סדור
שים שלום
לחול

Siddur Sim Shalom
FOR WEEKDAYS

Shaḥarit
Morning Service

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

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 survive and to serve You. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

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

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

We give thanks for the gift of Torah.

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

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

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

ברכה for the gift of our body

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

ברכה for the gift of our soul

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

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

ברכה for the gift of תורה

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

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

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

We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, making me free.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God's compassion.

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בֶּן / בַּת־חוֹרִין.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל הַמָּיִם.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל־צָרְכִּי.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמֵּכִין מִצְעֲדֵי־גָבֶר.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ.

ברכה for God's compassion

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

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

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully. On arising one should declare:

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

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

Personal thoughts and supplications may be added.

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

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

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

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

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

We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest 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).

ברכה for God's holiness

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

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

PSALM 30

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

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

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

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

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

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

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

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

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

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

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי.

יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי,

חִיִּיתַנִי מִיֶּרְדִי־בוֹר.

זַמְּרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

כִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ,

בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה.

וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֶמּוֹט לְעוֹלָם.

יהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז,

הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.

אֵלֶיךָ יהוה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנָּן.

מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל שָׁחַת.

הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ.

שְׁמַע־יהוה וְחָנֵּנִי, יהוה הֱיֵה־עֹזֵר לִי.

▣ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,

פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם,

יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata

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

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

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

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

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

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

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

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

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

קדיש יתום

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

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

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

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.

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

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

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

פסוקי דזמרא

ברוך שאמר

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

Barukh she-amar v'hayah ha-olam. Barukh hu.
Barukh oseh v'reshit. Barukh omer v'oseh.
Barukh gozer u-m'kayem. Barukh m'raḥem al ha-aretz.
Barukh m'raḥem al ha-b'riyot.
Barukh m'shalem sakhar tov li-y're-av.
Barukh ḥai la'ad v'kayam la-netzaḥ.
Barukh podeh u-matzil. Barukh sh'mo.

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

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

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

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

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

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

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

Between ראש השנה and יום כפור,
Psalm 130 (page 62) may be added.

חצי קדיש

Reader:

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

Between ראש השנה and יום כפור:
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

SHAḤARIT FOR WEEKDAYS

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 31), we praise God for the majesty of Creation and the miracle of God's artistry in designing the universe.

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

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

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

שחרית לחול

קריאת שמע וברכותיה

Reader:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Reader:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

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

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

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

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

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

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

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

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

The second ברכה before קריאת שמע

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

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.

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

וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The first paragraph of the Sh'ma (ואהבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (והיה) urges the acceptance of the discipline of the mitzvot, while the third (ויאמר) establishes a symbol, the fringes (ציצית), a reminder of our loving dedication to all of God's mitzvot.

K'RIAT SH'MA

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Eḥad

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

קריאת שמע

If there is no מנין, add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳: ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה | אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

דברים י״א: י״ג-כ״א

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

NUMBERS 15:37-41

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

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

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

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

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

במדבר ט״ו: ל״ז-מ״א

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

The קריאת שמע after ברכה

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

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

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

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

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

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

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

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

Tzur Yisra-el, kumah b'ezrat Yisra-el,
u-f'deh khin-um'kha Y'hudah v'Yisra-el.
Go-alenu Adonai Tz'va-ot sh'mo, k'dosh Yisra-el.
Barukh atah Adonai, ga-al Yisra-el.

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

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

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

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

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

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

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

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

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

AMIDAH FOR WEEKDAY 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.

Between Rosh Hashanah and Yom Kippur:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

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

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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

עמידה — שחרית לחול (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

Between יום כפור and ראש השנה:

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

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

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

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

Between יום כפור and ראש השנה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

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

***Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 38.

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

KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

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

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

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

קדושה

When the עמידה is chanted aloud, קדושה is added.

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

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

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

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

**Between יום כפור and ראש השנה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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

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

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

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

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

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

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

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

On behalf of one who is ill:

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

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

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

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

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

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

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

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

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

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

On behalf of one who is ill:

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

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

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

עַנֵּנוּ יהוה, עַנֵּנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל תֵּפֶן אֶל רִשְׁעֵנוּ, וְאַל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: "וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע". כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ אַתָּה יהוה הָעוֹנֶה בְּעֵת צָרָה.

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

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

Grant blessing

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

Grant dew and rain for blessing

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

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

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

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

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

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

וְתֵן טַל וּמָטָר לִבְרָכָה

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

וְתֵן בְּרָכָה

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

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

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

**Between ראש השנה and יום כפור:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַמִּשְׁפָּט.

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

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

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

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

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

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

On Yom Ha-shoah:

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

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

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

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

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

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

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה, וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ,

On יום השואה:

נַחֵם, יהוה אֱלֹהֵינוּ, אֶת שְׁאֵרִית עַמְּךָ יִשְׂרָאֵל, אוּד מֻצָּל מֵאֵשׁ. כִּי קָם עָלֵינוּ אוֹיֵב אַכְזָר, בְּקֵשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. אֲזַי הַמַּיִם שְׁטָפוּנוּ, הֵרֵנוּ לַעֲנָה. אוֹי־נָא לָנוּ כִּי שָׁדְדָנוּ, כִּי־רָחַק מְמֶּנּוּ מְנַחֵם. עַל־אֵלֶּה אֲנִי בוֹכִיָּה. אַךְ לֹא לָנֶצַח תִּשְׁכָּחֵנוּ,

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה שׁוֹמֵעַ תְּפִלָּה.

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

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

On Rosh Ḥodesh and Ḥol Ha-mo'ed:

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

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

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

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

MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

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

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

On ראש חודש and חול המועד:

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

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

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

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

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

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

When the Reader recites מודים, the congregation continues silently:

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

On Ḥanukkah, Purim, and Yom Ha-atzma'ut:

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

On Ḥanukkah:

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

On Purim:

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

On Yom Ha-atzma'ut:

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

On חנוכה, פורים, and יום העצמאות:

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

On חנוכה:

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

On פורים:

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

On יום העצמאות:

בִּימֵי שִׁיבַת בָּנִים לִגְבוּלָם, בְּעֵת תְּקוּמַת עַם בְּאַרְצוֹ כִּימֵי קֶדֶם, נִסְגְּרוּ שַׁעֲרֵי אֶרֶץ אָבוֹת בִּפְנֵי אַחֵינוּ פְּלִיטֵי חָרֶב, וְאוֹיְבִים בָּאָרֶץ וְשִׁבְעָה עַמָּמִים בַּעֲלֵי בְרִיתָם קָמוּ לְהַכְרִית עַמְּךָ יִשְׂרָאֵל, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים, עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, חִזַּקְתָּ אֶת־לִבָּם לַעֲמוֹד בַּשַּׁעַר, וְלִפְתּוֹחַ שְׁעָרִים לַנִּרְדָּפִים וּלְגָרֵשׁ אֶת־צִבְאוֹת הָאוֹיֵב מִן הָאָרֶץ. מָסַרְתָּ רַבִּים בְּיַד מְעַטִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.

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

Between Rosh Hashanah and Yom Kippur:

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

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

Reader:

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

Congregation:

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

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

**Between Rosh Hashanah and Yom Kippur:*

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

The Reader's recitation of the Amidah ends here.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between ראש השנה and יום כפור:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

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

Reader:

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

Congregation:

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

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

*Between ראש השנה and יום כפור:**

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

The Reader's recitation of the עמידה ends here.

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

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

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

An alternative concluding prayer

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

Continue as instructed on the facing page.

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

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

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

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

An alternative concluding prayer

יְהִי **רָצוֹן** מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ וְשֶׁתִּכָּנֵס אֵלֵינוּ בְּמִדַּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל־נַפְשׁוֹת בֵּיתִי, וְתָגֵן עָלֵינוּ מִכָּל־אַכְזְרִיּוּת. נְחֵנִי בְּאֹרַח מִישׁוֹר. דֶּרֶךְ שֶׁקֶר הָסֵר מִמֶּנִּי, וְהַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא. גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ. תַּשְׂכִּילֵנִי שֵׂכֶל טוֹב מִלְּפָנֶיךָ וְאֶמְצָא חֵן וָחֶסֶד וְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאָי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי.

Continue with Taḥanun (except as noted below):
— on Mondays and Thursdays, page 59;
— on other days, page 62.

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

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

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

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

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

When the Torah is read (see note on page 47),
continue on page 65.
When the Torah is not read, continue with Ashrei, page 78.

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

חצי קדיש

Reader:

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On Mondays and Thursdays (except as noted below):

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת, אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ.
חוּסָה יהוה עַל־יִשְׂרָאֵל עַמֶּךָ, וְהַצִּילֵנוּ מִכָּל־רָע. חָטָאנוּ
לְךָ אָדוֹן, סְלַח־נָא כְּרֹב רַחֲמֶיךָ, אֵל.

When the תורה is read (see note on page 47),
continue on page 65.
When the תורה is not read, continue with אשרי, page 78.

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

TORAH SERVICE

We rise as the Ark is opened.

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

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

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

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

The Sefer Torah is taken from the Ark.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai Eloheinu v'hish-taḥavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-taḥavu l'har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God's holy mountain.
Adonai our God is holy.

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

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

סדר קריאת התורה

We rise as the ארון הקודש is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

The ספר תורה is taken from the ארון הקודש.

Reader:

גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Reader and congregation:

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
וְהַנֵּצַח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

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

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

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

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 or Gabbai:

V'atem ha-d'vekim ba-Adonai Eloheikhem
ḥayim kulkhem ha-yom.

You who remain steadfast to Adonai your God
have been sustained to this day.

(*The others who are honored come forward as they are called to the Torah.*)

The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll.

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

Torah Reader or גבאי:

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב,
וְיָחֹן פְּלֵיטָתֵנוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל
לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.

(כֹּהֵן, קְרַב. יַעֲמֹד _____ בֶּן _____.)
(בַּת כֹּהֵן, קְרְבִי. תַּעֲמֹד _____ בַּת _____.)
(יַעֲמֹד _____ בֶּן _____, רִאשׁוֹן.)
(תַּעֲמֹד _____ בַּת _____, רִאשׁוֹן.)

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Torah Reader or גבאי:

וְאַתֶּם הַדְּבֵקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

Torah Reader or גבאי:

(יַעֲמֹד _____ בֶּן _____ שֵׁנִי / שְׁלִישִׁי / רְבִיעִי.)
(תַּעֲמֹד _____ בַּת _____ שֵׁנִי / שְׁלִישִׁי / רְבִיעִי.)

At Minḥah on Shabbat, on Mondays and Thursdays, on Ḥanukkah (except on Rosh Ḥodesh), on Purim, on Yom Ha-atzma'ut, and on a public fast, three aliyot are read. On Rosh Ḥodesh and on Ḥol Ha-mo'ed, four aliyot are read.

Each aliyah consists of a Torah portion of three or more verses. In all, there must be a minimum of ten verses.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more" (Isaiah 2:4). And let us say: Amen.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: "I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war" (Leviticus 26:6). "Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea" (Amos 5:24). And let us say: Amen.

A prayer for our country

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בִּרְכָתְךָ עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הוֹרֵם מֵחֻקֵּי תוֹרָתֶךָ, הַבִינֵם מִשְׁפְּטֵי צִדְקֶךָ לְמַעַן לֹא יָסוּרוּ מֵאַרְצֵנוּ שָׁלוֹם וְשַׁלְוָה, אֹשֶׁר וָחֹפֶשׁ כָּל־הַיָּמִים. אָנָּא יהוה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחֲךָ עַל כָּל־תּוֹשְׁבֵי אַרְצֵנוּ. עֲקֹר מִלִּבָּם שִׂנְאָה וְאֵיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֻמּוֹת וְהָאֻמּוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ, אַהֲבָה וְאַחֲוָה, שָׁלוֹם וְרֵעוּת.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֵי תֵּבֵל, וְתַשְׁרֶה בֵּינֵיהֶם רֵעוּת וְחֵרוּת, וְקַיֵּם בְּמְהֵרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה, וְנֹאמַר אָמֵן.

A prayer for the State of Israel

אָבִינוּ שֶׁבַּשָּׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ, וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ לְרָאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם. וְנָתַתָּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלָם וְתַשְׁפִּין שָׁלוֹם בָּעוֹלָם וְלֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל שֶׁלֹּא בָּאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלֹקֶת וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְתּוּר וּשְׁפִיכוּת דָּמִים. רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לָנֶצַח.

וּבְכֵן תְּרַחֵם עָלֵינוּ וְיַקַּיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם. וְיִגַּל כַּמַּיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אֵיתָן. כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה כַּמַּיִם לַיָּם מְכַסִּים.

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

PSALM 24

A Song of David.
The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? *Adonai Tz'va-ot* is the glorious Sovereign.

S'u sh'arim rasheikhem,
v'hinas'u pit-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.

החזרת ספר תורה

We rise as the ארון הקודש is opened.

Reader:

יְהַלְלוּ אֶת־שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

תהלים כ״ד

לְדָוִד מִזְמוֹר.

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

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families
of the people Israel.

Return, Adonai, to Your sanctuary,
You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Continue with Ashrei on the next page.

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

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

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

The ספר תורה is placed in the ארון הקודש.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יְהוָה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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

Continue with אשרי on the next page.

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

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

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

CONCLUDING PRAYERS

ASHREI

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18

A Psalm of David.

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

Every day I praise You, exalting Your glory forever.

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

recounting Your glorious sovereignty,
telling tales of Your might.

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

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

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

סיום התפילה

אשרי

תהלים פ״ד:ה, קמ״ד:ט״ו

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

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

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

PSALM 20

A Psalm of David.

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

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

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

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

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

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

The following psalm is omitted on the days listed below.

תהלים כ׳

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד.
יַעַנְךָ יהוה בְּיוֹם צָרָה, יְשַׂגֶּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב.
יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעָדֶךָּ.
יִזְכֹּר כָּל־מִנְחֹתֶיךָ, וְעוֹלָתְךָ יְדַשְּׁנֶה סֶלָה.
יִתֶּן־לְךָ כִלְבָבֶךָ, וְכָל־עֲצָתְךָ יְמַלֵּא.
נְרַנְּנָה בִּישׁוּעָתֶךָ, וּבְשֵׁם־אֱלֹהֵינוּ נִדְגֹּל,
יְמַלֵּא יהוה כָּל מִשְׁאֲלוֹתֶיךָ.
עַתָּה יָדַעְתִּי, כִּי הוֹשִׁיעַ יהוה מְשִׁיחוֹ,
יַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ, בִּגְבוּרוֹת יֶשַׁע יְמִינוֹ.
אֵלֶּה בָרֶכֶב, וְאֵלֶּה בַסּוּסִים,
וַאֲנַחְנוּ בְּשֵׁם יהוה אֱלֹהֵינוּ נַזְכִּיר.
■ הֵמָּה כָרְעוּ וְנָפָלוּ, וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

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

KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

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

קדיש שלם

Reader:

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

Between יום כפור and ראש השנה:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

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

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

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

ALEINU

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'ḥot ha'adamah,
she-lo sahm ḥelkenu ka-hem, v'goralenu k'khol hamonam.
Va'anaḥnu kor'im u-mishtaḥavim u-modim
lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

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

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

V'ne-emar, v'hayah Adonai l'melekh al kol ha-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.

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

עלינו

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

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

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

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

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

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

**Between Rosh Hashanah and Yom Kippur:*
l'ela l'ela mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

קדיש יתום

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

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

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

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

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

THE PSALM FOR SUNDAY

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

PSALM 24

A Psalm of David.

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

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

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

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

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

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

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

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

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

THE PSALM FOR SUNDAY

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

תהלים כ״ד

לְדָוִד מִזְמוֹר.

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

Mourner's Kaddish is on page 100.

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

THE PSALM FOR MONDAY

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

PSALM 48

A Song: A Psalm of the sons of Korah.

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

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

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

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

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

May God preserve it forever.

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

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

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

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

THE PSALM FOR MONDAY

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

תהלים מ״ח

שִׁיר מִזְמוֹר לִבְנֵי קֹרַח.

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

Mourner's Kaddish is on page 100.

THE PSALM FOR TUESDAY

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

PSALM 82

A Psalm of Asaph.

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

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

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

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

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

THE PSALM FOR WEDNESDAY

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

PSALM 94

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

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

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

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

THE PSALM FOR TUESDAY

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

תהלים פ״ב

מִזְמוֹר לְאָסָף.

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

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

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

תהלים צ״ד

אֵל־נְקָמוֹת, יהוה, אֵל נְקָמוֹת, הוֹפִיעַ.
הִנָּשֵׂא, שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גֵּאִים.
עַד מָתַי רְשָׁעִים, יהוה, עַד מָתַי רְשָׁעִים יַעֲלֹזוּ.
יַבִּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן.
עַמְּךָ יהוה יְדַכְּאוּ, וְנַחֲלָתְךָ יְעַנּוּ.
אַלְמָנָה וְגֵר יַהֲרֹגוּ, וְיתוֹמִים יְרַצֵּחוּ.
וַיֹּאמְרוּ לֹא יִרְאֶה יָהּ, וְלֹא יָבִין אֱלֹהֵי יַעֲקֹב.

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

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

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

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

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

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

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

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

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

PSALM 95:1-3

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

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

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

תהלים צ״ה: א׳-ג׳

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

Mourner's Kaddish is on page 100.

THE PSALM FOR THURSDAY

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

PSALM 81

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

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

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

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

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

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

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

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

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

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

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

THE PSALM FOR THURSDAY

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

תהלים פ"א

לַמְנַצֵּחַ עַל הַגִּתִּית לְאָסָף.

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

Mourner's Kaddish is on page 100.

THE PSALM FOR FRIDAY

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

PSALM 93

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

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

Your kingdom stands from earliest time.
You are eternal.

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

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

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

THE PSALM FOR ROSH ḤODESH

PSALM 104

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

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

THE PSALM FOR FRIDAY

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

תהלים צ״ג

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

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

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

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

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

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH ḤODESH

תהלים ק״ד

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

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

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

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

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

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

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

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!

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

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

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

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

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

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

Mourner's Kaddish is on page 100.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata

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

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

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

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

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

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

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

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

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

קדיש יתום

Amidst the sorrow of our bereavement, we lift our hearts to You, O God, for comfort and consolation. Help us to resist the shadows of despair that darken our lives. Help us find strength in the knowledge that those we have lost were not ours by right, but Your gift to us. Teach us to be grateful for the blessing of their lives, and for the time they were granted to walk this world by our side. May their memories continue to inspire us and to bring us blessing.

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

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

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

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