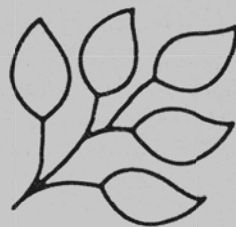


שַׁחֲרִית לַחֹל

*Morning Service
for Weekdays*



Siddur Sim Shalom for Weekdays
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ברכות השחר

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

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

Upon ritual washing of hands:

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

מה טובו 

Upon entering the sanctuary:

על פי פסוקים מבמדבר ותהלים

מַה טוֹבו אֶהְלִיךָ יַעֲקֹב, מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל.
וְאֲנִי בָרַב חֲסִדֶיךָ אָבוֹא בֵיתְךָ,
אֲשַׁתְּחֶה אֶל הַיְכָל קִדְּשֶׁךָ בִּירְאָתְךָ.
יְהוָה, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁפַּן כְּבוֹדֶךָ.
וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע, אֶבְרַכָּה לְפָנֶי יְהוָה עֲשֵׂי.
וְאֲנִי תִפְלְתִי לָךְ, יְהוָה, עֵת רְצוֹן.
אֱלֹהִים, בָּרַב חֲסִדֶיךָ, עֲנֵנִי בְּאַמַּת יִשְׂרָאֵל.

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

BIRKHOT HA-SHAḤAR PRELIMINARY PRAYERS

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

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

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

 **MAH TOVU**

Upon entering the sanctuary:

Based on verses from NUMBERS and PSALMS

Mah tovu ohalekha Ya'akov, mishk'notekha Yisra-el.
Va'ani b'rov ḥasd'kha avo veitekha,
eshtaḥaveh el heikhal kodsh'kha b'yir-atekha.
Adonai, ahavti m'on beitekha, u-m'kom mishkan k'vodekha.
Va'ani eshtaḥaveh v'ekhrah, evr'khah lifnei Adonai osi.
Va'ani t'filati l'kha, Adonai, et ratzon.
Elohim, b'rov ḥasdekha, aneni be'emet yish-ekha.

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

(*מנחה* *תפילין* and the *טלית* *תשעה באב* *On*)
 Meditation before putting on the *טלית*

תהלים ק"ד: א'-ב'

בְּרַכְּוֵי נַפְשֵׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גְדֻלַּת מָאֹד, הוֹד וְהַדָּר
 לְבָשֶׁת. עֵטָה אֹר כְּשִׁלְמָה, נוֹטָה שָׁמַיִם בְּיָרִיעָה.

הַנְּנִי מִתְעַטֵּף / מִתְעַטֶּפֶת בְּצִיצִית כְּדֵי לְקַיֵּם מִצְוֹת בּוֹרְאֵי,
 כְּפָתוּב בַּתּוֹרָה: וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם
 לְדִרְתָּם. וּכְשֵׁם שָׂאֲנִי מִתְכַּפֵּסָה/מִתְכַּפֵּסָה בְּטָלִית בְּעוֹלָם
 הַזֶּה, כֵּן תִּזְכֶּה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטָלִית נְאֻה לְעוֹלָם
 הַבָּא. אָמֵן.

טלית for putting on the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

תהלים ל"ו: ח'-י"א

מִה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיוּ.
 יְרוּיִן מִדְּשׁוֹן בֵּיתְךָ, וְנַחַל עֲדָנֶיךָ תִּשְׁקֶם.
 כִּי עָמָךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר.
 מִשֶּׁךְ חֲסִדְךָ לִידְעֶיךָ, וְצַדִּיקְךָ לִישְׂרֵי לֵב.

The tallit symbolizes God's enveloping love and concern. In turn, the tallit's fringes — the tzitzit — express our reciprocal commitment to God. The tzitzit remind us of both the Torah's commandments and the ideal of holiness to which we are called (Numbers 15:39-40). Indeed, the numerical value of the word tzitzit (ציצית) is 600, to which we add the eight strings and five knots that comprise each of the four fringes. Thus the tzitzit represent, symbolically, all of Torah's 613 commandments.

*(On Tishah B'Av, tallit and tefillin are deferred until Minḥah)
Meditation before putting on the tallit*

PSALM 104:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put *tzitzit* on the corners of their garments in every generation" (Numbers 15:38). As I wrap myself in a tallit in this world, so may my soul be dressed in a beautiful garment in the ideal world to come. Amen.

We put on the tallit, with tzitzit which remind us of all the mitzvot.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to wrap ourselves in *tzitzit*.

PSALM 36:8-11

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

The tzitzit also serve a spiritual purpose, according to the Gerer Rabbi. When one learns the Torah, prays much, and begins to think: "I am truly pious; I overlook nothing in the performance of my religious duties" — that is precisely when one transgresses the command: "Do not be seduced by your heart nor led astray by your eyes" (Numbers 15:39). Such people, said he, should look at the tzitzit and be reminded of the need for humility.

Meditation before putting on the תפילין

הַנְּנִי מְכוּן / מְכוּנָת בְּהִנָּחַת תְּפִלִּין לְקַיֵּם מִצְוֹת בּוֹרְאֵי
שְׂצוֹנֵנוּ לְהַנִּיחַ תְּפִלִּין, כְּפִתּוּב בְּתוֹרָתוֹ: וּקְשָׁרְתֶם לְאוֹת
עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פְּרָשִׁיּוֹת
אֵלוֹ: שְׁמַע, וְהָיָה אִם שָׁמַע, קִדָּשׁ, וְהָיָה כִּי יִבְיָאָה, שֵׁשׁ
בָּהֶם יְחֻדּוּ וְאֶחָדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ. וְצוֹנֵנוּ לְהַנִּיחַ עַל הַיָּד,
לְזַכְרוֹן זְרוּעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֹגֵד הַלֵּב, לְכַוֵּן בְּזֶה אֶת
לִבֵּנוּ לְעִבּוּדָתוֹ. וְעַל הָרֹאשׁ נֹגֵד הַמּוֹחַ, שְׁמַחְשְׁבוֹתֵינוּ, עִם
שְׂאָר חוּשֵׁי וְכַחוֹתֵינוּ, מִיְחָדִים יִהְיוּ לְעִבּוּדָתוֹ. אָמֵן סָלָה.

תפילה של יד ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוֹנֵנוּ לְהַנִּיחַ תְּפִלִּין.

We wind the strap seven times around the forearm.

תפילה של ראש ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוֹנֵנוּ עַל מִצְוֹת תְּפִלִּין.
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

*As we wind the strap three times around the middle finger,
we say:*

הוֹשַׁע בִּי: כ"א-כ"ב

וְאַרְשָׁתֶיךָ לִי לְעוֹלָם.
וְאַרְשָׁתֶיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים.
וְאַרְשָׁתֶיךָ לִי בְּאַמוּנָה, וַיִּדְעַתְּ אֶת יְהוָה.

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right. The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh'ma (Deuteronomy 6:4-9) to bind God's teaching as a sign and a reminder.

Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: "Bind them as a sign upon your hand and as a reminder above your eyes." The tefillin contain four passages from the Torah (Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10, 11-16) which affirm the uniqueness of God. I place the tefillah of the arm opposite my heart to recall God's outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah of the arm.

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

We wind the strap seven times around the forearm.

We put on the tefillah of the head.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by giving us the mitzvah of tefillin.

Praised be God's glorious sovereignty throughout all time.

*As we wind the strap three times around the middle finger,
we say:*

HOSEA 2:21-22

I betroth you to Me forever.
I betroth you to Me with righteousness and justice,
with love and compassion.
I betroth you to Me with faithfulness;
then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh'ma while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Hol Ha-mo'ed — the intermediate days of the Festivals of Sukkot and Pesah, days on which work is permitted — some do wear tefillin. (On Tishah B'Av we postpone wearing tallit and tefillin until the Minḥah Service.)

ברכה for the gift of our body

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר
 אֶת־הָאָדָם בְּחִכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים
 חֲלוּלִים. גְּלוּי וַיְדוּעַ לְפָנַי כִּסָּא כְבוֹדְךָ שְׁאֵם יִפְתַּח
 אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֲפֹשֶׁר לְהִתְקַיֵּם
 וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה רֹפֵא כָּל־בָּשָׂר
 וּמַפְלִיא לַעֲשׂוֹת.

ברכה for the gift of our soul

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרַאתָה, אַתָּה
 יָצַרְתָּה, אַתָּה נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקַרְבִּי, וְאַתָּה
 עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֵתִיד לְבוֹא. כָּל־זְמַן
 שֶׁהַנִּשְׁמָה בְּקַרְבִּי מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי
 וְאֱלֹהֵי אֲבוֹתַי רְבוּן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשֻׁמוֹת.
 בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּר נְשֻׁמוֹת לְפָגְרִים מֵתִים.

הֲרִינִי מְקַבֵּל / מְקַבֵּלָת עָלַי מִצּוֹת הַבוֹרָא:
 וְאַהֲבַת לְרַעַךְ כְּמוֹךָ.

תורה for the gift of our soul

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
 עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ
 בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.
 בְּרוּךְ אַתָּה יְהוָה הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

We marvel at the miraculous ways our body functions.

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

We are thankful for the gift of our soul.

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

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

We give thanks for the gift of Torah.

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

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

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

Choose one passage from the תורה:

במדבר ו': כ"ד-כ"ו

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

ויקרא י"ט: ב', י"ד-י"ח

קְדוּשִׁים תִּהְיוּ בִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא־תִקְלַל
חֵרֶשׁ, וְלִפְנֵי עֹר לֹא תִתֵּן מִכְשָׁל. לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפָּט,
לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל, בְּצַדֵּק תִּשְׁפֹּט
עַמִּיתְךָ. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא־תִשְׁנֵא אֶת־אֲחִיךָ
בְּלִבְבֶּךָ. וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ, אֲנִי יְהוָה.

A passage from the משנה

פאה א: א

אֱלוֹ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּפוּרִים
וְהַרְאִיוֹן וְגַמְלֵיּוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

A passage from the גמרא

על פי שבת קכ"ז.

אֱלוֹ דְבָרִים שְׂאָדָם אוֹכַל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה
וְהַקָּרָן קִיָּמַת לוֹ לְעוֹלָם הַבָּא, וְאֱלוֹ הֵן: כְּבוֹד אָב וְאִם,
וְגַמְלֵיּוֹת חֲסָדִים, וְהַשְּׂכֵמַת בֵּית הַמִּדְרָשׁ שְׁחִרִית וְעַרְבִית,
וְהַכְּנֶסֶת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנֶסֶת בְּלָה, וְלוֹיֵת
הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ
וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

The passage from Numbers, above, is known as Birkat Kohanim, or the Priestly Blessing. It is designated by the Torah as God's own blessing of the people of Israel, recited by the Kohanim.

Choose one passage from the Torah:

NUMBERS 6:24-26

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Selected from LEVITICUS 19:2, 14-18

You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Mishnah

PEAH 1:1

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on SHABBAT 127a

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b'rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one's first steps, and so on. Maimonides stated: "These b'rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service." Other authorities, however, the earliest being the Siddur of Rabbi Amram Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b'rakhot are still usually recited only privately.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׂכְוֵי
בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעִשְׂנִי בְצַלְמוֹ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעִשְׂנִי יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעִשְׂנִי בֶן / בַּת-חֹרִין.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עַרְמִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְתִיר אֲסוּרִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זֹקֵף כְּפוּפִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעִשָּׂה לִי כָל-צָרָי.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִינֵן מִצְעָדֵי-גִבּוֹר.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיַּעֲקֹב כֶּחֶם.

ברכה for God's compassion

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה
מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאַלֵּהֵי אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,
וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חָטָא, וְלֹא לַיְדֵי עֲבָרָה וְעוֹן,
וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְזִיוֹן, וְאַל תִּשְׁלַט-בָּנוּ יַצַּר
הָרַע, וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֵבֵר רָע. וְדַבְּקֵנוּ בְּיַצַּר
הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת-יַצְרֵנוּ לְהִשְׁתַּעֲבֹד-לָךְ.
■ וְתַנְּנוּ הַיּוֹם וּבְכָל-יּוֹם לַחֵן וּלְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵינוּ, וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים.
בְּרוּךְ אַתָּה יְהוָה גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

We are grateful for the daily renewal of our lives.

- Praised are You Adonai our God, who rules the universe,
enabling us to distinguish day from night.
- Praised are You Adonai our God, who rules the universe,
making me in the divine image.
- Praised are You Adonai our God, who rules the universe,
making me a Jew.
- Praised are You Adonai our God, who rules the universe,
making me free.
- Praised are You Adonai our God, who rules the universe,
giving sight to the blind.
- Praised are You Adonai our God, who rules the universe,
clothing the naked.
- Praised are You Adonai our God, who rules the universe,
releasing the bound.
- Praised are You Adonai our God, who rules the universe,
raising the downtrodden.
- Praised are You Adonai our God, who rules the universe,
creating the heavens and the earth.
- Praised are You Adonai our God, who rules the universe,
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.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי
הַיּוֹם וּבְכָל-יּוֹם מֵעַי פָּנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע
וּמִחֶבֶר רָע, וּמִשָּׁכֵן רָע וּמִפּוֹגַע רָע וּמִשָּׁטֵן הַמִּשְׁחִית,
מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית
וּבֵין שְׂאֵינוּ בֶן-בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יִהְיֶה אָדָם יָרָא שָׁמַיִם בְּסִתְרָא וּבִגְלוּי,
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁכַּם וַיֹּאמֶר:

רְבוֹן כָּל-הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. מָה אֲנַחְנוּ, מָה
חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה-צְדָקָנוּ, מָה-יִשְׁעֵנוּ, מָה-כַּחַשְׁנוּ,
מָה-גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, הֲלֹא כָּל-הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁמַיִם
כָּלָא הִיוּ, וְחַכְמַיִם כָּבְלֵי מַדְעָא, וְנְבוֹנִים כָּבְלֵי הַשְּׂכַל,
כִּי כָּל מַעֲשֵׂינוּ תָּהוּ וַיְמֵי חַיֵּינוּ הֲבַל לְפָנֶיךָ. וּמוֹתֵר
הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֲבַל הֲבַל.

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אַהֲבָךְ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה, זָרַע יִצְחָק יַחֲידוֹ שֶׁנֶּעְקַד
עַל גֵּב הַמְּזוֹבָח, עַד־תֵּעַקֵּב בְּנֶךָ בְּכוֹרְךָ שֶׁמֵּאַהֲבָתְךָ
שָׂאֲהַבְתָּ אוֹתוֹ וּמִשְׁמַחְתְּךָ שֶׁשְׂמַחְתָּ בוֹ קָרָאתָ אֶת-
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרֹן.

לְפִיכָךְ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרַךְךָ וּלְקַדְּשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ. ׀ אֲשֶׁרֵינוּ,
מֵה-טוֹב חֻלְקָנוּ וּמֵה-נְעִים גּוֹרְלָנוּ וּמֵה-יָפָה יְרֻשָׁתֵנוּ.
אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ מִשְׁכִּימִים וּמִעֲרִיבִים עָרֵב וּבָקָר,
וְאוֹמְרִים פְּעַמִּים בְּכָל-יּוֹם:

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

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

Personal thoughts and supplications may be added.

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

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

bracha for God's holiness

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשְׁנִבְרָא
הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא.
□ קִדְּשׁ אֶת־שְׁמֹךְ עַל מְקוֹדְשֵׁי שְׁמֹךְ, וְקִדְּשׁ אֶת־שְׁמֹךְ
בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבִּיחַ קַרְנֵנוּ. בְּרוּךְ אַתָּה
יְהוָה מְקִדְּשׁ אֶת־שְׁמֹךְ בְּרַבִּים.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ, וּבְשָׁמַי
הַשָּׁמַיִם הָעֲלִיוֹנִים. אָמֵת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה
הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִנְיֶיךָ מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ. יִכְיֶירוּ וַיֵּדְעוּ כֹּל־בְּאֵי עוֹלָם כִּי אַתָּה הוּא
הָאֱלֹהִים לְבִדְדָךְ לְכֹל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֹשֵׂית
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
וְיָמִי בְּכָל־מַעֲשֵׂה יְדֶיךָ בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים
שִׁיאֲמַר לָךְ מַה תַּעֲשֶׂה. אָבִינוּ שְׁבַשְׁמַיִם, עֲשֵׂה עִמָּנוּ
חֶסֶד בְּעִבּוֹר שְׁמֹךְ הַגָּדוֹל שֶׁנִּקְרָא עֲלֵינוּ, וְקִיֵּם־לָנוּ,
יְהוָה אֱלֹהֵינוּ, מַה שְּׁכַתּוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם,
וּבָעֵת קִבְּצִי אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וּלְתִהְלֵה
בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם,
אָמַר יְהוָה.

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).

RABBINIC TEXTS FOR STUDY 

*Selections from the following pages, or other
rabbinic texts for study, may be read daily,
concluding with ידי רצון on page 12.*

משנה אבות א', יח

רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:
עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד – עַל הַדִּין וְעַל הָאֱמֶת וְעַל
הַשְּׁלוֹם, שְׁנֵאָמַר: אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ בְּשַׁעְרֵיכֶם.

דין

י. ירושלמי ברכות ב', א'

אָמַר רַב שְׁמוּאֵל בְּרַ נַחֲמָנִי:
אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְדוֹד: שְׁלֵמָה בְּנֵךְ בּוֹנֵה בֵּית הַמִּקְדָּשׁ
– לֹא לְהַקְרִיב בּוֹ קִרְבָּנוֹת? חֲבִיב עָלַי מִשְׁפָּט וְצַדִּיקָה שְׂאֵתָה
עוֹשֶׂה יוֹתֵר מִן הַקִּרְבָּנוֹת. וּמָה טַעַם? "עֲשֵׂה צַדִּיקָה וּמִשְׁפָּט
נִבְחָר לַיהוָה מִזִּבְחֵךְ".

ii שמות רבה ל"א

אָמְרוּ רַבּוֹתֵינוּ:
מַעֲשֵׂה בְּאֶחָד שֶׁהָיָה לוֹ דִּין, וּבֹא אֶצֶל הַדִּין וְזָכָה אוֹתוֹ. וּבֹא
וַיֵּצֵא אוֹתוֹ שְׁנוֹדֵכָה וְאָמַר: פְּלוֹנִי הַשּׁוֹפֵט, אֵין כְּמוֹתוֹ בְּעוֹלָם!
אֲחֵר יָמִים הָיָה לוֹ דִּין, וּבֹא אֶצֶלוֹ וְחִיבוֹ. יֵצֵא מִלְּפָנָיו וְאָמַר:
אֵין דִּין שׁוֹטֵה הַיָּמִינוּ! אָמְרוּ לוֹ: אֲתָמוֹל הָיָה מִשְׁבַּח, וְהַיּוֹם
שׁוֹטֵה? לָכֵךְ הַזְּהִיר לָךְ הַכְּתוּב: "אֱלֹהִים לֹא תִקְלָל".

iii דברים רבה ה', ד'

אָמַר רַבִּי יִצְחָק:
שְׁנֵי דְבָרִים בְּיָדוֹ [שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא]. וְאֵלוֹ הֵן: הַנֶּפֶשׁ
וְהַדִּין. הַנֶּפֶשׁ, דְּכָתִיב: "אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַי". וְהַדִּין,
דְּכָתִיב: "וְתִאחַז בְּמִשְׁפַּט יָדָיו". אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא:
הַנֶּפֶשׁ וְהַדִּין נְתוּנִים בְּיָדֵי. שְׁמְרוּ אֶת הַדִּין וְאֲנִי אֲשַׁמְרֵ
נַפְשׁוֹתֵיכֶם.



RABBINIC TEXTS FOR STUDY

PIRKEI AVOT 1.18

Rabban Shimon ben Gamaliel taught:

The world rests on three principles: On justice, on truth, and on peace — as it is written: “With truth, justice, and peace shall you judge in your gates” (Zekhariah 8:16).

Justice

I Y'RUSHALMI B'RAKHOT 2.1

Rabbi Shmuel bar Naḥmani said:

The Holy One said to David: “Solomon, your son, is building the Temple. Is this not for the purpose of offering sacrifices there? The justice and righteousness of your actions are more precious to Me than sacrifices.” And how do we know this? “To do what is right and just is more desirable to Adonai than sacrifice” (Proverbs 21:3).

II EXODUS RABBAH 31

Our Sages taught:

Once a man had a case and came before a judge, who ruled in his favor. Upon leaving the court, he said: “There is no judge in the world like this one!” After some time, that man had another case come before the same judge, who now ruled against him. Upon leaving, the man cried: “There is no judge more foolish than he!” People chided him: “Yesterday praiseworthy, and today a fool?” Hence Scripture admonishes: “You shall not revile a judge” (Exodus 22:27).

III DEUTERONOMY RABBAH 5.4

Said Rabbi Yitzḥak:

Two things are in God's hands — the soul and justice. The soul, as it is written: “In God's hand is every living soul” (Job 12:10). Justice, as it is written: “My hand lays hold on judgment” (Deuteronomy 32:41). Says the Holy One: “You watch out for justice and I will watch over your souls.”

אמת

i פסיקתא רבתי כ"ד

אמר רבי שמואל בן נחמני:
מצינו שהפל ברא הקדוש ברוך הוא בעולמו, חוץ ממדת
שקר ומדת שוא, שלא פעל. אלא, הבריות ברו אותן מלבן.

ii בבא מציעא מ"ט.

רבי יוסי ברבי יהודה אומר:
מה תלמוד לומר: "[איפת צדק ו]הין צדק". והלא הין בכלל
איפה היתה? אלא לומר לה שיהא הן שלף צדק ולאן שלף
צדק.

iii ילקוט שמעוני, בראשית, ג'

אותיות של אמת בשתי רגלים, ושל שקר ברגל אחד. כל
העושה אמת – מקים, ושקר – אינו מקים. אותיות של
אמת מרוחקין זה מזה, ושל שקר מקורבין. אמת קשה
לעשות, ושקר עומד אחרי און.

iv שבת י'.

רב חסדא ורבה בר רב הונא הוו יתבי בדינא כולי יומא.
הוה קא חליש לביהו. תנא להו רב חייא בר רב מדיפתני.
"ויעמד העם על משה מן הבקר עד הערב" – וכי תעלה
על דעתך שמושה יושב ודן כל היום כלו? תורתו מתי
נעשית? אלא לומר לה: כל דין שדן דין אמת לאמתו
אפילו שעה אחת, מעלה עליו הכתוב כאלו נעשה
שתף להקדוש ברוך הוא במעשה בראשית. כתיב הכא:
"ויעמד העם על משה מן הבקר עד הערב", וכתיב התם:
"ויהי ערב ויהי בקר יום אחד",

Truth

I P'SIKTA RABBATI 24

Rabbi Shmuel ben Nahmani said:

We find that the Holy One created everything in the world; only falsehood and exaggeration were not God's doing. People devised those on their own.

II BAVA M'TZIA 49a

Rabbi Yose ben Rabbi Y'hudah asked:

Why say: "You shall have... an honest *ephah* and an honest *hin*" (Leviticus 19:36)? Is not a *hin* included in the measure of an *ephah*? This teaches that your yes (*hen*) should be honest as well as your no.

III YALKUT SHIMONI, GENESIS, 3

The letters of the word truth (*emet*) rest on two legs [*aleph* — א, *mem* — מ, *tav* — ת], while the letters of the word falsehood (*sheker*) have only one leg [*shin* — ש, *kof* — פ, *resh* — ר]. Truthful actions stand firm; actions based on falsehoods do not. The letters of *emet* are far apart [the first, middle, and last in the alphabet], whereas the letters of *sheker* are bunched together. Truth is hard to attain, but falsehood is readily at hand.

IV SHABBAT 10a

Rabbi Hisda and Rabbah bar Rabbi Huna sat in court the whole day and grew weak. So Rabbi Hiyya bar Rav of Difti quoted to them: "The people stood about Moses from morning until evening" (Exodus 18:13). Do you really think that Moses sat in court the entire day? When would he have studied Torah? Rather, this teaches that any judge who issues a true verdict, if only on one occasion, is deemed by Scripture to be the partner of the Holy One in the work of creation. Here it is written: "The people stood about Moses from morning until evening," and there [with regard to creation] it is written: "There was evening and there was morning, a first day" (Genesis 1:5).

שלום

ז דברים רבה ה', ט"ו

אמר רבי שמעון בן חלפתא:
ראה מה חביב השלום. כשבקש הקדוש ברוך הוא לברך
את ישראל, לא מצא כלי שהוא מחזיק כל הברכות לברכן
בו, אלא השלום. מנין? שנאמר, "יהוה עז לעמו יתן, יהוה
יברך את עמו בשלום".

ח בראשית רבה ל"ח, ו'

רבי אומר:
גדול השלום, שאפלו ישראל עובדים עבודת כוכבים ושלום
ביניהם, אמר המקום, כביכול, 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.

יח ילקוט שמעוני, יתרו, רע"ג

דרכיה 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 הושוו כלם אגודה אחת.... אמר
הקדוש ברוך הוא: התורה בלה שלום, ולמי אני נותנה?
לאמה שהיא אוהבת שלום. הוי: כל-נתיבותיה שלום.

יח 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 אמת,
נעשה שלום.

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 TAANIT 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.

ספרא א

רבי ישמעאל אומר: בשלש עשרה מידות התורה נדרשת:

- א. מקל וְחֹמֶר.
- ב. ומגזרה שנה.
- ג. מבגנן אב מפתוב אָחַד, ומבגנן אב משני כתובים.
- ד. מכלל ופרט.
- ה. ומפרט וכלל.
- ו. כלל ופרט וכלל אי אתה רן אלא בעין הפרט.
- ז. מכלל שהוא צריך לפרט, ומפרט שהוא צריך לכלל.
- ח. פל־דבר שהיה בכלל ויצא מן־הכלל ללמד, לא ללמד על עצמו יצא, אלא ללמד על הכלל בלוי יצא.
- ט. פל־דבר שהיה בכלל ויצא לטעון טען אָחַד שהוא בענינו, יצא להקל ולא להחמיר.
- י. פל־דבר שהיה בכלל ויצא לטעון טען אחר שלא בענינו, יצא להקל ולהחמיר.
- יא. פל־דבר שהיה בכלל ויצא לדון בדבר החדש, אי אתה יכול להחזירו לכללו עד שיחזירו הפתוב 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, שייבנה בית המקדש במהרה בימינו ותן חלקנו בתורתך. ושם נעבדך ביראה בימי עולם וכשנים קדמניות.

Siddur Sim Shalom for Weekdays

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SIFRA: Chapter 1


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

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

Conclude with one of the following meditations:

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

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

קדיש דרבנן 

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

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי־דִיהוֹן,
וְעַל כָּל-תַּלְמֵי־דִי תַלְמֵי־דִיהוֹן,
וְעַל כָּל-מָאן דְּעִסְקִין בְּאוּרֵיתָא,
דִּי בְּאַתְרָא הִדִּין וְדִי בְּכָל-אַתְרָא וְאַתְרָא,
יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חָנָא וְחֶסֶדָא וְרַחֲמִין,
וְחַיִּין אַרְיִכִין וּמְזוּנָא וְרוּחָא,
וּפּוֹרְקָנָא מִן קָדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאִמְרוּ אָמֵן.

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

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

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

 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'haveikhon u-v'yomeikhon
u-v'havei 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, hina v'hisda 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'rahmav 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.

תהלים ל

מזמור שיר חנכת הבית לדוד.

אֲרוּמָמָהּ יְהוָה כִּי דָלִיתָנִי וְלֹא שִׁמְחָתָ אִיבֵי לִי.

יְהוָה אֱלֹהֵי, שִׁנְעַתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יְהוָה הֶעֱלִיתָ מִן־שָׂאוֹל נַפְשִׁי,

חַיִּיתָנִי מִיַּרְדֵּי־בוֹר.

וַיִּמְרוּ לִיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכָּר קֹדְשׁוֹ.

כִּי רָגַע בְּאִפּוֹ, חַיִּים בְּרִצּוֹנוֹ,

בְּעָרֵב יֵלִין בְּכִי וּלְבָקָר רָנָה.

וְאֲנִי אִמְרָתִי בְשִׁלּוֹי, בַּל־אֲמוֹט לְעוֹלָם.

יְהוָה בְּרִצּוֹנָהּ הֶעֱמַדְתָּה לְהַרְרֵי עוֹ,

הַסְתַּרְתָּ פְּנֵיהָ, הִיִּיתִי נְבִהָל.

אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.

מִה־בָּצַע בְּדַמִּי, בְּרַדְתִּי אֶל שַׁחַת.

הַיּוֹדֵךְ עֶפְרָי, הַיַּגִּיד אֲמַתְךָ.

שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה הִנֵּה־עוֹר לִי.

□ הַפְּכֵת מִסְפְּדֵי לְמַחֹל לִי,

פִּתְחָתָ שְׁקִי וַתִּאֲזַרְנִי שְׂמֹחָה.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

PSALM 30

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

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

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

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

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

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

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

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

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

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

קדיש יתום *Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
 בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Mourners:

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

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעֶלְמָא, 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.

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

 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.

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 ומפאר בלשון
חסידיו ועבדיו. ובשירי דוד עבדך נהללך יהוה
אלהינו, בשבחות ובזמירות, נגדלך ונשבחך ונפאריך
ונזכיר שמך ונמליכה מלכנו אלהינו, יחיד חי
העולמים. מלך משבח ומפאר עדי עד שמו הגדול.
ברוך אתה יהוה מלך מהלל בתשבחות.

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

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."

דברי הימים א', ט"ז: ח' - ל"ו

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

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

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

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

I CHRONICLES 16:8-36

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

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

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

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

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

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

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

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

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

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

הוֹד וְהִדָּר לְפָנָיו, עֹז וְחֵדוּה בְּמִקְמוֹ.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,

הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.

חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ,

אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוּט.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,

וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

יִרְעוּ הַיָּם וּמְלוֹאוֹ,

יַעֲלֶץ הַשָּׁדָה וְכָל־אֲשֶׁר־בוֹ.

אִז יִרְנְנוּ עַצֵּי הַיַּעַר, מִלְּפָנָיו יְהוָה,

כִּי־בָא לִשְׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.

וַאֲמָרוּ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל,

וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,

לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתְּךָ.

בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,

וַיֹּאמְרוּ כָּל־הָעַם אָמֵן וְהִלֵּל לַיהוָה.

פסוקים מספר תהלים

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.

□ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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

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

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

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

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

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

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

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

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

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

An anthology of verses from PSALMS

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

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

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמְתּוֹ.
 אַתָּה יְהוָה לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי,
 חֲסִדֶּךָ וְאַמְתָּךָ תִּמְיֵד יִצְרוּנִי.
 זָכַר רַחֲמֶיךָ יְהוָה וְחֲסִדֶּיךָ, כִּי מֵעוֹלָם הִמָּה.

תָּנוּ עוֹ לֵאלֹהִים,
 עַל יִשְׂרָאֵל גְּאוֹתוֹ וְעִזּוֹ בְּשִׁחְקִים.
 נוֹרָא אֱלֹהִים מִמְּקַדְשֶׁיךָ, אֵל יִשְׂרָאֵל
 הוּא נָתַן עֹז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹהִים.
 אֶל־נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ.
 הַנְּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גְּאִים.
 לִיהוָה הִישׁוּעָה, עַל־עַמֶּךָ בְּרִכְתְּךָ סֵלָה.
 יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 ■ יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.
 יְהוָה הוֹשִׁיעָה, הַמַּלְךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחְלָתְךָ
 וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם.
 נִפְשָׁנוּ חֲכִתָּה לִיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
 כִּי בּוֹ יִשְׁמַח לְבָנוּ,
 כִּי בְשֵׁם קֹדֶשׁוֹ בְּטַחֲנוּ.
 יְהִי חֲסִדֶּךָ יְהוָה עָלֵינוּ בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.
 הִרְאֵנוּ יְהוָה חֲסִדֶּךָ, וַיִּשְׁעָךָ תִּתֵּן לָנוּ.
 קוֹמָה עֲזָרְתָה לָנוּ וּפִדְנוּ לְמַעַן חֲסִדֶּךָ.
 אָנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךָ מֵאָרֶץ מִצְרַיִם,
 הַרְחַב־פִּיךָ וְאַמְלֵא־הוּ.
 אֲשֶׁר־י הָעַם שִׁפְכָה לוֹ,
 אֲשֶׁר־י הָעַם שִׁיהוּהוּ אֱלֹהָיו.
 ■ וְאַנִּי בְּחֲסִדֶּךָ בְּטַחְתִּי, יִגַּל לְבִי בִישׁוּעָתְךָ,
 אֲשִׁירָה לִיהוָה כִּי גָמַל עָלַי.

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

Acclaim the power of God,
whose pride is in the people Israel,
whose majesty is in the heavens.
Awesome is God in His holy place;
the God of Israel gives courage and strength to His people.
Praised be God.
God of retribution — Adonai, God of retribution, appear!
Judge of the earth, bring the arrogant to judgment.
Triumph is Yours, Adonai;
may Your blessing be upon Your people.
Adonai Tz'va-ot, be with us.
God of Jacob, be our protection.
Adonai Tz'va-ot, blessed are those who trust in You.
Adonai, help us.
Answer us, Sovereign, when we call.

Save Your people, bless Your heritage;
nurture and sustain them forever.
We wait hopefully for Adonai;
God is our help and our shield.
In God our hearts rejoice,
in God's holy name do we trust.
May Your lovingkindness be extended to us, Adonai,
for we have placed our hope in You.
Show us Your love; grant us Your saving power.
Arise and come to our help.
Redeem us because of Your love:
"I am Adonai your God
who brought you out of the land of Egypt.
Express your need and I will fulfill it."
Blessed the people who are so privileged,
blessed the people whose God is Adonai.
I have indeed trusted in Your love;
may I rejoice in Your saving power.
I shall sing to Adonai,
for God has been bountiful to me.

*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'
מזמור לתודה.

הריעו ליהוה בל־הארץ.

עבדו את יהוה בשמחה, באו לפניו ברננה.
דעו כי יהוה הוא אלהים, הוא עשנו, ולו אנחנו,
עמו וצאן מרעיתו.

באו שערינו בתודה, חצרתיו בתהלה, הודו לו ברכו שמו.
כי טוב יהוה לעולם חסדו, ועד דר ודר אמונתו. □

*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, משלי, שמות, ודברי הימים

יהי כבוד יהוה לעולם, ישמח יהוה במעשיו. יהי שם
יהוה מברך מעתה ועד עולם. מפזרח שמש עד מבואו,
מהלל שם יהוה. רם על כל-גוים יהוה, על השמים
כבודו. יהוה שמך לעולם, יהוה זכרך לדור ודור. יהוה
בשמים הכין כסאו, ומלכותו בכל משלה. ישמחו
השמים ותגל הארץ, ויאמרו בגוים יהוה מלך. יהוה
מלך, יהוה מלך, יהוה ימלך לעלם ועד. יהוה מלך
עולם ועד, אבדו גוים מארצו. יהוה הפיר עצת גוים,
הניא מחשבות עמים. רבות מחשבות בלב איש, ועצת
יהוה היא תקום. עצת יהוה לעולם תעמד, מחשבות
לבו לדור ודור. כי הוא אמר ויהי, הוא צוה ויעמד. כי
בחר יהוה בציון, אנה למושב לו. כי יעקב בחר לו יה,
ישראל לסגלתו. כי לא יטש יהוה עמו, ונחלתו לא יעזב.
□ והוא רחום וכפר עון ולא ישחית, והרבה להשיב אפו
ולא יעיר כל-חמתו. יהוה הושיעה, המלך יעננו
ביום קראנו.

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

*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.

Siddur Sim Shalom for Weekdays

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

תהלים פ"ד:ה, קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁכָּבַח לּוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלים קמ"ה, קט"ו:י"ח

תהלה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹדוּ.
הַדָּר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחֶה.
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתֶךָ אִסְפְּרֶנָּה.
זָכַר רַב־טוֹבֶךָ יִבְיָעוּ, וְצִדְקוֹתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּיִם וּגְדֻלַּת־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
יִדְוֶךָ יְהוָה כָּל-מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל-דוֹר וָדָר.
סוֹמֵךְ יְהוָה לְכָל-הַנְּפֹלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת-יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן.

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.

צָדִיק יְהוּה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קָרוֹב יְהוּה לְכָל־קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 ■ תְּהִלַּת יְהוּה יְדַבֵּר־פִּי,
 וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 וַאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוָה.
 אֲהַלֵּלָהּ יְהוָה בְּחַיִּי, אֲזַמְרָהּ לֵאלֹהֵי בְעוֹדִי.
 אֵל תִּבְטְחוּ בַנְּדִיבִים, בְּכֵן־אָדָם שָׁאִין לוֹ תְשׁוּעָה.
 תִּצַּא רוּחוֹ יֵשֶׁב לְאֲדָמְתוֹ,
 בַּיּוֹם הַהוּא אָבְדוּ עֲשֹׂתָנָתָיו.
 אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.
 עָשָׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
 הַשֹּׁמֵר אֵמֶת לְעוֹלָם.
 עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לֶחֶם לָרַעֲבִים,
 יְהוָה מִתִּיר אֲסוּרִים,
 יְהוָה פִּקַּח עֲוִרִים,
 יְהוָה זָקַף כְּפופִים,
 יְהוָה אָהַב צְדִיקִים.
 ■ יְהוָה שָׁמַר אֶת־גֵּרִים,
 יְתוֹם וְאֶלְמָנָה יַעֲזֹד וְדָרֵךְ רַשָּׁעִים יַעֲזוֹת.
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ.

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

PSALM 146

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

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

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

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

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

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

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

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

תהלים קמ"ז

הללויה.

כי טוב זמרה אלהינו,
כי נעים נאנה תהלה.

בונה ירושלים יהוה, נדחי ישראל יבנס
הרופא לשבורי לב ומחבש לעצבותם.

מונה מספר לכוכבים, לכלם שמות יקרא.

גדול אדונינו ורב כח, לתבונתו אין מספר.

מעודד עניים יהוה, משפיל רשעים עדי ארץ.

ענו ליהוה בתודה, זמרו לאלהינו בכנור.

המכסה שמים בעבים, המכין לארץ מטר,

המצמיח הרים חציר.

נותן לבהמה לחמה, לבני ערב אשר יקראו.

לא בגבורת הסוס יחפץ, לא בשוקי האיש ירצה.

רוצה יהוה את־יראיו, את־המיחלים לחסדו.

שבחי ירושלים את־יהוה, הללי אלהיך ציון.

כי חזק בריחי שעריך, ברוך בנך בקרבך.

השם גבולך שלום, חלב חטים ישביעה.

השלח אמרתו ארץ, עד מהרה ירוץ דברו.

הנתן שלג בצמר, כפור באפר יפור.

משליך קרחו כפתים, לפני קרתו מי יעמוד.

ישלח דברו וימסם, ישב רוחו וזלזלמים.

■ מגיד דבריו ליעקב, חקיו ומשפטיו לישראל.

לא עשה בן לכל־גוי, ומשפטים בל ידעום.

הללויה.

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"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, חק־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 בנה,

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.

■ ויָרָם קָרְן לְעַמּוֹ, תְהִלָּה לְכָל־חֲסִידָיו,

לְבַנֵי יִשְׂרָאֵל עִם קִרְבוֹ.

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 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"ט

הַלְלוּיָהּ.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֶהֱל חַסִּידִים.
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹי, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָם.
 הִלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֶהֱפֵךְ וּכְנֹר יִזְמְרוּ-לוֹ.
 כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר עַנְוִים בִּישׁוּעָה.
 יַעֲלוּ חַסִּידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁפְּבוֹתָם.
 רוּמְמוֹת אֵל בְּגִרוֹנָם, וְחָרַב פִּיפְיוֹת בְּיָדָם.
 לַעֲשׂוֹת נִקְמָה בְּגוֹיִם, תּוֹכַחֹת בְּלֵאמִים.
 ■ לְאִסֵּר מַלְכֵיהֶם בְּזָקִים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹזַל.
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדֶּרֶךְ הוּא לְכָל-חַסִּידָיו.
 הַלְלוּיָהּ.

תהלים ק"ג

הַלְלוּיָהּ.

הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקִיעַ עֲזוֹ.
 הַלְלוּהוּ בְּגְבוּרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּכְנֹר.
 הַלְלוּהוּ בְּתֶהֱפֵךְ וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְב.
 ■ הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים פ"ט:ג"ג, קל"ה:כ"א, ע"ב:י"ח-י"ט

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

PSALM 149

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

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

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

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

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

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

PSALM 150

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

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

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

Let every breath of life praise God. Halleluyah!

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!

It is customary to stand through ברכו, page 30.

דברי הימים א כ"ט: ו'-ו"ג

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקֶּהֱל וַיֹּאמֶר דָּוִד:
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם.
 לָךְ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹדָה,
 כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמַּמְלָכָה וְהַמְתַּנְשָׂא
 לְכָל לְרֹאשׁ, וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
 בְּכָל, וּבִיָּדְךָ כֹּחַ וּגְבוּרָה, וּבִיָּדְךָ לְגִדֹל וּלְחֹזֶק לְכָל. וְעַתָּה
 אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהֻלָּלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

נחמיה ט': ו'-ו"א

אַתָּה־הוּא יְהוָה לְבַדְּךָ, אַתָּה עֹשֵׂית אֶת־הַשָּׁמַיִם, שָׁמַי
 הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים
 וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחִיָּה אֶת־כָּלָם, וְצָבָא הַשָּׁמַיִם
 לָךְ מִשְׁתַּחֲוִים. ■ אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר
 בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ
 אַבְרָהָם, וּמִצָּאתָ אֶת־לָבָבוֹ נֹאמֵן לְפָנֶיךָ

וְכָרוֹת עַמּוֹ הַבְּרִית לְתַת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי
 הָאֱמֹרִי וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרִגְשִׁי לְתַת לְזֹרְעוֹ, וְתַקַּם
 אֶת־דְּבַרְיָךְ כִּי צִדִּיק אַתָּה. וַתִּרְא אֶת־עֵנִי אֲבֹתֵינוּ
 בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף, וַתִּתֵּן אֶת־
 וּמִפְתֵּימָם בְּפָרְעָה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ, כִּי
 יָדַעְתָּ כִּי הַזִּידוֹ עָלֵיהֶם, וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
 ■ וְהַיּוֹם בְּקַעַת לְפָנֶיךָ וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה,
 וְאֶת־יְרֵדֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֶת כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

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.

שמות י"ד: ל-ל"א

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

שמות ט"ו: א'-י"ח

אֲזַ וַיִּשְׂרַח־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לְאֹמֶר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
 וַרְכָבוֹ רָמָה בַיָּם: עֲזִי וְזַמְרַת יְהוָה וַיְהִי־לִי
 לִישׁוּעָה זֶה אֵלֵי וְאֲנֹהוּ אֱלֹהֵי
 אָבִי וְאֶרְמְנָהוּ: יְהוָה אִישׁ מֶלֶחֶמָה יְהוָה
 שְׁמוֹ: מִרְכַּבַת פָּרָעָה וְחִילוֹ יִרְהַב בַּיָּם וּמִבְחַר
 שְׁלֹשִׁי טַבָּעוֹ בַּיַּם־סוּף: תְּהַמֵּת יִכְסִּימוּ יַרְדּוֹ בְּמִצּוֹלֹת כְּמוֹ
 אֲבָן: יִמְיִנֶה יְהוָה נְאֻדָּרֵי בָכֶם יִמְיִנֶה
 יְהוָה תִּרְעַץ אוֹיְבֵי: וּבִרְבַּב גְּאוּנָה תִּהְרַס
 קַמִּיָּה תִשְׁלַח חֲרֹנֶה יֹאכְלֶמוּ בְּקֶשׁ: וּבְרוּחַ
 אֲפִיָּה נַעֲרָמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶדַח
 נְזֻלִים קָפְאוּ תְהַמֵּת בְּלִבֵּי־יָם: אָמַר
 אוֹיְבֵי אֲרֻדָּף אֲשִׁיג אַחֲלַק שְׁלַל תִּמְלֹאֲמוּ
 נַפְשֵׁי אָרִיק חֲרָבִי תִּזְרִישְׁמוּ יָדַי: נִשְׁפָּת
 בְּרוּחֶךָ כִּסְמוּ יָם צָלְלוּ כְּעוֹפְרֹת בְּמַיִם
 אֲדִירִים: מִי־כַמְכָה בְּאֵלֶם יְהוָה מִי
 כַּמְכָה נְאֻדָּר בְּקֹדֶשׁ נוֹרָא תְהַלֵּת עֲשֵׂה
 פְּלֹא: נְטִיתָ יִמְיִנֶה תִבְלַעְמוּ אֶרֶץ: נְחִיתָ
 בְּחִסְדֶּךָ עַם־זֵו גְּאֻלֵּת נְהַלֵּת בְּעֵזְבֶךָ אֶל־נוֹה

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.

קְדֹשׁ: שְׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל
 אָחוֹז יִשְׁבִּי פִלְשֶׁת: אִזּוּ נִבְהָלוּ אֱלֹפֵי
 אָדוּם אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רַעַד נִמְגּוֹ
 כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימַתָּה
 וּפָחַד בְּגֹלל זְרוּעֶךָ יִדְמֹו כְּאֲבָן עַד
 יַעֲבֹר עִמָּךָ יְהוָה עַד-יַעֲבֹר עִם-זוֹ
 קְנִיֶתָּה: תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נַחֲלֹתֶךָ מְכוֹן
 לְשִׁבְתֶּךָ פְּעֻלַּת יְהוָה מִקְדָּשׁ אֲדֹנָי כּוֹנֵנֵנוּ
 יְדִיָּה: יְהוָה יִמְלֶךָ לְעֹלָם וָעֶד:
 יְהוָה יִמְלֶךָ לְעֹלָם וָעֶד.

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

׀ כִּי לַיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשְׁעִים
 בְּהַר צִיּוֹן לְשֹׁפֵט אֶת-הַר עֶשׂוֹ, וְהִיִּתָּה לַיהוָה הַמְּלוּכָה.
 וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה
 יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

כָּל כּוֹכְבֵי בָקָר לָךְ יִשְׁירוּ,
 כִּי זִהְרִיהֶם מִמֶּךָ זִהְרִירוּ,
 וּבְנֵי אֱלֹהִים עוֹמְדִים עַל מְשֻׁמְרוֹת
 לְיַל וַיּוֹם שֵׁם נֶאֱדָר יֶאֱדִירוּ,
 וּקְהַל קְדוֹשִׁים קָבְלוּ מֵהֶם,
 וְכָל שַׁחַר לְשַׁחַר בֵּיתֶךָ יַעֲרִירוּ.

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.

וְשִׁתַּבַּח שְׁמֶךָ לְעַד, מְלַכְנוּ,
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.
 כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה,
 עֵז וּמְמִשְׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
 תְּהִלָּה וְתַפְאֶרֶת, קִדְשָׁה וּמְלָכוּת.
 ■ בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
 בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה,
 מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

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

חצי קדיש

Reader:

וְתִגְדֹל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
 וְיִמְלִיךְ מְלַכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא
 לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא

*Between יום כפור and ראש השנה


לְעֵלְא לְעֵלְא מִכָּל־בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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

*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.

שחרית לחול

קריאת שמע וברכותיה

Reader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then Reader:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

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

הַמְּאִיר לְאֶרֶץ וְלַדָּרִים עֲלֶיךָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּל־שָׁנָה בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה הָאֶרֶץ קִנְיָנֶךָ. הַמְּלַךְ
הַמְּרוֹמֵם לְבָדוֹ מְאֹד, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא
מִימּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מְגַן יִשְׁעָנוּ, מִשְׁגֵּב בְּעַדְנוּ.

אֵל בְּרוּךְ גָּדוֹל דַּעַה, הַכִּיֵּן וּפְעַל זְהַרֵי חַמָּה, טוֹב יֵצֵר
כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאוֹ
קְדוּשִׁים, רוֹמְמֵי שָׁדַי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
תִּתְבָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ וְעַל
מְאֹרֵי אוֹר שְׁעֲשִׂיתָ, וּפְאָרוֹךְ סֵלָה.

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

SHAḤARIT FOR WEEKDAYS

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

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

Congregation, then Reader:

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

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

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

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

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

תְּתַבְּרָה, צוֹרְנוּ מִלְכָּנוּ וְגוֹאֲלָנוּ, בּוֹרָא קְדוֹשִׁים. יִשְׁתַּבַּח
 שְׁמֵךְ לְעַד מִלְכָּנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתִיו
 כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמִשְׁמִיעִים בִּירְאָה יְחַד
 בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. □ כָּלֵם אֲהוּבִים,
 כָּלֵם בְּרוּרִים, כָּלֵם גְּבוּרִים, וְכָלֵם עֲשִׂים בְּאִימָה
 וּבִירְאָה רְצוֹן קוֹנֵם, וְכָלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה
 וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפַאֲרִים
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלִּיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
 □ וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֵה,
 וְנוֹתְנִים רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצֵרָם בְּנִחַת רוּחַ,
 בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, כָּלֵם כְּאֶחָד עוֹנִים
 וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.
 □ וְהַאֲוִפְנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
 שָׂרָפִים, לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.
 לְמֶלֶךְ, אֵל חַי וְקַיִם, זְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחוֹת יִשְׁמְיעוּ,
 כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
 בְּעַל מַלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מְצַמֵּיחַ יְשׁוּעוֹת,
 בּוֹרָא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית,
 כְּאֲמוֹר: לְעֹשֶׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.
 □ אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר,
 וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
 בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.

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

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

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

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

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

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

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

Siddur Sim Shalom for Weekdays
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The second ברכה before קריאת שמע

אֶהְבֶּה רַבָּה אֶהְבֶּתְנוּ, יְהוּה אֱלֹהֵינוּ,
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.
 אָבִינוּ מִלִּפְנֵינוּ, בְּעִבּוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ
 וַתִּלְמְדֵם חֲקֵי חַיִּים, כִּן תַּחֲנֹנֵנוּ וַתִּלְמְדֵנוּ.
 אָבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהִשְׁכִּיל,
 לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
 וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
 וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
 וְלֹא גִבוּשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטָחֵנוּ,
 נִגִּילָה וְנִשְׁמְחָה בִּישׁוּעָתְךָ.

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

■ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֶרְבַּע כַּנְּפוֹת הָאָרֶץ,
 וַתּוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצֵנוּ,
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
 וּבָנוּ בְּחֵרֶת מִכָּל־עַם וּלְשׁוֹן,
 וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
 לְהוֹדוֹת לָךְ וּלְיַחְדָּךְ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה יְהוּה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

*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.*

קריאת שמע 

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

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Silently:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרַתֶּם לְאוֹת
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לְאֶהְבָּה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל-
 לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאֶסְפַּת דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלָתָ וּשְׂבַעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה
 לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְנִאֲבַדְתֶּם מִהָרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת-דְּבַר
 אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרַתֶּם אֹתָם לְאוֹת
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל-הָאָרֶץ:

 K'RIAT SH'MA

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

DEUTERONOMY 6:4-9

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

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לַהֵם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
■ יְהוָה אֱלֹהֵיכֶם: [אָמַת]

The קריאת שמע after ברכה

אָמַת וַיִּצִיב וְנָכוֹן וְקִיָּם וַיִּשֶׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב
וְנִחְמָד וְנָעִים וְנוֹרָא וְנֹדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפֵה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אָמַת, אֱלֹהֵי עוֹלָם מְלַבְּנֵנו,
צוּר יַעֲקֹב מְגֹן יִשְׁעָנוּ. ■ לְדֹר וָדֹר הוּא קִיָּם וְשְׁמוֹ קִיָּם
וּכְסָאוֹ נָכוֹן וּמְלֻכוֹתוֹ וְאֶמוּנָתוֹ לְעַד קֵינֶמַת.

וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי
עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרֵאשׁוֹנִים וְעַל
הָאַחֲרוֹנִים דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד. אָמַת וְאֶמוּנָה,
חֶק וְלֹא יַעֲבֹר. ■ אָמַת שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, מְלַבְּנֵנו מִלֶּךָ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמְצִילֵנוּ, מֵעוֹלָם שְׁמֵךְ,
אֵין אֱלֹהִים זוּלָתְךָ.

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.

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 l'h'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.

Siddur Sim Shalom for Weekdays

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עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָּ הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
 אַחֲרֵיהֶם בְּכָל־דּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשֶׁבֶךָ וּמִשְׁפָּטֶיךָ
 וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
 וְתוֹרָתְךָ וְדִבְרֶיךָ יִשִּׁים עַל לִבּוֹ. אָמֵת אֶתְּהָּ הוּא אָדוֹן
 לְעַמֶּךָ, וּמֶלֶךְ גְּבוּר לְרִיב רִיבָם. אָמֵת אֶתְּהָּ הוּא רֵאשׁוֹן
 וְאֶתְּהָּ הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
 וּמוֹשִׁיעַ. מִמְּצָרִים גְּאֻלְתָּנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים
 פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ, וּבְכוֹרֶיךָ גְּאֻלְתָּ, וַיִּם סוֹף
 בְּקַעְתָּ, וְזָדִים טִבַּעְתָּ, וַיִּדִידִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיָהֶם,
 אֶחָד מֵהֶם לֹא נוֹתַר. עַל זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ
 אֵל, וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת
 וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רֵם וְנִשְׂא, גְּדוֹל וְנוֹרָא,
 מִשְׁפִּיל גְּאִים וּמַגְבִּיָה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֶה
 עֲנּוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בַּעַת שׁוֹעֵם אֱלִיוֹ.
 ■ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרָךְ. מִשָּׁה וּבְנֵי
 יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֶם:

מִי־כִמְכָה בְּאֵלִם יְהוּה, מִי כִמְכָה נְאֻדִיר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּת, עֲשֵׂה־פִלָּא.

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

יְהוּה יִמְלֶךְ לְעוֹלָם וָעַד.

■ צוּר יִשְׂרָאֵל, קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל, וּפְדֶה כְנָאֲמָךְ
 יְהוּדָה וַיִּשְׂרָאֵל. גְּאֻלְנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
 בְּרוּךְ אֶתְּהָּ יְהוּה גְּאֵל יִשְׂרָאֵל.

Continue on page 36a or 36b (with אמדות) 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.

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.*

עמידה – שחרית לחול

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between ראש השנה and כפור:

וְכִרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם.
אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From שמיני עצרת until פסח:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי הוֹמָה לָךְ, מֶלֶךְ
מִמִּית וּמַחֲיֵה וּמְצַמִּיחַ יְשׁוּעָה.

Between ראש השנה and כפור:

מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחֲיוֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחֲיֵה הַמֵּתִים.

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

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

***Between ראש השנה and כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ.

Silent recitation continues on page 38.

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

 AMIDAH FOR WEEKDAY SHAHARIT

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

**From Sh'mini Atzeret until 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.*

Siddur Sim Shalom for Weekdays

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עמידה – שחרית לחול (כולל אמהות)

אֲדַנִּי, שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָה
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

יום כפור and ראש השנה Between

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכִתְבְּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָה וּפֹקֵד שְׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

פסח שמיני עזרת From

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מַמְיֵת וּמַחֲיֶה וּמְצַמֵּחַ יְשׁוּעָה.

יום כפור and ראש השנה Between

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

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

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

*יום כפור and ראש השנה Between***

בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקָּדוֹשׁ.

Silent recitation continues on page 38.

מוֹרִיד הַטָּל: From פסח to שמיני עזרת, some add:

 **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.

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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.*

קדושה 

When the עמידה is chanted aloud, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

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

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קְדוֹשְׁךָ כְּתוּב לֵאמֹר:

יְמִלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וְלִנְצַח נְצַחִים קְדַשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ
גְּדוֹל וְקְדוֹשׁ אַתָּה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**Between ראש השנה and יום כפור*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְּדוֹשׁ.

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

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

 **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.

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

השיבנו אבינו לתורתך, וקרבו מלפנו 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 מלפנו כי פשענו,
כי מוחל וסולח אתה. ברוך אתה יהוה חונן המרבה
לסלח.

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

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

On behalf of one who is ill:

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 כאב 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 מתחנונו.
היה נא קרוב לשועתנו, יהי נא חסדך לנחמנו. טרם נקרא אליך
עננו, בדבר שנאמר: "והיה טרם יקראו ואני אענה, עוד הם
מדברים ואני אשמע". כי אתה, יהוה, העונה בעת צרה, פודה
ומציל בכל עת צרה וצוקה. ברוך אתה יהוה העונה בעת צרה.

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.

בְּרוּךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה

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

וְתֵן טַל וּמָטָר לְבִרְכָה

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

וְתֵן בְּרָכָה

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטוֹבָה, וּבְרוּךְ שְׁנֵתָנוּ בְּשָׁנִים
הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֲרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יְחָד מֵאֲרָבַע כְּנַפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשְׂיִבָּה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יְגוֹן וְאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֻסֶּד
וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. *בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

*Between ראש השנה and יום כפור:

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַמְּשַׁפֵּט.

וְלַמְּלֹשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרָגַע תֹּאבֵד, וְכָל
אוֹיְבֶיךָ מִהֲרָה יִפְרָתוּ, וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁפֹּר
וְתִמְגַּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה שֹׁרֵר
אֵיבִים 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.

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.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוּפְרֵיהֶם, וְעַל גְּרֵי הַצָּדֵק וְעַלֵינוּ, יְהִמוּ נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שְׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא יָבוֹשׁ
כִּי בָּךְ בִּטְחָנוּ. בְּרוּךְ אַתָּה יְהוָה מִשְׁעַן וּמִבְטָח לַצְּדִיקִים.

וּלְיִרוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁפּוֹן בְּתוֹכָהּ כַּאֲשֶׁר
דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסָּא דָּוִד
מִהֲרָה לְתוֹכָהּ תִּכְיֶן. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צִמְח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַח, וְקִרְנוּ תְרוּם בִּישׁוּעַתְךָ,
כִּי לִישׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה מִצְמִיחַ
קֶרֶן יִשׁוּעָה.

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

יום השואה ת:

נַחֵם, יְהוָה אֱלֹהֵינוּ, אֶת שְׂאֵרֵי עַמֶּךָ יִשְׂרָאֵל, אוֹד מִצֵּל מֵאֵשׁ, כִּי קָם
עָלֵינוּ אוֹיֵב אַכְזָר, בְּקִשׁ לְהַשְׁמִיד לְהַרְגׁ וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים,
מִנְעַר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לְכוּ וּנְכַחֲדֵם מִגּוֹי וְלֹא יִזְכֹּר
שֵׁם יִשְׂרָאֵל עוֹד. אֲזֵי הַפְּמִים שִׁטְפוּנוּ, הֲרוּנוּ לַעֲנָה. אוֹיֵ־נָא לָנוּ
כִּי שָׁדְדָנוּ, כִּי־רַחַק מִמֶּנּוּ מִנַּחֵם. עַל־אֵלֶּה אֲנִי בּוֹכֶיָה, אֵךְ לֹא
לְנִצַּח תִּשְׁפָּחֵנוּ,

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

"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.

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).

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

חול המועד and ראש חודש On:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן-דוד עבדך, וזכרון ירושלים עיר קדשך,
וזכרון כל-עמך בית ישראל לפניך, לפליטה לטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

ראש החודש הזה. *ראש חודש On*

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 כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשופך לציון ברחמים.
ברוך אתה יהוה המחזיר שכינתו לציון.

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

מודים אנחנו לך שאתה
הוא יהוה אלהינו ואלהי
אבותינו אלהי כל-בשר,
יוצרנו, יוצר בראשית,
ברכות והודאות לשמך
הגדול והקדוש, על
שהחיייתנו וקיימתנו. בן
תחינו ותקיימנו, ותאסוף
גליותינו לחצרות קדשך,
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 בידיך
ועל נשמותינו הפקודות לך,
ועל נסיה שפכל-יום עמנו
ועל נפלאותיך וטובותיך
שפכל-עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמיך,
והמרחם כי לא תמו חסדיך,
מעולם קנינו לך.

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 Hōl 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).

יום העצמאות and פורים, חנוכה On

על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.

חנוכה On

בימי מתתיהו בן יוחנן בהן גדול חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשפיתם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את ריבם, דגת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר ביתך ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

פורים On

בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן הרשע, בקש להשמיד, להרג ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחד בשלושה עשר לחודש שנים עשר, הוא חודש אדר, ושללם לבו, ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו, ותלו אותו ואת בניו על העץ.

יום העצמאות On

בימי שיבת בנים לגבולם, בעת תקומת עם בארצו בימי קדם, נסגרו שערי ארץ אבות בפני אחינו פליטי חרב, ואויבים בארץ ושבעה עממים בעלי בריתם קמו להכרית עמך ישראל, ואתה ברחמיך הרבים, עמדת להם בעת צרתם, רבת את ריבם, דגת את דינם, חזקת את לבם לעמוד בשער, ולפתח שערים לנרדפים ולגרש את צבאות האויב מן הארץ. מסרת רבים ביד מעטים, ורשעים ביד צדיקים, ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה.

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

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

On Hanukkah:

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

On Purim:

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

On Yom Ha-atzma'ut:

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

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תְּמִיד לְעוֹלָם וָעֶד.

Between ראש השנה and יום כפור:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת־שְׁמֶךָ בְּאֵמֶת, הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ
וְלֵךְ נֵאֵד לְהוֹדוֹת.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו,
בְּהַנִּים, עִם קְדוּשָׁה, כְּאֲמוֹר:

Congregation:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נְתַתְּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ. *בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם.

**Between ראש השנה and יום כפור:*

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִינְסָה טוֹבָה, נִזְכָּר וְנִבְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשְׁלוֹם.

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.*

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.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תְּרַדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמָךְ, עֲשֵׂה
לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִי לְרָצוֹן
אֲמַר־פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגֹאֲלֵי. עֲשֵׂה
שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוּדָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׂיִכְבְּשׁוּ רַחֲמֶיךָ
אֶת־כְּעֶסֶךָ וְשִׁתְּפָנֶה אֱלֵינוּ בְּמִדַּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל־
נַפְשׁוֹת בֵּיתִי, וְתִגַּן עָלֵינוּ מִכָּל־אֲכֹזְרֵי־וַת. נַחֲנֵי בְּאַרְחַ מִישׁוֹר.
דַּרְךְ שֶׁקָּרַח הָסֵר מִמֶּנִּי, וְהַעֲבֵר עֵינַי מֵרְאוֹת שָׂוָא. גַּל עֵינַי
וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתְךָ. תִּשְׁפִּילְנִי שֶׁכָּל טוֹב מִלְּפָנֶיךָ
וְאֲמַצָּא חֵן וְחֶסֶד וְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל־רוּאֵי. יְהִי
לְרָצוֹן אֲמַר־פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגֹאֲלֵי.

Continue with Tahhanun (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 Tahhanun.*

*On Rosh Hodesh, Hanukkah, Hol 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 Hol Ha-mo'ed
remove them at this time.)*

*On other days when Tahhanun is omitted, (see facing page),
continue with Hatzi Kaddish, page 47.*

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

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

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

An alternative concluding prayer

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

Continue as instructed on the facing page.

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

Taḥanun is omitted at Shaḥarit on the following occasions:

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

Siddur Sim Shalom for Weekdays

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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.

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

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

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

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

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


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

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

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

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

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

חצי קריש 

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דֵּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלְא מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכָּתָא וְשִׁירָתָא


תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

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

*When the תורה is not read, continue on page 78
(except as noted below).*

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

On תשעה באב, some chant elegies (קינות) at this time.

 HATZI KADDISH

Reader:

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

Congregation and Reader:

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

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

Reader:

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

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

*When the Torah is not read, continue on page 78
(except as noted below).*

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

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

***The Torah is read at Shaḥarit when a minyan is present on a
weekday, on the following occasions:***

*Mondays and Thursdays; Rosh Ḥodesh and Ḥol Ha-mo'ed;
Ḥanukkah, Purim, Yom Ha-atzma'ut, and Tishah B'Av; and on a
public fast.*

 HAVINENU

הביננו 

AN ABRIDGED AMIDAH FOR WEEKDAYS

Constraints of time or circumstance may require an abridged Amidah. Begin with the opening b'rakhot of the Amidah, on page 36a or 36b. Next recite this one b'rakhah, which includes the thirteen central petitions:

הַבִּינֵנוּ יְהוָה אֱלֹהֵינוּ לְדַעַת דְּרַכֶּיךָ וּמוֹל אֶת־לִבְבֵנוּ לִירְאָתֶךָ, וְתִסְלַח לָנוּ לְהִיּוֹת גְּאוּלִּים, וְרַחֲמֵנוּ מִמִּכְאוּב, וְדַשְּׁנֵנוּ בְּנֵאוֹת אֶרְצֶךָ, וּנְפוּצוֹתֵנוּ מֵאֲרָבַע תְּקֵפֶיךָ, וְהַתּוֹעִים עַל־דַּעְתְּךָ יִשְׁפְּטוּ וְעַל הַרְשָׁעִים תִּגְדֹּף יְדֶךָ, וְיִשְׁמְחוּ צְדִיקִים בְּבִגְדֵי עִירָךָ וּבְתִקּוֹן הַיְכָלֶךָ, וּבְצִמְיַחַת קֶרֶן לְדוֹד עֲבֹדֶךָ וּבְעֵרִיכַת גֵּר לְבֶן־יִשְׂרָאֵל מִשִּׁיחֶךָ. טָרַם נִקְרָא אֶתְּךָ תַּעֲנֶה. בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה.

Grant us understanding, Adonai our God, that we may know Your ways; open our hearts to revere You. Despite our sins, redeem us. Keep us far from pain, awash in the bounty of Your world. Gather our scattered from the corners of the earth. May Your judgment reign and Your hand control the wicked; may the righteous rejoice in the rebuilding of Your city and Your sanctuary, and in the offspring of David, in the scion of the son of Jesse Your anointed. Answer us before we call. Praised are You Adonai, who listens to prayer.

Conclude with the closing b'rakhot,

from "רצה (Accept the prayer)":

- at Shaḥarit, page 41;
- at Minhah, the middle of page 127;
- at Ma'ariv, the middle of page 145.

If further abridgment is necessary, the following prayer may be recited in lieu of the Amidah, which should be recited later:

צְרִכֵי עַמֶּךָ יִשְׂרָאֵל מְרֻבִּים וְדַעְתֶּם קְצָרָה. יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּתֵּן לְכָל־אֶחָד וְאֶחָד כְּדִי פִרְנֹסְתוֹ, וּלְכָל־גּוֹיָה וּגּוֹיָה דִּי מְחֹסְרָהּ, וְהַטּוֹב בְּעֵינֶיךָ עֲשֵׂה. בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה.

The needs of Your people Israel are many but their ingenuity falls short. May it be Your will, Adonai our God and God of our ancestors, that You grant each of us our sustenance and each body what it lacks. Do that which is proper in Your eyes. Praised are You Adonai, who listens to prayer.

Siddur Sim Shalom for Weekdays

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 TAKING THE LULAV  סדר נטילת לולב

*For Sukkot when it falls on a weekday.
(The lulav and etrog are not used on Shabbat.)*

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23.40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties, bound together, are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) facing down.

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

Barukh atah Adonai, Eloheinu melek ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

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

*Each year, the following is recited
upon taking the lulav for the first time:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַיּוֹם.

Barukh atah Adonai, Eloheinu melek ha-olam,
she-hehayanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

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

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

הלל

*On Sukkot, when a lulav and etrog are available,
begin with the blessings on taking the lulav, page 49.*

Reader, then congregation:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְא אֶת-הַהֵלֵל.

תהלים קי"ג

הַלְלוּיָהּ.

הַלְלוּ, עֲבָדֵי יְהוָה, הַלְלוּ אֶת-שֵׁם יְהוָה.
יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם.
מִמְזֶרֶח-שָׁמֶשׁ עַד-מְבֹאוֹ מְהֵלֵל שֵׁם יְהוָה.
רַם עַל-כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִּיהוָה אֱלֹהֵינוּ, הַמְגִבִּיהִי לְשֶׁבֶת,
הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ.
■ מְקִימֵי מַעַפְרֵי דָל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן,
לְהוֹשִׁיבֵי עַם-נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם-הַבְּנִים שְׂמֵחָה.
הַלְלוּיָהּ.

Hallel is recited on Pesah and Sukkot (including Hōl Ha-mo'ed, their intermediate days), Sh'mini Atzeret, Simḥat Torah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atzma'ut, and also, in some congregations, on Yom Y'rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

HALLEL

*On Sukkot, when a lulav and etrog are available,
begin with the blessings on taking the lulav, page 49.*

Reader, then congregation:

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

PSALM 113

Halleluyah! Praise Adonai.

*Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.*

From East to West, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

*Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?*

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

*God settles a barren woman in her home,
as a mother, happy with children. Halleluyah!*

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzit Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a workday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatzit Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.)

תהלים קי"ד

בְּצִאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז.
 הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
 הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבְנֵי-צֶאֱן.
 ■ מֵה־לֶּקֶחַ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר.
 הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבְנֵי-צֶאֱן.
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
 הַהֶפְכִי הַצּוּר אַגַּם-מַיִם, חֲלַמִּישׁ לְמַעֲיְנוֹ-מַיִם.

B'tzet Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez,
 hay'tah Y'hudah l'kodsho, Yisra-el mam-sh'lotav.
 Ha-yam ra-ah va-yanos, ha-Yarden yisov l'ahor.
 He-harim rakdu kh'eilim, g'va-ot ki-v'nei tzon.
 Mah l'kha ha-yam ki tanus, ha-Yarden tisov l'ahor;
 he-harim tirk'du kh'eilim, g'va-ot ki-v'nei tzon.
 Mi-lifnei Adon huli aretz, mi-lifnei Elo-ah' Ya'akov,
 ha-hof'khi ha-tzur agam mayim, h'alamish l'ma-y'no mayim.

The following passage is omitted on ראש חודש (except on חנוכה) and the last six days of פסח.

תהלים קט"ו: א'-י"א

לֹא לָנוּ יְהוּדָה, לֹא לָנוּ,
 כִּי-לְשֹׁמֵךְ תָּן כְּבוֹד עַל-חֲסֹדֶךָ עַל-אֲמֹתֶיךָ,
 לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הָנָא אֱלֹהֵיהֶם.
 וְאֵלֵהֵינוּ בְּשִׁמְיִם, כֹּל אֲשֶׁר-חָפֵץ עָשָׂה.
 עֲצִבִּיהֶם כְּסָף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
 פֶּה-לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ.
 אֲזַנֵּיהֶם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחֹנוּ.
 יְדֵיהֶם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא-יִהְיוּ בְּגִרוֹנָם.
 כְּמוֹדֵם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר-בִּטַח בָּהֶם.
 ■ יִשְׂרָאֵל בִּטַח בִּיהוָה, עֲזָרָם וּמְגֹנָם הוּא.
 בֵּית אֶהְרֹן בִּטַחוּ בִיהוָה, עֲזָרָם וּמְגֹנָם הוּא.
 יִרְאִי יְהוָה בִּטַחוּ בִיהוָה, עֲזָרָם וּמְגֹנָם הוּא.

Siddur Sim Shalom for Weekdays

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PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left an alien people,
Judah became God's sacred possession
and the people of Israel God's domain.

*The sea retreated at the sight; the Jordan turned and fled.
The mountains romped like rams; the hills leaped like lambs.*

O sea, why did you run? Jordan, why did you turn and flee?
Why, mountains, did you romp like rams?
Why, hills, did you leap like lambs?

*Yes, tremble, earth, before your Master,
at the presence of the God of Jacob
who turns rocks into pools of water, flint into flowing streams.*

*The following passage is omitted on Rosh Hodesh
(except on Hanukkah) and the last six days of Pesah.*

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

*Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.*

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

*They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.*

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

*Let the House of Israel trust in Adonai;
God is their help and their shield.*

Let the House of Aaron trust in Adonai;
God is their help and their shield.

*Let those who revere God trust in Adonai;
God is their help and their shield.*

תהלים קט"ו: י"ב-י"ח

יהוה זְכַרְנוּ יְבָרֵךְ,
 יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
 יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם־הַגְּדֹלִים.
 יִסֹּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל־בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
 ■ הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם.
 לֹא הַמֵּתִים יְהַלְלוּ־יָהּ, וְלֹא כָל־יֹרְדֵי דוּמָה.
 וַאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יָהּ.

Adonai z'kharanu y'varekh.

Y'varekh et beit Yisra-el, y'varekh et beit Aharon.

Y'varekh yir-ei Adonai, ha-k'tanim im ha-g'dolim.

Yosef Adonai aleikhem, aleikhem v'al b'neikhem.

B'rukhim atem la-Adonai, oseh shamayim va-aretz.

Ha-shamayim shamayim la-Adonai, v'ha-aretz natan li-v'nei adam.

Lo ha-metim y'hal'lu Yah, v'lo kol yordei dumah.

Va'anahnu n'varekh Yah me-atah v'ad olam. Halleluyah.

The following passage is omitted on ראש חודש (except on חנוכה) and the last six days of פסח.

תהלים קט"ז: א'-י"א

אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
 כִּי־הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
 אֶפְפוּנֵי חֲבִלֵי־מָוֶת וּמְצָרֵי שְׂאוֹל מִצְאוּנֵי,
 צָרָה וַיְגוֹן אֶמְצָא.
 וּבָשָׂם־יְהוָה אֶקְרָא, אָנָּה יְהוָה מַלְטָה נַפְשִׁי.
 חֲנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם.
 שֹׁמֵר פֶּתָאִים יְהוָה, דְּלוֹתַי וְלִי יְהוֹשִׁיעַ.
 שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי, כִּי־יְהוָה גָּמַל עָלַיִכִּי.
 כִּי חָלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינַי מִן־דְּמָעָה,
 אֶת־רַגְלִי מִדָּחִי.
 ■ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
 הָאֲמַנְתִּי כִּי אֲדַבֵּר, אָנִי עֲנִיתִי מְאֹד.
 אָנִי אֲמַרְתִּי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

PSALM 115:12-18

Adonai remembers us with blessing;
God will bless the House of Israel.

*God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.*

May Adonai increase your blessings,
yours and your children's.
May you be blessed by Adonai,
Maker of heaven and earth.

*The heavens belong to Adonai;
the earth God has entrusted to mortals.*

The dead cannot praise Adonai,
nor can those who go down into silence.

*But we shall praise Adonai now and forever.
Halleluyah!*

*The following passage is omitted on Rosh Hodesh
(except on Hanukkah) and the last six days of Pesah.*

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

*The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.*

I called on Adonai;
I prayed that God would save me.

*Gracious is Adonai, and kind.
Our God is compassionate.*

Adonai protects the simple;
I was brought low and God saved me.

*Be at ease once again, my soul,
for Adonai has dealt kindly with you.*

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

*I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!*

תהלים קט"ז: י"ב-י"ט

מִה־אֲשִׁיב לַיהוָה כָּל־תַּגְּמוּלוֹהִי עָלַי.
 בּוֹסִי־יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֵה־נָּא לְכָל־עַמּוֹ.
 יִקָּר בְּעֵינַי יְהוָה הַמְּוֹתֶה לְחַסְדָּיו.
 אָנָּה יְהוָה כִּי־אֲנִי עֲבָדְךָ
 אֲנִי־עֲבָדְךָ בְּנ־אֲמֹתֶךָ, פִּתְחַת לְמוֹסְרֵי.
 □ לְךָ־אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֵה־נָּא לְכָל־עַמּוֹ.
 בַּחֲצֹרוֹת בַּיִת יְהוָה בְּתוֹכְכִי יְרוּשָׁלַיִם.
 הַלְלוּיָהּ.

תהלים קי"ז

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם, שִׁבְחוּהוּ כָּל־הָאֻמִּים.
 כִּי גִבֹר עָלֵינוּ חַסְדּוֹ, וְאֲמַת־יְהוָה לְעוֹלָם, הַלְלוּיָהּ.

Hal'lu et Adonai kol goyim, shab'huhu kol ha-umim,
 ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

תהלים קי"ח: א'-כ'

הוֹדוּ לַיהוָה כִּי־טוֹב,
 יֹאמְרוּ־נָּא יִשְׂרָאֵל,
 יֹאמְרוּ־נָּא בֵּית־אֶהֱרֹן,
 יֹאמְרוּ־נָּא יִרְאֵי יְהוָה,
 כִּי לְעוֹלָם חַסְדּוֹ,
 כִּי לְעוֹלָם חַסְדּוֹ,
 כִּי לְעוֹלָם חַסְדּוֹ,
 כִּי לְעוֹלָם חַסְדּוֹ.

Hodu la-Adonai ki tov, ki l'olam hasdo.
 Yomar na Yisra-el, ki l'olam hasdo.
 Yom'ru na beit Aharon, ki l'olam hasdo.
 Yom'ru na yir-ei Adonai, ki l'olam hasdo.

PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

*I will raise the cup of deliverance
and invoke Adonai by name.*

*I will honor my vows to Adonai
in the presence of all His people.*

Grievous in Adonai's sight
is the death of the faithful.

*I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.*

I will honor my vows to Adonai
in the presence of all His people,

*in the courts of the House of Adonai,
in the midst of Jerusalem. Halleluyah!*

PSALM 117

Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare: God's love endures forever.

During the chanting of "Hodu" (above), and "Ana Hoshiah" and "Hodu" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.

מִן־הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יְהוָה.
 יהוה לי, לא אירא, מה־יעשה לי אדם.
 יהוה לי בעזרי, ואני אראה בשנאי.
 טוב לחסות ביהוה מבטח באדם.
 טוב לחסות ביהוה מבטח בנדיבים.
 כל־גוים סבבוני, בשם יהוה פי אמילם.
 סבוני גם־סבבוני, בשם יהוה פי אמילם.
 סבוני כדברים, דעכו פאש קוצים,
 בשם יהוה פי אמילם.
 דחה דחיתני לנפל, ויהוה עזרני.
 עזי וזמרת יהוה, ויהי־לי לישועה.
 קול רנה וישועה באה לי צדיקים,
 ימין יהוה עשה חיל.
 ימין יהוה רוממה, ימין יהוה עשה חיל.
 לא־אמות בי־אחיה, ואספר מעשי יהוה.
 יסר יסרני יהוה, ולמות לא נתנני.
 פתח־לי שערי־צדק, אבא־בם, אודה יהוה.
 זה־השער ליהוה, צדיקים יבאו בו.

Pit-hu li sha'arei tzedek, avo vam, odeh Yah.
 Zeh ha-sha'ar la-Adonai, tzadikim yavo-u vo.

Each of the following four verses is recited twice.

תהלים קי"ח: כ"א-כ"ט
 אודה פי עניתני ותהי לי לישועה.
 אבן מאסו הבונים היתה לראש פנה.
 מאת יהוה היתה זאת, היא נפלאת בעינינו.
 זה־היום עשה יהוה, נגילה ונשמחה בו.

Od'kha ki anitani, va-t'hi li lishua.
 Ehven ma'asu ha-bonim hay'tah l'rosh pinah.
 Me-et Adonai hay'tah zot, hi niflat b'eineinu.
 Zeh ha-yom asah Adonai, nagilah v'nism'hah vo.

In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

*With Adonai at my side, best help of all,
I will yet see the fall of my foes.*

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

*Though all nations surrounded me,
in Adonai's name I overcame them.*

Though they surrounded and encircled me,
in Adonai's name I overcame them.

*Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.*

Adonai is my strength, my might, my deliverance.

*The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."*

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

*Open for me the gates of triumph,
that I may enter to praise Adonai.*

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

PSALM 118:21-29

I praise You for having answered me;
You have become my deliverance.

*The stone rejected by the builders
has become the cornerstone.*

This is the doing of Adonai;
it is marvelous in our sight.

*This is the day Adonai has made;
let us exult and rejoice in it.*

*The Reader chants each phrase,
which is then repeated by the congregation.*

אָנָא יְהוָה הוֹשִׁיעָה נָא. אָנָא יְהוָה הוֹשִׁיעָה נָא.
אָנָא יְהוָה הַצְלִיחָה נָא. אָנָא יְהוָה הַצְלִיחָה נָא.

Ana Adonai hoshi-ah na. Ana Adonai hoshi-ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice.

בָּרוּךְ הָבָא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה,
אֵל יְהוָה וַיָּאֵר לָנוּ,
אֶסְרוּ-חַג בְּעֵבְתַיִם עַד-קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֲתָה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ.
הוֹדוּ לַיהוָה כִּי-טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

Barukh ha-ba b'shem Adonai, berakhnuḥem mi-beit Adonai.
El Adonai va-ya-er lanu,
isru ḥag ba'avotim ad karnot ha-mizbe-aḥ.
Eli atah v'odeka, Elohai, arom'meka.
Hodu la-Adonai ki tov, ki l'olam ḥasdo.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ, כָּל-מַעֲשֵׂיךָ,
וְחֲסִידֶיךָ, צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל,
בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ
וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת-שִׁמְךָ מִלְּכָנוּ.
■ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמַר לְזִמְרָה,
כִּי מֵעוֹלָם עַד עוֹלָם אֲתָה אֵל.
בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת.

*On חושענות, congregations that include סוכות here
continue on page 116.*

When praying without a מנין, continue on page 78.

*The Reader chants each phrase,
which is then repeated by the congregation.*

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai;
we bless you from the House of Adonai.

*Adonai is God who has given us light;
wreath the festive procession with myrtle
as it proceeds to the corners of the altar.*


You are my God, and I praise You;
You are my God, and I exalt You.

*Acclaim Adonai, for God is good;
God's love endures forever.*

May all creation praise You, Adonai our God.
May the pious, the righteous who do Your will,
and all Your people, the House of Israel,
join in acclaiming You with joyous song.
May they praise, revere, adore, extol, exalt,
and sanctify Your glory, our Sovereign.
To You it is good to chant praise;
to Your glory it is fitting to sing.
You are God, from age to age, everlastingly.
Praised are You Adonai,
Sovereign acclaimed with songs of praise.

*On Sukkot, congregations that include Hoshanot here
continue on page 116.*

When praying without a minyan, continue on page 78.

קדיש 

On יום העצמאות (ראש חודש) and חנוכה (except on חודש) (as well as יום ירושלים when it falls on Monday), recite חצי קדיש, then continue on page 65.

On יום ירושלים (except on Monday), recite חצי קדיש, then continue with אשרי on page 78.

On קדיש שלום, חול המועד and ראש חודש.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Reader:

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

**Between ראש השנה and יום כפור*

לְעֵלָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

חצי קדיש concludes here.

On חול המועד and ראש חודש.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל
קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן.

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

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

On חול המועד and ראש חודש.

Siddur Sim Shalom for Weekdays

 **KADDISH**

*On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma'ut (as well as Yom Y'rushalayim when it falls on Monday), recite **Hatzi Kaddish**, then continue on page 65.*

*On Yom Y'rushalayim (except on Monday), recite **Hatzi Kaddish**, then continue with Ashrei on page 78.*

*On Rosh Hodesh and Hol Ha-mo'ed, recite the entire **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.

Hatzi Kaddish concludes here.

On Rosh Hodesh and Hol Ha-mo'ed, continue here.

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

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

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

On Rosh Hodesh and Hol Ha-mo'ed, continue on page 65.

Kaddish Shalem is recited on Rosh Hodesh and Hol Ha-mo'ed, days on which a Musaf Service follows, indicating the end of the Shaḥarit Service. No Torah reading has been assigned to Yom Y'rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday.

Siddur Sim Shalom for Weekdays

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אבינו מלכנו 


Recited between ראש השנה and the day before כפור
and on a public fast (other than באב (תשעה באב):

We rise as the ארון הקודש is opened.

אָבִינוּ מִלְכָּנוּ, חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מִלְכָּנוּ, אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
אָבִינוּ מִלְכָּנוּ, עָשָׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מִלְכָּנוּ, בָּטַל מַעֲלֵינוּ כָּל-גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מִלְכָּנוּ, בָּטַל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מִלְכָּנוּ, הִפָּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מִלְכָּנוּ, כָּל־צָר וּמִשְׁטִין מַעֲלֵינוּ.
אָבִינוּ מִלְכָּנוּ, סָתוּם פִּיּוֹת מִשְׁטִינָנוּ וּמִקְטָרְגָּנוּ.
אָבִינוּ מִלְכָּנוּ, כָּל־דָּבָר וְחָרָב וְרָעַב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמַד מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מִלְכָּנוּ, מִנַּע מַגָּפָה מִנַּחֲלָתְךָ.
אָבִינוּ מִלְכָּנוּ, סָלַח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ.
אָבִינוּ מִלְכָּנוּ, מָחָה וְהִעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
מִנֶּגֶד עֵינֶיךָ.
אָבִינוּ מִלְכָּנוּ, מָחוּק בְּרַחֲמֶיךָ כָּל-שְׁטָרֵי חוֹבוֹתֵינוּ.
אָבִינוּ מִלְכָּנוּ, הִחְזִירָנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מִלְכָּנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
אָבִינוּ מִלְכָּנוּ, קָרַע רוּעַ גְּזֵר דִּינָנוּ.
אָבִינוּ מִלְכָּנוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.

יום כפור and ראש השנה
(including גְּלוּיָהּ):

אָבִינוּ מִלְכָּנוּ, כָּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מִלְכָּנוּ, כָּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
אָבִינוּ מִלְכָּנוּ, כָּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מִלְכָּנוּ, כָּתַבְנוּ בְּסֵפֶר זְכוּיּוֹת.
אָבִינוּ מִלְכָּנוּ, כָּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מִלְכָּנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

 AVINU MALKENU

*Recited between Rosh Hashanah and the day before Yom Kippur,
and on a public fast (other than Tishah B'Av):*

We rise as the Ark is opened.

*Avinu Malkenu, we have sinned against You.
Avinu Malkenu, we have no sovereign but You.*

*Avinu Malkenu, help us because of Your merciful nature.
Avinu Malkenu, annul all evil decrees against us.
Avinu Malkenu, rescind the plots of our enemies.
Avinu Malkenu, frustrate the designs of our foes.*

*Avinu Malkenu, rid us of tyrants.
Avinu Malkenu, close the mouths of those who defame us.*

*Avinu Malkenu, rid us of pestilence, sword, famine,
captivity, sin, and destruction.
Avinu Malkenu, prevent plague in Your community.*

*Avinu Malkenu, forgive and pardon all our sins.
Avinu Malkenu, set aside the record of our transgressions.
Avinu Malkenu, erase all our debts in Your abundant mercy.*

*Avinu Malkenu, help us return to You fully repentant.
Avinu Malkenu, send complete healing to the sick.
Avinu Malkenu, diminish the severity of our decree.*

Avinu Malkenu, remember us with favor.

*Between Rosh Hashanah and Yom Kippur
(including Tzom G'daliah):*

*Avinu Malkenu, inscribe us in the Book of good life.
Avinu Malkenu, inscribe us in the Book of deliverance.
Avinu Malkenu, inscribe us in the Book of prosperity.
Avinu Malkenu, inscribe us in the Book of merit.
Avinu Malkenu, inscribe us in the Book of forgiveness.
Avinu Malkenu, grant us a productive new year.*

On other public fasts:

אָבִינוּ מִלְּפָנָיו, זְכָרְנוּ לְחַיִּים טוֹבִים.
 אָבִינוּ מִלְּפָנָיו, זְכָרְנוּ לְגֹאֲלָהּ וְיִשׁוּעָהּ.
 אָבִינוּ מִלְּפָנָיו, זְכָרְנוּ לְפִרְנָסָהּ וְכִלְפָּלָהּ.
 אָבִינוּ מִלְּפָנָיו, זְכָרְנוּ לְזִכְיוֹת.
 אָבִינוּ מִלְּפָנָיו, זְכָרְנוּ לְסִלִּיחָהּ וּמְחִילָהּ.
 אָבִינוּ מִלְּפָנָיו, בְּרַף עָלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מִלְּפָנָיו, הִצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מִלְּפָנָיו, הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מִלְּפָנָיו, הָרַם קֶרֶן מְשִׁיחֶךָ.
 אָבִינוּ מִלְּפָנָיו, מָלֵא יְדֵינוּ מִבְּרֻכּוֹתֶיךָ.
 אָבִינוּ מִלְּפָנָיו, מָלֵא אֶסְמִינוּ שָׁבַע.
 אָבִינוּ מִלְּפָנָיו, שָׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְּפָנָיו, קָבַל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תְּפִלָּתָנוּ.
 אָבִינוּ מִלְּפָנָיו, פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ.
 אָבִינוּ מִלְּפָנָיו, זְכוֹר כִּי עָפַר אָנַחְנוּ.
 אָבִינוּ מִלְּפָנָיו, נָא אֲלֹתֵינוּ רִיקִם מִלְּפָנֶיךָ.
 אָבִינוּ מִלְּפָנָיו, תְּהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים
 וְעַת רְצוֹן מִלְּפָנֶיךָ.
 אָבִינוּ מִלְּפָנָיו, חָמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן הַרוּגִים עַל־שֵׁם קְדוֹשְׁךָ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן טְבוּחִים עַל־יְחוּדֶךָ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל־קְדוּשׁ שְׁמֶךָ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן אִם־לֹא לְמַעַנָּנוּ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל,
 הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא עָלֵינוּ.
 אָבִינוּ מִלְּפָנָיו, חַנּוּן וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The Aron Hakodesh is closed.

(At Kriat Shema, page 134; Tachnun, page 132; Mincha, page 134.)

On other public fasts:

Avinu Malkenu, remember us with a good life.
Avinu Malkenu, remember us with deliverance.
Avinu Malkenu, remember us with prosperity.
Avinu Malkenu, remember us with merit.
Avinu Malkenu, remember us with forgiveness.
Avinu Malkenu, favor us with a productive year.

Avinu Malkenu, hasten our deliverance.

Avinu Malkenu, exalt Your people Israel.
Avinu Malkenu, exalt Your anointed.
Avinu Malkenu, fill our arms with Your blessings.
Avinu Malkenu, fill our coffers with plenty.

Avinu Malkenu, hear us; show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.

Avinu Malkenu, open the gates of heaven to our prayer.
Avinu Malkenu, remember that we are dust.
Avinu Malkenu, do not turn us away unanswered.
Avinu Malkenu, may this be a propitious hour in Your eyes.

Avinu Malkenu, have pity for us and for our children.

Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered
proclaiming that You are One.
Avinu Malkenu, act for those who went through fire
and water to sanctify Your name.

Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.

Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome
name by which we are known.
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.

Avinu Malkenu, *honenu va'anenu ki ein banu ma'asim;*
aseh imanu tz'dakah va-hesed v'hoshi-enu.

The ark is closed.

(At Minhah: Tahannun, page 132; Kaddish Shalem, page 134.)

תחנון 

Taḥanun (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, וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כְּלִי-חַמְתּוֹ. אַתָּה, יְהוָה, לֹא-תִכְלֵא רַחֲמֶיךָ מִמֶּנּוּ, חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוֹנוֹ. הוֹשִׁיעֵנו, יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן-הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קִדְשֶׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתֶּךָ. אִם-עוֹנוֹת תִּשְׁמְרֵינָה, אֲדוּנֵי מִי יַעֲמֹד? בִּי-עֲמֶךָ הַסְּלִיחָה, לְמַעַן תִּוְרָא. לֹא כַחֲטָאֵינוּ תַעֲשֶׂה-לָּנוּ, וְלֹא כְעוֹנוֹתֵינוּ תִגְמַל עֲלֵינוּ. אִם-עוֹנֵינוּ עָנוּ בָנוּ, יְהוָה, עֲשֵׂה לְמַעַן שְׁמֶךָ.

זְכֹר רַחֲמֶיךָ, יְהוָה, וְחֶסֶדְךָ, כִּי מַעוֹלָם הִמָּה. יַעֲנֵנוּ יְהוָה בְּיוֹם צָרָה, יִשְׁגְּבֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב. יְהוָה, הוֹשִׁיעָה, הַפְּלֵךְ יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ. אָבִינוּ מִלִּפְנֵי, חַנּוּנוֹ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ. אֲדוּנֵינוּ אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וְזַכֵּר-לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

Taḥanun 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.

 TAĤANUN

PERSONAL PRAYERS AND SUPPLICATIONS

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

On other days, begin Taĥanun 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.

Taĥanun 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.

ב

וְעַתָּה, אֲדַנִּי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מֵאֶרֶץ מִצְרַיִם
בְּיַד חֲזָקָה, וַתַּעַשׂ-לָךְ שֵׁם כִּיּוֹם הַזֶּה חֲטָאנוּ רָשָׁעֵנוּ. אֲדַנִּי,
כְּכָל-צְדָקוֹתֶיךָ, יִשְׁבֹּנָא אַפֶּךָ וַחֲמַתְךָ מֵעִירָה יְרוּשָׁלַיִם הַר
קְדֻשָּׁה. וְעַתָּה, שָׁמַע, אֱלֹהֵינוּ, אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-
תַּחֲנוּנָיו, וְהָאֵר פְּנִיךָ עַל-מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדַנִּי.

הִטָּה, אֱלֹהֵי, אֲזַנְךָ וּשְׁמַע, פִּקְח עֵינֶיךָ וּרְאֵה שׁוֹמְמֹתֵינוּ,
וְהַעִיר אֲשֶׁר-נִקְרָא שְׁמֶךָ עָלֵינוּ. כִּי לֹא עַל-צְדָקוֹתֵינוּ,
אֲנַחְנוּ מִפְּלִיִּים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל-רַחֲמֶיךָ הַרְבִּיִּים.
אֲדַנִּי, שָׁמַעַה. אֲדַנִּי, סִלַּחַה. אֲדַנִּי, הַקְשִׁיבָה וַעֲשֵׂה, אֶל-
תְּאֵחֶר, לְמַעַנְךָ, אֱלֹהֵי, כִּי-שְׁמֶךָ נִקְרָא עַל-עִירָךְ וְעַל-עַמְּךָ.

אֲבִינוּ הָאֵב הַרְחֵמֵן, הִרְאֵנוּ אוֹת לְטוֹבָה, וְקִבֵּץ נְפֻצוֹתֵינוּ
מֵאֶרְבַּע כְּנַפּוֹת הָאֶרֶץ. יִכְיֵרוּ וַיִּדְעוּ כָּל-הַגּוֹיִם, כִּי אַתָּה
יְהוָה אֱלֹהֵינוּ. וְעַתָּה, יְהוָה, אֲבִינוּ אַתָּה, אֲנַחְנוּ הַחֹמֶר
וְאַתָּה יוֹצְרֵנוּ, וּמַעֲשֵׂה יָדְךָ כָּלֵנוּ. הוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
צוּרֵנוּ מִלְּכָנוּ וּגְוֹאֲלֵנוּ.

ג מסדור רב סעדיה גאון

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ, שֶׁתִּנְהַג עִמָּנוּ בְּמִדַּת
הַרְחָמִים כָּל-יְמֵי חַיֵּינוּ, וְתִנְחַח לָנוּ מִמְּגוּרֵתֵנוּ וְתִכְוֶינָנוּ
מֵעֲשֵׂי יְדֵינוּ וְתִרְפָּא אֶת-מַכּוֹתֵינוּ וְתַצִּילֵנוּ מִכַּף אוֹיְבֵנוּ,
וְלֹא יִשְׁמְעוּ צַעֲקָה וּבְכִי בְּבִתְנוּ וְלֹא שׂוֹד וְשֹׁבֵר בְּגִבּוֹלֵנוּ,
וְנִהְיֶה רְצוּיֶךָ וַיִּרְאֵי שְׁמֶךָ, כִּי תִלְמַדְנוּ תוֹרָתְךָ וְתִשְׁפִּילְנוּ
שִׁכְל טוֹב מִלְּפָנֶיךָ, וְתִיַּחַד לְבַבְנוּ לִירְאָה אֶת-שְׁמֶךָ
לְמַעַן נִשְׁפִּיל בְּכָל-אֲשֶׁר גָּלְךָ וּבְכָל-אֲשֶׁר נִפְגָּה שֵׁם
עַד הַיּוֹם אֲשֶׁר תִּאֲסַפְנוּ אֵלֶיךָ, וְתוֹצִיאֵנוּ מִשְׁלוֹם אֶל
שְׁלוֹם, וְנִמְצָא מְנוּחָה בְּאַרְחַח הַחַיִּים לְפָנֶיךָ וְנַעֲיִמוֹת
בְּיַמֶּיךָ נִצַּח.

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.

ד

אל רחום וחנון, רחם עלינו ועל כל-מעשיך, כי אין כְּמוֹךָ יהוה אֱלֹהֵינוּ, אָנָּא שָׂא נָא פְּשַׁעֵינוּ, אָבִינוּ מִלְּכֹנּוּ צוּרֵנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיִם, הַחֲסִין בְּכַח, חָסִיד וְטוֹב עַל כָּל-מַעֲשֶׂיךָ. כִּי אַתָּה הוּא יְהוָה אֱלֹהֵינוּ, אֵל אֲרָף אַפִּים וּמִלֵּא רַחֲמִים, עֲשֵׂה עִמָּנוּ כְּרַב רַחֲמֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. שְׁמַע מִלְּכֹנּוּ תִפְלֹתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הֲצִילֵנוּ. שְׁמַע מִלְּכֹנּוּ תִפְלֹתֵנוּ וּמִכָּל-צָרָה וְיָגוֹן הֲצִילֵנוּ. אָבִינוּ, מִלְּכֹנּוּ אַתָּה, וְשְׁמֶךָ עָלֵינוּ נִקְרָא, אֱלֹהֵינוּ, אֱלֹהֵינוּ אֱלֹהֵינוּ, וְאֵל-תִּשְׁכַּחֲנוּ יוֹצְרֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

אין כְּמוֹךָ חנון ורחום, יהוה אֱלֹהֵינוּ, אין כְּמוֹךָ אֵל אֲרָף אַפִּים, וְרַב-חֶסֶד וְאֵמֶת, הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבִּים, מִרַעַשׁ וּמִרְגֹז הֲצִילֵנוּ. אָבִינוּ מִלְּכֹנּוּ, אִם אֵין בָּנוּ צָדָקָה וּמַעֲשִׂים טוֹבִים, זְכַר-לָנוּ אֶת בְּרִית אַבּוֹתֵינוּ, וְעֵדוּתֵינוּ בְּכָל-יּוֹם יְהוָה אֶחָד.

ה מסדור רב עמרם גאון

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ, שֶׁתִּתֵּן לָנוּ לֵב טוֹב וְחֶלֶק טוֹב וְרוּחַ נְמוּכָה וְנַפֶּשׁ שְׁפֵלָה וְחֶבֶר טוֹב. וְאֵל-יִתְחַלֵּל שְׁמֶךָ בָּנוּ, וְאֵל-תִּעַשְׂנוּ שִׂיחָה בְּפִי כָל-הַבְּרִיּוֹת, וְאֵל-תִּעַשְׂנוּ קִלְלָה בְּפִי כָל-הַבְּרִיּוֹת, וְאֵל-תְּהִי אַחֲרֵיתֵנוּ לְהַכְרִית וְתִקְוֹתֵנוּ לְמַפַּח נַפֶּשׁ, וְאֵל-תִּצְרִיכֵנוּ לְמִתְנַת בֶּשֶׁר וְדָם, שֶׁמִּתְנַתֶּם מֵעוֹטָה וְחִרְפָּתֶם מְרוֹבָה. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ עִם עוֹשֵׂי רְצוֹנְךָ וּפְדֵנוּ מִכָּל-גְּזוּרוֹת קָשׁוֹת, וְהוֹשַׁע בְּרַחֲמֶיךָ הַרְבִּים מִשִּׁיחַ צָדָקָה וְעַמָּה. אָבִינוּ מִלְּכֹנּוּ, אֱלֹהֵינוּ רִיקִם מִלְּפָנֶיךָ, וְאֵל לְמַעַנְנוּ תַעֲשֵׂה, כִּי-לְשִׁמְךָ תֵּן כְּבוֹד עַל-חֲסִדְךָ וְעַל-אֵמֶתְךָ. וְחֵן אִם הַמִּיחָדִים שְׁמֶךָ פְּעֻמִּים בְּכָל-יּוֹם תְּמִיד בְּאַהֲבָה וְאוֹמְרִים: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

IV

Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, *Avinu Malkenu*, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. *Avinu Malkenu*, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. *Avinu Malkenu*, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: *Adonai ehad*.

V From the Siddur of Rav Amram Gaon

May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your messiah and Your people. *Avinu Malkenu*, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: "Hear, O Israel: Adonai is our God, Adonai alone."

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־גֹּד, צַר־לִי מְאֹד, נִפְלְאָה־נָא בְיַד־יְהוָה, כִּי־רַבִּים
רַחֲמָיו וּבְיַד אָדָם אֶל־אֶפְלָה.

רחום וחנון חטאתי לפניך, יהוה מלא רחמים, רחם עלי
וקבל תחנוני.

א תהלים ו'

יְהוָה אֶל־בְּאֶפֶק תּוֹכִיחֵנִי, וְאֶל־בְּחִמָּתְךָ תִּיַסְרֵנִי. חֲנֹנֵי יְהוָה
כִּי אִמְלֵל אֲנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהָלוּ עַצְמִי. וְנַפְשִׁי
נִבְהָלָה מְאֹד, וְאַתָּה יְהוָה עַד־מָתַי. שׁוּבָה יְהוָה חֲלָצָה
נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חֲסֶדְךָ. כִּי אֵין בַּמּוֹת זִכְרְךָ, בְּשֹׂאֹל
מִי יוֹדֶה־לָּךְ. יִגְעַתִּי בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל־לַיְלָה מִשְׁתִּי,
בְּדַמְעָתִי עֵרְשִׁי אֲמַסֶּה. עֲשֵׂשָׁה מִכַּעַס עֵינַי, עֲתַקָּה
בְּכָל־צוּרָרִי. סוּרוּ מִמֶּנִּי כָּל־פְּעֻלֵי אָוֶן, כִּי־שָׁמַע יְהוָה
קוֹל בְּכִיִּי. שָׁמַע יְהוָה תַּחֲנֻנָּתִי, יְהוָה תַּפְלְתִּי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל־אֵיבֵי, יִשְׁבוּ יִבְשׁוּ רָגַע.

ב תהלים ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתֶיךָ יְהוָה. אֲדֹנָי שְׁמַעָה
בְּקוֹלִי תִהְיֶינָה אַזְנוֹיֶךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי. אִם־עוֹנוֹת
תִּשְׁמְרֶינָה, אֲדֹנָי מִי יַעֲמֹד. כִּי־עַמָּה הִסְלִיחָה לְמַעַן
תִּנְרָא. קוֹיֵתִי יְהוָה קוֹתָה נַפְשִׁי וּלְדַבְּרוּ הוֹחֲלֵתִי. נַפְשִׁי
לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל
אֶל־יְהוָה כִּי־עַם־יְהוָה הִחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת.
וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עוֹנוֹתָיו.

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

On days when the Torah is not read, Tahhanun 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.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל.
וְאֶל־יֹאבֵד גּוֹי אֶחָד, הָאוֹמְרִים:
שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עִם אֶחָד.
וְאֶל־יֹאבֵד גּוֹי אֶחָד, הַמִּיחָדִים שְׁמָךְ:
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קָדוֹשׁ.
וְאֶל־יֹאבֵד גּוֹי קָדוֹשׁ,
הַמְשַׁלְּשִׁים בְּשִׁלְשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפִּיֵס בְּתַחֲנוּנִים, הַתְרַצָּה וְהַתְפִּיֵס
לְדוֹר עָנִי כִי אֵין עֹזֵר. יִשְׁבְּנו גַם־בְּכִינוּ בְּזִכְרֵנוּ
אֶת־אֲחֵינוּ שְׁנִטְבָּחוּ וְשִׁנְשָׁרְפוּ וְשִׁנְחָנְקוּ בִימֵי עֲנִינּוּ.
אֶל־תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.

אָבִינוּ מִלְכֵנוּ, חֲנֻנוּ וְעַנּוּנוּ כִי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאֲנַחְנוּ לֹא גִדַע מִה־נַּעֲשֶׂה, כִי עָלֶיךָ עֵינֵינוּ. זָכַר רַחֲמֶיךָ
יְהוָה וְחֶסְדֶיךָ, כִי מַעֲוֹלָם הִפְּוָה. יְהִי־חֶסְדֶךָ יְהוָה עֲלֵינוּ,
כְּאֲשֶׁר יִחַלְנוּ לָךְ. אֶל־תִּזְכֹּרֵנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵרָ
יִקְדְּמוּנוּ רַחֲמֶיךָ, כִי דָלוּנוּ מְאֹד. חֲנֻנוּ יְהוָה חֲנֻנוּ, כִי־רַב
שָׁבַענוּ בְּיָד. בְּרָגוּ רַחֲם תִּזְכֹּר. כִי הוּא יָדַע יִצְרָנוּ,
זָכוֹר כִּי־עָפָר אֲנַחְנוּ. ■ עֲזָרְנוּ אֱלֹהֵי יִשְׁעָנוּ עַל־דָּבָר
כְּבוֹד־שְׁמָךְ, וְהִצִּילְנוּ וְכִפֵּר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמָךְ.

When praying without a מנין, continue on page 78.

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'yahadim 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.

חצי קריש 

Reader:

וַתְּגַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

וַתְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלָא לְעֵלָא מְפַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמִּירֵן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

On Mondays and Thursdays (except as noted below):

אַל אֲרֹךְ אַפָּיִם וְרַב־חַסְדֵּךְ וְאִמְתָּ, אֶל-תִּסְתַּר פְּנֵיךְ מִמֶּנּוּ.
חֻסָּה יְהוּה עַל-יִשְׂרָאֵל עַמֶּךָ, וְהִצִּילֵנוּ 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.

 HATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

*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.

סדר קריאת התורה

We rise as the ארון הקודש is opened.

וַיְהִי בְּנִסְעֵ הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה:

קִימָה יִהְיֶה וַיִּפְּצוּ אִיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וַדְּבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שָׁנַתְּ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The ארון הקודש is taken from the ספר תורה.

Reader:

גִּדְלוּ לַיהוָה אֶתִי, וַנְרוֹמְמָה שְׁמוֹ יְהוָה.

Reader and congregation:

לָךְ יְהוָה הַגְדֵּלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנְּצִיחַ וְהַהוֹד, כִּי כָל בְּשָׂמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמַלְכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲוִי לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לָהֶר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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

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

TORAH SERVICE

We rise as the Ark is opened.

Va-y'hi binsoa ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.
Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

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

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

The Sefer Torah is taken from the Ark.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai Eloheinu v'hish-tahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-tahavu l'har kodsho,
ki kadosh Adonai Eloheinu.

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

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

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

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

אב הַרְחָמִים הוּא יְרַחֵם עִם עֲמוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיָצָר הָרַע
מִן הַנְּשׂוֹאִים, וַיַּחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיִּמְלֵא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader or גבאי:

וּתְגַלֶּה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב,
וַיַּחֵן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל
לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן, וְנֹאמֵר אָמֵן.
הַכֹּל הָבֹו גְדֹל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה.

(פהן, קרב. יַעֲמֹד _____ בֶּן _____.)

(בת פהן, קרבי. תַעֲמֹד _____ בַּת _____.)

(יַעֲמֹד _____ בֶּן _____, ראשון.)

(תַעֲמֹד _____ בַּת _____, ראשון.)

בְּרוּךְ שָׁנַתְנָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader or גבאי:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם.

Torah Reader or גבאי:

(יַעֲמֹד _____ בֶּן _____ שְׁנֵי / שְׁלִישִׁי / רְבִיעִי.)

(תַעֲמֹד _____ בַּת _____ שְׁנֵי / שְׁלִישִׁי / רְבִיעִי.)

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

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

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader or Gabbai:

May God's sovereignty be revealed to us soon.
May God favor the remnant of His people Israel
with grace and kindness, with compassion and love.
And let us say: Amen.
Let us all declare the greatness of God
and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader or Gabbai:

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

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

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

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

ברכות התורה 

Each congregant receiving an עליה recites these ברכות.

Before the reading:

בְּרָכּוֹ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

After the reading:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

BIRKAT HA-GOMEL

ברכת הגומל

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).


**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׁגַמְלָנִי כָּל־טוֹב.**

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-gomel l'ḥayavim tovot, she-g'malani kol tov.
Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits.
for bestowing favor upon me.

Congregation responds:

**מִי שְׁגַמְלָךְ (שְׁגַמְלָךְ / שְׁגַמְלָכֶם) כָּל־טוֹב,
הוּא יִגְמְלָךְ (יִגְמְלָךְ / יִגְמְלָכֶם) כָּל־טוֹב סֵלָה.**

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol-kha (yigm'lekh / yigmol-khem) kol tov, selah.
May God who has been gracious to you
continue to favor you with all that is good.


BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these b'rakhot.

Before the reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher bahar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the reading:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'hayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

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

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

*In many congregations, one of the following b'rakhot
is recited by parents of a Bar/Bat Mitzvah:*

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
א. שְׁהַחֲיֵנוּ וְקִיְמַנּוּ וְהִגִּיעַנוּ לְזִמְנֵי הַיּוֹם.**

For a boy: **ב. שְׁפַטְרָנִי / שְׁפַטְרָנוּ מֵעַנְשׁוֹ שֶׁל זֶה.**

For a girl: **שְׁפַטְרָנִי / שְׁפַטְרָנוּ מֵעַנְשָׁהּ שֶׁל זֶה.**

Barukh atah Adonai, Eloheinu melekh ha-olam,
Praised are You Adonai our God, who rules the universe,
1. she-hecheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.
granting us life, sustaining us, and enabling us to reach this day.
2. (she-p'tarani/she-p'taranu) (me-onsho shel zeh/me-onshah shel zo).
bringing us to this time when our child assumes
the obligation of mitzvot.

מי שברך 

For those called to the Torah

A male:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את _____ בן _____ שעלה היום לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא ישמר אותו ואת כל משפחתו, וישלח ברכה והצלחה בכל מעשה ידיו (ויזכה לעלות לרגל) עם כל ישראל אחיו, ונאמר אמן.

A female:


מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את _____ בת _____ שעלתה היום לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא ישמר אותה ואת כל משפחתה, וישלח ברכה והצלחה בכל מעשה ידיה (ותזכה לעלות לרגל) עם כל ישראל אחיה, ונאמר אמן.

Plural:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך (את _____ ואת _____, ואת כל הקרואים) אשר עלו היום לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא ישמר אותם ואת משפחותם, וישלח ברכה והצלחה בכל מעשה ידיהם (ויזכו לעלות לרגל) עם כל ישראל אחיהם, ונאמר אמן.

For those about to be married

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את החתן _____ בן _____ ואת הכלה _____ בת _____, אשר בקרוב יבנסו לחפה, (ועלה / ועלתה / ועלו) היום לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא יזריכם לבנות בית בישראל אשר בו ישכנו אהבה ואחווה, ושלוש ורעות, וישלח ברכה והצלחה בכל מעשה ידיהם, ונאמר אמן.

 MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____ and/ all those) who have been called to the Torah with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Ḥatan _____ and the Kallah _____, soon to be joined under the ḥuppah, who (has/have) been called to the Torah with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

For one who is ill

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, .

A male:

הוא יברך וירפא את־החולה _____ בן _____ . הקדוש ברוך הוא ימלא רחמים עליו להחזיקו ולרפאותו, וישלח לו מהרה

A female:

הוא יברך וירפא את־החולה _____ בת _____ . הקדוש ברוך הוא ימלא רחמים עליה להחזיקה ולרפאותה, וישלח לה מהרה

All:

הוא יברך וירפא (את־ _____ , ו)את־כל החולים בקהלה קדושה _____ . הקדוש ברוך הוא ימלא רחמים עליהם להחזיקם ולרפאותם, וישלח להם מהרה

רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, בתוך שאר חולי ישראל, ויחזק את־ידי העוסקים בצרכיהם, השתא בעגלה ובזמן קריב, ונאמר אמן.

For a מצוה בר

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את _____ בן _____ שהגיע למצוות, ועלה לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא ישמרהו ויחיהו, ויכונן את־לבו להיות שלם עם יהוה אלהיו, להגות בתורתו, ללכת בדרךיו, ולשמור מצוותיו, וישלח ברכה והצלחה בכל מעשה ידיו. יהי רצון שיזכו הוריו לגדלו לתורה ולחפה ולמעשים טובים, וימצא חן ושכל טוב בעיני אלהים ואדם. ונאמר אמן.

For a מצוה בת

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את _____ בת _____ שהגיעה למצוות, ועלתה לכבוד המקום ולכבוד התורה (ולכבוד החדש / ולכבוד הרגל). הקדוש ברוך הוא ישמרה ויחיה, ויכונן את־לבה להיות שלמה עם יהוה אלהיה, להגות בתורתו, ללכת בדרךיו, ולשמור מצוותיו, וישלח ברכה והצלחה בכל מעשה ידיה. יהי רצון שיזכו הוריה לגדלה לתורה ולחפה ולמעשים טובים, ותמצא חן ושכל טוב בעיני אלהים ואדם. ונאמר אמן.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

A male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

A female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

All:

bring blessing and healing to (_____, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (*and the new month/and the Festival*). May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For the well-being of a mother after childbirth

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האשה היולדת _____ בת _____, ואת־(בנה הנולד / בתה הנולדה) לה במזל טוב. בשכר זה הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאותה, להחזיקה ולהחיותה, וישלח לה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, בתוך שאר חולי ישראל, ונאמר אמן.

For the parents of a newborn daughter

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האשה היולדת _____ בת _____, ואת־בעלה _____ בן _____, ואת־בתם הנולדה להם במזל טוב. ויקרא שמה בישראל _____ בת _____. יהי רצון שיזכו הוריה לגדלה לתורה ולחפה ולמעשים טובים, ונאמר אמן.

For the mother of a newborn daughter

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האשה היולדת _____ בת _____, ואת־בתה הנולדה לה במזל טוב. ויקרא שמה בישראל _____ בת _____. יהי רצון (שתזכה אמה / שיזכו הוריה) לגדלה לתורה ולחפה ולמעשים טובים, ונאמר אמן.

For the parents of a newborn son
(ברית מילה at the)

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האשה היולדת _____ בת _____, ואת־בנה הנולד להם במזל טוב. ויהי רצון שיזכו הוריו לגדלו לתורה ולחפה ולמעשים טובים, ונאמר אמן.

For the mother of a newborn son

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האשה היולדת _____ בת _____, ואת־בנה הנולד לה במזל טוב. יהי רצון (שתזכה אמו / שיזכו הוריו) לגדלו לתורה ולחפה ולמעשים טובים, ונאמר אמן.

For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a (son/daughter). May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____. May these parents be privileged to raise their daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as _____. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son

(The son is named at the Brit Milah.)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

(At *מנחה*, omit this קריש and continue below.)

חצי קריש 

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֶלְמַיָּא.

Reader:

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

*Between ראש השנה and יום כפור:

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמִּירָן בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

ספר תורה and גולל are called to raise and tie the מגביה.


זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

On *תשעה באב*, יום העצמאות, and at *מנחה* on a public fast,
continue on page 74.

On Mondays and Thursdays, when *תחנון* is recited,
continue on page 72.

On other days, continue on page 75.

(At Minhah, omit this Kaddish and continue below.)

 **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.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifnei b'nei Yisra-el,
al pi Adonai, b'yad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

*On Yom Ha-atzma'ut, Tishah B'Av,
and at Minhah on a public fast, continue on page 74.*

*On Mondays and Thursdays, when Tahhanun is recited,
continue on page 72.*

On other days, continue on page 75.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם
 לְכוּנֵן אֶת-בֵּית חַיֵּינוּ,
 וּלְהָשִׁיב אֶת-שְׂכִינְתוֹ בְּתוֹכֵנוּ,
 בְּמַהֲרָה בְיָמֵינוּ, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם
 לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתֵנוּ,
 וְלִמְנַע מִשְׁחִית וּמִגְּפָה מֵעָלֵינוּ,
 וּמֵעַל כָּל-עַמוֹת בֵּית יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם
 לְקַיֵּם-בָּנוּ חֻמְיֵי יִשְׂרָאֵל,
 הֵם וּמִשְׁפָּחוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם,
 בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם,
 שְׁנִשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת,
 וּיְקַבֵּץ נַדְרֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ, וְנֹאמֵר אָמֵן.

אֲחִינוּ כָּל-בֵּית-יִשְׂרָאֵל, הַנִּתְוֹנִים בְּצָרָה וּבְשִׁבְיָה,
 הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבֶשֶׁה,
 הַמְּקוֹם יְרַחֵם עֲלֵיהֶם, וַיּוֹצִיאֵם מִצָּרָה לְרוּחָה,
 וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעָבוֹד לְגִאֲלָה,
 הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן.

God is referred to here as המקום (Ha-makom), literally "the place," an appellation common among the Sages. Rabbi Ammi explained the term thus: "Why do they call the Holy One 'Makom'? It is because God is the place which contains the world. The world is not a place which can contain God" (Genesis Rabbah 68.9).

May it be the will of our exalted Guardian
to rebuild our sacred home,
and to reestablish the Divine Presence amongst us in our day.
And let us say: Amen.


May it be the will of our exalted Guardian
to show mercy toward us,
and to ward off desolation and pestilence from us
and from all His people, the House of Israel.
And let us say: Amen.

May it be the will of our exalted Guardian
to sustain the learned among the people Israel.
May God safeguard them and their families,
their pupils and disciples.
And let us say: Amen.

May it be the will of our exalted Guardian
that we receive good tidings of deliverance and consolation.
May God gather our exiles from the far corners of the world.
And let us say: Amen.

May the Holy One be merciful to our fellow Jews
who wander over sea and land,
who suffer oppression and imprisonment.
May God soon bring them relief from distress
and deliver them from darkness to light,
from subjugation to redemption. And let us say: Amen.

After the Torah reading had been concluded, it was customary to offer blessings for well-being to individuals who had not received aliyot, to the congregation, and to the governing authorities. This particular prayer derives from one found in Siddur Rav Amram Gaon in ninth-century Babylonia.

אל מלא רחמים *In memory of a male:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע
מזהירים, לנשמת _____ בן _____ שהלך לעולמו,
בגן עדן תהא מנוחתו. אָנָּא, בעל הרחמים, הסתירהו
בסתר כנפיק לעולמים, וצור בצרור החיים את נשמתו.
יהוה הוא נחלתו. ויניח בשלום על משכבו, ונאמר אמן.

In memory of a female:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע
מזהירים, לנשמת _____ בת _____ שהלכה לעולמה,
בגן עדן תהא מנוחתה. אָנָּא, בעל הרחמים, הסתירה
בסתר כנפיק לעולמים, וצור בצרור החיים את נשמתה.
יהוה הוא נחלתה. ויניח בשלום על משכבה, ונאמר אמן.

In memory of several individuals:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע
מזהירים, לנשמות _____ שהלכו לעולמם, בגן עדן
תהא מנוחתם. אָנָּא, בעל הרחמים, הסתירם בסתר כנפיק
לעולמים, וצור בצרור החיים את נשמותיהם. יהוה הוא
נחלתם. ויניחו בשלום על משכבותיהם, ונאמר אמן.

In memory of the six million:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע
מזהירים, לנשמות כל אחינו בני ישראל שנטבחו בשואה,
אנשים נשים וטף, שנהנקו ושנשרפו ושנהרגו, שמסרו את
נפשם על קדוש השם, בגן עדן תהא מנוחתם. אָנָּא, בעל
הרחמים, הסתירם בסתר כנפיק לעולמים, וצור בצרור
החיים את נשמותיהם. יהוה הוא נחלתם. ויניחו בשלום
על משכבותיהם, ונאמר אמן.

 EL MALEI RAHAMIM (The Memorial Prayer)
In memory of a male:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved _____, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

In memory of a female:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved _____, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

In memory of several individuals:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved _____, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

On תשעה באב, *יום העצמאות*, *and at מנחה on a public fast,*
a הפטרה is chanted by the recipient of the third עליה.

The הפטרה may be found:

- for a public fast (תענית צבור), on page 342;
- for יום העצמאות, on page 345;
- for תשעה באב — at שחרית, on page 339;
- at מנחה, on page 342.

הפטרה before the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַל בְּנַבְיָאִים
 טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה
 יְהוָה הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עַבְדּוֹ וּבִישְׂרָאֵל עַמּוֹ
 וּבְנַבְיָאֵי הָאַמֶּת וְצַדִּיק.

הפטרה after the ברכות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל־הָעוֹלָמִים,
 צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאוֹמֵר וְעוֹשֶׂה,
 הַמְדַבֵּר וּמְקַיֵּם, שְׁפַל־דְּבָרָיו אֶמֶת וְצַדִּיק.
 נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ,
 וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֹר לֹא יָשׁוּב רִיקָם,
 כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל־דְּבָרָיו.
 רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ.
 וּלְעֹלֹבֹת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ.
 בְּרוּךְ אַתָּה יְהוָה מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.
 שְׂמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עַבְדְּךָ
 וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחָךָ. בְּמַהֲרָה יָבֹא וְיַגַּל לְבָנוּ,
 עַל כְּסָאוֹ לֹא יֵשֵׁב זֶר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ,
 כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכָּבֵד נִרוֹ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְהוָה מֶגֶן דָּוִד.

The public fasts are commemorations of calamities that have befallen the Jewish people. They are: Tzom G'daliah, marking the loss of Jewish sovereignty during the Babylonian exile; Ta'anit Esther, noting Haman's intended destruction of Persian Jewry; and Asarah B'Tevet and Shivah Asar B'Tammuz, marking, respectively, the start of the siege of Jerusalem and the breaching of the walls of the First and Second Temples, which led to their destruction on Tishah B'Av.

Siddur Sim Shalom for Weekdays

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*On Yom Ha-atzma'ut, Tishah B'Av,
and at Minhah on a public fast, a haftarah is recited.*

The haftarah may be found:

- for a public fast, on page 342;*
- for Yom Ha-atzma'ut, on page 345;*
- for Tishah B'Av — at Shaḥarit, on page 339;*
— at Minhah, on page 342.

B'rakhah before the haftarah

Praised are You Adonai our God, who rules the universe,
appointing devoted prophets
and upholding their teachings, messages of truth.
Praised are You Adonai, who loves the Torah,
Moses His servant, Israel His people,
and prophets of truth and righteousness.

B'rakhot after the haftarah

Praised are You Adonai our God, who rules the universe,
Rock of all ages, righteous in all generations,
steadfast God whose word is deed,
whose decree is fulfillment,
whose every teaching is truth and righteousness.
Faithful are You, Adonai our God, in all Your promises,
of which not one will remain unfulfilled,
for You are a faithful and merciful God and Sovereign.
Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence,
and bring hope soon to the humbled spirit.
Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah
and the kingdom of the House of David Your anointed.
May Elijah come soon, to gladden our hearts.
May no outsider usurp David's throne,
and may no other inherit his glory.
For by Your holy name You have promised
that his light shall never be extinguished.
Praised are You Adonai, Shield of David.

A prayer for our country

אֱלֹהֵינוּ ואלהי אבותינו, קבל נא בְּרָחִימִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמִמְשַׁלְתָּהּ. הֲרַק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת, עַל רֵאשָׁה, שׁוֹפְטִיהָ וּפְקִידֶיהָ הַעֹסְקִים בְּצַרְכֵי עַבּוּר בְּאִמּוּנָה. הוֹרֵם מִחֲקֵי תוֹרָתְךָ, הַבִּינֵם מִשְׁפָּטֵי צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוֹה, אֲשֶׁר וְחֹפֵשׁ כָּל־הַיָּמִים. אָנָּה יְהוּה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקֹר מִלְבָּם שִׁנְאָה וְאִיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאִמּוּנוֹת הַשּׂוֹנֵאוֹת הַשּׂוֹכְנִים בָּהּ, אֲהַבָּה וְאַחֻוּה, שְׁלוֹם וְרַעוּת. וּבְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ שְׁתִּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל, וְתִשְׁרָה בִּינֵיהֶם רַעוּת וְחֲרוּת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה, וְנֹאמֵר אָמֵן.

A prayer for the State of Israel

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עֲלֶיךָ בְּאַבְרַת חֲסִדֶּךָ, וּפְרֹשׁ עֲלֶיךָ סֶפֶת שְׁלוֹמֶךָ. וְשְׁלַח אוֹרְךָ וְאַמְתָּךָ לְרֵאשִׁיָּהּ, שְׁרִיָּה וְיוֹעֲצִיָּהּ, וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְפָּנֶיךָ. חֲזֹק אֶת־יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נֶצְחוֹן תַּעֲטָרֵם. וְנִתַּת שְׁלוֹם בְּאֶרֶץ וּשְׁמַחַת עוֹלָם לְיּוֹשְׁבֶיהָ, וְנֹאמֵר אָמֵן.

A prayer for peace

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוּה אֱלֹהֵינוּ ואלהי אבותינו שְׁתַּבְּטֵל מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם וְתִשְׁפִּין שְׁלוֹם בְּעוֹלָם וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. יִפְּרוּ וְיִדְעוּ כָּל־יּוֹשְׁבֵי תְּבֵל שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמִחְלָקָת וְלֹא בְּשִׁבִיל שִׁנְאָה וְקִנְאָה וְקִנְתוּר וּשְׁפִיכוֹת דָּמִים. רַק בָּאנוּ לְעוֹלָם כְּדִי לְהַפִּיר אוֹתָךְ, תִּתְּבַרַךְ לְנֶצְחֹת. וּבְכֵן תִּרְחַם עֲלֵינוּ וְיִקָּים בָּנוּ מִקְרָא שְׁפָתוֹב: וְנִתַּתִּי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מִחְרִיד וְהִשְׁבַּתִּי חַיָּה רַעָה מִן הָאֶרֶץ וְחָרָב לֹא תַעֲבֹר בְּאֶרְצְכֶם. וְיִגַּל בְּפָיִם מִשְׁפָּט, וְצְדָקָה בְּנַחַל אִיתָן. כִּי מְלֹאָה הָאֶרֶץ דְּעָה אֶת־יְהוּה בְּפָיִם לְיָם מְכֻסִּים.

Siddur Sim Shalom for Weekdays

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A prayer for our country

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

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

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

A prayer for the State of Israel

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

A prayer for peace

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

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

החזרת ספר תורה

We rise as the ark is opened.

Reader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרַם קֶרֶן לְעַמּוֹ,
תְּהַלֵּל לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֶל וַיֹּשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יִקּוּם בְּמָקוֹם קֹדֶשׁוֹ.
נָקִי כַפָּיִם וּבֵרֶ־לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹר דֹּרֵי־שָׁיו, מִבְּקִשֵׁי פְּנִיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנְשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֲזוֹז וְגִבּוֹר,
יְהוָה גִּבּוֹר מְלַחֲמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.


RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,
t'hilah l'khol ḥasidav, li-v'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God has granted
fame to His people, brought glory to all the faithful, to Israel,
God's beloved people. Halleluyah!

PSALM 24

A Song of David.

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

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

The ארון הקודש is placed in the ספר תורה.

וּבְנַחַהּ לֵאמֹר: שׁוּבָה יְהוָה רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנוּחֶתָּה, אַתָּה וְאָרוֹן עֲזָךְ.
 כִּהְנִיף יִלְבָּשׁוּ-צַדִּיק, וְחִסְדֶּיךָ יִרְנְנוּ.
 בְּעִבּוֹר דָּוָד עֲבַדְךָ, אֵל תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ.
 □ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תוֹרָתִי אֵל תַּעֲזֹבוּ.
 עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֵׁר.
 דַּרְכֶיהָ דְרָבִי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.
 הַשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

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

Continue with אשרי on the next page.

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

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

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

The Sefer Torah is placed in the Ark.

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

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

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

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

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

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

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

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

Continue with Ashrei on the next page.

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

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

*[At Minhah, continue with Ḥatzi Kaddish, page 121,
followed by the Amidah.]*

סיום התפילה

אשרי 

תהלים פ"ד:ה, קמ"ד:ט"ו

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

תהלים קמ"ה, קט"ו:י"ח

תהלה לדוד.

ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.
בכל-יום אברכה, ואהללה שמך לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.
דוד לדוד ישבח מעשיך, וגבורתיך יגידו.

הדר כבוד הודך, ודברי נפלאתיך אשיחה.
ועוזו נוראותיך יאמרו, וגדלתך אספרנה.

זכר רב-טובך יביעו, ועדקתך ירננו.
חננו ורחום יהוה, ארך אפים וגדל-חסד.

טוב יהוה לכל, ורחמיו על-כל-מעשיו.
יודוך יהוה כל-מעשיך, וחסידיך יברכוך.

כבוד מלכותך יאמרו, וגבורתך ידברו.
להודיע לבני האדם גבורתיך, וכבוד הדר מלכותו.

מלכותך מלכות כל-עלמים, וממשלתך בכל-דוד ודוד.
סומך יהוה לכל-הנפלים, וזקף לכל-הכפופים.

CONCLUDING PRAYERS



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; 115:16

A Psalm of David.

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

Every day I praise You, exalting Your glory forever.

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

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

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

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

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

עִינֵי־כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
 פּוֹתַח אֶת־יְדֵיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
 צַדִּיק יְהוּה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קְרוֹב יְהוּה לְכָל־קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רִצּוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 ■ תְּהִלַּת יְהוּה יְדַבֵּר־פִּי,
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

The following psalm is omitted on the days listed below.

תהלים כ'

לְמִנְצַח מִזְמוֹר לְדָוִד.
 יַעֲנֶנּוּ יְהוּה בְּיוֹם צָרָה, יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב.
 יִשְׁלַח־עֲזָרָךָ מִקָּדֶשׁ, וּמִצִּיּוֹן יִסְעָדֶךָ.
 יִזְכֹּר כָּל־מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה.
 יִתֵּן־לְךָ כָּל־בִּבְבָּךָ, וְכָל־עֲצָתְךָ יִמְלֵא.
 נִרְנְנָה בִּישׁוּעָתְךָ, וּבְשֵׁם־אֱלֹהֵינוּ נִדְגַל,
 יִמְלֵא יְהוּה כָּל מְשָׁאֲלוֹתֶיךָ.
 עֲתָה יִדְעֵתִי, כִּי הוֹשִׁיעַ יְהוּה מְשִׁיחוֹ,
 יַעֲנֵהוּ מִשָּׁמַיִם קָדְשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ.
 אֱלֹהֵי בְרִכָּב, וְאֱלֹהֵי בְּסוּסִים,
 וְאַנְחֵנוּ בְּשֵׁם יְהוּה אֱלֹהֵינוּ נִזְפִּיר.
 ■ הִקְמָה כָּרְעוּ וְנִפְּלוּ, וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדַד.
 יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאָנוּ.

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.

*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

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב, נְאֻם יְהוָה.

The following paragraph is omitted on תשעה באב and in a house of mourning.

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלְיָךְ, וּדְבָרֵי אֲשֶׁר שָׁמַתִּי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ, וּמִפִּי זִרְעָךְ, וּמִפִּי זֶרַע זִרְעָךְ, אָמַר יְהוָה, מִעַתָּה וְעַד עוֹלָם.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.
 וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ.
 וּמְקַבְּלֵי דִין מִן דִּין, וְאָמְרִין:
 קְדִישׁ בְּשֵׁמֵי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
 קְדִישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתָּהּ,
 קְדִישׁ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא,
 יְהוָה צְבָאוֹת מְלִיא כָּל-אַרְעָא זִיו וְקָרָה.
 וַתִּשְׁאַנֵּי רוּחַ, וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גְּדוֹל:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
 וּנְטַלְתָּנִי רוּחָא, וְשִׁמְעַת בְּתַרֵּי קַל זִיע סְגִיא,
 דְּמִשְׁבַּחִין וְאָמְרִין:
 בְּרִיךְ יְקָרָא דִּיהוּה מְאַתֵּר בֵּית שְׁכִינְתָּהּ.
 יְהוָה יְמַלֵּךְ לְעֵלְמָא וְעַד.
 יְהוָה מְלַכּוּתָהּ קָאָם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
 שְׁמֹרֶה-זֹאת לְעוֹלָם, לִיצֵר מַחֲשָׁבוֹת לְבַב עַמָּךְ,
 וְהִכֵּן לְבָבִים אֵלֶיךָ.
 וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמְתּוֹ.
 כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב-חֶסֶד, 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.

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.

צְדָקְתָךְ צְדָק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
 תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם,
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי קֶדֶם.
 בְּרוּךְ אַדְוָנִי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה.
 יְהוּה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוּה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.
 יְהוּה הוֹשִׁיעָה, הַמַּלְאָךְ יַעֲנֵנוּ בַיּוֹם קָרְאָנוּ.
 בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְרָאָנוּ לְכַבוֹדוֹ,
 וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת,
 וְחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ.
 הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבָּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבְבֵי שָׁלוֹם,
 לְמַעַן לֹא נִיָּגַע לְרִיק, וְלֹא נִלְד לְפִהָלָה.
 יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אַבְוֹתֵינוּ,
 שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,
 וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָה,
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.
 לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יְהוּה אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ.
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוּה, וְהִיָּה יְהוּה מְבֹטָחוֹ.
 בְּטָחוּ בִיהוּה עַד־עַד, כִּי בִּיָּה יְהוּה צוּר עוֹלָמִים.
 □ וַיִּבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְהוּה.
 יְהוּה חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיִּאֲדִיר.

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

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

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


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

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

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

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

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

קריש שלם 

Reader:

וּתְגַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא
לְעֵלְמָא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא*

**Between ראש השנה and כפור:*

לְעֵלְמָא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל
קִדְם אָבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

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

 **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.

עלינו 

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

ואנחנו 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, כפתוב בתורתו: וידעת
היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים
ממעל ועל הארץ מתחת, אין עוד.

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

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

Siddur Sim Shalom for Weekdays

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 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."

קדיש יתום 

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

Mourners:

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

**Between ראש השנה and יום כפור:*

לְעֵלָא לְעֵלָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

 MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'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.

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

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

THE PSALM FOR SUNDAY

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

תהלים כ"ד
לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֶּל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהַרֹת יִכּוֹנְנֶהָ.
מִי יַעֲלֶה בְהַר יְהוָה, וּמִי יִקּוּם בְּמִקְוֵם קִדְשׁוֹ.
נָקִי כַפָּיִם וּבֵרֶ-לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשָׂא בְרָכָה מֵאֵת יְהוָה, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹר דֹּרְשָׁיו, מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
■ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

Mourner's Kaddish is on page 100.

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

*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 FOR MONDAY

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

תהלים מ"ח

שיר מזמור לבני קרח.

גִּדּוֹל יְהוָה וּמְהַלֵּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קָדְשׁוֹ.
 יִפָּה נוֹף, מְשׁוֹשׁ כָּל-הָאָרֶץ הַר צִיּוֹן,
 יִרְבְּתֵי צִפּוֹן, קִרְיַת מֶלֶךְ רַב.
 אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב.
 כִּי הִנֵּה הַמַּלְכִים נוֹעְדוּ, עָבְרוּ יַחְדָּו.
 הִמָּה רָאוּ, בֶּן תְּמָהוּ, נִבְהָלוּ נַחְפְּזוּ.
 רָעְדָה אַחְזוֹתֶם שָׁם, חֵיל פִּיּוֹלְדָה.
 בְּרוּחַ קָדִים תִּשְׁבֶּר אֲנִיּוֹת תִּרְשִׁישׁ.
 כַּאֲשֶׁר שָׁמַעְנוּ, בֶּן רְאִינוּ בְּעִיר יְהוָה צְבָאוֹת,
 בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם, סֵלָה.
 דִּמְיֵנוּ אֱלֹהִים חֲסֵדָהּ, בְּקֶרֶב הַיְכָלָהּ.
 כְּשִׁמְךָ אֱלֹהִים, בֶּן תִּהְלֶתְךָ עַל-קְצוֹי-אָרֶץ,
 צֶדֶק מְלֶאכָה יְמִינֶךָ.
 יִשְׁמַח הַר צִיּוֹן, תִּגְלַלְנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ.
 סִבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מַגְדְּלֶיהָ.
 שִׁיתוּ לְבַבְכֶם לְחִילָהּ, פִּסְגוּ אַרְמְנוֹתֶיהָ,
 לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן.
 ■ כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד,
 הוּא יְנַהַגְנוּ עַל מוֹת.

Mourner's Kaddish is on page 100.

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 TUESDAY

היום יום שלישי בשבת,
שבּוּ הִיוּ הַלּוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ"ב
מזמור לאֶסָף.

אֱלֹהִים נִצַּב בְּעֵדַת אֵל, בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט:
"עַד מָתִי תִשְׁפֹּטוּ-עֵוָל, וּפְנֵי רָשָׁעִים תִּשְׂאוּ-סֵלָה.
שִׁפְטוּ דָל וַיִּתּוֹם, עֲנִי וְרֵשׁ הַצְּדִיקוּ.
פָּלְטוּ דָל וְאֲבִיוֹן, מִיַּד רָשָׁעִים הַצִּילוּ."
לֹא יִדְעוּ וְלֹא יִבְיִנוּ, בַּחֲשֵׁכָה יִתְהַלְכוּ,
יִמּוּטוּ כָּל-מוֹסְדֵי אָרֶץ.
אֲנִי אֶמְרָתִי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן בְּלַכֶּם.
אֲכֵן כַּאֲדָם תִּמּוּתוֹן, וּכְאֶחָד הַשָּׂרִים תִּפְלוּ.
□ קוּמָה אֱלֹהִים, שִׁפְטָה הָאָרֶץ,
כִּי אַתָּה תִּנְחַל בְּכָל-הַגּוֹיִם.

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

היום יום רביעי בשבת,
שבּוּ הִיוּ הַלּוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים צ"ד

אֵל-נִקְמוֹת, יְהוָה, אֵל נִקְמוֹת, הוֹפִיעַ.
הַנִּשְׂאָ, שִׁפְטָה הָאָרֶץ, הַשֵּׁב גָּמוּל עַל גָּאִים.
עַד מָתִי רָשָׁעִים, יְהוָה, עַד מָתִי רָשָׁעִים יַעֲלֹזוּ.
יִבְיִעוּ יִדְבְּרוּ עִתְק, יִתְאֲמְרוּ כָּל-פְּעֻלֵי אָוֶן.
עִמָּךְ יְהוָה יִדְכָּאוּ, וְנִחַלְתָּךְ יַעֲנוּ.
אֶלְמָנָה וְגֵר יִהְיֶה, וַיִּתּוּמִים יִרְצָחוּ.
וַיֵּאמְרוּ לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב.

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.”*

בִּינוּ בְּעָרִים בָּעַם, וּבְסִילִים מְתֵי תִשְׁכְּלוּ.
 הִנָּטַע אֲזֹן הָלֵא יִשְׁמַע, אִם יוֹצֵר עֵין הָלֵא יִבִּיט.
 הִיָּסֵר גּוֹיִם הָלֵא יוֹכִיחַ, הַמְלַמֵּד אָדָם דַּעַת.
 יְהוּה יִדְעַ מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הַבֵּל.
 אֲשֶׁרִי הַגָּבֵר אֲשֶׁר תִּיִסְרֶנּוּ יְהוּה, וּמִתּוֹרַתְךָ תִּלְמַדְנּוּ.
 לְהִשְׁקִיט לוֹ מִיָּמֵי רַע, עַד יִפְרָה לְרַשָּׁע שְׁחַת.
 כִּי לֹא יִטֵּשׁ יְהוּה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.
 כִּי־עַד־צָדֵק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב.
 מִי יָקוּם לִי עִם מְרַעִים, מִי יִתְיַצֵּב לִי עִם פְּעָלֵי אָוֶן.
 לֹא־לִי יְהוּה עֲזָרְתָה לִי, כִּמְעַט שְׁכָנָה דוֹמָה נַפְשִׁי.
 אִם אָמַרְתִּי מָטָה רַגְלִי, חֲסָדְךָ יְהוּה יִסְעָדֵנִי.
 בָּרֵב שָׂרְעָפִי בְּקִרְבִּי, תִּנְחַוּמִיךָ יִשְׁעִשְׁעוּ נַפְשִׁי.
 הִיחַבְּרָךְ כֶּסֶף הַוּוֹת, יִצֵּר עֵמֶל עַל־יְחֹק.
 יִגֹּדוּ עַל נַפְשׁ צְדִיק, וְדָם נָקִי יִרְשִׁיעוּ.
 וַיְהִי יְהוּה לִי לְמִשְׁגָּב, וְאַלֹהֵי לְצוּר מַחְסִי.
 וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבְרַעְתָּם יִצְמִיתֵם,
 יִצְמִיתֵם יְהוּה אֱלֹהֵינוּ.

תהלים צ"ה: א'-ג'

■ לְכוּ נִרְנְנָה לַיהוּה, נְרִיעָה לְצוּר יִשְׁעֵנוּ.
 נִקְדְּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.
 כִּי אֵל גָּדוֹל יְהוּה, וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.

Mourner's Kaddish is on page 100.

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.

THE PSALM FOR THURSDAY

היום יום חמישי בשבת,
שבּוּ הִיוּ הַלּוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ"א

לְמַנְצַחַּח עַל הַגְּתִית לְאַסָּף.

הֲרַנִּינוּ לֵאלֹהִים עוֹזְנוּ,
הֲרִיעוּ לֵאלֹהֵי יַעֲקֹב.
שָׂאוּ זְמֶרָה וּתְנוּ תִּף,
כְּנוֹר נְעִים עִם נְבֹל.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפֹּט לֵאלֹהֵי יַעֲקֹב.
עֲדוּת בִּיהוֹסֵף שָׁמוּ, בְּצֵאתוֹ עַל-אֶרֶץ מִצְרַיִם,
שִׁפְתָּ לֹא יָדַעְתִּי אֲשַׁמַּע.
הִסִּירוּתִי מִסֶּבֶל שְׁכֵמוֹ, כִּפְיוֹ מִדוֹד תַּעֲבֹרְנָה.
בְּצִרָה קָרָאתָ וְאַחֲלַצְנָה, אֶעֱנֶה בְּסִתְרֵי נֶעַם,
אֲבַחֲנֶה עַל מֵי מְרִיבָה, סִלָּה.
שָׁמַע עַמִּי וְאֶעֱיֶדֶה בָּהּ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי:
לֹא יִהְיֶה בָּהּ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכַר.
אֲנֹכִי יְהוָה אֱלֹהֶיךָ, הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחַב-פִּיךָ וְאַמְלֵאֲהוּ.
וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא-אָבָה לִי.
וְאֲשַׁלַּחֲהוּ בְּשָׂרִירוֹת לִבָּם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם.
לוֹ עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ.
כְּמַעֲט אוֹיְבֵיהֶם אֲכַנִּיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדַי.
□ מִשְׁנֵאֵי יְהוָה יִקְחֶשׁוּ-לוֹ, וַיְהִי עֵתָם לְעוֹלָם.
וַיֹּאכִילֵהוּ מִחֶלֶב חֶטֶה, וּמִצּוֹר דָּבֵשׁ אֲשַׁבִּיעֶךָ.

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 gittit: 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 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 בסאף מאז, מעולם אָתָה.
נשאו נהרות יהוה,
נשאו נהרות קולם,
ישאו נהרות דכָּים.
מקלות מים רבים אדירים משברי־ים,
אדיר במרום יהוה.
□ עדתֶיךָ נאֶמְנוּ מֵאֵד,
לְבִיתֶךָ נֶאֱוָה־קֹדֶשׁ יְהוָה, לְאֶרֶץ יָמִים.

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

תהלים ק"ד

בְּרַכִּי נַפְשִׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גִדְלַת מֵאֵד, הוֹד וְהָדָר
לְבָשָׁת. עֲטֵה־אֹר פְּשִׁלְמָה, נוֹטָה שָׁמַיִם פִּירִיעָה. הַמְקַרָּה
בַּמַּיִם עֲלִיּוֹתָיו, הַשָּׁם־עֲבִים רְכֹבּוּ, הַמְהַלֵּךְ עַל־בְּנֵי־קִוִּיָּת.
עֲשֵׂה מְלֹאכֶיךָ רוּחֹת, מִשְׁרָתֵיךָ אֵשׁ לֵהֵט.
יִסַּד־אֶרֶץ עַל־מְכוּנֶיהָ, בַּל־תִּמוּט עוֹלָם וְעַד. תְּהוֹם כְּלָבוּשׁ
כְּסִיתוֹ, עַל־הַרִים יַעֲמְדוּ־מַיִם, מִן־גְּעֵרָתֶךָ יְנוּסוּן, מִן־קוֹל
רַעְמָךְ יִחְפְּזוּן. יַעֲלוּ הַרִים יִרְדּוּ בְקַעֲוֹת, אֶל־מְקוֹם זֶה יִסְדָּת
לָהֶם. גְּבוּל שָׁמַת בַּל־יַעֲבְרוּן, בַּל־יִשְׁבּוּן לְכִסּוֹת הָאָרֶץ.

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.

הַמְשַׁלַּח מֵעֵינַיִם בְּנִחְלָיִם, בֵּין הָרִים יִהְלֶכֶן, יִשְׁקוּ כָּל-חַיֵּיתוֹ
שָׂדֵי, יִשְׁבְּרוּ פְּרָאִים צְמָאִם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכֹּן,
מִבֵּין עֲפָאִים יִתְנוּ קוֹל.

מִשְׁקָה הָרִים מֵעֲלִיּוֹתָיו, מִפְּרֵי מַעֲשֵׂיךָ תִּשָּׁבַע הָאָרֶץ.
מִצְמִיחַ חֲצִיר לְבִהְמָה וְעֵשֶׂב לְעַבְדַּת הָאָדָם, לְהוֹצִיא לָחֶם
מִן הָאָרֶץ. וַיִּזֶן יִשְׁמַח לְבַב-אָנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמוֹ,
וְלָחֶם לְבַב-אָנוּשׁ יִסְעֵד. יִשָּׁבְעוּ עֲצֵי יְהוָה, אֲרָזֵי לְבָנוֹן
אֲשֶׁר נֹטַע. אֲשֶׁר שָׁם צִפְּרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָה.

הָרִים הַגְּבוּהִים לִיעֲלִים, סִלְעִים מַחֲסֶה לְשֹׁפְנִים. עֲשֵׂה יָרֵחַ
לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תִּשָּׂא חֶשֶׁךְ וַיְהִי לַיְלָה,
בו תִּרְמַשׁ כָּל-חַיֵּיתוֹ-יַעַר. הַכְּפִירִים שְׂאֲגִים לְטָרֶף וּלְבִקֵּשׁ
מֵאֵל אֲכָלָם. תִּזְרַח הַשֶּׁמֶשׁ יֵאֲסֹפוּ, וְאֵל מְעוֹנָתָם יִרְבְּצוּ.
יֵצֵא אָדָם לַפַּעַל וְלַעֲבֹדָתוֹ עַד־עָרֵב.

מִה־רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֵם בְּחִכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ
קִנְיָנָךְ. זֶה הַיָּם גָּדוֹל וְרַחֵב יָדַיִם, שֶׁמֶס־רַמְשׁ וְאִין מִסְפָּר,
חַיּוֹת קִטְנוֹת עִם-גְּדֻלוֹת. שָׁם אֲנִיּוֹת יִהְלֶכֶן, לוֹיִתָּן זֶה-יִצְרָתָ
לְשִׁחַק בּוֹ.

כָּלֵם אֲלֵיךָ יִשְׁבְּרוּן לְתַת אֲכָלָם בְּעַתּוֹ. תִּתֵּן לָהֶם וְלִקְטוּן,
תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב. תִּסְתִּיר פָּנֶיךָ יִבְהַלְוּן, תִּסַּף רוּחָם
יִגְוְעוּן, וְאֵל-עֲפָרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתְחַדֵּשׁ פָּנֵי
אֲדָמָה.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׂיו. הַמְבִיט לְאָרֶץ
וּתְרַעַד, יִגַע בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִיהוָה בְּחַיֵּי, אֲזַמְּרָה
לְאֱלֹהֵי בְעוֹדֵי. ■ יַעֲרֵב עָלָיו שִׁיחֵי, אֲנִכִּי אֲשַׁמַּח בִּיהוָה.
יִתְמוּ חֲטָאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם, בְּרַכִּי נַפְשֵׁי
אֶת-יְהוָה, הַלְלוּיָהּ.

Mourner's Kaddish is on page 100.

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!

THE PSALM FOR THE SEASON OF REPENTANCE

*From the beginning of Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur):*

ההלים כ"ז

לְדוֹד.

יהוה אורי וישעי, ממי אירא.
 יהוה מעוז חיי, ממי אפחד.
 בקרב עלי מרעים לאכל את־בשרי,
 צרי ואיבי לי המה בשלוי ונפלו.
 אם תחנה עלי מחנה לא יירא לבי,
 אם תקום עלי מלחמה בזאת אני בוטח.
 אחת שאלתי מאת יהוה, אותה אבקש:
 שבתני בבית־יהוה כל־ימי חיי,
 לחזות בנעם־יהוה ולבקר בהיכלו.
 כי יצפנני בסכה ביום רעה,
 יסתרני בסתר אהלו, בצור ירוממני.
 ועתה ירום ראשי על איבי סביבותי,
 ואזבחה באהלו זבחי תרועה,
 אשירה ואזמרה ליהוה.
 שמע יהוה, קולי אקרא, וחסני וענני.
 לך אמר לבי בקשו פני, את־פניך יהוה אבקש.
 אל תסתר פניך ממני,
 אל תט באף עבדך, עזרתי היית,
 אל תטשני ואל תעזבני אלהי ישעי.
 כי־אבי ואמי עזבוני ויהוה יאספני.
 הורני יהוה דרךך ונחני בארח מישור למען שוררי.
 אל־תתנני בנפש צרי, כי קמו בי עדי שקר ויפח חמס.
 לולא האמנתי לראות בטוב־יהוה בארץ חיים.
 קנה אל־יהוה, חזק ויאמץ לבך וקנה אל־יהוה.

Mourner's Kaddish is on page 100.

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

[A Psalm] of David.

Adonai is my light and my help. Whom shall I fear?
Adonai is the strength of my life. Whom shall I dread?

*When evildoers draw near to slander me,
when foes threaten — they stumble and fall.
Though armies be arrayed against me, I have no fear.
Though wars threaten, I remain steadfast in my faith.*

One thing I ask of Adonai — for this I yearn:
To dwell in the house of Adonai all the days of my life —
to behold God's beauty, to pray in God's sanctuary.

*Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.*

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

*Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.*


Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, my God of deliverance.

*Though my father and my mother leave me,
Adonai will care for me.*

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

*Do not abandon me to the will of my foes,
for false witnesses have risen against me,
purveyors of malice and lies.*

Yet I have faith that I shall surely see
Adonai's goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.

תהלים לבית אבל 

In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when תחנון is said.

תהלים מט

לְמַנְצָחַ, לְבְנֵי-קֶרֶחַ, מִזְמוֹר.

שָׁמְעוּ-זאת כָּל-הָעַמִּים, הָאֲזִינוּ, כָּל-יֹשְׁבֵי הַקֶּלֶד.

גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ, יִחַד עֲשִׂיר וְאַבְיּוֹן.

פִּי יִדְבַר חֲכָמוֹת, וְהַגִּית לְבִי תְבוּנוֹת.

אֵטָה לְמִשָּׁל אֲזִנִּי, אֶפְתַּח בְּכִנּוֹר חֵידָתִי.

לָמָּה אֵירָא בְיָמַי רָע, עֹון עַקְבֵי יִסּוּבְנֵי.

הַבֹּטְחִים עַל-חֵילָם, וּבִרְבַּע עֲשָׂרִם יִתְהַלְּלוּ.

אֵחַ לֹא-פָדָה יִפְדֶּה אִישׁ

לֹא-יִתֵּן לְאֱלֹהִים כְּפָרוֹ.

וַיִּקַּר פְּדִיּוֹן נַפְשָׁם, וַחֲדָל לְעוֹלָם.

וַיַּחֲרִיעוּד לְנֹצֵחַ, לֹא יִרְאֶה הַשָּׁחַת.

כִּי יִרְאֶה חֲכָמִים יָמוּתוּ,

יִחַד כְּסִיל וְכָעַר יֶאֱבְדוּ, וְעֹזְבוֹ לְאַחֲרִים חֵילָם.

קִרְבָּם בְּתִימוֹ לְעוֹלָם, מִשְׁפָּנֹתָם לְדֹר וָדֹר,

קִרְאוּ בְשִׁמוֹתָם עָלַי אֲדָמוֹת.

וְאָדָם בִּיקָר בַּל-יִלִּין, נִמְשָׁל כְּבַהֲמוֹת נְדָמוֹ.

זֶה דִרְכָם כְּסָל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סֵלָה.


כִּצְאֵן לְשֹׁאֵל שָׁתוּ, מֵוֹת יָרְעִם,

וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר,

וְצוֹרִם לְבַלּוֹת שְׁאוֹל מִזְבֵּל לוֹ.

אֶר-אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִיַּד שְׁאוֹל

כִּי יִקְחֵנִי, סֵלָה.

 **PSALMS FOR A HOUSE OF MOURNING**

In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when Tahnanun is said.

PSALM 49

For the leader: A Psalm of the sons of Korah.

Hear this, all nations;
listen well, all you who dwell on earth:
highborn and lowly, rich and poor alike.

*I offer you wise counsel, enlightening you with my thoughts.
Reflecting on time-honored proverbs,
I will open my lesson to the sound of a lyre.*

Why must I tremble in troubled times,
entrapped by the guilt of my own misdeeds,
while others take pride in their achievements,
driven by their great wealth?

*None of us, in fact, can save ourselves,
or pay God a ransom for our lives.
The price of living is too high to go on endlessly.
There is no way to evade death forever.*

Clearly, death engulfs even the wise
no less than the foolish and unenlightened.
They, too, are lost, and leave their possessions to others.
Their grave is their eternal home, their dwelling for all time.

*Though we glory in our reputations on earth,
we cannot expect our grandeur to be permanent.
In this, we are like all other creatures.*

Such is our fate;
it is foolish to expect otherwise,
to wish for a different end.

*We are consigned, like sheep, to She'ol —
marked for death, herded to our graves.
Our bodies are consumed; She'ol becomes our home.*

God, alone, can free me from She'ol's grip,
even as God takes my life.

אֶל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ, כִּי-יִרְבֶּה כְּבוֹד בֵּיתוֹ.
 כִּי לֹא כְּמוֹתוֹ יִקַּח הַכֹּל, לֹא-יֵרֵד אַחֲרָיו כְּבוֹדוֹ.
 כִּי-נִפְשׁוּ בְּחַיָּיו יִבְרָךְ, וְיִוְדֶה כִּי-תִיטֵיב לָךְ.
 תָּבוֹא עַד-דֹּר אָבוֹתָיו, עַד-נֶצַח לֹא יִרְאוּ-אוֹר.
 □ אָדָם בִּיקָר וְלֹא יָבִין, נִמְשָׁל כְּבִהְמוֹת נְדָמוֹ.

Mourner's Kaddish is on page 100.

תהלים טז

מִכְתָּם לְדָוִד

שְׁמַרְנִי אֵל כִּי-חָסִיתִי בָךְ.

אֶמְרָתָ לַיהוָה אֲדַנֶּי אַתָּה, טוֹבֵתִי בַל-עֲלִיָּה.
 לְקְדוּשִׁים אֲשֶׁר-בְּאֶרֶץ הַקָּמָה, וְאֲדִירֵי כָל-חִפְצֵי-בָם.
 יָרְבוּ עֲצוּבוֹתָם, אַחַר מְהֵרוּ, בַּל-אֲסִיף נִסְכֵיהֶם מִדָּם
 וּבַל-אֲשָׂא אֶת-שְׁמוֹתָם עַל-שִׁפְתַי.
 יִהְיֶה מְנַת-חֲלָקִי וְכוֹסִי, אַתָּה תוֹמִיךָ גּוֹרְלִי.
 חֲבָלִים נִפְלוּ-לִי בַּנְּעָמִים, אֶף-נִחַלְתָּ שְׁפָרָה עָלַי.
 אֲבָרַךְ אֶת-יְהוָה אֲשֶׁר יַעֲצֵנִי, אֶף-לִילוֹת יִסְרוּנִי כְלִיּוֹתַי.
 שְׁוִיתִי יְהוָה לְנִגְדֵי תַמִּיד כִּי מִימֵינִי בַל-אָמוּט.
 לִכֵּן שָׂמַח לְבִי, וַיִּגַּל כְּבוֹדִי, אֶף-בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח.
 כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל,
 לֹא-תִתֵּן חֲסִידְךָ לְרָאוֹת שְׁחָת.
 □ תוֹדִיעֵנִי אֶרֶח חַיִּים,
 שְׁבַע שְׁמֵחוֹת אֶת-פְּנֵיךָ,
 נְעֻמוֹת בְּיַמִּינְךָ נֶצַח.

Mourner's Kaddish is on page 100.

*So have no fear — do not envy the riches of others,
nor be jealous of their influence —
for they can take nothing with them to the grave;
their glory does not follow them when they die.*

We should rather appreciate life during our lifetime,
and thank You, God, for all Your kindnesses,
knowing that we will join our ancestors,
never again to savor the light of day.

*There is glory in being human,
but too often we fail to recognize that like all other creatures,
we, too, are only mortal.*

PSALM 16

A Mikhtam of David.

Watch over me, O God, for I place my trust in You.

*To Adonai I say: You are my master, my benefactor.
None can compare to You.*

As for the famous who are so widely revered,
the mighty who seem to have it all:
May their suffering increase,
for they have espoused foreign gods.
I will take no part in their bloody libations;
the names of their gods will never cross my lips.

*Adonai is my portion — my measure, my share.
You control my fate.*

My life has been marked by good fortune;
lovely indeed is my inheritance.

*I praise Adonai, who has always counseled me,
who rouses my conscience, warning me even at night.
I keep Adonai before me at all times;
with God at my side I shall never falter.*

That is why my heart rejoices and my soul is glad.
My whole being rests secure,
knowing that You will never abandon me to She'ol,
never allow Your faithful servant to suffer oblivion.

*Help me understand the way to live,
the limitless joy of being in Your presence,
of feeling the eternal embrace of Your right hand.*

תהלים מב

לְמַנְצֶחַ מְשֻׁכֵּיל לְבַנְי־קָרַח.

בְּאֵיל תְּעַרְגַּ עַל־אֲפִיקֵי־מַיִם,

כִּן נַפְשִׁי תְעַרְגַּ אֵלַיָּה אֱלֹהִים.

צְמָאָה נַפְשִׁי לְאֱלֹהִים, לְאֵל חַי,

מְתִי אָבוֹא וְאֶרְאֶה פָּנֵי אֱלֹהִים.

הִי־תַהֲלִי דַמְעֹתַי לַחֵם יוֹמָם וְלַיְלָה

בְּאָמַר אֵלַי כָּל־הַיּוֹם, אֵי־הָ אֱלֹהֵיךָ.

אֵלֶּה אֲזַכְּרֶה וְאֲשַׁפְּכָה עָלַי נַפְשִׁי

כִּי אֶעֱבֹר בְּסָף אַדְדִּים עַד־בַּיִת אֱלֹהִים

בְּקוֹל־רִנָּה וְתוֹדָה הַמּוֹן חוֹגֵג.

מַה־תִּשְׁתַּחֲוֶה נַפְשִׁי וְתַהֲמִי עָלַי,

הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אֲוֹדְנִי יְשׁוּעוֹת פָּנָיו.

אֱלֹהֵי, עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה,

עַל־כֵּן אֲזַכְּרֶה מֵאֲרָץ יְרֵדוֹ, וְחַרְמוֹנִים מִהַר מְצַעֵר.

תְּהוֹם־אֶל־תְּהוֹם קוֹרֵא לְקוֹל צְנוּרֵיךָ,

כָּל־מִשְׁבְּרֵיךָ וְגִלְיָה עָלַי עֲבְרוּ.

יוֹמָם יִצְוֶה יְהוָה חֲסִדּוֹ

וּבְלַיְלָה שִׁירָה עַמִּי תִפְלָה לְאֵל חַיִּי.

אוֹמְרָה לְאֵל סִלְעִי, לְמָה שְׁכַחְתָּנִי,

לְמָה־קָדַר אֵלֶּךָ בְּלַחֲץ אוֹיֵב.

בְּרִצְחַ בְּעֲצָמוֹתַי חֲרָפוֹנִי צוֹרְרֵי

בְּאֶמְרָם אֵלַי כָּל־הַיּוֹם, אֵי־הָ אֱלֹהֵיךָ.

מַה־תִּשְׁתַּחֲוֶה נַפְשִׁי וּמַה־תַּהֲמִי עָלַי,

■ הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אֲוֹדְנִי

יְשׁוּעַת פָּנָי וְאֱלֹהֵי.

Mourner's Kaddish is on page 100.

PSALM 42

For the leader: A Maskil of the sons of Korah.

Like a gazelle searching for a flowing stream,
so do I long for You, O God.

*How my soul thirsts for the living God,
for the time that I can stand in God's presence!*

Day and night I am sustained only by my tears,
as day after day I am asked: "Where is your God?"

*I pour out my soul as I recollect:
Once I was part of the surging crowd,
drawn along to God's House
amidst sounds of song and thanksgiving — a festive throng.*

Why then, my soul, are you so anguished?
Why do you tremble within me?
Have faith in God's deliverance;
I will yet again sing praises for God's saving presence.

*With my spirit brought low, I remember the past:
Your miracles at Mount Sinai and in the Jordan valley.*

Wave upon wave has been roused by Your thunder;
yet Your breakers and billows cannot overwhelm me.

*If only Adonai would show me His love by day,
then at night I could sing — praising God, who gives me life.*

To God, my Rock, I still cry: "Why have You forgotten me?
Why must I walk in darkness, oppressed by my grief?"

*I am pierced to the bone, tormented by my doubts,
as they question all day long: "Where is your God?"*

Do not be undone, my soul, by the anguish we share;
do not be unnerved by our trembling.

*Have faith in God's deliverance.
I shall yet have occasion to exalt my redeemer, my God.*

תהלים ל"ט

לְמַנְצֶחַ לַיְדוּתוֹן, מְזֻמּוֹר לְדָוִד.

אֲמַרְתִּי אֲשֶׁמְרָה דְרָכֵי מַחְטָא בְלִשׁוֹנִי,
אֲשֶׁמְרָה-לְפִי מַחְסוֹם בְּעַד רָשָׁע לְנִגְדִי.

נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב, וּכְאֲבִי נֶעְפָּר.
חֶם-לְבִי בְקִרְבִי בְהִגְיִי תִבְעֵר-אִשׁ,
דִּבְרַתִּי בְלִשׁוֹנִי.

הוֹדִיעַנִי יְהוָה קֶצֵי וּמִדַּת יָמֵי מַה-הִיא,
אֲדַעַה מַה-חָדַל אָנִי.

הִנֵּה טְפָחוֹת נְתַתָּה יָמֵי, וְחֻלְדֵי כְּאִין נִגְדָה,
אֶךְ-כָּל-הַקָּל כָּל-אָדָם נֹצֵב סָלָה.

אֶךְ-בְּצֵלָם יִתְהַלֵּךְ-אִישׁ אֶךְ-הַקָּל יִהְיֶינּוּ,
יִצְבֹּר וְלֹא-יָדַע מִי-אִסְפָּם.

וְעַתָּה מַה-קָּוִיתִי אֲדֹנָי, תוֹחַלְתִּי לָךְ הִיא.

מִכָּל-פְּשָׁעֵי הַצִּילָנִי, חֲרַפְתָּ נָבֵל אֶל-תְּשִׁימָנִי.
נֶאֱלַמְתִּי לֹא אֶפְתַּח-פִּי, כִּי אַתָּה עֹשֵׂיתִי.

הִסַּר מֵעָלַי נִגְעָה, מִתַּגֵּרַת יָדְךָ אָנִי כְלִיתִי.

בְּתוֹכָחוֹת עַל-עוֹן יִסְרָתִי אִישׁ, וְתָמַס כְּעֵשׂ חַמּוּדוֹ,
אֶךְ הַקָּל כָּל-אָדָם סָלָה.

שָׁמְעָה תִפְלִתִי יְהוָה, וְשׁוּעָתִי הֶאֱזִינָה,
אֶל-דַּמְעוֹתַי אֵל תִּחַרֵּשׁ כִּי גֵר אָנֹכִי עִמָּךְ,
תּוֹשֵׁב כְּכָל-אֲבוֹתַי.

■ הֲשַׁע מִמֶּנִּי וְאַבְלִיגָה בְטָרָם אֵלֶךְ וְאִינָנִי.

Mourner's Kaddish is on page 100.

PSALM 39

For the leader, for Jeduthun: A Psalm of David.

I resolved to be cautious lest I offend by my speech,
to keep my lips sealed though indifference surrounds me.
I stayed speechless, silent.
I despaired of well-being; my pain was intense.

*My heart was in turmoil, my thoughts all aflame.
In frustration I cried: "Adonai, show me my destiny.
What is the measure of my days?
I must know if my death is the end."*

You have made my life just handbreadths long;
my time on earth is as nothing in Your sight.
Human life is no more than a sigh!

*We walk about in shadow;
we rush to and fro pursuing vanity,
amassing wealth without ever knowing who will benefit.*

What, then, Adonai, can I count on?
My hope lies only with You.
Deliver me from my own misdeeds;
do not leave me with a feeling of hopelessness.

*I am speechless;
I cannot respond, for this is Your doing.
Remove Your curse from me;
Your blows have left me devastated.*

You chastise us in punishment for our sins,
consuming like a moth all that we treasure.
Human life is no more than a breath!

*Hear my prayer Adonai; listen to my plea.
Do not remain unmoved by my tears.
For I exist by Your leave,
a sojourner like my ancestors before me.*

Let me be, that I might know peace of mind
before I, too, pass away and am gone.

תהלים כ"ג

מזמור לדוד

יהוה רעי לא אֶחָסֵר.

בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל מֵי מְנַחֹת יִנְהַלֵּנִי.

נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ.

גַּם כִּי־אֵלֶּה בְּגִיא צַלְמוֹת

לֹא־אִירָא רָע כִּי־אֶתָּה עִמָּדִי,

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִפְּזָה יִנְחַמְנִי.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צַרְרִי,

דִּשְׁנַת בַּשָּׁמֶן רֹאשִׁי כּוֹסֵי רוּחַ.

■ אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.

Mourner's Kaddish is on page 100.

תהלים ק"ג

לדוד.

בְּרָכִי נַפְשִׁי אֶת־יְהוָה, וְכָל־קִרְבִּי אֶת־שֵׁם קִדְשׁוֹ.

בְּרָכִי נַפְשִׁי אֶת־יְהוָה, וְאֶל־תִּשְׁפָּחִי כָּל־גְּמוּלוֹי.

הַסֵּלַח לְכָל־עֲוֹנֹתַי, הֲרַפָּא לְכָל־תַּחֲלוּאֵיכִי.

הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי, הַמַּעֲטָרְכִי חֶסֶד וְרַחֲמִים.

הַמְשַׁבֵּיעַ בְּטוֹב עֲדִיךָ, תִּתְחַדֵּשׁ בְּנֶשֶׁר נְעוּרַיִכִי.

עֲשֵׂה צְדָקוֹת יְהוָה, וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים.

יִזְדַּיעַ דְּרָכָיו לְמִשְׁחָה, לְבָנֵי יִשְׂרָאֵל עַל־לוֹתָיו.

PSALM 23

A Psalm of David

Adonai is my shepherd; I shall not want.

*God gives me repose in green meadows,
and guides me over calm waters.*

God will revive my spirit
and direct me on the right path — for that is God's way.

*Though I walk in the valley of the shadow of death,
I fear no harm, for You are at my side.*

Your staff and Your rod comfort me.

*You prepare a banquet for me in the presence of my foes;
You anoint my head with oil, my cup overflows.*

Surely goodness and kindness shall be my portion
all the days of my life,

and I shall dwell in the house of Adonai forever.

PSALM 103

[A Psalm] of David.

Praise Adonai, O my soul.
All my being, exalt God's holy name.
Praise Adonai, O my soul.
Do not forget all God's favors.

*God forgives all your sins, heals all your ills,
and redeems your life from oblivion,
surrounding you with love and compassion.*

God provides amply for your needs in your youth,
renewing your prowess like an eagle.

*Adonai acts with righteousness,
doing justice for all who are oppressed.
God made His ways known to Moses, His deeds to Israel.*

רַחוּם וְחַנוּן יְהוָה, אֲרָךְ אַפַּיִם וְרַב חַסֵּד.
 לֹא-לִנְצַח יָרִיב, וְלֹא לְעוֹלָם יִטּוֹר.
 לֹא בַחֲטָאֵינוּ עָשָׂה לָנוּ, וְלֹא בְעוֹנֹתֵינוּ גָמַל עָלֵינוּ.
 כִּי כִגְבַהַּ שָׁמַיִם עַל-הָאָרֶץ גָּבַר חַסְדּוֹ עַל-יִרְאָיו.
 בָּרַחַק מִזְרַח מִמַּעַרְב הִרְחִיק מִמֶּנּוּ אֶת-פְּשָׁעֵינוּ.
 בָּרַחַם אָב עַל-בְּנָיִם, רַחֵם יְהוָה עַל-יִרְאָיו.
 כִּי הוּא יָדַע יִצְרָנוּ, וְזָכוֹר כִּי-עָפָר אֲנַחְנוּ.
 אָנוּשׁ בְּחֻצֵי יָמָיו, בְּצִיץ הַשָּׁדָה בֵּן יָצִיץ.
 כִּי רוּחַ עֲבָרָה-בּוֹ וְאֵינְנוּ, וְלֹא-יִכְיָרְנוּ עוֹד מְקוֹמוֹ.
 וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד-עוֹלָם עַל-יִרְאָיו,
 וְצַדִּיקְתּוֹ לְבַנְי בְּנָיִם.
 לְשִׁמְרֵי בְרִיתוֹ וְלִזְכָּרֵי פְקָדָיו לַעֲשׂוֹתָם.
 יְהוָה בְּשָׁמַיִם הִכִּין בְּסֵאוֹ, וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה.
 בָּרְכוּ יְהוָה מְלֹאכָיו, גְּבָרֵי כַח עֹשֵׂי דְבָרוֹ,
 לְשִׁמְעַת בְּקוֹל דְּבָרוֹ.
 בָּרְכוּ יְהוָה כָּל-צְבָאָיו, מְשֻׁרְתָיו עֹשֵׂי רְצוֹנוֹ.
 ■ בָּרְכוּ יְהוָה כָּל-מַעֲשָׂיו, בְּכָל-מְקוֹמוֹת מְמִשְׁלָתוֹ
 בָּרְכֵי נַפְשֵׁי אֶת-יְהוָה.

Mourner's Kaddish is on page 100.

Adonai is gracious and compassionate,
patient, abounding in kindness.
God will not be enraged forever nor retain anger endlessly.

*God has not dealt with us according to our sins,
nor treated us as befits our transgressions.*

God's love for the faithful is supreme,
as the heavens are high above the earth.
Just as East is far from West,
God has removed from us our sins.

*As a parent shows love to a child,
Adonai embraces all who are faithful.
For God knows how we are fashioned,
remembers that we are dust.*

Our days are as grass;
we flourish as a flower in the field.
The wind passes over it and it is gone,
and where it grew is no longer known.

*But Adonai's compassion and tenderness endure
age after age, unchanging,
for the steadfast and their children's children
who keep the covenant and observe God's commandments.*

Adonai has established His throne in heaven;
God's sovereignty extends over all.

*Extol Adonai, O God's angels,
mighty ones who do God's bidding, obedient to God's word.*

Praise Adonai, all His hosts, servants who do God's will.
Revere Adonai, all His works, wherever God reigns.

O my soul, sing praise to Adonai.

קהלת ו"א:ד'-ו"ב:ב'

שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֵה בְּעֵבִים לֹא יִקְצוֹר.
 בְּאֲשֶׁר אֵינָהּ יוֹדֵעַ מַה־דֶּרֶךְ הַרוּחַ
 בְּעֵצְמִים בְּבִטָּן הַמְּלֶאכֶה,
 בְּכֹה לֹא תִדַע אֶת־מַעֲשֵׂה הָאֱלֹהִים
 אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל.
 בְּבִקֵּר זֶרַע אֶת־זֶרְעָהּ וְלַעֲרֹב אֶל־תַּנַּח יָדָהּ,
 כִּי אֵינָהּ יוֹדֵעַ אִי זֶה יִכְשֹׁר הַזֶּה אוֹ־זֶה
 וְאִם־שְׁנִיָּהֶם כְּאֶחָד טוֹבִים.
 וּמִתּוֹק הָאוֹר וְטוֹב לַעֲיִנַּיִם לְרֹאוֹת אֶת־הַשָּׁמֶשׁ.
 כִּי אִם־שְׁנַיִם הִרְבֵּה יַחִיָּה הָאָדָם, בְּכֹלֶם יִשְׁמַח,
 וַיִּזְכֹּר אֶת־יְמֵי הַחֹשֶׁךְ, כִּי־הִרְבֵּה יָהִיו כָּל־שָׂבָא הַקָּל.
 שְׂמַח בְּחֹר בְּיַלְדוּתֶיהָ וַיִּטִּיבָהּ לִבָּהּ בְּיָמֶי בְּחֹרֹתֶיהָ,
 וְהִלֵּךְ בְּדַרְכֵי לִבָּהּ וּבְמַרְאֵי עֵינֶיהָ,
 וְדַע כִּי עַל־כָּל־אֵלֶּה יִבְיָאֵה הָאֱלֹהִים בְּמִשְׁפָּט.
 וְהִסֵּר כְּעַס מִלִּבָּהּ וְהִעֲבֵר רָעָה מִבְּשָׂרָהּ
 כִּי־הֵילְדוֹת וְהַשְּׁחָרוֹת הַקָּל.
 וְזָכַר אֶת־בוֹרְאֶיהָ בְּיָמֶי בְּחֹרֹתֶיהָ
 עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרַעָה,
 וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֶפֶץ.
 ■ עַד אֲשֶׁר לֹא־תַחֲשֶׁף הַשָּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים,
 וְשָׁבוּ הָעֵבִים אַחַר הַגָּשֶׁם.

Mourner's Kaddish is on page 100.

KOHELET 11:4-12:2

If one waits for the wind, one will never sow.
If one watches the clouds, one will never reap.

*Since you do not even know
how life enters the body
in a mother's womb,
how can you understand
the works of God, Creator of all?*

Sow your seed in the morning,
but do not stay your hand in the evening;
for you do not know which will thrive —
the one or the other —
or if both are equally good.

*Light is sweet; it is good to lay eyes upon the sun.
If one lives many years, one should rejoice in them all,
though many are times of darkness,
for days of joy and days of sorrow alike are fleeting.*

Enjoy your days of childhood;
live joyfully in your youth.
Follow the dreams of your heart
and the visions of your eyes.
But know that on all these
God will ultimately judge you.

*Banish anger from your heart and rage from your soul,
for childhood and youthfulness are fleeting.*

Take heed of your Creator while you are yet young,
before the days come when you suffer misfortune,
the years of which you say:
"These days bring me no pleasure."

*Take heed before the sun goes down,
and the light of moon and stars, too, fades,
as the clouds return, even after the rain.*

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:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

Mourners:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and כפור:*

לְעֵלָא לְעֵלָא מְבַלְ-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא, 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.

 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'haveikhon u-v'yomeikhon
u-v'havei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei 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.

אָדוֹן עוֹלָם 

בְּטָרֵם כָּל־יְצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא יִהְיֶה וְהוּא הַנּוֹה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשַׁרָּה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבֻלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי,
בְּעֵת אִישָׁן וְאַעֲיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְהוּה לִי וְלֹא אֵירָא.	וְעַם רוּחֵי גְוִיָּתִי,

Adon olam asher malakh
l'et na'asah b'heftzo kol,

V'aharei kikh-lot ha-kol
v'hu hayah v'hu hoveh,

V'hu ehad v'ein sheni
b'li reshit b'li takhlit,

V'hu Eli v'hai go-ali,
v'hu nisi u-manos li,

B'yado afkid ruhi
v'im ruhi g'viyati,

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.

l'vado yimlokh nora,
v'hu yih'yeh b'tif-arah.

l'hamshil lo l'haḥbirah,
v'lo ha-oz v'ha-misrah.

v'tzur hevli b'et tzarah,
m'nat kosi b'yom ekra.

b'et ishan v'a-irah,
Adonai li v'lo ira.

 ADON OLAM

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

Before creation shaped the world,
God, eternal, reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me; I have no fear.

יגדל 

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

יגדל אֱלֹהִים חַי וְיִשְׁתַּבַּח, אֶחָד וְאֵין יְחִיד בְּיְהוּדוֹ, אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף, קִדְמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא, הֵנוּ אֲדוֹן עוֹלָם, וְכָל־נוֹצֵר שִׁפְעַנּוּ בְּבוֹאֲתוֹ נִתְּנוּ לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ, גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ, יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחֵנוּ, מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדוֹ,	נִמְצָא, וְאֵין עֵת אֵל מְצִיאוֹתוֹ. נְעֻלָּם וְגַם אֵין סוֹף לְאַחַדְהוֹתוֹ. לֹא נִעְרַף אֱלֹיו קְדוּשָׁתוֹ. רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ. יּוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ. אֵל אֲנֹשִׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ. נְבִיא, וּמְבִיט אֶת־תְּמוּנָתוֹ. עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ. לְעוֹלָמִים לְזוּלָתוֹ. מְבִיט לְסוֹף דְּבָר בְּקִדְמָתוֹ. נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ. לְפִדּוֹת מְחַבֵּי קֶץ יִשׁוּעָתוֹ. בְּרוּךְ עַד־יְעַד עַד שֵׁם תְּהִלָּתוֹ.
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Yigdal Elohim hai v'yishtabah,
Ehad v'ein yahid k'yihudo,

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

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

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

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

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

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

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

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

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

Comel l'ish hesed k'mif-alo,
Yishlah l'ketz yamin m'shihenu,

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

Metim y'hayeh El b'rov hasdo,

barukh adei ad shem t'hilato.

 YIGDAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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