶּמֶר, כְּפוֹר כְּאֶפֶר יַפְזֹר.

מִשְׁלִיךְ קִרְחוֹ כְּפִתִּים, לְפָנֵי קִרְתּוֹ מִי יַעֲמֹד.

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם, יֵשֶׁב רוּחוֹ יִזְלוּ־מַיִם.

□ מַגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵּן לְכָל־גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם.

הַלְלוּיָהּ.

PSALM 147

Halleluyah! It is good to sing psalms to our God.
How pleasant it is to praise God.

*Adonai rebuilds Jerusalem, gathers Israel's dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.*

Great is our Ruler, vast God's power;
beyond measure is God's wisdom.
Adonai heartens the humble,
but casts evildoers to the ground.

*Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.*

God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

*God gives the beasts their food,
and the ravens that for which they call —
caring not for the power of horses,
nor delighting in vaunted human strength.*

Adonai delights in those who revere Him,
in those who trust in His lovingkindness.

*Jerusalem, praise Adonai.
Zion, sing to Your God, who has fortified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.*

God gives His command to the earth;
swiftly God's word issues forth
sending down snow white as wool
and scattering frost thick as ashes.

*God pelts the earth with a storm of ice.
Who can withstand God's wintry blasts?
At God's command the ice melts;
the wind is stirred, and the waters flow.*

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluyah!

תהלים קמ"ח

הַלְלוּיָהּ.

הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם,

הַלְלוּהוּ בַּמְרוֹמִים.

הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו.

הַלְלוּהוּ שֶׁמֶשׁ וַיָּרָח, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר.

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמָּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם.

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צוּה וְנִבְרָאוּ.

וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶק־נֶתַן וְלֹא יַעֲבוֹר.

הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ, תַּנְיִינִים וְכָל־תְּהוֹמוֹת,

אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר, רוּחַ סְעָרָה עוֹשֶׂה דְבָרוֹ,

הַהָרִים וְכָל־גְּבוּעוֹת, עֵץ פָּרִי וְכָל־אֲרָזִים,

הַחִיָּה וְכָל־בְּהֵמָה, רֶמֶשׁ וְצִפּוֹר כָּנָף,

מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שְׂפִיטֵי אָרֶץ,

בַּחוּרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם נְעָרִים.

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,

הוֹדוּ עַל אָרֶץ וּשְׁמַיִם.

□ וַיִּרְם קָרֵן לְעַמּוֹ, תִּהְלֶה לְכָל־חֲסִידָיו,

לְבָנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ,

הַלְלוּיָהּ.

PSALM 148

Halleluyah!

Praise Adonai from the heavens.

Praise God, angels on high.

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

Praise God, highest heavens.

Let them all praise the glory of Adonai
at whose command they were created,
by whose decree they endure forever,
and by whose laws nature abides.

*Praise Adonai, all who share the earth:
all sea monsters and ocean depths,
fire and hail, snow and smoke,
storms that obey God's command;*

all mountains and hills,
all fruit trees and cedars,
all beasts, wild and tame,
creeping creatures, winged birds;

*earthly rulers, all the nations,
officers and mortal judges,
men and women, young and old.*

Let all praise Adonai's glory,
for God alone is sublime,
more magnificent than the earth and the heavens.

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

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

תהלים קמ"ט

הַלְלוּיָהּ.

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְתוּ בְקֹהֶל חֲסִידִים.
 יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּגִי צִיּוֹן יִגִּילוּ בְּמִלְכָּם.
 יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וּכְנֹר יִזְמְרוּ-לוֹ.
 כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאֶר עַנּוּיִם בִּישׁוּעָה.
 יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם.
 רוֹמְמוֹת אֵל בְּגֵרוֹנָם, וְחָרַב פִּיפְיוֹת בְּיָדָם.
 לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בַּלְּאֻמִּים.
 □ לְאֹסֵר מַלְכֵיהֶם בְּזָקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזַל.
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדֶּרֶךְ הוּא לְכָל-חֲסִידָיו.
 הַלְלוּיָהּ.

תהלים ק"נ

הַלְלוּיָהּ.

הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
 הִלְלוּהוּ בְּגִבּוֹרָתוֹ, הִלְלוּהוּ בְּרַב גְּדֻלוֹ.
 הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וּכְנֹר.
 הִלְלוּהוּ בְּתֹף וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעָגַב.
 □ הִלְלוּהוּ בְּצִלְצְלֵי-שֹׁמֵעַ, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.
 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן
 יְרוּשָׁלָּיִם, הַלְלוּיָהּ. □ בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל,
 עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֹא
 כְּבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.

PSALM 149

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

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

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

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

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

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

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

PSALM 150

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

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

Praise God with trumpet calls, with harp and lyre.

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

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

Let every breath of life praise God. Halleluyah!

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

It is customary to stand through ברכו, page 216.

דברי הימים א כ"ט: ו'-ו"ג

וַיְבָרֶךְ דָּוִיד אֶת־יְהוָה לְעֵינָיו כָּל־הַקֶּהֶל וַיֹּאמֶר דָּוִיד:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם.
לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמַלְכָה וְהַמְתַּנַּשֵּׂא
לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
בְּכָל, וּבִידֶךָ כָּח וּגְבוּרָה, וּבִידֶךָ לְגָדֵל וּלְחַזֵּק לְכָל. וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהֻלָּלִים לְשֵׁם תְּפִאֲרָתֶךָ.

נחמיה ט': ו'-ו"א

אַתָּה־הוּא יְהוָה לְבַדְּךָ, אַתָּה עֹשֶׂיתָ אֶת־הַשָּׁמַיִם, שְׁמִי
הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים
וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחִיָּה אֶת־כָּלָם, וְצָבֵא הַשָּׁמַיִם
לָךְ מִשְׁתַּחֲוִים. □ אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר
בְּחֶרֶת בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשָׂמַת שְׁמוֹ
אַבְרָהָם, וּמִצָּאתָ אֶת־לָבָבוֹ נֹאמֵן לְפָנֶיךָ

וְכָרוֹת עָמוֹ הַבְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי
הָאֱמֹרִי וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזִרְעוֹ, וְתָקַם
אֶת־דְּבָרֶיךָ כִּי צָדִיק אַתָּה. וְתָרָא אֶת־עֵינֵי אֲבֹתֵינוּ
בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף. וְתִתֵּן אֹתָהּ
וּמִפְתִּים בְּפִרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ, כִּי
יִדְעֶתָ כִּי הִזִּידוּ עָלֶיךָ, וְתַעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
□ וְהָיָה בְּקִעְתָּ לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיָּבֵשָׁה,
וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלֹת כְּמוֹ אֶבֶן בְּמַיִם עֲזִיִּים.

It is customary to stand through Bar'khu, page 217.

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.

שמות י"ד: ל'-ל"א

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם. □ וַיֵּרָא יִשְׂרָאֵל
אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּרָאוּ הָעָם
אֶת־יְהוָה, וַיֶּאֱמִינוּ בַּיהוָה וּבִמֹּשֶׁה עַבְדּוֹ.

שמות ט"ו: א'-י"ח

אֲזַ וַיְשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוּס
וְרִכְבּוֹ רָמָה בָּיָם: עֲזִי וְזִמְרַת יְהוָה וַיְהִי־לִי
לִישׁוּעָה זֶה אֱלֹהֵי וַאֲנֹהוּ אֱלֹהֵי
אָבִי וַאֲלֹמֶמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה
שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲיִלּוֹ יָרָה בָּיָם, וּמִבְּחַר
שְׁלֹשֵׁי טַבָּעוֹ בַּיָּם־סוּף: תְּהַלֵּם יִבְסִימוּ, יִרְדּוּ בַּמַּצּוֹלֹת בָּמוֹ
אָבִן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּפֶּחַ, יְמִינֶךָ
יְהוָה תִּרְעַץ אוֹיֵב: וּבָרַב גְּאוֹנֶךָ תִּהְלָס
קַמִּיךָ, תִּשְׁלַח חֲרֹנֶךָ לֵאכַלְמוּ פֶקֶשׁ: וּבְרוּחַ
אֲפִיךָ נַעֲרֵמוּ מַיִם נִצְבּוּ כְמוֹ־נֶגֶד
נְזִלִים, קַפְּאוּ תְהַלֵּם בְּלִב־יָם: אָמַר
אוֹיֵב אֶרְדֹּף אֲשִׁיג אַחֲלֶק שָׁלַל, תִּמְלֹאמוּ
בַּפִּשִׁי, אֲרִיק חֲרָבִי, תִּוְרִישְׁמוּ יָדַי: נִשְׁפַּת
בְּרוּחֶךָ כִּסְמוּ יָם, צַלְלִי כְּעוֹפֶרֶת בְּמַיִם
אֲדִירִים: מִי־כַמְכָה בְּאֵלֶם יְהוָה, מִי
כַמְכָה נֶאֱדָר בַּקֹּדֶשׁ, נוֹרָא תְהַלֵּם עֲשֵׂה
פֶלֶא: נְטִיתָ יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ
בַּחֲסִידֶךָ עַם־נָוִי גִאֲלָתָ, נִהְלַת בְּעֶזֶךָ אֶל־גְּנוּה

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.

קדֹשׁךָ: שִׁמְעוּ עַמִּים יִרְגְּזוּן, חֵיל
 אֲחֻזַּי וְשִׁבֵּי פִלָּשְׁתִּי: אֲזִי נִבְהָלוּ אֲלוֹפֵי
 אֲדוֹם, אֵילַי מוֹאָב לֹאֲחֻזְמוֹ רָעַד, נִמְלָגוּ
 כָּל יִשְׁבֵּי כְנָעַן: תִּפְּלַ עֲלֵיהֶם אִימָתָהּ
 וּפִחָד, בְּגִדְלֵי זִרְעָה יִדְמּוּ פֶּאֶבָן, עַד
 יַעֲבֹר עִמָּךְ יְהוָה, עַד־יַעֲבֹר עִם־זוֹ
 קִנִּיתִי: תִּבְאֲמוּ וְתִטְעֲמוּ בְּהֵרַ נַחֲלָתְךָ, מִכּוֹן
 לְשִׁבְתְּךָ פַּעֲלָתָהּ יְהוָה, מִקֶּדֶשׁ אֲדֹנָי כּוֹנֵנִי
 יְדִידִי: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

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

□ כִּי לִיהוָה הַמְּלוֹכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשְׁעִים
 בְּהֵרַ צִיּוֹן לְשַׁפֵּט אֶת־הָעָם, וְהִיטָה לִיהוָה הַמְּלוֹכָה.
 וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה
 יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

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.

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.

וְשִׁתְּבַח שְׁמֶךָ לְעַד, מֶלְכֵנוּ,
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.
 כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
 שִׁיר וּשְׁבָחָה, הִלֵּל וְזִמְרָה,
 עֲזָרָה וּמִמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
 תְּהִלָּה וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת.
 □ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
 מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

חצי קדיש

Hazzan:

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
 בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתְּבַח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא, בְּרִיךְ הוּא
 לְעֵלְא מִן כָּל-בְּרִכְתָּא וּשְׁיִרְתָּא
 תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

*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.



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 almay.

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.

שחרית

קריאת שמע וברכותיה *Hazzan:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

הַמְאִיר לְאֶרֶץ וְלָדָרִים עָלֶיָּה בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּל־שָׁנָה בְּחֶכְמָה עֲשִׂיתָ, מְלָאָה הָאֶרֶץ קִנְיָנָךְ. הַמֶּלֶךְ
הַמְרוֹמֵם לְבָדּוֹ מְאֹד, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנַּשֵּׂא
מִיָּמּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם
עָלֵינוּ, אֲדוֹן עֲוֹנוֹ, צוֹר מְשַׁגְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשַׁבֵּב בְּעֵדְנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדָעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יָצַר
כְּבוֹד לְשִׁמוֹ, מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאִיו
קְדוּשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
תִּתְפַּרֵּךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדֶיךָ וְעַל
מְאֻרֵי אוֹר שְׁעֲשִׂיתָ, יִפְאָרוּךְ סֵלָה.

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 Hazzan bows at Bar'khu; the congregation bows for the response, Barukh, rising as God's name is recited.

SHAḤARIT

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

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

Congregation, then Reader:

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

*In this b'rakhah (which continues through page 214),
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.

תִּתְּבָרָךְ, צוֹרְנוּ מִלִּכְנוּ וְגוֹאֲלֵנוּ, בּוֹרָא קְדוֹשִׁים. יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מִלִּכְנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתִיו
כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמִשְׁמִיעִים בִּירָאָה יִחַד
בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. □ כָּלֵם אֲהוּבִים,
כָּלֵם בְּרוּרִים, כָּלֵם גְּבוּרִים, וְכָלֵם עֲשִׂים בְּאֵימָה
וּבִירָאָה רְצוֹן קוֹנֵם, וְכָלֵם פּוֹתְחִים אֶת־פִּיָּהֶם בְּקִדְשָׁה
וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפַאֲרִים
וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
□ וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצֵרָם בְּנִחַת רוּחַ,
בְּשִׁפְהַ בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה, כָּלֵם כָּאֶחָד עוֹנִים
וְאוֹמְרִים בִּירָאָה:

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

□ וְהַאֲוִפְנִים וְחִיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֶמֶת
שָׂרָפִים, לְעֶמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.

לְמֶלֶךְ, אֵל חַי וְקַיִם, זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמִיעוּ,
כִּי הוּא לְבָדוּ פוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בָּעַל מַלְחָמוֹת, זוֹרֵעַ צָדִיקוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בוֹרָא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַמַּחְדֵּשׁ בְּטוּבוֹ בְּכָל־יּוֹם תְּמִיד מַעֲשֶׂה בְּרִאשִׁית,
כָּאֲמוֹר: לַעֲשֶׂה אוֹרִים גְּדֻלִּים, כִּי לְעוֹלָם חֲסִדוֹ.

□ אוֹר חֲדָשׁ עַל צִיּוֹן תִּתְּאִיר,

וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.

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.

קריאת שמע before ברכה The second

אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ, יְהוּדָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.
אֲבִינוּ מִלִּפְנֵינוּ, בְּעִבּוּר אֲבוֹתֵינוּ שְׂבֻטָּחוּ בָךְ
וּתְלַמְּדֵם חֻקֵּי חַיִּים, בֵּן תַּחֲנֹנּוּ וּתְלַמְּדֵנוּ.
אֲבִינוּ הָאֵב הַרְחֵמֵן, הַמְּרַחֵם, רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעָ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בִשְׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ,
נִגְיִלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.
□ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנֵינֵי הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה,
וּבָנוּ בְּחִרְתָּ מִכָּל-עַם וּלְשׁוֹן,
וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*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.
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 all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

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

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

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

קריאת שמע

אל מִלֵּךְ נֶאֱמָן: If there is no minyan add:

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Silently:

ברוך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצֻוֶּה
הַיּוֹם עַל-לְבָבְךָ: וּשְׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת
עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתָּ תִּשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצֻוֶּה
אִתְּכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשֹׁדְךָ לְבֹהֶמְתְּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה
לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶם אֶת-דִּבְרֵי
אֱלֹהִים עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם אִתְּכֶם לְאוֹת
עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּכֶם
אֶת-בְּנֵיכֶם לֵדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבָתָם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

 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 Ehad

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצִת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: [אַמֶּת]

The קריאת שמע after ברכה

אַמֶּת וַיֵּצִיב וְנִכּוֹן וְקִיָּם וַיֵּשֶׁר וְנֶאֱמַן וְאֱהוּב וְחָבִיב וְנֶחֱמָד
וְנִעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב
מִגֵּן יִשְׁעָנוּ. □ לְדֹר וָדֹר הוּא קִיָּם וְשֵׁמוֹ קִיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעֵד קִיָּמָת.

וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לְעֵד וּלְעוֹלָמֵי
עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל־דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאוּשׁוֹנִים וְעַל
הָאַחֲרוֹנִים דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד. אַמֶּת וְאַמוּנָה,
חוֹק וְלֹא יַעֲבֹר. □ אַמֶּת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ,
יוֹצֵרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מַעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זולָתְךָ.

עֲזֹרַת אֲבוֹתֵינוּ אַתָּה הוּא מַעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עָלַי לָבוֹ. אַמֶּת אַתָּה הוּא אֲדוֹן
לְעַמֶּךָ, וּמֶלֶךְ גְּבוּר לָרִיב רִיבֶם.

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and 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'rakhah (which ends at the bottom of page 227),
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.

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.

אָמַת אַתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעַדֶיךָ
 אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמְּצָרִים גְּאֻלָּתָנוּ,
 יְהוּה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם
 הִרְגָתָ, וּבְכוֹרְךָ גְּאֻלָּתָ, וַיִּם סוּף בָּקַעְתָּ, וַיִּזְדִּים טִבַּעְתָּ,
 וַיִּדְיִדִים הָעֵבֶרֶת, וַיִּכְסּוּ מַיִם צָרִיָּהֶם, אֶחָד מֵהֶם
 לֹא נֹתַר. עַל זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ
 יְדִידִים זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת
 לַמֶּלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל
 גְּאִים וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֶה
 עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֶה לַעֲמֹ בַּעַת שׁוֹעֵם אֵלָיו.
 □ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּבְנֵי
 יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָּה בְּאֵלִים יְהוּה, מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּת, עֲשֵׂה־פֶלֶא.

□ שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
 יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד.

□ צוּר יִשְׂרָאֵל, קוֹמָה בַּעֲזָרַת יִשְׂרָאֵל, וּפְדֶה כְּנָאמָךְ
 יְהוּדָה וַיִּשְׂרָאֵל. גְּאֻלָּנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
 *בְּרוּךְ אַתָּה יְהוּה גְּאֻל יִשְׂרָאֵל.

Continue on page 228 or 230 (with אמהות), through page 242.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name. When we recite Modim (the prayer of thanksgiving, page 240, 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 follows (in the middle of page 240).

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 everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

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

The redeemed sang a new song 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."

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 229 or 231 (with Matriarchs), through page 243.

For a meditation on the Amidah, see page 244.

To begin the Amidah we take three steps forward to approach God's presence, then stand humbly, at attention.

At the conclusion of the Amidah (page 242), we take three steps back, bowing left, right, and center, or we conclude our audience before God.

עמידה — שחרית

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מְגֵן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֶּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ
לִישָׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מְלֶךְ
מַמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 232.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל-יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

Silent recitation continues on page 234.

 AMIDAH FOR SHAHARIT

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

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

You are the Sovereign who helps and saves and shields.

Praised are You Adonai, Shield of Abraham.

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

Some add: You cause the dew to fall.

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

When the Amidah is chanted aloud, continue on page 233.

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

Silent recitation continues on page 235.

עמידה — שחרית (כולל אמהות)

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָה
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָה וּפוֹקֵד שָׂרָה.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מוריד הטל: *Some add:*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
מֵמִית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 232.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

Silent recitation continues on page 234.

 AMIDAH FOR SHAḤARIT
(with Matriarchs)

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

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

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

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

Some add: You cause the dew to fall.

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

When the Amidah is chanted aloud, continue on page 233.

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

Silent recitation continues on page 235.

קדושה

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

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵּי
מָרוֹם, כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קִדְשְׁךָ פָּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

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.

 KEDUSHAH

When the Reader chants the Amidah, 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.

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.

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך
דעה בינה ודשכל. ברוך אתה יהוה חונן הדעת.

השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך,
והחזירנו בתשובה שלמה לפניך. ברוך אתה יהוה
הרוצה בתשובה.

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

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו,
כי מוחל וסולח אתה. ברוך אתה יהוה חונן המרבה
לסלח.

ראה נא בעינינו, וריבה ריבנו, וגאלנו מהרה למען שמך,
כי גואל חזק אתה. ברוך אתה יהוה גואל ישראל.

The following is added only when the Hazzan repeats the Amidah.

עננו יהוה, עננו, ביום צום תעניתנו, כי בצרה גדולה אנחנו. אל
תפן אל רשענו, ואל תסתר פניך ממנו, ואל תתעלם מתחנתנו.
היה נא קרוב לשועתנו, יהי נא חסדך לנחמנו. טרם נקרא אליך
עננו, בדבר שנאמר: "והיה טרם יקראו ואני אענה, עוד הם
מדברים ואני אשמע". כי אתה, יהוה, העונה בעת צרה, פודה
ומציל בכל עת צרה וצוקה. ברוך אתה יהוה העונה בעת צרה.

רפאנו יהוה, ונרפא, הושיענו ונושעה, כי תהלתנו אתה,
והעלה רפואה שלמה לכל מכותינו,

On behalf of one who is ill:

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתשלח
מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת
הגוף, ל_____ בן / בת _____ בתוך שאר חולי ישראל,
וחזק את ידי העוסקים בצרכיהם,

כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יהוה
רופא חולי עמו ישראל.

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.

The following is added only when the Hazzan repeats the Amidah.

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.

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.

בָּרַךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ
מִטוֹבָהּ, וּבָרַךְ שְׁנָתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה
מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוָּעֲצֵנוּ כְּבַתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבִדּוֹךְ בְּחֶסֶד
וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכָּרְתוּ, וְהַיְיָדִים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר
וּתְמַגֵּר וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שֹׁבֵר
אֵיבִים וּמְכַנִּיעַ יָדִים.

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

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.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוּפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ, יְהִמּוּ נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא יִבוֹשׁ
כִּי בָּךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יְהוָה מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

וּלְיְרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר
דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד
מִהֲרָה לְתוֹכָהּ תִּכְיֶן. בָּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אַתָּה צִמַּח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְהוָה מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וְתַחֲנוּנִים אַתָּה, וּמְלַפְנִיךָ מַלְכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ. כִּי
אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְהוָה שׁוֹמֵעַ תְּפִלָּה.

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם, וְהָשִׁב אֶת־
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

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

*When the Hazzan recites
מִוִּדִּים, the congregation
continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שְׁאֵתָה
הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ אֱלֹהֵי כָל-בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ. בֵּן
תַּחֲיֵינוּ וְתַקִּימָנוּ, וְתֹאסֹף
גְּלוּיֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שְׁאֲנַחְנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שְׁאֵתָה הוּא
יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסִּיךָ שְׁבָכַל-יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבָכַל-עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מִעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמְךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לָּנוּ אֶת-שְׁמְךָ בְּאַמֶּת, הָאֵל
יִשְׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמְךָ
וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ בְּאֶחָד
בְּאוֹר פְּנִיָּה, כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשְׁלוֹמָךְ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרַךְ אֶת-עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם.

The Hazzan's recitation of the עמידה ends here.

MODIM

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

*When the Reader recites
Modim, the congregation
continues silently:*

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

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

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

Grant 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.

The Reader's recitation of the Amidah ends here.

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

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מֶרֶע וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
לִמְעַן יִחַלְצוּן יִדְיָךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן
אֲמֵרֵי־פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוֹה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

*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.



MEDITATION ON THE AMIDAH FOR WEEKDAYS

Help me, O God, to pray.

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

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

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

The mind is Your gift, wisdom a spark from You. May we grow in knowledge, insight, and understanding. We praise You, God, gracious giver of awareness.

Help us to find our way to Your truth again, to obey You with trusting faith, to attain wholeness in Your presence. We praise You, God who is always ready to help us start anew.

Forgive our failures with a parent's love, overlook our shortcomings with regal generosity, for You are gentle and gracious. We praise You, God of mercy and forgiveness.

See our suffering, sustain us in our struggles, save us soon. We praise You, God, our people's hope of redemption.

Heal us, O God, and keep us in health. Help us, that we might help ourselves, praising You always. Send true healing for all our pains, for You are the source of healing and compassion. We praise You, God from whom all healing comes.

Bless this year for us with prosperity. May the wealth of the earth and the rhythms of the seasons yield us a good harvest. We praise You, God whose blessings are as certain as the seasons.

Let freedom resound like a mighty ram's horn. Let our spirits soar, sustained by Your promise. May the scattered Jewish people find renewal in You. We praise You, God who brings home the lost Jew.

May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish; may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for ourselves, may Your mercy appear and Your justice be made manifest. May we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your presence abide there as in days of David. Let Zion rebuilt stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them, soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Turn us not away empty. We praise You, God who cherishes prayer.

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

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

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

May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. Amen.

חצי קריש

Hazzan:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעְיוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלַם מִן כָּל-בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

 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.

סדר קריאת התורה

We rise as the ארון הקודש is opened.

וַיְהִי בַּנֶּסֶעַ הָאֵלֶּן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוּה וַיִּפָּצוּ אִיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוּה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנִּתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The ספר תורה is taken from the ארון הקודש.

Hazzan:

גִּדְלוּ לַיהוּה אֶתִּי, וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

Hazzan and congregation:

לֵךְ יְהוּה הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת
וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לֵךְ יְהוּה הַמְּלִכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוּמָמוֹ יְהוּה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא.
רוּמָמוֹ יְהוּה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ,
כִּי קְדוֹשׁ יְהוּה אֱלֹהֵינוּ.

TORAH SERVICE

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:

Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.

Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.

Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

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

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

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.

אב הַרְחָמִים הוא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֲיָתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיָצֵר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֲן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיַּמְלֵא
מִשְׁאָלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וַתִּגְלֶה וַתִּרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב,
וַיַּחֲן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל
לַחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ, וְתִגְדּוּ כְבוֹד לַתּוֹרָה.

(כֹּהֵן, קָרָב. יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בֵּת כֹּהֵן, קָרָבִי. תַעֲמֹד _____ בֵּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____ , רֹאשׁוֹן.)
(תַעֲמֹד _____ בֵּת _____ , רֹאשׁוֹן.)

בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם.

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

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon.
May God favor the remnant of His people Israel
with grace and kindness, with compassion and love.
And let us say: Amen.
Let us all declare the greatness of God
and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

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

ברכות התורה

Each congregant receiving an עליה recites these ברכות.

Before the Reading:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

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

After the Reading:

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

BIRKAT HA-GOMEL

ברכת הגומל

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׂגֻמָּלָנִי כָּל־טוֹב.**

Barukh atah Adonai, Eloheinu melek ha-olam,
ha-gomel l'hayavim tovot, she-g'malani kol tov.
Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

**מִי שְׂגֻמָּלָךְ (שְׂגֻמָּלְךָ / שְׂגֻמָּלְכֶם) כָּל־טוֹב,
הוּא יְגֻמָּלְךְ (יְגֻמָּלְךָ / יְגֻמָּלְכֶם) כָּל־טוֹב סֵלָה.**

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.
May God who has been gracious to you
continue to favor you with all that is good.

 BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melek ha-olam,
asher ba'har banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the Reading:

Barukh atah Adonai, Eloheinu melek ha-olam,
asher natan lanu torat emet, v'hayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

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

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

דברים

פרק ד

²⁵ כִּי־תוֹלִיד בָּנִים וּבָנִי בָנִים וְנוֹשְׁנֶתָם
בָּאָרֶץ וְהִשְׁחַתְתָּם וַעֲשִׂיתָם פֶּסֶל תְּמוֹנֶת
כָּל וַעֲשִׂיתָם הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ
לְהַכְעִיסוֹ: ²⁶ הָעִידְתִּי בְּכֶם הַיּוֹם אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבֹד תֹּאבְדוּן
מִהָרָּא מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תֹאֲרִיכּוּן
יָמִים עָלֶיהָ כִּי הַשֹּׁמֵד תִּשְׁמָדוּן: ²⁷ וְהִפְּיֹץ
יְהוָה אֶתְכֶם בְּעַמִּים וּנְשֹׂאֲרֶתָם מִתִּי
מִסֹּפֶר בְּגוֹלִים אֲשֶׁר יִנְהֹג יְהוָה אֶתְכֶם
שָׁמָּה: ²⁸ וַעֲבַדְתֶּם־שֵׁם אֱלֹהִים מַעֲשֵׂה
יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא
יִשְׁמְעוּן וְלֹא יֵאָכְלוּן וְלֹא יִרְיָחוּן:
²⁹ וּבִקְשַׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ
וּמִצֵּאתָ כִּי תִדְרָשׁוּנוּ בְּכָל־לְבָבְךָ וּבְכָל־
נַפְשְׁךָ:

³⁰ לְךָ וּמִצֵּאוֹךָ כָּל הַדְּבָרִים
לְךָ וּמִצֵּאוֹךָ כָּל הַדְּבָרִים
הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבָּת עַד־יְהוָה
אֱלֹהֶיךָ וְשִׁמְעָתָ בְּקִלּוֹ: ³¹ כִּי אֵל רַחוּם
יְהוָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא
יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע
לָהֶם:

DEUTERONOMY 4:25-40

The punishment of exile will be meted out to the people who have turned to idolatry. With true repentance, however, divine mercy will be the reward.

²⁵When you have begotten children and children's children and are long established in the land, should you act wickedly and make for yourselves a sculptured image in any likeness, causing the LORD your God displeasure and vexation, ²⁶I call heaven and earth this day to witness against you that you shall soon perish from the land that you are crossing the Jordan to possess; you shall not long endure in it, but shall be utterly wiped out. ²⁷The LORD will scatter you among the peoples, and only a scant few of you shall be left among the nations to which the LORD will drive you. ²⁸There you will serve man-made gods of wood and stone, that cannot see or hear or eat or smell.

²⁹But if you search there for the LORD your God, you will find Him, if only you seek Him with all your heart and soul—

Levi

³⁰when you are in distress because all these things have befallen you and, in the end, return to the LORD your God and obey Him. ³¹For the LORD your God is a compassionate God: He will not fail you nor will He let you perish; He will not forget the covenant which He made on oath with your fathers.

32 כִּי שָׁאַל-נָא לַיָּמִים רִאשֹׁנִים אֲשֶׁר-הָיוּ
לְפָנַי לְמִן-הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים |
אָדָם עַל-הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד-
קֶצֶה הַשָּׁמַיִם הִנֵּהיָה כְּדָבָר הַגָּדוֹל הַזֶּה
אוֹ הַנִּשְׁמָע כִּמְהֵרָה: 33 הַשָּׁמַע עִם קוֹל
אֱלֹהִים מִדְּבַר מִתּוֹךְ-הָאֵשׁ כַּאֲשֶׁר-שָׁמַעְתָּ
אֹתָהּ וַיַּחֲיוּ: 34 אוֹ | הִנֵּסָה אֱלֹהִים לְבוֹא
לְקַחַת לוֹ גּוֹי מִקְרֹב גּוֹי בְּמִסֹּת בְּאֹתָת
וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזִרְזָע
נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּכֹל אֲשֶׁר-עָשָׂה
לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:
35 אֹתָהּ הִרְאֵתָ לְדַעַת כִּי יְהוָה הוּא
הָאֱלֹהִים אֵין עוֹד מִלְּבָדּוֹ:

36 מִן-הַשָּׁמַיִם

מפסיר

הַשָּׁמַיִם אֶת-קֹלוֹ לְיִסְרָךְ וְעַל-הָאָרֶץ
הִרְאָךְ אֶת-אֲשׁוֹ הַגָּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ
מִתּוֹךְ הָאֵשׁ: 37 וַתַּחַת כִּי אָהַב אֶת-
אֲבֹתֶיךָ וַיִּבְחַר בְּזִרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ
בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם: 38 לְהוֹרִישׁ
גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּךָ מִפְּנֶיךָ
לְהַבְיֵאֲךָ לְתַת-לֶךְ אֶת-אֶרֶץ נַחֲלָה כִּיּוֹם
הַזֶּה: 39 וַיִּדְעַתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבְּךָ
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד: 40 וְשָׁמַרְתָּ
אֶת-חֻקָּיו וְאֶת-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מֵצִוְךָ
הַיּוֹם אֲשֶׁר יִיטֵב לָךְ וּלְבִנְיָךְ אַחֲרֶיךָ וּלְמַעַן
תִּאָּרִיךְ יָמִים עַל-הָאָדָמָה אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ כָּל-הַיָּמִים:

³²You have but to inquire about bygone ages that came before you, ever since God created man on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known? ³³Has any people heard the voice of a god speaking out of a fire, as you have, and survived? ³⁴Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty and an outstretched arm and awesome power, as the LORD your God did for you in Egypt before your very eyes? ³⁵It has been clearly demonstrated to you that the LORD alone is God; there is none beside Him.

Maftir

³⁶From the heavens He let you hear His voice to discipline you; on earth He let you see His great fire; and from amidst that fire you heard His words. ³⁷And because He loved your fathers, He chose their heirs after them; He Himself, in His great might, led you out of Egypt, ³⁸to drive from your path nations greater and more populous than you, to take you into their land and assign it to you as a heritage, as is still the case. ³⁹Know therefore this day and keep in mind that the LORD alone is God in heaven above and on earth below; there is no other. ⁴⁰Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you, and that you may long remain in the land that the LORD your God is assigning to you for all time.

מי שברך

For those called to the תורה

A male:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את _____ בן _____ שעלה היום לכבוד המקום ולכבוד התורה. הקדוש ברוך הוא ישמר אותו ואת כל משפחתו, וישלח ברכה והצלחה בכל מעשה ידיו עם כל ישראל אחיו, ונאמר אמן.

A female:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את _____ בת _____ שעלתה היום לכבוד המקום ולכבוד התורה. הקדוש ברוך הוא ישמר אותה ואת כל משפחתה, וישלח ברכה והצלחה בכל מעשה ידיה עם כל ישראל אחיה, ונאמר אמן.

Plural:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך (את _____ ואת _____, ואת כל הקרואים) אשר עלו היום לכבוד המקום ולכבוד התורה. הקדוש ברוך הוא ישמר אותם ואת משפחותם, וישלח ברכה והצלחה בכל מעשה ידיהם עם כל ישראל אחיהם, ונאמר אמן.

 MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah with reverence for God and the Torah. May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah with reverence for God and the Torah. May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____ and/ all those) who have been called to the Torah with reverence for God and the Torah. May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

For one who is ill

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה,

A male:

הוא יברך וירפא את החולה _____ בן _____. הקדוש ברוך
הוא ימלא רחמים עליו להחזיקו ולרפאותו, וישלח לו מהרה

A female:

הוא יברך וירפא את החולה _____ בת _____. הקדוש ברוך
הוא ימלא רחמים עליה להחזיקה ולרפאותה, וישלח לה מהרה

For all who are ill:

הוא יברך וירפא (את-_____, ו)את-כל החולים בקהילה קדושה
_____. הקדוש ברוך הוא ימלא רחמים עליהם להחזיקם
ולרפאותם, וישלח להם מהרה

רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, בתוך
שאר חולי ישראל, ויחזק את ידי העוסקים בצרכיהם, השתא
בעגלא ובזמן קריב, ונאמר אמן.

Hazzan:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה,
וימליה מלכותה בחיכון וביומיכון
ובחיי דכל-בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Hazzan:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Hazzan:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא
לעלא מן כל-ברכתא ושירתא תשבחתא ונחמתא
דאמירן בעלמא, ואמרו אמן.

ספר תורה and גולל מגביה The

וזאת התורה אשר שם משה לפני בני ישראל,
על פי יהוה ביד משה.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

A male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

A female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

For all who are ill:

bring blessing and healing to (_____, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

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.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifney b'nai Yisra-el,
al pi Adonai, b'yad Mosheh.

This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

הפטרה לתשעה באב (שחרית)

Haftarah for Tishah B'Av Morning

The *haftarah* is chanted to the tune of *Eikhah*/Lamentations except for the last two verses, which are sung in the usual *haftarah* trope.

JEREMIAH 8:13–9:23

In this *haftarah* of doom and destruction, the terror to come is first announced and then envisioned in a cluster of powerful images (Jer. 8:13–17; 9:7–9,20–21). The calamities will be the result of deceit and dishonesty at the level of human relations in society (9:1–5), and the rejection of the Torah and proper worship at the level of religious practice (9:11–15). The prophet himself laments the horror to come, and women who know dirges are invited to bewail the onset of doom (see 8:18,21; 9:16–21). The concluding teaching counsels proper conduct (9:22–23), although such behavior cannot diminish or prevent the severity of the predicted doom. The counsel of earnest devotion and proper behavior stands as a counterpoint to the perversion of morality and of divine service, which have been denounced (9:1–5,11–15).

הפטרה before the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה
יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנִבְיָאֵי הָאַמֶּת וְצִדִּיק.

RELATION OF THE *HAFTARAH* TO THE CALENDAR

This prophetic reading's account of national doom due to sin links it to the themes of the *Tishah B'Av* fast day, which recalls the destruction of the Temple. The prophet's call for public wailers to recite words of mourning for the people and the Land evokes the central ritual of this day of sorrow—the public recitation of lamentations over Zion and Jerusalem.

The *haftarah* is dominated by rapidly alternating voices and perspectives: the divine voice (8:13,17), the voice of Jeremiah (8:18,21,23), and the voice of the people (8:14,15). Verbal repetition adds another dimension to the *haftarah*. Thus, the fourfold repetition of “dirge” (*n’hi* or *nehi*) or the eightfold use of “nothing” and “not” (*ein* or *ayin*) add to the dominant mood of desolation and despair.

Hebrew puns create unexpected connections between the units. Particularly notable is the network created by the phrases *asof asifem* (I will make an end of them, 8:13) and *v’ein m’assef* (and none to pick them up, 9:21). These phrases at the beginning and near the end of the *haftarah* enclose it in a framework of desolation. Also effective is the pun linking the words *kinah* (wailing) and *mikneh* (cattle) in 9:9, which creates a striking relationship between the form of lament and the object of loss.

Michael Fishbane

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe,
appointing devoted prophets,
and upholding their teachings, messages of truth.
Praised are You Adonai, who loves the Torah,
Moses His servant, Israel His people,
and prophets of truth and righteousness.

ח

13 אָסֶף אָסִיפִם

נָאִם־יְהוָה

אֵין עֲנָבִים בַּגָּפֶן

וְאֵין תְּאֵנִים בַּתְּאֵנָה

וְהָעֵלֶה נָבֵל

וְאַתָּן לָהֶם יַעֲבְרוּם:

14 עַל־מָה אֶנְחֵנוּ יוֹשְׁבִים

הָאָסֶף וְנִבּוֹא אֶל־עָרֵי הַמִּבְצָר

וְנִדְמָה־שָׁם

כִּי יִהְיֶה אֱלֹהֵינוּ הַדֹּמָנוּ

וַיִּשְׁקֵנוּ מִי־רֹאשׁ

כִּי חָטֵאנוּ לַיהוָה:

15 קָנָה לְשָׁלוֹם וְאֵין טוֹב

לָעֵת מִרְפָּה* וְהִנֵּה בָעֵתָה:

16 מִדֶּן נִשְׁמַע נִחְרַת סוּסִיו

מִקּוֹל מִצְהָלוֹת אֲבִירָיו

רָעִשָׁה כָּל־הָאָרֶץ

וַיִּבּוֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוּאָהָ

עִיר וַיִּשְׁבִּי בָהּ: ס

17 כִּי הִנֵּנִי מְשַׁלַּח בְּכֶם נִחָשִׁים

צִפְעָנִים אֲשֶׁר אֵין־לָהֶם לֶחֶשׁ

וְנִשְׁכּוּ אֹתְכֶם

נָאִם־יְהוָה: ס

18 מִבְּלִיגִיתִי עָלִי יָגוֹן

עָלִי לְבִי דָוִי:

8 ¹³I will make an end of them
—declares the LORD:

No grapes left on the vine,
No figs on the fig tree,
The leaves all withered;
Whatever I have given them is gone.

¹⁴Why are we sitting by?
Let us gather into the fortified cities
And meet our doom there.

For the LORD our God has doomed us,
He has made us drink a bitter draft,
Because we sinned against the LORD.

¹⁵We hoped for good fortune, but no happiness came;

For a time of relief—instead there is terror!

¹⁶The snorting of their horses was heard from
Dan;

At the loud neighing of their steeds
The whole land quaked.

They came and devoured the land and what
was in it,

The towns and those who dwelt in them.

¹⁷Lo, I will send serpents against you,
Adders that cannot be charmed,
And they shall bite you

—declares the LORD.

¹⁸When in grief I would seek comfort,
My heart is sick within me.

*Jeremiah 8:14. Because we sinned against
the LORD* Evokes the confessional form *hatanu*,
“We have sinned.”

19 הִנֵּה-קוֹל שׁוֹעֵת בַּת-עַמִּי
מֵאֶרֶץ מִרְחָקִים
הִיְהוּה אֵין בְּצִיּוֹן
אִם-מִלִּפְנֵי אֵין בָּהּ
מִדּוּעַ הִכְעֵסוּנִי בַּפְסָלֵיהֶם
בְּהִבְלִי נִכְרָ:

20 עָבַר קָצִיר
כָּלָה קִיץ
וְאִנְחָנוּ לֹא נוֹשָׁעָנוּ:

21 עַל-שֹׁכֵר בַּת-עַמִּי הַשְׁבֵּרְתִּי
קִדְרֹתִי שָׁמָּה הִחֲזַקְתָּנִי:
22 הִצֵּרְלִי אֵין בְּגִלְעָד
אִם-רָפָא אֵין שָׁם
כִּי מִדּוּעַ לֹא עָלְתָהּ
אֲרֻכַּת בַּת-עַמִּי:
23 מִי־יִתֵּן רֹאשִׁי מִים
וְעֵינֵי מְקוֹר דְּמָעָה
וְאִבָּכָה יוֹמָם וּלְיָלָה
אֶת חֲלָלִי בַת-עַמִּי:

ט מִי־יִתְּנֵנִי בַּמִּדְבָּר
מְלוֹן אֲרָחִים
וְאֶעֱזָבָה אֶת-עַמִּי
וְאִלְכָה מֵאֲתָם
כִּי כָלִם מְנַאֲפִים
עֲצָרַת בְּגָדִים:

8:19. Many commentators have understood the first two questions in this verse to be challenges spoken by Israel. They elicit God's response ("Why then did they anger Me?"). Other commentators understand all three questions as

spoken by God. It is a feature of the triple rhetorical question to create a graded intensification, in which the first two queries imply a negative response. This sets up the challenging and judgmental question at the end.

¹⁹“Is not the LORD in Zion?
Is not her King within her?
Why then did they anger Me with their im-
ages,
With alien futilities?”

Hark! The outcry of my poor people
From the land far and wide:
²⁰“Harvest is past,
Summer is gone,
But we have not been saved.”

²¹Because my people is shattered I am shat-
tered;
I am dejected, seized by desolation.

²²Is there no balm in Gilead?
Can no physician be found?
Why has healing not yet
Come to my poor people?

²³Oh, that my head were water,
My eyes a fount of tears!
Then would I weep day and night
For the slain of my poor people.

9 Oh, to be in the desert,
At an encampment for wayfarers!
Oh, to leave my people,
To go away from them—
For they are all adulterers,
A band of rogues.

9:1–5. This passage exemplifies the reuse of patriarchal themes in prophecy. Here the Jacob cycle is deftly alluded to by a play on the name “Jacob” (*Ya-akov*): “For every brother [*ab*] takes advantage, is a deceitful supplanter [*akov ya-akov*].” Many other key words of the prophetic oracle derive from that narrative in the Torah. Another example

(from Gen. 27:35–37): “Your brother [*ab*] has come in deceit [*mirmab*]. . . . Therefore is he called Jacob [*Ya-akov*] because he has deceived me [*va-ya-kveini*] twice.” The noun *mirmab* occurs in Jer. 9:5.

2. They bend their tongues like bows
Their arrows are the false and bitter words they speak (Radak). See also verse 7.

וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קִשְׁתָּם
שֶׁקֶר וְלֹא לְאִמּוּנָה
גִּבְרוּ בָאָרֶץ
כִּי מִרְעָה אֶל־רַעָה | יֵצְאוּ
וְאֵתִי לֹא־יִדְעוּ

נְאֻם־יְהוָה: ס
אִישׁ מִרְעָהוּ הִשְׁמִרוּ
וְעַל־כָּל־אָח אֶל־תִּבְטְחוּ
כִּי כָל־אָח עֶקֶב יַעֲקֹב
וְכָל־רֶעַ רֵכִיל יִהְלֹךְ:
וְאִישׁ בִּרְעָהוּ יִהְתָּלוּ
וְאִמַּת לֹא יִדְבְּרוּ

לִמְדוּ לְשׁוֹנָם דְּבַר־שֶׁקֶר
הָעֵנָה נִלְאוּ:

שְׁבִתְךָ בְּתוֹךְ מִרְמָה
בְּמִרְמָה מֵאֲנִי דַעַת־אוֹתִי
נְאֻם־יְהוָה: ס

לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת
הַנְּנִי צוֹרֶפֶס וּבַחֲנֻתִים
כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי:
חַץ שׁוֹחַט שְׁחוּט לְשׁוֹנָם

מִרְמָה דְּבַר
בְּפִיו שְׁלוֹם אֶת־רַעָהוּ יִדְבֹר
וּבִקְרָבוֹ יִשְׁיִם אֲרָבוֹ:

הָעַל־אֱלֹה לֹא־אֶפְקֹד־כֶּם
נְאֻם־יְהוָה

אִם בְּגוֹי אֲשֶׁר־כָּזָה
לֹא תִתְּנֶם נַפְשִׁי: ס

²They bend their tongues like bows;
They are valorous in the land
For treachery, not for honesty;
They advance from evil to evil.
And they do not heed Me

—declares the LORD.

³Beware, every man of his friend!
Trust not even a brother!
For every brother takes advantage,
Every friend is base in his dealings.
⁴One man cheats the other,
They will not speak truth;
They have trained their tongues to speak
falsely;
They wear themselves out working iniquity.
⁵You dwell in the midst of deceit.
In their deceit, they refuse to heed Me

—declares the LORD.

⁶Assuredly, thus said the LORD of Hosts:
Lo, I shall smelt and assay them—
For what else can I do because of My poor
people?

⁷Their tongue is a sharpened arrow,
They use their mouths to deceive.
One speaks to his fellow in friendship,
But lays an ambush for him in his heart.

⁸Shall I not punish them for such deeds?

—says the LORD—

Shall I not bring retribution
On such a nation as this?

9 על־הָהָרִים אֲשֶׁא בְּכִי וְנָהִי
וְעַל־נְאוֹת מְדָבָר קִינָה
כִּי נִצַּחְתִּי מִבְּלִי־אִישׁ עֹבֵר
וְלֹא שָׁמְעוּ קוֹל מִקְנָה
מֵעוֹף הַשָּׁמַיִם וְעַד־בְּהֶמָּה
נִדְדוּ הַלְכּוּ:

10 וְנָתַתִּי אֶת־יְרוּשָׁלַם לְגִלִּים
מֵעוֹן תַּנִּים
וְאֶת־עָרֵי יְהוּדָה אֶתֵּן
שְׁמָמָה מִבְּלִי יוֹשֵׁב: ס

11 מִי־הָאִישׁ הַחֲכָם
וַיִּבֶן אֶת־זֹאת
וְאֲשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו
וַיִּגְדֶּה
עַל־מָה אֲבִדָה הָאָרֶץ
נִצַּחְתָּה כַּמְדָּבָר
מִבְּלִי עֹבֵר: ס

12 וַיֹּאמֶר יְהוָה עַל־עֲזָבְם אֶת־תּוֹרָתִי
אֲשֶׁר נָתַתִּי לִפְנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי
וְלֹא־הִלְכוּ בָּהּ: 13 וַיִּלְכּוּ אַחֲרֵי שְׁרָרוֹת
לִבָּם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר לְמַדּוּם
אֲבוֹתָם: ס 14 לָכֵן כֹּה־אָמַר יְהוָה
צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֹאכִילִם
אֶת־הָעָם הַזֶּה לַעֲנָה וְהַשְׁקִיתִים מִי־
רֹאשׁ: 15 וְהַפְּצוֹתִים בְּגוֹיִם אֲשֶׁר לֹא יָדְעוּ
הֵמָּה וְאֲבוֹתָם וְשַׁלַּחְתִּי אַחֲרֵיהֶם אֶת־
הַחֶרֶב עַד כָּלּוֹתִי אוֹתָם: פ

⁹For the mountains I take up weeping and
wailing,
For the pastures in the wilderness, a dirge.
They are laid waste; no man passes through,
And no sound of cattle is heard.
Birds of the sky and beasts as well
Have fled and are gone.

¹⁰I will turn Jerusalem into rubble,
Into dens for jackals;
And I will make the towns of Judah
A desolation without inhabitants.

¹¹What man is so wise
That he understands this?
To whom has the LORD's mouth spoken,
So that he can explain it:
Why is the land in ruins,
Laid waste like a wilderness,
With none passing through?

¹²The LORD replied: Because they forsook the
Teaching I had set before them. They did not
obey Me and they did not follow it, ¹³but fol-
lowed their own willful heart and followed the
Baalim, as their fathers had taught them. ¹⁴As-
suredly, thus said the LORD of Hosts, the God
of Israel: I am going to feed that people worm-
wood and make them drink a bitter draft. ¹⁵I
will scatter them among nations which they and
their fathers never knew; and I will dispatch the
sword after them until I have consumed them.

16 כֹּה אָמַר יְהוָה צְבָאוֹת

הַתְּבוֹנָנוּ

וְקִרְאוּ לְמִקְוֵנוֹת וּתְבוֹאֵינָה

וְאַל־הִחַכְמוֹת שְׁלַחוּ וּתְבוֹאֵנָה:

17 וּתְמַהֲרָנָה וּתְשַׁנֶּה * עָלֵינוּ נְהִי

וּתְרַדְנָה עֵינֵינוּ דְמַעָּה

וְעַפְּעֵינוּ יִזְלוּ־מִים:

18 כִּי קוֹל נְהִי

נִשְׁמַע מִצִּיּוֹן

אֵיךְ שִׁדְּדָנוּ

בְּשָׁנוּ מְאֹד

כִּי־עֲזַבְנוּ אֶרֶץ

כִּי הִשְׁלִיכוּ מִשְׁכְּנוֹתֵינוּ: ס

19 כִּי־שָׁמְעָנָה נָשִׁים דְּבַר־יְהוָה

וְתִקַּח אֲזוֹנְכֶם דְּבַר־פִּי

וּלְמַדְנָה בְּנוֹתֵיכֶם נְהִי

וְאִשָּׁה רְעוּתָה קִינָה:

20 כִּי־עָלָה מָוֶת בְּחַלּוֹנֵינוּ

בָּא בְּאַרְמְנוֹתֵינוּ

לְהַכְרִית עוֹלָל מְחוּץ

בְּחוּרִים מְרַחֲבוֹת:

21 דְּבַר כֹּה נֹאמֵי־יְהוָה

וְנִפְלָה גְבֻלַּת הָאָדָם

כְּדָמֶן עַל־פְּנֵי הַשָּׂדֶה

וּכְעֶמֶר מֵאַחֲרֵי הַקֶּצֶר

וְאֵין מְאֻסָּף: ס

¹⁶Thus said the LORD of Hosts:

Listen!

Summon the dirge-singers, let them come;

Send for the skilled women, let them come.

¹⁷Let them quickly start a wailing for us,

That our eyes may run with tears,

Our pupils flow with water.

¹⁸For the sound of wailing

Is heard from Zion:

How we are despoiled!

How greatly we are shamed!

Ah, we must leave our land,

Abandon our dwellings!

¹⁹Hear, O women, the word of the LORD,

Let your ears receive the word of His mouth,

And teach your daughters wailing,

And one another lamentation.

²⁰For death has climbed through our windows,
dows,

Has entered our fortresses,

To cut off babes from the streets,

Young men from the squares.

²¹Speak thus—says the LORD:

The carcasses of men shall lie

Like dung upon the fields,

Like sheaves behind the reaper,

With none to pick them up.

22 כֹּה אָמַר יְהוָה
 אֶל־יְתֹהֵלֵל חֲכָם בְּחִכְמָתוֹ
 וְאֶל־יְתֹהֵלֵל הַגִּבּוֹר בְּגִבּוֹרָתוֹ
 אֶל־יְתֹהֵלֵל עֲשִׂיר בְּעֲשָׂרוֹ:
 23 כִּי אִם־בָּזְאת יְתֹהֵלֵל הַמִּתְהַלֵּל
 הַשֹּׁפֵל וַיֵּדַע אוֹתִי
 כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד
 מִשְׁפָּט וְצִדְקָה בָּאָרֶץ
 כִּי־בָאֵלָה חֲפָצְתִּי
 נֹאמ־יְהוָה: ס

²²Thus said the LORD:

Let not the wise man glory in his wisdom;

Let not the strong man glory in his strength;

Let not the rich man glory in his riches.

²³But only in this should one glory:

In his earnest devotion to Me.

For I the LORD act with kindness,

Justice, and equity in the world;

For in these I delight

—declares the LORD.

23. kindness, / Justice, and equity Hebrew: *hesed, mishpat, and tz'dakah*. The last pair of terms recurs frequently in the Bible as both a human and a divine ideal (see, e.g., Gen. 18:19). The triad of elements is also found elsewhere, both for God (Ps. 33:5, 89:15) and for mortals (Isa. 16:5). This verse links these divine attributes—and knowledge of God—with the covenant ideal (see also Hos. 2:21; *Guide* III:53). The *haftarah* thus ends with a summary of covenantal virtues that serves as a counterpoint to the moral and religious sins denounced earlier (9:1–5, 11–15).

הפטרה after the ברכות

ברוך אתה יהוה אלהינו מלך העולם, צור כל-העולמים,
צדיק בכל-הדורות, האל הנאמן האומר ועושה,
המדבר ומקים, שכל-דבריו אמת וצדק.
נאמן אתה הוא יהוה אלהינו ונאמנים דבריו,
ודבר אחד מדבריו אחר לא ישוב ריקם,
כי אל מלך נאמן ורחמן אתה.
ברוך אתה יהוה האל הנאמן בכל-דבריו.

רחם על ציון כי היא בית חיינו.
ולעלות נפש תושיע במהרה בימינו.
ברוך אתה יהוה משמח ציון בבניה.

שמחנו יהוה אלהינו באלהיו הנביא עבדך
ובמלכות בית דוד משיחך. במהרה יבא ויגל לבנו,
על כסאו לא יושב זר ולא ינחלו עוד אחרים את-כבודו,
כי בשם קדשך נשבעת לו שלא יכבה נרו לעולם ועד.
ברוך אתה יהוה מגן דוד.

B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe,
Rock of all ages, righteous in all generations,
steadfast God whose word is deed,
whose decree is fulfillment,
whose every teaching is truth and righteousness.
Faithful are You, Adonai our God, in all Your promises,
of which not one will remain unfulfilled,
for You are a faithful and merciful God and Sovereign.
Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence,
and bring hope soon to the humbled spirit.
Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah
and the kingdom of the House of David Your anointed.

החזרת ספר תורה

We rise as the ארון הקודש is opened.

Hazzan:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קָרְן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הִלְלוּיָהּ.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֶּל וַיֹּשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בַּהֵר יְהוָה, וּמִי יָקוּם בַּמָּקוֹם קָדְשׁוֹ.
נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשׂא בִּרְכָה מֵאֵת יְהוָה, וַצִּדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹּר דּוֹרְשָׁיו, מִבְּקֵשֵׁי פִנְיֶךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מְלַחְמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צָבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

 RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,
t'hilah l'khol ḥasidav, liv'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God exalts and
extols His faithful, the people Israel who are close to Him.
Halleluyah!

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-ḥei olam,
v'yavo Melekh Ha-Kavod.
Mi zeh Melekh Ha-Kavod,
Adonai izuz v'gibor,
Adonai gibor milḥamah.
S'u sh'arim rasheikhem
u-s'u pit-ḥei olam,
v'yavo Melekh Ha-Kavod.
Mi hu zeh Melekh Ha-Kavod,
Adonai Tz'va-ot hu Melekh Ha-Kavod. Selah.

The ארון הקודש is placed in the ספר תורה.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנוּחֶתָּה, אֶתָּה וְאֶרְוֶן עֲנֶה.
 כְּהִנֵּה יִלְבָּשׁוּ-צִדֵּק, וְיַחֲסִידֶיךָ יִרְנְנוּ.
 בְּעָבוּר דָּוִד עֲבָדְךָ, אֵל תֵּשֶׁב פָּנֶי מְשִׁיחֶךָ.
 □ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.
 עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשָׁר.
 דְּרָכֶיהָ דְּרָכֵי-נֶעֱם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.
 הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

Etz ḥayim hi la-maḥazikim bah, v'tom-kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai ei-lekha v'nashuva,

ḥadesh yameinu k'kedem.

Kinot are traditionally added at this point in the service (pages 86–147).
 A selection of Contemporary Poetry follows the *Kinot* (pages 148–157).

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.*

Kinot are traditionally added at this point in the service (pages 86–147).
A selection of Contemporary Poetry follows the *Kinot* (pages 148–157).

אשרי

תהלים פ"ד:ה, קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד, וְלִגְדֹלְתּוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגִּידוּ.

הִדֵּר כְּבוֹד הוֹדָךְ, וּדְבָרִי נִפְלְאֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְּךָ אֶסְפְּרֶנָּה.

זִכֵּר רַב־טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִזְדוּף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבִּירוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הִדֵּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכַּפּוּפִים.

 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.

עִינֵי־כָל אֱלֹהֵי יִשְׂרָאֵל וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פֹּתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.

צַדִּיק יִהְיֶה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.
קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.

רְצוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

□ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,
וַיְבָרֶךְ כָּל־בֶּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
וְאַנְחֵנוּ נִבְרָךְ יְיָ, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

*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!

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבִי פָשַׁע בִּיעֲקֹב, נָאִם יְהוָה.
 וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.
 וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.
 וּמִקְבְּלֵינָּהּ מִן הַדִּין, וְאָמְרִין:
 קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
 קְדִישׁ עַל אֶרֶץ עוֹבֵד גְּבוּרְתָּהּ,
 קְדִישׁ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא,
 יְהוָה צְבָאוֹת מְלִיא כָּל אֶרֶץ זִיו יְקָרָה.
 וְתִשְׁאַנֵּי רוּחַ, וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
 וְנִטְלָתְנֵי רוּחָא, וְשִׁמְעַת בְּתַרֵּי קָל זִיעַ סָגִיא,
 דְּמִשְׁבַּחִין וְאָמְרִין:
 בְּרִיךְ יְקָרָא דִּיהוָה
 מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.
 יְהוָה יְמַלֵּךְ לְעֵלָם וָעַד.
 יְהוָה מְלַכּוּתָהּ קָאִם לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
 שְׁמֶרֶה־זֹאת לְעוֹלָם, לִיצֵר מַחְשְׁבוֹת לִבָּב עַמּוּךְ,
 וְהִכֵּן לְבָבָם אֵלֶיךָ.
 וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהַשְׁיב אָפוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ.
 כִּי אַתָּה אֲדֹנֵי טוֹב וְסֶלַח, וְרַב־חֶסֶד, לְכָל־קוֹרְאֶיךָ.

*The following passage highlights the biblical verses
(in quotation marks) that are at the heart of the Kedushah.
The passages in italics are renderings of the interpretive
Aramaic translations of those verses.*

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

For 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 from His place.’”

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 from the place of His presence.”

“Adonai shall reign throughout all time.”

*The sovereignty of Adonai endures forever,
throughout all time.*

Adonai our God and God of our ancestors,
impress this forever upon Your people,
and direct our hearts toward You:

God, being merciful,

grants atonement for sin and does not destroy.

*Time and again God restrains wrath,
refusing to let rage be all-consuming.*

You, Adonai, are kind and forgiving,
loving to all who call upon You.

צִדְקָתְךָ צִדֵּק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
 תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם,
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי קֶדֶם.
 בְּרוּךְ אַדְנִי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעָתָנוּ סֵלָה.
 יְהוּה צְבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוּה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בָּךְ.
 יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאָנוּ לְכְבוֹדוֹ,
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת,
 וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
 הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאָתוֹ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם,
 לְמַעַן לֹא נִיָּגַע לְרִיק, וְלֹא נִלְד לַבְּהִלָּה.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אַבְוֹתֵינוּ,
 שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,
 וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה,
 לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.
 לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יְהוּה אֱלֹהֵי לְעוֹלָם אֻדָּךְ.
 בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בִּיהוּה, וְהָיָה יְהוּה מְבִטָּחוֹ.
 בְּטָחוּ בִיהוּה עַד־עַד, כִּי בָּיָה יְהוּה צוּר עוֹלָמִים.
 □ וַיִּבְטָחוּ בָּךְ יוֹדְעֵי שִׁמְךָ, כִּי לֹא עֲזָבְתָּ דוֹרְשֶׁיךָ יְהוּה.
 יְהוּה חֲפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תוֹרָה וַיִּאֲדִיר.

Your righteousness is everlasting, Your Torah is truth.

*You will be faithful to Jacob and merciful to Abraham,
fulfilling the promise You made to our ancestors.*

Praised is Adonai, the God of our deliverance,
who sustains us day after day.

Adonai Tz'va-ot is with us; the God of Jacob is our Refuge.

Adonai Tz'va-ot, blessed is the one who trusts in You.

Adonai, help us; answer us, Sovereign, when we call.

Praised is our God who created us for His glory,
setting us apart from those who go astray,
giving us the Torah, which is truth,
and planting within us life eternal.

*May God open our hearts to His Torah,
inspiring us to love and revere Him,
wholeheartedly to serve God.*

Thus shall we not labor in vain,
nor shall our children suffer confusion.

*Adonai our God and God of our ancestors,
may we fulfill Your precepts in this world,
to be worthy of happiness and blessing
in the messianic era and in the world to come.*

Thus I will sing Your praise unceasingly,
thus I will exalt You, Adonai my God, forever.

Blessed is the one who trusts in Adonai.

Trust in Adonai forever and ever;

Adonai is an unfailing stronghold.

Those who love You trust in You;

You never forsake those who seek You, Adonai.

*Adonai, through divine righteousness,
exalts the Torah with greatness and glory.*

קדיש שלם

Hazzan:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

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

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

 KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

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

Reader:

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

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.

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חָלְקָנוּ כֶּהֱם, וְגִרְלָנוּ כְּכָל-הַמוֹנָם.

וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מִלִּכְנוּ, אֶפֶס זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתָּ
הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת
עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִכְירוּ וַיִּדְעוּ כָּל-יִשְׂרָאֵל
תְּבִלָּה, כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֶיךָ
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
וַיִּקְבְּלוּ כָּל־אֶת-עוֹל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלַעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהָיָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

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

 ALEINU

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).

Aleinu l’shabe-aḥ la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyei ha’aratzot
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm ḥelkeinu ka-hem, v’goralenu k’khol hamonam.
Va-anahnu kor’im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

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

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

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

קריש 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 וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בְּרַעְיוֹתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֵמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל-בְּרִכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlakh malkhutei b'haveikhon u-v'yomeikhon
u-v'havei 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'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
l'ela min kol birkhata v'shirata
tushb'hata v'nehamata 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.

*Minḥah/Afternoon
Service*



מנחה

טלית before putting on the Meditation

תהלים ק"ד: א'-ב'

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גִדְלָתָּ מְאֹד, הוֹד וְהָדָר
לְבָשֶׁתָּ. עֲטָה אֹר בִּשְׁלֵמָה, נוֹטָה שָׁמַיִם בִּירִיעָה.

הַנְּנִי מִתְעַטֵּף / מִתְעַטֶּפֶת בְּצִיצִית כְּדִי לְקַיֵּם מִצְוֹת בּוֹרְאִי,
כְּפָתוֹב בַּתוֹרָה: וְעָשׂוּ לָהֶם צִיצִת עַל כְּנָפֵי בְּגָדֵיהֶם
לְדֹרֹתָם. וּכְשֶׁם שָׂאֲנִי מִתְכַּסֶּה/מִתְכַּסֶּה בְּטָלִית בְּעוֹלָם
הַזֶּה, כֵּן תִּזְכֶּה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטָלִית נְאֻחָה לְעוֹלָם
הַבָּא. אָמֵן.

טלית for putting on the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

תהלים ל"ו: ח'-י"א

מִה יָקָר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בָּצֵל כְּנָפֶיךָ יַחֲסִיוֹן.
יְרוּיֵן מִדְּשֹׁן בֵּיתְךָ, וְנַחֵל עֲדָנֶיךָ תִּשְׁקֶם.
כִּי עֲמָךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר.
מִשֹּׁךְ חֲסִדְךָ לִידְעֶיךָ, וְצִדְקָתְךָ לִישָׁרֵי לֵב.

The tallit symbolizes God's enveloping love and concern. In turn, the tallit's fringes — the tzitzit — express our reciprocal commitment to God. The tzitzit remind us of both the Torah's commandments and the ideal of holiness to which we are called (Numbers 15:39-40). Indeed, the numerical value of the word tzitzit (צִיצִית) is 600, to which we add the eight strings and five knots that comprise each of the four fringes. Thus the tzitzit represent, symbolically, all of Torah's 613 commandments.

Meditation before putting on the tallit

PSALM 104:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: “They shall put *tzitzit* on the corners of their garments in every generation” (Numbers 15:38). As I wrap myself in a tallit in this world, so may my soul be dressed in a beautiful garment in the ideal world to come. Amen.

We put on the tallit, with tzitzit which remind us of all the mitzvot.

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

PSALM 36:8-11

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

The tzitzit also serve a spiritual purpose, according to the Gerer Rabbi. When one learns the Torah, prays much, and begins to think: “I am truly pious; I overlook nothing in the performance of my religious duties” — that is precisely when one transgresses the command: “Do not be seduced by your heart nor led astray by your eyes” (Numbers 15:39). Such people, said he, should look at the tzitzit and be reminded of the need for humility.

תפילין before putting on the Meditation

הַנִּנִּי מִכּוֹן / מְכַנֶּנֶת בְּהִנָּחַת תְּפִלִּין לְקִים מְצוֹת בּוֹרְאִי,
שְׁצִנּוּ לְהַנִּיחַ תְּפִלִּין, כְּפָתוּב בְּתוֹרָתוֹ: וְקִשְׁרָתָם לְאוֹת
עַל יָדָךְ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פְּרָשִׁיּוֹת
אֵלוֹ: שְׁמַע, וְהָיָה אִם שָׁמַעַ, קִדָּשׁ, וְהָיָה כִּי יִבְיָאָה, שְׁשִׁישׁ
בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ יִתְבָּרַךְ שְׁמוֹ. וְצִנּוּ לְהַנִּיחַ עַל הַיָּד,
לְזָכְרוֹן זְרוּעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב, לְכַוֵּן בְּזֶה אֶת
לִבָּנוּ לְעִבּוּדָתוֹ. וְעַל הָרֹאשׁ נֶגֶד הַמּוֹחַ, שְׁמַחֲשׁוּבֹתֵי, עִם
שָׂאֵר חוּשֵׁי וְכַחוּשֵׁי, מִיַּחְדִּים יִהְיוּ לְעִבּוּדָתוֹ. אֲמֵן סָלָה.

תפילה של יד for the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדָּשָׁנוּ בְּמִצְוֹתָיו וְצִנּוּ לְהַנִּיחַ תְּפִלִּין.

We wind the strap seven times around the forearm.

תפילה של ראש for the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדָּשָׁנוּ בְּמִצְוֹתָיו וְצִנּוּ עַל מְצוֹת תְּפִלִּין.
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

*As we wind the strap three times around the middle finger,
we say:*

הוֹשַׁע ב': כ"א-כ"ב

וְאַרְשָׁתֶּיךָ לִי לְעוֹלָם.
וְאַרְשָׁתֶּיךָ לִי בְצִדְקָה וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים.
וְאַרְשָׁתֶּיךָ לִי בְּאַמוּנָה, וַיִּדְעָתָ אֶת יְהוָה.

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. (Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right.) The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh'ma (Deuteronomy 6:4-9) to "bind [God's teaching] as a sign and a reminder."

Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: “Bind them as a sign upon your hand and as a reminder above your eyes.” The tefillin contain four passages from the Torah — Deuteronomy 6:4-9 and 11:13-21, Exodus 13:1-10 and 11-16 — which affirm the uniqueness of God. I place the tefillah of the arm opposite my heart to recall God’s outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah (singular of tefillin) of the arm.

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

We wind the strap seven times around the forearm.

We put on the tefillah of the head.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by giving us the mitzvah of tefillin.

Praised be God’s glorious sovereignty throughout all time.

*As we wind the strap three times around the middle finger,
we say:*

HOSEA 2:21-22

I betroth you to Me forever.
I betroth you to Me with righteousness and justice,
with love and compassion.
I betroth you to Me with faithfulness;
then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh’ma while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Ḥol Ha-mo’ed — the intermediate days of the Festivals of Sukkot and Pesah, days on which work is permitted — some do wear tefillin. (On Tishah B’Av we postpone wearing tefillin until the Minḥah service.)

*The שיר של יום (pages 302–306) is recited here,
followed by the קדיש יתום, page 308.*

THE PSALM FOR SUNDAY

היום יום ראשון בשבת,
שבּוּ הִיוּ הַלְלוֹת אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
תהלים כ"ד
לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמִלֹּאָהָ, תִּבֶּל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יָמִים יִסְדָּהָ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קֹדֶשׁוֹ.
נָקִי כַפָּיִם וּבֶרֶךְ לֵב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשָׂא בְרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹּר דּוֹרֵשׁוֹ, מִבְּקָשֵׁי פִנְיָהּ 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.
□ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

Mourner's Kaddish is on page 308.

The psalm of the day (pages 303–307) is recited here, followed by the Mourner's Kaddish, page 309.

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 FOR TUESDAY

היום יום שלישי בשבת,
שבּוּ הַיּוֹם הַלַּיְלָה אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ"ב
מזמור לְאַסָּף.

אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בִּקְרֹב אֱלֹהִים יִשְׁפֹּט:
"עַד מָתִי תִשְׁפָּטוּ-עוֹלָם, וּפָנִי רְשָׁעִים תִּשְׁאוּ-סֶלָה.
שִׁפְטוּ דָּל וַיִּתּוֹם, עֲנִי וְרֹשׁ הַצְדִּיקוּ.
פִּלְטוּ דָּל וְאַבְיוֹן, מִיַּד רְשָׁעִים הִצִּילוּ."
לֹא יָדְעוּ וְלֹא יָבִינוּ, בַּחֲשֹׁכָה יִתְהַלְכוּ,
יִמּוּטוּ כָּל-מוֹסְדֵי אֶרֶץ.
אֲנִי אֶמְרָתִי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן כְּלַכֶּם.
אֲכֵן בְּאָדָם תִּמְוֹתוֹן, וּכְאַחַד הַשָּׁרִים תִּפְּלוּ.
□ קוֹמָה אֱלֹהִים, שִׁפְטָה הָאָרֶץ,
כִּי אַתָּה תִּנְחַל בְּכָל-הַגּוֹיִם.

Mourner's Kaddish is on page 308.

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 THURSDAY

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבֶת,
שָׁבוּ הָיוּ הַלְלוֹם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ"א

לְמִנְצַחַ עַל הַגָּתִית לְאַסָּף.

הֲרַנֵּינוּ לֵאלֹהִים עוֹזֵנוּ,
הֲרִיעוּ לֵאלֹהֵי יַעֲקֹב.
שָׂאוּ זְמֶרָה וּתְנוּ תָף,
כְּנוֹר נָעִים עִם נָבֶל.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֵנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.
עֲדוֹת בִּיהוּסָף שָׁמוּ, בִּצְאוֹתָיו עַל-אֶרֶץ מִצְרַיִם,
שִׁפְתָּ לֹא יִדְעֵתִי אֲשַׁמֶּע.
הִסִּירוּתִי מִסִּבָּל שְׁכֻמוֹ, כִּפְיוֹ מִדּוֹד תַּעֲבֹרָנָה.
בַּצָּרָה קָרָאתָ וְאַחֲלָצְךָ, אֶעֱנֶה בְּסִתֶּר רָעִים,
אֶבְחָנֶה עַל מִי מְרִיבָה, סִלָּה.
שִׁמַּע עָמִי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי:
לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר.
אֲנֹכִי יְהוָה אֱלֹהֶיךָ, הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחֹב-פִּיךָ וְאַמְלֵאֲהוּ.
וְלֹא שִׁמַּע עָמִי לְקוֹלִי, וְיִשְׂרָאֵל לֹא-אָבָה לִי.
וְאַשְׁלַחְהוּ בְּשָׂרִירוֹת לִבָּם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם.
לוֹ עָמִי שִׁמַּע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְיֶה לִּי.
כְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל צָרֵיהֶם אֲשִׁיב יָדִי.
□ מִשְׁנָאֵי יְהוָה יִכְחָשׁוּ-לוֹ, וְיִהְיֶה עִתָּם לְעוֹלָם.
וַיֵּאֱכִלְהוּ מִחֶלֶב חֶטֶא, וּמִצּוֹר דָּבֵשׁ אֲשַׁבִּיעֶךָ.

Mourner's Kaddish is on page 308.

THE PSALM FOR THURSDAY

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

PSALM 81

For the leader, upon the gittith: a Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.

*Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.
Sound the shofar on the New Moon,
on the full moon for our festive day.*

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

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

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

*Hear this warning, My people;
Israel, if you would only listen:
“You shall have no strange god among you;
you shall not worship an alien god.*

“I am Adonai your God who brought you up out of Egypt;
open your mouth wide and I will fill it.”

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

If only My people would listen to Me.
If the people Israel would walk in My ways,
then would I soon subdue their foes
and strike out at their oppressors.

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

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

קריש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בְּרַעְיוֹתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלְמָא מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

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

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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.

אשרי

תהלים פ"ד:ה', קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁכְּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלים קמ"ה, קט"ו:י"ח

תַּהֲלֶה לְדָוִד.

אֲרוּמָמָה אֱלֹהֵי הַמֶּלֶךְ, וַאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד, וְלִגְדֹלְתּוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הֲדַר כְּבוֹד הוֹדְךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזֹזוּ נִוְרָאוֹתֶיךָ יֵאֱמָרוּ, וּגְדֹלְתְּךָ אֲסַפְּרֶנָּה.
זָכַר רַב־טוֹבָךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֵאֱמָרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֲדַר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וָדָר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזֹקֵף לְכָל־הַכְּפוּפִים.

 ASHREI

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18

A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

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

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

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

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

עֵינֵי־כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פֹּתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.

צִדִּיק יִהְיֶה בְּכָל־דִּרְכָיו, וְחֹסִיד בְּכָל־מַעֲשָׁיו.
קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.

□ תְּהִלַּת יִהְיֶה יְדְבַר־פִּי,
וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁ לְעוֹלָם וָעֶד.
וְאֲנַחְנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

חצי קדיש

Hazzan:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלָא מִן כָּל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְּאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*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!

 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.

סדר קריאת התורה

We rise as the ארון הקודש is opened.

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יִהְיֶה וַיִּפָּצוּ אִיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The ארון הקודש ספר תורה is taken from the

Hazzan:

גִּדְלוּ לַיהוָה אֶתִּי, וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

Hazzan and congregation:

לָךְ יִהְיֶה הַגְּדָלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יִהְיֶה הַמְּמֻלָּכָה
וְהַמְּתִנְשָׂא לְכָל לְרֹאשׁ.

רוּמָמוּ יִהְיֶה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלָיו, קְדוֹשׁ הוּא.
רוּמָמוּ יִהְיֶה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קְדָשׁוֹ,
כִּי קְדוֹשׁ יִהְיֶה אֱלֹהֵינוּ.

TORAH SERVICE

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.
Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

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

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

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.

אב הַרְחָמִים הוא יִרְחַם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אִיתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיָצָר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֲזֵן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיִּמְלֵא
מִשְׁאָלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וּתְגַלֶּה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב,
וַיַּחֲזֵן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ, וְתִתְּנוּ כְבוֹד לַתּוֹרָה.

(כֹּהֵן, קָרָב. יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בֵּית כֹּהֵן, קָרָבִי. תַעֲמֹד _____ בֵּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____ , ראשון.)
(תַעֲמֹד _____ בֵּת _____ , ראשון.)

בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם.

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

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon.
 May God favor the remnant of His people Israel
 with grace and kindness, with compassion and love.
 And let us say: Amen.
 Let us all declare the greatness of God
 and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

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

ברכות התורה

Each congregant receiving an עליה recites these ברכות.

Before the reading:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

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

After the reading:

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

BIRKAT HA-GOMEL

ברכת הגומל

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׂגַמְלָנִי כָּל־טוֹב.**

Barukh atah Adonai, Eloheinu melek ha-olam,
ha-gomel l'hayavim tovot, she-g'malani kol tov.
Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

**מִי שְׂגַמְלָךְ (שְׂגַמְלָךְ / שְׂגַמְלָכֶם) כָּל־טוֹב,
הוּא יְגַמְלָךְ (יְגַמְלָךְ / יְגַמְלָכֶם) כָּל־טוֹב סְלָה.**

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.
May God who has been gracious to you
continue to favor you with all that is good.

 BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melek ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the Reading:

Barukh atah Adonai, Eloheinu melek ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

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

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

שמות

פרק לב

The passages shaded are chanted first by the congregation and then by the reader, each in the High Holy Day mode.

¹¹ וַיַּחַל מֹשֶׁה

אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה
יִחַרְהָ אַפִּי בְעַמִּי אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ
מִצְרַיִם בְּכַח גָּדוֹל וּבְיָד חֲזָקָה: ¹² לָמָּה
יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם
לְהַרְגֹּת אֹתָם בְּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי
הָאֲדָמָה שׁוּב מִחֲרוֹן אַפִּי וְהִנָּחֵם עַל־
הָרָעָה לַעֲמִי: ¹³ זָכֹר לְאַבְרָהָם לְיִצְחָק
וּלְיִשְׂרָאֵל עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ
וַתְּדַבֵּר אֱלֹהִים אֲרֻכָּה אֶת־זִרְעֲכֶם כְּכוֹכְבֵי
הַשָּׁמַיִם וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי
אֵתָּן לְזִרְעֲכֶם וְנָחֲלוּ לָעֹלָם: ¹⁴ וַיִּנָּחֵם
יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת
לְעַמּוֹ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פֶּסֶל־לָךְ
שְׁנֵי־לַחַת אֲבָנִים פְּרָאשִׁנִּים וְכָתַבְתִּי עַל־
הַלַּחַת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלַּחַת
הַפְּרָאשִׁנִּים אֲשֶׁר שִׁבַּרְתָּ: ² וְהָיָה נִכּוֹן
לְבָקֶר וְעֹלִית בְּבָקֶר אֶל־הָרִי סִינִי וְנִצַּבְתָּ
לִּי שָׁם עַל־רֹאשׁ הָהָר: ³ וְאִישׁ לְאִי־יַעֲלֶה
עִמָּךְ וְגַם־אִישׁ אֶל־יָרֵא בְּכָל־הָהָר גַּם־

לוי

The passages shaded are chanted first by the congregation and then by the reader, each in the High Holy Day mode.

EXODUS 32:11-14, 34:1-10

After the sin of the golden calf Moses asks God to forgive the Israelites. In chapter 34 God reveals the divine attributes of mercy and forgiveness of sin.

¹¹But Moses implored the LORD his God, saying, “Let not Your anger, O LORD, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. ¹²Let not the Egyptians say, ‘It was with evil intent that He delivered them, only to kill them off in the mountains and annihilate them from the face of the earth.’ Turn from Your blazing anger, and renounce the plan to punish Your people. ¹³Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever.” ¹⁴And the LORD renounced the punishment He had planned to bring upon His people.

Levi The LORD said to Moses: “Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered. ²Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain. ³No one else shall come up with you, and no one else shall be seen

הִצֵּאן וְהִבָּקֵר אֶל-יָרְעוֹ אֶל-מֹול הַהָר
הָהוּא:

וַיִּפְסֹל שְׁנֵי-לֶחֶת אֲבָנִים פְּרָאשָׁנִים מפסיר
וַיִּשְׁכֹּם מֹשֶׁה בִּבְקָר וַיַּעַל אֶל-הָר סִינִי
כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי
לֶחֶת אֲבָנִים: ⁵ וַיֵּרֶד יְהוָה בָּעָנָן וַיִּתְיַצֵּב
עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה: ⁶ וַיַּעֲבֹר
יְהוָה | עַל-פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֵל
רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת:
וַיִּצְרַח חֶסֶד לְאַלְפִים נִשָּׂא עֵוֹן וּפֶשַׁע
וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פֶקֶד | עֵוֹן אָבוֹת
עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-
רַבָּעִים:

⁸ וַיִּמְהַר מֹשֶׁה וַיִּקְדֹּ אֶרְצָה וַיִּשְׁתַּחֲוֶה:
⁹ וַיֹּאמֶר אִם-נָא מְצֵאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יְלֹהֵי-נָא אֲדֹנָי בְּקִרְבִּנוּ כִּי עַם-קָשָׁה
עָרָף הוּא וְסִלַּחְתָּ לַעֲוֹנֵנוּ וּלְחַטֹּאתֵנוּ
וְנַחֲלֵתָנוּ:

¹⁰ וַיֹּאמֶר הִנֵּה אֲנִכִּי כָרַת בְּרִית נֶגֶד
כָּל-עַמּוֹף אֲעֲשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרָאוּ
בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעָם
אֲשֶׁר-אֹתָהּ בְּקִרְבּוֹ אֶת-מַעֲשֵׂה יְהוָה כִּי-
נִזְרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain.”

Maftir

⁴So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as the LORD had commanded him, taking the two stone tablets with him. ⁵The LORD came down in a cloud; He stood with him there, and proclaimed the name LORD. ⁶The LORD passed before him and proclaimed: “The LORD! the LORD! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, ⁷extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.”

⁸Moses hastened to bow low to the ground in homage, ⁹and said, “If I have gained Your favor, O Lord, pray, let the Lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

¹⁰He said: I hereby make a covenant. Before all your people I will work such wonders as have not been wrought on all the earth or in any nation; and all the people who are with you shall see how awesome are the LORD’s deeds which I will perform for you.

הפטרה למנחה תענית צבור

Haftarah for Fast Day Afternoons

ISAIAH 55:6–56:8

Words of admonition, exhortation, and comfort form this *haftarah*. They were spoken in the Babylonian Exile sometime after 539 B.C.E. At that time, Cyrus the Mede conquered Babylon and decreed that his foreign subjects, including the Judeans, could return to their native lands and practices. Isaiah urges the Judeans to repent of their evil ways and plans (Isa. 55:6–7), and to do what is right and just, before their approaching deliverance from exile (55:12–13, 56:1). They should take comfort in the merciful and forgiving nature of God (55:7), whose promise of salvation is ensured (55:10–11). Eunuchs and foreigners who have attached themselves to God and the covenant also receive words of comfort, allaying their fears of rejection. They are promised a place among the future worshipers in Zion if they remain observant (56:3–8).

Divine grace and lovingkindness are characteristic of this *haftarah*. God's care embraces everyone—native and alien alike—who turns to God and observes His commandments. Repentant sinners especially may take heart in God's forgiveness, which is grounded in God's utterly transcendent nature (55:8).

There are several types of prophetic discourse in this *haftarah*. The first is a direct call for repentance (55:6–7). To allay any concern that a full pardon might not necessarily follow repentance, God reinforces the assertion of His transcendent “plans” and “ways” by analogy. Divine “ways” are said to go beyond those of mortals as the heavens are high above the earth. God's ways of mercy are not only beyond scrutiny and expectation but also utterly beyond the grasp and understanding of human beings.

The second important type of prophetic speech here is the prophetic prediction and the assertion of its infallibility. The prophet articulates a new analogy, comparing God's event-begetting word with rain that descends from above to fertilize the seeds of vegetation. Just as this rain falls and does not return to heaven, so will God's prophetic “word that issues from My mouth . . . not come back to Me unfulfilled” (55:10–11).

The third type of prophetic discourse is the instructional exhortation, which appears in two forms. The first form is a brief statement of proper action at the beginning of Isaiah 56. “Observe what is right and do what is just” (literally, “observe justice [*mishpat*], do righteousness [*tz'dakah*]”). This call condenses the moral duties required of the nation, using the terms often employed in the Bible to characterize proper covenantal behavior.

The second form elaborates on the initial call to “observe [*shimru*] justice” (Isa. 56:1) by proclaiming the happiness that accrues to one who observes or “keeps [*shomer*] the sabbath,” and who “stays [*shomer*] his hand from doing any evil” (56:2). One might even state that the two phrases characterize the Decalogue. Observing Shabbat is the first positive ritual commandment there, and staying one’s hand from evil applies to all the interpersonal prohibitions in the Decalogue.

Observing Shabbat and holding fast to the covenant constitute the two conditions required of the foreigners and the eunuchs who would receive the benefits of inclusion in God’s Temple (56:4,6). These benefits are declared in the fourth type of prophetic discourse found in this reading: the authorization of innovation (56:4–8). That foreigners could take part in the sacrificial service was unprecedented. It was a universalist proclamation of sorts, erasing the distinction between native and outsider in lay worship. The promise that the eunuchs would have a place in the House of God gives yet another expression to the prophet’s inclusionist temper.

The diverse discourses of the *haftarah* are bound together by theme words. The verb *shuv* indicates not only the “turn” to God in repentance but also the “return” of rain and of the prophetic word (55:7,10). And *karet* (55:13; 56:5) refers to the fact that neither God’s miracles during the deliverance nor the monument erected for the eunuchs in the Temple will “perish.” The word *karov* (near) refers both to God’s nearness to the penitent and to the nearness of the day of salvation (55:6; 56:1).

RELATION OF THE *HAFTARAH* TO THE CALENDAR

The Torah reading for the afternoon service on fast days (Fast of Gedaliah, 10th of Tevet, Fast of Esther, 17th of Tammuz, and Tishah B’Av) is Exod. 32:11–14 and 34:1–10. In the first selection, Moses appeals to God to relent; in the second, Moses receives a revelation of God’s attributes of mercy. In particular, God is called “compassionate” (*raḥum*) and “abounding [*rav*] in kindness,” forgiving iniquity and sin (Exod. 34:6–7). The *haftarah* echoes these themes. In it the prophet calls on people to repent of their evil plans and ways, emphasizing that God will compassionately “pardon” the sinner (*vi-yraḥameihu*) and “freely [or “fully,” *yarbeh*] pardon him” (Isa. 55:7). A key reason for selecting this *haftarah* was undoubtedly its emphasis on divine mercy—so central on a day of penance and fasting.

Michael Fishbane

הפטרה *before the* ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה
יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנִבְיָאֵי הָאֱמֶת וְצֶדֶק.

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe,
appointing devoted prophets,
and upholding their teachings, messages of truth.
Praised are You Adonai, who loves the Torah,
Moses His servant, Israel His people,
and prophets of truth and righteousness.

נה ⁶ דַּרְשׁוּ יְהוָה בְּהַמְצֵאוֹ
 קִרְאוּהוּ בְּהִיּוֹתוֹ קְרוֹב:
⁷ יַעֲזֹב רָשָׁע דִּרְכּוֹ
 וְאִישׁ אֶן מַחֲשַׁבְתּוֹ
 וַיָּשָׁב אֶל־יְהוָה
 וַיִּרְחַמֵּהוּ
 וְאֶל־אֱלֹהֵינוּ
 כִּי־יִרְבֶּה לְסִלּוֹחַ:
⁸ כִּי לֹא מַחֲשַׁבוֹתַי מַחֲשַׁבוֹתֵיכֶם
 וְלֹא דְרָכֵיכֶם דְּרָכֵי
 נָאִם יְהוָה:
⁹ כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ
 כֵּן גָּבְהוּ דְרָכֵי מִדְרָכֵיכֶם
 וּמַחֲשַׁבְתִּי מִמַּחֲשַׁבְתֵּיכֶם:
¹⁰ כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־
 הַשָּׁמַיִם
 וְשָׁמַיִל לֹא יָשׁוּב
 כִּי אִם־הִרְוָה אֶת־הָאָרֶץ
 וְהוֹלִידָהּ וְהִצְמִיחָהּ
 וְנָתַן זֶרַע לְזֶרַע וְלֶחֶם לְאֹכֵל:
¹¹ כֵּן יִהְיֶה דְבַרִּי אֲשֶׁר יֵצֵא מִפִּי
 לֹא־יָשׁוּב אֵלַי רִיקָם
 כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפְצְתִּי
 וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:

Isaiah 55:6. Seek the LORD while He can be found The phrasing echoes the Torah; Moses, anticipating a time of exile, told the people that “if you search there for the LORD your God, you will find Him, if only you seek Him with all your heart and soul . . . and, in the end, return” to Him (Deut. 4:29–30). God’s compassion is stressed there (Deut. 4:31), as here.

Call This imperative is either synonymous

with “seek,” in the first clause, or it introduces a separate act of penitential prayer.

while He is near The quality of divine closeness to those who call is presented as a distinguishing characteristic of Israel’s God in Deut. 4:7.

8. My ways In the Torah, after the people sinned with the Golden Calf, Moses asked to be shown God’s “ways”; he received the revelation

55 ⁶Seek the LORD while He can be found,
 Call to Him while He is near.
⁷Let the wicked give up his ways,
 The sinful man his plans;
 Let him turn back to the LORD,
 And He will pardon him;
 To our God,
 For He freely forgives.
⁸For My plans are not your plans,
 Nor are My ways your ways
 —declares the LORD.
⁹But as the heavens are high above the earth,
 So are My ways high above your ways
 And My plans above your plans.
¹⁰For as the rain or snow drops from heaven
 And returns not there,
 But soaks the earth
 And makes it bring forth vegetation,
 Yielding seed for sowing and bread for
 eating,
¹¹So is the word that issues from My mouth:
 It does not come back to Me unfulfilled,
 But performs what I purpose,
 Achieves what I sent it to do.

of God's 13 attributes of mercy (Exod. 34:6–7). Centuries later, when Ezekiel taught God's readiness to forgive the penitent, the exiles responded with wonder and doubt at God's incomprehensible "way" (Ezek. 18:25,29); they assumed that iniquity had to be punished. Here, too, it appears that the people need to be convinced that God will forgive those who turn from evil. But God's

ways are those of compassion and of openness to repentance.

11. This idiom for the prophetic word is rooted in prophetic traditions about the effectiveness of divine predictions (see 1 Sam. 9:6; cf. 2 Kings 10:10).

come back Hebrew: *yashuv*, which plays on *v'yashov* ("Let him turn back") in verse 7.

12 כִּי־בִשְׁמִיחָה תֵצְאוּ וּבְשָׁלוֹם תֻּבָּלוּן
הָהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה
וְכָל־עֵצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף:
13 תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ
תַּחַת וְתַחַת הַסְּרֶפֶד יַעֲלֶה הַדָּס
וְהָיָה לִיהוָה לְשֵׁם
לְאוֹת עוֹלָם לֹא יִכָּרֵת: ס

נו כֹּה אָמַר יְהוָה
שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה
כִּי־קְרוֹבָה יִשְׁוּעָתִי לָבוֹא
וְצִדְקָתִי לְהַגָּלוֹת:
2 אֲשֶׁר־יֵאָנוּשׁ יַעֲשֶׂה־זֹאת
וּבֶן־אָדָם יַחֲזִיק בָּהּ
שֹׁמֵר שַׁבָּת מִחֻלּוֹ
וְשֹׁמֵר יָדוֹ מֵעֲשׂוֹת כָּל־רָע: ס
3 וְאֶל־יֹאמֵר בֶּן־הַנֶּכֶד
הַנִּלְוָה אֶל־יְהוָה לֵאמֹר
הַבִּדֵּל יְבַדִּילֵנִי יְהוָה מֵעַל עַמּוֹ
וְאֶל־יֹאמֵר הַסְּרִיס
הֵן אֲנִי עֵץ יָבֵשׁ: ס

¹²Yea, you shall leave in joy and be led home
secure.

Before you, mount and hill shall shout aloud,
And all the trees of the field shall clap their
hands.

¹³Instead of the brier, a cypress shall rise;
Instead of the nettle, a myrtle shall rise.
These shall stand as a testimony to the LORD,
As an everlasting sign that shall not perish.

56 Thus said the LORD:

Observe what is right and do what is just;
For soon My salvation shall come,
And My deliverance be revealed.

²Happy is the man who does this,
The man who holds fast to it:
Who keeps the sabbath and does not profane
it,
And stays his hand from doing any evil.

³Let not the foreigner say,
Who has attached himself to the LORD,
“The LORD will keep me apart from His people”;
And let not the eunuch say,
“I am a withered tree.”

13. a testimony Hebrew: *shem*; “a name” that is an “everlasting sign that shall not perish [*lo yikkareṭ*].” Compare 56:5 below, where the eunuchs who observe the covenant will have a “name” (*shem*) in the Temple—“an everlasting name [*shem*] that shall not perish [*lo yikkareṭ*].”

Isaiah 56:1. do what is just The call to morally righteous behavior is a hallmark of biblical prophecy.

2. Who keeps the sabbath . . . And stays his hand This instruction epitomizes the ritual law and the moral law, the duties to God and to other human beings.

3. Who has attached himself Hebrew: *banivah*, a late technical designation for foreigners who join the community of Israel (see Zech. 2:15; Esther 9:27).

4 כִּי־כֹה | אָמַר יְהוָה
 לְסָרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבָּתוֹתַי
 וּבָחֲרוּ בְּאֲשֶׁר חָפְצָתִי
 וּמִחֲזִיקִים בְּבְרִיתִי:
 5 וְנָתַתִּי לָהֶם בְּבֵיתִי
 וּבְחוֹמֹתַי
 יָד וְשֵׁם
 טוֹב מִבָּנִים וּמִבָּנוֹת
 שֵׁם עוֹלָם אֶתֶּן־לֹו
 אֲשֶׁר לֹא יִכָּרֵת: ס
 6 וּבְנֵי הַנֶּכֶד
 הַנְּלוּיִם עַל־יְהוָה
 לְשִׁרְתּוֹ
 וּלְאַהֲבָה אֶת־שֵׁם יְהוָה
 לְהִיּוֹת לוֹ לַעֲבָדִים
 כָּל־שֹׁמֵר שַׁבָּת מִחֻלָּלוֹ
 וּמִחֲזִיקִים בְּבְרִיתִי:
 7 וַהֲבִיאוֹתִים אֶל־הַר קֹדֶשׁ־יִי
 וְשִׁמְחָתִים בְּבֵית תַּפְלָתִי
 עוֹלְתֵיהֶם וּזְבֻחֵיהֶם
 לְרָצוֹן עַל־מִזְבְּחִי
 כִּי בֵיתִי בֵּית־תַּפְלָה יִקְרָא
 לְכָל־הָעַמִּים:
 8 נָאִם אֲדֹנָי יְהוָה
 מִקֶּבֶץ גִּדֵּי יִשְׂרָאֵל
 עוֹד אֶקְבֹּץ עֲלֵיו לְנִקְבְּצוֹ:

⁴For thus said the LORD:
“As for the eunuchs who keep My sabbaths,
Who have chosen what I desire
And hold fast to My covenant—
⁵I will give them, in My House
And within My walls,
A monument and a name
Better than sons or daughters.
I will give them an everlasting name
Which shall not perish.
⁶As for the foreigners
Who attach themselves to the LORD,
To minister to Him,
And to love the name of the LORD,
To be His servants—
All who keep the sabbath and do not profane
it,
And who hold fast to My covenant—
⁷I will bring them to My sacred mount
And let them rejoice in My house of prayer.
Their burnt offerings and sacrifices
Shall be welcome on My altar;
For My House shall be called
A house of prayer for all peoples.”
⁸Thus declares the Lord God,
Who gathers the dispersed of Israel:
“I will gather still more to those already
gathered.”

5. A monument and a name Hebrew: *yad va-shem*. This phrase seems to indicate a special place (Ibn Ezra; cf. Deut 23:13), monument (cf. 1 Sam. 15:12) or Temple role that would compensate the pious eunuchs for their lack of progeny (cf. 2 Sam 18:18). Nearly 2500 years later, it was adopted by the State of Israel as the name of its Holocaust memorial site, in Jerusalem.

7. house of prayer A new designation for the Temple. Its role as a place of prayer for every-

one was spelled out by King Solomon in his prayer inaugurating the Temple (1 Kings 8:41–42). In Isaiah, foreigners who join the Israelite covenant and observe its duties are promised participation in the sacrificial service, making them equal in all respects to the native Israelites (Radak). This is a bold example of prophetic universalism, authorized by God. All may join the Covenant—and may worship with full rights.

הפטרה after the ברכות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל-הָעוֹלָמִים,
צִדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנָּאֶמֶן הַאֲמִיר וְעוֹשֶׁה,
הַמְדַּבֵּר וּמַקְיֵם, שְׁפַל-דְּבָרָיו אֱמֶת וְצֶדֶק.
נֶאֱמַן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲרָיו לֹא יָשׁוּב רִיקָם,
כִּי אֵל מֶלֶךְ נֶאֱמַן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַנָּאֶמֶן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ.
וְלַעֲלוּבֵת נַפֶּשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמֹחֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עֲבָדֶךָ
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וַיַּגֵּל לִבָּנוּ,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנָּחֲלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ,
כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵירוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה מֶגֶן דָּוִד.

B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe,
Rock of all ages, righteous in all generations,
steadfast God whose word is deed,
whose decree is fulfillment,
whose every teaching is truth and righteousness.
Faithful are You, Adonai our God, in all Your promises,
of which not one will remain unfulfilled,
for You are a faithful and merciful God and Sovereign.
Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence,
and bring hope soon to the humbled spirit.
Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah
and the kingdom of the House of David Your anointed.
May Elijah come soon, to gladden our hearts.
May no outsider usurp David's throne,
and may no other inherit his glory.
For by Your holy name have You promised
that his light shall never be extinguished.
Praised are You Adonai, Shield of David.

החזרת ספר תורה

We rise as the ארון הקודש is opened.

Hazzan:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּ־יָהּ.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

יְיָהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבֵּי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקִים בְּמִקְוֶה קִדְּשׁוֹ.
נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשׂא בְּרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹּר דּוֹרְשָׁיו, מִבְּקֵשֵׁי פִנְיֶךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

 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 ḥasiday, liv'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God exalts and
extols His faithful, the people Israel who are close to Him.
Halleluyah!

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-ḥei olam,
v'yavo Melekh Ha-Kavod.
Mi zeh Melekh Ha-Kavod,
Adonai izuz v'gibor,
Adonai gibor milḥamah.
S'u sh'arim rasheikhem
u-s'u pit-ḥei olam,
v'yavo Melekh Ha-Kavod.
Mi hu zeh Melekh Ha-Kavod,
Adonai Tz'va-ot hu Melekh Ha-Kavod. Selah.

The ספר תורה is placed in the ארון הקודש.

וּבִנְחָה יֹאמֵר: שׁוֹבָה יְהוָה רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל.
 קוֹמָה יְהוָה לְמִנוּחָתָךְ, אֶתָּה וְאֶרְוֹן עֲנֶךָ.
 כְּהִנֵּה יִלְבָּשׁוּ-צִדֶּק, וְחִסְדֶּיךָ יִרְנְנוּ.
 בְּעָבוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֶׁב פָּנֶי מְשִׁיחֶךָ.
 □ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.
 עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשָׁר.
 דִּרְכֶיהָ דִּרְכֵי-נֶעֱם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.
 הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

Etz ḥayim hi la-maḥazikim bah, v'tom-kheha m'ushar.
 D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
 Hashiveinu Adonai ei-lekha v'nashuva,
 ḥadesh yameinu k'kedem.

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.*

חצי קריש

Hazzan:

וַתְּגַדֵּל וַיִּתְקַדֵּשׁ שְׁמֶהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעְיוּתָהּ,
וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֶהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶהּ דְּקֻדְשָׁא, בְּרִיף הוּא
לְעָלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

 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.

עמידה — מנחה

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גָדֹל לֵאלֹהֵינוּ.
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלָךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מְלָךְ
מִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 346.

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

Silent recitation continues on page 348.

 AMIDAH FOR MINḤAH

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

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

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

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

Some add: You cause the dew to fall.

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

When the Amidah is chanted aloud, continue on page 347.

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

Silent recitation continues on page 349.

עמידה — מנחה (כולל אמהות)

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גָדֹל לְאֱלֹהֵינוּ.
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
יִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 346.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

Silent recitation continues on page 348.

 AMIDAH FOR MINḤAH
(with Matriarchs)

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

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

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.

Some add: You cause the dew to fall.

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

When the Amidah is chanted aloud, continue on page 347.

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

Silent recitation continues on page 349.

קדושה

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

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵּי
מָרוֹם, כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

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

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְּרֵי קִדְשְׁךָ פָּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצָּח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפְּיָנוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

 KEDUSHAH

When the Reader chants the Amidah, 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.

אַתָּה חוֹנֵן לְאָדָם הַעֵת, וּמִלְמֵד לְאָנוּשׁ בִּינָה. חֲנֵנוּ מֵאַתָּה
דַּעַה בִּינָה וְהַשְׁפֵּל. בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלִּכְנוּ לַעֲבוֹדָתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה
הַרוֹצֶה בְּתַשׁוּבָה.

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

סֶלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַמִּרְבֶּה
לְסֶלַח.

רֵאָה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
כִּי גוֹאֵל חֹזֵק אַתָּה. בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל.

The following is added only when the Hazzan repeats the Amidah:

עֲנֵנוּ יְהוָה, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בָצָרָה גְדוֹלָה אֲנִיחֵנוּ. אֵל
תָּפֹן אֵל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל תַּתְּעַלֵּם מִתַּחֲנֻנָּנוּ.
הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֲסִדֶּךָ לְנַחֲמָנוּ. טָרָם נִקְרָא אֵלֶיךָ
עֲנֵנוּ, בְּדָבָר שְׁנֹאֲמַר: "וְהִיָּה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם
מְדַבְּרִים וְאֲנִי אֶשְׁמַע". כִּי אַתָּה, יְהוָה, הָעוֹנֶה בַּעֲת צָרָה, פּוֹדֶה
וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה יְהוָה הָעוֹנֶה בַּעֲת צָרָה.

רַפָּאנוּ יְהוָה, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלִיתֵנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת
הַגּוּף, לְ _____ בֶּן / בַּת _____ בְּתוֹךְ שָׁאַר חוֹלֵי יִשְׂרָאֵל,
וְחֹזֵק אֶת יְדֵי הָעוֹסְקִים בְּצָרֵכֵיהֶם,

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

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.

The following is added only when the Reader repeats the Amidah:

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.

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.

בָּרַךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ, וּבָרַךְ שְׁנָתָנוּ בְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה מְבָרַךְ הַשָּׁנִים.

תַּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִזְעַצְּנוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹהֵב צַדִּיקָה וּמִשְׁפָּט.

וּלְמַלְשִׁינִים אַל תִּהְיֶה תִּקְוָה, וְכָל הָרָשָׁעָה כָּרָגַע תֵּאבֵד, וְכָל אוֹיְבֶיךָ מִהֲרָה יִכָּרֶתוּ, וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שֶׁבֶר אֵיבִים וּמְכַנִּיעַ יָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעָלֵינוּ, יִהְיֶה נָא רַחֲמֶיךָ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטָחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא יִבּוֹשׁ כִּי בָּהּ בִּטַּחְנוּ. בָּרוּךְ אַתָּה יהוה מְשַׁעַן וּמִבְטָח לַצַּדִּיקִים.

וּלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ בְּאֶשֶׁר דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן.

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

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

Let Your tender mercies, 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.

נַחֵם, יהוה אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּוֹן וְאֶת־אֲבֵלֵי יְרוּשָׁלַיִם,
וְאֶת־הָעִיר שְׁחָרְבָה הֵיטָה, וְאֲבָלָה מִבְּלֵי בְּנֵיהָ, עַל עֲמֻקַּיִם
יִשְׂרָאֵל שֶׁהוּטַל לַחֲרָב, וְעַל בְּנֵיהָ אֲשֶׁר מָסְרוּ נַפְשָׁם עָלֶיהָ.
צִיּוֹן בְּמֶרְתַּבָּהּ, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ: לְבִי לְבִי עַל
חֲלָלֵיהֶם, מַעֲיֵי מַעֲיֵי עַל חֲלָלֵיהֶם. רַחֵם יהוה אֱלֹהֵינוּ,
בְּרַחֲמֶיהָ הָרַבִּים, עָלֵינוּ וְעַל יְרוּשָׁלַיִם עִירָהּ הַנִּבְּנִית
מִחֲרַבָּנָה וְהַמִּשְׁבֶּת מִשׁוּמְמוֹתֶיהָ. יְהִי רָצוֹן מִלְּפָנֶיהָ,
מִשְׁמַח צִיּוֹן בְּבִנְיָהּ, שִׁשְׁמָחוּ אֶת־יְרוּשָׁלַיִם כָּל־אוֹהֲבֶיהָ
וַיִּשְׁיֹשׁ אֶתָּה כָּל־הַמִּתְאַבְּלִים עָלֶיהָ, וַיִּשְׁמְעוּ בְּעָרֵי יְהוּדָה
וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שֹׁשׁוֹן וְקוֹל שִׂמְחָה, קוֹל חֲתָן וְקוֹל
כָּלָה. תֵּן שְׁלוֹם לְעִירָהּ אֲשֶׁר פָּדִיתָ וְהִגַּן עָלֶיהָ, כְּאָמֹר: וְאֲנִי
אֶהְיֶה־לָּהּ, נְאֻם־יְהוָה, חֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה
בְּתוֹכָהּ. בְּרוּךְ אַתָּה יהוה מְנַחֵם צִיּוֹן וּבּוֹנֶה יְרוּשָׁלַיִם.

אֶת־צִמְח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקֶרְנוֹ תִרְוֹם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יהוה מַצְמִיחַ
קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וְתַחֲנוּנִים אַתָּה, וּמִלְּפָנֶיהָ מְלַכְנוּ רִיקָם אֵל תִּשְׁיבֵנוּ.

כי אתה שומע During the repetition of the Amidah, Hazzan continues with
on the next page

נַחֵם “grant comfort,” is the primary word with which Jewish
liturgical tradition confronts tragedy and mourning. The prayer of
comfort for Tishah B’Av, the occasion of the destruction of both
Temples, is found above.

Comfort, Adonai our God, the mourners of Zion and those who grieve for Jerusalem, the city which once was so desolate — in mourning, like a woman bereft of her children. For Your people Israel, smitten by the sword, and for her children who gave their lives for her, Zion cries bitter tears. Jerusalem gives voice to her anguish: “My heart goes out for the martyred, my entire being mourns the slain.” Have mercy, Adonai our God, in Your great compassion for us and for Your city, Jerusalem, rebuilt from destruction and restored from desolation. Adonai, who causes Zion to rejoice at her children’s return, may all who love Jerusalem exult in her; may all who mourn Jerusalem of old rejoice with her now. May they hear in the cities of Judah and in the streets of Jerusalem sounds of joy and gladness, the voices of bride and groom. Grant peace to the city which You have redeemed, and protect her, as You declared: “‘I will surround her,’ says Adonai, ‘as a wall of fire, and I will be the glory in her midst’” (Zechariah 2:9). Praised are You Adonai, who comforts Zion and rebuilds 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.

The traditional prayer of comfort for Tishah B’Av depicts Jerusalem as destroyed and desolate. Such is no longer the case in our day. Therefore, the variant above was adopted. We seek comfort for past desolation while acknowledging the miracle of the restoration of Jerusalem and the land of Israel. We pray for their continued well-being.

During silent Amidah add:

עֲנֵנוּ יְהוָה, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בִצְרָה גְדוֹלָה אֲנִיחֵנוּ. אֵל תִּפֶּן אֶל רִשְׁעֵנוּ, וְאֵל תִּסְתַּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. הֲיִיה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ. טָרָם נִקְרָא אֵלֶיךָ עֲנֵנוּ, בְּדָבָר שְׁנֵאמַר: "וְהָיָה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מִדְּבָרִים וְאֲנִי אֶשְׁמַע". כִּי אַתָּה, יְהוָה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל יֵת צָרָה וְצוּקָה. □ כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תַּפִּלָּה.

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתַּפִּלָּתָם, וְהִשָּׁב אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתַפִּלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*When the Hazzan recites
מוֹדִים, the congregation
continues silently:*

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ אֱלֹהֵי כָל-בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחֲחִייתֵנוּ וְקִיַּמְתֵּנוּ. כֵּן תַּחֲנוּנוּ וְתַקִּימֵנוּ, וְתַאֲסוּף גְּלוּיֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת רְצוֹנְךָ, וּלְעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנִיחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וּבָקָר וְצֹהֲרִים. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלִּכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשְׁוֹעֲתֵנוּ וְעִזָּרְתֵנוּ סֶלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

During silent Amidah add:

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

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

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.

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

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

Hazzan adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהִיָּן וּבְנִיָּו,
בְּהַנִּים, עִם קְדוּשָׁה, כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיָּה, כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם.

The Hazzan's recitation of the עמידה ends here.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִּים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
לִמְעַן יִחַלְצוֹן יְדִידְךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִי רָצוֹן
אֲמִר־פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאֲמָרוּ אָמֵן.

Reader adds:

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.

The Reader's recitation of the Amidah ends here.

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

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

קדיש שלם

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלַם מִן כָּל-בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל-יִשְׂרָאֵל
קֳדָם אַבוּהוֹן דִּי בְּשִׁמְיָא 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.

 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.

עלינו

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

ואנחנו כורעים ומשתחוים ומוזדים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

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

על כן נקוה 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. יפירו וידעו כל-יושבי
תבל, כי לך תכרע כל-ברך, תשבע כל-לשון. לפניך
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 universalist hope that someday God will be worshiped by all humanity.

 ALEINU

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

Aleinu l’shabe-aḥ la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyei ha’aratzot
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm ḥelkeinu ka-hem, v’goralenu k’khol hamonam.
Va-anahnu kor’im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

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

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

קריש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלַם מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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.

Yerushalayim shel Zahav/Jerusalem of Gold

This song was commissioned specifically for the annual Independence Day Song Festival to commemorate the 19th anniversary of Israel's independence in May, 1967. Naomi Shemer (1933–2004), the composer, was born at Kibbutz Kinneret near the Sea of Galilee and had already written a number of popular songs. But none would ever be as popular as *Yerushalayim shel Zahav*. To sing the song at the Festival on May 15, 1967, Shemer chose the then-unknown young singer Shuly Natan. The song became an immediate hit. However, the audience on May 15 was not the first to hear the song. Even before then, military tensions had been building between Israel and the surrounding Arab states. Shemer was among the singers called upon to entertain the troops and she sang this song for them in the days leading up to the Six Day War, which began on June 5, 1967.

When war finally broke out, the song boosted the morale of Israeli troops. On the third day of the war, on June 7, 1967, Israeli paratroopers captured the Old City of Jerusalem from the Jordanians. The entire holy city, including the *Kotel HaMa'aravi* (The Western Wall), was in Israeli hands for the first time since Israel was established as a state in 1948. On that day, *Yerushalayim shel Zahav* was the prayer of celebration and relief by the paratroopers, sung by them at the *Kotel* itself.

Shemer's song originally had three verses. The first and third verses, as well as the chorus, were characterized by a combination of awe and wistful longing of Jerusalem. But the second verse was unadulterated mourning, loneliness, and dryness. The second verse read:

“How¹ the cisterns of water have dried,
The market square is empty.
And no one visits the Temple Mount,
In the Old City.
Winds howl in the caves of the rock,
and no one goes down to the Dead Sea,
on Jericho Way.”

¹The Hebrew for “how” is *Eikhah*, the Hebrew name of the biblical Book of Lamentations, which is read on Tisha B'Av. The word begins the first, second and fourth chapters of this five-chapter book. Shemer's use of *Eikha* as the first word of her lamenting second verse is clearly meant to be an echo of the biblical elegy. This isn't the only reference to the Book of Lamentations in her song. At the end of the first verse, *ha'ir asher badad yoshevet*, “the city which sits alone,” is based on the very first verse of Lamentations, (*Eikhah*) *yashvah vadad ha'ir rabati am*, “How lonely sits the city once great.” Among other literary allusions, it is worth mentioning that the last line of the chorus, in which she addresses the city of Jerusalem directly, *halo lekhol shirayikh ani kinor*, “am I not a lyre for all of your songs,” is based upon the line in Judah Halevi's famous elegy (found in this *Siddur*, page 136, lines 6–7), *ani khinor leshirayikh*, “I am a lyre for your songs.”

After the reunification of the city by Israeli forces, Shemer rewrote this grieving verse. Her new version captured the euphoric spirit that gripped Israel and the entire world as she reworked and transformed the same images that were used in the original version:

“We have returned to the cisterns of water,
to the market and the square.
A shofar calls on the Temple Mount²
in the Old City.
A thousand suns shine in the caves of the rock
We shall go down to the Dead Sea,
on Jericho Way.”

As the day of Tishah B’Av begins to wane, this spirit of renewal, regeneration, and hope begins, however faintly, to assert itself. As we conclude the *Minhah* service, we sing *Yerushalayim shel Zahav*, a reminder that Tishah B’Av, like the story of this incredible song, has planted within it the seeds of our redemption. May the fate of modern Jerusalem be a harbinger of the future redemption of the entire Jewish people. May Tishah B’Av be transformed from a day of overwhelming sadness to one of incredible joy!

We have included the original version of verse 2 (“*Eikha yavshu . . .*,” “How the cisterns of water are empty . . .”) and have followed it with the rewritten version of that verse (“*Ḥazarnu el . . .*,” “We have returned to the cisterns of water . . .”).

Gershon Schwartz
Jeffrey E. Hoffman

²Referring, not only to a metaphoric shofar blast of celebration, but to the actual shofar blown on the scene at the *Kotel* on June 7, 1967, by Rabbi Shlomo Goren, then-Chief rabbi of the army.

ירושלים של זהב

אֲוִיר הָרִים צָלוּל כִּי־
וְרֵיחַ אֲרָנִים
נִשָּׂא בְרוּחַ הָעֲרָבִים
עִם קוֹל פְּעֻמוֹנִים.

וּבִתְרֻמַּת אֵילָן וְאַבְן
שְׂבוּיָהּ בְּחִלּוּמָהּ
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת
וּבִלְבָּהּ חוֹמָה.

ירושלים של זהב ושל נחשת ושל אור
הלא לכל שיריך אני כנור.

אֵיכָה גִבְשׁוּ בּוֹרוֹת הַמַּיִם
כָּפֹר הָעִיר רִיקָה
וְאֵין פּוֹקֵד אֶת הַר הַבַּיִת
בְּעִיר הָעֵתִיקָה.

וּבִמְעֻרוֹת אֲשֶׁר בְּסָלַע
מִיִּלְלוֹת רוּחוֹת
וְאֵין יוֹרֵד אֶל יָם הַמֶּלַח
בְּדֶרֶךְ יְרִיחוֹ.

ירושלים של זהב ושל נחשת ושל אור
הלא לכל שיריך אני כנור.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם
לְשׁוֹק וּלְכַבֵּר
שׁוֹפָר קוֹרֵא בְּהַר הַבַּיִת
בְּעִיר הָעֵתִיקָה.

וּבִמְעֻרוֹת אֲשֶׁר בְּסָלַע
אֶלְפֵי שְׁמֻשׁוֹת זֹרְחוֹת
נִשׁוּב גֵּרֵד אֶל יָם הַמֶּלַח
בְּדֶרֶךְ יְרִיחוֹ.

ירושלים של זהב ושל נחשת ושל אור
הלא לכל שיריך אני כנור.

אֵךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ
וְלָךְ לְקֹשֶׁר כְּתָרִים
קִטְנֵנִתִּי מִצָּעִיר בְּנִיךְ
וּמֵאַחֲרוֹן תִּמְשׁוֹרְרִים

כִּי שָׁמַד צוּרֵב אֶת תְּשֻׁבָּתִים
כְּנִשְׁיִקֶת שָׁרָף
אִם אֲשַׁכְּחֶךָ יְרוּשָׁלַיִם
אֲשֶׁר בְּלָחָה זֶהָב.

ירושלים של זהב ושל נחשת ושל אור
הלא לכל שיריך אני כנור.

Jerusalem of Gold

Words and music: Naomi Shemer

The mountain air is clear as wine
And the scent of pines
Carried on evening winds
With the sound of bells.

And with slumbering tree and stones
Captured in its dream.
The city which sits alone
And in its heart, a wall.

Chorus:

Jerusalem of gold, and of bronze, and of light
Am I not a violin for all your songs?

How the wells of water have dried up,
And the market square is empty.
There is no visitor to the Temple Mount
In the Old City.

And in the caverns within the rock,
Winds howl.
And no one descends to the Dead Sea
On Jericho Way.

Chorus:

Jerusalem of gold, and of bronze, and of light
Am I not a violin for all your songs?

We have returned to the wells of water,
To the market and square.
A shofar calls on the Temple Mount
In the Old City.

And in the caverns within the rock,
A thousand suns shine.
Once more we will descend to the Dead Sea
On Jericho Way.

Chorus:

Jerusalem of gold, and of bronze, and of light
Am I not a violin for all your songs?

As I come today to sing to you
And to fashion for you crowns
I am humbler than your youngest child
And the least of your poets.

For your name scorches the lips
Like the kiss of a seraph
If I forget you, Jerusalem,
Which is entirely of gold.

Chorus:

Jerusalem of gold, and of bronze, and of light
Am I not a violin for all your songs?

Evening Service



ערבית

Conclusion of Tishah B'Av

ערבית

קריאת שמע וברכותיה

תהלים ע"ח: ל"ח, כ':י'

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא־יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ
וְלֹא־יַעִיר כָּל־חַמָּתּוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־
קָרְאָנוּ.

Hazzan:

בָּרְכוּ אֶת־יְהוּה הַמְּבָרָךְ.

Congregation, then Hazzan:

בָּרוּךְ יְהוּה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בָּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ
מַעְרִיב עַרְבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבְיֵא
לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוּה צְבָאוֹת שְׁמוֹ.
□ אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוּה הַמַּעְרִיב עַרְבִים.

The second ברכה before שמע

אֱהָבַת עוֹלָם בֵּית יִשְ�רָאֵל עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְהוּה אֱלֹהֵינוּ
בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם
נִהְיָה יוֹמָם וְלַיְלָה. □ וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְהוּה אוֹהֵב עַמּוֹ יִשְ�רָאֵל.

WEEKDAY EVENING SERVICE



K'RIAT SH'MA AND ITS B'RAKHOT

PSALM 78:38; 20:10

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, O Sovereign, when we call.

Reader:

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

Congregation, then Reader:

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

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

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

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

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

קריאת שמע

אל מֶלֶךְ נֶאֱמָן: *If there is no מנין, add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Silently:

ברוך שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצֻוֶּה
הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת
עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצֻוֶּה
אִתְּכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפַּת דָּגָה וְתִירֶשֶׁת וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב
בְּשֹׂדֶךָ לְבֹהֲמֹתֶךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה
לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אֶף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי
אֱלֹהִים עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם אִתְּכֶם לְאוֹת
עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּכֶם
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

 K'RIAT SH'MA

*As witnesses to God's presence, we formally affirm
Divine sovereignty through our acceptance of
mitzvot. Twice each day we lovingly reaffirm our
loyalty to God and mitzvot by reciting the Sh'ma.*

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Eḥad.

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

DEUTERONOMY 11:13-21

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

במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנִתְּנוּ עַל-צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם
זֵנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: [אַמֶּת]

The first שמע after ברכה

אַמֶּת וְאַמוּנָה כָּל-זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִלִּכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעֲרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גָּמוּל לְכָל-אֹיְבֵי נַפְשֵׁנוּ, הַעֹשֶׂה גְדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נִתֵּן לְמוֹט רִגְלָנוּ, הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיֵּרָם
קִרְנָנוּ עַל כָּל-שׁוֹנְאֵינוּ, הַעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם, הַמַּכָּה בְּעִבְרָתוֹ כָּל
בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם, הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף, אֶת רוֹדְפֵיהֶם
וְאֶת-שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי-כִמְכָּה בָּאֵלִים יְהוָה, מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת עֲשֵׂה-פִלָּא.

□ מַלְכוּתָהּ רָאוּ בְּנֵיהָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

□ וְנֹאמַר: כִּי-פָדָה יְהוָה אֶת-יִיעֶקֶב, וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְהוָה גָּאֹל יִשְׂרָאֵל.

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and 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'rakhah, we praise God as the eternal
Redeemer of the people Israel.*

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You (Exodus 15):

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

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

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

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful" (Jeremiah 31:10). Praised are You Adonai, Redeemer of the people Israel.

The second ברכה after שמע

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעֲדָנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְהוָה שׁוֹמֵר
עַמּוֹ יִשְׂרָאֵל לְעַד.

An additional ברכה

בָּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בָּרוּךְ יְהוָה מַצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.
יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.
יְהִי שֵׁם יְהוָה מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
כִּי לֹא יִטַּשׁ יְהוָה אֶת-עַמּוֹ בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתָכֶם לֹא לָעָם.

וַיִּירָא כָּל-הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם,
וַיֹּאמְרוּ: יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.
יְהִי חֲסִדֶּךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.

הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ.
כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ אֲדֹנָי,
וַיִּכְבְּדוּ לְשִׁמְךָ.
כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבָדּוֹךָ.
וְאַנְחֵנוּ עִמָּךְ וְצֹאן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם,
לְדוֹר וָדוֹר נִסְפֵּר תִּהְלָתְךָ.

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

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

*In this b'rakhah, we add to our praise of God
at day's end.*

Praised is Adonai forever. Amen! Amen!
Let praise of Adonai come forth from Zion.
Praise the One who dwells in Jerusalem. Halleluyah!
Praised is Adonai, God of Israel.
God alone works wondrous deeds.
Praised is God's glory forever.
God's glory fills the world. Amen!
The glory of Adonai shall endure forever;
Adonai shall rejoice in His works.
Praised is the glory of Adonai, now and always.
For the sake of His glory, God will not abandon His people;
Adonai desires to make you His own.

When the people saw the wonders wrought by God,
they fell to the ground in worship,
exclaiming: "Adonai is God; Adonai is God!"
Adonai shall be the Ruler of all the earth;
on that day Adonai shall be One and His name One.
Let Your mercy be upon us, as our hope is in You.

Help us, Adonai our God, and deliver us.
Gather us, and free us from oppression,
that we may praise Your glory,
that we may be exalted in praising You.
All the nations You have created, Adonai,
will worship You and glorify You.
Great are You, wondrous are Your deeds; You alone are God.
We are Your people, the flock You shepherd;
we will never cease thanking You,
and we will recount Your praises to all generations.

ברוך יהוה ביום, ברוך יהוה בלילה, ברוך יהוה בשכבנו,
ברוך יהוה בקומנו. כי בידך נפשות החיים והמתים,
אשר בידו נפש כל-חי ורוח כל-בשר איש.
בידך אפקיד רוחי, פדיתה אותי יהוה אל אמת.
אלהינו שבשמים, יחד שמך, וקנים מלכותך תמיד,
ומלוך עלינו לעולם ועד.

יראו עינינו, וישמח לבנו, ותגל נפשנו בישועתך באמת,
באמור לציון מלך אלהיך.
יהוה מלך, יהוה מלך, יהוה ימלוך לעולם ועד.
□ כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד,
כי אין לנו מלך אלא אתה.
ברוך אתה יהוה המלך בכבודו
תמיד ימלוך עלינו לעולם ועד, ועל כל-מעשיו.

חצי קדיש

Hazzan:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל-בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Hazzan:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Hazzan:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא
לעלא מן כל-ברכתא ושירתא תשבחתא ונחמתא
דאמירן בעלמא, ואמרו אמן.

Continue with the עמידה on page 382 or 384.
(with אמהות), through page 392.

Praised is Adonai by day and praised by night,
praised when we lie down and praised when we rise up.
In Your hands are the souls of the living and the dead,
the life of every creature, the breath of all flesh.
Into Your hand I entrust my spirit;
You will redeem me, Adonai, God of truth.
Our God in heaven, assert the unity of Your dominion;
affirm Your sovereignty and reign over us forever.

May our eyes behold, our hearts rejoice,
and our souls be glad in Your sure deliverance,
when it shall be said to Zion: Your God is Sovereign.
Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.
All sovereignty is Yours;
unto all eternity only You reign in glory, only You are Sovereign.
Praised are You Adonai, glorious Sovereign,
eternal Ruler over us and over all creation.

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

Reader:

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

*Continue with Amidah on page 383 or 385.
(with Matriarchs), through page 393.*

עמידה — ערבית

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מֵמִית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
מֵתִים. בָּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Continue on page 386.

AMIDAH FOR MA'ARIV

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

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

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

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

Some add: You cause the dew to fall.

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

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

Continue on page 387.

עמידה — ערבית (כולל אמהות)

אֲדֹנִי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ. :

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָהם וּפֹקֵד שָׂרָה.
אַתָּה גְבוּר לַעֲוֹלָם אֲדֹנִי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Some add: מוֹרִיד הַטֶּל

מְכַלְכֵּל חַיִּים בְּחָסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
יִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

 AMIDAH FOR MA'ARIV
(with Matriarchs)

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

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

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

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

Some add: You cause the dew to fall.

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

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

אתה חונן לאדם נֶעֱתָ, ומִלְמֵד לְאָנוּשׁ בִּינָה. חֲנֹנִי מֵאַתָּה
נֶעֱתָ בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלִּבֵּנוּ לְעִבּוּדְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה
הַרוֹצֶה בְּתַשׁוּבָה.

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

סֶלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּבֵּנוּ כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה חֲנוּן הַמֵּרַבֶּה
לְסֶלַח.

רֵאָה נָא בְּעֵינֶינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֲזָק אַתָּה. בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל.

רַפָּאנוּ יְהוָה, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלִתָּנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וְיִהְיֶה רְצוֹן מִלִּפְנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָה הַנֶּפֶשׁ וְרְפוּאָה
הַגּוּף, לְ _____ בֶּן / בַּת _____ בְּתוֹךְ שְׁעַר חוּלֵי יִשְׂרָאֵל,
וְחֲזֹק אֶת־יָדֶי הָעוֹסְקִים בְּצָרְכֵיהֶם,

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

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 complete healing for all our afflictions,

On behalf of one who is ill:

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

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ
מִטוֹבָהּ, וּבָרַךְ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְהוָה
מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחִירוֹתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גָּלִיּוֹתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְהוָה
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמָלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדָּךְ בְּחֻסְדְּךָ
וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

וּלְמַלְשִׁינִים אַל תִּהְיֶה תִּקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל
אוֹיְבֶיךָ מִהֲרָה יִפְרָתוּ, וְהַיִּידִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר
וְתִמְגֹּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְהוָה שֶׁבֵר
אֵיבִים וּמִכְנִיעַ יָדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעָלֵינוּ, יִהְיֶה נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֻלְקָנוּ עִמָּהֶם, וּלְעוֹלָם לֹא יִבוֹשׁ כִּי
בָּךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יְהוָה מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

וּלְיְרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר
דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד
מִהֲרָה לְתוֹכָהּ תִּכְיֶן. בָּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

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

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

Let Your tender mercies, 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.

אֶת־צֶמַח דָּוִד עֲבַדְךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תִרּוֹם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְהוָה מִצְמִיחַ
קֶרֶן יִשְׁוּעָה.

שָׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלָתְנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְּלוֹת
וְתַחֲנוּנִים אַתָּה, וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ. כִּי
אַתָּה שׁוֹמֵעַ תַּפְּלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְהוָה שׁוֹמֵעַ תַּפְּלָה.

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבַתַּפְּלָתָם, וְהָשִׁב אֶת־
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתַפְּלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שְׁבָכַל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכַל־עַתָּה, עָרֵב וּבָקָר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל
יִשְׁוּעָתְנוּ וְעִזְרָתְנוּ סֶלָה. בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ
וְלָךְ נֶאֱדָה לַהֲוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל־יֹשְׁבֵי תֵבֶל תָּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עַתָּה וּבְכָל־שָׁעָה
בְּשְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם.

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

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

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

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

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

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

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

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
לִמְעַן יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי. יִהְיוּ לְרָצוֹן
אֲמִרֵי־פִי וְהִגִּיוֹן לְבִי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלִּפְנֵיךָ יְהוָה אֱלֹהֵינוּ שְׁתַּשְׁכֵּן בְּפוּקְנוֹ אֶהְבָּה
וְאַחֲוָה וְשָׁלוֹם וְרַעוּת, וְתַצְלִיחַ סוּפְנוֹ אַחֲרִית וְתַקְוָה,
וְתַשִּׁים חֲלֻקְנוֹ בְּגֵן עֵדֶן. תִּקְנֵנוּ בְּחֶבֶר טוֹב וְיִצֵּר טוֹב
בְּעוֹלָמְךָ, וְנִשְׁכִּים וְנִמְצָא יְחוּל לְבַבְנוּ לִירְאָה אֶת־שְׁמֶךָ,
וְתִבָּא לִפְנֵיךָ קוֹרַת נַפְשָׁנוּ לְטוֹבָה. יִהְיוּ לְרָצוֹן אֲמִרֵי־פִי
וְהִגִּיוֹן לְבִי לִפְנֵיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

*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 our God, to surround us with love and harmony, peace and friendship. May our horizons be filled with hope and the anticipation of eternal blessing. Enrich us with good friends and the strength of character to enhance Your world. May we rise to face the morrow ready to worship and to serve You with our spirit committed to goodness. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

קדיש שלם

Hazzan:

וּתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעָלַם מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל-יִשְׂרָאֵל
קֳדָם אָבוּהוֹן דִּי בְשִׁמְיָא 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.

 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.

עלינו

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חָלְקָנוּ בָּהֶם, וְגָרְלָנוּ כְּכֹל-הַמוֹנֵם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׂכִינַת עֻזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמַת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ
הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֲלִילִים פְּרוֹת יִכְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בָּרָה, תִּשָּׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
וַיִּקְבְּלוּ כָל־עוֹלָם אֶת-עוֹל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלַעֲוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

 ALEINU

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

Aleinu l’shabe-ah la’adon hakol, 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 helkeinu 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.

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” (Zechariah 14:9).

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

קדיש יתום

We recall with affection those who no longer walk this earth. We are grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. In tribute to our loved ones, we invite those who are in mourning or observing Yahrzeit to join in reciting the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

If Tishah B'Av occurs on Sunday, recite the following b'rakhot for havdalah:

Raise the cup of wine and recite:

סְבָרִי מִרְגֵּן וּרְבִנֵּן וּרְבוּתִי:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Raise the cup of wine once more:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבָדִיל בֵּין קֹדֶשׁ
לְחוֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוָה הַמְּבָדִיל
בֵּין קֹדֶשׁ לְחוֹל.

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'haveikhon u-v'yomeikhon
u-v'havei 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'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
l'ela min kol birkhata v'shirata tushb'hata v'nehamata
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.

If Tishah B'Av occurs on Sunday, recite the following b'rakhot for havdalah:

B'rakhah over wine

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

**Praised are You Adonai our God, who rules the universe,
endowing all creation with distinctive qualities, distinguishing
between the sacred and the secular, between light and
darkness, between the people Israel and others, between the
seventh day and the six working days of the week. Praised are
You Adonai, who differentiates the sacred from the secular.**

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