

# סדור שים שלום

לחול

---

Siddur Sim Shalom  
FOR WEEKDAYS

תפילת שחרית

Morning Service



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

*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.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׁבוּי  
 בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנוּ בְּצַלְמוֹ.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנוּ יִשְׂרָאֵל.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנוּ בֶן / בֵּת-חֹרִין.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוִרִים.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כֹל-צָרָכִי.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִיֵן מִצְעָדֵי-גִבּוֹר.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לְיַעֲקֹב כֹּחַ.

*for God's compassion*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה  
 מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי, וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתְּרַגְּלֵנוּ בְּתוֹרָתְךָ וְנִדְבְּקֵנוּ בְּמִצְוֹתֶיךָ,  
 וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבָרָה וְעוֹן,  
 וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בַּיּוֹן, וְאַל תִּשְׁלַט-בָּנוּ יִצְרָן  
 הָרַע, וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וְנִדְבְּקֵנוּ בְּיִצְרָן  
 הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת-יִצְרָנוּ לְהַשְׁתַּעֲבֹד-לָךְ.  
 וְתַנְּנוּ הַיּוֹם וּבְכָל-יּוֹם לַחֵן וּלְחַסֵּד וּלְרַחֲמִים  
 בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוּאֵינוּ, וְתַגְּמַלְנוּ חֲסִדִּים טוֹבִים.  
 בְּרוּךְ אַתָּה יְיָ גּוֹמֵל חֲסִדִּים 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 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל-יּוֹם מֵעַוְוֹת פָּנִים וּמַעֲוֹת פָּנִים, מֵאָדָם רָע וּמִחֵבֵר רָע, וּמִשָּׂכֵן רָע וּמִפְּגַע רָע וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שֶׁאִינוּ בֶן-בְּרִית.

*Personal thoughts and supplications may be added.*

לְעוֹלָם יֵהָא אָדָם יִרָא שָׁמַיִם בְּסִתְרָם וּבְגֹלֵי, וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וְיִשְׁבַּח וְיֵאמֶר:

רַבּוֹן כָּל-הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. מֶה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חֲסֵדֵנוּ, מֶה-צְדָקָנוּ, מֶה-יִשְׁעֵנוּ, מֶה-כֹּחֵנוּ, מֶה-גְּבוּרָתֵנוּ. מֶה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל-הַגְּבוּרִים כְּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כְּלֹא הֵיוּ, וְחַכְמַיִם כְּבָלִי מַדַּע, וְנְבוֹנִים כְּבָלִי הַשֶּׁפֶל, כִּי כָל מַעֲשֵׂינוּ תָהוּ וַיְמֵי חַיֵּינוּ הֵבֵל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין, כִּי הֵבֵל הֵבֵל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהֲרָה שְׁנִשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה, וְרַע יִצְחָק יַחֲדוֹ שְׁנַעֲקֵד עַל גֵּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵי בְכוּרָה שְׁמֵאֱהָבְתָה שְׁאֲהַבְתָּ אוֹתוֹ וּמִשְׁמַחְתָּהּ שְׁשִׁמַּחְתָּ בּוֹ קְרָאתָ אֶת-שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

לְפִיכָה אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ וּלְבָרָךְ וּלְקַדֵּשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מֶה-טוֹב חֵלְקֵנוּ וּמֶה-נְעִים גּוֹרְלֵנוּ וּמֶה-יִפְּהָ יִרְשָׁתֵנוּ. אֲשֶׁרֵינוּ שְׁאֲנַחְנוּ מִשְׁפִּימִים וּמִעֲרִיבִים עָרֵב וּבָקָר, וְאוֹמְרִים פְּעַמִּים בְּכָל-יּוֹם:

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

*We acclaim God's holiness.*

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest holiness in Your world through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai" (Zephaniah 3:20).

*for God's holiness* ברכה

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשְׁנֹבְרָא הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַיּוֹם וְאַתָּה הוּא לְעוֹלָם הַבָּא. □ קִדַּשׁ אֶת־שִׁמְךָ עַל מַקְדִּישֵׁי שִׁמְךָ, וְקִדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבִּיחַ קַרְנֵנוּ. בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבַשָּׁמַיִם הַשָּׁמַיִם הָעֲלִיּוֹנִים. אָמֵת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ לְנוֹיָה מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־בְּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וּמִי בְּכָל־מַעֲשֵׂה יְדֶיךָ בְּעֲלִיּוֹנִים אוֹ בַתְּחִתּוֹנִים שִׁיאִמַר לָךְ מַה תַּעֲשֶׂה. אָבִינוּ שִׁבְשָׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד בְּעִבּוֹר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיִּם־לָנוּ, יְהוָה אֱלֹהֵינוּ, מַה שְּׁפָתוֹב: בְּעַת הַהִיא אָבִיא אֶתְכֶם, וּבְעַת קִבְצֵי אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלַתְּהִלָּה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוֹבֵי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יְהוָה.

## Peace

## I DEUTERONOMY RABBAH 5.15

Rabbi Shimon ben Ḥalafta said:

See how desirable is peace! When the Holy One sought to bless Israel, He found no term which included all the blessings He wished to bestow upon them — except for peace. How do we know this? It is written: "May Adonai grant His people strength; may Adonai bless His people with peace" (Psalm 29:11).

## II GENESIS RABBAH 38.6

Rabbi says:

Great is peace! For even if the Israelites worshiped the stars — should peace reign among them, God would say: "I cannot rule over them since peace reigns among them." As it is written: "Ephraim is fused bones. Let him be" (Hosea 4:17). But when they are at odds, what does God say? "Their heart is contentious. Now they shall be found guilty" (Hosea 10:2). Learn, therefore, that peace is great and strife is hateful.

## III YALKUT SHIMONI, YITRO, 273

"Its ways are pleasant and all its paths are peace" (Proverbs 3:17) — The Holy One sought to give the Israelites the Torah when they left Egypt, but there was contention among them, some saying: "Let us head back to Egypt" (Numbers 14:4). When they arrived at Sinai, however, they were united. Said the Holy One: "The Torah is perfect peace. To whom shall I give it? To a peace-loving people." That is: "All its paths are peace."

## IV Based on GITTIN 61a with TOSEFTA GITTIN 3.18

The Rabbis taught:

One supports the poor of the gentiles as one does the poor of Israel; one visits the sick among the gentiles as one does the sick in Israel; one mourns and buries the dead of the gentiles as one does the dead of Israel; one comforts the mourners among the gentiles as one does those in Israel — for the sake of peace.

## Y'RUSHALMI TA'ANIT 4.2

Rabban Shimon ben Gamaliel taught:

The world rests on three principles: On justice, on truth, and on peace. And all three are intertwined. When justice is done, truth is served and peace ensues.

## שלום

I דברים רבה ה', ט"ו

אמר רבי שמעון בן חלפתא:

ראה מה חביב השלום. כשבקש הקדוש ברוך הוא לברך את ישראל, לא מצא בלי שהוא מחזיק כל הברכות לברך בו, אלא השלום. מניין? שנאמר, "יהוה עז לעמו יתן, יהוה יברך את עמו בשלום".

II בראשית רבה ל"ח, ו'

רבי אומר:

גדול השלום, שאפלו ישראל עובדים עבודת פוכבים ושלום ביניהם, אומר המקום, בבכול, איני יכול לשלט בהן בין ששלום ביניהם, שנאמר: "חבור עצבים אפרים, הנח לו". אבל משנחלקו מה הוא אומר: "חלק לבם, עתה יאשמו". הא למדת: גדול השלום ושנואה המחלוקת.

III ילקוט שמעוני, יתרו, רע"ג

דרקיה דרכי נעם וכל נתיבותיה שלום — בקש הקדוש ברוך הוא לתן תורה לישראל בשעה שיצאו ממצרים והיו חלוקים אלו על אלו והיו אומרים נתנה ראש ונשובה מצרימה.... כשבאו לסיני הושו כלם אגודה אחת.... אמר הקדוש ברוך הוא: התורה כלה שלום, ולמי אני נותנה? לאמה שהיא אוהבת שלום. הוי: כל-נתיבותיה שלום.

IV על פי גיטין ס"א. ותוספתא גיטין ג', י"ח (עם הגהות הגר"א)

תנו רבנן:

מפרנסין עניי נכרים עם עניי ישראל, ומבקרין חולי נכרים עם חולי ישראל, ומספידין וקוברין מתי נכרים עם מתי ישראל, ומנחמין אבלי נכרים עם אבלי ישראל — מפני דרכי שלום.

ירושלמי תענית ד', ב'

רבן שמעון בן גמליאל אומר:

על שלשה דברים העולם עומד — על הדין ועל האמת ועל השלום. ושלשתן דבר אחד הן. נעשה הדין, נעשה האמת, נעשה שלום.

SIFRA: Chapter 1

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

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

*Conclude with one of the following meditations:*

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

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

ספרא א

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

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

*Conclude with one of the following meditations:*

☐ יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתתן חלקנו בתורתך, ונהיה מתלמידיו של אהרן הכהן, אוהב שלום ורודף שלום, אוהב את-הבריות ומקרבן לתורה.

☐ יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שישבנה בית המקדש במהרה בימינו ותן חלקנו בתורתך, ושם נעבדך ביראה בימי עולם וכשנים קדמניות.

 KADDISH D'RABBANAN

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

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

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

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

*\*Between Rosh Hashanah and Yom Kippur:*

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

Al Yisra-el v'al rabanan v'al talmideihon,  
v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,  
di v'atra ha-dein v'di v'khol atar va'atar,  
y'hei l'hon u-l'khon sh'lama raba, h'ina v'h'isda v'rahamin,  
v'hayin arikhin u-m'zona r'viha,  
u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.


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

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

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

*In some congregations the psalm of the day is recited here,  
pages 85-92.*

*For translations of the other paragraphs of Kaddish, see page 15.*

 קדיש דרבנן

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא  
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא  
\*לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

*\*Between ראש השנה and יום כפור:*

לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן,  
וְעַל כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן,  
וְעַל כָּל-מָאן דְּעִסְקִין בְּאוּרֵיתָא,  
דִּי בְּאַתְרָא הֲדִין וְדִי בְּכָל-אַתְר וְאַתְר,  
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חַנּוּא וְחֻסְדָּא וְרַחֲמִין,  
וְחַיִּין אַרְיִכִין וּמְזוּנָא רְוִיחָא,  
וּפּוֹרְקָנָא מִן קַדָּם אַבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

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

*In some congregations the שיר של יום is recited here,  
pages 85-92.*

## PSALM 30

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

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

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

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

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

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

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

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

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

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

תהלים ל'

מזמור שיר חנכת הבית לדוד.

אֲרֹמְמָהּ יְהוָה כִּי דָלִיתָנִי וְלֹא שִׂמְחָתָ אֵיבֵי לִי.

יְהוָה אֱלֹהֵי, שִׁנְעַתִּי אֵלַיָּךְ וַתִּרְפָּאֵנִי.

יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי,

חַיִּיתָנִי מִיַּרְדֵּי־בֹר.

זָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכְרֵךְ קֹדְשׁוֹ.

כִּי רָגַע בְּאָפוֹ, חַיִּים בְּרִצּוֹנוֹ,

בְּעָרֵב יֵלִין בְּכִי וְלִבְּךָ רִנָּה.

וְאַנִּי אֲמַרְתִּי בְשִׁלּוֹי, בַּל־אֲמוּט לְעוֹלָם.

יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהַרְרֵי עֵז,

הַסְתַּרְתָּ פָּנֶיךָ, הִיִּיתִי נִבְהָל.

אֵלַיָּךְ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.

מִה־בָּצַע בְּדַמִּי, בְּרִדְתִּי אֶל שַׁחַת.

הַיּוֹדֵךְ עֶפְרָה, הַנִּגִּיד אֲמַתְךָ.

שָׁמַע־יְהוָה וַחֲנֹנִי, יְהוָה הִנֵּה־עֲזֹר לִי.

הַפִּכְתָּ מִסְפְּדֵי לְמַחֹל לִי,

פִּתְחָתָ שִׁקִּי וַתִּאֲזַרְנִי שִׂמְחָה.

לְמַעַן יִזְמְרָךְ כְּבוֹד וְלֹא יִדָּם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲדַבֵּר.



 MOURNER'S KADDISH
*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

*\*Between Rosh Hashanah and Yom Kippur:*

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

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

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

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

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

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

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

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

 קדיש יתום
*Mourners and those observing Yahrzeit:*

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותיה,  
וימליה מלכותה בחייכון וביומיכון  
ובחיי דכל-בית ישראל,  
בעגלא ובזמן קריב, ואמרו אמן.

*Congregation and mourners:*

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

*Mourners:*

יתברך וישתבח ויתפאר ויתרומם ויתנשא  
ויתנהדר ויתעלה ויתהלל שמה דקדשא, ברין הוא  
לעלא מן כל-ברכתא ושירתא

*\*Between ראש השנה and יום כפור:*

לעלא לעלא מכל-ברכתא ושירתא

תשבחתא ונחמתא דאמירן בעלמא, ואמרו אמן.

יהא שלמא רבא מן שמיא  
וחיים עלינו ועל כל-ישראל, ואמרו אמן.

עשה שלום במרומינו, הוא יעשה שלום  
עלינו ועל כל-ישראל, ואמרו אמן.

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

ברוך שאמר והיה העולם,

ברוך הוא.

ברוך עושה בראשית,

ברוך אומר ועושה,

ברוך גוזר ומקים,

ברוך מרחם על הארץ,

ברוך מרחם על הבריות,

ברוך משלם שכר טוב ליראיו,

ברוך חי לעד וקים לנצח,

ברוך פודה ומציל,

ברוך שמו.

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

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

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

Barukh m'rahem al ha-b'riyot.

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

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

Barukh podeh u-matzil. Barukh sh'mo.

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

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

*This psalm is omitted on the day before Yom Kippur,  
and from the day before Pesah until the end of the Festival.*

PSALM 100

*A Psalm of Praise.*

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

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

Enter God's gates with gratitude,  
Adonai's courts with adoration.

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

*Verses from PSALMS, PROVERBS, EXODUS, and CHRONICLES*

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

*Psalm 100 is omitted on those occasions when the thanksgiving offering was not brought at the Temple in Jerusalem.*

*This psalm is omitted on the day before יום כפור,  
and from the day before פסח until the end of יום טוב.*

*Some stand for its recitation.*

תהלים ק

מְזִמּוֹר לַתּוֹדָה.

הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ.

עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה, בָּאוּ לִפְנֵי בְרִנָּה.  
דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ,  
עִמּוֹ וְצֵאן מִרְעִיתוֹ.

בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרָתָיו בְּתִהְלָה, הוֹדוּ לוֹ בְּרִכּוֹ שְׂמוֹ.  
כִּי טוֹב יְהוָה לְעוֹלָם חֶסֶדוֹ, וְעַד דֹּר וָדֹר אֲמוֹנָתוֹ.

*On Hoshana Rabbah, the psalms for a Festival are recited  
(Siddur Sim Shalom for Shabbat and Festivals, pages 87-95).  
Some add these psalms, as well, on Yom Ha-atzma'ut and  
Yom Y'rushalayim.*

פסוקים מתהלים, משלוי, שמות, ודברי הימים

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו. יְהִי שֵׁם  
יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁשֶׁשׁ עַד מְבוֹאוֹ,  
מִהַלְלֵי שֵׁם יְהוָה. רַם עַל כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם  
כְּבוֹדוֹ. יְהוָה שִׂמְךָ לְעוֹלָם, יְהוָה זְכָרְךָ לְדֹר וָדֹר. יְהוָה  
בְּשָׁמַיִם הַכִּיִן כְּסָאוֹ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. יִשְׂמַחוּ  
הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ. יְהוָה  
מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלְךָ לְעוֹלָם וָעַד. יְהוָה מֶלֶךְ  
עוֹלָם וָעַד, אֲבָדוּ גוֹיִם מֵאֶרֶצוֹ. יְהוָה הִפִּיר עֲצַת גּוֹיִם,  
הִנִּיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחְשְׁבוֹת בְּלֵב אִישׁ, וְעֲצַת  
יְהוָה הִיא תִקּוּם. עֲצַת יְהוָה לְעוֹלָם תִּעֲמֹד, מַחְשְׁבוֹת  
לְבוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד. כִּי  
בָחַר יְהוָה בְּצִיּוֹן, אֹהֶל לְמוֹשֵׁב לוֹ. כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה,  
יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטַּשׁ יְהוָה עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.  
וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ  
וְלֹא יַעִיר כָּל-חַמְתּוֹ. יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ  
בְּיוֹם קִרְאָנוּ.

*The service for Hoshana Rabbah is best followed in Siddur Sim  
Shalom for Shabbat and Festivals. Detailed instructions are found  
there, p. 205.*

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18

A Psalm of David.

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

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

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

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

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

*They recall Your goodness; they sing of Your faithfulness.*

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

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

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

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

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

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

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

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

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

*Psalm 145 was uniquely treasured by the Rabbis.  
Traditionally, it is the only psalm recited three times  
each day. Its verses extol God's providence,  
which embraces all creatures, and the grandeur  
of God's work, which surpasses our comprehension.*

תהלים פ"ד:ה, קמ"ד:ט"ו

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.  
אֲשֵׁרֵי הָעַם שֶׁפָּכַח לּוֹ, אֲשֵׁרֵי הָעַם שִׁיהוּהוּ אֱלֹהֵינוּ.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּלָה לְדָוִד.

אֲרוֹמְמָה אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.  
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ.

הַדָּר כְּבוֹד הַזֶּכֶר, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלְתָה אֶסְפָּרְנָהּ.

זָכַר רַב־טוֹבָךָ יִבְיָעוּ, וְצִדְקוֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וְגִדְל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

יִדְוָה יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּכָהּ.

כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ, וְגִבּוֹרְתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבִנְיָ הָאָדָם גִּבּוֹרְתֵינוּ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתֶיךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתָּךְ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

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

פּוֹתֵחַ אֶת־יַדְּךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

PSALM 146

Halleluyah! Let my soul praise Adonai.  
I will praise Adonai all my life,  
and sing to my God with all my being.

*Put no trust in the powerful, in mortals who cannot save.  
Their breath departs, they return to dust,  
and that is the end of their grand designs.*

Blessed are those whose help is Jacob's God,  
whose hope is Adonai, our God,

*Maker of the heavens and the earth,  
the seas and all they contain.*

God keeps faith forever,  
brings justice to the oppressed,  
and provides food for the hungry.

*Adonai frees the bound,  
Adonai gives sight to the blind;  
Adonai raises those bowed down, and loves the just.*

Adonai protects the stranger  
and supports the orphan and widow,  
but frustrates the designs of the wicked.

*Adonai shall reign through all generations.  
Your God, Zion, shall reign forever. Halleluyah!*

צָדִיק יְהוָה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו.  
קְרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
רְצוֹן-יִרְאָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.

■ תְּהַלֵּל יְהוָה יוֹדֵבְרֵי-פִי,  
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.  
וְאֲנַחְנוּ נְבָרֶכְךָ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלֵי נַפְשֵׁי אֶת-יְהוָה.

אֲהַלֵּלָהּ יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוֹדֵי.  
אֵל תִּבְטְחוּ בְּנַדִּיבִים, בְּבֶן-אָדָם שָׂאִין לוֹ תְשׁוּעָה.  
תִּצְאָ רִוְחוֹ וַיֵּשֶׁב לְאֲדָמָתוֹ,  
בַּיּוֹם הַהוּא אָבְדוּ עֲשׂוֹתֵנָתָיו.

אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.  
עָשָׂה שָׁמַיִם וָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם,  
הַשֹּׁמֵר אֶמֶת לְעוֹלָם.

עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לָהֶם לְרַעֲבִים,  
יְהוָה מִתִּיר אֲסוּרִים,  
יְהוָה פָּקַח עֵוְרִים,  
יְהוָה זָקַף כְּפוּפִים,  
יְהוָה אָהַב צְדִיקִים.

■ יְהוָה שֹׁמֵר אֶת-גֵּרִים,

יְתוֹם וְאֶלְמָנָה יַעֲזוֹד וְדָרַךְ רַשָּׁעִים יַעֲזוֹת.  
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.  
הַלְלוּיָהּ.

## PSALM 147

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

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

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

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

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

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

Adonai delights in those who revere Him,  
in those who yearn for God's love.

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

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

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

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

תהלים קמ"ז

הללויה.

כִּי טוֹב וּמְרָה אֱלֹהֵינוּ,  
כִּי נְעִים נִאֲוָה תְהִלָּה.

בֹּנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכְנֹס.

הַרֹפֵא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתָם.

מוֹנֵה מִסְפָּר לְכוֹכְבֵימַיִם, לְכֹלֵם שָׁמַיִם יִקְרָא.

גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר.

מַעוֹדֵד עֲנוּיִם יְהוָה, מִשְׁפִּיל רַשָּׁעִים עַדֵי אֶרֶץ.

עֲנוּ לַיהוָה בְּתוֹדָה, וּמְרוּ לְאֱלֹהֵינוּ בְּכִנּוּר.

הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָר,  
הַמְצַמֵּיחַ הַרִים חֲצִיר.

נוֹתֵן לַבְּהֵמָה לַחֲמָה, לַבְּנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ.

לֹא בַגְבוּרַת הַסּוּס יִחְפֹּץ, לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה.

רוֹצֵה יְהוָה אֶת־יִרְאָיו, אֶת־הַמִּיחָלִים לְחֶסֶדוֹ.

שֹׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֵיךָ צִיּוֹן.

כִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיךָ, בְּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ.

הַשֶּׁם גְּבוּלָה שְׁלוֹם, חֶלֶב חֲטִיִּם יִשְׂבִיעֶךָ.

הַשְׁלַח אִמְרָתוֹ אֶרֶץ, עַד מְהֵרָה יְרוּץ דְּבָרוֹ.

הַנִּתֵּן שְׁלֵג בְּצִמָּר, כְּפֹר כְּאֶפֶר יִפְיֹר.

מִשְׁלִיךְ קִרְחוֹ כְּפִתִּים, לַפְּנֵי קִרְתּוֹ מִי יַעֲמֹד.

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֵשֵׁב רוּחוֹ וַיִּזְלוּ־מַיִם.

■ מַגִּיד דְּבָרָיו לִיַעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם.

הַלְלוּיָהּ.

PSALM 148

Halleluyah!

Praise Adonai from the heavens.

Praise God, angels on high.

*Praise God, sun and moon, and all shining stars.**Praise God, highest heavens.*

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

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

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

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

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

*God has granted fame to His people,  
bringing glory to all the faithful,  
to Israel, God's beloved people.  
Halleluyah!*

תהלים קמ"ח

הללויה.

הללו את־יהוה מן־השמים,  
הללוהו במרומים.

הללוהו כל־מלאכיו, הללוהו כל־צבאיו.

הללוהו שמש וירח, הללוהו כל־כוכבי אור.

הללוהו שמי השמים והמים אשר מעל השמים.

יהללו את־שם יהוה, כי הוא צנה ונבראו.

ויעמידם לעד לעולם, תק־נתן ולא יעבור.

הללו את־יהוה מן הארץ, תנינים וכל־תהמות,

אש וברד, שלג וקיטור, רוח סערה עשה דברו,

ההרים וכל־גבעות, עץ פרי וכל־ארזים,

החיה וכל־בהמה, רמש וצפור כנף,

מלכי־ארץ וכל־לאמים, שרים וכל־שפטי ארץ,

בחורים וגם בתולות, זקנים עם נערים.

יהללו את־שם יהוה, כי נשגב שמו לבדו,

הודו על ארץ ושמים.

ויגם קרן לעמו, תהלה לכל־חסידיו,

לבני ישראל עם קרבו.

הללויה.

*P'sukei D'Zimra includes the final few psalms in the Book of Psalms, on pages 21-25, so that we might all "complete" that book of praise every day before Shaḥarit, a practice recommended by Rabbi Yose ben Ḥalafta in the second century (Shabbat 118b).*

## PSALM 149

Halleluyah! Sing a new song to Adonai.  
Where the faithful gather, let God be praised.

*Let the people Israel rejoice in their Maker;  
let the people of Zion delight in their Sovereign.*

Let them dance in praise of God;  
let them celebrate with drum and harp.  
For Adonai cherishes His people,  
and crowns the humble with triumph.

*Let God's faithful sing exultantly  
and rejoice both night and day.  
Let praise of God be on their lips,  
and a double-edged sword in their hands  
to execute judgment on the godless:*

To bring punishment upon the nations,  
to bind their kings in chains  
and put their princes in irons —  
carrying out the judgment decreed against them.

*This is glory for all of God's faithful. Halleluyah!*

## PSALM 150

Halleluyah! Praise God in His sanctuary;  
praise God in His awesome heaven.

*Praise God for His mighty deeds, for His infinite greatness.  
Praise God with trumpet calls, with harp and lyre.*

Praise God with drum and dance, with flute and strings.  
Praise God with clashing cymbals;  
with resounding cymbals sing praises.

*Let every breath of life praise God. Halleluyah!*

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

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

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

תהלים קמ"ט

## הללויה.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְתוּ בְקִהַל חֲסִידָיו.  
יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָם.  
יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וּכְנֹר יִזְמְרוּ-לוֹ.  
כִּי רֹצֵחַ יְהוָה בָּעַמּוֹ, יִפְאַר עֲנוּיִם בִּישׁוּעָה.  
יַעֲלוּ חֲסִידָיו בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁפְּבוֹתָם.  
רוֹמְמוֹת אֵל בְּגֵרוֹנָם, וְחָרַב פִּיפְיוֹת בְּיָדָם.  
לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכְחוֹת בְּלֵאמִים.  
■ לְאֶסֶר מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹךְ.  
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט פְּתוּב, הַדֵּר הוּא לְכָל-חֲסִידָיו.  
הַלְלוּיָהּ.

תהלים ק"צ

## הללויה.

הִלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֻזוֹ.  
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרַב גִּדְלוֹ.  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּכְנֹר.  
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגְב.  
■ הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.  
כֹּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.  
כֹּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הַלְלוּיָהּ.

תהלים פ"ט: ג"ג, קל"ה: ב"א, ע"ב: י"ה-ו"ט

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שֶׁכֵּן  
יְרוּשָׁלָּיִם, הַלְלוּיָהּ. ■ בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל,  
עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא  
כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.



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

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees; You named him Abraham, and found in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

*It is customary to stand through ברכו, page 30.*

דברי הימים א כ"ט: י-י"ג

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד:  
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מְעוֹלָם וְעַד עוֹלָם.  
לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,  
כִּי כָל בְּשָׂמִים וּבְאָרֶץ, לָךְ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא  
לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל  
בְּכָל, וּבִיָּדְךָ כֹּחַ וּגְבוּרָה, וּבִיָּדְךָ לְגֹדֵל וּלְחֹזֶק לְכָל. וְעַתָּה  
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתְּךָ.

נחמיה ט': ו-י"א

אַתָּה־הוּא יְהוָה לְבַדְּךָ, אַתָּה עֹשֵׂיתָ אֶת־הַשָּׁמַיִם, שָׁמַיִם  
הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים  
וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת־כָּלָם, וּצְבֵא הַשָּׁמַיִם  
לָךְ מִשְׁתַּחֲוִים. אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר  
בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים, וְשָׂמְתָּ שְׁמוֹ  
אַבְרָהָם, וּמִצָּאתָ אֶת־לְבָבוֹ נֶאֱמַן לְפָנֶיךָ

וּכְרוֹת עִמּוֹ הַבְּרִית לְתַת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי  
הָאֱמֹרִי וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לְתַת לְזֹרְעוֹ, וְתַקַּם  
אֶת־דְּבָרֶיךָ כִּי צָדִיק אַתָּה. וְתִרְא אֶת־עֵנִי אֲבֹתֵינוּ  
בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שְׂמַעְתָּ עַל יַם סוּף. וְתַתֵּן אֹתָם  
וּמִפְתִּים בְּפִרְעוֹ וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ, כִּי  
יָדַעְתָּ כִּי הִזִּידוּ עָלֵיהֶם, וְתַעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.  
וְהַיּוֹם בְּקַעַת לְפָנֶיךָ וַיַּעֲבְרוּ בַתּוֹךְ הַיָּם בַּיַּבְשָׁה,  
וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלַת כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

## EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

## EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!  
Horse and driver God has hurled into the sea.  
Adonai is my strength and my might; God is my deliverance.  
This is my God, to whom I give glory —  
my ancestor's God, whom I exalt.

Adonai is a warrior; Adonai is God's name.  
Pharaoh's chariots and army God has cast into the sea;  
Pharaoh's choicest captains have drowned in the Sea of Reeds.  
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —  
Your right hand, Adonai, shatters the enemy.  
With Your majestic might You crush Your foes;  
You let loose Your fury, to consume them like straw.  
In the rush of Your rage the waters were raised;  
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!  
I will devour them; I will draw my sword.  
With my bare hands I will dispatch them."  
You loosed the wind — the sea covered them.  
Like lead they sank in the swelling waters.

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

You stretched out Your hand — the earth swallowed them.  
In Your love You lead the people You redeemed;  
with Your strength You guide them to Your holy habitation.

## שמות י"ד: ל-ל"א

וַיִּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא  
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם. ■ וַיֵּרָא יִשְׂרָאֵל  
אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם  
אֶת־יְהוָה, וַיֹּאמְרוּ בְּיַהוָה וּבַמֹּשֶׁה עַבְדּוֹ.

## שמות ט"ו: א'-י"ח

אָז וַיְשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ  
לְאִמֵּר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס  
וּלְרַכְבּוֹ רָמָה בַיָּם: עֲזֵי וְזַמְרַת יְהוָה וַיְהִי־לִי  
לִישׁוּעָה זֶה אֱלֹהֵי וַאֲנֹהוּ אֱלֹהֵי  
אָבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה  
שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲיִלוֹ יָרָה בַיָּם וּמִבְּחַר  
שְׁלִשׁוֹ טָבְעוּ בַיַּם־סוּף: תְּהַמֹּת יִכְסִימוּ יַרְדּוֹ בְּמִצּוֹלֹת כְּמוֹ  
אֲבָן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַכַּחַם יְמִינֶךָ  
יְהוָה תִּרְעַץ אוֹיְבִי: וּבָרַב גְּאוּנֶךָ תִּהְרַס  
קַמְיֶךָ תִּשְׁלַח חֲרֹנְךָ יֶאֱכְלֵמוּ כְּקֶשׁ: וּבְרִיחַ  
אֲפִיךָ נִעְרְמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶדֶף  
נְזֻלִים קָפְאוּ תְהַמֹּת בְּלִבֵּי־הָיָם: אָמֵר  
אוֹיְבֵי אֶרְדָּף אֲשִׁיג אַחֲלַק שְׁלַל תִּמְלֹאֲמוּ  
בַפֶּשִׁי אָרִיק חֲרָבִי תִּזְרִישְׁמוּ יַדֵּי: נִשְׁפָּת  
בְּרוּיֶךָ כְּסָמוּ יָם צָלְלוּ כְּעוֹפְרֹת בְּמַיִם  
אֲדִירִים: מִי־כַמְכָה בְּאֵלֶם יְהוָה מִי  
כַמְכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהַלֵּת עֲשֵׂה  
כְּפֹאֵ: נְטִיתָ יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ  
בְּחִסְדֶּךָ עַם־זֵנוּ גְּאֵלְתָּ נִהְלֵתָּ בְּעֲזָךָ אֶל־נְהוּ

Nations take note and tremble;  
panic grips the dwellers of Philistia.  
Edom's chieftains are chilled with terror;  
trembling seizes the mighty of Moab.  
All the citizens of Canaan are confused;  
dread and dismay descend upon them.  
Your overwhelming power makes them still as stone,  
while Your people, Adonai —  
the people whom You have redeemed —  
pass peacefully over.

Lead them to Your lofty mountain;  
let them lodge there in Your abode,  
the sanctuary, Adonai, that You have established.  
Adonai shall reign throughout all time.  
Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations.  
Deliverers shall arise on Mount Zion to judge the mountain  
of Esau, and Adonai shall be supreme. Adonai shall be  
sovereign over all the earth. On that day Adonai shall be  
One and His name One.

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

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

קדשך: שמעו עמים ירגזון חיל  
אנזו ישבי פלשת: אז נבהלו אלופי  
אדום אילי מואב יאחזמו רעד נמגו  
פל ישבי כנען: תפל עליהם אימתה  
נפחד בגדל זרועה ידמו כאבן עד  
יעבר עמך יהודה ער-יעבר עם-נו  
קנית: תבאמו ותשעמו בחר נחלתך מכון  
לשבתך פעלת יהודה מקדש אדני כוננו  
ידיה: יהודה ימלך לעלם ועד:  
יהודה ימלך לעלם ועד.

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

□ כי ליהודה המלוכה ומושל בגוים. ועלו מושעים  
בחר ציון לשפט את-הר עשו, והיתה ליהודה המלוכה.  
והיה יהודה למלך על כל-הארץ, ביום ההוא יהיה  
יהודה אחד ושמו אחד.

פל כוכבי בקר לך ישירו,  
פי זקריהם ממך יזקירו,  
ובני אלהים עומדים על משמרות  
ליל ויום שם נאדר יאקירו,  
וקהל קדושים קבלו מהם,  
וכל שחר לשחר ביתך יעירו.

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

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

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

## HATZI KADDISH

*Reader:*

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

*Congregation and Reader:*

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

*Reader:*

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מְלִכְנוּ,  
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.  
כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה,  
עוֹ וּמְמִשְׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,  
תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמְלָכוּת.  
בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,  
מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

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

## חצי קריש

*Reader:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

*Reader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

*\*Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

## SHAHARIT 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:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

*Congregation, then Reader:*

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

*The first ברכה before שמע קריאת שמע*

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

הַמְאִיר לְאֶרֶץ וְלַדָּרִים עָלֶיךָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ  
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,  
כָּל־שָׁנָה בְּחֻכְמָה עֲשִׂיתָ, מְלַאֵה הָאֶרֶץ קַיִיגָה. הַמְלַךְ  
הַמְרוֹמֵם לְבָדּוֹ מֵאֵז, הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַּנַּשֵּׂא  
מֵימֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם  
עָלֵינוּ, אֲדוֹן עֲגוּנוֹ, צוּר מְשַׁגְּבֵנוּ, מְגֹן יִשְׁעֵנוּ, מְשַׁגֵּב בְּעַדְנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה, הַכִּין וּפָעַל זִהְרֵי חַמָּה, טוֹב יֵצֵר  
כְּבוֹד לְשָׁמוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאֵיו  
קְדוּשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.  
תִּתְבַּרַךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ וְעַל  
מְאֹרֵי אוֹר שֶׁעָשִׂיתָ, יִפְאָרוּךְ סְלָה.

*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'rakhah, 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.

תְּתַבַּרְךָ, צוֹרְנוּ מִלִּפְנֵי וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח  
שְׁמֶךָ לְעַד מִלִּפְנֵי, יוֹצֵר מְשָׁרְתִים, וְאֲשֶׁר מְשָׁרְתֵינוּ  
כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמְיָעִים בְּיִרְאָה יִחַד  
בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. כָּלֵם אֲהוּבִים,  
כָּלֵם בְּרוּרִים, כָּלֵם גְּבוּרִים, וְכָלֵם עֹשִׂים בְּאֵימָה  
וּבְיִרְאָה רְצוֹן קוֹנֵם, וְכָלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה  
וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.  
כָּלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה,  
וְנוֹתְנִים רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצֵרֵם בְּנִחַת רוּחַ,  
בְּשִׁפְהַ בְּרוּךְהָ וּבִנְעִימָה קְדוֹשָׁה, כָּלֵם כְּאֶחָד עוֹנִים  
וְאוֹמְרִים בְּיִרְאָה:

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

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת  
שְׂרָפִים, לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנוּ.

לְמֶלֶךְ, אֵל חַי וְקַיִם, זְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחוֹת יִשְׁמְיֵעוּ,  
כִּי הוּא לְבָדוּ פוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,  
בְּעַל מְלַחְמוֹת, זוֹרֵעַ צַדִּיקוֹת, מְצַמִּיחַ יְשׁוּעוֹת,  
בוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,  
הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יּוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית,  
כְּאֲמוֹר: לְעֹשֶׂה אוֹרִים גְּדֻלִים, כִּי לְעוֹלָם חֲסִדוֹ.  
אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר,  
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוּרוֹ.  
בְּרוּךְ אַתָּה יְהוָה 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*

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ, יְהוָה אֱלֹהֵינוּ,  
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.  
אֲבִינוּ מִלִּבְנוּ, בְּעֵבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ  
וַתִּלְמְדֵם חֻקֵי חַיִּים, בֶּן תַּחֲנֹנֵנוּ וַתִּלְמְדֵנוּ.  
אֲבִינוּ הָאֵב הַרְחֵמוֹן, הַמְּרַחֵם, רַחֵם עָלֵינוּ  
וְתֵן בְּלַבְנוּ לְהַבִּין וּלְהַשְׁפִּיל,  
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשׁוֹמֵר וּלְעֹשֵׂה  
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.  
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לַבְּנוּ בְּמִצְוֹתֶיךָ,  
וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,  
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.  
כִּי בְשֵׁם קְדוֹשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,  
נִגְיָלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

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

וְהִבִּיאֵנוּ לְשָׁלוֹם מְאַרְבַּע כְּנָפוֹת הָאָרֶץ,  
וְתוֹלִיכֵנוּ קוֹמְמֵיוֹת לְאַרְצֵנוּ,  
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,  
וּבְנוּ בְּחַרְתָּ מִכָּל־עַם וּלְשׁוֹן,  
וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת,  
לְהוֹדוֹת לָךְ וּלְיַחְדֹּךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*The first paragraph of the Sh'ma (ויארחב), 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 Ehad

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

*Silently:*

Praised be God's glorious sovereignty throughout all time.

V'avavta et Adonai Elohekha b'khol l'av'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'avekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

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

DEUTERONOMY 11:13-21

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

## קריאת שמע

If there is no minyan, add: אל מלך נאמן

דברים י: ד-ט

**שמע ישראל יהוה אלהינו יהוה אחד**

*Silently:*

ברוך שם כבוד מלכותו לעולם ועד.

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

דברים י"א: י"ג-כ"א

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



NUMBERS 15:37-41

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

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

*In this b'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 יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: [אָמַת]

*The קריאת שמע after ברכה*

אָמַת וַיִּצְיַב וְנָכוֹן וְקַיָּם וַיִּשָּׂר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחֱמָד וְנָעִים וְנוֹרָא וְאֶדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפְּהַּ הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אָמַת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. לְדֹר וָדֹר הוּא קַיָּם וְשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמְלִכוּתוֹ וְאֶמוּנָתוֹ לְעַד קַיָּמַת.

וּדְבָרָיו קַיָּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דוֹרוֹתֵינוּ, וְעַל כָּל-דוֹרוֹת וְרַע יִשְׂרָאֵל עַבְדֵּיהָ. עַל הָרְאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּים לְעוֹלָם וָעֶד. אָמַת וְאֶמוּנָה, חֶק וְלֹא יַעֲבֹר. אָמַת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמְצִילָנוּ מֵעוֹלָם שְׁמָהּ, אֵין אֱלֹהִים זוֹלָתָהּ.

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

*The word "אמת (Truth)" serves as a bridge between the Sh'ma and the b'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.

עֲזַרְתָּ אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם  
אֲחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ  
וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ. אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,  
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ. אָמֵת אַתָּה הוּא אֲדוֹן  
לְעַמּוֹךָ, וּמְלֶךְ גָּבוֹר לְרִיב רִיבָם. אָמֵת אַתָּה הוּא רֵאשׁוֹן  
וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל  
וּמוֹשִׁיעַ. מִמְּצָרִים גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים  
פָּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרֶךָ גָּאֲלָתָ, וַיָּם סוֹף  
בְּקַעַתָּ, וַיִּזְדֵּם טַבַּעַתָּ, וַיִּדְיִדִים הָעֵבֶרְתָּ, וַיִּכְסּוּ מַיִם צְרִיחָם,  
אֲחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שָׁבְחוּ אֲהוּבִים וְרוֹמָמוֹ  
אֵל, וַנִּתְּנוּ יְדִידִים וְזְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת  
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רֵם וְנֹשֵׂא, גָּדוֹל וְנוֹרָא,  
מִשְׁפִּיל גְּאִים וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֶה  
עֲנֻיִם, וְעוֹזֵר דְּלִים, וְעוֹנֶה לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלֹיו.  
■ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּבְנֵי  
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כִמְכָה בָּאֵלִים יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקִדְשׁ,  
נוֹרָא תְהִלָּתָ, עֲשֵׂה־פִלָּא.

■ שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.  
יְחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד.

■ צוּר יִשְׂרָאֵל, קוּמָה בְּעֲזַרְתּ יִשְׂרָאֵל, וּפְדֵה כְנָאֲמָךְ  
יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלָנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

Continue on page 36a or 36b (with Amarah),  
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.

May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish; may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for ourselves, may Your mercy appear and Your justice be made manifest. May we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your presence abide there as in days of David. Let Zion rebuilt stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them, soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Turn us not away empty. We praise You, God who cherishes prayer.

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

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

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

May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. Amen.

## MEDITATION ON THE AMIDAH FOR WEEKDAYS

Help me, O God, to pray.

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

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

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

The mind is Your gift, wisdom a spark from You. May we grow in knowledge, insight, and understanding. We praise You, God, gracious giver of awareness.

Help us to find our way to Your truth again, to obey You with trusting faith, to attain wholeness in Your presence. We praise You, God who is always ready to help us start anew.

Forgive our failures with a parent's love, overlook our shortcomings with regal generosity, for You are gentle and gracious. We praise You, God of mercy and forgiveness.

See our suffering, sustain us in our struggles, save us soon. We praise You, God, our people's hope of redemption.

Heal us, O God, and keep us in health. Help us, that we might help ourselves, praising You always. Send true healing for all our pains, for You are the source of healing and compassion. We praise You, God from whom all healing comes.

Bless this year for us with prosperity. May the wealth of the earth and the rhythms of the seasons yield us a good harvest. We praise You, God whose blessings are as certain as the seasons.

Let freedom resound like a mighty ram's horn. Let our spirits soar, sustained by Your promise. May the scattered Jewish people find renewal in You. We praise You, God who brings home the lost Jew.

## AMIDAH FOR WEEKDAY SHAHARIT (with Matriarchs)

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

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

*Between Rosh Hashanah and Yom Kippur:*

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

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

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

*\*From Sh'mini Atzeret until Pesah:*

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

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

*Between Rosh Hashanah and Yom Kippur:*

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

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

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

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

*\*\*Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 38.*

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

## עמידה — שחרית לחול (כולל אמהות)

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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

*Between Rosh Hashanah and Yom Kippur:*

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפְצֵי בַחַיִּים,  
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה מְגֵן אַבְרָהָם וּפִקֵּד שָׂרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From Sh'mini Atzeret until Pesah:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִיֵּם אַמּוֹנְתוֹ לְיִשְׂרָאֵל עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלַךְ מַמְיֵת וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.

*Between Rosh Hashanah and Yom Kippur:*

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחְיֵת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מַחְיֵה הַמֵּתִים.

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

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

*\*\*Between Rosh Hashanah and Yom Kippur:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלַךְ הַקְּדוֹשׁ.

*Silent recitation continues on page 38.*

*\*From Pesah to Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל.*

 KEDUSHAH

*When the Amidah is chanted aloud, Kedushah is added.*

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

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

\*Praised are You Adonai, holy God.

*\*Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

---

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

 קדושה

*When the עמידה is chanted aloud, קדושה is added.*

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמֵקַדְיָשִׁים אוֹתוֹ בְּשִׁמֵי  
מְרוֹם, בְּפִתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

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

לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁה פְּתוּב לְאֹמַר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ, וּלְנִצְחַ נְצַחִים קְדֻשָּׁתְךָ נְקַדִּישׁ.  
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ  
גָּדוֹל וְקְדוֹשׁ אֲתָה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְּדוֹשׁ.

---

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

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

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

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

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

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

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

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

*On behalf of one who is ill:*

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

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

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

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

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

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

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

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

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

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

*On behalf of one who is ill:*

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

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

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

עננו יהוה, עננו ביום צום תעניתנו, כי בצרה גדולה אנחנו. אל תפן אל רשענו, ואל תסתר פניך ממנו, ואל תתעלם מתחנותנו. היה נא קרוב לשועתנו, יהי נא חסדך לנחמנו. טרם נקרא אליך עננו; פדבר שנאמר: "והיה טרם יקראו ואני אענה, עוד הם מדברים ואני אשמע". כי אתה, יהוה, העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. ברוך אתה יהוה העונה בעת צרה.

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

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

Grant blessing

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

Grant dew and rain for blessing

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

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

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

*\*Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

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

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

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

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

וְתַן טַל וּמָטָר לְבָרָכָה

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

וְתַן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָה, וּבָרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְחִלָּה, וְהַסֵּר מִפָּנֵינוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֻסְדְּךָ וּבְרַחֲמִים, וְצַדִּיקְנוּ בְּמִשְׁפָּט. \*בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

*\*Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אַל תִּהְיֶה תַקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֹּאבֵד, וְכָל אוֹיְבֶיךָ מִהֲרָה יִפְרָתוּ, וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה שֶׁבֶר אוֹיְבִים וּמְכַנְיַע 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 Heshvan, which marks the onset of Israel's rainy season.*

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

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

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

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

*On Yom Ha-shoah:*

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

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

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

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדָק וְעַלֵּינוּ, יְהִמוּ נָא רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתּוֹ, וְשִׁים חֻלְקֵנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא יָבוֹשׁ כִּי בָךְ בְּטַחֲנוּ. בְּרוּךְ אַתָּה יְהוָה מְשַׁעַן וּמְבַטֵּחַ לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֶה אֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְוֵן. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צִמְחַת דָּוִד עֲבֹדֶךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תְרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

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

*יום השואה On:*

נַחֵם, יְהוָה אֱלֹהֵינוּ, אֶת שְׂאֵרֵי עַמְּךָ יִשְׂרָאֵל, אֹד מִצֵּל מֵאֵשׁ. כִּי קָם עָלֵינוּ אוֹיֵב אַכְזָר, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְג וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים, מִנְּעַר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד. אָנֹכִי הַמִּים שִׁטְפוּנוּ, הַרְוֵנוּ לַעֲנָה. אוֹיֵבָא לָנוּ כִּי שִׁדְדָנוּ, כִּי־רַחַק מִמֶּנּוּ מִנַּחֵם. עַל־אֵלֶּה אָנִי בּוֹכֶיָה. אַךְ לֹא לְנֶצַח תִּשְׁכַּחֲנוּ,

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

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



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

*On Rosh Hodesh and Hol Ha-mo'ed:*

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

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

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

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

MODIM

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

*When the Reader recites Modim, the congregation continues silently:*

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

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

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

*חול המועד and ראש חודש:*

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

ראש החודש הזה. ראש חודש

חג הסוכות הזה. סוכות On חג המצות הזה. פסח On

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

ותחזינה עינינו בשובה לציון ברחמים. ברוך אתה יהוה המחזיר שכירתו לציון.

*When the Reader recites Modim, the congregation continues silently:*

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו כל בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחיייתנו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גליותינו לחצרות קדשה, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידך ועל נשמותינו הפקודות לך, ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל יום, ערב ובקר וצהרים. הטוב פי לא כלו רחמיה, והמרחם פי לא תמו חסדיה, מעולם קיינו לך.

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

*Between Rosh Hashanah and Yom Kippur:*

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

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

*Reader:*

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

*Congregation:*

May Adonai bless you and guard you.

Ken y'hi ratzon.

May Adonai show you favor  
and be gracious to you.

Ken y'hi ratzon.

May Adonai show you kindness  
and grant you peace.

Ken y'hi ratzon.

May this be God's will.

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

*\*Between Rosh Hashanah and Yom Kippur:*

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

*The Reader's recitation of the Amidah ends here.*

ועל כלם יתברך ויתרומם שמך מלפניו תמיד לעולם ועד.

*Between ראש השנה and יום כפור:*

וכתוב לחיים טובים כל-בני בריתך.

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

*Reader:*

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה  
הכתובה על ידי משה עבדך, האמורה מפני אהרן ובניו,  
כהנים, עם קדושה, באמור:

*Congregation:*

יברכה יהוה וישמרה.  
יאר יהוה פניו אליך ויחנה.  
ישא יהוה פניו אליך וישם לך שלום.  
כן יהי רצון.  
כן יהי רצון.  
כן יהי רצון.

שים שלום בעולם, טובה וברכה, חן וחסד ורחמים  
עלינו ועל כל-ישראל עמך. ברכנו אבינו כלנו באחד  
באור פניך, כי באור פניך נתת לנו, יהוה אלהינו,  
תורת חיים ואהבת חסד, וצדקה וברכה ורחמים וחיים,  
ושלום. וטוב בעיניך לברך את-עמך ישראל בכל-עת  
ובכל-שעה בשלומך. \*ברוך אתה יהוה המברך את-עמו  
ישראל בשלום.

*\*Between ראש השנה and יום כפור:*

בספר חיים, ברכה ושלום, ופרנסה טובה, נזכר ונכתב  
לפניך, אנהנו וכל-עמך בית ישראל, לחיים טובים ולשלום.  
ברוך אתה יהוה עשה השלום.

*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, Pesah Shenit (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.*

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְעֶפֶר לְכָל תְּהִיָּה. פָּתַח לְבִי בְתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל-הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֶךָ, עֲשֵׂה  
לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן  
אֲמִרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגֹאֲלִי. עֲשֵׂה  
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

*An alternative concluding prayer*

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שִׁיכַבְשׁוּ רַחֲמֶיךָ  
אֶת-כְּעֶסֶף וְשִׁתְּפָנָה אֵלֵינוּ בְּמִדַּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל-  
נַפְשׁוֹת בֵּיתִי, וְתִגַּן עָלֵינוּ מִכָּל-אֲכֻזָּרוֹת. נַחֲנֵי בְּאַרְחַ מִיִּשׁוּר.  
דְּרֹךְ שִׁקְרָה חֶסֶר מִמֶּנִּי, וְהַעֲבֵר עֵינַי מִרְאוֹת שָׁוָא. גַּל עֵינַי  
וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתְךָ. תִּשְׁפִּילְנִי שִׁבְלֵי טוֹב מִלְּפָנֶיךָ  
וְאֲמַצָּא חֵן וְחֶסֶד וְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל-רֹאֲאִי. יְהִי  
לְרִצּוֹן אֲמִרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה 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.*


**TAHANUN**

## PERSONAL PRAYERS AND SUPPLICATIONS

*On Mondays and Thursdays, select one or more of the following five passages.*

*On other days, begin Tahānun on page 62.*

## I

God, who is merciful, grants atonement from sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. *Avinu Malkenu*, respond to us graciously though we lack merit. Be kind to us for Your name's sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

*Tahanun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.*

**תחנון**


*Tahanun (personal prayer and supplication) is normally recited during the Shaḥarit Service, Sunday through Friday, and at Minhah, Sunday through Thursday. It is omitted, however, on occasions of joy or deep sorrow, listed on page 44.*

*On Mondays and Thursdays, select one or more of the following five passages.*

*On other days, begin תחנון on page 62.*

## א

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהַרְבֵּה לְהַשְׁיב אָפוֹ, וְלֹא יַעִיר פֶּל־חַמְתּוֹ. אַתָּה, יְהוָה, לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ, חֲסִדֶּךָ וְאַמְתָּךְ תָּמִיד יִצְרֹנּוּ. הוֹשִׁיעֵנו, יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֱלֹתֶךָ. אִם־עוֹנוֹת תִּשְׁמַר־יְהוָה, אֲדַנִּי מִי יַעֲמֹד? כִּי־עַמְּךָ הִסְלִיחָה, לְמַעַן תִּזְרָא. לֹא כַחֲטָאֵינוּ תַעֲשֶׂה־לָּנוּ, וְלֹא כְעוֹנוֹתֵינוּ תִגְמַל עֲלֵינוּ. אִם־עוֹנֵינוּ עָנוּ בָנוּ, יְהוָה, עֲשֵׂה לְמַעַן שְׁמֶךָ.

זָכַר רַחֲמֶיךָ, יְהוָה, וְחֲסִדֶּיךָ, כִּי מַעֲוֹלָם הִמָּה. יַעֲנֵנוּ יְהוָה בְּיוֹם צָרָה, וְשׁוּבָנוּ שֵׁם אֱלֹהֵי יַעֲקֹב. יְהוָה, הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ. אָבִינוּ מִלִּפְנֵינוּ, חֲנֹנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ. אֲדוּנֵינוּ אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וְזָכַר־לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

*Tahanun is the title given to the private meditations that were offered after the completion of the required Shaḥarit Service. They include supplications (I and IV), petitions for blessing (III and V), and yearning for national revival (II). These were not considered appropriate when one is emotionally focused on personal grieving or celebration.*

## II

Adonai our God, You who have brought Your people out of the land of Egypt with a mighty arm, bringing lasting honor to Your name — we have sinned and behaved shamefully. Adonai, in keeping with Your righteousness, withhold Your wrath from Your city, Jerusalem, Your holy mountain. Listen, our God, to the prayers and petitions of Your servant. Shine the light of Your presence upon Your desolate Temple for Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our losses, and watch over the city which bears Your name. It is not because of our righteousness that we bring our petitions before You, but because of Your great compassion. Adonai, hear us. Adonai, forgive us. Adonai listen and respond. Do not delay, for Your own sake, my God — for it is by Your name that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and gather our exiles from the four corners of the earth. May all the nations know that You are Adonai our God. Adonai, You are our Maker. We are the clay and You are the One who fashions us; we are all Your handiwork. Deliver us for the sake of Your name, our Rock, our Ruler, our Redeemer.

## III From the Siddur of Rav Sa'adiah Gaon

Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever.

## ב

וְעַתָּה, אֲדֹנָי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה, וַתַּעַשׂ-לְךָ שֵׁם כְּפִיּוֹם הַיּוֹם חֲטָאנוּ רָשָׁענוּ. אֲדֹנָי, כְּכֹל-צְדָקוֹתֶיךָ, יִשְׁבַּח אַפְּךָ וְחַמְתָּךְ מֵעִירָה יְרוּשָׁלַיִם הַר קְדוֹשְׁךָ. וְעַתָּה, שְׁמַע, אֱלֹהֵינוּ, אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תַּחֲנוּנָיו, וְהָאֵר פְּנֵיךָ עַל-מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדֹנָי.

הַטָּה, אֱלֹהֵי, אֲזַנְךָ וּשְׁמַע, פִּקְח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ, וְהַעִיר אֲשֶׁר-נִקְרָא שְׁמֶךָ עָלֶיךָ. כִּי לֹא עַל-צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל-רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי, שְׁמַעֵה. אֲדֹנָי, סְלַחֵה. אֲדֹנָי, הַקְשִׁיבָה וַעֲשֵׂה, אֶל-תְּאֵחֶר, לְמַעַנְךָ, אֱלֹהֵי, כִּי-שְׁמֶךָ נִקְרָא עַל-עִירָה וְעַל-עַמְּךָ.

אֲבִינוּ הָאֵב הַרְחֵמֵן, הַרְאֵנוּ אוֹת לְטוֹבָה, וְקִבֵּץ נְפוּצוֹתֵינוּ מֵאֶרֶב כְּנַפּוֹת הָאָרֶץ. יִכְּרֹו וַיִּדְעוּ כָּל-הַגּוֹיִם, כִּי אַתָּה יְהוָה אֱלֹהֵינוּ. וְעַתָּה, יְהוָה, אֲבִינוּ אַתָּה, אֲנַחְנוּ הַחֹמֶר וְאַתָּה יוֹצְרֵנוּ, וּמַעֲשֵׂה יָדְךָ כָּלֵנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, צוּרֵנוּ מִלְּכָנוּ וְגוֹאֲלֵנוּ.

## ג מסדור רב סעדיה גאון

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ, שֶׁתִּנְהַג עִמָּנוּ בְּמִדַּת הַרְחָמִים כָּל-יְמֵי חַיֵּינוּ, וְתִנְיַח לָנוּ מִמַּגוֹרַתֵנוּ וּתְכוּנֵן מַעֲשֵׂי יְדֵינוּ וּתְרַפָּא אֶת-מַכּוֹתֵינוּ וְתַצִּילֵנוּ מִכַּף אוֹיְבֵנוּ, וְלֹא יִשְׁמְעוּ צַעֲקָה וּבְכִי בְּבֵיתֵנוּ וְלֹא שׁוֹד וְשָׂבָר בְּגְבוּלֵנוּ, וְנִהְיֶה רְצוּיָה וִירָאֵי שְׁמֶךָ, כִּי תִלְמַדְנוּ תּוֹרַתְךָ וְתִשְׁכַּלְנוּ שְׁכַל טוֹב מִלְּפָנֶיךָ, וְתִיַחַד לְבַבְנוּ לִירְאָה אֶת-שְׁמֶךָ לְמַעַן נִשְׁכִּיל בְּכֹל-אֲשֶׁר נִלְךָ וּבְכֹל-אֲשֶׁר נִפְּנָה שָׁם עַד הַיּוֹם אֲשֶׁר תִּאֲסַפְנוּ אֵלַיְךָ, וְתוֹצִיאֵנוּ מִשְׁלוֹם אֶל שְׁלוֹם, וְנִמְצָא מְנוּחָה בְּאֶרֶץ הַחַיִּים לְפָנֶיךָ וְנַעֲמִימוֹת בְּיַמֶּיךָ נֶצַח.

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

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

*Others rest their head on the left forearm.*

II SAMUEL 24:14

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

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

I PSALM 6

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

II PSALM 130

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

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

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

*Others rest their head on the left forearm.*

שמואל ב', כ"ד:י"ד

וַיֹּאמֶר דָּוִד אֶל-גָּד, צַר-לִי מְאֹד, נִפְלֵה-נָא בְיַד-יְהוָה, כִּי-רָבִים רַחֲמָיו וְכִי־דָם אֲלֵ-אֶפְלָה.

רחום וְחַנוּן חֲטָאתִי לִפְנֵיךָ, יְהוָה מֵלֹא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תְּחִנּוּתִי.

א תהלים ו

יְהוָה אֵל-בְּאִפְּךָ תּוֹכִיחֵנִי, וְאֵל-בְּחִמָּתְךָ תִּיַסְרֵנִי. חַנּוּנִי יְהוָה כִּי אִמְלַל אֲנִי, וְרַפְּאֵנִי יְהוָה, כִּי נִבְהָלוּ עַצְמִי. וְנַפְשִׁי נִבְהָלָה מְאֹד, וְאַתָּה יְהוָה עַד-מָתַי. שׁוּבָה יְהוָה חֲלָצָה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חַסְדְּךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ, בְּשֹׁאֵל מִי יוֹדֵה-לָךְ. יִגְעַתִּי בְּאַנְחוֹתִי, אֲשַׁחֲהָ בְּכָל-לַיְלָה מִשְׁתִּי, בְּדַמְעֹתַי עֲרָשִׁי אִמְסֶה. עֲשֵׂשָׁה מִכְּעַס עֵינַי, עֲתָקָה בְּכָל-צוּרָרִי. סוּרוּ מִמֶּנִּי כָל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יְהוָה קוֹל בְּכִי. שָׁמַע יְהוָה תְּחִנָּתִי, יְהוָה תִּפְלֹתִי יִקַּח. יִבְשׁוּ וְיִבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשְׁבוּ וְיִבְשׁוּ רַגְעַי.

ב תהלים ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְמִקִּים קְרִאתֶיךָ יְהוָה. אֲדֹנָי שְׁמַעַה בְּקוֹלִי תְהַיינָה אֲזַנֶּיךָ קְשׁוּבוֹת לְקוֹל תְּחִנּוּתִי. אִם-עֲוֹנוֹת תִּשְׁמְרֵנִי, אֲדֹנָי מִי יַעֲמֶד. כִּי-עַמָּה הַסְּלִיחָה לְמַעַן תִּזְרָא. קוֹיֹתִי יְהוָה קוֹתֶה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי. נַפְשִׁי לֹא-דָנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עַם-יְהוָה הַחֲסֵד וְהַרְבֵּה עִמּוֹ פְדוּת. וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

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

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

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

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

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

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

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

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

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

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

*When praying without a minyan, continue on page 78.*

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

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

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


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

אבינו מלפנו, חננו ועננו כי אין בנו מעשים, עשה עמנו  
צדקה וחסד והושיענו.

ואנחנו לא נדע מה-נעשה, כי עליך עינינו. זכר רחמיה  
יהוה וחסדיה, כי מעולם הקמה. יהי-חסדך יהוה עלינו,  
כאשר יחלנו לך. אל-תזפר-לנו עונות ראשונים, מהר  
יקדמונו רחמיה, כי דלוננו מאד. חננו יהוה חננו, כירב  
שבוענו בוז. ברגז רחם תזפור. כי הוא ידע יצרנו,  
זכור כיעפר אנחנו. ■ עזרנו אלהי ישענו על-דבר  
כבוד-שמה, והצילנו וכפר על-חטאתינו למען שמה.

*When praying without a minyan, continue on page 78.*



 HATZI KADDISH
*Reader:*

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

*Congregation and Reader:*

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

*Reader:*

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

*On Mondays and Thursdays*


*(except as noted on the facing page):*

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

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

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

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

 חצי קדיש
*Reader:*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וַיִּמְלִיָּהּ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.

*Reader:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיָּהּ הוּא  
לְעֵלָא מִן כָּל-בְּרַכְתָּא וּשְׁיִרְתָּא

*\*Between ראש השנה and יום כפור:*

לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וּשְׁיִרְתָּא

תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*On Mondays and Thursdays (except as noted below):*

אֵל אֲרָךְ אַפָּיִם וְרַב־חַסֵּד וְאִמֵּת, אֲלִיתְּסִתֵּר פְּנֵיךָ מִמֶּנּוּ.  
חֻסָּהּ יְהוּהּ עַל-יִשְׂרָאֵל עַמֶּךָ, וְהַצִּילֵנוּ מִכָּל-רָע. חֲטָאנוּ  
לָךְ אָדוֹן, סְלַח־נָא כְּרַב רַחֲמֶיךָ, אֵל.

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

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

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



## 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

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.  
אֲשֶׁרֵי הָעַם שֶׁכָּבָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהֵיו.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּלָה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.  
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלֹגְדֵלְתוֹ אֵין חֶקֶר.  
דֹּר לְדֹר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגְיִדוּ.

הֲדַר כְּבוֹד הַדֹּרָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֵלְתֶךָ אֲסַפְּרֶנָּה.

זָכַר רַב־טוֹבָךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֲרָף אַפָּיִם וּגְדֵל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.  
יִדְוָה יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֵיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתֶךָ מַלְכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דֹּר וָדֹר.  
סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֶף 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.*

עיני כל אליך יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.  
פֹּתַח אֶת-יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן.

צְדִיק יִהוּהוּ בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו.  
קָרוֹב יִהוּהוּ לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

רִצּוֹן-יִרְאִיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יִהוּהוּ אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.

■ תִּהְיֶה יִהוּהוּ יִדְבֹר-פִּי,  
וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

*The following psalm is omitted on the days listed below.*

תהלים כ'

לְמַנְצָח מִזְמוֹר לְדָוִד.

יַעֲנֶנּוּ יִהוּהוּ בַיּוֹם צָרָה, יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב.

יִשְׁלַח-עֲזָרְךָ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעָדֶכָּ.

יִזְכֹּר כָּל-מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה.

יִתְּנֶנּוּ לְךָ כָּל-בִּבְבָּהּ, וְכָל-עֲצָתְךָ יִמְלֵא.

נִרְנָנָה בִּישׁוּעָתְךָ, וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל,

יִמְלֵא יִהוּהוּ כָּל מִשְׁאֲלוֹתֶיךָ.

עַתָּה יִדְעֵנִי, כִּי הוֹשִׁיעַ יִהוּהוּ מִשִּׁיחוֹ,

יַעֲנֵהוּ מִשְׁמֵי קִדְשׁוֹ, בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ.

אֱלֹהֵי בְּרִכָּב, וְאֱלֹהֵי בְּסוּסִים,

וְאַנְחֵנוּ בְּשֵׁם יִהוּהוּ אֱלֹהֵינוּ נִזְכִּיר.

■ הַמָּה פָּרְעוּ וּנְפָלוּ, וְאַנְחֵנוּ קָמְנוּ וַנִּתְעוֹדֵד.

יִהוּהוּ הוֹשִׁיעָה, הַמְלֵךְ יַעֲנֵנוּ בַיּוֹם קִרְאָנוּ.

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

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

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

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

You are holy, enthroned upon the praises of Israel.

"The angels on high called out one to another:

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

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

*They receive sanction from one another, saying:*

*"Adonai Tz'va-ot is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God's glory fills the whole world."*

"Then a wind lifted me up and I heard the sound of a great rushing behind me, saying:

'Praised be Adonai's glory throughout the universe.'"

*Then a wind lifted me up*

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

*the voice of those who utter praise, saying:*

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

*"Adonai shall reign through all generations."*

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

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You:

God, being merciful,

grants atonement for sin and does not destroy.

Time and again God restrains wrath,

refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving,

loving to all who call upon You.

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

וְבָא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבֵי פֶשַׁע בְּיַעֲקֹב, נֶאֱמַר יְהוָה.

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

וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יְהוָה, רוּחִי אֲשֶׁר עִלְיָךְ, וְדַבְּרֵי אֲשֶׁר שָׁמַתִּי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ, וּמִפִּי זְרַעְךָ, וּמִפִּי זְרַע זְרַעְךָ, אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם.

וְאֵתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ.

וּמְקַבְּלֵינֵי דִין מִן דִּין, וְאִמְרִין:

קְדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,

קְדִישׁ עַל אַרְעָא עוֹבֵד גְּבוּרְתָּהּ,

קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא,

יְהוָה צְבָאוֹת מְלִיא כְּלֵי-אַרְעָא זִיו יְקָרָה.

וּתְשַׁאֲנֵי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּנְטַלְתָּנִי רוּחָא, וְשַׁמַּעַת בְּתַרִּי קַל זִיעַ סְגִיא,

דְּמִשְׁבָּחִין וְאִמְרִין:

בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.

יְהוָה יִמְלֶךְ לְעֵלְמָא וְעַד.

יְהוָה מְלַכּוּתָּהּ קָאָם לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אָבוֹתֵינוּ,

שָׁמְרָהּ-זֹאת לְעוֹלָם, לְיִצְרַר מַחֲשָׁבוֹת לְבָב עַמָּךְ,

וְהִכֵּן לְבָבְךָ אֵלֶיךָ.

וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,

וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר בְּלִחְמָתוֹ.

כִּי אַתָּה אֲדֹנָי טוֹב וְסֹלַח, וְרַב-חַסֵּד, לְכָל-קוֹרְאֶיךָ.

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

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

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

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

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

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

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

צְדָקָתְךָ צְדָקָה לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.  
 תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם,  
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ מִיְמֵי קֶדֶם.  
 בְּרוּךְ אַדְנֵי, יוֹם יוֹם יַעֲמֵס-לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה.  
 יִהְיֶה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.  
 יִהְיֶה צְבָאוֹת, אֲשֶׁרֵי אָדָם בְּטַח בָּהּ.  
 יִהְיֶה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שִׁבְרָאָנוּ לְכְבוֹדוֹ,  
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת,  
 וְחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ.  
 הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וְיִשֵּׁם בְּלִבָּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ,  
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדוֹ בְּלִבְבֵי שָׁלֵם,  
 לְמַעַן לֹא נִיגַע לְרִיק, וְלֹא נִלְד לְבִהָלָה.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 שְׁנִשְׁמֵר חֻקֶיךָ בְּעוֹלָם הַזֶּה,  
 וְנִזְכֶּה וְנַחֲמֶיךָ וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָה,  
 לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.  
 לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶרְךָ.

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ.  
 בְּטָחוֹ בִּיהוָה עָדִי עַד, כִּי בָיָה יְהוָה צוּר עוֹלָמִים.  
 וְיִבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְהוָה.  
 יְהוָה חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר.

*On תפילין at this time, ראש חודש חדש.  
 (On other days, תפילין may also be removed at  
 this time. In many congregations, however, it is  
 customary to wait until after יתום קריש.)*

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

 KADDISH SHALEM

*Reader:*

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

*Congregation and Reader:*

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

*Reader:*

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

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

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

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

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

 קדיש שלם

*Reader:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

*Reader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

*\*Between ראש השנה and כפור*

לְעֵלְא לְעֵלְא מְכָל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל  
קָדָם אָבוּהוֹן דֵּי בְשַׁמְיָא וְאָמְרוּ אָמֵן.

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

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

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

 ALEINU

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


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

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

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

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

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

 עלינו

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

ונאנחנו כורעים ומשתחוים ומודים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

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

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

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

 MOURNER'S KADDISH

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

*\*Between Rosh Hashanah and Yom Kippur:*

I'ela l'ela mi-kol birkhata v'shirata  
tushb'hatata v'nehamata da'amiran b'alma, v'imru amen.

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

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

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

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


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

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

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

---

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

 קריש יתום

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

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

*\*Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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

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

### THE PSALM FOR SUNDAY

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

PSALM 24

A Psalm of David.

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

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

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

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

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

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

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

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

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

### THE PSALM FOR SUNDAY

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

תהלים כ"ד  
לדוד מזמור.

ליהוה הארץ ומלוואה, תבל וישבי בה.  
כי הוא על ימים יסדה, ועל נהרות יכוננה.  
מי יעלה בהר יהוה, ומי יקום במקום קדשו.  
נקי כפיים ובר-לבב, אשר לא נשא לשוא נפשי,  
ולא נשבע למרמה.  
ישא ברכה מאת יהוה, וצדקה מאלהי ישעו.  
זה דור דורשיו, מבקשי פניו יעקב, סלה.  
שאו שערים ראשיכם,  
והנשאו פתחי עולם,  
ויבוא מלך הכבוד.  
מי זה מלך הכבוד,  
יהוה עוזו וגבור,  
יהוה גבור מלחמה.  
שאו שערים ראשיכם,  
ושאו פתחי עולם,  
ויבוא מלך הכבוד.  
מי הוא זה מלך הכבוד,  
יהוה צבאות הוא מלך הכבוד, סלה.

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 Minhah.



## THE PSALM FOR MONDAY

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

PSALM 48

*A Song: A Psalm of the sons of Korah.*

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

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

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

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

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

*May God preserve it forever.*

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

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

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

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

## THE PSALM FOR MONDAY

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

תהלים מ"ח

שיר מזמור לבני קרח.

גדול יהוה ומהלל מאד, בעיר אלהינו, הר קדשו.

יפה נוף, משובש כל-הארץ הר ציון,  
ירפתי צפון, קרית מלך רב.

אלהים בארמנותיה נודע למשגב.

כי הגה המלכים נוערו, עברו יחדו.

המה ראו, בן תמהו, נבהלו נחפזו.

רעדו אחזתם שם, חיל ביולדה.

ברוח קדים תשבר אגיות תרשיש.

כאשר שמענו, בן ראינו בעיר יהוה צבאות,  
בעיר אלהינו, אלהים יכוננה ער-עולם, סלה.

דמינו אלהים חסדה, בקרב היכלך.

כשמה אלהים, בן תהלתך על-קצוי-ארץ,  
צדק מלאה ימינה.

ישמח הר ציון, תגלנה בנות יהודה,  
למען משפטיה.

סבו ציון והקיפוה, ספרו מגדליה.

שיתו לבכם לחילה, פסגו ארמנותיה,  
למען תספרו לדור אחרון.

כי זה אלהים אלהינו עולם ועד,  
הוא ינהגנו על מות.

## THE PSALM FOR TUESDAY

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

PSALM 82  
*A Psalm of Asaph.*

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

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

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

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

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

## THE PSALM FOR WEDNESDAY

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

PSALM 94  
God of retribution — Adonai, God of retribution, appear!

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

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

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

## THE PSALM FOR TUESDAY

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

תהלים פ"ב  
מזמור לאסף.

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

*Mourner's Kaddish is on page 100.*

## THE PSALM FOR WEDNESDAY

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

תהלים צ"ד

אל-נקמות, יהוה, אל נקמות, הופיע.  
הנשא, שפט הארץ, השב גמול על גאים.  
עד מתי רשעים, יהוה, עד מתי רשעים יעלו.  
יביעו ידברו עתק, יתאמרו כל-פעלי און.  
עמך יהוה ידכאו, ונחלתך יענו.  
אלמנה וגר יחרגו, ויתומים ירצחו.  
ויאמרו לא יראת יה, ולא יבין אלהי יעקב.

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

*Surely God who disciplines nations will chastise,  
teaching mortals to understand.*

*Adonai knows human schemes, how futile they are.*

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

*Adonai will not abandon His people;*

*God will not forsake His very own.*

*Justice will return to the righteous;*

*all the upright in heart will strive for it.*

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

*Were it not for Adonai's help, I would be in my grave.*

*When my foot slips, Your love, Adonai, supports me.*

*When I am filled with cares, Your comfort soothes my soul.*

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

*But Adonai is my refuge;*

*my God is my sheltering Rock.*

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

PSALM 95:1-3

*Let us sing to Adonai.*

*Let us rejoice in our Creator.*

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

בִּינוּ בְּעֵרִים בָּעַם, וּכְסִילִים מְתֵי תִשְׁכְּלוּ.  
הֲנִטַע אֲזֶן הַלֵּא יִשְׁמַע, אִם יוֹצֵר עֵינֵי הַלֵּא יִבִּיט.  
הַיִּסֵּר גּוֹיִם הַלֵּא יוֹכִיחַ, הַמְלַמֵּד אָדָם דַּעַת.  
יְהוָה יִדְעַ מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הַבֵּל.  
אֲשֶׁרֵי הַגִּבֹּר אֲשֶׁר תִּיַסְרֶנּוּ יְהוָה, וּמִתּוֹרַתְךָ תִלְמַדְנּוּ.  
לְהִשְׁקִיט לוֹ מִיָּמֵי רָע, עַד יִפְרָה לְרָשָׁע שְׁחַת.  
כִּי לֹא יִטֵּשׂ יְהוָה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.  
כִּי־עַד־צָדֵק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל.  
מִי יָקוּם לִי עִם מְרַעִים, מִי יִתִּיצֵב לִי עִם פְּעֻלֵי אָנוּן.  
לוֹלִי יְהוָה עֲזָרְתָה לִי, כַּמַּעַט שְׁכָנָה דוּמָה נַפְשִׁי.  
אִם אֲמַרְתִּי מָטָה רַגְלִי, חֲסַדְךָ יְהוָה יִסְעָדָנִי.  
בָּרֵב שָׂרְעָפִי בְקִרְבִּי, תִנְחֹמְיָךְ יִשְׁעֶשְׂעוּ נַפְשִׁי.  
הִיחַבְּרָךְ כֶּסֶף הַוּוֹת, יִצֵּר עֵמֶל עַל־יַחֲזֵק.  
יִגֹּדוּ עַל נַפְשׁ צַדִּיק, וְדָם נָקִי יִרְשִׁיעוּ.  
וַיְהִי יְהוָה לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר מַחְסִי.  
וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבִרְעַתָּם יִצְמִיתָם,  
יִצְמִיתָם יְהוָה אֱלֹהֵינוּ.

תהלים צ"ה: א'-ג'

■ לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ.  
נִקְדָּמָה פָּנָיו בַּתּוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה, וּמְלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.

*Mourner's Kaddish is on page 100.*

## THE PSALM FOR THURSDAY

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

PSALM 81

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

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

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

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

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

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

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

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

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

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

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

## THE PSALM FOR THURSDAY

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

תהלים פ"א

למנצח על הגתית לאסף.

הֲרַנִּינוּ לֵאלֹהִים עֹזְנוּ,  
הֲרִיעוּ לֵאלֹהֵי יַעֲקֹב.

שָׂאוּ זְמֵרָה וּתְנוּ תָּהָ, כְּנֹר נְעִים עִם נָבֵל.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֹנוּ.

כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

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

הַסִּירוּתִי מִסָּבֵל שְׁכֵמוֹ, כִּפְּיוֹ מִדִּוּד תַּעֲבֹרְנָה.

בְּצִרָה קָרָאתָ וְאֶחֱלָצְךָ, אֶעֱנֶךָ בְּסִתֵּר קָעַם,  
אֲבַחֲנֶךָ עַל מֵי מְרִיבָה, סִלָּה.

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

אֲנֹכִי יְהוָה אֱלֹהֶיךָ, הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם,  
הַרְחֹב-פִּיךָ וְאִמְלֵאֵהוּ.

וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וַיִּשְׂרָאֵל לֹא-אָבָה לִי.  
וְאִשְׁלַחְהוּ בְשָׂרֵירוֹת לִבָּם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם.

לֹו עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ.

כְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל צָרֵיהֶם אָשִׁיב יָדִי.  
■ מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ-לוֹ, וַיְהִי עֵתָם לְעוֹלָם.

וַיִּאֲכִלְהוּ מִחֶלֶב חֶטֶה, וּמִצּוֹר דָּבַשׁ אֲשׁוּבֵיֶעךָ.

*Mourner's Kaddish is on page 100.*

## THE PSALM FOR FRIDAY

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

PSALM 93

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

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

Your kingdom stands from earliest time.  
You are eternal.

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

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

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

## THE PSALM FOR ROSH HODESH

PSALM 104

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

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

## THE PSALM FOR FRIDAY

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

תהלים צ"ג

יהוה מלך גאות לבש,  
לבש יהוה, עז התאזר,  
אף-תכון תבל כל תמוט.  
נכון כסאך מאז, מעולם אָתָה.

נשאו נהרות יהוה,  
נשאו נהרות קולם,  
ישאו נהרות דכָים.  
מקלות מים רבים אדירים משברי־ים,  
אדיר במרום יהוה.

■ עדתֶיךָ נאִמְנוּ מֵאֵד,  
לְבִיתֶךָ נֶאֱוָה-קִדְשׁ יְהוָה, לְאָרְךָ יָמִים.

*Mourner's Kaddish is on page 100.*

## THE PSALM FOR ROSH HODESH

תהלים ק"ד

בְּרַכֵּי נַפְשֵׁי אֶת-יְהוָה. יְהוָה אֱלֹהֵי גִדְלַת מֵאֵד, הוֹד וְהָדָר  
לְבָשָׁתָּהּ. עֲטָה-אֹר כְּשֵׁלֶמָה, נוֹטָה שָׁמַיִם בִּירִיעָה. הַמְקַרְה  
בַּמַּיִם עֲלִיּוֹתָיו, הַשָּׁם-עֵבִים רְכֹבּוֹ, הַמְהַלֵּךְ עַל-פְּנֵי-רוּחַ.  
עֲשֵׂה מִלְאָכָיו רוּחוֹת, מְשַׁרְתָּיו אֵשׁ לֵהֵט.

יִסְדֵּאֲרָץ עַל-מְכוּנֶיהָ, בַּל-תְּמוּט עוֹלָם וָעֶד. תְּהוֹם כְּלָבוֹשׁ  
כְּסִיתוֹ, עַל-הָרִים יַעֲמְדוּ-מַיִם, מִן-גְּעַרְתֶּךָ יְנוֹסוּן, מִן-קוֹל  
רַעְמָה יִחַפְּזוּן. יַעֲלוּ הָרִים יִרְדּוּ בְּקַעוֹת, אֶל-מְקוֹם זֶה יִסְדָּתָ  
לָהֶם. גְּבוּל שְׁמֹת בַּל-יַעֲבְרוּן, בַּל-יִשְׁבּוּן לְכִסּוֹת 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!

הַמְשַׁלַּח מַעֲיָנִים בְּנַחְלִים, בֵּין הַרִים יִהְלְכוּן. יִשְׁקוּ כָּל-חַיֵּיתוֹ שָׂדֵי, יִשְׁבְּרוּ פְּרָאִים צְמָאָם. עַלֵּיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן, מִבֵּין עֲפָאִים יִתְנוּ קוֹל.

מִשְׁקָה הַרִים מִעֲלִיּוֹתָיו, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׂבַּע הָאָרֶץ. מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעִבְדַת הָאָדָם, לְהוֹצִיא לָחֶם מִן הָאָרֶץ. וַיִּין יִשְׂמַח לְבַב-אָנוּשׁ לְהִצְהִיל פָּנִים מִשְׁמֹן, וְלָחֶם לְבַב-אָנוּשׁ יִסְעֵד. יִשְׂבְּעוּ עֲצֵי יְהוָה, אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר שָׁם צִפְּרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָהּ.

הַרִים הַגְּבֹהִים לִיעֲלִים, סְלָעִים מַחֲסֵה לְשִׁפְנִים. עֹשֶׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תִּשְׁתַּחֲשֶׁה וַיְהִי לַיִלָּה, בּוֹ תִרְמַשׁ כָּל-חַיֵּיתוֹ-יַעַר. הַכְּפִירִים שֹׁאֲגִים לְטָרֶף וּלְבִקֵּשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשֶּׁמֶשׁ יֶאֱסֹפוּן, וְאֵל מְעוֹנְתָם יִרְבְּצוּן. יֵצֵא אָדָם לַפְּעֵלוֹ וְלַעֲבֹדָתוֹ עַד־עֶרֶב.

מִהֲרִבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֶם בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנָה. זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם, שָׁם-רָמַשׁ וְאִין מִסְפָּר, חַיִּוֹת קִטְנוֹת עַם-גְּדֻלוֹת. שָׁם אַנְיֹת יִהְלְכוּן, לוֹיִתָן זֶה-יִצְרָתָ לְשִׁחַק בּוֹ.

כָּלֶם אֵלֶיךָ יִשְׁבְּרוּן לְתַת אֲכָלָם בְּעֵתוֹ. תִּתֵּן לָהֶם יִלְקָטוּן, תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב. תִּסְתִּיר פְּנֵיךָ יִבְהַלְוּן, תִּסַּף רוּחָם יִגּוּעוּן, וְאֵל-עֲפָרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וְתַחַדְשׁ פְּנֵי אֲדָמָה.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו. הַמְבִיט לְאָרֶץ וְתִרְעַד, יִגַּע בְּהַרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לַיהוָה בְּחַיֵּי, אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדֵי. ■ יַעֲרֵב עָלָיו שִׁיחֵי, אֲנֹכִי אֲשְׂמַח בִּיהוָה. יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם, בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה, 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'hayeikhon u-v'yomeikhon  
u-v'hayei d'khol beit Yisra-el,  
ba'agala u-vi-z'man kariv, v'imru amen.

*Congregation and mourners:*

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

*Mourners:*

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

*\*Between Rosh Hashanah and Yom Kippur:*

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

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

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

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

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

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

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

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

 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:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְקַדְשָׁא, בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

*\*Between ראש השנה and יום כפור:*

לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְיָרָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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