

סִדְּוֹר

בְּרִכַּת שְׁלוֹמִים

Siddur Birkat Shalom

Havurat Shalom Siddur Project

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We would love to hear from those of you who are using this *siddur*.

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Siddur Birkat Shalom is dedicated

to the memory of

Rabbi Simcha Dov Kling

הרב שמחה דב בן אליהו וחנה זצל

Rabbi, teacher, mentor

”אז יבקע כשחר אורך . . .

והלך לפניך צדקך”

"Then shall your light burst through like the dawn . . .

Your righteousness will go before you."

(Isaiah 58:8)

The second edition of Siddur Birkat Shalom

is dedicated to the memory of

Reena Kling.

PREFACE

The *siddur* has been part of the consciousness and soul of the Jewish people for hundreds of years. Our prayers have challenged us, comforted us, served as a vessel for our longings and bound us together as a community. These prayers express a view of spiritual reality and reveal the community's deeply held beliefs. The liturgy is also a spiritual tool to help us with our lives. In davenning with the *siddur* we strive to find a center of meaning; we strive to move ourselves along a path of holiness.

The traditional *siddur* is precious to us. We are profoundly attached to its words, its structure and its wisdom. In praying these words we move beyond ordinary time; we participate in eternity. We connect with our ancient past and with our extending future. Yet some aspects of the traditional liturgy present a barrier rather than serve as a vehicle in our religious explorations. We have found that we need to adapt the liturgy, to give voice to areas of our experience which have been silenced, and to revise aspects of the tradition which trouble us. The issue which has most engaged us in this process is the inclusion of women and women's experience. Other central issues we have begun to address include: ways of understanding God, good and evil, the relationship between Jews and non-Jews, and views of human nature. We view these concerns not only as central to our particular community, but also as core ethical and spiritual issues for our people.

In taking a close look at the liturgy, we are addressing some of the most basic questions about ourselves, God and the world. We recognize that the language of the *siddur* has the potential to express not only our concept of how the world is, but our vision of how it ought to be. Through the repetition of the prayers, we inspire and replenish ourselves with impressionistic, yet powerful, answers to our questions; we form and reinforce a world view. How mindful we must be, then, as we choose words for regular, set prayer.

As feminist Jews, we are committed to working for a world in which oppression is ever being undermined and transformed into justice. Religion can be a powerful force in helping or hindering this process of transformation. It is important to us to be conscious of the values which are promoted in our davenning. If, in our davenning, we retain and create life-affirming images and practices, and move away from damaging ones, we believe we can enhance our lives. The words and teachings we turn to and rely on in our times of need and openness have

great impact on us. As we examined the language of traditional prayer, we arrived at the same insight that has been evolving in many communities: language that is politically inadequate is spiritually inadequate. We feel a need to integrate our political and spiritual beliefs, so that we can bring our whole beings to davening, and not separate certain parts of our morality from our spirituality. Language affects consciousness, even though we are often not aware of this fact. The changing of pronouns, for example, not only points to institutional change for women (leading and participating equally in ritual), but also points to theological change, expanding our concepts of God in enriching and liberating ways. Our siddur, its words, its message, even its grammar, should affirm and strengthen our vision of a world which is moving towards redemption.

Our prayer is part of our pursuit of *tikkun olam* (the kabbalistic notion of repairing or transforming the world). The title of our siddur, *Siddur Birkat Shalom*, reflects our spiritual and ethical mandate. “*Birkat Shalom*” has a double meaning. It means “the blessing or prayer of the (Havurat) Shalom community,” and it also means “the blessing of/for peace.” We hope our davening with *Siddur Birkat Shalom* will instill within us a sense of wholeness (*shlaimut*), and will inspire us to seek shalom wherever we are.

Another term we use frequently in our siddur, “*mutkan*,” Hebrew for “adapted,” contains the same Hebrew root as does the word *tikkun*. We use this word to indicate modifications we have made in the traditional text of a psalm or prayer. We selected this word to express our hope that in our process of adapting the liturgy, we perform an act of *tikkun*. When we render a prayer or psalm “*mutkan*” we intend a reparation of what is troubling in our prayers and in our consciousness, what is in need of transformation in our spiritual lives.

In preparing this siddur, we were also committed to freeing our spirituality from the “idolatry” of imaging God as exclusively male and hierarchical. Our religious experience is diminished when we worship only a part of God as if it were the whole. As we include additional names for the Holy One, we are expanding our understandings of God. We know that all human language is limited in its ability to convey ultimacy. No one image is God; there are innumerable images or notions that could potentially express the various aspects of God. We have been influenced by midrashic¹ and kabbalistic teachings which present multiple images and experiences of God within an overarching

1. For example, see *Pesikta Rabati*, chapter 21.

framework of the unity of God. This pluralistic, yet monotheistic view of God is even reflected in two of our traditional names for God, *Adonai* and *Elohim*, which are both in the plural (*Adonai* means “my Lords” and *Elohim* means “Gods”). As the poet has written, “Countless visions we have named You, through all visions, You are One.”¹ As the siddur continues to evolve, we hope that our explorations of God’s multiplicity and oneness will strengthen our sense of the unifying spirit and the harmony that is inherent within each of us and in the world.

We are responding to a changing world view. The sacred task we have undertaken is to integrate traditional and feminist Judaism in making the liturgy reflective of our highest values. We draw from the wisdom and spiritual power of the past and the present. We are seeking to find fresh meanings in the traditional liturgy, and to add new insights from the experiences of our lives and the wisdom of our time. We consider Siddur Birkat Shalom be a continuation of the tradition of interpreting Torah. Though we were very reluctant to change the words of *Tanakh* (the Bible), especially Torah (the first five books), we needed to acknowledge our disagreements with the sacred text however painful it may have been. When we daven, we are not studying or quoting, we are making the words our own. Thus, we have maintained traditional teachings and forms as much as possible, in a creative balance and tension with the evolving beliefs and values that we also hold sacred.

Throughout the generations Jews have davened, yearning for closeness with the Holy One. We have sought to praise and thank the Creator, and to open ourselves anew to the wonders of creation. We have expressed our joy, our pain and fear, and our hopes for a messianic era of justice and peace. Through prayer, we strive to perceive the sparks of the holy in every aspect of life, and to sense our connection with the universe around us and with the deepest parts of ourselves. We want to be inspired to fill our lives with good deeds.

We are grateful to the Holy One for giving us life and the capacity to reach out through our prayer and song. We join with the ancient psalmists, with our ancestors and our living communities in singing to God a new song. May davening with Siddur Birkat Shalom draw us close to the One in whose presence we live; may it be a gateway to holiness for all who enter.

1. Rabbi Yehudah Ha-Hasid, “Hymn of Glory”

INTRODUCTION

In February 1984, eight members of Havurat Shalom gathered for the first meeting of the “Siddur (prayerbook, from Hebrew for “order”) Project.” The goal of the project was to create for our Havurah a *siddur* which would reflect our commitment to the traditional liturgy, as well as our shared perceptions of God and the world which differ from those of traditional Judaism. This volume, *Siddur Birkat Shalom*, contains the fruits of the years of study, discussion, writing, inspiration and criticism. It includes the complete *Shabbat* morning service as it is recited at Havurat Shalom (some prayers that are traditionally recited have been omitted as they are not recited at the Havurah).

Although the composition of the Siddur Project group has changed since we began working formally, we continue to find ourselves to be a microcosm of the Havurah membership with our various reactions to the experience of *davenning*. We are women and men, lesbian, bisexual and heterosexual [*ed. note 2021: trans and nonbinary*], with a strong commitment to feminism, and these qualities influence our relationship to the traditional *siddur*. Some of us have received excellent Jewish educations; others have rediscovered our Judaism only since coming to the Havurah. Some have converted to Judaism. The diversity of our group has been both an inspiration and a challenge: we have had to learn to trust each other and to work together to create a document that each member of the group can use as a *siddur*. We also have had to establish a process that would help us to accomplish the many types of changes we needed to make. Accordingly, the initial months of our work were dedicated to studying and analyzing the traditional Shabbat morning service. We then worked individually on revisions, translations and meditations, coming together to edit and criticize the new material. Our work was shaped by group discussions about a variety of topics including the nature of good and evil, our concepts of God, chosenness, feelings about gender, and the use and power of language.

We have focused on changing the Hebrew text, since we felt that enduring changes to the liturgy should be made in the original language of the prayers. We cling to a strong bond with the familiar Hebrew prayers, and a connection through time and space to the Jewish people. Still, we also feel the need for a new English translation, compatible with the changes we have made to the Hebrew — reflecting the richness and strength of the original Hebrew — but at the same time, less archaic.

Most of the major adaptations we made to the liturgy can be classified in the following areas:

Egalitarian language: The traditional Hebrew *siddur* uses masculine referential pronouns and specific nouns almost exclusively when alluding both to God (e.g., “*melekh*” – King, “*Barukh atah*” – Blessed [masc.] are You [masc.]) and to humans (e.g., “*tzadik katamar yifrah*” – a righteous [man] will flourish like the palm). *Siddur Birkat Shalom* contains masculine and feminine God-language and references to humans balanced equally for frequency of occurrence and relative importance (from a rabbinic point of view) of the prayer. With few exceptions, a single gender reference for God is maintained throughout each psalm or prayer; references to humans alternate wherever possible in order that each prayer address both males and females (please see “Notes on Gender Language” below for additional information about treatment of gender references in this *siddur*).

Images of God: There are many traditional images of God which we found inspirational (e.g., God as creator and sustainer, giver of life and *Torah*, God of compassion and loving-kindness). However, traditional references to God characterizing God as King, Judge, Father and dispenser of bountiful reward and devastating punishment raised questions for us. *Siddur Birkat Shalom* has chosen to retain some occurrences of traditional God-names, while changing or emphasizing others to extend the choices we have in opening ourselves to God. Additional names for God used in the *siddur* include: Source of Life (“*Mekor ha-Hayim*”), Our Mother (“*Imenu*”), and Life of the Worlds or Everlasting Life (“*Hei ha-Olamim*”). We have also included phrases portraying God as a nurturer, friend and teacher. Although the traditional word for God, “*Adonai*,” is masculine, we have chosen to treat this name as both masculine and feminine, using pronouns for both genders in order to maintain our connection to our Jewish tradition which commonly uses this name as the most Holy.

Jews and non-Jews: An important component of traditional Judaism is the concept of Jews as the “Chosen People.” An obvious corollary to this concept is that non-Jews have not been – and cannot be – “chosen” as well. Consequently, the traditional *siddur* states both implicitly and explicitly that the practices of non-Jews have less spiritual validity.

Havurat Shalom has clearly articulated the belief that there are many paths to God and that all peoples have been "chosen" by the Holy One in some way. Accordingly, *Siddur Birkat Shalom* affirms the chooseness of all people: "asher bahar banu im kol [instead of "mi-kol"] ha-amim" – who has chosen us with all other [instead of "from among all other"] nations. We have reframed prayers which traditionally portrayed non-Jews as simply witnessing the wonders that God performs for the Jews to portray non-Jews as having a more equal and participatory role (cf. Psalm 98).

Good and Evil / Reward and Punishment: Traditional liturgy views the interplay of good and evil in a way that seems simplistic in our time. God is portrayed as entirely good, the rewarder of the righteous (i.e., the Jews and the downtrodden) and the destroyer of the wicked (i.e., nations who oppress Jews, the rich and haughty). The liturgy largely fails to address the many difficult questions about good and evil which have confronted people throughout history: What is the role of God in evil? Why do righteous people appear to suffer in this world while evil people appear to prosper? Why must God destroy evil people instead of merely destroying the evil within them? We have begun to address these issues by changing the focus in some prayers from evil people to the evil within all of us, and we have eliminated references to evil altogether in other prayers. *Siddur Birkat Shalom* attempts to retain some references to divine retribution in the recognition that there are times when an individual needs to express feelings of anger and revenge. Resolutions to these quandaries continue to be a source of challenge.

Hierarchy: We were troubled by the concept of hierarchy as it relates to humans, God, and its expression in the traditional *siddur*. Some members found the pervasive concept of God as an authority figure troubling. Others felt a strong distaste for humans' uses and abuses of power, and the often oppressive hierarchies built into human social institutions. They rejected the extension of these systems into the God-human relationship (e.g., God as Master and humans as slaves), since this model, sanctioned as "divine," has been used to reinforce oppressive systems. Group members also perceived the traditional *siddur* to be emphasizing a view of God as transcendent at the expense of an additional notion of God as a more immanent, intimate Being.

Siddur Birkat Shalom expands the traditional notions of a transcendent God and an authoritarian God. It adapts some prayers to convey a sense of partnership and intimacy between God and people, a sense that is also

present in Jewish tradition, but has been less emphasized in the psalms. Images of God which are analogous to oppressive human power relationships have been changed or omitted wherever possible. A particular concern emerged regarding the characterization of God as King/Queen and of people as servants. In addition to the discomfort with this hierarchical structure of God and people, some members of the group found it difficult to relate to the concept of royalty. Accordingly, many of these references were omitted or modified, while others (particularly in the case of King/Queen) were retained to accommodate those *davenners* who feel a connection with these concepts. Along with these concerns about hierarchy, the group certainly acknowledges and treasures metaphors that express the sense that God is unimaginably greater than human beings, and beyond any finite work of creation.

Nearly all the prayers (both Hebrew and English) in *Siddur Birkat Shalom* have been changed from the traditional to some degree. Though in some cases, only the gender of God and/or humans has been changed, some prayers have been changed more extensively according to the criteria described above. Adaptations may include omission of some words or verses of a prayer, inclusion of other biblical verses within a prayer, or substitution of words in a prayer. In the case of substitutions, care has been taken to use Hebrew words appropriate for the language of the original. As a result, most prayers include the words "adapted" or "*mutkan*" (Hebrew) in their titles. A few prayers which have undergone major revisions are described as "meditations" rather than "adaptations." The word "meditation" is also used to denote selections in English which are loosely based on a Hebrew prayer, but which are not faithful translations.

An important assumption which underlies all the efforts of the Siddur Project is that the Havurat Shalom *siddur* cannot be made to order by a committee but, rather, has to evolve. We see our role as generating material to be used by the Havurah community while encouraging the community to determine which adaptations best meet their needs. The members of the Siddur Project are eager to hear and consider all comments and reactions to the various editions of *Siddur Birkat Shalom* as our community grows and changes.

During our work on the *siddur*, we were delighted to discover how the prayers changed us even as we revised the prayers. For some of us, this meant broadening our ideas about what kind of changes were acceptable. Others, who had originally been strong advocates of major

changes to the liturgy, found more depth and feeling in the traditional prayers. These changes in ourselves allowed us to be more daring about what we were willing to try, knowing that nothing was irrevocable, that unimagined growth could result from our experiments. We hope that the excitement of this discovery will be felt by all those who use *Siddur Birkat Shalom*, and that all of us will continue to be enriched by the work we have begun, even as we add to our beautiful and profound liturgical tradition.

—Siddur Project, 1991

Notes on Gender Language (updated 2006)

(Section 3 of the following notes is of a more technical nature than the rest of the introduction and is intended for those with a particular interest in some of the linguistic decisions made by the Siddur Project.)

1. Generic: In nearly every language devised by humans, the masculine is used to denote the generic (e.g., “every man” is presumed to be equal to “everyone”). The Siddur Project has chosen to use both masculine and feminine nouns to denote the generic.

2. Historical note on masculine and feminine usage at Havurat Shalom: For most of its history, prayers at the Havurah have used masculine gender referents almost exclusively. The notable exceptions to this practice were the use of “*horenu*” (our parents), or “*avotenu v'imotenu*” (our fathers and mothers) in place of the traditional “*avotenu*,” and the inclusion of Sara, Rebecca, Leah and Rachel where traditionally only Abraham, Isaac and Jacob are mentioned.

Although there were many informal discussions about including more feminine language in *davenning*, and a few experiments along these lines were tried sporadically, the first concerted effort in this direction took place during the spring retreat in May 1984, when the Shabbat morning service was conducted entirely in the feminine. Reactions to the service were generally positive, although some participants felt that use of the feminine-only was as exclusionary as a service conducted entirely in the masculine. Subsequent *davenning* at the Havurah (at the discretion of the service leader) relied on the traditional (masculine) *siddur* with some prayers entirely in the feminine on photocopied pages. Beginning in 1986, a small portion of the High Holiday services was adapted and made available in the Havurat Shalom Rosh Hashanah/Yom Kippur Anthology. These prayers had been revised according to the criteria set

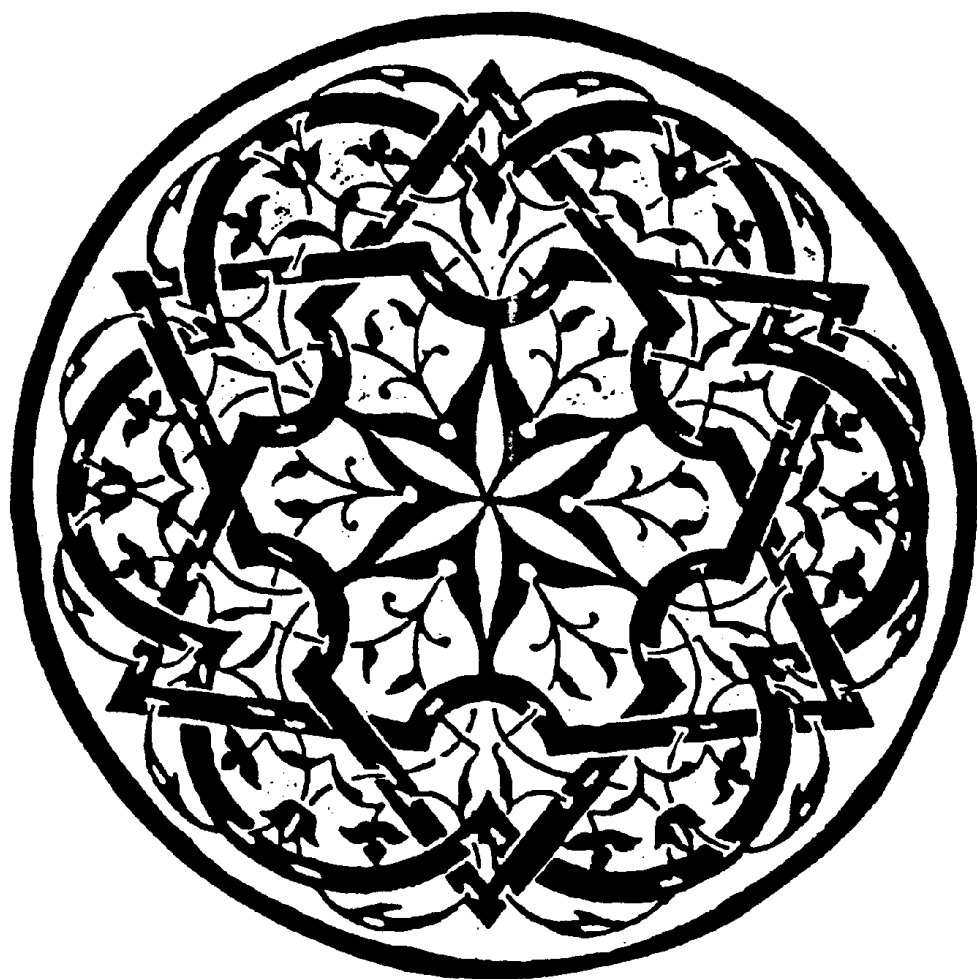
out in the introduction above. Many leaders of Shabbat *davenning* chose to use some or all of those revised prayers at appropriate intervals in the service. With the introduction of the first edition of *Siddur Birkat Shalom*, the number of times it was necessary to switch back and forth between two *siddurim* was significantly reduced.

3. Feminine future plural verb: In classical Hebrew (the language in which the *siddur* is written), a unique verb form is used in the future tense for the feminine plural second and third person, (e.g., “*t’daberna*” – they [fem.] will speak, you [fem.] will speak). This form is now rarely used in modern Israeli Hebrew. Instead the corresponding masculine forms are used for the feminine as well (e.g., “*t’dab’ru*” – you [masc. or fem.] will speak; “*y’dab’ru*” – they [masc. or fem.] will speak). In its fourth printing, the Siddur Project chose to return to the classic Hebrew feminine plural verb form. The few instances where this form was not preserved have been footnoted.

NOTE ON THE SECOND EDITION

Thirty-six years after the Havurat Shalom Siddur Project began, we have realized our dream of producing the complete Shabbat morning service, adapted and translated according to our ideology and desires. Much has happened since then: technologies have evolved, some of us have become parents and grandparents, some have passed away, we have developed new sensitivity to the complexity of gender and reference. There were years when the *siddur* languished, incomplete, as other necessities of life dominated. Nonetheless, we are pleased to present, with this second edition, the Shabbat morning service with inclusion of holiday texts. While completeness is gratifying, there remains much to do: weekday service, Selichot, genderless liturgy selections. Here's to the next thirty-six years!

*Translation of calligraphy: "My soul thirsts for God, for the living God."
(Ps. 42:3)



עמאה נפשי לאלהים
לאל חי
לבי ובשרי ירננו
לאל חי

Upon waking in the morning:

◁ אֹדֶה אֲנִי לְפָנֶיךָ, מְקוֹר חַי וְקַיִם,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

Odeh ani lefanecha, makor hai ve-kayam, she-hehezar'ta bi nish'mati
be-hem'lah, rabah emunatecha.

Upon entering the synagogue:

◁ מַה־טֹבוֹ אֱהַלִּיךָ יַעֲקֹב, מִשְׁכְּנוֹתַיִךְ יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֲשַׁתְּחֶוּהָ אֵל הַיְכָל קֹדֶשְׁךָ בִּירְאֶתְךָ. יי, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֶוּהָ וְאֶכְרַעָהּ, אֶבְרַכָּהּ לְפָנַי יי עֲשֵׂתִי.
◁ וְאֲנִי, תְּפִלַּתִּי לָךְ רַחֲמֵימָא, עֵת רַצוֹן, אֱלֹהִים,
בְּרַב־חֶסֶדְךָ, עֲנִינִי בְּאֵמֶת יִשְׁעֶיךָ:

- ▷ Mah tovu ohalecha ya'akov, mish'kenotayich yisra'el.
- ▷ Va-ani, tefilati lach raḥam'eima, eit ratzon,
elohim, be-rov ḥas'deich, anini be-emet yish'eich.

Before putting on the tallit:

בְּרַכִּי נַפְשִׁי אֶת־יי. יי אֱלֹהֵי, גְּדֹלַת מְאֹד,
הוֹד וְהַדָּר לְבִשְׁתָּ.
עֲטָה אֹזֶר כְּשִׁלְמָה, נוֹטָה שָׁמַיִם כִּי־רִיעָה

When putting on the tallit:

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אֲשֶׁר קֹדֶשְׁתָּנוּ בְּמִצּוֹתֶיךָ וְצוֹתָנוּ לְהַתְּעִיף בְּצִיצִית:

Upon waking in the morning:

I thank You, everlasting Source of life,
for in Your compassion You have given me back my soul.
Great is Your faith.

Upon entering the synagogue:

▷ How good are your tents, Jacob, your dwelling places, Israel.
I enter Your house through the greatness of Your love,
I bow in wonder before Your altar. How I love being in Your house,
the place where Your glory dwells.
I bow down and worship, and bend my knees before God, my Maker.
▷ I offer myself in prayer to You, Compassionate One,
at a time that You desire. God, in the greatness of Your loving kindness,
answer me with Your true deliverance.

Before putting on the tallit:

Let my soul bless God. My God, how magnificent You are;
You clothe Yourself in beauty and majesty.
Wrapping light about You as a garment, You spread out the heavens like
a canopy.

When putting on the tallit:

Blessed are You, our God, Source of life,
who has made us holy with Your *mitzvot* and instructed us to wrap
ourselves in a garment of fringes.

תהלים לו: ח"א, מתקן

מֵהַיֶּקֶר חֶסֶדְךָ אֱלֹהִים, וּבְנִיךָ וּבְנוֹתֶיךָ
בְּצֵל כְּנָפֶיךָ יַחְסִיוּ:
תִּרְוִינָה מִדָּשֵׁן בֵּיתְךָ, וְנַחֵל עֲדֻנֶיךָ תִּשְׁקֵם.
כִּי עָמַד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה אֹר.
מִשֶּׁךְ חֶסֶדְךָ לִידְעֶיךָ,
וְצִדְקַתְךָ לְיִשְׁרוֹת לֵב:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שֶׁתְּהִי חֲשׁוּבָה מִצֹּת צִיצַת זוּ כְּאֵלוֹ קִימְתִּיךָ
בְּכָל־פְּרָטִיךָ וְדְקָדוּקִיךָ וּכְבוֹנוֹתֶיךָ,
וְתִרְי"ג מִצֹּת הַתְּלוּיִם בָּהּ. אָמֵן סְלָה:

Psalm 36:8-11, Adapted

How precious is Your kindness, O God; Your children seek refuge
beneath the shelter of Your wings.

They satisfy their desires in the richness of Your dwelling place, and You
satisfy their thirst from the streams of Your delights.

For we find in You the source of life and in Your light we see light.

May You offer Your loving kindness to all who would know You,
Your justice to the pure of heart.

May it be Your will, our God and God of our ancestors, that my
observance of the *mitzvah* to wear a fringed garment be as if I had
fulfilled it with every detail, with exactness, and with great devotion.

And so may You consider it as if, with this observance, I have observed
all 613 of Your commandments. Amen, *Selah*.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אֲשֶׁר יִצְרָה אֶת הָאִשָּׁה וְהָאָדָם בְּחָכְמָה,
וּבְרָאָה בְּנוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים.
גְּלוּי וַיְדוּעַ לְפָנַי כֶּסֶא כְבוֹדְךָ
שָׂאם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
אִי אֶפְשֶׁר לְהִתְקַיֵּם וּלְעַמֵּד לְפָנֶיךָ.
בְּרוּכָה אַתָּה יְיָ, רוֹפֵאת כָּל-בֶּשֶׂר וּמַפְלִיאָה לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצוּנּוּ לַעֲסוֹק בְּדַבְרֵי תוֹרָה.

וְהַעֲרַב־נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרֶתְךָ בְּפִינוּ
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרֶתְךָ לְשִׁמְךָ.
בְּרוּכָה אַתָּה יְיָ, הַמְּלַמֶּדֶת תוֹרָה לְעַמָּה יִשְׂרָאֵל:

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים אֲשֶׁר בְּרָאָה אוֹתָנוּ
עַמִּים וְאַמּוֹת, שְׂבָטִים וּמְשֻׁפָּחוֹת,
וְחִלְקָה בֵּינֵינוּ מְנַהֲגִים וְאַמוֹנוֹת.
אֲנֵא יְיָ, קִיָּמִי בְּנוֹ וּבְכָל-יוֹשְׁבֵי תֵבֶל
כְּבוֹד בְּרִיּוֹת עוֹלָמְנוּ וְדַתִּיהֶן.
מִה־רַבּוֹ מַעֲשֵׂיךָ, יְיָ, כֹּלֶם בְּחָכְמָה עֲשִׂית.
בְּרוּכָה אַתָּה יְיָ, יוֹצֵרֶת אוֹרְחוֹת צֶדֶק:

Talmud Berakot 11a; 60b, Adapted

Blessed are You, Shaper, Source of life,
who has created human beings according to Your wisdom,
and has given us all the ducts and tubes of our bodies.
How well we know, witnessing Your glory,
that if only one of them should open or if one of them should close,
it would be impossible for us to go on living in Your presence.
Blessed are You, O God, who heals all living flesh and creates wonders.

Blessed are You, our God, Source of life, who has made us holy
through Your *mitzvot*, and instructed us to study the words of Torah.

O God, make the words of Your Torah sweet in our mouths
and in the mouths of Your people, Israel;
may all of us know Your name and study Your Torah for its own sake.
We bless You, our God, who teaches Torah to Your people, Israel.

Blessed are You, our God, Source of life, who has created all of us —
peoples and nations, communities and families —
and has apportioned among us different customs and beliefs.
We ask You, O God, to strengthen within each of us a
respect for all human beings in our world and for the diversity of belief.
God, how infinite is Your work!
With what wisdom have You fashioned every bit of it.
Blessed are You, God, who creates many paths to righteousness.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אֲשֶׁר בָּחַר בְּנוּ עִם-כָּל-הָעַמִּים,
וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

במדבר ו:כד-כו, מתקן

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.
תֵּאָר יי פְּנֵיהַ אֱלֹהֶיךָ וְתַחֲנֶנֶךָ.
יֵשָׂא יי פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

ויקרא יט:ב, יד-יח, מתקן

קְדוּשִׁים וּקְדוּשׁוֹת תִּהְיֶינָה כִּי קְדוֹשׁ אָנִי יי אֱלֹהֵיכֶם.
לֹא תִקְלְלֵי חֵרֶשׁ,
וְלִפְנֵי עֵוֶרֶת לֹא תִתֵּן מִכְשׁוֹל.
לֹא תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט,
לֹא תִשָּׂא פְנֵי דָלָה וְלֹא תִהְדָּרִי פְנֵי גָדוֹל,
בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ.
לֹא תַעֲמִדִי עַל-דַּם רֵעִיתְךָ,
לֹא תִשְׁנְאֵי אֶת-אֲחִיךָ אוֹ אֲחוֹתְךָ בְּלִבְבְּךָ.
וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ, אָנִי יי:

We bless You, our God, Source of life,
who has chosen us among all peoples of the earth
to give us Your Torah.
Praised are You, the One who gives us the Torah.

*Passages from the Torah:4
Numbers 6:24-26, Adapted*

May God bless you and watch over you.
May God Who Unveils enlighten you with beauty.
May God show kindness to you and give you peace.

Selected from Leviticus 19:2, 14–18, Adapted

You shall be holy, for I, your God, am holy.
Do not curse a deaf person,
or place an obstacle before someone who is blind.
Do not commit an injustice in court,
do not act partially towards the poor or glorify the powerful.
Deal out justice to your people.
Do not stand by passively while the blood of your neighbor is shed.
Do not hate your brother or sister in your heart.
Love your neighbor as yourself. I am God.

פאה א, משנה א, מסכת שבת קכז. א, מתקן

אֱלוֹ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאָה, וְהַבְּכוּרִים,
וְהָרְאִיוֹן, וְגַמְלֹת חֲסָדִים, וְתִלְמוּד תּוֹרָה.
אֱלוֹ דְּבָרִים שְׁנֵאֲכַל פִּרוּתֵיהֶם בְּעוֹלָם הַזֶּה
וְהִקְרָן קִיּוּמָת לְעוֹלָם הַבָּא, וְאֵלוֹ הֵן: כְּבוֹד אָב וָאִם,
וְגַמְלֹת חֲסָדִים, וְהַשְׁכַּמַּת בֵּית הַמְדָרֶשׁ שֶׁחֲרִית וְעַרְבִית,
וְהַכְּנַסַּת אוֹרְחִים, וּבְקוֹר חוֹלוֹת,
סְפוּק צָרְכֵי חֲתוּנָה, וְהִלּוּיַת הַמֵּת,
וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אִשָּׁה לַחֲבֵרְתָּהּ,
וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

מסכת ברכות ס, ב. מתקן

◁ אֱלֹהֵי, נִשְׁמָה שֶׁנִּתְּתָ בִי טְהוֹרָה הִיא.
אַתָּה בָּרְאֵתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי,
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֹתִיד לְטַלְּהָ מִמֶּנִּי,
וְלַחֲזוֹרָהּ בִּי לְעֵתִיד לְבָא.
כָּל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, אוֹדָה אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲמוֹתַי וְאֲבוֹתַי,
רְבוֹן כָּל־הַמַּעֲשִׂים, אֲדֹן כָּל־הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נְשָׁמוֹת לְפִגְרִים מֵתִים:

▷ Elohai, neshamah she-natata bi tehorah hi. Atah veratah, atah yetzar'tah, atah nefah'tah bi, v'atah m'shamrah b'kirbi, v'atah atid litlah mimeni



Passages from the Talmud:

Mishnah, Pe'ah 1:1; Talmud, Shabbat 127a, Adapted

These are the things for which there are no limits:
leaving the corners of the field for the poor, the gift of first fruits,
pilgrimage offerings, acts of generosity, and the study of Torah.
And these are the things which bear fruit for us in this life
and in the world to come: honoring your mothers and fathers, acts of
kindness, arriving early for study at the morning and evening service,
providing hospitality to travelers, and visiting the sick, providing
for the needs of a wedding, accompanying the dead to the grave,
reflection in prayer, and making peace between companions.
Yet the study of Torah is equal to them all.

Talmud, Berakhot 60b, Adapted

▷ My God, the soul that You have given me is pure.
You created it, You molded it, You breathed it into me,
You preserve it deep within me. Someday You will take it from me,
and You will return it to me at the end of time.
For as long as my soul is alive in me I will thank You, God my Breath,
God of the mothers and fathers before me,
Sovereign of all things, Source of every soul.
Blessed are You, O God, who returns the soul to the body.

Birkhot ha-Shaḥar, Adapted ברכות השחר, מתקו

Blessed are You, our God,
Source of life,
who has given the rooster the
perception of daybreak.

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אֲשֶׁר נָתַתָּה לַשֶּׁכּוֹי בִּינָה לְהַבְחִין בֵּין יוֹם
וּבֵין לַיְלָה:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, asher nat'nah la-sech'vi vinah le-hav'hin
bein yom u-vein laylah.

Blessed are You, our God,
Source of life,
who has made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שָׁעַשְׂתָּנִי יִשְׂרָאֵל:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, she-asani yisra'el.

Blessed are You, our God,
Source of life,
who has given me freedom.

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שָׁנַתַּתָּה לִי חֵירוּת:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, she-natna li ḥerut.

Blessed are You, our God,
Source of life, who
has made me in Your image.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שָׁעַשְׂתָּנִי בְצַלְמְךָ:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, she-asani be-tzelem.

Blessed are You, our God,
Source of life, who
opens the world to the blind.

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
פּוֹקַחַת עֵוְרִים וְעוֹרוֹת:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, pokaḥat iv'rim ve-iv'rot.

Blessed are You, our God,
Source of life,
who clothes the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
מַלְבִּישׁ עֲרֻמִּים וְעֲרוֹמוֹת:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, mal'bish arumim va-arumot.

Blessed are You, our God,
Source of life,
who frees the imprisoned.

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
מַתִּירָה אֲסוּרִים וְאֲסוּרוֹת:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, matirah asurim va-asurot.

בְּרוּךְ . . .

Blessed are You, our God,
Source of life, who raises up
those who are bent low.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
זוֹקֵף כְּפוּפִים וְכַפּוּפוֹת:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, zokeif kefufim u-ch'ufot.

Blessed are You, our God,
Source of life, who spreads out
the land upon the water.

בְּרוּכָה אַתְּ יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
רוֹקֵעַת הָאָרֶץ עַל הַמַּיִם:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, roka'at ha-aretz al ha-mayim.

Blessed are You, our God,
Source of life,
who satisfies all my needs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שֶׁעָשָׂה לִי כָל-צָרָכִי:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, she-asah li kol tzor'ki.

Blessed are You, our God,
Source of life, who prepares
the steps of every person.

בְּרוּכָה אַתְּ יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַמְכִינָה מְצַעְדֵי אִשָּׁה וְגִבֹר:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, ha-mechinah mitza'dei ishah ve-gaver.

Blessed are You, our God,
Source of life, who clothes
Israel in strength.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, ozeir yisra'el bi-gevurah.

Blessed are You, our God,
Source of life,
who crowns Israel with beauty.

בְּרוּכָה אַתְּ יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
עוֹטֶרֶת יִשְׂרָאֵל בְּתִפְאַרָה:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, oteret yisra'el be tif'arah.

Blessed are You, our God,
Source of life,
who gives strength and
fortitude to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַנּוֹתֵן לַיָּעֵף כֹּחַ וְלַיֵּעֲפָה אִמּוֹץ:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, ha-notein la-ya'eif ko'ah
ve-la-y'eifah ometz.

Blessed are You, our God,
Source of life, who
clears sleep from my eyes and
drowsiness from my eyelids.

בְּרוּכָה אַתְּ יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַמְעַבְרָה שֵׁנָה מֵעֵינַי
וְתַנּוּמָה מֵעַפְעָפִי:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, ha-ma'avirah sheinah me-einai
u-tenumah me-af'apai.

לְעוֹלָם נִזְכָּה בְּיִרְאֵת שָׁמַיִם בַּסֶּתֶר וּבַגְּלוּי,
לְהוֹדוֹת עַל הָאֱמֶת, וּלְדַבֵּר אֱמֶת בַּלֵּב
וּלְהַשְׁכִּים לְאֹמֵר:

L'olam nizkeh b'yir'at shamayim ba-seter oova-galui,
l'hodot al ha'emet, ol'daber emet ba-lev,
ool'hashkim lomar:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
Shema yisra'el YHWH eloheinu YHWH ehad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

אָנָּה, בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּירֵי צְרוּרָה.

קַבְּלֵי רִנַּת עַמֶּךָ, שִׁגְבֵינוּ, טַהֲרֵינוּ, נוֹרָאָה.

נָא גִבּוֹרָה, דוֹרְשׁוֹת יְחֻדְךָ כְּבַבַּת שִׁמְרִין.

בְּרַכִּים, טַהֲרִין, רַחֲמִים, צִדְקַתְךָ תָּמִיד גִּמְלִין.

חֲסִינָה קְדוּשָׁה, בְּרַב טוֹבְךָ נַהֲלֵי עֲדַתְךָ.

יְחִידָה גְּאָה, לְעַמֶּךָ פְּנֵי, זוֹכְרֵי קְדוּשַׁתְךָ.

שׁוֹעֲתֵנוּ קַבְּלֵי וְשִׁמְעֵי צַעֲקוֹתֵנוּ, יוֹדַעַת תַּעֲלֻמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד אֲחֻדוֹתָהּ לְעוֹלָם וָעֶד:

Ana, be-kho'ah gedulat yemineich tatiri tz'rurah.
Kab'li rinat ameich, sag'vinu, taharinu, nora'ah.
Na giborah, dorshot yihudeich kevavat shim'rin.
Bar'chim, taharin, rahamim, tzid'kateich tamid gim'lin.
Hasinah kedoshah, be-rov tuveich nahali adateich.
Yehidah gei'ah, le-ameich p'ni, zoch'rei kedushateich.
Shav'ateinu kab'li ve-shim'i tza'akateinu, yoda'at ta'alumot.
Baruch sheim kevod ah'dutah le-olam va'ed.

May we forever be in awe of God, whether it be in private observance
or in public life,

May we always acknowledge truth and speak it in our hearts,
and may we arise early each day and say:

Hear, O Israel, YHWH is our God, YHWH is One.

Blessed is the name of God's radiant presence forever.

With the strength of Your hand, set free those who are held captive.

Receive the joyous song of Your people; strengthen and purify us,
God of reverence.

God of strength, cherish those who proclaim Your unity.

Bless them, purify them, be merciful to them
and reward them always with Your justice.

Everlasting Source of holiness, in Your great goodness
sustain the people of Your congregation.

You who alone are powerful, turn Your face to those
who remember Your holiness.

You who understand the most hidden mysteries,
hear our cry for help; listen when we call out to You.

Blessed is the name of God's radiant presence forever.

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:
אֲרוּמָמְךָ יְיָ, כִּי דָלִיתָנִי,
וְלֹא־שִׁמַּחַת אֲבִי לִי.
יְיָ אֱלֹהֵי, שׁוּעַתִּי אֱלֹהֵי וְתַרְפִּיאֵינִי.
יְיָ הַעֲלִית מִן שָׂאוֹל נַפְשִׁי,
חִיתִינִי מִיַּרְדֵּי־בֹר.
זָמְרוּ לִי חֲסִידֶיךָ,
וְהוֹדֵנָה לְזִכְרֶךָ קִדְשָׁה.
כִּי רָגַע בְּאֶפְהָ, חַיִּים בְּרִצּוֹנָה,
בְּעָרְב יֵלִין בְּכִי וְלִבְּךָ רָנָה.
וְאֲנִי אִמַּרְתִּי בְשִׁלּוֹי,
בַּל־אֲמוֹט לְעוֹלָם.
יְיָ, בְּרִצּוֹנְךָ הֶעֱמַדְתָּ לְהַרְרֵי־עֹז,
הַסְתַּרְתָּ פָנֶיךָ, הֵייתִי נְבִהָל.
◀ אֱלֹהֵי יְיָ אֶקְרָא, וְאֶל־יְיָ אֶתְחַנֵּן.
מִה בָּצַע בְּדַמִּי,
בְּרַדְתִּי אֶל שַׁחַת
הַיּוֹדֵךְ עֶפֶר הַיְגִיד אֶמְתֵּךְ.
◀ שְׁמַעֵי־יְיָ וְחַנִּינִי, יְיָ הֵי־עֲזֹרֶת לִי.
◀ הַפְּכֶת מִסְפְּדֵי לְמַחֹל לִי,
פַּתַּחַת שְׁקִי וְתֹאזְרִינִי שְׁמַחָה.
לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם,
יְיָ אֱלֹהֵי, לְעוֹלָם אוֹדֵךְ:

▷ Eilayich YHWH ek'ra, ve-el YHWH et'hanan.

▷ Shim'i YHWH ve-ḥonini, YHWH hayi ozeret li.

▷ Hafach't mis'pedi le-maḥol li, pitaḥat saki va-t'azrini sim'ḥah. Lema'an yezam'reich kavod ve-lo yidom, YHWH elohai, le-olam odech.

Pesukei de-zim'ra — Verses of song

Psalm 30, Adapted

David's song for the dedication of the Temple:

I will exalt You, O God; You have raised me up
and left me untouched by the gloating of my enemies.

I cried out to You and I was healed.

You have lifted up my soul from death
and preserved me from the well of despair.

Sing praise to God, all you who cherish Her;
be thankful for the knowledge of Her holiness.

For God's anger lasts a moment, but Her yearning is for life.

Though you may go weeping into the night,
joy will wake you with the morning.

In moments of calm I have said to myself,
"Not me, I will never be shaken."

But Your grace alone sets me strong like the mountains;
if You hide from me I am terrified.

▷ I cry out to You, I implore You to listen.

What good would come of my early death,
of my sinking down into desolation?

Will the dry earth praise You and affirm Your truth?

▷ Hear this and be gracious to me, be my strength in life.

▷ Turn my weeping into dancing;
unbind the garments of my sorrow and clothe me in gladness.

Do it that my soul might sing to You and not be silenced.

O God, I will thank You forever.

לְמִנְצַחַ מְזִמּוֹר לְדָוִד:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יָדָיו מַגִּיד הַרְקִיעַ.
 יוֹם לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה יַחֲוֶה־דַעַת.
 אֵין־אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם.

בְּכָל־הָאָרֶץ יֵצֵא קוֹם,
 וּבְקִצֵּה תֵבֵל מְלִיָּהֶם,
 לִשְׁמֹשׁ שָׁם אֱהֵל בָּהֶם.

וְהוּא כְּאֶהוּב יֵצֵא מִחֻבָּתוֹ, יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֲרָח.
 מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ, וְתִקּוּפָתוֹ עַל קְצוֹתָם,
 וְאֵין נִסְתָּר מִחֻמָּתוֹ.

◁ תּוֹרַת יְיָ תְּמִימָה, מְשִׁיבַת נֶפֶשׁ,

עֵדוּת יְיָ נְאֻמָּנָה, מַחְכֵּימַת פִּתִּי.

פְּקוּדֵי יְיָ יִשְׁרִים, מְשַׁמְּחֵי־לֵב,

מַצּוֹת יְיָ בָּרָה, מְאִירַת עֵינָיִם.

יִרְאֵת יְיָ טְהוֹרָה, עוֹמְדַת לְעַד,

מְשַׁפְּטֵי־יְיָ אֱמֶת, צְדָקוֹ יַחֲדוֹ.

הַנִּחְמָדִים מְזַהֵב וּמַפְּז רַב, וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים.

גַּם־אֱמַתְךָ נִזְהָרָה בָּהֶם, בְּשִׁמְרָם עֵקֶב רַב.

שְׂגִיאוֹת מִי־יָבִין, מִנְסֻתָרוֹת נִקְנִי.

גַּם מִזְדוֹן חֲשָׁךְ עֲבָדְךָ, אֶל־יִמְשַׁל בִּי, אִז אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב.

◁ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי:

- ▷ Torat YHWH temimah, meshivat nafesh, eidut YHWH ne'emanah, mah'kimat peti. Pikudei YHWH yesharim, mesam'hei leiv, mitz'vat YHWH barah, me'irat einayim. Yir'at YHWH tehorah, omedet la'ad, mish'petei YHWH emet, tzad'ku yah'dav.

- ▷ Yihiyu le-ratzon im'rei fi ve-heg'yon libi lefanecha, YHWH tzuri ve-go'ali.

Psalm 19, Adapted

For those who lead the singing, a song of David:

The heavens tell of God's glory, the skies proclaim His creation.

Day after day these words are spoken;

night after night this knowledge is revealed.

There is no speech, there is no language

without the sound of these voices.

Throughout the universe they extend;

their words reach the ends of the earth.

God sets the sky as a tent for the sun,

which leaps up rejoicing like a beloved from an embrace,

like an athlete eager to run the course.

From the eastern corners of the sky,

through the entire circuit of the heavens,

nothing is hidden from its heat.

▷ The Boundless's Torah is perfect, refreshing the soul;

Our Teacher's precepts are trustworthy,

making the simplest person wise.

Our Creator's commandments are just, gladdening the heart;

the law of the Infinite is clear, opening vision.

Reverence for God is purifying, it endures forever.

God's judgments are true and righteous, all of them together.

They are lovelier than gold, even the most sparkling gold;

sweeter than honey and soft honeycomb.

Thus do I care for them and in observing them find great reward.

Who truly understands their wrongdoings? Hold me blameless of the

errors I commit in ignorance.

Restrain me in my insolence, let it not rule over me.

Then will I be simple and cleansed of my sins.

▷ May the words of my mouth and the meditations of my heart be

acceptable to You, O God, my rock and my redemption.

רַנְנָה צְדִיקוֹת בַּי, לַיִּשְׂרָיִם נְאוֹה תְהִלָּה.
הוֹדוּ לַי בְּכִנּוֹר, בְּנִבְלַ עֲשׂוֹר זְמִרְנֵה-לָהּ.
שִׁרְנָה לָהּ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרוּעָה.
כִּי-יִשְׂרָאֵל דִּבְרֵי-י, וְכָל-מַעֲשֵׂיהָ בְּאֱמוּנָה.
אֶהְבֵּת צְדָקָה וּמִשְׁפָּט חֶסֶד יי מְלֵאָה הָאָרֶץ.
בְּדַבַּר יי שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיהָ כָּל-צְבָאָם.
כַּנְּסֹת כַּנֵּד מִי הַיָּם, נִתְּנָת בְּאוֹצְרוֹת תְּהוֹמוֹת.
תִּרְאֶנָּה מִי כָּל-הָאָרֶץ,
מִמֶּנָּה יִגְוֹרוּ כָּל-יֹשְׁבֵי תֵבֶל.
כִּי הִיא אִמְרָה וַתְּהִי,
הִיא צֹתָה וַיַּעֲמֵד.

יי הַפִּירָה עֲצַת אֱמוּנָה, הַנִּיאָה מִחֲשֻׁבוֹת עַמִּים.
עֲצַת יי לְעוֹלָם תַּעֲמֵד, מִחֲשֻׁבוֹת לְבָהּ לְדָר וְדָר.
אֲשֵׁרֵי הָאֵמָה אֲשֶׁר יי אֱלֹהֵיהָ, הָעַמִּים בַּחֲרָה לְנַחֲלָה לָהּ.
מִשָּׁמַיִם הַבִּיטָה יי, רֵאֲתָה אֶת-כָּל-אִשָּׁה וְגִבֹר.
מִמְכוֹן-שִׁבְתָּהּ הַשְּׁגִיחָה, אֶל כָּל-יּוֹשְׁבוֹת הָאָרֶץ.
הַיּוֹצֵרֶת יַחַד לְבֶן, הַמְּבִינָה אֶל-כָּל-מַעֲשֵׂיהֶם.
אִין הַמְּלִכָּה נוֹשָׁעָה בְּרַב-חֵיל, גְּבוּר לֹא-יִנְצֵל בְּרַב-כֹּחַ.
שֶׁקֶר הַסּוֹס לְתִשׁוּעָה, וּבְרַב חֵילוֹ לֹא יִמְלֹט.
תְּהִי עֵינַי יי אֶל-יִרְאוֹתֶיהָ, וְלִמְיַחֲלִים לְחִסְדֶּיהָ.
לְהַצִּיל מִמּוֹת נַפְשׁוֹ, וְלַחֲיוֹתָם בְּרָעֵב.
נַפְשׁוֹ חִכָּתָה לַי, עֲזָרְתָנוּ וּמִגִּנָּתָנוּ הִיא.
< כִּי-בָהּ יִשְׁמַח לְבָנוּ, כִּי בְשֵׁם קִדְשָׁהּ בִּטְחָנוּ.
יְהִי-חֶסֶדְךָ יי עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לְךָ:

▷ Ki vah yis'mah libeinu, ki ve-sheim kod'shah vatah'nu.
Yehi has'deich YHWH aleinu, ka-asher yihal'nu lach.

Psalm 33, Adapted

Rejoice in God, you who serve justice;

it is fitting for the righteous to praise Her.

Give thanks to God with the harp; play to Her on the ten-stringed lute.

Sing a new song for Her; make joyful music amid the trumpets.

God's word is right; everything She does is completed with faithfulness.

She loves fairness and wisdom; the earth is full of Her grace.

By God's word the heavens came into being;

from Her breath all creatures were fashioned.

She gathers up the scattered waters of the sea; She guards and

preserves the great depths.

Let all the earth revere God, and its inhabitants be mindful of Her.

For She spoke, and the world was born;

She commanded, and it stood firm.

The high words of governments are nothing before God;

the thinking of nations measures up to little in Her sight.

But Her wisdom endures forever, the intentions of Her heart are true

from generation to generation.

Happy are the people who call God their own and whom God

chooses as Her inheritance.

From Her own place She seeks out all the children of humanity,

all things that live on the earth.

She forms their hearts, understands everything they do.

A leader is not redeemed by a great army.

Might is not rescued by brute strength alone,

nor will the instruments of deliverance themselves be enough.

And yet, there is God's eye on the one who worships Her,

who relies on Her kindness;

whose soul is sustained by Her at the time of death and nourished

by Her in moments of desolation.

So does our soul wait for God, our help and our salvation.

▷ For in God does our heart rejoice, in the holiness of Her name

we place our trust.

Constant One, may Your mercy rise in us as our hopes rise up to You.

לְדֹד, בְּשָׁנוֹתָיו אֶת־טַעְמוֹ לְפָנַי אֲבִימְלֹךְ, וַיִּגְרְשֵׁהוּ וַיִּלְךְ.
 אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת, תָּמִיד תִּהְלֹתָהּ בְּפִי.
 בְּיַי תִּתְהַלֵּל נַפְשִׁי, תִּשְׁמַעֲנָה עֲנוּוֹת וְתִשְׁמַחְנָה.
 גִּדְלוּ לַיְיָ אֱתִי, וְנִרְוַמְמָה שְׁמָהּ יַחְדָּו.
 דַּרְשֵׁתִי אֶת־יְיָ וְעַנֵּנִי, וּמִכָּל־מְגֹרֹתַי הִצִּילָנִי.
 הִבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְגִיֵּהֶם אֶל יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיִּי שָׁמַע, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵו.
 חָנָה מִלְּאֲדֵי־יְיָ סָבִיב לִירְאָיו וַיַּחֲלִצֵם.
 טַעְמוּ וּרְאוּ כִי־טוֹב יְיָ, אֲשֶׁר־יִהְיֶה הַגִּבֹּר, יַחֲסֶה בּוֹ.
 יִרְאוּ אֶת־יְיָ קְדוֹשִׁיהָ, כִּי אֵין מַחְסוֹר לִירְאֵיהָ.
 כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל־טוֹב.
 לָכוּ, קִרְבְּנָה, שִׁמְעוּ לִי, יִרְאֵת יְיָ, אֲלִמָּד.
 ◁ מִי־הָאִשָּׁה הַחֲפִצָּה חַיִּים, אֲהַבֶּת יָמִים לְרְאוֹת טוֹב.
 נִצְרִי לְשׁוֹנֵךְ מֵרַע, וּשְׁפַתִּיךָ מִדַּבֵּר מֵרָמָה.
 סוּרִי מֵרַע וְעֲשֵׂי־טוֹב, בִּקְשֵׁי שָׁלוֹם וְרִדְפֵהוּ.

▷ Mi ha-ishah ha-ḥafeitzah ḥayim, ohevet yamim lir'ot tov. Nitz'ri leshoneich mei-ra, u-s'fatayich mi-dabeir mir'mah. Suri mei-ra va-asi tov, bak'shi shalom ve-rid'fihu.

עיני . . .

Psalm 34, Adapted

A song of David, when he pretended madness to Abimelech,
who drove him out.

I will bless God through every season; Her praise will always be upon
my lips.

My soul rejoices in Her; let those who are oppressed hear this and take
heart.

Come, make God great with me; let us exalt Her name together.

I entreated God, and She answered me;

She has rescued me from all my fears.

Those who look to Her are radiant; they will not be put to shame.

I humbly cried out, and God heard me;

She delivered me from distress.

God's angel sojourns with the reverent and sets them free.

Behold and delight in Her goodness;

happy are we who take shelter in Her.

You who are God's holy people, approach Her with reverence;

in worshipping Her, you will lack for nothing.

Young lions may be hungry and wanting,

but those who call upon God will be sustained.

Come, draw near and listen to me;

I will teach you reverence for God.

▷ Who is it that yearns for life,
who would find goodness in the days that are given them?

Keep your tongue from speaking insult
and your lips from uttering lies.

Turn away from evil and do good instead;
seek peace and pursue it endlessly.

עֵינַי יְיָ אֶל צְדִיקִים, וְאֲזַנִּיהָ אֶל שׁוֹעֵת צְדִיקוֹת.
 פָּנַי יְיָ בְּעֵשִׂי רָע, הֶבֶל חַיִּיהֶם רָחוּק מִשׁוֹעָה.
 צַעֲקוּ וַיְיָ שָׁמְעָה, וּמִכָּל-צָרוֹתֶם הֲצִילְתֶּם.
 קָרוֹב יְיָ לְנַשְׁבְּרוֹת-לֵב, וְאֶת דַּכְּאֵי-רוּחַ תּוֹשִׁיעַ.
 רַבּוֹת רָעוֹת צְדִיקָה, חֶסֶד יְיָ תִסְעֶדְנָה.
 שׁוֹמְרַת יְיָ נִפְשָׁה וְתַמִּימוֹת לְבָהּ.
 תְּמוֹתֵת רָשָׁע רָעָה, וְשֹׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
 אֲשֵׁרֵי מִי שְׁלֹא חָטָא, וּמִי שֶׁחָטָא יָשׁוּב וַיִּמְחַל לוֹ.
 ◁ פְּדָה יְיָ נַפְשׁ תַּעְרַג אֵלֶיהָ, וְלֹא תֵאֱשַׁמְנָה כָּל-הַחֲסוֹת בָּהּ:

▷ Podah YHWH nefesh ta'arog eileha, ve-lo te'sham'nah kol ha-ḥosot bah.



God's eyes are on those who do justice;
Her ears attend their cries for help.
Her face is set against evildoers;
their lives are empty and far from salvation.
They cry out, and God hears them; She delivers them from their pain.
God draws near to the brokenhearted;
sends comfort to those who are in despair.
Many are the misfortunes that the righteous endure,
but God's kindness will refresh them.
She watches over their soul, the innocence of their heart.
Those who do evil are made desolate by evil,
and those who hate justice will not find it for themselves.
Fortunate is the person who has not sinned;
let the one who has, return and be forgiven.¹
▷ The Answerer redeems the soul that yearns for Her;
She will not cast off those who seek Her shelter.

1. B. Talmud Sukkah 53a

תִּפְלֶה לְמֹשֶׁה, אִישׁ־הָאֱלֹהִים.
 אֲדַנִּי, מֵעֹז אֶתָּה הֵייתָ לָנוּ בְּדָר וְדָר.
 בְּטָרֶם הָרִים יִלְדוּ, וַתְּחֹלֵל אֶרֶץ וְתַבַּיִל, ◁
 וּמֵעוֹלָם עַד־עוֹלָם אֶתָּה אֵל.
 תֵּשֵׁב אָנוּשׁ וְאִשָּׁה עַד־דִּכְאָ, וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם.
 כִּי אֶלֶף שָׁנִים בְּעֵינַיִךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
 וְאַשְׁמֹרֶה בַּלַּיְלָה.
 זֶרְמַתֶּם שָׁנָה יְהִיו, בַּבֶּקֶר כְּחֹצִיר יִחַלֶּף.
 בַּבֶּקֶר יֵצֵיץ וְחֹלֶף, לַעֲרֹב יְמוּלֵל וַיִּבֶשׁ.
 כִּי־כִלְינוּ בְּאֶפְרָיִם, וּבַחֲמַתְךָ נִבְהַלְנוּ.
 שִׁתָּה עֲזוֹנֹתֵינוּ לְנִגְדֶךָ, עֲלַמְנוּ לְמֵאוֹר פְּנֵיךָ.
 כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ, כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגְהָ.
 יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שְׁבַעַיִם שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה,
 וְרַהֲבָם עָמַל וְאוֹן, כִּי־גַז חִישׁ וְנִעַפָּה.
 מִי־יִוָּדַע עַז אֶפְרָיִם, וּכְיִרְאֵתְךָ עִבְרַתְךָ.

▷ B'terem harim yooladu va'tho-lel eretz v'tevel
 oo'may-olam ad olam atah el.

למנות . . .

Psalm 90, Adapted

A prayer of Moses, man of God.

O God, You have been home to us in all generations.

▷ Before the mountains were born, before the earth, even the universe was created, from beginning to end You are God.

You will return us to dust saying, “Children of humanity, enough.”

A thousand years in Your eyes are like a yesterday past,
like a night vigil that has come and gone.

At Your hand they flow away, as in a state of sleep.

They are ephemeral as the morning grass;
springing up at daybreak, they wither and fade with the coming of
evening.

We are consumed by our fear of Your anger, terrified at the thought of
Your rage.

You set our failings before You;

our secret confusions are held up to the light of Your face.

All our days decline in contemplation of Your wrath;

our years vanish like a sigh.

Although we may live to be seventy, perhaps eighty granted strength,
our best efforts are but toil and foolishness;

they quickly come apart and drift away.

Who can know the strength of Your reckoning?

Who will truly stand in awe of Your displeasure?

◁ לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע, וְנָבֵא לְבַב חֲכָמָה.

שׁוּבָה יְיָ, עַד מָתִי, וְהִנָּחֵם עַל-עֲבֹדֶיךָ וְאַמְהוּתֶיךָ.
שִׁבְעֵנוּ בַּבֶּקֶר חֶסֶדְךָ, וְנִרְנְנָה וְנִשְׁמְחָה בְּכָל-יָמֵינוּ.
שִׁמְחָנוּ כִּימֹת עֲנִיתָנוּ, שְׁנוֹת רֵאִינוּ רָעָה.
יִרְאֶה אֱלֹהֵינוּ פֶּעֱלָךְ, וְהִדְרֶךְ עַל-בְּנוֹתֵינוּ וּבְנֵינוּ.

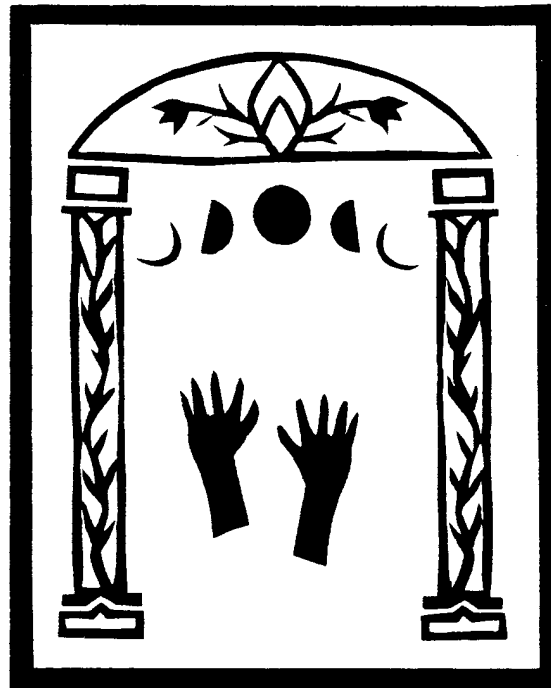
◁ וְיִהִי נֹעַם יְיָ אֱלֹהֵינוּ עֲלֵינוּ,
וּמַעֲשֵׂה יַדָּינוּ כּוֹנְנָה עֲלֵינוּ, וּמַעֲשֵׂה יַדָּינוּ כּוֹנְנָהוּ.

▷ Lim'not yameinu kein hoda, ve-navi levav hochmah.

Teach us to treasure each day, that we may open our hearts to Your wisdom.

▷ Vi-y'hi no'am YHWH eloheinu aleinu,

u-ma'asei yadeinu konenah aleinu, u-ma'asei yadeinu koneneihu.



▷ Teach us to number our days,
that we may come to have a heart of wisdom.

Return to us, Eternal One; how long must we wait?

Take pity on those who serve You.

Fill us with Your kindness in the morning,
and we will sing and rejoice all our days.

May our happiness be measured in proportion to our suffering,
in keeping with the years of our misfortune.

Let us witness Your creation,
and Your splendor be shown to our children.

▷ May Your graciousness be upon us, O God,
and may You establish the work of our hands.

Affirm us in the work of our hands.

יִשְׁבֶּת בְּסֶתֶר עֲלִיזָה,
 בְּצֵל שְׁדֵי תַתְּלוֹנָן.
 אָמַר לִי, מַחְסֵי וּמְצוּדָתִי,
 אֱלֹהֵי אֲבֹטְח־בָּהּ.
 כִּי הִיא תַצִּילֵךְ מִפֶּחַ יְקוּשׁ, מֵאֵשׁ קוֹצִים.
 בְּאַבְרָתָהּ תִּסְדֹּךְ לֶךְ,
 וְתַחַת־כְּנָפֶיהָ תִּחְסֵי,
 צָנָה וְסִחְרָה אֲמַתָּה.
 לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעוֹף יוֹמָם.
 מִמּוֹת בְּאֶפֶל יַהֲלֹךְ,
 מִיִּסּוּרִים בּוֹעֲרֵי צֹהָרִים.
 כִּי אַתָּה יְיָ מַחְסֵי, עֲלִיזָה שִׁמְתָּ מְעוֹנֶךָ.
 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגַּע לֹא יִקְרַב בְּאֵהָלֶךָ.
 כִּי מִלְּאֲכִיָּה תִצְוֶה לֶךְ, לְשֹׁמְרֶךָ בְּכָל־דַּרְכֶיךָ.
 עַל כַּפַּיִם יִשְׁאוּנֶךָ,
 פֶּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ.
 עַל שַׁחַל וּפֶתֶן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.
 כִּי בִי חֲשָׁקָה וְאֶפְלָטָה,
 אֲשַׁגְּבָהּ כִּי יִדְעָה שְׁמִי.
 תִּקְרָאֵנִי וְאֶעֱנֶהּ,
 עֲמָה אֲנֹכִי בְּצָרָה, אֲחַלְּצֶהּ וְאֶכְבְּדָהּ.
 אֲרֹךְ יָמִים אֲשַׁבֵּיעָהּ, וְאַרְאֶהָ בִישׁוּעָתִי.
 אֲרֹךְ יָמִים אֲשַׁבֵּיעָהּ, וְאַרְאֶהוּ בִישׁוּעָתִי:

- ▷ Orech yamim as'bi'eha, ve-ar'eha bi-y'shu'ati.
 Orech yamim as'bi'eihu, ve-ar'eihu bi-y'shu'ati.

Psalm 91, Adapted

They who abide in God's secret places
rest in the shelter of the Most High.

I will say of God, She is my fortress and my protection,
my own, the One in whom I trust.

She will deliver you from the hunter's trap and from the sting of thorns.

She will enfold you in Her arms,
and beneath Her wings you will find refuge.

Her truth is a shield and armor.

Do not be overcome by fear of the night or the arrows that fly by day.

Death that spreads in darkness will not terrorize you,
nor will the torments that burn at noon.

For You, O God, are my shelter.

If you make the Exalted One your dwelling place,
no evil will come to you, no violence will approach your house.

She will give Her angels charge over you to guard you on your journey,
to carry you in the palm of Her hand,
lest you hurt your foot upon a stone.

You can trample on a lion and a viper, tread on a young lion or a serpent.

She yearns for Me, and I deliver her;

I will exalt her because she knows My name.

They call out to Me, and I answer them,

I am with them in times of anguish. I will strengthen them and bring
them to honor,

▷ satisfy them with long life and let them witness My saving power.

I will satisfy them the length of their days
and I will show them My saving power.

Meditation on Psalm 91

I.

I look for the eagle's wings and find myself in the shadow of a butterfly.
Is this the shelter of the Almighty?

Will the comfort of evening bring relief from the awareness of noon? I
have seemed to rest in angels' hands yet go on stumbling in the road. As
I stroke their fingers, I ask, "Are you here to stay? Has God breathed into
us and gone elsewhere?"

Should we still flee from wild animals or lie down beside them? And
then, will we all be safe? The pestilence seems to be our own.

Surely God will provide a new shelter for us as our old words give way.
With a gentle hand She will guide Israel in endless searches through the
golden streams of Her holiness. The light still comes from every living
source.



II.

A vast tree will protect me from the rain but not from the pounding of my heart. Where are You when we call Your name as witness to our confusion? Why do You never come forward to chasten us? Who is left to teach us righteous ways? Those whom we put before us are the least of us; the best wither in the glances of the powerful.

Have You withdrawn Your shelter? Only the pine tree rests in an angel's hand, collects the sunlight on its thin leaves, on its way to memory. The rest of us walk long journeys toward a great light which can only be our own death. The roaring breath of life stuns us with beauty; the hunters trap us with our losses.

Follow me out of the rain. Wipe away Your tears with our prayer; let Israel comfort You.

III.

The river only seems to flow backwards.

I nestle in the callused hand of earth. I am new life pushing through the soil's crust. I spread my roots downward to vestiges of water, reaching for my Creator. If I am cut back I will emerge in a new place; send a soft, green bud to look again.

I am the fair, pink blossom in search of a bee, seeking to prolong my life against all odds, against the certainty of my death. I have endless flowers for You in my growing center, in the stems and shoots my soul puts out in all directions. Some day my tired leaves will nourish You. Watch out for me; send the red-winged blackbird to bring me home.

מְזִמּוֹר: שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה.
הוֹשִׁיעָה-לוֹ יְדוֹ, וּזְרוֹעַ קִדְשׁוֹ.
הוֹדִיעַ יי יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.
זָכַר חֶסֶדוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל.
זָכוּ כָל-אַפְסֵי אֶרֶץ בִּישׁוּעַת אֱלֹהֵינוּ.
הֲרִיעוּ לַיְי כָּל-הָאָרֶץ, פִּצְחוּ וְרִנְּנָה וּזְמַרְנָה.
זְמַרְנָה לַיְי בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמָרָה.
בַּחֲצֻצּוֹת וְקוֹל שׁוֹפָר, הֲרִיעוּ לְפָנֵי יי.
יִרְעַם הַיָּם וּמְלֵאוֹ, תִּבֵּל וַיִּשְׁבִּי בָהּ.
נִהְרֹת יִמְחֲאוּ-כָף, יַחַד הָרִים יִרְנְנוּ.
לְפָנֵי יי כִּי בָא לְפִדֹת הָאָרֶץ, <
לְפִדֹת תִּבֵּל בְּצַדֵּק, וְעַמִּים בְּמִישָׁרִים.



Psalm 98, Adapted

Sing to your God, let the song be new. Sing out the wonders
He has created, the saving power of His hand and holy arm.

The Listener has revealed salvation
and made known justice to all humanity.

He remembers His kindness and faith to Israel.

All the ends of the earth merit God's power.

Be filled with this; let it pour out as song to God, shout it with joy.

Send your voices up with melody;

play on the harps and sound the trumpets before Him.

The fullness of the sea will thunder;

all the living world will echo this praise.

Let the rivers and streams clap their hands,

the mountains sing together in God's presence.

▷ He will redeem the world with justice
and the nations with righteousness.

שיר למעלות:

אֶשָׂא עֵינַי אֶל־הַהָרִים, מֵאֵין תְּבוּא עֶזְרָתִי.
 עֶזְרָתִי מֵעַם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
 אֵל תִּתֵּן לְמוֹט רַגְלִיךָ, אֵל תִּנּוּם שֹׁמְרֶתְךָ.
 הִנֵּה לֹא תִנּוּם וְלֹא תִישָׁן, שׁוֹמֶרֶת יִשְׂרָאֵל.
 יי שֹׁמְרֶתְךָ, יי צִלְךָ, עַל־יַד יְמִינֶךָ.
 יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּךְ, וַיְרַח בַּלַּיְלָה.
 יי תִּשְׁמְרֵנוּ, תִּשְׁמַר אֶת־נַפְשֵׁנוּ.
 יי תִּשְׁמַר צִאתָנוּ וּבֹאֵנוּ, מֵעַתָּה וְעַד עוֹלָם.

- ▷ Esa einai el he-harim, me-ayin tavo ez'rati.
 Ez'rati me-im YHWH, osah shamayim va-aretz.

שיר המעלות לדוד:

שִׁמְחֵתִי בְּאִמְרוֹת לִי, בֵּית־יי גִּלְךָ.
 עֲמֻדוֹת הַיּוֹ רַגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם.
 יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שְׁחֻבְרָה־לָּהּ יַחֲדוּ.
 שָׁשׂוּם עָלוּ שְׁבָטִים, שְׁבָטֵי־יְהוָה,
 עֲדוֹת לְיִשְׂרָאֵל, לְהוֹדוֹת לְשֵׁם יי.
 כִּי שָׁמָּה יֵשְׁבוּ כְּסָאוֹת לְמִשְׁפָּט, כְּסָאוֹת לְבֵית דָּוִד.
 אֶשְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם, תִּשְׁלִינָה אֶהְבוֹתֶיךָ

sha'alu

sh'lom yerushalayim

Pray for the peace of Yisrael, pray for the peace of Yishma'el. Pray for the peace of all the world, the whole world shall live in peace

יְהִי שְׁלוֹם בְּחִילֶךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
 אֶלְמַעַן אַחֲיוֹתַי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ.
 אֶלְמַעַן בֵּית יי אֶלְהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ:

- ▷ Le-ma'an ah'yotai ve-rei'ai, adab'rah na shalom bach.
 Le-ma'an beit YHWH eloheinu, avak'shah tov lach.

Psalm 121, Adapted

A Song to the Ascents.

▷ I will lift my eyes to the mountains,
from where will my help come?

My help is from God who made the earth and the sky.

She will not let you falter; She will guard you and never sleep.

No, the God who watches over Israel will neither slumber nor sleep.

God is your protection and shelter, the strength of your hand.

The sun will not beat upon you by day,
nor will the moon injure you by night.

God will protect us from evil; She will watch over our souls.

She will guard our going out and our coming in,
now and forevermore.

Psalm 122, Adapted

A pilgrimage song of David:

I rejoiced when they said to me: We will go up to the house of God.

We were standing within your gates, O Jerusalem.

Jerusalem, a city built up all of one piece,
where all the tribes of God converged

as witness to Israel, to give thanks and praise to the name of God.

For there was the seat of justice, the throne of David.

▷ Seek out peace for Jerusalem; those who love you will find rest.

May there be peace within your walls, security in your strongholds.

▷ For the sake of all my loved ones, I pray you may find peace.
For the sake of God's dwelling place, I seek your well-being.

שִׁיר הַמַּעֲלוֹת.
אֵלֶיךָ נִשְׂאֵתִי אֶת־עֵינִי,
הַיֹּשֵׁבִי בַשָּׁמַיִם.
הִנֵּה כְעֵינִי עֲבָדִים אֶל־יַד אַדוֹנֵיהֶם,
כְּעֵינִי שֹׁפְחָה אֶל־יַד גְּבֻרָתָהּ,
כִּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ
עַד שִׁחֲיָנוּ.
◁ חָנְנוּ יְהוָה חָנְנוּ
כִּי־רַב שָׁבַעְנוּ בּוֹז.
רַבַּת שָׁבַעַה־לָּהּ נַפְשֵׁנוּ הַלַּעַג הַשְּׂאֲנָנוֹת
הַבּוֹז לְגֵאִי־יוֹנִים:

Psalm 123, Variations

1

You have raised up Your eyes to me, O God,
You who dwell by the river.

Just as the master lifts his eyes to his servant
and the lady has reached for the hand of her maid,
so do Your eyes look to us; so do You wait for our pity.

Are You not sated with our contempt?

Have our souls not had enough of indifference and
scorn, enough of the boasting of the arrogant?

2

The arrogant and the indifferent, whom do they seek?

The servant and the maid,
to whom can they raise their eyes?

When contempt and insult overflow from one
and suffocate the life of the other

Psalm 123, Adapted

A song of pilgrimage:

I have raised up my eyes to You, O God,
to You who dwell in the heavens.

Just as the servant looks to his master,
and the maid looks to the hand of her lady,
So do our eyes look to God;
so do we wait for Your favor.

▷ Take pity on us, O God, take pity,
for we have had our fill of contempt.

Our souls overflow with the scorn of the indifferent
and are sated with the boasting of the arrogant.

who can find God dwelling in the heavens?

We who still lift up our eyes are weighed heavy with this.

O God, where is Your pity?

Where is Your pity for those of us who have had our fill?

3

A song of pilgrimage:

I will raise my eyes to You, O God,

You who dwell in the heavens,

You who wander by the river.

Just as the eyes of the weak and the powerful
seek each other out, stretching forth their hands,
so do our eyes and hands search for You
as You have favored us.

Take pity on us, O God, take pity
lest contempt and arrogance overwhelm us
and our souls are lost to indifference.

שִׁיר הַמַּעֲלוֹת לְדָוִד:
 לֹאֲלֵי יי שֶׁהִיְתָה לָנוּ, יֹאמֶר-נָא יִשְׂרָאֵל.
 לֹאֲלֵי יי שֶׁהִיְתָה לָנוּ,
 בְּקוֹם עָלֵינוּ אָדָם אוֹ אִשָּׁה.
 אֲזֵי חַיִּים בְּלַעֲוֵנוּ, בַּחֲרוֹת אַפָּס בָּנוּ.
 אֲזֵי הַמַּיִם שִׁטְפוּנוּ,
 נַחֲלָה עֶבֶר עַל-נַפְשֵׁנוּ.
 אֲזֵי עֶבֶר עַל-נַפְשֵׁנוּ הַמַּיִם הַיְדוּוֹנִים.
 בְּרוּכָה יי, שֶׁלֹּא נִתְּנָתָנוּ טָרֶף לְשִׁנֵּיהֶם.
 נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפֶּחַ יוֹקְשׁוֹת,
 הַפֶּחַ נִשְׁבַּר, וְאֲנַחְנוּ נִמְלֻטָנוּ.
 עֲזָרְנוּ בַּיָּם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Psalm 124, Adapted

A Pilgrimage song of David.

Suppose God had not been with us, Israel would say.

Suppose God had not been there for us,
when they rose up against us...

Then they would have swallowed up our lives with their anger.

Then the water would have crashed over us,
would have swept our souls away.

The storm would have washed away our life.

Blessed is God who did not give us up as prey for their teeth.

Our soul is like a bird escaped from a trap;
the net is torn and we have flown away.

We have found our help in God, Creator of the heavens and the earth.

לְחֵי עוֹלָמִים	Ha-aderet ve-ha-emuna	הַאֲדָרֶת וְהָאֱמוּנָה
לְחֵי עוֹלָמִים	Ha-binah ve-ha-b'rachah	הַבִּינָה וְהַבְּרָכָה
לְחֵי עוֹלָמִים	Ha -ga'avah ve-ha-gedulah	הַגָּאוּה וְהַגְּדֻלָּה
לְחֵי עוֹלָמִים	Ha-dei'ah ve-ha-dibur	הַדְּעָה וְהַדְּבוּר
לְחֵי עוֹלָמִים	Ha-hod ve-he-hadar	הַהוֹד וְהַהֲדָר
לְחֵי עוֹלָמִים	Ha-va'ad ve-ha-va-ti-kut	הַוַּעֲד וְהַוִּתִּיקוּת
לְחֵי עוֹלָמִים	Ha-zoch ve-ha-zohar	הַזֶּךְ וְהַזְהָר
לְחֵי עוֹלָמִים	Ha-ḥayil ve-ha-ḥosen	הַחַיִּל וְהַחֹסֶן
לְחֵי עוֹלָמִים	Ha-teches ve-ha-tohar	הַטְּכָס וְהַטְּהָר
לְחֵי עוֹלָמִים	Ha-yihud ve-ha-yir'ah	הַיְיָחוּד וְהַיִּרְאָה
לְחֵי עוֹלָמִים	Ha-keter ve-ha-kavod	הַכֶּתֶר וְהַכְּבוֹד
לְחֵי עוֹלָמִים	Ha-lekah ve-ha-libuv	הַלְּקַח וְהַלְּבוּב
לְחֵי עוֹלָמִים	Ha-m'luchah vecha-mem'shalah	הַמְּלוּכָה וְהַמְּשָׁלָה
לְחֵי עוֹלָמִים	Ha-noi ve-ha-netzah	הַנוֹי וְהַנֶּצַח
לְחֵי עוֹלָמִים	Ha-sigui ve-ha-segev	הַסְּגוּי וְהַשְּׁגֵב
לְחֵי עוֹלָמִים	Ha-oz ve-ha-anavah	הַעֲז וְהָעֲנוּה
לְחֵי עוֹלָמִים	Ha-p'dut ve-ha-pe'eir	הַפְּדוּת וְהַפְּאִיר
לְחֵי עוֹלָמִים	Ha-tz'vi ve-ha-tzedek	הַצְּבִי וְהַצְּדֵק
לְחֵי עוֹלָמִים	Ha-k'ri'ah ve-ha-kedushah	הַקְּרִיָּאָה וְהַקְּדוּשָׁה
לְחֵי עוֹלָמִים	Ha-ron ve-ha-romeimot	הַרֵן וְהַרוֹמְמוֹת
לְחֵי עוֹלָמִים	Ha-shir ve-ha-shevah	הַשִּׁיר וְהַשְּׁבַח
לְחֵי עוֹלָמִים	Ha-tehilah ve-ha-tif'eret	הַתְּהִלָּה וְהַתְּפִאֶרֶת

Ⲛ Steadfast glory to the Life of all Worlds.
ⲓ Insight and blessing to the Life of all Worlds.
ⲗ Magnificence and grandeur to the Life of all Worlds.
ⲧ Knowledge and speech to the Life of all Worlds.
ⲛ Splendor and beauty to the Life of all Worlds.
ⲓ Constancy and timelessness to the Life of all Worlds.
ⲛ Clarity and brilliance to the Life of all Worlds.
ⲛ Valor and strength to the Life of all Worlds.
ⲛ Radiance and purity to the Life of all Worlds.
ⲓ Oneness and reverence to the Life of all Worlds.
ⲓ Crown and honor to the Life of all Worlds.
ⲛ Learning and passion to the Life of all Worlds.
ⲛ Royalty and rule to the Life of all Worlds.
ⲓ Beauty and endurance to the Life of all Worlds.
ⲛ Might and exaltation to the Life of all Worlds.
ⲛ Strength and humility to the Life of all Worlds.
ⲓ Deliverance and glory to the Life of all Worlds.
ⲛ Graciousness and justice to the Life of all Worlds.
ⲛ Acclaim and holiness to the Life of all Worlds.
ⲓ Music and majesty to the Life of all Worlds.
ⲛ Poetry and praise to the Life of all Worlds.
ⲛ Harmony and song to the Life of all Worlds.

B'ruchah she-am'rah ve-hayah ha-olam,	בְּרוּכָה שְׂאֲמָרָה וְהָיָה הָעוֹלָם,
b'ruchah hi.	בְּרוּכָה הִיא.
Baruch omeir ve-oseh,	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
b'ruchah gozeret u-mekayemet,	בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת,
baruch oseh vereishit,	בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,
b'ruchah merahemet al ha-aretz,	בְּרוּכָה מְרַחֶמֶת עַל הָאָרֶץ,
baruch meraheim al ha-b'riyot,	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
b'ruchah meshalemet	בְּרוּכָה מְשַׁלֶּמֶת
sachar tov li y'rei'ehah,	שָׂכָר טוֹב לִירְאִיהָ,
baruch hai la'ad ve-kayam la-netzah,	בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,
b'ruchah podah u-matzilah,	בְּרוּכָה פּוֹדֶה וּמַצִּילָה,
baruch sh'mo.	בְּרוּךְ שְׁמוֹ:

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, הָאֵלֶּה, הָאִם הַרְחַמְנָה,
 הַמְהַלְלֶת בְּפִי עַמָּה,
 מְשַׁבַּחַת וּמְפַאֲרֶת בְּלִשׁוֹן חֲסִידוֹתֶיהָ וְחֲסִידֶיהָ.
 וּבְשִׁירֵי דָוִד וּמְרִים עַבְדֶּיךָ נְהַלֵּלְךָ,
 יְיָ אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת,
 וְנִגְדְּלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְדָּךְ, וְנִזְכִּיר שְׁמֶךָ, מְקוֹרֵנוּ, אֱלֹהֵינוּ.
 < יְחִידָה, חַי הָעוֹלָמִים,
 מְשַׁבַּחַת וּמְפַאֲרֶת עָדִי עַד שְׁמָה הַגָּדוֹל.
 בְּרוּכָה אַתְּ יְיָ, הַמְהַלְלֶת בְּתִשְׁבַּחוֹת:

Blessed is God who spoke, and the world came into being,
blessed is She.

Blessed is The One who speaks and acts.

Blessed is The One who decrees and affirms.

Blessed is The One who is the force of creation.

Blessed is The One who has compassion for the earth.

Blessed is The One who has tenderness for all creatures.

Blessed is The One who rewards the reverent with wholeness.

Blessed is The One who is eternal and everlasting.

Blessed is The One who rescues and redeems.

Blessed is His Name.

Blessed are You, our God, Source of life, Compassionate Mother,
praised by the voices of Her people,
glorified and exalted by the words of the righteous.

With the songs of David and Miriam, Your servants, we will praise You,
our God, with songs and hymns.

We will extol and glorify You and bestow upon You admiration and
thanks; we will remember Your name, our Source, our God.

▷ God who is One, who is the life of the world, You are
esteemed and revered. From now to the end of time, Your name is great.
Blessed are You, Eternal, to whom all praise and blessings are offered.

◀ מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
 טוֹב לְהֵדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.
 לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ, וְאֱמוּנַתְךָ בַּלַּיְלוֹת.
 עֲלֵי-עֵשׂוֹר וְעֲלֵי-נַבְלָה, עֲלֵי הַגִּיזוֹן בְּכִנּוֹר.
 כִּי שִׁמַּחְתָּנִי יְיָ בַּפִּעֵלָה, בְּמַעֲשֵׂי יָדֶיךָ אֲרִיז.
 מִה־גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ,
 מְאֹד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ.
 אִישׁ בְּבַעֲרֹת לֹא יָדַע,
 וְאִשָּׁה בְּכִסְיֹת לֹא-תָבִין אֶת-זֹאת.
 בְּפֶרֶחַ רָשָׁע כְּמוֹ עֵשֶׂב, וַתִּצְיֵן כָּל-פְּעוּלַת אָוֶן,
 לְהַשְׁמָדָה עַד־יָעַד. וְאַתָּה לְעֵלָם, יְיָ.
 כִּי הִנֵּה אֵיבֶיךָ, יְיָ,
 כִּי הִנֵּה אֵיבֶיךָ יִתְפָּרְדוּ,
 תִּתְפָּרֵד כָּל-פְּעוּלַת אָוֶן.
 וַתָּרֵם כְּרָאִים קִרְנֵי, בַּלְתִּי בְשֶׁמֶן רַעְנָן.
 וַתִּבֹט עֵינֵי בְשׁוּרֵי, בְּקָמִים עָלַי מֵרַעִים תִּשְׁמַעְנָה אָזְנִי.
 ◀ צַדִּיקַת כַּתְמָר תִּפְרָח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָה צַדִּיק.
 שֶׁתּוֹלוֹת בְּבֵית יְיָ, בְּחֻצְרוֹת אֱלֹהֵינוּ תִּפְרָחְנָה.
 עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
 לְהַגִּיד כִּי-יָשָׁר יְיָ, צוּרִי, וְלֹא עוֹלָתָה בּוֹ:

▷ Miz'mor shir le-yom ha-shabbat. Tov lehodot la-YHWH, u-l'zameir le-shim'cha el'yon. Lehagid ba-boker has'decha, ve-emunat'cha ba-leilot. Alei asor va-alei navel, alei higayon be-chinor. Ki simah'tani YHWH be-fo'olecha, be-ma'asei yadecha aranein. Mah gad'lu ma'asecha, YHWH, me'od am'ku mah'shevotecha.

▷ Tzadeket ka-tamar tif'rah, ke-erez ba-l'vanon yis'geh tzadik. Shetulot be-veit YHWH, be-hatz'rot eloheinu tif'rah'nah. Od yenuvun be-seivah, desheinim ve-ra'ananim yihiyu. Lehagid ki yashar YHWH, tzuri, ve-lo av'latah bo.

Psalm 92, Adapted

▷ A song for Shabbat:

It is good to give thanks to God; to praise Your name, exalted and supreme.

To tell of Your kindness in the morning, of Your faith at night,
with the gentle sounds of the harp and the lute.

Your work has given me such joy,
I will sing out the creations of Your hands.

How Your deeds have waxed full, O God,
how Your intentions have deepened.

An ignoring eye will not be aware of this;
a mind made simple will not understand.

Though cruelties multiply like weeds
and works of iniquity blossom and thrive,
the day will come when they will be utterly destroyed.

And You, O God, will stand forth forever.

Though Your enemies are everywhere, everywhere,
yet do they wander without purpose;

their evil deeds will dissipate and come to nothing.

You have awakened the source of my strength;

I am cleansed and refreshed.

With my own eyes I will face that which diminishes me;
when it rises up to me, I will be still and listen.

▷ The righteous will flourish like the date tree
and be strengthened like the cedars of Lebanon.

Rooted in God's presence, they will flower in His doorway,
and even in their old age they will bear fruit.

They will be robust and strong, in affirmation of His justice.

God is my strength, my rock; the source of all perfection.

יי מלכה גאות לבשה, לבשה יי, עז התאזרה,
 אף-תכון תבל, בל-תמוט.
 נכון כסאך מאז, מעולם את.
 נשאו נהרות, יי, נשאו נהרות קולם,
 ישאו נהרות דכים.
 < מקלות מים רבים,
 אדירים משברי-ים,
 אדירה במרום יי.
 < עדותיך נאמנו מאד,
 לביתך נאווה קדש,
 יי, לארך ימים:

- ▷ Mikolot mayim rabim,
 adirim mish'b'rei yam,
 adirah ba-marom YHWH.
- ▷ Eidotayich ne'em'nu me'od,
 le-veiteich na'avah kodesh,
 YHWH, le-orech yamim.

Psalm 93, Adapted

How majestic is God, robed in glory, robed in strength;
She sets right the world, it will not be shaken.

Your place is firm; from time's birth You are God.

The rivers rise up, the river voices rise and sound;
the surging oceans roar and pound.

▷ Greater than the din of rushing waters,
greater than the power of sea waves breaking,
God's limitless power is alive in the universe.

▷ Your precepts are truth,
Your dwelling is holiness,
now, O God, and to the end of time.

אֲשֶׁרִי, מִתְקַן

אֲשֶׁרִי יוֹשְׁבוֹת בֵּיתְךָ, עוֹד תִּהְיֶה לְלוּךָ סֵלָה.
Ash'rei yosh'vot beitecha, od tehalelucha selah.

אֲשֶׁרִי הָעַם שְׁכַכָּה לוֹ, אֲשֶׁרִי הָעַם שֵׁי אֱלֹהִיו:
Ash'rei ha-am she-kacha lo, ash'rei ha-am she-YHWH elohav.

תהלים קמ"ה מתקן

תְּהִלָּה לְדָוִד:
Tehilah le-david:

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד.
Aromim'cha elohai ha-melech, va-avar'cha shim'cha le-olam va'ed.

בְּכָל־יוֹם אֲבָרְכֶךָ, וְאַהֲלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
Be-chol yom avar'cheka, va-ahalelah shim'cha le-olam va'ed.

גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
Gadol YHWH u-m'hulal me'od, ve-li-g'dulato ein heiker.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
Dor le-dor yishabah ma'asecha, u-gevurotecha yagidu.

הַדָּר כְּבוֹד הוֹדֵךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
Hadar kevod hodecha, ve-div'rei nif'l'otecha asihah.

וְעִזּוֹז נֹרְאוֹתֶיךָ תֹּאמַרְנָה, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.
Ve-ezuz nor'otecha tomar'na, u-gedulatecha asap'renah.

זֶכֶר רַב־טוֹבְךָ יִבִּיעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
Zeicher rav tuv'cha yabi'u, ve-tzid'katecha yeraneinu.

חֲנוּן וְרַחוּם יי, אֶרְךָ אַפִּים וּגְדֻלַּת־חֶסֶד.
Hanun ve-rahum YHWH, erach apayim u-g'dol hased.

טוֹב־יי לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
Tov YHWH la-kol, ve-rahamav al kol ma'asav.

יִוְדוּךָ יי כָּל־מַעֲשֵׂיךָ, וְחֲסִידוֹתֶיךָ תִּבְרַכּוּכָה.
Yoducha YHWH kol ma'asecha, va-hasidotecha tevar'chuchah.

... כבוד

Ashrei

Happy are they who dwell in Your house;
they will never be finished praising You.

Happy are the people who live in this way,
for whom YHWH is God.

Psalm 145, Adapted

A Song of David.

- Ⲙ I will exalt You, O God, my King,
and I will bless Your name forever.
- Ⲛ Each day I bless You
and praise Your name forever.
- ⲗ Great is God, and many are His praises;
there is no limit to God's grandeur.
- Ⲑ From one generation to the next,
His deeds and strengths are recounted.
- ⲑ I will tell of the glory of Your splendor
and Your wondrous miracles.
- ⲓ Everyone will proclaim the power of Your
amazing deeds, and I will affirm Your greatness.
- Ⲕ The memory of Your goodness will be revealed;
praise will be sung for Your justice.
- ⲕ Gracious and compassionate is God,
patient and forbearing, infinite in lovingkindness.
- ⲛ God is good to everything,
and bestows mercy on all He has created.
- ⲏ Everything You have made will thank You, O God,
and the righteous will bless You.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

Kevod mal'chutecha yomeiru, u-gevuratecha yedabeiru.

לְהוֹדִיעַ לְאִשָּׁה וְגֵבֶר גְּבוּרַתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ

Lehodi'a le-ishah ve-gever gevurotav, u-ch'vod hadar mal'chuto.

מַלְכוּתְךָ מִלְּכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דֹּר וְדָר.

Mal'chutecha mal'chut kol olamim, u-mem'shal'techa be-chol dor va-dor.

סוֹמֵךְ יי לְכָל-הַנְּפֹלוֹת, וְזוֹקֵף לְכָל-הַכְּפוּפִים.

Someich YHWH le-chol ha-nof'lot, ve-zokeif le-chol ha-k'fufim.

עֵינַי-כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן-לָנוּ אֶת-אֲכָלֵנוּ בְּעֵתוֹ.

Einei kol eilecha yesabeiru, ve-atah notein lanu et och'leinu be-ito.

פּוֹתַח אֶת-יַדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

Potei'ah et yadecha, u-mas'bi'a le-chol hai ratzon.

צַדִּיק יי בְּכָל-דַּרְכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו.

Tzadik YHWH be-chol derachav, ve-hasid be-chol ma'asav.

קָרוֹב יי לְכָל-קְרָאיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

Karov YHWH le-chol kor'av, le-chol asher yik'ra'uhu ve-emet.

רָצוֹן-יִרְאוֹתָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָן יִשְׁמַע וְיוֹשִׁיעֵן.

R'tzon yerei'otav ya'aseh, ve-et shav'atan yish'ma ve-yoshi'ein.

שׁוֹמֵר יי אֶת-כָּל-אֲהָבָיו, וְאֵת כָּל-הַרְשָׁע יִשְׁמִיד.

Shomeir YHWH et kol ohavav, ve-et kol ha-resha yash'mid.

תְּהִלַּת יי יִדְבֵּר פִּי. וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעֵד:

Tehilat YHWH yedaber pi, vi-y'vareich kol basar sheim kod'sho, le-olam va'ed.

וְאַנְחָנוּ נְבַרְךָ יְהִי מֵעַתָּה וְעַד-עוֹלָם.

Va-anah'nu nevareich yah, me-atah ve-ad olam.

הַלְלוּיָהּ. הַלְלֵנָהּ:

Halleluyah. Hallel'nayah.

- ⊃ They will declare the glory and the splendor of Your kingdom, proclaiming Your strength.
 - ↳ Each man and woman will learn of God's power, the glory of God's sovereignty.
 - Ⓝ Your kingdom is the kingdom of all worlds, Your dominion spans all generations.
 - ⓓ God upholds the fallen, raises up all who are bowed down.
 - ⓔ The eyes of all look to You in expectation, and You send us food in its season.
 - ⓕ You open Your hand, and satisfy the desires of all living things.
 - ⓖ God's ways are just; there is kindness in everything He does.
 - ⓗ God draws close to all who call on Him, who call to Him with truth.
 - ⓓ He fulfills the yearnings of those in awe of Him, hears their cries and comes to help them.
 - ⓔ God watches over those who love Him and subverts acts of evil.
 - ⓕ Praise to God will always be upon my lips; all the living will bless His holy name forever.
 - ▷ We shall praise God from now until the end of time.
- Halleluyah! Hallelnayah!

הַלְלוּיָהּ. הַלְלוּיָהּ.
הַלְלֵי נַפְשֵׁי אֶת־יְיָ.
אֲהַלְלֶהָ יְיָ בַּחַיִּי, אֲזַמְרָהּ לֵאלֹהֵי בְעוֹדֵי.
בְּטַחוֹ בְּיְיָ כִּי הִיא חַיָּה וְקִיַּמַת לְעַד.
הִיא יְדַעָה יִצְרָנוּ, זָכְרָהּ כִּי עָפָר אֲנַחְנוּ.
תֵּצֵא רוּחַ הָאֱשֵׁה, יֵשֶׁב הָאָדָם לְאֲדָמְתוֹ.
אֲשֵׁרֵי שְׁשַׁכְּנֵת יִשְׂרָאֵל בְּעֶזְרָה,
שְׁבָרָה עַל־יְיָ אֱלֹהֶיהָ.
עֲשֵׂה שָׁמַיִם וָאָרֶץ,
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
הַשְׁמֶרֶת אֶמֶת לְעוֹלָם.
עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים וְלַעֲשׂוֹקוֹת,
נִתְּנַת לָחֶם לְרַעֲבוֹת.
יְיָ מִתִּירָה אֲסוּרִים, יְיָ פִקַּחַת עוֹרוֹת.
יְיָ זָקַפַת כְּפוּפִים, יְיָ אֶהְבֵּת צַדִּיקִים וְצַדִּיקוֹת,
יְיָ שְׁמֶרֶת אֶת־גֵּרִים וְגֵרוֹת,
יְתוֹם וְאַלְמָנָה תְּעוֹדֵד.
מָה הִיא חַנוּנָה וְרַחוּמָה, אֵף אַתְּ הֵי חַנוּנָה וְרַחוּמָה.
◁ שׁוֹיֵתִי יְיָ לְנִגְדֵי תְּמִיד,
תּוֹדִיעֵנִי אֶרֶח חַיִּים.
תִּשְׁכֵּן יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר.
הַלְלוּיָהּ. הַלְלוּיָהּ:

Psalm 146, Adapted

Halleluyah! Hallelnayah!

Praise God, O my soul.

I will praise Her with my life, sing to Her as long as I draw breath.

Put your trust in God, for She endures forever.

She understands our nature, remembers that we are dust.¹

Our last breath departs, and we return to earth.

Happy is the one who looks to the God of Israel for help,
whose deepest hope is placed in Her.

For God made the heavens, earth,
and sea, and everything in them;

She guards the truth forever.

She brings justice to the oppressed,
offers bread for the hungry.

God frees the captive, gives vision to the blind.

God raises up those who are bowed low and loves the righteous.

She watches over the strangers among us,
gives courage to the orphan and the widow.

As God is gracious and compassionate, so shall you be.²

▷ I will keep Her before me always;³

may She place me on the path of life.⁴

God will dwell with you forever, O Zion, with every generation.

Halleluyah! Hallelnayah!

1. Psalms 103:14

2. B. Talmud, Shabbat 133b

3. Psalms 16:8

4. Psalms 16:11

הַלְלוּיָהּ. הַלְלוּיָהּ.
 כִּי טוֹב זְמַרָה אֱלֹהֵינוּ,
 כִּי נְעִים נָאוֹה תִהְיֶה.
 בּוֹנֵה יְרוּשָׁלַיִם יי, נְדַחוֹת יִשְׂרָאֵל יִכַּס.

Ha-rofay lish'vuray lev

oom'habesh l'atzvotam

moneh mispar lakokhavim

l'khulam shemot yik-rah

Healer of the broken-hearted and tender of our wounds
 You account for every star and call each one by name

גְּדוֹל צוּרֵנוּ וְרַב־כֹּחַ,
 לְתַבּוּנָתוֹ אֵין מִסְפָּר.
 מְעוֹדֵד עֲנוּת וְעֲנוּיִם,
 מַשְׁפִּיל רְשָׁעוֹת וְרֹשָׁעִים עַד־אָרֶץ.
 עֲנִינָה לֵי בַתּוֹדָה, זְמָרוּ לְאֱלֹהֵינוּ בְּכַנּוֹר.
 הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִיז לָאָרֶץ מָטָר,
 הַמְצַמִּיחַ הַרִים חֲצִיר.
 נוֹתֵן לְבִהְמָה לַחֲמָה,
 לְבָנִי עֵרֵב אֲשֶׁר יִקְרָאוּ.
 לֹא בְּגִבּוֹרֵת הַסּוֹס יִחְפֹּן,
 לֹא בְּשׁוֹקֵי אִישׁ וְאִשָּׁה יִרְצֶה.
 רוֹצֵה יי אֶת־יִרְאָיו, אֶת־הַמִּיַּחֲלוֹת לְחִסְדּוֹ.
 שֶׁבַחֵי יְרוּשָׁלַם אֶת־יי; הַלְלוּ אֱלֹהֵיךָ, צִיּוֹן.
 כִּי־חִזַּק בְּרִיחֵי שְׁעָרֶיךָ, בִּרְדֶּךָ בְּנוֹתֶיךָ וּבְנֵיךָ בְּקִרְבֶּיךָ. ...

השם ...

Psalm 147, Adapted

Halleluyah! Halleluyah!

It is wonderful to sing to God,
how pleasing and lovely are the songs.

God rebuilds Jerusalem, gathering in those who are exiled.

▷ He heals the brokenhearted
and binds up the wounds of their sadness.

He counts the number of stars, calls each of them by name.

How magnificent is God, how full of strength;

His wisdom cannot be measured.

God gives courage to the oppressed
but diminishes those who do evil.

Answer God with thanks, sing to Him on the harp.

As He covers the sky with clouds, He sends rainfall to the earth and
causes the grass to spring up on the mountainsides.

He gives food to animals,
to the raven's fledglings who cry out to Him.

He has no desire for the might of the horse
or human physical strength,
but seeks those who revere Him, who thirst for His kindness.

Praise God, O Jerusalem, sing to your God, O Zion,
for He has fortified your gates, blessed the children in your midst.

הַשֵּׁם גְּבוּלֶךָ שְׁלוֹם,
חֶלֶב חַטִּים יִשְׁבִּיעֶךָ.
הַשִּׁלַח אֲמַרְתוּ אֶרֶץ,
עַד-מְהֵרָה יְרוּץ דְּבָרוֹ.
הַנִּתֵּן שְׁלֵג כִּצְמָה, כְּפֹר כְּאֶפֶר יַפְזֹר.
מִשְׁלִיךְ קֶרְחוֹ כְּפִתִים,
לִפְנֵי קָרְתוֹ מִי יַעֲמֵד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם,
יֵשֵׁב רוּחוֹ יִזְלוּ-מֵיָם.
מִגִּיד דְּבָרָיו לִיעֶקֶב,
חֶקְיוֹ וּמִשְׁפָּטָיו לְבַת צִיּוֹן.
הַלְלוּיָהּ. הַלְלוּנִיָּהּ:

He has brought peace within your borders and satisfied you
with the fattest sheaves of wheat.

He sends His word to the earth,
and quickly it rushes on its way.

He gives snow like soft wool, scatters frost like dust
and ice like breadcrumbs.

Before His cold who will be left standing?

And then He commands, and everything melts;

His breath blows, and the waters overflow.

▷ He speaks His word to Jacob,
gives laws and ordinances to the daughters of Israel.

Halleluyah! Hallelnayah!

הַלְלוּיָהּ. הַלְלוּיָהּ.
הַלְלוּנָה אֶת־יְיָ מִן הַשָּׁמַיִם, הַלְלוּהָ בַּמְרוֹמִים.
הַלְלוּהָ כָּל־מַלְאָכֶיהָ, הַלְלוּהָ כָּל־צְבָאֶיהָ.
הַלְלוּהָ שֶׁמֶשׁ וַיְרַח, הַלְלוּהָ כָּל־כּוֹכְבֵי אוֹר.
הַלְלוּהָ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת־שֵׁם יְיָ,
כִּי הִיא צְוֹתָהּ וְנִבְרָאוּ.
וַתַּעֲמִידִם לְעַד לְעוֹלָם,
חֲקִנְתָּנָה וְלֹא יַעֲבוֹר.
הַלְלוּ אֶת־יְיָ מִן־הָאָרֶץ, תַּנְיִינִים וְכָל־תְּהוֹמוֹת.
אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר,
רוּחַ סַעֲרָה עֹשֶׂה דְבָרָה. הַהָרִים וְכָל־גְּבְעוֹת,
עֵץ פְּרִי וְכָל־אֲרָזִים. הַחִיָּה וְכָל־בְּהֵמָה,
רֶמֶשׂ וְצִפּוֹר כָּנָף.
מַלְכוֹת־אָרֶץ וְכָל־לְאֻמִּים, שָׂרוֹת וְכָל־שֹׁפְטֵי אָרֶץ.
בַּחֲוֹרוֹת וְגַם־בַּחֲוָרִים, זְקֵנוֹת וְזִקְנִים, נְעָרוֹת וְנְעָרִים.
תְּהַלְלוּנָה אֶת־שֵׁם יְיָ,
כִּי־נִשְׁגָּב שִׁמָּה לְבַדּוֹ,
הוֹדָה עַל־אָרֶץ וּשְׁמַיִם.
◁ וַתָּרֶם קָרְן לְעַמָּה,
תְּהַלֵּה לְכָל־חֲסִידֶיהָ,
לְדוֹרוֹת לְאֵה וְרַחֵל עִם קָרְבָּה.
הַלְלוּיָהּ. הַלְלוּיָהּ:

Psalm 148, Adapted

Halleluyah! Hallelnayah!

Praise God from the heavens, praise Her from the highest places.

Praise Her, all Her angels and all Her hosts.

Praise Her, sun and moon, all the stars of light.

Praise Her, heavens above the heavens
and the waters above the heavens.

Praise God's name,

for She commanded, and all these things were created;

She will sustain them until the end of time.

She declared Her law, and they will not go beyond it.

Praise God from the earth, whales and all life in the great depths.

Her word formed fire and hail, the snow and the mist.

She created the storm-wind, the mountains and the hills,
the fruit tree and the cedars, the animals and all living things,
reptiles and birds.

The rulers of earth and all the nations, ministers and judges,
young women and men, old people and children,

all these will praise the name of God,

for Her name alone is exalted.

Her glory spreads out over heaven and earth.

▷ She will lift up Her strength for Her people
and sing praise to all the righteous,

to all the children of Leah and Rachel, a people close to Her.

Halleluyah! Hallelnayah!

הַלְלוּיָהּ. הַלְלוּיָהּ.

< שִׁירוּ לַיְי שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֶל חַסִּידִים.
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּנוֹת-צִיּוֹן תִּגְלַנָּה בְּיוֹצְרוֹ.
 יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֶף וּכְנֹר תִזְמְרָנָה-לוֹ.
 < כִּי-רוֹצֶה יִי בְעַמּוֹ, יִפְאֵר עַנּוֹת בִּישׁוּעָה.
 תִּעֲלֶזְנָה חַסִּידוֹת בְּכַבּוֹד, יִרְנְנוּ חַסִּידִים עַל-מְשַׁכְּבוֹתָם.
 רוֹמְמוֹת אֵל בְּגֵרוֹנָם,
 וְלֹא-יִשְׁמַע עוֹד חֶמֶס בְּאֶרְצָם.
 < כִּי הָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה,
 הַדָּר הוּא לְכָל-חַסִּידוֹת.
 הַלְלוּיָהּ. הַלְלוּיָהּ:

< הַלְלוּיָהּ. הַלְלוּיָהּ.

הַלְלוּ אֱלֹהִים בְּקֹדֶשׁהּ, הַלְלוּהָ בְּרִקִיעַ עֲזָה.
 הַלְלוּהָ בְּגְבוּרַתֶיהָ, הַלְלוּהָ כְּרֹב גְּדֻלָּהּ.
 הַלְלוּהָ בְּתִקְעַ שׁוֹפָר, הַלְלוּהָ בְּנִבְל וּכְנֹר.
 הַלְלוּהָ בְּתֶף וּמַחֹל, הַלְלוּהָ בְּמִנִּים וְעֶגְב.
 הַלְלוּהָ בְּצִלְצְלֵי-שִׁמְעַ, הַלְלוּהָ בְּצִלְצְלֵי תְרוּעָה.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יָהּ, הַלְלוּיָהּ.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יָהּ, הַלְלוּיָהּ:

▷ Halleluyah. Hallel'nayah.

Hallelu eilah be-kod'shah, halleluha bi-r'ki'a uzah.

Halleluha bi-g'vurotehah, halleluha ke-rov gud'lah.

Halleluha be-teika shofar, halleluha be-neivel ve-chinor.

Halleluha be-tof u-mahol, halleluha be-minim ve-ugav.

Halleluha be-tzil'tzelei shama, halleluha be-tzil'tzelei teru'ah.

Kol ha-neshamah tehallel yah, halleluyah. Kol ha-neshamah tehallel yah, hallel'nayah.

Psalm 149, Adapted

Halleluyah! Hallelnayah!

▷ Sing to God, sing a new song of praise in the gathering of the faithful.

Let Israel rejoice in its Maker,

let the daughters of Zion be glad in their Creator.

Praise His name with dancing, praise Him with the drum and the harp.

▷ For God delights in His people, adorns the humble with strength.

Let those of faith exult in glory, sing songs upon their beds.

Let them praise God with their voices,

so that the noise of violence will be heard no more in their land.¹

▷ For the God of holiness is sanctified by acts of justice;²

He is the splendor of all who have faith in Him.

Halleluyah! Hallelnayah!

Psalm 150, Adapted

▷ Halleluyah! Hallelnayah!

Praise God in Her holiness, praise Her in the heavens of Her glory.

Praise Her for Her strength and the abundance of Her greatness.

Praise Her with the blowing of the shofar, with the harp and the lyre.

Praise Her with drums and dancing, with stringed instruments and flutes.

Praise Her with the clanging of cymbals, praise Her with the bright noise of cymbals.

Praise God, all my soul!

Let everything that has breath praise God!

Halleluyah! Hallelnayah!

1. Isaiah 60:18

2. Isaiah 5:16

To Her Grandchild a Song at the Sea Meditation

You asked me about the sea;
you want to know about that day we crossed the sea...
Why talk about that place, it's so quiet here.
Plenty of water, grass for the animals
cooling shade in the afternoon.
Perhaps we'll stay a while,
I'm so tired of wandering about.
But you asked me about the sea. Yes,
I remember, though I try to forget,
it was so terrible.
In the mouths of our storytellers
the sea crossing has become a miracle.
It was a nightmare.
Dead Egyptians,
hundreds of them in the water,
I still see them at night sometimes
when I close my eyes,
when the wind blows in a certain way.
Moses promised us a wonderful thing,
that day by the sea, but it was terrible.
We have a good place here;
the animals seem content, the children safe.
The children were screaming *that* day;
the wind so strong, the mud so thick
we could scarcely walk.
The smaller animals stumbled, could not get up;
men were screaming at their women,
everyone was straining to help the children
keep the animals moving.
We knew the Egyptians were behind us,
but the sand was in our eyes
the wind roaring, pounding us,
then -- it stopped,
for a moment there was nothing;
everything was still.

Then a trickling, a rushing of water
and then we heard them, Egyptian voices.
They were children's cries.
We saw nothing, sand was heavy in the air
but we heard them;
heard the water, the horses neighing.
Our children began to wail again
and as the sand settled we saw them in the water,
drowned, caught in the reeds.
They were children!
young boys, their uniforms wrapped around
their pale, frightened faces.
My neighbor saw her owner's son
and I, a palace guard who helped me pack
and gave me food for the journey.
Everyone saw a face they knew
and such wailing then! It went on and on
we were so tired, so frightened.
Where was Moses, when would he take us home?
Then gradually, through the crying,
Miriam's thin sweet voice --
trembling, her tune spun in the air
and floated over us.
It was a quieting song,
one we used to sing to our animals in Egypt,
and now she sang it to us
like a shepherd to her frightened goats.
As our fear left us, we began to sing with her;
then Moses took up the song
and the men began to chant of victory
and the death of the mighty Pharaoh.
Well, you know that song, child,
we sing it today, but it has changed some
since that time at the sea.
This is a calm, quiet place,
so green, such lovely shade.
If only we could stay here longer.
It's so much like Egypt.

< נשמת כל־חי תברך את־שִׁמְךָ, יי אלהינו. ורוח כל־בשר תפאר
 ותרוֹמם זכֶרְךָ תמיד.
 מן־הָעוֹלָם וְעַד־הָעוֹלָם אֶתְּ אֱלֹהִים,
 וּמִבְּלַעַדֶיךָ אֵין לָנוּ גּוֹאֲלֵת וּמוֹשִׁיעָה,
 פּוֹדָה וּמַצִּילָה וּמַפְרִנָּסָה,
 וְעוֹנָה וּמְרַחֶמֶת בְּכָל־עֵת צָרָה וְצוֹקָה. אֵין לָנוּ עוֹזֶרֶת וְסוֹמְכָת
 אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנוֹת וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹנַת
 כָּל־תּוֹלְדוֹת,
 הַמְהַלֵּלֶת בְּכָל־הַתְּשׁוּבָחוֹת, הַמְנַהֶגֶת עוֹלָמָהּ בְּחֶסֶד וּבְרִיּוֹתֶיהָ
 בְּרַחֲמִים.
 וַיִּי עָרָה, הִנֵּה לֹא תָנוּם וְלֹא תִישָׁן.
 הַמְעוֹרְרַת יְשָׁנִים, וְהַמְקִיצָה נִרְדָּמוֹת, הַמְשִׁיחָה אֱלָמוֹת,
 וּמַתִּירָה אֲסוּרִים, וְהַסּוֹמְכָת נוֹפְלוֹת, וְהַזּוֹקֶפֶת כְּפוּפִים,
 וְהַמְפַעֲנַחַת נַעֲלָמוֹת, וְלֶךְ לְבַדֶּךָ אֲנַחֲנוּ מוֹדִים וּמוֹדוֹת.

< ואלו פיננו מלא שירה בים,
 ולשוננו רנה כהמון גליו,
 ושפתותנו שבח כמרחבי רקיע, ועינינו מאירות כשמש וכירח,
 וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות,
 אין אנחנו מספיקות להודות לך,
 יי אלהינו ואלהי אבותינו ואבותינו,
 ולברך את־שִׁמְךָ, עַל־אֶחָת מֵאֵלֶיךָ, אֵלֶיךָ אֱלֹהֵי אֲלָפִים וְרַבֵּי רַבּוֹת
 פְּעָמִים הַטּוֹבוֹת, נְסִים וְנִפְלְאוֹת, שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 וְעִמָּנוּ.

... מלפנים

▷ Nishmat kol hay t'varech et sh'meich YHVH eloheinu....

▷ Ilu finu maleh shira ka-yam....ilu ka-yam

Let us have songs to fill our mouths as full as the sea....full as the sea.

Nishmat

▷ The breath of all life will praise Your name, O God, and the spirit moving in all flesh will make You glorious forever.
From this world to the next You are God, and without You we have no one else: no other redeemer, no other salvation.
You set us free, You save us for life and sustain us.
You answer us with compassion in times of anguish and distress. We have no one who helps us
or nourishes us in the way that You do. God of the first and the last, God of all creatures and all generations,
You are the one who is blessed in every song of praise. You infuse the world with kindness and show mercy to the life You have created.
God is awake. She does not rest, nor does She sleep, but awakens those lost in slumber, stirs those who wander in dreams. She gives speech to the silent,
seeks freedom for those who are imprisoned. She supports the fallen and raises up those who are bowed low;
She unravels deep mysteries. To God alone we give thanks.

▷ If our mouths were as full of song as is the sea
and our speech as full of exultation as the roar of the waves,
if our lips could utter as much praise as the wide open spaces of heaven
and our eyes could shine forth like the sun and the moon,
even if our hands could reach out to You like the eagle's wings spread out to the sky and our feet could run to You, swift as the deer,
it would still not be enough. It would not be nearly enough to thank You,
our God and God of our mothers and fathers,
or to praise Your name for even one thousandth of the thousands and thousands of miracles and wonders that You have given to our fathers and mothers and to us.

מִלְפָּנִים מִמְצָרִים גְּאֻלְתֵּינוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים
פְּדִיתֵנוּ, בְּרַעַב זַנְתֵּנוּ וּבְשָׁבַע כָּל־כְּלִיתֵנוּ,
מִחֶרֶב הַצִּלְתֵּנוּ וּמִדְּבַר מִלְטֵתֵנוּ,
וּמִחֲלָיִם רָעִים וְרָבִים וְנֶאֱמָנִים דְּלִיתֵנוּ. עַד הֵנָּה עֲזָרוּנוּ
רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ חֶסֶדֶיךָ, וְאֵל תִּטְשֵׁנוּ,
יי אֱלֹהֵינוּ, לְנֹצַח. עַל־כֵּן, אֲבָרִים
שֶׁפִּלַּגְתָּ בָנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתְתָּ בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שָׁמַתְתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ,
וַיִּשְׁוֹרוּ וַיְרוּמְמוּ, וַתַּעֲרֹצְנָה
וַתִּקְדְּשֵׁנָה אֶת־שִׁמְךָ, מְקוֹרָנוּ,
כִּי כָל־פֶּה לְךָ יוֹדָה, וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע,
וְכָל־עֵין לְךָ תִּצְפֶּה, וְכָל־בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־הַלְּבָבוֹת יִירָאוּךָ,
וְכָל־קָרֵב וְכָל־יֹתֵז יִזְמְרוּ לְשִׁמְךָ,
מִן הַדְּבַר שֶׁכָּתוּב: כָּל־עַצְמוֹתַי תִּתְאַמְרְנָה, יי מִי כִּמוֹךָ.
מִצִּילָה עֲנִיָּה מִחֲזָקָה מִמֶּנָּה, וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ.
שׁוּעַת עֲנִיּוֹת אֶתְתֶּנְשָׁמְעִי, צַעֲקַת הַדָּל תִּקְשִׁיבִי וְתוֹשִׁיעִי.
מִי תִדְמָה לְךָ, וּמִי יִשְׁוֶה לְךָ, וּמִי תַעֲרֹךְ לְךָ, הָאֵלָה הַגְּדוֹלָה,
הַגְּבוּרָה וְהַנּוֹרָאָה, אֵלָה עֲלִיוֹנָה, קוֹנֵה שָׁמַיִם וְאָרֶץ.
◁ נְהַלֵּיךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ, וּנְבָרְךָ אֶת־שֵׁם קְדֹשְׁךָ, וְנֹאמַר:
◁ בָּרְכִי נַפְשִׁי אֶת־יי, וְכָל־קָרְבִי אֶת־שֵׁם קְדֹשְׁךָ.

▷ Nehaleleich u-neshab'heich u-n'fa'areich,
u-nevareich et sheim kod'sheich, ve-nomar:

▷ bar'chi naf'shi et YHWH,
ve-chol k'ravai et sheim kod'shah.

You brought us safely out of Egypt, redeemed us from the house of slavery; You nourished us through famine and supported us with abundance.

You rescued us from the sword; delivered us from plagues and brought us through terrible sicknesses. Until now Your mercy has sustained us and Your kindness has never failed us; O God, do not ever abandon us. Therefore, the limbs which You have given us, the breath and the soul which You have breathed into us,

the language that You have put into our mouths, all these thank You, praise, acclaim and glorify You. They sing out to You, exalt and adore You, and sanctify Your name forever, Compassionate Mother.

Every mouth acknowledges You, every tongue speaks to You with faith; every eye looks for You. Every knee will bend to You, and all who stand upright will bow down.

All our hearts will seek You with reverence, even the vital organs inside us will praise Your name, from what is written: "All my bones will say: Who is like You, O God?" You save the poor from the oppressor and the helpless from the thieves who would prey upon them.

You hear the cry of the weak; You listen and heed their plea for help. Who is like You and who could be equal to You, who could possibly compare with You, O God, powerful and exalted, Creator of heaven and earth?

▷ We will praise and glorify You,
and will bless Your holy name, saying:

▷ "Bless God, O my soul;
let everything that is in me bless God's holy name."

Holy Presence • Wise One • Infinite • The One • Cause of Being • Helper • Source of Wonder • Spirit of the World • Abundant Lovingkindness

שְׁכִינָה
Shechinah
Indwelling Presence

הַבּוֹרֵא
Ha-borei
Creator

מְקוֹר הַחַיִּים
M'kor ha-ḥayim
Source of Life

מַעַיֵן רַז
Ma'ayan raz
Mysterious Well

הַגּוֹאֵלֶת
Ha-go'elet
Redeemer

שַׁדַּי
Shaddai
Almighty

אָב הַרַחֲמִים
Av ha-raḥamim
Merciful Father

אֱלֹהִים
Elohim
God

אֵל רֹאֵי
El ro'i
God who sees me

הַשְּׁלוֹם
Ha-shalom
Peace

אֲדֹנָי
Adonai
My Lord

אֵילָה
Eilah
Goddess

הַשֵּׁם
Ha-sheim
The Name

עֲתִיקָא קַדִּישָׁא
Atika kadisha
Ancient Holy One

הַמֶּלֶךְ
Ha-melech
King

יָהּ
Yah
Yah

הַקְּדוֹשָׁה בְּרוּכָה הִיא
Ha-kedoshah b'ruchah hi
The Holy One of Blessing

הַמַּלְכָּה
Ha-mal'kah
Queen

הַצּוּר
Ha-tzur
Rock

אֶהְיֶה אֲשֶׁר אֶהְיֶה
Eheyeh asher eheyeh
*I Will Be
That Which I Will Be*

יְהוָה עוֹלָמוֹת
Yah olamot
God of All Worlds

חַי עוֹלָמִים
Hai olamim
*Life of the
Worlds*

הַיְסוּד
Ha-yesod
Foundation

הַתְּפִאֶרֶת
Ha-tif'eret
Glorious Harmony

אֵין סוֹף
Ein sof
Limitless

רְבוֹנוֹ שֶׁל עוֹלָם
Ribono shel olam
Teacher of the Universe

הַיּוֹצֵרֶת
Ha-yotzeret
Shaper

אֵל עֲלִיּוֹן
El el'yon
Most High

רַחֲמַאֲמָא
Raḥam'eima
Compassionate Mother

הַמָּקוֹם
Ha-makom
The Place

*Utmost Radiance • Imageless • Source • Living One • The Voice •
Awe-inspiring • Revealed One • Reviver • Unnameable • Beloved*

On festivals the Reader begins here:

Ha-elah be-ta'atzumot uzeich	הָאֱלֹהִים בְּתַעֲצוּמוֹת עֵינֶיךָ,
ha-g'dolah bi-c'vod sh'meich	הַגְּדוּלָה בְּכְבוֹד שְׁמֵיךָ.
ha-giborah la-netzah	הַגְּבוּרָה לְנֹצֶחַ
ve'ha'nora'ah be-nor'otayich	וְהַנּוֹרָאָה בְּנוֹרְאוֹתֶיךָ;
ha-malka ha-yoshevet al kisei	הַמַּלְכָּה הַיּוֹשֶׁבֶת עַל כִּסֵּי
ram ve-nisa	רָם וְנִשָּׂא.

On Shabbat the Reader begins here:

Shochein ad, marom	◁ שׁוֹכֵן עַד, מָרוֹם
ve-kadosh shemo.	וְקָדוֹשׁ שְׁמוֹ.
Ranenah tzadikot ba-YHWH,	רִנְנָה צְדִיקוֹת בַּיְיָ,
lay'sharim navah tehilah.	לְיֹשְׁרִים נָאוּה תְהִלָּה.
Be-fi yesharot tit'romam,	◁ בְּפִי יִשְׁרוֹת תִּתְרוֹמַם,
u-ve-sif'tei tzadikim tit'barach,	וּבְשִׁפְתֵי צְדִיקִים תִּתְבָּרַךְ,
u-vi-l'shon ḥasidot tit'kadash,	וּבְלִשׁוֹן חַסִּידוֹת תִּתְקַדַּשׁ,
u-ve-kerev kedoshim tit'hallal.	וּבִקְרִב קְדוֹשִׁים תִּתְהַלַּל.

◁ וּבְמִקְהֵלוֹת רַבּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֵךָ
בְּכָל־דּוֹר וְדוֹר,
שֶׁכֶּן חוֹבֵת כָּל־הַיְצוֹר,
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, לְהוֹדוֹת, לְהַלֵּל,
לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדִּיר וּלְנַצַּח, לְבָרַךְ,
לְעֵלֶה וּלְקַלֵּס עַל כָּל־דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן־יִשִׁי וְזֵרַע
רוֹת עַבְדְּךָ מְשִׁיחֶךָ.

U-ve-mak'halot revivot amecha beit yisra'el....

On festivals the Reader begins here:

God, powerful in strength
and magnificent in the glory of Your name,
heroic in endurance,
revered for breathtaking wonders;
You are like a ruler on a throne,
lofty and eminent.

On Shabbat the Reader begins here:

▷ Dwelling in transcendent places, Your name is exalted,
Your name is holy.
The righteous sing joyfully to God;
the just find beauty in prayer.

▷ In the mouths of the just You are exalted,
on the lips of the righteous You are blessed,
in the words of the faithful You are sanctified,
and within the holy ones, You are praised.

▷ In the assemblies and the multitudes of Your people Israel, Your name
will be praised with joy,
in this and every generation yet to come.
It is the obligation of all who were formed by You,
God of our fathers and mothers, to thank and praise You,
to acclaim and glorify You, to exalt, honor and remember You always,
to bless and esteem and adore You
even beyond all the songs and the praises of David,
Your anointed servant, offspring of Jesse and descendant of Ruth.

וּבְכֵן יִשְׁתַּבַּח שְׁמִיךְ לְעַד, רַחֲמֵימָא,
 הָאֱלֹהִים הַגְּדוֹלָה וְהַקְּדוּשָׁה בְּשָׁמַיִם וּבָאָרֶץ.
 כִּי לָךְ נְאֻמָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עִזּוֹ וּמְשָׁלָה, נִצַּח,
 גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֵרֶת,
 קְדוּשָׁה וּמַלְכוּת, וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוּשׁ,
 וּמֵעוֹלָם וְעַד עוֹלָם אֵת אֱלֹהִים.
 בְּרוּכָה אַתָּה יְיָ, אֱלֹהֵי שְׁדֵי גְדוֹלָה וּמְהֻלָּלִת בַּתִּשְׁבָּחוֹת,
 אֱלֹהֵי הַהוֹדָאוֹת, אֲדוֹנַת הַנִּפְלְאוֹת, בּוֹרְאֵת כָּל־הַנְּשָׁמוֹת,
 רַבּוֹנַת כָּל־הַמַּעֲשִׂים, הַבוֹחֶרֶת בְּשִׁירֵי זִמְרָה,
 הַיְיִהּ יְחִידָה, אֱלֹהִים, חַי הָעוֹלָמִים:

▷ U-ve-chein yish'tabaḥ sh'miech la'ad, rahameima....

▷ May Your name be praised forever, Compassionate Mother,
You who are great and holy on earth and in the heavens.
God of our fathers and mothers, song and praise befit You,
Psalms and music belong to You. We acknowledge Your strength and
governance, Your endurance,
greatness and courage; beauty and splendor, holiness and majesty
become You as we give ▷ blessings and thanks to Your magnificent holy
name. Now and forever You are God.
Blessed are You, God of great strength, who is praised in song,
God of thanksgiving, Mistress of miracles, Source of every soul and of all
creation, the One who chooses songs and praises,
the only God, the life of all worlds.

חצי קדיש
Hatzı Kaddısh

Exalted and hallowed be
God's greatness
in this world of Your creation.
May Your will be fulfilled and
Your sovereignty revealed;
May Your assistance grow
and Your Messiah draw near
in the days of our lifetime and
the life of the whole house of
Israel
speedily and soon, and say,
Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֲלָמָא דִּי בְרָא, כְּרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ, וְיִצְמַח
פְּרֻקְנֵיהּ וְיִקְרַב מְשִׁיחֵיהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזְמַן קָרִיב. וְאָמְרוּ:
אָמֵן:

Yit'gadal ve-yit'kadash sh'mei raba (Amen), be-al'ma di v'ra, ki-r'utei,
ve-yam'lich mal'chutei, v'yatzmah pur-ka-nei vee'ka-rev m'shi-hei (Amen),
be-hayeichon u-v'yomeichon u-v'havei d'chol beit yisra'el,
ba-agala u-vi-z'man kariv. Ve-im'ru: Amen.

May Your great Name be
blessed forever,
even to all eternity.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
וְלְעַלְמֵי עַלְמַיָּא:

Yehei sh'mei raba mevarach le-alam u-l'almei al'maya.

May You, most Holy One,
be blessed, praised and
honored, extolled and
glorified, adored and
exalted above all else.
Blessed are You, beyond all
blessings and hymns,
praises and consolations
that may be uttered in this
world, and say, Amen.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא,
לְעֵילָא (לְעֵילָא) מְכַל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרוּן בְּעֲלָמָא. וְאָמְרוּ: אָמֵן:

Yit'barach ve-yish'tabah ve-yit'pa'ar ve-yit'romam ve-yit'nasei
ve-yit'hadar ve-yit'aleh ve-yit'halal sh'mei d'kud'sha, b'rich hu,
le-eila (between Rosh Hashana and Yom Kippur add: le-eila) mi-kol bir'chata ve-shirata,
tush'b'hata ve-nehamata, da-amiran be-al'ma. Ve-im'ru: Amen.

ברכו

Barechu – The call to public worship

לשון נקבה
Feminine language

Let us praise God
who is eternally blessed.

בְּרָכוּ אֶת־יְיָ הַמְּבֹרָכֶת:

Barechu et YHWH ha-mevorechet.

Praised is God, who is blessed
forever and ever.

בְּרוּכָה יְיָ הַמְּבֹרָכֶת
לְעוֹלָם וָעֶד:

B'ruchah YHWH ha-mevorechet le-olam va'ed.

ברכו

Barechu – The call to public worship

לשון זכר
Masculine language

Let us praise God
who is eternally blessed.

בְּרָכוּ אֶת־יְיָ הַמְּבֹרָךְ:

Barechu et YHWH ha-mevorach.

Praised is God, who is
blessed forever and ever.

בְּרוּךְ יְיָ הַמְּבֹרָךְ
לְעוֹלָם וָעֶד:

Baruch YHWH ha-mevorach le-olam va'ed.

Blessed are You, O God,
Source of life,
who forms light and creates
darkness,
who makes peace and gives
birth to everything.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ
מְקוֹר הַחַיִּים,
יוֹצֵרֶת אֹר וּבוֹרֵאת חֹשֶׁךְ,
עוֹשֶׂה שְׁלוֹם וּבוֹרֵאת אֶת־הַכֹּל:

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, yotzeret or u-voreit ḥoshech, osah shalom u-voreit et ha-kol.

Blessed are You, O God,
Source of life,
who forms light and creates
darkness,
who makes peace and gives
birth to everything.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מְקוֹר הַחַיִּים,
יוֹצֵר אֹר וּבוֹרֵא חֹשֶׁךְ,
עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

Baruch ata YHWH eloheinu m'kor ha-ḥayim, yotzer or u-vorei ḥoshech, oseh shalom u-vorei et ha-kol.

On Shabbat continue on page 81

On Yuntif weekdays continue on page 79



On festivals occurring on weekdays:

הַמְּאִירָה לְאֶרֶץ וְהַמְּבַעֲרָה בְּמַעֲיָהּ בְּרַחֲמִים,
וּבִטּוּבָה מְחַדָּשֶׁת בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית.
מָה רַבּוּ מַעֲשֵׂיֶיךָ יְיָ,
כֹּלֶם בְּחִכְמָה עָשִׂיתָ,
מִלְּאָה הָאֶרֶץ יְצִירֶיךָ.
הַמְּרוֹמָמֶת לְבַדָּה וְהַמְּתַקַּרְבֶּת מֵאֵז,
הַמְּשַׁבַּחַת וְהַמְּפַאֲרֶת וְהַמְּתַנַּשֵּׂאת מִימּוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֲמֵי עָלֵינוּ,
אֲדֹן עֲזָנוּ, צוּר מְשַׁגְּבָנוּ,
גֹּן יִשְׁעָנוּ, עֲמִית בְּעַדָּנוּ.
אֵל בְּרוּךְ גָּדוֹל יְדָעָה,
יֶחֱכִין וּפְעֵל זֹהָרֵי חֶמָה,
טוֹב יַצַּר כְּבוֹד לְשִׁמוֹ,
מְאֻרֹת נָתַן סְבִיבוֹת עֲזוֹ,
פְּנוֹת צְבוּרָיו קְדוּשִׁים, רוֹמְמֵי שִׁדֵּי.
תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
◁ תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֻרֵי אֹזֶר שְׁעָשִׂיתָ הֵמָּה יִפְאָרוּךְ סְלָה:

We continue in the middle of page 85.

On festivals occurring on weekdays:

Source of light to the earth and of fire to its depths,

You continue to renew the whole each day.

Endless Creator, how infinite is Your work!

With what wisdom You have fashioned every bit of it!

The earth brims with Your creations.

Alone in the heights and intimate from the start;

praised, celebrated, and inspired from the first days of the world:

God of eternity, in Your great kindness, be compassionate towards us.

Foundation of our strength, sheltering rock,

You are the garden of our protection, our friend at every moment.

God of blessing, grand in wisdom,

You set in motion the rays of the sun

created as wondrous to honor Your name.

You placed the luminaries around Your might.

The cornerstones of Your sacred communities uphold Shaddai.

They constantly tell of God's honor and holiness. ▷ Bless on,

Source of Blessing, through the praiseful work of Your hands,

through the lights that You made; they always tell of Your splendor.

We continue in the middle of page 86.

הַכֹּל יוֹדוּךָ, וְהַכֹּל תִּשְׁבַּחֶךָ, וְהַכֹּל יֹאמְרוּ אֵין קְדוּשׁ כִּי. הַכֹּל
תְּרוֹמְמוֹךָ סְלָה, יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם דְּלִתּוֹת שְׁעָרֵי מְזֻרַח,
וּבּוֹקֵעַ חֲלוֹנֵי רִקִּיעַ, מוֹצִיא חֲמָה מִמְּקוֹמָה,
וּלְבָנָה מִמְּכוֹן שְׁבֵתָהּ, וּמֵאִיר לְעוֹלָם כֵּלּוּ
וּלְיוֹשְׁבָיו, שְׁבָרָא בְּמִדַּת הַרְחָמִים. הַמֵּאִיר לְאָרֶץ
וְהַמְּבַעֵיר בְּמַעֲיָהּ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד
מַעֲשֵׂה בְּרֵאשִׁית. מָה רַבּוּ מַעֲשֵׂיךָ יי, כֹּלֵם בְּחִכְמָה עֲשִׂיתָ,
מִלְּאָה הָאָרֶץ יְצִירֶיךָ.
הַמְּרוֹמֵם לְבָדוֹ וְהַמְּתַקְרֵב מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר
וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדָן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, גֵּן יִשְׁעָנוּ, עַמִּית בַּעֲדָנוּ.
◁ אֵין עֲרוּךְ לָךְ וְאֵין זוֹלָתֶךָ,
אֶפֶס בְּלִתֶּךָ, וּמִי דוֹמָה לָךְ.
אֵין עֲרוּךְ לָךְ, שְׁכִינָה אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה,
וְאֵין זוֹלָתֶךָ, יְסוֹד נִשְׁמַתָּנוּ,
לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בְּלִתֶּךָ, גּוֹאֲלֵתָנוּ,
לְיָמּוֹת הַמְּשִׁיחָה, וְאֵין דוֹמָה לָךְ, מוֹשִׁיעֵתָנוּ,
לְתַחֲיַת הַמֵּתִים:

- ▷ Ein aroch lach ve-ein zulateich, efes bil'teich, u-mi domah lach.
Ein aroch lach...ba-olam ha-zeh, ve-ein zulateich...le-hayei ha-olam ha-ba.
Efes bil'teich...li-y'mot ha-m'shiḥah, ve-ein domah lach...li-t'hiyat ha-meitim.

On Shabbat, we continue here:

All thank You, all praise You, and all existence says: "None is so holy as God!" Everything exalts You, Maker of all.

You are the One who opens the doors of the eastern gates each day; You pierce the windows of the heavens, and rouse the sun from its place, the moon from its home. You light the world and enlighten its inhabitants, whom You created with care. Source of light to the earth and of fire to its depths, You continue to renew the whole each day.

Endless Creator, how infinite is Your work! With what wisdom You have fashioned every bit of it! The earth brims with Your creations.

Alone in the heights and intimate from the start; praised, celebrated, and inspired from the first days of the world: God of eternity, in Your great kindness, be compassionate towards us.

Foundation of our strength, sheltering rock, You are the garden of our protection, our friend at every moment.

▷ There is no measure for You, and no life without You; there is nothing without You; who is like You?

There is no measure for You, God of Presence, in this world; there is no life without You, Basis of our souls,

even in the world to come. There is nothing without You, our Liberator, even in the days of the anointed, and nothing is like You, our Rescuer, when You revive us from the dead.

El eden le-chol ha-ma'asim	יֵאֵל אֶדֶן לְכֹל־הַמַּעֲשִׂים,
baruch u-mevorach be-fi kol ha-neshamah	בְּרוּךְ וּמְבָרָךְ בְּפִי כָל־הַנְּשָׁמָה
God'lo ve-tuvo malei olam	גָּדְלוֹ וְטוֹבוֹ מֵלֵא עוֹלָם,
da'at u-tevunah sovevim hodo	דַּעַת וְתְבוּנָה סִבְבֵי הוֹדוֹ.
Ha-mit'ga'eh al ḥayot ha-kodesh	הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ,
ve-nehdar be-chavod al ha-merkava	וְנִהְדָּר בְּכָבוֹד עַל הַמְרֻכָּבָה.
Zechut u-mishor lif'nei chiso	זְכוּת וּמִישׁוֹר לְפָנָי כְּסֹאוֹ,
ḥesed ve-rah'amim malei chevodo	חֶסֶד וְרַחֲמִים מֵלֵא כְבוֹדוֹ.
Tovim me'orot she-bara eloheinu	טוֹבִים מְאֻרֹת שֶׁבָּרָא אֱלֹהֵינוּ,
yetzaram be-da'at be-vinah u-ve-haskeil	יִצְרָם בְּדַעַת בְּבִינָה וּבַהֲשִׁיכָל.
Ko'ah u-gevurah natan bahem	כֹּחַ וְגִבּוֹרָה נָתַן בָּהֶם,
lihiyot meshalim le-kerev teiveil	לְהִיּוֹת מְשָׁלִים לְקֶרֶב תֵּיבֵל.
Melei'im ziv u-mefikim nogah	מְלֵאִים זִיו וּמְפִיקִים נֹגֵה,
na'eh zivam be-chol ha-olam	נֹאֵה זִיוָם בְּכָל־הָעוֹלָם.
S'meihim be-tzeitam	שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם
ve-sasim be-vo'am	
osim be-eimah retzon konam	עֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.
Pe'er ve-chavod not'nim li-sh'mo	פֶּאֶר וְכָבוֹד נוֹתְנִים לְשֵׁמוֹ,
tzoholah ve-rinah le-zeicher ah'duto	צְהֻלָּה וְרִנָּה לְזִכָּר אַחַדוֹתוֹ
Kara la-shemesh va-yiz'rah or	קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר,
ra'ah ve-hit'kin tzurat ha-levanah	רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.
Shevah not'nim lo kol kehal marom	שָׁבַח נוֹתְנִים לוֹ כָּל־קְהַל מְרוֹם,
	תְּפַאֲרַת וּגְדֻלָּה, שְׂרָפִים וְחַיּוֹת וְאוֹפְנֵי הַקֹּדֶשׁ:
tif'eret u-gedulah, serafim ve-ḥayot ve-ofanei ha-kodesh:	

א God, Source of all Creation —
 ב Blessing and Praise sing from every soul!
 ג Your grandeur and goodness fill the world.
 ד Knowledge and wisdom surround God's light.
 ה Exalted above the holiest beings,
 ו God in the chariot abounds in splendor.
 ז Integrity and fairness stand in God's sight,
 ח Kindness and compassion infuse His presence.
 ט The sources of light God created are wondrous,
 י Conceived with wisdom and shaped with insight.
 יא He endowed them all with power and strength
 יב To serve as guides throughout the earth.
 יג They sparkle with brightness reflecting God's radiance,
 יד Their brilliance delights throughout the world.
 טו They go out exuberant and come home joyful,
 טז Trembling to do their Creator's desire.
 טז Honoring God with luminous beauty,
 יח They celebrate Oneness with cries of joy.
 יט God called to the sun, and light appeared;
 כ Seeing, God sculpted the shape of the moon.
 כא Every heavenly community offers God praise:
 כב Angels, celestial beings, and holy whirling creatures
 bring harmony and grandeur.

לְאֵלֶּהָ אֲשֶׁר שָׁבְתָהּ מִכָּל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי
 נִתְעַלְתָּהּ, וַיִּשְׁבָּה בְּעֵנָן כְּבוֹדָהּ, תִּפְאֶרֶת עֲטָתָהּ
 לְיוֹם הַמְּנוּחָהּ, עֲנֵג קִרְאָהּ לְיוֹם הַשַּׁבָּת.
 זֶה שִׁיר שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי,
 שָׁבוּ שָׁבְתָהּ אֵלֶּה מִכָּל־מְלֶאכֶתָהּ. וַיּוֹם הַשְּׁבִיעִי מִשֶּׁבַח
 וְאוֹמֵר: מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיְיָ.
 לְפִיכֶךָ יִפְאָרוּ וַיְבָרְכוּ לְאֵלֶּהָ כָּל־יִצְוֵרֶיהָ,
 שֶׁבַח יִקָּר וַיִּגְדֹּל וַיִּכְבֹּד וַיִּתְּנוּ לְאֵלֶּהָ חַיָּה,
 יוֹצֵרֶת כָּל, הַמְּנַחִילָה מְנוּחָה לְעַמָּהּ יִשְׂרָאֵל
 בְּקִדְשָׁתָהּ בַּיּוֹם שַׁבַּת קִדְשׁ. שְׁמַד יְיָ אֱלֹהֵינוּ יִתְקַדֵּשׁ,
 וְזִכְרֶךָ מְקוֹרְנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
 תִּתְבָּרְכִי מוֹשִׁיעֵתָנוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶךָ,
 וְעַל מְאוֹרֵי אוֹר שִׁיצֵרְתָּ הֵמָּה יִפְאָרוּךְ סֵלָה:

All services continue here:

תִּתְבָּרְךְ לְנֶצַח צוֹרְנוּ וְגוֹאֲלֵנוּ בּוֹרָא קְדוֹשׁוֹת,
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד בּוֹרְאָנוּ,
 יוֹצֵר מְשֻׁרְתִים אֲשֶׁר כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם,
 וּמְשֻׁמִיעוֹת בִּירְאָה, יַחַד בְּקוֹל, דְּבַרֵי אֱלֹהִים חַיִּים
 וְרוּחַ עוֹלָם. כֵּלֵן אֶהֱוֹבוֹת, כֵּלֵם בְּרוּרִים, כֵּלֵן גְּבוּרוֹת,
 כֵּלֵם קְדוֹשִׁים, וְכֵלֵן עֲשׂוֹת בְּאִימָה וּבִירְאָה רְצוֹן יוֹצֵרֵנוּ,
 ◁ וְכֵלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבִטְהָרָה,
 בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִין וּמְשַׁבְּחִין,
 וּמְפָאֲרִין וּמְעֲרִיצִין, וּמְקַדְּשִׁין וּמִיַּחַדִּין —

To God who rested from Her deeds on the seventh day,
who arose and reclined on the cloud of glory, who dressed in harmony
for the day of rest and declared a celebration for Shabbat.

This is the song of praise from the seventh day,
when God rested from all Her labor. The seventh day acclaimed,
saying: “A song by Shabbat: It is good to give thanks to God.”
Therefore, all creatures honor and bless God;
they offer praise, value, grandeur, and weight to the living God,
Creator of all, who gives the people Israel rest
in sanctity on the sacred Shabbat day. Your very name, our God, creates
holiness, and Your very mention, our Source, harmonizes in the heavens
above and on the earth below.

Bless on, Source of blessing, through the praiseful work of Your hands.
Through the lights that You made, they always tell of Your splendor.

All services continue here:

Make blessing forever, our Defender and Redeemer, Creator
of holy beings.

Your name means praise always, our Creator,
Maker of holy workers who all stand in the heights of the world
and with one voice declare reverently the words of the living God,
breath of the world. All beloved, all clear, all brave,
all holy, they all do the will of their Maker with reverence and awareness,
▷ and they all open their mouths with holiness and purity,
with song and melody, to bless and praise,
adorn and adore, sanctify and unify –

אֶת־שֵׁם הָאֵל הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
 וְכֹלֵן מִקְבְּלוֹת עֲלֵיהֶן עֲבוֹדַת עֲלִיּוֹנָה זֶה מִזֶּה, וְנוֹתָנִים
 בְּאַהֲבָה רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ,
 בְּשִׁפָּה בְרוּרָה וּבְנִעִימָה קְדוֹשָׁה,
 כֹּלֵן כְּאַחַת עוֹנוֹת בְּאִימָה, וְאוֹמְרִים בִּירְאָה:

◁ קְדוֹשָׁה, קְדוֹשָׁה, קְדוֹשָׁה, יְהִי עוֹלָמוֹת,
 מְלֵא כָל־הָאָרֶץ כְּבוֹדָה:

▷ Kedoshah, kedoshah, kedoshah, yah olamot, m'lo chol ha-aretz kevodah

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרֵעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעַמַּת שֶׁרָפִים, לְעַמַּתָּם מְשַׁבְּחוֹת וְאוֹמְרִים:

Ve-ha-ofanim ve-hayot ha-kodesh be-ra'ash gadol mit'nas'im le-u'mat serafim, le-umatam meshab'hot ve-om'rim:

◁ בָּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ:

▷ Baruch kevod YHWH mim'komo.

לְאֵלֶּה בְרוּכָה נְעִימוֹת יִתְנוּ, לְאֵלֶּה חִיָּה וְקִיָּמַת, זְמִירוֹת
 יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ, כִּי הִיא לְבַדָּה מְרוֹמָה וְקְדוֹשָׁה,
 פּוֹעֵלַת גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, מְעוֹרְרַת שְׁלוֹמוֹת,
 זוֹרַעַת צְדָקוֹת, מְצַמִּיחָה יְשׁוּעוֹת, בּוֹרְאֵת רְפוּאוֹת,
 נוֹרְאָה תְהִלּוֹת, אֶדְן הַנִּפְלְאוֹת, הַמְּחַדֶּשֶׁת
 בְּטוֹבָה בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית,
 מִן הָאָמוֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים,
 כִּי לְעוֹלָם חֲסִדָּה. ◁ אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲרִי, וְנִזְכָּה כָּלֵנוּ
 בְּמִהְרָה לְאוּרוֹ. בְרוּכָה אַתְּ יְיָ, יוֹצְרַת הַמְּאוּרוֹת:

▷ Or hadash al tziyon ta'iri, ve-niz'keh chulanu bi-m'heirah le-oro. B'ruchah at YHWH, yotzeret ha-m'orot.

The name of the great God, brave and awe-inspiring: He is holy.
They all take on the work of the lofty One, each from the next, lovingly
allowing one another to sanctify their Maker with a spirit at rest,
with clear language and holy delight;
as one they all answer with fear and say with reverence:

▷ Holy, holy, holy! The One of all worlds
fills the whole earth with Her glory.

And the whirlers and the holy animals rise with a great sound
close to the fiery ones, and side by side they praise and say:

▷ Bless God's might in God's place.

To the God of blessing – harmonies!
All sing and call out praises to the One who lives and endures;
She by Herself is exalted and holy.
It is She who performs mighty deeds, creates new things, awakens peace,
plants righteousness, sows rescue, and creates healing cures.
Fearsome in praises, She is the foundation of wonders.
She revives Creation throughout each day with Her goodness.
As our Teachings say: “Acclaim the Maker of the great lights;
Her graciousness is eternal.” ▷ Shine a new light on Zion, and help us
all quickly become worthy. We bless You, God, Creator of the lights.

אֶהְבֶּה רַבָּה אֶהֱבִיתֵנוּ, יִי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְרָה
 חֲמֵלֶת עָלֵינוּ. אֲמֵנוּ מוֹרֶתֵנוּ, בַּעֲבוּר שְׁמִךְ הַגְּדוֹל וּבַעֲבוּר
 אֲמוֹתֵינוּ וְאֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמְדִין
 דְּרָכֵי חַיִּים לַעֲשׂוֹתָם בְּרָצוֹן וּבִלְבָב שָׁלֵם,
 כֵּן תַּחֲנִינֵנוּ וַתִּלְמְדִינוּ. אָבִינוּ הָאֵב הַרְחֵמֵנוּ,
 הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ בִּינָה לְהַבִּין וְלַהֲשִׁכִּיל,
 לְשִׁמְעַי, לְלַמֵּד וּלְלַמֵּד, לְשָׁמַר וּלְעֲשׂוֹת
 וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה,
 וְלַהֲכִיר אֶת כָּל בֵּינֵת קַהֲלוֹתֶיךָ בְּכָבוֹד.
 ◁ וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְהָעֵר קִרְבָּנוּ
 בְּרוּחַ קִדְשְׁךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה וְלִירָאָה אֶת שְׁמֶךָ,
 וְלֹא יִבּוֹשׁ וְלֹא נִכְלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֵד. כִּי בְשֵׁם קִדְשְׁךָ
 הַגְּדוֹל וְהַנּוֹרָא בִטְחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִישׁוּעָתְךָ.

- ▷ Ve-ha'er eineinu be-toratecha, ve-dabeik libeinu be-mitz'votecha,
 ve-ha'er kir'beinu be-ru'ah kod'shecha, ve-yahed levaveinu le-ahavah u-le-yirah et sh'mecha. Ve-
 lo neivosh ve-lo nikaleim ve-lo nikasheil le-olam va'ed. Ki ve-sheim kod'shecha ha-gadol ve-ha-
 nora batah'nu, nagilah ve-nis'mehah bi-y'shuatecha.

מְהֵרֵי וְהִבִּיאֵי עָלֵינוּ בְּרָכָה וְשָׁלוֹם מְהֵרָה
 מֵאַרְבַּע כַּנְּפוֹת כָּל-הָאָרֶץ,
 וְשִׁבְרֵי עֵלְנוּ מֵעַל צוּאֲרָנוּ, וְתוֹלִיכֵינוּ מִהֵרָה קוֹמְמִיּוֹת
 לְאַרְצָנוּ, כִּי אֵלֶּה פּוֹעֵלֶת יְשׁוּעוֹת אֲתָּ. וּבָנוּ אֶהֱבֶת עִם וְלִשׁוֹן.
 ◁ וְקִרְבָּתֵנוּ יְדִיד נִפְשֵׁנוּ לְשִׁמְךָ הַגְּדוֹל סְלָה, בְּאַמֶּת
 בְּאַהֲבָה, לְהוֹדוֹת לְךָ וְלִיְחֻדְךָ וְלְאַהֲבָה אֶת שְׁמֶךָ.
 בְּרוּךְ אַתָּה יִי, הַמְּקַרֵּב לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

- ▷ Ve-kerav'tanu yedid naf'sheinu le-shim'cha ha-gadol selah, be emet be-ahavah, lehodot lecha u-
 leyahed'cha u-le-ahavah et sh'mecha. Baruch atah YHWH, ha-m'karev le-ammo yisra'el be-ahavah.

You love us utterly, Beloved our God. Your feeling for us abounds, Mother our Teacher. For the sake of Your own great name, and for the sake of our mothers and fathers who trusted You as You taught them paths of life that they walked willingly and wholeheartedly, be kind to us also and teach us. Our Father, Compassionate One, feel for us and give our hearts the wisdom to understand, grasp, and discern, to pay attention, study, and teach, to cherish, create, and bring life to all the words of Your teachings, and to acknowledge and respect the wisdom of all Your communities.

▷ Make our eyes gleam with Your Torah; awaken our depths with Your holy spirit, and bring our hearts together in love and awe of Your name so that we may never stumble. Let us never feel ashamed or awkward for trusting in the name that names You great and amazing; we feel joy and pleasure when You rescue us.

Quick, hurry! Bring us blessing and peace soon from the four corners of the earth!

Shatter the yoke that binds our neck and help us walk upright in our land; for You, God, are active in rescue. You love us people and tongue, ▷ and as our Soulmate You have brought us into intimacy with Your name, so that we may celebrate and unite You in love as we adore Your name.

Know blessing Beloved, as You come close to the people Israel in love.

*We continue with the Shema on page 97 in feminine language
or page 93 in masculine language.*



According to midrash the Torah is black fire written on white fire. This teaches us that there is meaning in both the black written words and the white negative space of the parchment. Here the white fire is foregrounded to reveal hidden names for God - Shechinah, Ein ha Chayim (source of life), Rachamaim (a combination of the Hebrew words of compassion, womb and mother).

Kavannah for the Shema:

Countless visions we
have named You
Through all visions
You are One

Meditation

Inspire our struggle to end all exile, ours, and that of all who are scattered and banished upon the planet, so all can live in dignity, secure in their homes. It is through Your power that we work for freedom, and when we make this our task, we act as You have summoned us, becoming a people of holiness.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Shema yisra'el YHWH eloheinu YHWH ehad.
(Baruch sheim kevod mal'chuto le-olam va'ed.)

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְבְּךָ. וְשִׁנַּנְתָּם לְבִנְיָתְךָ וּלְבִנְיָהּ וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׂרַתָּם לְאוֹת
עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Ve-ahav'ta et YHWH elohecha be-chol levav'cha u-ve-chol naf'shecha u-ve-chol
me'odecha. Ve-hayu ha-devarim ha-eileh asher anochi metzavecha hayom al levavecha.
Ve-shinan'tam li-v'notecha u-le-vanecha ve-dibar'ta bam be-shiv'techa be-veitecha u-
ve-lech'techa va-derech u-ve-shoch'becha u-ve-kumecha. U-k'shar'tam le-ot al yadecha
ve-hayu le-totafot bein einecha. U-ch'tav'tam al mezuzot beitecha u-vi-she'arecha.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם
וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ,
וְאִסְפַּת דָּגְנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאִכְלֹת וּשְׂבַעְתָּ.
הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתָּם וְעַבַּדְתָּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְיָ בְּכֶם, וְעָצַר
אֶת-הַשָּׁמַיִם וְלֹא-יְהִי מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ,
וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וּשְׁמַתֶּם...

Shema — Masculine language, Adapted

God, faithful Source

Listen Israel, YHWH is our God, YHWH is One.
Blessed is God's glorious Name whose domain is eternal.

Love YHWH your God with all your heart, with all your soul
and with all your strength. Take these words which I command you
today and hold them in your heart.

Teach them to your children; speak of them
when you are sitting at home and when you are walking on the road,
when you go to sleep and when you wake up. Bind them as a symbol
on your hand and place them as reminders before your eyes.
Write them on the doorposts of your house and on your gates.

If you truly listen to the words which I command you
today, to love and serve your God with all your heart
and with all your soul, I will bring rain in the spring,
so that you can gather your grain and wine and oil.
Grass will grow in your fields for your cattle; you will eat and have
plenty. Be careful not to deceive your heart and turn away to serve
other gods and worship them, for God's anger will rise up against you.
The skies will be closed and there will be no rain. The earth will lie
barren, and you will lose the good land that God is giving you.

וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם,
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְטוֹטְפוֹת
 בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֹתָם אֶת בְּנוֹתֵיכֶם וּבְנֵיכֶם לְדַבֵּר בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
 וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ.
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנוֹתֵיכֶם וּבְנֵיכֶם עַל הָאָדָמָה
 אֲשֶׁר נִשְׁבַּע יי לְאַבְרָהָם וּלְאַמְרֵיתִיכֶם לְתַת לָהֶם,
 כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יי אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגָדֵיהֶם
 לְדֹרֹתָם, וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת.
 וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יי,
 וְעִשִּׂיתֶם אֹתָם, וְלֹא־תִתְּרוּ אַחֲרַי לְבַבְּכֶם
 וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ
 וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
 אָנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת
 לָכֶם לֵאלֹהִים, אָנִי < יי אֱלֹהֵיכֶם:

אֶמֶת —

Va-yomer YHWH el moshe lemor: daber el b'nei yisra'el ve-amar'ta aleihem ve-asu lahem tzitzit al kan'fei vig'deihem le-dorotam, ve-nat'nu al tzitzit ha-kanaf petil techelet. Ve-hayah lachem le-tzitzit, u-r'item oto, u-zechar'tem et kol mitz'vot YHWH, va-asitem otam, ve-lo taturu aharei levav'chem ve-aharei eineichem asher atem zonim ahareihem. Lema'an tiz'keru va-asitem et kol mitz'votai, vi-hiyitem kedoshim le-eloheichem. Ani YHWH eloheichem asher hotzeiti et'chem me-eret mitzrayim lih'yot lachem le-elohim, ani

▷ YHWH eloheichem:
 continue on page 103

Emet —

So place these words of mine in your heart and in your soul.
Bind them as a sign upon your hand and let them be reminders
before your eyes. Teach them to your children, speak of them when you
are sitting at home and when you are walking on the road, when you go
to sleep and when you wake up.
Write them on the doorposts of your house and on your gates
so that you and all who follow you endure on the land
that God promised to your ancestors,
for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel
and tell them to make fringes on the corners of their clothes,
in all generations, and to weave a thread of blue into the fringe
at each corner. That will be your fringe, so that as you look at it
you will remember all of God's commandments
and do them, so that you will not follow the desires of your heart
or your eyes, which may lead you astray. In that way you will remember
and observe all My commandments and be holy to your God.
I am YHWH, your God, who brought you out of Egypt to be your God;
I am \triangleright YHWH, your God.

Truth —

continue on page 104

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתָהּ לְעוֹלָם וָעֶד:

Shema yisra'el YHWH eloheinu YHWH ahat.
(Baruch sheim kevod mal'chutah le-olam va'ed.)

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבֶךָ וּבְכָל-נַפְשֶׁךָ
וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְתֶךָ
הַיּוֹם עַל-לִבְבֶךָ. וְשָׁנַנְתִּים לְבַנְתֶּיךָ וּלְבַנֶּיךָ וְדַבַּרְתָּ בָם
בְּשִׁבְתֶּךָ בְּבֵיתֶךָ וּבְלֶכְתֶּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבֶךָ וּבְקוּמֶךָ. וְקִשְׂרַתִּים לְאוֹת
עַל-יָדֶךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכַתַּבְתִּים עַל-מְזוֹזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

Ve-ahav't et YHWH elohayich be-chol levavech u-ve-chol naf'shech u-ve-chol me'odech. Ve-hayu ha-devarim ha-eileh asher anochi metzavateich hayom al levavech. Ve-shinan'tim li-v'notayich u-le-vanayich ve-dibar't bam be-shiv'tech be-veiteich u-ve-lech'tech va-derech u-ve-shoch'bech u-ve-kumech. U-k'shar'tim le-ot al yadeich ve-hayu le-totafot bein einayich. U-ch'tav'tim al mezuzot beiteich u-vi-she'arayich.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעָנָה אֶל-מְצוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְּךָ
הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֶיךָ, וּלְעִבְדָהּ בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשֶׁךָ. וְנָתַתִּי מִטֶּר-אֲרָצְךָ בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ,
וְאִסְפֹת דָגְגֶךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ.
הַשְׁמַרְנָה לָכֵן פֶּן יִפְתָּה לְבַבְּךָ, וְסָרְתָן וַעֲבַדְתָן
אֱלֹהוֹת אַחֲרוֹת וְהִשְׁתַּחֲוִיתָן לָהֶן. וְחָרָה אַף-יְיָ בְּךָ, וְעִצְרָה
אֶת-הַשָּׁמַיִם וְלֹא-יְהִי מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ,
וְאַבְדְּתָן מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַתָּ לָכֵן. וְשִׁמְתָן ...

Shema — Feminine language, Adapted

God, faithful Source

Listen Israel, YHWH is our God, YHWH is One.
Blessed is God's glorious Name whose domain is eternal.

Love YHWH your God with all your heart, with all your soul
and with all your strength. Take these words which I command you
today and hold them in your heart.

Teach them to your children; speak of them
when you are sitting at home and when you are walking on the road,
when you go to sleep and when you wake up. Bind them as a symbol
on your hand and place them as reminders before your eyes.
Write them on the doorposts of your house and on your gates.

If you truly listen to the words which I command you
today, to love and serve your God with all your heart
and with all your soul, I will bring rain in the spring,
so that you can gather your grain and wine and oil.
Grass will grow in your fields for your cattle; you will eat and have
plenty. Be careful not to deceive your heart and turn away to serve
other gods and worship them, for God's anger will rise up against you.
The skies will be closed and there will be no rain. The earth will lie
barren, and you will lose the good land that God is giving you.

וּשְׁמַתֶּן אֶת־דְּבָרֵי אֱלֹהַי עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם,
 וְקִשְׁרֶתֶן אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת
 בֵּין עֵינֵיכֶם. וְלִמְדַתֶּן אֹתָם אֶת בְּנוֹתֵיכֶם וּבְנֵיכֶם לְדַבֵּר בָּם
 בְּשַׁבְּתֵיךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֵךָ.
 וּכְתַבְתִּים עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ.
 לְמַעַן יִרְבוּ יָמֶיךָ וְיָמֵי בְּנוֹתֵיכֶם וּבְנֵיכֶם עַל הָאָדָמָה
 אֲשֶׁר נִשְׁבַּעָה יְיָ לְאַבְתִּיכֶם וּלְאִמְתֵיכֶם לֵתֵת לָהֶם,
 כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַתֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בָּנוֹת יִשְׂרָאֵל
 וְאָמַרְתְּ אֲלֵהֶן וְעָשׂוּ לָהֶן צִיצִית עַל־כַּנְפֵי בְּגָדֵיהֶן
 לְדֹרֹתָן, וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת.
 וְהָיָה לָכֵן לְצִיצִית, וּרְאִיתֶן אֹתוֹ, וּזְכַרְתֶּן אֶת־כָּל־מִצְוֹת יְיָ,
 וְעָשִׂיתֶן אֹתָם, וְלֹא־תִתְרַנְּהוּ אַחֲרַי לְבַבְּכֶם
 וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֶתֶן זָנוֹת אַחֲרֵיהֶן. לְמַעַן תִּזְכַּרְנָה
 וְעָשִׂיתֶן אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶן קְדוֹשׁוֹת לֵאלֹהֵיכֶם.
 אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיֹּת
 לָכֵן לֵאלֹהִים, אֲנִי < יְיָ אֱלֹהֵיכֶם:

— אֶמֶת —

Va-tomer YHWH el moshe lemor: daber el b'not yisra'el ve-amar'ta aleihen ve-asu lahen tzitzit
 al kan'fei vig'deihen le-dorotan, ve-nat'nu al tzitzit ha-kanaf petil techelet. Ve-hayah lachein le-
 tzitzit, u-r'iten oto, u-zechar'ten et kol mitz'vot YHWH, va-asiten otam, ve-lo tator'na aharei le-
 vav'chen ve-aharei eineichen asher aten zonot ahareihen. Lema'an tiz'kor'na va-asiten et kol
 mitz'votai, vi-hiyiten kedoshot le-eloheichen. Ani YHWH eloheichen asher hotzeiti et'chen me-
 eretz mitzrayim lih'yot lachein le-elohim, ani

▷ YHWH eloheichen: emet —

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So place these words of mine in your heart and in your soul.
Bind them as a sign upon your hand and let them be reminders
before your eyes. Teach them to your children, speak of them when you
are sitting at home and when you are walking on the road,
when you go to sleep and when you wake up.
Write them on the doorposts of your house and on your gates
so that you and all who follow you endure on the land
that God promised to your ancestors,
for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel
and tell them to make fringes on the corners of their clothes,
in all generations, and to weave a thread of blue into the fringe
at each corner. That will be your fringe, so that as you look at it
you will remember all of God's commandments
and do them, so that you will not follow the desires of your heart
or your eyes, which may lead you astray. In that way you will remember
and observe all My commandments and be holy to your God.
I am YHWH, your God, who brought you out of Egypt to be your God;
I am \triangleright YHWH, your God.

Truth —

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Israel, hear that God is One.

Blessed is the name of God's radiant presence forever.

Love God with everything you have: your heart, your soul, your strength. These words which I give you here and now, take them to your heart. Teach them to those who follow you. Speak of them often: at home, at work, and on the road; at the beginning of your day and at its end. Hold them like a sacred chant that whispers inside you, spilling out into song. Feel the words in your fingertips, keep them at the front of your mind, in the small space above your eyes. Let them guide your vision to rest in new places; let them soothe and disturb you. Look up occasionally; the words will appear everywhere in the place you call your home.

Israel, your covenant with God is made of choices: holiness or profanity, life or its destruction; you can never keep from choosing. If you set yourself to love God with everything you have, to obey God with your entire heart, God's gifts will be yours: a vital earth, its seas and continents moving slowly in their own way; the rain and sun and snow and clouds forming and changing, each in their own way. If God's unity is always before you, all these will nourish and delight even longer than your days. The hills, the rainforests, the ice floes and the deserts, the infinity of life that nests and grows here on earth with us -- every living thing will bless you, will welcome you as neighbor. What you produce will multiply in goodness, and you will not lack for what you need. But if you forget God and choose instead to fashion gods of your own; if they spring up everywhere for you in your endless thirst for something undiscovered, you may lose everything you have: your family and

your sustenance, your reason for being and your place of burial. This blue-green earth, so beautiful, so solitary, is as fragile as you are and as precious. Beware lest in giving way to excess you risk too much. Remember this and take it to heart. Teach it to those who come after you. Place it in their hands, plant it in their minds. Meditate on these things at home and on the road, awake and asleep, in the beginning and at the end. Try to find them in every place we call our home.

And God said to us: Israel, speak with one another. Take action from My thoughts and give voice to the longings of My heart. Choose ways to fashion My laws and to obey them, and in doing so, let yourselves draw closer to your source. Gather up some things that will remind you of Me, things that speak of the earth and the sky, solid and shimmering, light sand and blue air. Perhaps the reeds moving in the wind, a bird's feather and a small polished stone, white narcissus with blue hyacinth. Whatever these things may be, agree upon them. Choose them together and be one people. Love Me, observe My commandments and be holy. I am your God; I have brought you out of Egypt again and again. Seek to know Me; I am your God.

אֶמֶת וַיִּצִיב וַנִּכּוֹן וְקַיִם
וַיִּשָׁר וַנְּאֵמָן וְאֱהוּב וְחַבִּיב וְנִחְמַד וְנִעִים
וְנֹרָא וְאֲדִיר וּמְתֻקָּן וּמְקַבָּל
וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.

Emet ve-yatziv ve-nachon ve-kayam ve-yashar ve-ne'eman ve-ahuv ve-haviv ve-neh'mad ve-na'im ve-nora ve-adir u-m'tukan u-m'kubal ve-tov ve-yafehha-davar ha-zeh aleinu le-olam va'ed.

אֶמֶת אֱלֹהֵי עוֹלָם, צוֹר לְבָנֵינוּ,
מְגִנַּת יִשְׁעֵנוּ, ◁ לְדָר וְדָר הִיא קִיּוּמָת,
וְשִׁמָּה קַיִם, וּמְקוֹמָה נִכּוֹן,
וְחִסְדָּהּ וְאַמוּנָתָהּ לְעֵד קִיּוּמָת.
וְדַבְרֶיהָ חַיִּים וְקַיִמִים, נְאֻמֵּי וְנִחְמָדִים
לְעֵד וְלְעוֹלָמֵי עוֹלָמִים. עַל אַבּוֹתֵינוּ וְעַל אֲמוֹתֵינוּ וְעַלֵינוּ,
עַל דּוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עוֹבְדֵיךָ.

U-d'vareha hayim ve-kayamim, ne'emanim ve-nehemadim la'ad
u-le-ol'mei olamim. Al avoteinu ve-al imoteinu ve-aleinu, al doroteinu, ve-al kol dorot
zera yisra'el ov'dayich.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנוֹת, דְּבָר טוֹב
וְקַיִם לְעוֹלָם וָעֶד, אֶמֶת וְאַמוּנָה, חֹק וְלֹא יַעֲבֹר.
◁ אֶמֶת שְׁאֵת הִיא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ וְאַבּוֹתֵינוּ,
גְּאֻלָּתֵנוּ גּוֹאֲלָת אַבּוֹתֵינוּ וְאַמוֹתֵינוּ,
יוֹצְרֵתֵנוּ צוֹר יִשׁוּעָתֵנוּ, פּוֹדֵתֵנוּ וּמְצִילָתֵנוּ מִעוֹלָם שְׂמִיךְ,
וְאֵין לָנוּ עוֹד אֱלֹהִים זּוֹלָתֶךָ סְלָה.

Al ha-rishonim ve-al ha-aḥaronot, davar tov ve-kayam
le-olam va-ed,
emet ve-emunah, ḥok ve-lo ya'avor. ▷ Emet she-at hi YHWH eloheinu ve-elohei avoteinu ve-imoteinu,
yotzar'teinu tzur yeshu'ateinu, podateinu u-matzilateinu me-olam sh'meich, ve-ein lanu od elohim
zulateich selah.

Truth: we have taken this upon us, a word that is lasting and right, real and steady, faithful and lovely, treasured and delightful, pleasant and astounding, overpowering and adaptable, welcome, good and beautiful.

Truth: the God of eternity is the steady core of our hearts, the mainstay of our deliverance; ▷ for all ages She is reality, Her name is reality, Her place is right, and her lovingkindness and faith exist forever. Her utterances live and stand, reliable and pleasant for all eternity, for our fathers and mothers, for us, for our children and all the generations of Israel, Your helpmates.

For the first ones and the last ones, Your word is good and exists until eternity true and reliable, an enduring law. ▷ Truth: You are She, God for us, God for our mothers and fathers, God who redeems us and redeems our fathers and mothers. Our Protection, our Rescue, Your name is of the world. We have no other God. Nothing exists without You.

עֲזַרְתָּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֶתְּ הַיָּא מֵעוֹלָם,
מִגָּנָה וּמוֹשִׁיעָה לָּהֶם וְלִבְנֵיהֶם וְלִבְנוֹתֵיהֶן בְּכָל־דּוֹר וְדוֹר.
בְּרוּם וּבְעוֹלָם מוֹשֶׁבֶד, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ.
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְאִשָּׁה שֶׁתּוֹרַתְךָ וּדְבָרְךָ תִּשְׁמַע
עַל לִבָּהּ. אָמֵת אֶתְּ הַיָּא אָדָן לְעַמְּךָ,
וּמִקּוֹר גְּאֻלָּה בְּעֵת רִיבִם.
אָמֵת אֶתְּ הַיָּא רֵאשׁוֹנָה וְאֶתְּ הַיָּא אַחֲרוֹנָה,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ גּוֹאֲלֵת וּמוֹשִׁיעָה.

אָמֵת מִמְּצָרִים גְּאֻלָּתָנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵי מִצְרַיִם בִּיגוֹנָךָ הִרְגָתָ,
וּבְכוֹרֵי יִשְׂרָאֵל בְּרַחֲמִים גְּאֻלָּתָ,
וַיִּם סוּף לָהֶן בְּקַעַת, וְרוֹדְפִים טַבַּעַת,
וְרִדּוּפִים הֶעֱבַרְתָּ.
עַל חֲרוֹתָן שְׁבַחוּ יְדִידוֹת
וְרוֹמְמוּ לְאֵל, וְנָתַנוּ זְמִירוֹת שִׁירוֹת וְתִשְׁבַּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת, לְאֵל חַי וְקַיִם.
רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים
עֵדֵי אֶרֶץ, וּמִגְבִּיָּה שְׁפִלוֹת עֵדֵי מְרוֹם,
מוֹצִיא אֲסִירִים, וּפּוֹדֵה עֲנָוֹת, וְעוֹזֵר דָּלִים,
וְעוֹנֵה לְעַם יִשְׂרָאֵל בְּעֵת שׁוֹעַם אֱלִיוֹ.

Al heirutan shib'hu yedidot ve-romemu la-el, ve-nat'nu zemirot shirot ve-tish'bahot, berachot ve-hoda'ot,
le-el hai ve-kayam. Ram ve-nisa, gadol ve-nora, mash'pil ge'im adei aretz, u-mag'biha shefalot adei
marom, motzi asirim, u-fodeh anavot,
ve-ozar dalim, ve-oneh le-am yisra'el be-eit shavam eilav.

Active for our fathers and mothers, mainstay most steady for them,
and for their sons and daughters in every generation:

You are rooted beyond us and among us. Your grammar of
righteousness extends to the ends of the earth.

Those who attend to Your laws, who take Your teaching
to heart, feel blessed. Truth! You are the foundation of Your people,
and a source of support for resolving our quarrels.

Truth! You are first; You are last;
there is no one for us except You.

Truth: You took us out from the confines of Egypt
and rescued us from the state of slavery.

Grieving, You killed the firstborn of Egypt,
but You had compassion and spared the firstborn of Israel.

You cleaved the Sea of Reeds for them, drowned the pursuers,
and helped the pursued pass through.

Befriended, they praised You for their liberation;
they celebrated God and offered songs, chants, chords of gratitude,
blessing, and thanks to the God who lives and lives on,
lofty and upheld, grand and wondrous, bringing the proud
down to earth and raising the low to new heights,
leading prisoners forth, rescuing the wretched, aiding the poor,
and responding to the people Israel when they cry out for help.

◁ תְּהִלּוֹת לְאֵל עֲלִיּוֹן גּוֹאֲלָם, בְּרוּךְ הוּא וּמְבָרָךְ.
מֹשֶׁה וּמְרִים וְכָל־יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּן:

▷ Tehilot le-el el'yon go'alam, baruch hu u-mevorach. Moshe u-mir'yam ve-chol yisra'el lecha anu shirah be-sim'ḥah rabah, ve-am'ru chulan:

מִי כַמּוֹכָה בְּאֵלִים יי,
מִי כַמּוֹכָה נְאֻדָר בְּקֹדֶשׁ,
נֹרָא תְהִלָּת, עֹשֶׂה פֶּלֶא.

Mi chamocha ba-eilim YHWH, mi kamocho ne'edar ba-kodesh,
nora tehilot, oseh feleh.

◁ שִׁירָה חֲדָשָׁה שִׁבְחֹה גְּאֻלוֹת לְשִׁמְךָ הַגָּדוֹל עַל שֵׁפֶת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִכִּירוּ:

▷ Shirah ḥadashah shib'ḥu ge'ulot le-shim'cha ha-gadol al sefat ha-yam, yaḥad kulam hodu ve-hikiru:

יי יִגְאֵל לְעוֹלָם וָעֶד:

YHWH yig'al le-olam va'ed.

◁ צוּר יִשְׂרָאֵל, קוּמִי בְּעִזְרַת יִשְׂרָאֵל,
וּפְדִי כַנְּאֻמֶיךָ כָּל־עַמֶּיךָ יִשְׂרָאֵל.
גְּאֻלְתֵּנוּ, יי יְשׁוּעוֹת שְׂמָה, קְדוֹשַׁת יִשְׂרָאֵל.

▷ Tzur yisra'el, kumi be-ez'rat yisra'el, u-f'di chine'umeich kol ameich yisra'el. Go'al'teinu, YHWH yeshu'ot sh'mah, kedoshat yisra'el.

בְּרוּכָה אַתְּ יי, גְּאֻלָּה יִשְׂרָאֵל:

B'ruchah at YHWH, ga'alah yisra'el.

Prayers become God above all, encircled in blessing.

Moses, Miriam, and all Israel answered You in song and great joy. They all said this:¹

Who resembles You in silence?

God –

Of all we deify, who resembles You?

Who compares to You, outstanding as the Holy, full of awe, awakening praise, creating wonder?

▷ Rescued at the lip of the sea, they sang new praise to Your vast name. Together, they thanked You and acknowledged:

The world bears witness: You redeem.

▷ Bedrock of Israel, arise to Israel's aid.
Fulfill Your promise, liberate Your entire people Israel.
Our Rescuer, Holy One of Israel: Your Name is safety.

Bless on, God; You taught Israel liberty.

1. We offer two translations of this line, one following each vocalization. A *midrash* suggests the "silence" reading and takes this line as a challenge to God in the face of painful events, such as the killing of the firstborn Egyptians and the drowning of the Egyptians at the Red Sea; the masoretic vocalization and most *siddurim* follow the "gods" (here rendered "of all we deify") reading.

עמידה לשבת ויום טוב

יִי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:
Adonai sefatai tif'tah u-fi yagid tehilatecha.

אבות ואמהות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, * הָאֵל הַגָּדוֹל, הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אָבוֹת וְאִמּוֹת,

וּמְבִיא גְּאֻלָּה לְבְנֵיהֶן וְלְבָנוֹתֵיהֶם, לְמַעַן שְׂמוּ בְּאֵהָבָה.

*Some add: אֱלֹהֵי בִלְהָה, וְאֱלֹהֵי זִלְפָּה
elohei bilhah ve'lohei zilpah

(Between Rosh Hashana and Yom Kippur add:

זְכָרְנוּ לְחַיִּים,
יוֹצֵר חֵפֶץ בְּחַיִּים,
וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.)

מְקוֹר עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה:

גבורות

אַתָּה גְּבוּרָה לְעוֹלָם, יְיָ,
מְחִיָּה מֵתִים אַתָּה, רַבָּה לְהוֹשִׁיעַ:

Between Pesach and Shmini Atzeret:

מִזְרִידָה הַטֹּל:

Between Shmini Atzeret and Pesach:

מְשִׁיבָה הַרוּחַ וּמִזְרִידָה הַגֶּשֶׁם:

Amidah for Sabbath and Festivals

My God, open my lips, that my mouth may declare Your praise.

Ancestors

Blessed are You, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, God of Sarah,
God of Rebecca, God of Leah, and God of Rachel.* Great,
powerful, awe-inspiring God Most High,
You act with lovingkindness to all of Your creation.
You remember our ancestors' deeds of kindness,
and with love You will bring redemption to their descendants, for the
sake of who You are.

*Some add: God of Bilhah and God of Zilpah

*(Between Rosh Hashana and Yom Kippur add:
Remember us for life,
Creator who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.)*

You are the Source who helps and redeems and protects.
We bless You, God, who shields Abraham and remembers Sarah.

Valor

Your strength is boundless, God.
You give life to the dead; immense is Your saving power.

Between Pesach and Shmini Atzeret:

You cause the dew to fall.

Between Shmini Atzeret and Pesach:

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

מְכַלְכֵּלֶת חַיִּים בְּחֶסֶד, מַחֲיָה מִתּוֹת בְּרַחֲמִים רַבִּים,
סוֹמְכֶת נוֹפְלִים, וְרוֹפֵאת חוֹלוֹת,
וּמְתִירָה אֲסוּרִים,
וּמְקַיֶּמֶת אֲמוּנָתָהּ לִישָׁנוֹת עֶפְרָה.
מִי כְמוֹךָ בְּעֵלְת גְּבוּרוֹת, וּמִי דוֹמָה לָךְ,
מִקּוֹר מִמִּיתָה וּמִחַיָּה וּמִצְמִיחָה יְשׁוּעָה.

(Between Rosh Hashana and Yom Kippur add:

מִי כְמוֹךָ אִם הִרְחַמְנָה,
זוֹכֶרֶת יְצוּרֶיהָ לְחַיִּים בְּרַחֲמִים.)

וּנְאֻמָּנָה אֶתְּ לְהַחֲיֹת מִתּוֹת.
בְּרוּכָה אַתְּ יְיָ, מַחֲיָה הַמֵּתִים:

When praying silently, continue with אֶתְּהָ קְדוֹשׁ on page 115

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

*(Between Rosh Hashana and Yom Kippur add:
Who resembles You, Compassionate Mother,
who compassionately remembers Her creation for life?)*

Faithful are You in renewing life.
Praised are You, Holy One, who restores life to the dead.

When praying silently, continue with "You are holy" on page 116

נְקַדִּישׁךָ וְנַעֲרִיצְךָ כְּנַעַם שִׁיחַ סוּד שְׂרָפֵי קִדְשׁ
הַמְשַׁלְּשִׁים לְךָ קְדוּשָׁה מִן הַכְּתוּב עַל יַד נְבִיאָךְ:

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, יְיָ עוֹלָמוֹת,
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

kadosh kadosh kadosh YHWH olamot m'lo chol ha-aretz k'vodo

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל
אֲדִיר וְחִזָּק מִשְׁמִיעוֹת קוֹל, מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים,
לְעַמְתָּם מִשְׁבַּחוֹת וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

baruch k'vod YHWH mimkomo

מִמְּקוֹמְךָ תּוֹפִיעֵי וְתִשְׁכְּנֵי אֶתְנוּ כִּי
מַחְכּוֹת אֲנַחְנוּ לְךָ. מִתִּי תִשְׂרֵי בְּצִיּוֹן,
בְּקִרְוֵב בְּיַמֵּינוּ, לְעוֹלָם וָעֵד תִּשְׁכְּנֵי.
תִּתְגַּדְּלֵי וְתִתְקַדְּשֵׁי בְּתוֹךְ יְרוּשָׁלַיִם
עִירָךְ, לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצַחִים.
וְעֵינֵינוּ תִרְאִינָה שְׂכִינְתְּךָ מִן הַדָּבָר
הָאָמֹר בְּשִׁירֵי עֶזְרָךְ עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:

תִּשְׁכֵּן יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן,
לְדוֹר וָדוֹר, הַלְלוּיָהּ, הַלְלוּיָהּ:

Kedusha (Holiness) for Sabbath and Festivals

We hallow and revere You, as in the sweet conversation of the holy Seraphim three times acclaiming Your holiness from what was written by the hand of Your prophet:

"Each calling to each, and saying:

'Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.'"

Then with a great loud sound,
they make their voice heard, raising themselves to face the Seraphim,
they face them and respond with praise:

"Blessed is the glory of God from His place."

From Your place reveal yourself, and be present with us, for we are waiting for You. When will You be present in Zion?
Soon, in our days, forever may You be present.
May You be made great and holy in Jerusalem,
Your city, from generation to generation, for all time.
And our eyes will see *Shechinah*, Your Presence, from the words of the songs of Your splendor by David, Your righteous anointed one.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah, Hallelnayah.

Continue silent Amidah here:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים וְקְדוּשׁוֹת בְּכָל יוֹם יְהִלְלוּךָ סְלָה,
כִּי אֵל גָּדוֹל וְקָדוֹשׁ אַתָּה.
*בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

(Between Rosh Hashana and Yom Kippur say:

(הַיּוֹצֵר הַקָּדוֹשׁ) (baruch ata YHWH, hayo-tzer ha-kadosh)

On Festivals continue page 119 with אַתָּה בְּחַרְתִּינוּ /at b'har tinu

יְשַׁמַּח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ,
כִּי עֶבֶד נְאֻמָּן קָרָאת לוֹ.
כְּלִיל תְּפִאָּרַת בְּרֹאשׁוֹ נְתַת,
בְּעִמְדוֹ לְפָנֶיךָ עַל הַר סִינִי.
וּשְׁנֵי לִוְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת.
וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וְשַׁמְרוּ דְרוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתֵן בְּרִית עוֹלָם.
בֵּינִי וּבֵין דְרוֹת יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת וַיִּנְפֹּשׁ.

Ve-sham'ru dorot yisrael et ha-shabbat, la'asot et ha-shabbat le-dorotan b'rit olam.

Beini u-vein dorot yisrael ot hi le-olam, ki sheishet yamim asah adonai et ha-shamayim

ve-et ha-aretz, u-va-yom ha-sh'vi'i shavat va-yinafash.

Continue silent Amidah here:

You are holy, Your Name is holy;
Your holy people praise You every day.
For You are a great and holy God.
*Blessed are You, the holy God.

**(Between Rosh Hashana and Yom Kippur say:
Blessed are You, God, Holy Creator)*

On Festivals continue page 120 with "You have chosen us"

Moses rejoiced in the gift allotted him,
for You called him a faithful servant.
You put a crown of glory on his head
as he stood before You on Mount Sinai.
And he brought down two stone tablets in his hand,
inscribed with the laws the Sabbath,
and so it is written in Your Torah.

The generations of Israel shall keep Shabbat,
to make Shabbat an eternal covenant for all their generations.
It is a sign between Me and them forever,
for in six days God made the heavens and the earth,
and rested on the seventh day and was refreshed.

On Shabbat:

יִשְׂמְחוּ בְּאַחֲדוּתְךָ, שׁוֹמְרֵי שַׁבַּת וְקוֹרְאוֹת עֲנִי,
עִם מְקַדְּשׁוֹת שְׁבִיעִי,
כֹּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רָצִית בּוֹ וְקִדְּשִׁיהוּ,
חֲמֻדַּת יָמִים אֶתוֹ קָרָאת,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

Yis'meḥu ve-ah'dutech shom'rei shabbat ve-kor'ot oneg.
Am mekad'shot shevi'i, kulam yis'be'u ve-yitan'gu mi-tuvech,
u-va-sh'vi'i ratzit bo ve-kidashtihu, ḥem'dat yamim oto karat,
zeicher le-ma'asei v'reishit.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה נָא בְּמִנוּחֵתָנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׁבַעֲנוּ מִטוֹבְךָ וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ,
וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְּדָשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

On Shabbat continue page 123 with רְצֵה יְיָ אֱלֹהֵינוּ

On Shabbat:

Those who observe Shabbat and call it a delight rejoice in Your oneness.
May the people who sanctify the seventh day
be fulfilled and delighted in Your goodness.
For You have loved the seventh day and sanctified it,
calling it precious among days,
a reminder of the work of Creation.

Our God and God of our ancestors, be satisfied with our rest,
make us holy with Your *mitzvot* and grant our portion in Your Torah.
Let us enjoy Your goodness and rejoice in Your salvation,
and purify our hearts to truly worship You.
Make our inheritance, our God, Your holy Shabbat, with love and
kindness, that Israel shall rest on it as they sanctify Your name.
We bless You, God, who sanctifies Shabbat.

On Shabbat continue page 124 with "Be satisfied, our God"

On Festivals continue here:

אֶת בְּחַרְתֵּינוּ עִם־כָּל־הָעַמִּים,
אֶהְבֶּתְ אוֹתָנוּ וְרָצִית בָּנוּ,
וְרֹמַמְתֵּנוּ עִם־כָּל־הַלְּשׁוֹנוֹת,
וְקִדְשֵׁתֵנוּ בְּמִצּוֹתֶיךָ,
וְקִרְבֵּתֵנוּ מִקֹּרְנוּ לְעִבּוֹדֶתְךָ,
וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרֹאת.

וְהִתְנִי לָנוּ יי אֱלֹהֵינוּ בְּאֶהְבָּה [שִׁבְתוֹת לְמִנוּחָה ו] מוֹעֲדִים
לְשִׂמְחָה, חֲגִים וּזְמַנִּים לְשִׂשׂוֹן, אֶת־יּוֹם [הַשִּׁבְת הַזֶּה וְאֶת־יּוֹם]

Shavuot

Pesach

חַג הַמִּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ חַג הַשְּׁבוּעוֹת הַזֶּה זְמַן מַתָּן
תּוֹרָתֵנוּ

Shmini Atzeret

Sukkot

חַג הַסִּכּוֹת הַזֶּה זְמַן שְׂמִחָתֵנוּ חַג הָעֲצֵרֶת הַזֶּה
זְמַן שְׂמִחָתֵנוּ

[בְּאֶהְבָּה] מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגְיַע,
וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכָרוֹנָנוּ וּפְקֻדוֹנָנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְזָכְרוֹן יְמֵי גְאוּלְתְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם:

On Festivals continue here:

You have chosen us with all the nations.
You have loved us and wanted us,
and You have exalted us with all peoples.
You have made us holy through Your *mitzvot*,
and drawn us to Your worship,
and linked us with Your great and holy Name.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and] these Festivals for joy and occasions for gladness, this day of [Shabbat and these days of]

Pesach

Passover, Occasion of Freedom

Shavuot

Feast of Weeks, Occasion of Giving the Torah

Sukkot

Feast of Tabernacles, Occasion of Joy

Shmini Atzeret

Eighth Day of Assembly
Occasion of Joy

[lovingly,] a sacred occurrence, a reminder of the Exodus from Egypt.

Our God and God of our ancestors, may our remembrance and reckoning arise and approach and arrive and be seen and be found acceptable and be heard and be taken account of and remembered, and also the remembrances of our fathers and mothers, of the days of Your deliverance, of Jerusalem city of Your holiness, of all Your people the house of Israel all before You, for survival and goodness, favor and kindness and mercy, life and peace, on this day of:

Shavuot

חַג הַשְּׁבוּעוֹת

Pesach

חַג הַמַּצּוֹת

Shmini Atzeret

חַג הַשְּׁמִינִי, חַג הָעֲצָרֶת

Sukkot

חַג הַסּוּכּוֹת

הַזֶּה. זְכַרְנוּ, יי, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקִדְנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים,
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.

וְהַשִּׂיאֵנוּ, יי אֱלֹהֵינוּ, אֶת בְּרַכַּת מוֹעֵדְךָ
לְחַיִּים וְלְשָׁלוֹם, לְשִׂמְחָה וְלִשְׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ וְאֲבוֹתֵינוּ, [רְצֵה נָא בְּמִנוּחָתֵנוּ,
קִדְשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שִׁבְעֵנוּ מִטוֹבֶךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ, וְטִהַר לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת;
וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׂמְחָה וּבִשְׂשׂוֹן
[שִׁבַּת וּ] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְשׁוֹת שְׂמֶךָ.
בְּרוּךְ אַתָּה יי, מִקִּדְשׁ [הַשִּׁבַּת וּ] יִשְׂרָאֵל וְהַזְּמַנִּים.

On Festivals

Pesach
Passover

Shavuot
Festival of Weeks

Sukkot
Feast of Tabernacles

Shmini Atzeret
Eighth Day of Assembly

Remember us, God, for good and for blessing.
Save us this day for a good life.
With Your redeeming and nurturing word, be kind and generous.
Act tenderly on our behalf, and save us in all our trials.
Truly, our eyes turn toward You,
for You, our Source, are gracious and compassionate.

Gift us, YHWH our God, with the blessing of Your festivals
for life and peace, for joy and gladness,
as You have desired and told us You will bless us.
Our God and God of our ancestors, [desire our rest,]
make us holy through Your *mitzvot* and grant us our portion
in Your Torah. Satisfy us with Your goodness,
and we will rejoice in Your deliverance. Purify our hearts to
serve You truthfully.
Grant us the inheritance [with love and desire], gladness and joy,
of Your holy [Shabbat and] festivals,
so that Israel, who sanctify Your Name, may rejoice in You.
Blessed are You, God, who makes holy [Shabbat and] Israel and the
festivals.

רָצִי, יי אֱלֹהֵינוּ, בְּעֶמְדְךָ יִשְׂרָאֵל וּבִתְפִלָּתוֹ,
וְהַשְׁבִּי אֶת־הָעֲבוּדָה לְדַבִּיר מְקוֹמֶיךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבְּלִי בְרָצוֹן,
וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגַּע, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע,
וַיִּפְקֵד, וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
וְזִכְרוֹן יְמֵי גְאוּלְתְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עֲמֻדָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם:

Sukkot
חג הסוכות

Pesach
חג המצות

Rosh Hodesh
ראש החדש

הַזֶּה. זְכַרְנוּ, יי, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים,
וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.)

On Shabbat and Festivals

Be satisfied, our God, with Your people Israel and with their prayers,
and restore worship to Your house,
and accept their prayers lovingly,
and look favorably on Your people Israel's worship always.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our ancestors, may our remembrance and reckoning arise and approach and arrive and be seen and be found acceptable and be heard and be taken account of and remembered, and also the remembrances of our fathers and mothers, of the days of Your deliverance, of Jerusalem city of Your holiness, of all Your people the house of Israel all before You, for survival and goodness, favor and kindness and mercy, life and peace, on this day of:

Pesach

Passover

Sukkot

Feast of Tabernacles

Rosh Hodesh
the new month

Remember us, God, for good and for blessing.

Save us this day for a good life.

With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials.

Truly, our eyes turn toward You,

for You, our Source, are gracious and compassionate.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּכָה אַתָּה יי, הַמַּחְזִירָה שְׂכִינְתָּה לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָ הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, גֵּן יִשְׁעֵנו אֶתָּה הוּא.
לְדָר וָדָר נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדֶּיךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׁבַכְל־יוֹם עִמָּנוּ,
וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
◁ הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

When the Reader chants the paragraph above during the repetition of the Amidah, the
Congregation prays silently:

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָ הִיא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ.
אֱלֹהֵי כָל־בֶּשֶׁר, יוֹצֵרְתָנוּ, יוֹצֵרֶת בְּרֵאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיִיתֵנוּ וְקִיַּמְתֵּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימֵנוּ,
וְתִאֶסְפֵי גְלוּתֵנוּ לְתוֹךְ רוּחַ קְדְשְׁךָ לְשִׁמּוֹר תְּקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבֵי שָׁלֵם,
עַל שְׂאֲנַחְנוּ מוֹדִים וּמוֹדוֹת לָךְ.
בְּרוּכָה אַתָּה הַהוֹדָאוֹת.

On Shabbat and Festivals

May our eyes behold Your return to Zion in mercy.

We bless You, God, who returns Your presence to Zion.

We are grateful to You, for You are our God
and God of our ancestors forever,

Rock of our life, Garden of our salvation.

In every generation we shall be grateful to You and speak Your praise,

for our lives which are in Your hands,

for our souls which are in Your charge,

for Your miracles which are with us daily,

for Your wonders and kindnesses that are with us at every hour, evening
and morning and noon.

▷ You are the Beneficent One whose mercies never cease,
and the Merciful One whose kindnesses never end; we put
our hope in You always.

*When the Reader chants the paragraph above during the repetition of the Amidah, the
Congregation prays silently:*

We are grateful to You, for You are our God
and God of our ancestors.

God of all beings, Our Creator and the Original Creator,

we give blessings and thanks to Your great and holy Name, for

giving us life and existence. So may You continue to maintain our lives

and gather our exiles within Your holy spirit in order to keep Your laws

and do Your will, to worship You with a unified heart

as we acknowledge You now.

Blessed are You, God to whom all thanks are due.

On Hanukah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַנְּחֻמּוֹת, שְׁעָשִׂית
לְאַבוֹתֵינוּ וּלְאַמּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשָׁמוֹנַאי וּבְנָיו,
וּבַיָּמִי שׁוֹמְרֵת דַּת יִשְׂרָאֵל, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֵּךְ יִשְׂרָאֵל
לְהַשְׁפִּיחַם תּוֹרְתֶךָ, וּלְהַעֲבִירָן מִחֻקֵּי רְצוֹנֶךָ.
וְאֵת בְּרַחֲמֶיךָ הַרְבִּים עָמְדָתְ לָהֶם בְּעַת צָרָתָם,
רַבָּת אֶת רִיבֹן, דִּנְתָּ אֶת דִּינָם,
צְדָקָתְ אֶת צְדָקָתְךָ.

מִסֶּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבּוֹת בְּיַד מְעֻטּוֹת.
הַפְּכַתְּ טִמְאַה לְטַהֲרָהּ, וְרָשָׁע לְצַדִּיקָה,
וְזָדוֹן לְמַעֲשֵׂי תוֹרָה. וּבָזָה הַרְחַבְתָּ קְדוּשָׁה בְּעוֹלָמֶךָ,
וּלְעַמֵּךְ יִשְׂרָאֵל עָשִׂית תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן
כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ וּבְנוֹתֶיךָ
לְדַבֵּר בֵּיתֶךָ, וּפָנּוּ אֶת הַיְכָלֶךָ, וְטָהְרוּ אֶת
מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קְדֻשָׁתְךָ,
וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.)

On Hanukah add:

(For the miracles, for the deliverance, for the triumphs,
for the victories, and for the comforts that You did
for our ancestors in those days at this season.

In the days of Matityahu son of Yochanan, the high priest,
the Hasmonean, and his sons,
and in the days of those who kept the faith of Israel, when a
wicked Hellenic kingdom arose against Your people Israel,
to make them forget Your Torah and depart from the statutes pleasing to
You, You in Your great mercy arose for them in the time of their trouble,
strengthened their suit, adjudicated their judgment, and
vindicated their justice.

You delivered the strong to the weak, the many to the few.
You transformed uncleanness to purity, wickedness to justice,
evil to acts of Torah, and thereby You expanded holiness in Your world,
and for Your people Israel You created great redemption and salvation
as on this day. And afterwards Your sons and daughters came
to the sacred place of Your house, cleansed Your temple, purified Your
sanctuary, lit candles in the courtyards of Your holy place,
and established these eight days of Hanukah,
to thank and praise Your great name.)

On Shabbat and Festivals

ועל כלם יתברך ויתרומם שמך מקורנו תמיד לעולם ועד.

(Between Rosh Hashanah and Yom Kippur add:

וכתבי לחיים טובים כל דורות בריתך.)

וכל החיים יודוך סלה, ותהללו את שמך באמת,
האלה ישועתנו ועזרתנו סלה.
ברוכה את יי, הטוב שמך ולך נאה להודות:

During the repetition of the Amidah you may recite:

אלהינו ואלהי אבותינו ואבותינו, ברכנו בברכה
המשלשת בתורה הכתובה על ידי משה עבדך,
האמורה מפי אהרן ובניו כהנים
ומפי עם קדושך, כאמור:

יברך יי וישמרך.

kein y'hi ratzon

כן יהי רצון.

תאר יי פניה אליך ותחנה.

kein y'hi ratzon

כן יהי רצון.

ישא יי פניו אליך ותשם לך שלום:

kein y'hi ratzon

כן יהי רצון.

On Shabbat and Festivals

For all these things, may the name of our Source be blessed
and exalted forever.

*(Between Rosh Hashanah and Yom Kippur add:
and inscribe all the generations of Your covenant for a good life.)*

All life is thankful to You, and truthfully praises Your name,
God who saves and helps us.

We bless You, God, whose name is good, to whom it is pleasing
to give thanks.

During the repetition of the Amidah you may recite:
Our God and God of our mothers and fathers, bless us with
this threefold blessing in the Torah written by the hands of
Moshe Your servant,
spoken from the mouth of Aharon and his sons the priests
and from the mouth of the people of Your holiness, as it is said:

May God bless you and guard you

God, make it so

May God make visible to you the divine face, and be gracious to you

God, make it so

May God lift up the divine face to you, and establish peace for you

God, make it so

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם,
חַיִּים חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ.
בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבְרַכְנוּ
וּלְבַרֵךְ אֶת כָּל-עַם יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

(Between Rosh Hashanah and Yom Kippur say:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, גִּזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.)

בְּרוּךְ אַתָּה יְיָ, הַמְּבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Grant peace, goodness, and blessing,
life, favor, kindness, and compassion upon the world,
upon us, and upon all Your people Israel.
Bless us, our Father, all together, with the light of Your countenance,
for with that light You gave us the Torah of life and the love of
kindness, and righteousness, blessing, compassion, life, and peace.
For it is good in Your eyes to bless us
and to bless all Your people Israel
at all times, at every moment, with Your peace.

(Between Rosh Hashanah and Yom Kippur say:

*In the Book of Life, of Blessing, Peace, and Prosperity,
may we be remembered and inscribed before You,
together with all Your people Israel, for a good life and for peace.)*

We bless You, God, who blesses Your people Israel with peace.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצְרִי לְשׁוֹנֵי מִרְעָה,
וּשְׁפָתַי מִדְּבַר מִרְמָה,
וּלְמַקְלָלֵי נַפְשִׁי תֹדֵם,
וְנַפְשִׁי כְּעַפְרָה לְכֹל תִּהְיֶה.
פְּתַחֵי לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
וְכֹל הַחֹשְׁבִים עָלַי רָעָה,
מִהָרָה הַפְּרִי עֲצָתְךָ וְקַלְקְלֵי מַחְשַׁבְתְּךָ.
עֲשֵׂי לְמַעַן שְׂמִיךְ, עֲשֵׂי לְמַעַן כֹּחֲךָ,
עֲשֵׂי לְמַעַן קִדְשָׁתְךָ, עֲשֵׂי לְמַעַן תּוֹרָתְךָ.
לְמַעַן תַּחֲלִצֵנִי יְדִידוֹתֶיךָ,
הוֹשִׁיעֵי יְמִינְךָ וְעֵנִינִי.
יְהִיו לְרָצוֹן אֲמִרֵי פִי וְהִגִּיזוֹן לְבָבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֹתַי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמֶיךָ, הִיא תַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבוֹת תֵבֵל,
וְאָמְרוּ: אָמֵן:

After the Amidah add the following meditation:

My God, guard my tongue from evil,
and my lips from telling falsehoods.
May my soul remain silent toward those who insult me;
may I be lowly as dust toward all of them.
Open my heart to Your Torah, and let my soul pursue Your *mitzvot*.
Frustrate the schemes of all who plan and plot against me.
Act for the sake of Your name, for the sake of Your strength,
for the sake of Your holiness, for the sake of Your Torah,
so that Your beloved might be rescued,
that Your strength will save me and answer me.
May the words of my mouth and the meditations of my heart
be acceptable before You, God, my Rock and my Redeemer.

May the One who makes peace on high make peace over us,
over all Israel, and over all the inhabitants of the world,
and say: Amen.

Osah shalom bi-m'rome-ha, hi ta'aseh shalom aleinu, ve-al kol yisra'el, ve-al kol yosh'vey
teiveil. Ve-im'ru: Amen

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu, ve-al kol yisra'el, ve-al kol yosh'vot teiveil.
Ve-im'ru: Amen

Meditation on the Amidah

I arise to praise You, my creator; the source of my being, the spark of my soul. Every part of me sings these words, even without my knowing it. My limbs sustain me; my hands find the page in my book; my eyes search; my breath responds. I dream Your dreams with every part of me. I arise here in this place, I am alert. I say You are One and I remember.

Do You remember? Do You remember me?

I come from Sarah and Abraham: I have a steadfast heart.

From Isaac and Rebecca: I am a planner.

From Rachel and Jacob and Leah: I am beautiful and homely,
and I struggle with my unruliness.

I look backwards and forwards; I wonder at my mistakes.

I am with every one of my people remembering.

I think up new ideas, and they terrify me.

I grow strong in my resolution.

My rigidity breaks down into hundreds of particles, seeds of promise.

I am the rush of this prayer's breath to Your lips from mine.

And Your words come back to me in unexpected places.

Every bit of life is witness to Your power, cries out Your strength. Yet we understand this with such difficulty and forget it so easily. We are born, grow to maturity and decline. Some of us are cut down too young. But in everything we are left to our own devices, to come to terms with our own small changes. How are we to learn these matters of the heart? And You who are always in plain view, You who are always hiding: You bestow Your power in quantities we cannot measure. Is everything really in Your hands? Is anything? I feel the ache of Your restraint and I long for something I can scarcely imagine.

Your unspoken name is holy. Your unnamed essence is peace. Your radiance is sun pouring down over my head, coming close up against me; moonlight widening my eyes. It is a tangle of woven threads, some colored bright, others subdued, going in every direction, each a surprise. It is ocean around us and vapor rising; the journey of rock -- continuous and scarcely perceptible. It is light in motion before it finds us. The bellowing, croaking, chirping and singing of the world is God's music, all of it. You are the river that overflows its banks carrying washed-away soil to a new place; the earth's decay turned to nourishment.

This work is Your name, Your song. But the moment of perception is our own, Your gift to us. I am looking to sing Your praise with new words but I need You to teach me the tune, one line at a time, so that I can get it right. I know that Your holiness is here and there waiting for us, reaching for our awareness. Sometimes it spins off into darkness only to find its way back again. Your name is peace.

Queen of Heaven, bless us with the light of Your face. Receive our meditation as sustenance and strengthen Yourself for us. Be the new breath we inhale as we give up the old, and may our rest affirm Your faith in us as it does our hope in You. Never leave us alone. Father of Tears, extend Your Shabbat to those who labor without end. Be a small light for those whose sleep is full of fear. Bring all of us, as though we were one, to a new morning. Healing source of life, come to meet us when we pause in the road. And to You who are the spark in me, the origin and the object of my love: be a spirit of joy. Refresh me with the sounds of Your delight, the gifts of life. May these words of mine be graceful to You and worthy of the time they take.

הלל, מתקן

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים, אֲשֶׁר קִדְּשַׁתְּנוּ
בְּמִצְוֹתֶיךָ וְצוֹתְנוּ לְקַרְאֵךְ אֶת הַהֵלֵל.

B'ruchah at adonai eloheinu m'kor ha-hayim, asher kidshatnu b'mitzvoteha
v'tzivatnu likro et ha'hallel.

תהלים קי"ג מתקן

הַלְלוּיָהּ
הַלְלוּ עֹבְדֵי יי,
הַלְלֵנָה אֶת שֵׁם יי:
יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ,
מִהֵלֵל שֵׁם יי:
נִכְבַּד בְּכָל גּוֹיִם יי,
וּבְשָׁמַיִם כְּבוֹדָהּ.
מִי כִּי אֱלֹהֵינוּ הַמְגִבִּיהִי לַשַּׁבָּת:
הַמְשַׁפִּילֵי לְרֵאוֹת, בְּשָׁמַיִם וּבָאָרֶץ.
מִמְקוֹמֵי מַעַפְרֵי דָל,
מֵאֲשַׁפֵּת תְּרִים אֲבִיוֹנָה:
לְהוֹשִׁיבֵי עִם חֲסִידוֹת, עִם חֲסִידֵי עַמָּה.
מִנְשִׁיבָה צָעַר הַבַּיִת לְקוֹל עֲנָג וְשִׁמְחָה
הַלְלוּיָהּ:

Hallel, Adapted

Blessed are You, our God, Source of life, who has made us holy through Your *mitzvot*, and instructed us to say the Hallel prayer.

Psalm 113, Adapted

Praise Yah;

praise, O worshippers of God.

praise the name of God.

May God's name be blessed henceforth and forever.

From the sun's rising to its setting,

God's name is praised.

God is glorious throughout the nations,

Her glory is in the heavens.

Who is like YHVH our God, seated on high

gazing down through heaven and earth!

▷ She raises the poor from the dust,

Lifts the needy from the dunghill ,

to dwell with the faithful, with the faithful among Her people.

God turns the troubles of the house to the sound of delight and joy.

Halleluyah.

< בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם,
 בַּת צִיּוֹן מֵעַם לְעִז.
 הִיָּתָה בַת צִיּוֹן לְקֹדֶשׁוֹ,
 יִשְׂרָאֵל מִשְׁכְּנוֹתָיו.
 הַיֵּם רָאָה וַיִּנָּס, הֵי־רִדֵן יִסֹּב לְאַחֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנוֹת צֶאֱן.
 מָה לָּךְ הַיֵּם כִּי תִנוּס
 הֵי־רִדֵן תִּסֹּב לְאַחֹר.
 הַהָרִים תִּרְקְדוּ כְּאֵילוֹת,
 גְּבַעוֹת כְּבָנֵי צֶאֱן.
 מִלִּפְנֵי אֶדֶן חוֹלֵי אֶרֶץ,
 מִלִּפְנֵי אֱלוֹהֵי יַעֲקֹב.
 הַהִפְכִי הַצּוּר אֲגַם מַיִם,
 חֲלַמֵּי־שׁ לְמַעֲיָנוּ מַיִם:

תהלים קט"ו: א"י א התבוננות

(On Rosh hodesh and the last 6 days of Pesah omit)

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תִּגְדֵּל כְּבוֹד,
 עַל חֲסִידֶיךָ עַל אֲמִתֶּיךָ.
 לָמָּה יֹאמְרוּ עוֹבְדֵי אֱלִילוֹת אֵיךְ נָא אֱלֹהֵיהֶם.
 וְאֵלֵהֵינוּ בְּקִרְבָּנוּ כֹּל אֲשֶׁר חִפְצָה עָשִׂתָּה.
 אֵל תִּהְיוּ עוֹבְדֵי כֶסֶף וְזָהָב --
 מַעֲשֵׂה יְדֵי אָדָם וְאִשָּׁה.
 יִשְׂרָאֵל בְּטַח בְּיָי, עֲזָרְם וּמִגְּנָם הוּא.
 בֵּית מְרִים בְּטַחוּ בְּיָי, עֲזָרְתָן וּמִגְּנָתָן הוּא.
 יִרְאוֹת יְיָ בְּטַחוּ בְּיָי, עֲזָרָן וּמִגְּנָם הוּא:

Psalm 114, Adapted

▷ When Israel came out of the land of *Mitzrayim*,
the daughter of Zion from the people of a different language,
the daughter of Zion became God's holy one,
Israel became God's dwelling.
The sea saw and fled, the Jordan reversed course.
The mountains danced like rams, the hills like young sheep.
What is it, sea, that you have fled,
Jordan, that you have reversed course,
mountains, that you have danced like rams,
hills, like young sheep?
Tremble, earth, before the Foundation,
before the god of Jacob,
who turns the rock to a water pool,
the flint to water flowing.

Psalm 115: 1–11, Meditation

(On Rosh ḥodesh and the last 6 days of Pesah omit)

Not to us, God, not to us, but to Your Name give the glory,
for Your love and Your truth.
Why should those who worship idols say, "Where is their god?"
Our God is close to us; She has done all that She desires.
Do not worship silver and gold,
the works of human hands.
Israel, trust in God! He is their help and shelter.
House of Miriam trust in God! She is their help and shelter.
You in awe of God trust in God! He is their help and shelter.

תהלים קט"ו: יב"ח מתקן

יִי זְכַרְתָּנוּ תְּבָרַךְ, תְּבָרַךְ אֶת בֵּית יִשְׂרָאֵל,
תְּבָרַךְ אֶת בֵּית אֱהָרֹן.
תְּבָרַךְ יִרְאוֹת יי, הַקְּטָנוֹת עִם הַגְּדֹלִים.
תִּסַּף יי עֲלֵיכֶן, עַל בְּנֵיכֶן וְעַל בְּנוֹתֵיכֶם.
בְּרוּכוֹת אֲתָן לַיי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיי,
וְהָאָרֶץ נִתְּנָה לְדוֹרוֹתֵינוּ.
לֹא הַמֵּתִים יִהְלֹו יְהוָה,
וְלֹא כָּל יִרְדוֹת דּוֹמָה.
וְאַנְחָנוּ נְבָרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ!

תהלים קט"ז: א"יא מתקן

(On Rosh hodesh and the last 6 days of Pesah omit)

אֶהְבֵּתִי כִּי יִשְׁמַע יי, אֶת קוֹלִי תַחֲנוּנֵי.
כִּי הִטָּה אֲזִנּוֹ לִי וּבִימֵי אֶקְרָא:
אֶפְפוּנֵי חֲבִלֵי מוֹת,
וּמִצָּרֵי שְׂאוֹל מְצָאוּנֵי
צָרָה וַיִּגּוֹן אֶמְצָא, וּבִשְׁם יי אֶקְרָא,
אָנָּה יי מַלְטָה נַפְשִׁי. חֲנוּן יי וְצַדִּיק,
וְאַלֵּהֵינוּ מֵרַחֵם.
שֹׁמֵר פְּתָאִים יי דְּלוֹתֵי וְלִי יְהוֹשִׁיעַ.
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי, כִּי יי גָּמַל עָלַיִכִי.
כִּי חִלְצָתָ נַפְשִׁי מִמּוֹת
אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי.
אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים.
אֶהְאֶמְנָתִי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרָתִי בְּחַפְזֵי הַכֹּל הַבֵּל.

Psalm 115: 12–18, Adapted

▷ God, You who remembered us will bless: will bless the house of Israel,
will bless the house of Aaron,
will bless those in awe of God, the small with the great.
God will provide increase for you, for your daughters and sons.
I shall give blessings to God, maker of heaven and earth.
The heaven is God's heaven,
and God has given the earth to all our generations.
The dead will not praise Yah,
nor all those who have gone down to the silent depths.
But we shall bless Yah, now and forever, Halleluyah.

Psalm 116: 1–11, Adapted

(On Rosh ḥodesh and the last 6 days of Pesah omit)

I love it when God hears me voice my plea.
For God gave ear to me when in my days I called out.
The bonds of death wrapped around me,
the straits of Sheol found me,
I will encounter trouble and suffering; I will call on God's name:
"I pray, God, deliver my soul." Merciful is God, and just,
our God takes pity.
God protects the simple of heart; when I am weak, God saves me.
Return, my soul, to your rest, for God has given me recompense.
For You released my soul from death,
my eyes from tears, my foot from stumbling.
I shall walk before God, in the land of the living.
▷ I am full of faith, even when I say, "I am very desolate."
I said in my haste, "all is vanity."

תהלים קט"ז: יב"ט מתקן

אָנָה אֲשִׁיב לַיְי, כָּל תַּגְּמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְי אֶקְרָא.
נִדְרֵי לַיְי אֲשַׁלֵּם, נִגְדָה נָא לְכֹל עַמּוֹ.
יִקַּר בְּעֵינַי יְי הַמּוֹתֶה לַחֲסִידָיו וַחֲסִידוֹתָיו.
אָנָה יְי כִּי אֲנִי עַבְדְּךָ;
אֲנִי עַבְדְּךָ, בֶּן אֲמַתְךָ
אָנָה יְי כִּי אֲנִי אֲמַתְךָ;
אֲנִי אֲמַתְךָ, בֵּית עַבְדְּךָ
פְּתַחַת לְמוֹסְרֵי.
לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְי אֶקְרָא.
נִדְרֵי לַיְי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עַמּוֹ.
בְּחֲצֵרוֹת בַּיִת יְי בְּתוֹכְכִי יְרוּשָׁלַיִם
הַלְלֵנִיה!

▷ ana adonai ki ani av-deh-kha
ani av-de-kah ben ama-teh-kha
ani amat-kha bat av-deh-kha
pitahta mo-say-rai

Psalm 116: 12–19, Adapted

▷ What can I return to God for all these kindnesses to me?

I raise the cup of deliverance and call out the name God.

I shall fulfill my vows to God before the whole of God's people.

Precious in God's eyes is the death of faithful ones.

▷ Truly, God, I am Your servant,

truly, Your servant, child of Your servant.

Truly, God, I am Your servant,

truly, Your servant, child of Your servant.

You have released my bonds.

I shall offer You a thanksgiving offering and call in God's name.

I shall fulfill my vows to God before the whole of God's people.

In the courtyards of the house of God, throughout Jerusalem,

Halleluyah!

תהלים קי"ז מתקן

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהָ כָּל הָאֲמִים.
כִּי גִבְרָה עָלֵינוּ חֶסֶדָה,
וְאָמַת יְיָ לְעוֹלָם הִלְלוּיָהּ!

תהלים קי"ח מתקן

הוֹדוּ לַיְיָ כִּי טוֹבָה, כִּי לְעוֹלָם חֶסֶדָה:

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדָה:

יֹאמְרוּ נָא בֵּית מִרְיָם, כִּי לְעוֹלָם חֶסֶדָה:

תֹּאמְרֵנָה יְרֵאוֹת יְיָ, כִּי לְעוֹלָם חֶסֶדָה:

hodu ladonai ki tov

yomar nah yisrael

yomru nah beit miryam

tomarnah yir-ot adonai

ki l'olam hasdah

ki l'olam hasdah

ki l'olam hasdah

ki l'olam hasdah

Psalm 117, Adapted

▷ Praise God, all peoples, laud God all nations.
For God has overwhelmed us with kindness,
and God's truth is forever, Halleluyah!

Psalm 118, Adapted

▷ Praise God because She is good,
because Her kindness is forever.
Israel shall say it,
because Her kindness is forever.
The house of Miriam shall say it,
because Her kindness is forever.
Those in awe of God shall say it,
because Her kindness is forever.

<מִן הַמִּצַּר קָרָאתִי יְהוָה,
 עָנַנִי בַמִּרְחֵב יְהוָה.
 יי לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם אוֹ אִשָּׁה.
 יי לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאָי.
 טוֹב לַחֲסוֹת בַּיְי, מִבְּטַח בְּאָדָם.
 טוֹב לַחֲסוֹת בַּיְי מִבְּטַח בְּאִשָּׁה.
 כָּל אֲשֶׁר סִבְּבוּנִי בְשֵׁם יי כִּי אֲשַׁלִּימָם.
 סִבְּבוּנִי גַם סִבְּבוּנִי
 בְשֵׁם יי כִּי אֲשַׁלִּימָן.
 סִבְּבוּנִי כַדְבָרִים דַּעְכוּ כְּאִשׁ קוֹצִים,
 בְשֵׁם יי כִּי אֲשַׁלִּימָם.
 דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיִּי עֲזָרְנִי.
 עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
 <קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צַדִּיקִים,
 קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צַדִּיקוֹת
 יַד יי עֲשֶׂה שָׁלוֹם. יַד יי רוֹמְמָה,
 יַד יי עֲשֶׂה שָׁלוֹם.
 לֹא אֲמוֹת כִּי אֶחְיֶה, וְאֲסַפֵּר מַעֲשֵׂי יְהוָה.
 יִסֵּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִי.
 <פִתְּחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹדֶה יְהוָה.
 זֶה הַשַּׁעַר לַיְי, צַדִּיקִים יִבְאוּ בוֹ.
 זֶה הַשַּׁעַר לַיְי, צַדִּיקוֹת תִּבְאֲנָה בוֹ.

▷ kol rina vee-shu-ah b'o-holay tzadikim, kol rina vee-shu-ah b'o-holay tzadikot
 yad adonai osah shalom, yad adonai romeima
 yad adonai osah shalom.

▷ pit-ḥu li sha'arei tzedek, avoh vam odeh yah
 zeh ha-sha'aar lardonai tzadikim yavo-u voh
 zeh ha-sha'aar lardonai tzadikot tavo-nah voh

▷ From the narrow places I called to Yah,
Yah answered me in the wide places.
God is mine, I shall not fear; what can mortals do to me?
God is mine for my help, and I shall see to my enemies.
It is good to take refuge in God, better than to trust in man.
It is good to take refuge in God, better than to trust in woman.
All that surround me: by God's name I shall bring them to peace.
They encircle and surround me;
by God's name I shall bring them to peace.
They surround me like a swarm of bees, like a fire of thorns,
in God's name I shall bring them to peace.
Even if they push me until I fall, God will help me.
Yah is my strength and song, and has become my salvation.
▷ The sound of song and deliverance is in the tents of righteous men,
the sound of song and deliverance in the tents of righteous women,
God's hand making peace, God's hand upraised,
God's hand making peace.
I shall not die but live, and tell of Yah's doings.
Yah chastened me, but did not give me over to death.
▷ Open for me the gates of justice, I shall enter them and thank Yah.
This is God's gate, righteous men enter it;
this is God's gate, righteous women enter it.

אֹדֶךְ כִּי עֲנִיתָנִי, וַתְּהִי לִי לְיִשׁוּעָה.
אֹדֶךְ כִּי עֲנִיתָנִי וַתְּהִי לִי לְיִשׁוּעָה.

od'kha ki ani-tani, va-t'hi li li-shu-ah
odekh ki ani-tini, va-t'yi li li-shu-ah

אָבֵן מֵאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.
אָבֵן מֵאֲסוֹ הַבּוֹנוֹת, הִיְתָה לְרֹאשׁ פִּנָּה.

even ma'asu habonim, ha-y'tah l'rosh pinah
even ma'asu habonot, ha-y'tah l'rosh pinah

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאֵת בְּעֵינֵינוּ.
מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאֵת בְּעֵינֵינוּ.

me'et adonai ha-y'tah zot, hi niflat b'ei-nei-nu
me'et adonai ha-y'tah zot, hi niflat b'ei-nei-nu

זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.
זֶה הַיּוֹם עָשְׂתָה יְיָ נִגִּילָה וְנִשְׂמְחָה בּוֹ.

zeh hayom asah adonai, nagilah v'nis-m'ha voh
zeh hayom astah adonai, nagilah v'nis-m'ha voh

anah adonai hoshi-ah nah

אֲנִי יְיָ הוֹשִׁיעָה נָא:

anah adonai ho-shi-i nah

אֲנִי יְיָ הוֹשִׁיעֵי נָא:

anah adonai hatz-liḥah nah

אֲנִי יְיָ הַצְּלִיחָה נָא:

anah adonai hatz-liḥi nah

אֲנִי יְיָ הַצְּלִיחֵי נָא:

▷ I thank You, for You answered me, and were my rescuer.

The stone the builders rejected became the cornerstone.

This came from God; it is wonderful in our eyes.

This is the day God made; let us rejoice and be glad in it.

Please, God, deliver us.

please, God, make us prosper.

בְּרוּכָה הַבָּאָה בְּשֵׁם יי, בְּרִכְנוּכָן מִבֵּית יי.
בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרִכְנוּכֶם מִבֵּית יי.

אֱלֹהֵי יי וְתֹאֲרֵנוּ לָנוּ, אֲסֵרוּ חַג בְּעֵבְתֵיכֶם, עַד קִרְנוֹת הַמְּזֻבָּח.
אֵל יי וַיֹּאֲרֵנוּ לָנוּ, אֲסֵרוּ חַג בְּעֵבְתֵיכֶם, עַד קִרְנוֹת הַמְּזֻבָּח.

אֱלֹהֵי אֶתְּ וְאוֹדֵךְ אֱלֹהֵי אֲרוֹמְמֵךְ.
אֱלֹהֵי אֶתְּהָ וְאוֹדֵךְ אֱלֹהֵי אֲרוֹמְמֵךְ.

הוֹדוּ לַיי כִּי טוֹבָה, כִּי לְעוֹלָם חֶסֶדְךָ.
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדְךָ.

יְהִלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ,
וְחִסְדֵיךָ צְדִיקִים וְצְדִיקוֹת עוֹשׂוֹת רְצוֹנְךָ, וְכָל עֲמָךְ בֵּית יִשְׂרָאֵל
בְּרָנָה יוֹדוּ וְתִבְרַכְנָה וַיִּשְׁבְּחוּ וְתִפְאַרְנָה וִירוֹמְמוּ וְתַעֲרַצְנָה
וַיִּקְדְּשׁוּ אֶת שְׁמֵךְ מְקוֹרְנוּ, כִּי לָךְ טוֹב לְהוֹדוֹת
וְלִשְׁמֹךְ נָאֵה לְזַמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם אֶתְּהָ אֵל.
בְּרוּךְ אַתְּהָ יי, הַמְהַלֵּל בַּתְּשׁוּבָה.

וְאַבְרָהָם זָקֵן בָּא בַיָּמִים
וַיִּבְרַךְ אֶת אַבְרָהָם בְּכָל.

וַיְהִי פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דָּבַר:

Blessed is the one who comes in God's name,
we bless you from God's house.

God is YHVH, giving light to us; bind the festival offering in ropes,
up to the horns of the altar.

▷ You are my God and I thank You, my divinity and I exalt You.

Thank God for God is good, for God's kindness is forever

May all Your works praise You, God, and may
Your faithful, those righteous men and women who do Your will,
and all the people who make up the House of Israel,
in joyous song glorify, bless and praise, honor, exalt, extol
and hallow Your name, our Source, for it is good to thank You,
fitting to sing Your name; from eternity to eternity You are God.
Blessed are You, God, celebrated in praise.

And Abraham was old in days,
and God blessed Abraham in every way.

And God took account of Sarah as He had said,
and God did to Sarah as He had spoken.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֲלָמָא דִּי בְּרָא, כְּרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ, וְיַצְמַח פְּרֻקְנֵיהּ וְיִקְרַב מְשִׁיחֵיהּ
בְּחַיֵּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא
(לְעֵלְא *between Rosh Hashana and Yom Kippur add:*) מְכַל־בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמִּירָן בְּעֲלָמָא. וְאָמְרוּ: אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל
קָדָם אֲמוּהוֹן דִּי בְּשַׁמְיָא. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְעַל כָּל־יּוֹשְׁבֵי תִּבְלָא. וְאָמְרוּ: אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יּוֹשְׁבוֹת תִּבְלָא, וְאָמְרוּ: אָמֵן:

Yit'gadal ve-yit'kadash sh'mei raba (Amen), be-al'ma di v'ra, chi-r'utei,
ve-yam'lich mal'chutei, v'yatzmah pur-ka-nei vee'ka-rev m'shi-hei (Amen),
be-hayeichon u-v'yomeichon u-v'hayeid'chol beit yisra'el, ba-agala u-vi-z'man kariv. Ve-im'ru: Amen.

Yehei sh'mei raba mevarach le-alam u-l'almei al'maya.

Yit'barach ve-yish'tabaḥ ve-yit'pa'ar ve-yit'romam ve-yit'nasei ve-yit'hadar ve-yit'aleh ve-yit'halal
sh'mei d'kud'sha, **b'rich hu**, le-eila (*between Rosh Hashana and Yom Kippur add:* le-eila) mi-kol
bir'chata ve-shirata, tush'b'hata ve-nehamata, da-amiran be-al'ma. Ve-im'ru: Amen.

Tit'kabal tz'lot'hon u-va'ut'hon d'chol beit yisra'el kodam imohon di vi-sh'maya. Ve-im'ru: Amen.

Yehei sh'lama raba min shemaya ve-hayim tovim aleinu ve-al kol yisra'el ve-al kol yosh'vei teiveil. Ve-
im'ru: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu, ve-al kol yisra'el, ve-al kol yosh'vot teiveil. Ve-
im'ru: Amen.

Full Kaddish

Exalted and hallowed be God's greatness in this world of Your creation.
May Your will be fulfilled and Your sovereignty revealed;
May Your assistance grow and Your Messiah draw near
in the days of our lifetime and the life of the whole house of Israel
speedily and soon, and say, Amen.

May Your great Name be blessed forever, even to all eternity.

May You, most Holy One, be blessed, praised and honored, extolled
and glorified, adored and exalted above all else. Blessed are You, beyond
(beyond) all blessings and hymns, praises and consolations
that may be uttered in this world, and say, Amen.

Our Mother in heaven, accept the prayers and supplications
of Your entire House of Israel, and say, Amen.

May peace abundant descend from heaven with a good life for us
and for all Israel and for all the inhabitants of the world, and say, Amen.

May God, who makes peace on high, bring peace to us
and to all Israel and to all those who dwell in the world, and say, Amen.

< אֶת הָרֵאֵת לְדַעַת, כִּי יִי הִיא הָאֱלֹהִים, אֵין עוֹד מִלְבָּדָה.
 אֵין-כְּמוֹד בְּאֱלֹהִים אֲדָנִי,
 וְאֵין כְּמַעֲשֵׂיךָ.
 אַחְדוּתְךָ אַחְדוּת כָּל-עוֹלָמִים,
 וְצִדְקַתְךָ בְּכָל-דּוֹר וְדוֹר.
 יִי הִיָּה, יִי הוֹה, יִי יְהִיָּה לְעוֹלָם וָעֶד.
 יִי עֲזוּ לְעַמּוֹ יִתֵּן, יִי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
 אִם הֲרַחֲמִים, הִיטִיבִי בְרַצוֹנְךָ אֶת-צִיּוֹן,
 תְּבַנֵּי חוֹמוֹת יְרוּשָׁלַם.
 כִּי בְךָ לְבַד בְּטַחְנוּ, אֵלָה רַמָּה וְנִשְׂאָה, אֲדָן עוֹלָמִים.

At hor'eit la-da'at, ki YHWH hee ha-elohim, ein od mil'vada.

Ein kamoch va-elohim adonai, ve-ein ke-ma'asa-yich.

Ah'dutech ah'dut kol olamim, v'tzidkatech be-chol dor va-dor.

YHWH hayah, YHWH hoveh, YHWH yihiyeh le-olam va'ed.

YHWH oz le-amo yitein, YHWH yevareich et amo va-shalom.

Eim ha-rahamim, heitivi vi-r'tzoneich et tziyon, tiv'ni homot yerushalayim.

Ki vach levad batah'nu, eilah ramah ve-nisa'ah, eden olamim.

The Ark is opened

< וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
 'קוּמָה יִי וַיִּפְצוּ אֵיבֵיךָ',
 שִׁישׁוּבוּ מִשְׁנֵאֵיךָ לְפָנֶיךָ.
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר-יִי מִירוּשָׁלַם.
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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Torah Service

▷ You have been shown to know that God abides alone, there is no other.
There is none like You, God, among those that are worshipped,
and there is nothing like Your works.
Your unity is an eternal unity,
and Your justice endures in every generation.
God was, is, and will be forever.
God grants strength to His people;
God blesses His people with peace.
Compassionate Mother, may it please You that Zion flourish;
build the walls of Jerusalem.
For in You alone do we trust, God, great and transcendent,
foundation of worlds.

The Ark is opened

Va-yehi bi-n'so'a ha-aron va-yomer Moshe:
Kumah YHWH ve-yafutzu oy'vecha, she-yashuvu m'san'echa l'fanecha.
Ki mi-tziyon teitzei torah, u-devar YHWH mi-yerushalayim.
Baruch she-natan torah le-amo yisra'el bi-k'dushato.

▷ When the Ark would travel forth, Moses would say:
"Arise, God, and Your enemies will scatter,"
so that those who oppose You may return to Your presence.
For Torah comes forth from Zion, the word of God from Jerusalem.
Blessed is the One who gave Torah to the people Israel in holiness.
On Shabbat continue on page 160

יְיָ, יְיָ, אֱלֹהֵי רַחֻמָּה וְחַנוּנָה, אֶרְכַּת אַפִּים,
וְרַב־חֶסֶד וְאֵמֶת,
נִצְרַת חֶסֶד לְאֲלֹפִים, נִשְׂאת עֹן וּפְשַׁע וְחַטָּאָה, וְנִקְהָ:
:

YHWH, YHWH, eilah raḥumah ve-ḥanunah, er'kat apayim ve-rabat ḥesed ve-emet,
notzeret ḥesed la-alafim, noseit avon va-fesha ve-ḥata'ah, ve-nakah.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךְ אַפִּים, וְרַב־חֶסֶד וְאֵמֶת, נִצֵּר
חֶסֶד לְאֲלֹפִים, נִשָּׂא עֹן וּפְשַׁע וְחַטָּאָה, וְנִקְהָ:
:

YHWH, YHWH, el raḥum ve-ḥanun, erech apayim ve-rav ḥesed
ve-emet,
notzeir ḥesed la-alafim, nosei avon va-fesha ve-ḥata'ah, ve-nakei.

יְהִי לְרַצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִתִּי:
:

Yihiyu le-ratzon im'rei fi ve-heg'yon libi lefanayich, YHWH tzuri ve-go'al'ti.

וְאֲנִי, תְּפִלַּתִּי לָךְ הַמְּרַחֶמֶת, עֵת רַצוֹן,
אֱלֹהִים בְּרַב־חֶסֶדֶךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:
:

Va-ani, tefilati lach ham'raḥemet, eit ratzon, elohim be-rov ḥas'deich, anini be-emet
yish'eich.

וְאֲנִי, תְּפִלַּתִּי לָךְ הַמְּרַחֵם, עֵת רַצוֹן, אֱלֹהִים בְּרַב־חֶסֶדֶךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:
:

Va-ani, tefilati l'cha ham'raḥem, eit ratzon, elohim be-rov ḥas'decha, aneini be-emet
yish'echa.

On Festivals occurring on weekdays add:

▷ God, God, compassionate and gracious, patient,
abounding in kindness and truth,
assuring love for thousands of generations, forgiving iniquity,
transgression and wrongdoing, and granting full pardon.

May the words of my mouth and the meditations of my heart be
acceptable before You,
God, my Rock and my Redeemer.

▷ I offer myself in a prayer to You, God, at a time that You desire. God, in
the greatness of Your lovingkindness, answer me with Your true
deliverance.

בְּרִידְ שְׁמֵהּ דְּמֵרָא עֲלֵמָא, בְּרִידְ כְּתָרְדָּ וְאַתְרָדָּ. יְהֵא
רְעוּתְדָּ עִם עֵמְדָּ יִשְׂרָאֵל לְעֵלָם, וּפְרָקוּן יְמִינְדָּ אַחֲזִי לְעֵמְדָּ
בְּבֵית מְקַדְשְׁדָּ, וְלֹא־מִטּוֹיֵי לָנָא מְטוּב נְהוּרְדָּ וְלִקְבֵּל
צְלוּתְנָא בְּרַחֲמִין. יְהֵא רַעוּא קְדָמְדָּ דְּתוּרִידָּ לֶן חַיִּין בְּטִיבוּ,
וְלֵהוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחַם עָלֵי וְלִמְנַטֵּר יְתִי
וְיִתְּכֹלְדֵי לִי וְדִי לְעֵמְדָּ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכֹלָא
וּמְפָרְנִס לְכֹלָא, אַנְתָּ הוּא שְׁלִיט עַל כֹּלָא, אַנְתָּ הוּא
דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא
דְּקַדְשָׁא בְּרִידָּ הוּא דְּסִגִּידָנָא קַמָּה וּמְקַמֵּי דִּיקַר אֹרִיתָהּ
בְּכָל־עֵדוֹן וְעֵדוֹן. לָא עַל אֲנָשׁ רַחֲצָנָא וְלָא עַל בַּר אֱלֹהִין
סַמְכָנָא, אֱלֹא בְּאֱלֹהָא דְּשַׁמַּיָּא, דְּהוּא אֱלֹהָא קְשׁוּט
וְאֹרִיתָהּ קְשׁוּט וְנְבִיאָוּהִי קְשׁוּט, וּמְסַגָּא לְמַעְבַּד טְבוּן
וְקְשׁוּט.

◁ בֵּיה אָנָּא אֶתְרַחֵץ וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא אָנָּא
אֵמַר תְּשַׁבְּחָן. יְהֵא רַעוּא קְדָמְדָּ דְּתַפְתַּח לְבָאֵי בְּאֹרִיתָא,
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבָּאֵי
וְלִבָּא דְּכָל־עֵמְדָּ יִשְׂרָאֵל,
לְטַב וְלַחַיִּין וְלִשְׁלָם. אָמֵן:

▷ Bei ana etr'heitz ve-lish'mei kadisha yakira ana eimar tush'behan.
Yehei ra'ava kodamach de-tif'tah liba'i be-orayta,
ve-tash'lim mish'alim de-liba'i
ve-liba de-chol amach yisra'el,
le-tav u-le-hayin ve-li-sh'lam. Amen.

On all days:

Blessed be the Name of the teacher of the world, may Your crown and Your power be blessed. May Your favor be with Your people Israel forever, may the power of Your deliverance be revealed to them in Your holy place, and may You extend the goodness of Your light to us, mercifully accepting our prayers. May it be Your will to grant us life and health. May I be counted among the righteous; be merciful to me, protect me and all that is mine, and all that is Your people Israel's. You sustain and nourish everything, You exercise mastery over everything; You, God, are master over earthly rulers, for You are the source of sovereignty. I am a servant of the Holy One, whom I revere, and whose Torah I revere, at all times. I do not put my trust in mortal beings, and I do not place my confidence in angels, but in the God of heaven, who is a God of truth, whose Torah is truth, whose prophets are truth, and who dwells within deeds of righteousness and truth.

▷ I trust in God and utter praise to God's holy, precious Name. May it be Your will that You open my heart to Your Torah, and fulfill the worthy wishes of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Responsively:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדֹנָנוּ,
קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ.

Sh'ma yisra'el YHWH eloheinu YHWH aḥat.

Eḥad eloheinu, gedolah ad'neinu, kadosh (v'norah) sh'mah.

גְּדֹלוּ לַיְיָ אֱתֵי, וְנִרְוַמְמָה שְׁמָה יַחְדָּו:

Gad'lu la-YHWH iti, u-nerom'mah shemah yah'dav.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחַח וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יְיָ הַקְּדוּשָׁה, וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ,
כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Lecha YHWH ha-gedulah ve-ha-gevurah ve-ha-tif'eret

ve-ha-neitzach ve-ha-hod, ki chol ba-shamayim u-va-aretz,

lecha YHWH ha-k'dushah ve-ha-mit'nasei le-chol le-rosh.

Rom'mu YHWH eloheinu, ve-hish'taḥavu la-hadom rag'lav, kadosh hu.

Rom'mu YHWH eloheinu, ve-hish'taḥavu le-har kod'sho, ki kadosh YHWH eloheinu.

The Torah scroll is removed, and the Ark is closed

Responsively:

▷ Listen, Israel: YHWH is our God; YHWH is One.

One is our God, great is our Foundation,
holy (and awe-inspiring) is God's name.

Exalt God with me, and let us praise Her name together.

Yours, God, are greatness, power, beauty, eternity, and splendor, for
everything in heaven and earth is Yours.

Yours, God, is holiness, for You are exalted over all.

Praise our God, and worship at His footstool, for God is holy. Praise our
God and worship at His holy mountain,
for our God is holy.

Before the first Aliya

וְתֵעָזֹר וְתִגֵּן וְתוֹשִׁיעַ לְכֹל הַחֹסִים וְהַחֹסוֹת בָּהּ, וְנֹאמַר:
אָמֵן.

הַכֹּל הָבוּ גִדְלֵי לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

נָא לְעֹלוֹת:

בְּרוּכָה שְׁנַתְנָה תּוֹרָה לְעַמָּה יִשְׂרָאֵל בְּקִדְשָׁתָהּ.

Va-ta'azor ve-tagein ve-toshi'a le-chol ha-ḥosim ve-ha-ḥosot bo, ve-nomar: **Amen.**

Ha-kol havu godel le-eloheinu, u-t'nu chavod la-torah.

Nah la'alot:

B'ruchah she-nat'nah torah le-amah yisra'el bi-kedushatah.

All respond:

וְאַתֶּם הַדְּבָקִים וְהַדְּבָקוֹת בֵּי אֱלֹהֵינוּ, חַיִּים כְּלַכֶּם הַיּוֹם:

Ve-atem had'veikim va-ha-d'veikot ba-YHWH eloheichen, ḥayim kul'chem ha-yom.

ברכת הגומל

One who has escaped from a dangerous situation, for example one who has survived a serious illness or who has completed a hazardous journey, recites the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת,
שְׁגַמְלָנִי כָּל-טוֹב:

Baruch atah YHWH eloheinu m'kor ha-ḥayim, ha-gomeil le-ḥayavim tovot, she-g'malani kol tuv.

The congregation responds:

אָמֵן. מִי שְׁגַמַּל כָּל-טוֹב, תָּמִיד יִגְמַל כָּל-טוֹב, (God in feminine)

Amen. Mi she-gamal kol tuv, tamid yig'mal kol tuv, selah

סְלָה:

אָמֵן. מִי שְׁגַמְלָה כָּל-טוֹב, הִיא תִּגְמַל כָּל-טוֹב (God in masculine)

Amen. Mi she-gamla kol tuv, tamid tig'mal kol tuv, selah

סְלָה:

Before the first Aliya

May God help, shield, and deliver all those who trust in Her, and let us say: Amen.

Let all declare God's greatness and give honor to the Torah.

Please come up: _____

Blessed is the One who gave Torah to Her people Israel, in Her holiness.

All respond:

All you who hold close to your God – you are truly alive today.

Birkat Ha-gomeil

One who has escaped from a dangerous situation, for example one who has survived a serious illness or who has completed a hazardous journey, recites the following blessing:

Blessed are You, our God, Source of life, who favors with kindness those who are in need;

for God has favored me with every kindness.

The congregation responds:

Amen. May God who has favored you with every kindness continue to favor you with every kindness, *Selah*.

**Torah Blessings:
Modified, God in Feminine**

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Yah (Adonai) hamvoretchet.

Bless God, the Blessed One.

The congregation responds:

בְּרוּכָה יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Brucha Yah (Adonai) hamvoretchet l'olam va-ed.

Blessed is God, the Blessed One, for all eternity.

בְּרוּכָה יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Brucha Yah (Adonai) hamvoretchet l'olam va-ed.

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ מִקּוֹר הַחַיִּים,

Brucha at Yah (Adonai) Eloheinu mekor ha-chayim,

אֲשֶׁר בָּחַרָהּ בָּנוּ עַם-כָּל-הָעַמִּים,

asher bachara banu im kol ha-amim

וְנָתַנָּה לָנוּ אֶת-תּוֹרָתָהּ.

v'natna lanu et-Torata

בְּרוּכָה אַתְּ יְיָ, נֹתֶנֶת הַתּוֹרָה:

Brucha at Yah (Adonai), notenet ha-Torah

Following the reading:

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
Brucha at Yah (Adonai) Eloheinu mekor ha-chayim,

אֲשֶׁר נָתַתָּה לָנוּ תּוֹרַת אֱמֶת,
asher natna lanu Torat emet

וְחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ.
v'chayei ollam nat-ah b'tocheinu

בְּרוּכָה אַתָּה יְיָ, נוֹתֵנֵת הַתּוֹרָה:
Brucha at Yah (Adonai), notenet ha-Torah

Blessed are You, our God, Source of life,
who gave us the Torah of truth
and planted eternal life within us.
Praised are You, the One who gives the Torah.

**Torah Blessings:
Modified, God in Masculine**

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Barechu et YHWH ha-mevorach.

Bless God, the Blessed One.

The congregation responds:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch YHWH ha-mevorach le-olam va'ed.

Blessed is God, the Blessed One, for all eternity.

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch YHWH ha-mevorach le-olam va'ed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִקּוֹר הַחַיִּים,

Baruch ata Yah (Adonai) Eloheinu mekor ha-ḥayim,

אֲשֶׁר בָּחַר בָּנוּ עִם-כָּל-הָעַמִּים,

asher bachar banu im kol ha-amim

וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ.

v'natan lanu et-Torato

בְּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה:

Baruch ata Yah (Adonai), noten ha-Torah

Following the reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
Baruch ata Yah (Adonai) Eloheinu mekor ha-ḥayim,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
asher natan lanu Torat emet

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
v'ḥayei ollam natah b'tocheinu

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:
Baruch ata Yah (Adonai), noten ha-Torah

Blessed are You, our God, Source of life,
who gave us the Torah of truth
and planted eternal life within us.

Praised are You, the One who gives the Torah.

מִי שֶׁבֵּרַךְ אֶמּוֹתֵינוּ שָׂרָה רַבֵּקָה לֵאָה וְרַחֵל וְאֲבוֹתֵינוּ
אֲבָרָהִם יִצְחָק וְיַעֲקֹב, הִיא תְּבַרַךְ אֶת _____ בְּעֵבוֹר הַזְּכוֹת
לְעֵלוֹת הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה וְלְכַבּוֹד
הַשַּׁבָּת וְלְכַבּוֹד קְהֵלְתֵּנוּ הַקְּדוּשָׁה. אָנָּה, הַקְּדוּשָׁה בְּרוּכָה
הִיא, שְׂמֵרֵי אֶת אֱלֹהֵי שְׁעָלוֹ מִכָּל־צָרָה וְצוּקָה וּמִכָּל־נִגְעַ
וּמַחֲלָה, וְשִׁלְחֵי בְּרָכָה וְהַצְּלַחַה בְּכָל־מַעֲשֵׂה הַיָּד, עִם
כָּל־יִשְׂרָאֵל יַחַד, וְנֹאמַר: אָמֵן:

Blessings for the sick

מִי שֶׁבֵּרַךְ, אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב, מֹשֶׁה, אֱהָרֹן,
דָּוִד, וְשִׁלְמֹה, וְאֲמוֹתֵינוּ שָׂרָה רַבֵּקָה לֵאָה וְרַחֵל, חַנָּה, דְּבוֹרָה,
וְרוּת, הוּא יִרְפֵּא אֶת כָּל אֱלֹהֵי שְׁנַפְגָּעִים בְּמִגִּפַּת עוֹלָמֵנוּ וְאֶת כָּל־נוֹ
הַנְּאֻבָּקִים בְּמֵאֻבָּק הַשְּׂוִיוֹן בִּינּוֹתֵינוּ,
וְאֶת הַחוֹלִים וְהַחֹלּוֹת: _____, וְאֱלֹהֵי שְׁלֵא הַזְּכָרְנוּ הַיּוֹם.
הַקְּדוּשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם וְעַלֵיהֶן,
לְהַחֲלִימָם וּלְרַפְּאֵתָן, לְהַחֲזִיקָם וּלְהַחֲיֹתָן,
וּיְשַׁלַּח לָהֶם וּלְהֵן מְהֵרָה רְפוּאָה שְׁלֵמָה,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף וְנֹאמַר: אָמֵן:

Misheberach after an aliya

May the One who blessed our mothers Sarah, Rebecca, Leah, Rachel, and our fathers Abraham Isaac and Jacob, bless ___ for the honor of coming up for an *aliyah* today, to honor God, the Torah, the Shabbat, and our holy congregation. May the Holy Blessed One guard those who have come up today from all trouble and distress, from all illness and affliction. May God send blessing and good fortune in all the work of their hands, together with all Israel, and let us say: Amen.

Blessings for the sick

May the One who blessed our ancestors Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon, and Sarah, Rebecca, Leah, Rachel, Hannah, Deborah, and Ruth, bless and heal those who have been affected by the plague of our times and all those who are working for social justice and those who suffer from illness: ___, as well as those we have not brought to mind specifically today.

May the Holy Blessed One be filled with compassion for them, restore their health and heal them, strengthen them and renew their lives.

May God send them complete healing speedily healing their souls along with their bodies, and let us say: Amen.

As the Torah scroll is raised and tied:

וזאת התורה אשר-שם משה לפני דורות
ישראל, על-פי יי ביד-משה:

Ve-zot ha-torah asher sam Moshe lif'nei dorot yisra'el,
al pi YHWH be-yad Moshe.

Blessing before the haftarah

ברוך אתה יי אלהינו מקור החיים, אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת.
ברוך אתה יי, אשר נתן תורה למשה עבדו,
ולישׂראל עמו, ולנביאי האמת וצדק:

Blessings after the haftarah

ברוך אתה יי אלהינו מקור החיים,
צור כל-העולמים, צדיק בכל-הדורות, האל הנאמן
האומר ועשה, המדבר ומקים, שכל-דבריו אמת וצדק.
נאמן אתה הוא יי אלהינו, ונאמנים דבריך,
ודבר אחד מדבריך אחר לא ישוב ריקם, כי אל שדי
נאמן ורחמן אתה. ברוך אתה יי, האל הנאמן
בכל-דבריו:

רחמי על ציון כי היא בית חיינו,
ולעלות נפש תושבי במהרה בימינו.
ברוכה את יי, משמחת ציון בבניה ובנתיה:

שמחינו יי אלהינו באליהו הנביא עבדך,
ובימי גאולתך, במהרה יבא ויגל לבנו.
ותתני לכל-חי ברפת גאלה שלמה, כי בשם קדשך נשבעת לנו
שלא תכבי גרנו לעולם ועד. ברוכה את יי, מקור גאלה לעולמך:

As the Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel – according to the instruction of God, by the hand of Moses.

Blessing before the haftarah

Blessed are You, our God, Source of life, who chose worthy prophets, and was pleased by their words which were spoken in truth.

We bless You, God, who has given Torah to Moses Your servant, and to Israel Your people, and to prophets of truth and justice.

Blessings after the haftarah

Praised are You, our God, Source of life,
Rock of all worlds, righteous throughout all generations, faithful God who speaks and does, who declares and establishes, whose words are truth and justice. You, our God, are faithful, and Your words are faithful, and You do not renege on Your promises, for You, our Sustainer, are a faithful and merciful God. We bless You, a faithful God in all Your words.

Have compassion on Zion, spiritual home to many,
and bring hope soon to those whose spirits are humbled.
Blessed are You, God, who lets Zion rejoice
with all her children.

Gladden us, our God, with the coming of Elijah, Your prophet,
and with the days of Your deliverance, may they come
speedily to redeem us and let our hearts rejoice. Grant all
living things the blessing of complete deliverance, for You
have sworn by Your holy Name that our light shall never be
extinguished. We bless You, God, Source of deliverance for Your world.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּת לָנוּ, יי אֱלֹהֵינוּ,
לְקַדְּשָׁה וּלְמַנוּחָה, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ,
אַנְחָנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יתְבַרְךָ שְׁמֶךָ
בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

On Yuntif (on Shabbat, add the words in brackets):

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

Shavuot

Pesach

חַג הַשְּׁבֻעוֹת

חַג הַמַּצּוֹת

Shmini Atzeret

Sukkot

חַג הָעֲצֵרֶת, חַג הַשְּׁמִינִי,

חַג הַסּוּכּוֹת

הַזֶּה שְׁנַתָּת לָנוּ, יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וּלְמַנוּחָה,] לְשִׁשּׁוֹן
וּלְשִׁמְחָה, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אַנְחָנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יתְבַרְךָ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים.

For the Torah, for the service of worship, for the prophets,
for this Shabbat day, that You have given us, our God,
for holiness and rest, for honor and glory – for all this, our
God, we are grateful to You and we bless You. May Your
Name be praised in the mouths of all living things eternally
and for all time. Praised are You, God who sanctifies the
Shabbat.

On Yuntif (on Shabbat, add the words in brackets):

For the Torah, for the service of worship, for the prophets,
[and for this Shabbat day,] and for this day of

Pesach

Passover

Sha'vuot

Festival of Weeks

Sukkot

Feast of Tabernacles

Shmini Atzeret

Eighth Day of Assembly

that You have given us, our God, [for holiness and rest,] for
joy and gladness, for honor and glory – for all this, our God,
we are grateful to You and we bless You.

May Your Name be praised in the mouths of all living
things eternally and for all time.

Praised are You, God who sanctifies [Shabbat and] Israel
and the Day of Remembrance.

ברכת החדש

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתְּחַדְּשֵׁי
עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה,
וְתַתְּנֵי לָנוּ חַיִּים אֲרוּכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים
שֶׁל בְּרָכָה, חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֲלוּץ
עֲצָמוֹת, חַיִּים שְׁיֵשׁ בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֹטָא: חַיִּים שְׁאִין
בָּהֶם בּוֹשָׁה וְכִלְמָה, חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד, חַיִּים
שֶׁתְּהִי בָנוּ אֶהְבֵּת תּוֹרָה
וְיִרְאֵת שָׁמַיִם, חַיִּים שְׁיִמְלֵאוּ מִשְׁאֲלוֹת לְבָנוּ לְטוֹבָה, אָמֵן סְלָה:

Leader picks up the Torah and continues

מִי שֶׁעָשָׂה גְּסִים לְאֲבוֹתֵינוּ וְלְאֲמוֹתֵינוּ,
וְגֵאֵל אוֹתָם מֵעֲבָדוֹת לְחֵרוֹת, הוּא יִגְאֵל אוֹתָנוּ בְּקִרְוֹב,
וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
חֲבֵרִים וְחֵבְרוֹת כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן:
רֵאשׁ חֹדֶשׁ . . . יִהְיֶה בְּיוֹם . . . הֵבֵא עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל לְטוֹבָה:

תְּחַדְּשֵׁהוּ הַקְּדוּשָׁה בְּרוּכָה הִיא, עֲלֵינוּ וְעַל כָּל עַמָּה בֵּית יִשְׂרָאֵל,
לְטוֹבָה וְלְבִרְכָה, אָמֵן!
לְשִׁשׁוֹן וְלְשִׁמְחָה, אָמֵן!
לְיִשׁוּעָה וְלִנְחֻמָּה, אָמֵן!
לְפְרֻנְסָה טוֹבָה וְלְכִלְכָּלָה, אָמֵן!
לְחַיִּים טוֹבִים וְלְשְׁלוֹם, אָמֵן!
לְשִׁמּוּעוֹת טוֹבוֹת וְלְבִשׁוּרוֹת טוֹבוֹת, אָמֵן!
וְלְגִשְׁמִים בְּעֵתָם, אָמֵן!
וְלְרִפּוּאָה שְׁלֵמָה, אָמֵן!
וְלְגִאוּלָּה קְרוּבָה, וְנֹאמַר אָמֵן:

Blessing for the New Month

Be it Your will, YHVH our God and God of our fathers and mothers, to hallow for us this month for goodness and blessing, and to give us a long life, a life of peace, a life of goodness, a life of blessings, a life of sustenance, a life of vigor of body, a life in which there is awe of heaven and sin, a life in which there is no shame or reproach, a life of abundance and honor, a life where love of Torah and awe of heaven is within us a life fulfilling the desires of our hearts for good things, amen, selah.

Leader picks up the Torah and continues

May the one who created miracles for our fathers and mothers, and redeemed them from slavery to freedom, also redeem us soon, and gather those of us dispersed from the four corners of the earth, all Israel friends and companions together, and let us say, Amen.

The new month of . . . will occur on . . . May it come to us and to all Israel for goodness.

May the Holy One blessed be, renew it, for us and for all

Her people Israel,

for goodness and blessing, amen!

joy and gladness, amen!

deliverance and consolation, amen!

right sustenance and livelihood, amen!

good life and peace, amen!

good reports and tidings, amen!

rains in their season, amen!

complete healing amen!

and timely redemption,

and let us say amen!

יְהַלְלוּ אֶת־שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבַדּוֹ:

Yehallelu et sheim YHWH, ki nis'gav shemo levado.

◁ הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהִלָּה
לְכָל־חֲסִידָיו, לְדוֹרוֹת יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ, הַלְלוּנֶיהָ:

Hodo al eretz ve-shamayim. Va-yarem keren le-am, tehilah le-chol ḥasidav,
le-dorot yisra'el am kerovo, halleluyah, hallel'nayah

מִזְמוֹר לְדָוִד: הָבוּ לַיי בְּרוּאֵי מָרוֹן, הָבוּ לַיי כְּבוֹד וְעֹז.
הָבוּ לַיי כְּבוֹד שְׁמָהּ, הִשְׁתַּחֲוּוּ לַיי בְּהַדְרַת־קֹדֶשׁ.
קוֹל יי עַל־הַמַּיִם, אֵלֶת הַכְּבוֹד הִרְעִימָהּ,
יי עַל־מַיִם רַבִּים. קוֹל־יי בַּכַּח, קוֹל יי בְּהַדָּר.
קוֹל יי שִׁבַר אֲרָזִים, וַתִּשְׁבַּר יי אֶת אֲרָזֵי הַלְּבָנוֹן.
וַתִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיזֵן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יי חֹצֵב לַהֲבוֹת אֵשׁ. קוֹל יי יַחִיל מִדְּבָר,
תַּחִיל יי מִדְּבַר קֹדֶשׁ. קוֹל יי יַחֲלִיל אֵילוֹת,
וַיַּחֲשֹׁף יַעֲרוֹת, וּבָהִיכֵלָה כָּלוֹ אֹמֵר כְּבוֹד.
יי לַמַּבּוּל יִשְׁבָּה, וַתִּשָּׁב יי מִכְּלַלֶּת לְעוֹלָם. יי עֹז לְעַמָּה
תִּתֵּן, יי תִּבְרַךְ אֶת־עַמְּיָהּ בְּשָׁלוֹם:

Mizmor le-david. Havu la-YHWH b'ru-ei maron, havu la-YHWH kavod va-oz. Havu la-YHWH kevod shemah, hish'tahavu la-YHWH, be-had'rat kodesh. Kol YHWH al ha-mayim, eilat ha-kavod hir'imah, YHWH al mayim rabim. Kol YHWH ba-ko'ah, kol YHWH be-hadar. Kol YHWH shoveir arazim, va-teshabeir YHWH et ar'zei ha-levanon. Va-tarkideim k'mo eigel, levanon ve-sir'yon k'mo ven re'eimim. Kol YHWH ḥotzeiv lahavot eish, kol YHWH yaḥil mid'bar, taḥil YHWH mid'bar kadeish. Kol YHWH yeḥoleil ayalot, va-yehesof ye'arot, u-veheichalah kulo omeir kavod.

YHWH la-mabul yash'vah, va-teishev YHWH much'lelet le-olam.

YHWH oz le-amah titein, YHWH tevareich et ameha va-shalom.

Extol the Name of God, for God's Name alone is exalted.

God's glory is upon the earth and heavens; God lifts up the generations of Israel, extolling the people God keeps close. Halleluyah. Hallelnayah.

A psalm of David. Yield to God, O beings on high, yield to God glory and might! Yield to God the glory of Her name, worship God in the splendor of Her holiness.

The voice of God is over the waters, the God of glory thunders, God is over the great waters. God's voice is powerful, God's voice is majestic. God's voice shatters cedars; God shatters the cedars of Lebanon. She makes Lebanon skip like a calf, and Sirion like a young wild ox. God's voice flashes forth with flames of fire. God's voice makes the wilderness quake;

God makes the wilderness of Kadesh quake. God's voice causes the deer to give birth, and strips the forests bare, and in Her Sanctuary all proclaim, "Glory!"

God was enthroned at the Flood, and God shall be established on Her seat forever. God grants strength to Her people;

God shall bless Her people with peace.

The Torah scrolls are placed in the Ark

◁ וּבְנַחֲהָ יֵאמֶר: שׁוּבָה יְיָ רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.
קוּמָה יְיָ לְמַנְחֹתֶךָ, אֶתָּה וְאֶרְוֹן עֵינֶיךָ.
כַּהֲנִיף יִלְבָּשׁוּ-צַדִּיק, וַחֲסִידוֹתֶיךָ תִּרְנְנֶה.
בְּעִבּוֹר דָּוִד עֲבָדֶךָ, אֶל-תָּשֵׁב פָּנֶי מְשִׁיחֶךָ.

◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִי אֶל-תַּעֲזֹבוּ. עֵץ-חַיִּים הִיא לַמַּחְזִיקוֹת בָּהּ,
וְתִמְכֶיהָ מְאֹשָׁר. דְּרָכֶיהָ דְרָכֵי-נְעָם,
וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

▷ Ki lekach tov natati lachem, torati al ta'azovu.

Eitz hayim hi la-mahazikot bah, ve-tom'cheha me'ushar.

Deracheha dar'chei no'am, ve-chol netivoteha shalom.

Hashiveinu YHWH eilecha ve-nashuvah, h'adesh yameinu ke-kedem.

The Torah scrolls are placed in the Ark

▷ When the Ark would rest, Moses would say: God, return and dwell among the myriads of Israel.

Arise, God, to Your peaceful places, You and Your glorious Ark. Let Your priests be clothed in justice; Your faithful will sing. For the sake of David, Your servant, do not turn away from Your anointed.

▷ For I have given you a good inheritance; do not forsake My Torah. It is a tree of life to those who hold it close, and all who support it are enriched. Its paths are paths of pleasantness, and all its ways are peace.

Help us return to You and we will return; renew our days, as You have done of old.

עלינו, מתקן

◁ עלינו לשבח לאדן הכל,
לתת גדלה ליוצר בראשית, שנתן לנו תורת אמת,
וחיי עולם נטע בתוכינו. שהקים לכלנו חלק מיוחד,
וקבע גורלנו עם כל האומות.
ואנחנו כורעים ומשתחוות ומודים לפני מורנו
מקור החיים, שמחת לבנו, הקדוש ברוך הוא.

Aleinu leshabei'ah le-eden ha-kol, lateit gedulah le-yotzeir bereishit, she-natan lanu torat emet, ve-ḥayei olam nata betocheinu. She-he-kim l'khulanu ḥelek m'yuḥad, v'kavah goralenu im kol ha-u-mot. Va-anah'nu kore'im umish'taḥavotu-modim lif'nei moreinu m'kor ha-ḥayim, sim'ḥat libeinu, ha-kadosh baruch hu.

שהוא נוטה שמים ויסד ארץ,
הפזרש כנפיו עלינו ומיניקנו בחסדו.
הוא אלהינו, אין עוד. אנו יקיריו נפשנו צמאה לו.
ככתוב בתורתו: וידעת היום והשבת אל-לבבך,
כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת,
אין עוד.

She-hu noteh shamayim ve-yoseid aretz, ha-poreis kenafav aleinu u-meinikeinu be-ḥas'do. Hu eloheinu, ein od. Anu yakirav naf'sheinu tzam'ah lo. Ka-katuv be-torato: ve-yada'ta ha-yom ve-hashevota el levavecha, ki YHWH hu ha-elohim ba-shamayim mi-ma'al ve-al ha-aretz mitaḥat, ein od.

ועל כן נקוה לך, יי אלהינו, לראות מהרה
בתפארת עזך, להעביר כזב מן הארץ
ואלילות מהרה תכרת, לתקן עולם בשלום ורעות,
ומלאה הארץ ידעה את-יי כמים לים מכסים.
◁ כי עמך מקור חיים, באורך נראה אור.
ונאמר: דבקה נפשי אחריך, בי תמכה מינדך:

Aleinu, Adapted

▷ It is for us to praise the Essence of all things,
to honor the Hand of creation who gave us a Torah of truth,
planting among us eternal life, Who has given us each a unique portion,
setting our place with all the nations.

So we bend and bow, acknowledge and give thanks before our Teacher,
Source of life, Joy of our hearts, the Holy One of Blessing,

who extended the heavens and established the earth,
who spreads wings over us, nourishing us with lovingkindness.
This is our God, entirely; we are Your beloved; our hearts thirst for You,
as it is written in Your Torah: This day you will know
that God alone abides in the heavens above and on the earth below,
without end.¹

Therefore, we hope, Adonai our God, to witness soon
Your wondrous strength, to remove falsehood from the earth
and to transcend idolatry, to rebuild the earth in peace and fellowship,
and the world will be filled with the knowledge of God as water fills the
sea.² ▷ For the source of life is with You; in Your light we see light,
as it is said: My heart cleaves to You; Your right hand supports me.³

Ve-al kein nekaveh lach, YHWH eloheinu, lir'ot meheirah be-tif'eret uzeich, leha'avir kazav min
ha-aretz ve-elilut meheirah tikareit, letakein olam be-shalom ve-rei'ut, u-mal'ah ha-aretz de'ah et
YHWH ka-mayim la-yam mechasim. ▷ Ki imach m'kor hayim, be-oreich nireh or.Ve-ne'emar: dov'kah
naf'shi aharayich, bi tom'chah yemineich.

1. Deut. 4:39

2. Psalms 36:10

3. Psalms 63:9

Aleinu: A Meditation

It is our duty to honor the Holy One, Blessed Source of all Life, Spirit Guide of the Earth, whose very existence breathes life into the world and unifies all that is diverse. You are revealed to us in the bud opening in the springtime sun, in the raging storm arising in a gentle, summer sea, in the dying red embers of an autumn fire and in the cold gray silence of a winter dawn. You deliver us from the womb into a world of Your creations and are with us as we breathe our last breath. You are the well which nurtures and sustains us all the days of our lives. We seek Your essence deep within ourselves and strive to see Your reflection in all creatures, around, beyond and within the Earth.

You are the spark which kindles hope in the depths of our souls. We pray to be aware each day that our lives are an integral part of the world's creation. We look towards a dawn so brilliant that it will push back the darkness of ignorance and injustice. All around the Earth, hands will reach upward, joining together to build one world and feed one people. On that day, Your presence as the Wellspring of Life will truly be felt by all, on that day and forevermore.

Meditation on Aleinu

It weighs upon us to praise the Maker of all things, the Creator who whispered life into our universe. We do this knowing She did not mold us like other peoples, did not incline us to easily be family among them; but has given us something different, something that has fashioned us, martyred and sustained us. So do we pause and allow ourselves to wonder at the holiest One, the Source whom we bless and sanctify, for nurturing the world and cradling all living things. Her radiance shines from heaven and bubbles up from earth. Her home is in a quiet corner of the perceiving soul. This is God, our beginning and our end; besides God there is nothing more.

Thus do we always hope to catch a glimpse of You and recognize Your majesty for a sign. It would be enough to put evil to flight and our false gods in their place. That time will find all our voices understood and all our knowledge harmony. Your presence will make nurturers and wonder workers of us all, and we will find the right song to sing to You. On that day we will truly see You as One, and Your name will be Unity.

◁ לְדָוִד:

יְיָ אֱזָרֵי וַיִּשְׁעֵי, מִמִּי אִירָא,
 יְיָ מִעֲזוֹ-חַיֵּי, מִמִּי אֶפְחָד.
 בְּקֶרֶב עָלֵי מְרַעִים לֶאֱכֹל אֶת-בְּשָׂרִי, צָרִי וְאִיבֵי לִי
 הִמָּה כָּשְׁלוֹ וְנִפְלוֹ.
 אִם-תִּחַנֶּה עָלַי מִחַנָּה לֹא-יִירָא לְבִי,
 אִם-תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
 ◁ אַחַת שָׁאַלְתִּי מֵאֵת-יְיָ אוֹתָהּ אֲבַקֵּשׁ,
 שְׁבִתִּי בְּבֵית-יְיָ כָּל-יְמֵי חַיֵּי,
 לַחֲזוֹת בְּנֹעַם-יְיָ וּלְבַקֵּר בְּהֵיכָלוֹ.

▷ Ahat sha'al'ti me-eit YHWH otah avakeish,
 shiv'ti be-veit YHWH kol y'mei hayai,
 lahazot be-no'am YHWH u-le-vakeir be-heichalo.

כִּי תִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה,
 תִּסְתְּרֵנִי בְּסֶתֶר אֱהִלָּה
 בְּצוּר תְּרוֹמְמֵנִי.
 וְעַתָּה יְרוֹם רֵאשִׁי עַל אִיבֵי סְבִיבוֹתַי,
 וְאֶזְבַּחַהּ בְּאֱהִלָּה זְבַחֵי תְרוּעָה,
 אֲשִׁירָה וְאֶזְמָרָה לִי.
 שְׁמַעֵ-יְיָ קוֹלִי אֶקְרָא, וְחַנּוּנֵי וְעֲנֵנֵי.
 לָךְ אֶמַר לְבִי בִקְשׁוּ פָנֶי,
 אֶת-פָּנֶיךָ יְיָ אֲבַקֵּשׁ.

אל...

Psalm 27, Adapted

▷ Of David.

God is my light and my help; whom shall I fear?

The Holy One is the strength of my life; of whom shall I be afraid?

When evildoers draw near to devour me, my enemies and my foes,
it is they who stumble and fall.

Even though an army were arrayed against me, my heart would not fear;
though war should arise against me, still I would trust in You.

▷ One thing I ask of God, one thing I desire:

That I may dwell in Your house all the days of my life,

To behold Your beauty, and to meditate in Your sanctuary.

Surely God will hide me and shelter me in a day of distress;

You will conceal me in the shelter of Your tent;

You will lift me onto solid ground.

Then my head shall be high above all my foes around me;

I will offer shouts of joy in God's shelter;

I will sing and chant praises to the Holy One.

Hear, O God, my voice when I call; be gracious, and answer me.

To You my heart has said: "It is You that I seek."

Your Presence, O God, I am seeking.

אֶל־תִּסְתִּירֵי פָנֶיךָ מִמֶּנִּי,
אֶל תִּטִּיבֵאֵף עַבְדְּךָ,
עֲזַרְתִּי הָיִיתָ,
אֶל־תִּטְּשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי.
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי,
וַיִּתְּאַסְּפֵנִי.
הֲזִרְנִי יְיָ דֶרֶכְךָ, וּנְחִינִי בְּאֶרֶח מִישׁוֹר, לְמַעַן שׁוֹרְרֵי.
אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי,
כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וַיִּפְּח חֲמָס.
◀ לֹלֵא הָאֶמְנָתִי,
לְרֹאוֹת בְּטוֹב־יְיָ בְּאֶרֶץ חַיִּים.
נִקְוָה אֶל־יְיָ, חֲזַק וַיֵּאֱמַץ לִבִּנוּ,
וּנְקוּוֹה אֶל־יְיָ.

▷ Lulei he'eman'ti, lir'ot be-tuv Yah be-eretz hayim.
n'kaveh el YHWH, hazak ve-ya'ameitz libeinu,
hazak ve-ya'ameitz libenu, u'n'kaveh el YHWH.

Hide not Your face from me;
do not reject Your servant in anger.
You have been my help;
do not abandon me. Forsake me not, God of my deliverance.
Though my father and mother have forsaken me,
God will gather me in and care for me.
Teach me Your ways, O God, and guide me in a just path.
Do not deliver me to the worries of my soul,
to the falsehood and distortions that rise in me,
breathing forth destruction.

▷ I still believe

I will see the goodness of God in the land of the living.
We hope in God; may our heart be strong and take courage;
We hope in God.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֲלָמָא דִּי בְרָא, כְּרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ, וְיַצְמַח פְּרֻקְנֵיהּ וְיִקְרַב מְשִׁיחָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֲלָמֵיא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא
(לְעֵלְא *between Rosh Hashana and Yom Kippur add:* מְכַל־בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאֲמִירָן בְּעֲלָמָא. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל וְעַל כָּל־יוֹשְׁבֵי תִּבְלָה. וְאָמְרוּ: אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבוֹת תִּבְלָה, וְאָמְרוּ: אָמֵן:

Yit'gadal ve-yit'kadash sh'mei raba (**Amen**), be-al'ma di v'ra, chi-r'utei,
ve-yam'lich mal'chutei, v'yatzmah pur-ka-nei vee'ka-rev m'shi-hei (**Amen**),
be-hayeichon u-v'yomeichon u-v'hayeid'chol beit yisra'el, ba-agala u-vi-z'man kariv. Ve-im'ru:
Amen.

Yehei sh'mei raba mevarach le-alam u-l'almei al'maya.

Yit'barach ve-yish'tabaḥ ve-yit'pa'ar ve-yit'romam ve-yit'nasei ve-yit'hadar ve-yit'aleh ve-
yit'halal sh'mei d'kud'sha, **b'rich hu**, le-eila (*between Rosh Hashana and Yom Kippur add:* le-eila)
mi-kol bir'chata ve-shirata, tush'b'hata ve-nehamata, da-amiran be-al'ma. Ve-im'ru: **Amen.**
Yehei sh'lama raba min shemaya ve-hayim tovim aleinu ve-al kol yisra'el ve-al kol yosh'vei
teiveil. Ve-im'ru: **Amen.**

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu, ve-al kol yisra'el, ve-al kol yosh'vot teiveil.
Ve-im'ru: **Amen.**

Mourner's Kaddish

Exalted and hallowed be God's greatness in this world of Your creation.
May Your will be fulfilled and Your sovereignty revealed;
May Your assistance grow and Your Messiah draw near
in the days of our lifetime and the life of the whole house of Israel
speedily and soon, and say, Amen.

May Your great Name be blessed forever, even to all eternity.

May You, most Holy One, be blessed, praised and honored, extolled
and glorified, adored and exalted above all else. Blessed are You, beyond
(beyond) all blessings and hymns, praises and consolations
that may be uttered in this world, and say, Amen.

May peace abundant descend from heaven with a good life for us
and for all Israel and for all the inhabitants of the world, and say, Amen.

May God, who makes peace on high, bring peace to us
and to all Israel and to all those who dwell in the world, and say, Amen.

בְּטֶרֶם כֹּל יַצִּיר נִבְרָא.
אֲזַי שְׁכִינָה שְׁמָה נִקְרָא.

Eden olam, asher shachna,
L'et na'asah v'cheftza kol,

אֲדָן עוֹלָם אֲשֶׁר שְׁכָנָה,
לְעֵת נַעֲשֶׂה בְּחִפְזָה כֹּל,

b'terem kol y'tzir nivra.
azai Sh'china sh'ma nikra

לְבַדּוֹ יִשְׁכּוֹן נוֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.

V'acharey kichlot hakol,
V'hu haya, v'hu hoveh,

וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא יְהִיָּה, וְהוּא הוֹהָה,

I'vado yishkon nora.
v'hu yih'yeh b'tifara.

לְהַמְשִׁיל לָהּ לְהַחְבִּירָה.
וְלָהּ הָעֵז וְהַמְשִׁירָה.

V'hi ahat, v'eyn shenit
B'li reishit, b'li tachlit,

וְהִיא אַחַת וְאֵין שְׁנִית,
בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,

I'hamshil la, I'hachbira.
v'la ha'oz v'hamisrah.

וְצוּר חֶבְלֵי בְּעֵת צָרָה.
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

V'hu Eli, v'chai go'ali,
V'hu nisi umanos li,

וְהוּא אֵלִי וְחֵי גּוֹאֲלִי,
וְהוּא נְסִי וּמְנוֹס לִי

v'tzur chevli b'et tzarah.
m'nat kosi b'yom ekra.

בְּעֵת אִישָׁן וְאַעִירָה.
יִי לִי וְלֹא אִירָא.

B'yada afkid ruchi
V'im ruchi g'vivyati,

בְּיָדָהּ אֶפְקִיד רוּחִי,
וְעִם רוּחִי גְּוִיָּתִי,

b'et ishan v'a'irah.
Adonai li v'lo ira.

Eden Olam, Adapted

The Foundation of the world was present
before any creature was made.
When all had been made by God's pleasure,
then She was named "*Shechinah*."

When all is completed God alone will be present in majesty,
who was, who is, who will be in glory.

She is one, there is no other to compare or to connect with Her.
Without beginning or ending, She has strength and power.

He is my God and living redeemer,
my rock of support in times of trouble,
my guide and my refuge,
the portion of my cup on the day when I call out.

To Her hand I entrust my breath
when asleep and when awake
and with my soul my body too,
God is mine, I shall not fear.

Hai Adonai uvarukh tsuri
 ba'Adonai tit-hallel nafshi
 Ki Adonai ya'ir neiri
 B'hilo neuro alei roshi.

חַי יי וּבְרוּךְ צוּרִי,
 בֵּי תְהִלָּתְךָ נַפְשִׁי
 כִּי יי יֵאִיר נְרִי
 בְּהִלּוֹ נְרוֹ עָלַי רֵאשִׁי

Adonai ro'ati, lo eḥsar
 al mei menuḥot tinahalei-ni
 Notenet leḥem l'khol basar
 Leḥem ḥuki hatrifini

יְי רֹעַתִי לֹא אֶחְסֵר,
 עַל מֵי מְנוּחוֹת תִּנְהַלֵּנִי
 נוֹתַנְתָּ לֶחֶם לְכֹל בָּשָׂר,
 לֶחֶם חֻקֵי הַטְּרִיפֵנִי

Yehi ratzon milfanekha
 Atah, elohai kedoshi
 ta'arokh lifana'y shulḥnekha
 tidashen ba shemen roshi

יְהִי רָצוֹן מִלְּפָנֶיךָ
 אַתָּה אֱלֹהֵי קְדוּשָׁתִי
 תַּעֲרוֹךְ לְפָנַי שְׁלַחֲנֶךָ,
 תִּדְשֵׁן בַּשֶּׁמֶן רֵאשִׁי

Mi titein menuḥati
 lifnei Eden ha-Shalom
 v'hayita shleima mitati
 ha-ḥayim v'ha-shalom.

מִי תִתֵּן מְנוּחָתִי
 לְפָנַי אֶדֶן הַשְּׁלוֹם
 וְהִיְתָה שְׁלֵמָה מִטָּתִי,
 הַחַיִּים וְהַשְּׁלוֹם

ישלח ...

Hai Adonai, Adapted

God lives and blessed is my Rock!
In God my soul glories
Because God illumines my light
When God's lamp is lit over my head.

God is my Shepherd, I shall not lack
Beside peaceful waters God leads me
God who gives bread for all flesh
Feed me my portion of bread.

May it be Your will,
You, my holy God
Set Your table before me
Anoint my head with oil

Who gives me tranquility
besides the Source of Peace?
May my bed be complete
life and peace!

Yishlah malakho l'fana'y
L'lavoti levaya.
B'chos yeshuot esa fana'y
M'nat kosi rivaya.

יִשְׁלַח מַלְאָכּוֹ לְפָנָי
לְלוֹתֵי לְוִיָּה
בְּכּוֹס יְשׁוּעוֹת אֲשֶׁא פָּנָי,
מִנֵּת כּוֹסֵי רוּיָה

Tzama nafshi el Adonai
t'maley sova asama'y
El he-harim esah eyna'y
K'Hillel v'lo k'Shama'y.

צַמָּאָה נַפְשִׁי אֶל יי,
תְּמַלֵּא שְׁבַע אֲסָמֵי
אֶל הַהָרִים אֲשֶׁא עֵינַי
כְּהִלֵּל, וְלֹא כְּשִׁמְאֵי

Hedvat yamim u'shnot olamim
Urah kvodi urah.
V'al roshi y'hiyu tamim
Ner mitzvah v'or Torah.

חֲדוֹת יָמִים וּשְׁנוֹת עוֹלָמִים,
עוֹרָה כְּבוֹדֵי עוֹרָה
וְעַל רֵאשֵׁי יְהִיּוּ תַמִּים
נֵר מִצְוָה וְאוֹר תּוֹרָה

Kumi Adonai l'menuhati
At v'aron uzekh
K'hi na El et birkhati
v'haḥzki magein ḥozekh.

קוּמֵי יי לְמְנוּחָתִי
אֶת וְאֶרְוֹן עוֹזֶךְ
קָחֵי נָא אֶל אֶת בְּרִכָּתִי
וְהַחֲזִקֵי מִגַּן חוֹזֶךְ

God, send an angel before me
to escort me.
To the cup of salvation I lift my face
the portion in my cup overflows.

My soul thirsts for God,
who will fill my storehouse with plenty.
To the mountains I lift up my eyes,
like Hillel and not like Shammai.

Days of delight and eternal years,
awaken my Glory awaken!
On my head let there be twins,
the lamp of mitzvah and the light of Torah.

Rise up, God, be present at my contentment,
You and the ark of Your strength.
Please take my blessing and
strengthen the shield of Your seer.

Prayer for Rain

תפלת גשם

Our God and God of our
ancestors,
Behold, I stand at the spring of
water.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ,
הִנֵּה אֲנֹכִי נֹצֵבֶת עַל עַיִן
הַמַּיִם:

Hinei anochi nitzevet al ein ha-mayim

Well of Creation

Be'er b'ri'at olam

בְּאֵר בְּרִיאַת עוֹלָם

Well of Shabbat

Be'er ha-shabbat

בְּאֵר הַשַּׁבָּת

Well of Abraham

Be'er avraham

בְּאֵר אַבְרָהָם

Well of Isaac

Be'er yitzhak

בְּאֵר יִצְחָק

Well of Israel

Be'er yisra'el

בְּאֵר יִשְׂרָאֵל

Well of men

Be'er anashim

בְּאֵר אַנְשִׁים

Well of the Shekhinah

Be'er shechinat el

בְּאֵר שְׁכִינַת אֵל

Well of women

Be'er nashim

בְּאֵר נָשִׁים

Well of Miriam	בְּאֵר מִרְיָם
Be'er miryam	
Well of water	בְּאֵר מַיִם
Be'er mayim	
Well of the Torah	בְּאֵר תּוֹרָה
Be'er torah	
Well of life	בְּאֵר חַיִּים
Be'er ḥayim	
Well of Hagar	בְּאֵר הָגָר
Be'er hagar	
Well of Sarah	בְּאֵר שָׂרָה
Be'er sarah	
Well of compassion	בְּאֵר רַחֲמִים
Be'er raḥamim	
Well of holiness	בְּאֵר קְדוּשָׁה
Be'er kedushah	

זְכוֹר אֲבֹרָהֶם אָבִינוּ שֶׁנִּצָּב עַל עֵין מַיִם,

א Remember - Abraham our father who stood by a spring of water,

זְכָרֵי בָנוֹת יִשְׂרָאֵל בְּמַחֲלוֹתַן עַל נֵס מַיִם,

ב The daughters of Israel, who danced because of a miracle of water,

זְכוֹר גִּדְעוֹן שֶׁאַחַז צִמָּר רָטוּב בַּמַּיִם,

ג Gideon, who held fleece soaking with water

זְכָרֵי דָוִד שֶׁשָּׁפַךְ דָּם כַּמַּיִם,

ד David, who poured out on the ground blood water.

בַּעֲבוּרָם אַל תִּמְנְעֵי מַיִם.

For their sake do not withhold water ba-avuram al timn'i mayim

זְכוֹר הָבֵל דָּמוֹ צָעַק מִן הָאָרֶץ כַּמַּיִם,

ה Remember - Abel, whose blood cried forth from the ground like water

זְכָרֵי וְעוֹדֵי עִמָּךְ הַשּׁוֹפְכוֹת לִבָּן כַּמַּיִם,

ו The confessions of Your people, who pour out their hearts like water

זְכוֹר זְכַרְיָה שֶׁחָזָה בְּעִירְךָ נְהָרוֹת מַיִם,

ז Zechariah, who beheld in Your city rivers of water,

זְכָרֵי חֲנִי בַּמַּעְגָּל בְּשִׂאָלוֹ מִמֶּךָ מַיִם,

ח Honi, when he stood in his circle and demanded water

בְּצִדְקַן חֹן חֲשֵׁרַת מַיִם.

Because of their righteousness, grant water be-tzidkan hon hash'rat mayim

זְכוֹר טְבוּחִים עַל קְדוּשׁ שְׁמֶךָ בְּאֵשׁ וּבַמַּיִם,

ט Remember - Those who were slaughtered for Your name by fire and water,

זְכְרֵי יוֹנָה בְּבֶטֶן הַדָּגָה בַּיַּם מַיִם,

י Jonah in the belly of the fish, within the water,

זְכוֹר כַּפְּיֵנוּ שֶׁאֵינָן אוֹחֲזוֹת אֶפְּלוּ מַיִם,

כ The imperfection of our hands which cannot hold water,

זְכְרֵי לְוִיִּם וְכֹהֲנִים שֶׁרָחְצוּ בְּשָׂרָם בַּמַּיִם,

ל The Levites and the *Kohanim* who washed their skin in water.

בְּעֲבוּרָן אֶל תִּמְנַע מַיִם.

For their sake do not withhold water ba-avuran al timna mayim

זְכוֹר מֹשֶׁה שֶׁהִכָּה עַל צוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם,

מ Remember - Moses who struck the rock and out came water,

זְכְרֵי נַחֲשׁוֹן שֶׁבִּעְבוּרוֹ חִתְּכָה מַיִם,

נ Nachshon, because for his sake You split water,

זְכוֹר סִסְרָה וְאִמּוֹ שֶׁבִּכְתָּהּ יִבְבוּת כַּמַּיִם,

ס Sisera and his mother, who cried and sobbed out water,

זְכְרֵי עַם קָשִׁי-עֵרְף שֶׁנָּתַתְּ לָהֶן בַּמִּדְבָּר מַיִם,

ע The stiff-necked people in the desert to whom You gave water.

בְּצִדְקָם חֲנִי חֲשֵׁרַת מַיִם.

Because of their righteousness, grant water be-tzidkam honi hash'rat mayim

זְכוֹר פֹּעָה וְשִׁפְרָה שֶׁהֲצִילוּ בָּנִים מִן הַמַּיִם,

פ Remember - Pu'ah and Shifra, who saved boys from the water,

זְכָרִי צִבָּא פֶּרְעָה שֶׁכִּבְּשֶׁתָּ לְמַעַן עַמְּךָ בַּמַּיִם,

צ The army of Pharaoh, whom You conquered for Your people through water,

זְכוֹר קְטוּרָה שֶׁבָּכְתָה עַל בְּנֵיהָ דִמְעוֹת מַיִם,

ק Keturah, who cried over her son tears of water,

זְכָרִי רָחַב שֶׁהוֹרִידָה חֵבֶל כַּמַּיִם,

ר Raham, who let a thread down as a signal like water.

בְּעַבּוּרָם אַל תִּמְנְעֵי מַיִם.

For their sake do not withhold water ba-avuram al timn'i mayim

זְכוֹר שְׂאֵרִית עַמְּךָ שֶׁשׁוֹפְכוֹת לִבָּן כַּמַּיִם,

ש Remember - the remnant of Your people who pour their hearts out like water,

זְכָרִי תֵּיבֵל וּמְלֵאָה תְּלוּיָהּ בְּמִתְּנַת מַיִם,

ת Your entire earth, which is dependent on the gift of water.

בְּצִדְקָם חֲנִי חֲשֵׁרֶת מַיִם.

Because of their righteousness, grant water be-tzidkam honi hash'rat mayim

For You are YHWH our God,
who causes the wind to blow
and the rain to fall

שְׁאַתָּה הוּא יי אֱלֹהֵינוּ,
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

She-atah hu YHWY eloheinu, mashiv ha-ru'ah u-morid ha-gashem

For blessing and not for curse!

לְבָרָכָה וְלֹא לְקָלָלָה! אָמֵן

Li-v'rachah ve-lo li-k'lalah

Amen.

For life and not for death!

Le-ḥayim ve-lo le-mavet

Amen.

לְחַיִּים וְלֹא לְמָוֶת! אָמֵן

For abundance and not for
famine!

Le-sova ve-lo le-razon.

Amen.

לְשִׁבְעַת וְלֹא לְרָזוֹן! אָמֵן

Yizkor — Memorial service

God, what are humans,
that You consider us,
mortals, that You take notice of
us?

יְיָ, מִה־אָדָם וְתִדְעֶהּוּ,
אִשָּׁה וְתַחֲשִׁבֶיהָ:

YHWH, mah adam va-teida'eihu, ishah va-t'hash'veha.

We are like a breath,
our days like a passing shadow.
In the morning we blossom
and grow;
in the evening we wither
and dry up.

אָדָם לְהֶבֶל דָּמָה,
אִשָּׁה יָמֶיהָ כְּצֵל עוֹבֵר.
בַּבֹּקֶר תִּצְיֵץ וְחָלַף,
לְעֶרֶב תִּמּוֹלֵל וַיֵּבֶשׁ:

Adam la-hevel damah, ishah yameha ke-tzeil oveir.
Ba-boker tatzitz ve-halaf, la-erev temoleil ve-yaveish.

Teach us to treasure each day,
that we may open our hearts
to Your wisdom.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע,
וְנִבֵּא לְבַב חֲכָמָה:

Lim'not yameinu kein hoda, ve-navi levav hoch'mah.

Protect the simple, notice the upright,
for their end shall be peace.

שְׁמֹר-תָם וְרְאֵה יִשְׂרָה,
כִּי-אַחֲרֵיתָם שְׁלוֹם:

Sh'mor tam u-r'ei yesharah, ki aḥaritam shalom.

God will redeem my soul from death,

אֲדַאֲלֹהִים תִּפְדֶּה נַפְשִׁי
מִיַּד שְׂאוֹל,

and will receive me.

כִּי תִקַּחנִי סֵלָה:

Ach elohim tif'deh naf'shi mi-yad she'ol, ki tekaḥeini selah.

Though my body and heart fail,
God is the strength of my heart.
I am a part of God forever.

כָּלָה שְׂאֵרִי וּלְבָבִי,
צוּר-לְבָבִי וְחֶלְקִי אֱלֹהִים
לְעוֹלָם:

Kalah sh'eiri u-l'vavi, tzur levavi ve-ḥel'ki elohim le-olam.

Dust returns to the earth
whence it came,

וַיָּשָׁב הָעֹפָר עַל-הָאָרֶץ
כַּשְׂהָיָה,

but the soul returns to God,
who gave it.

וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים
אֲשֶׁר נָתַנָּה:

Ve-yashov he-afar al ha-aretz ke-she-hayah,
ve-ha-ru'ah tashuv el ha-elohim asher netanah.

יִשְׁבֶּת בְּסֶתֶר עֲלִיּוֹנָה,
 בְּצֵל שְׁדֵי תַתְּלוֹנָן.
 אָמַר לִי, מַחְסֵי וּמְצוּדֹתַי,
 אֱלֹהֵי אַבְטַח־בָּהּ.
 כִּי הִיא תִצְלִיךְ מִפֶּחַ יְקוּשׁ, מֵאֵשׁ קוֹצִים.
 בְּאַבְרָתָהּ תִּסְדֹּךְ לָךְ,
 וְתַחַת־כַּנְפֶיהָ תִּחְסֵי,
 צְנָה וְסַחֲרָה אִמְתָּהּ.
 לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֶץ יְעוֹף יוֹמָם.
 מִמּוֹת בְּאֶפֶל יַהֲלֹךְ,
 מִיִּסּוּרִים בּוֹעֲרֵי צֹהָרִים.
 כִּי אַתָּה יְיָ מַחְסֵי, עֲלִיּוֹנָה שִׁמְתָּ מְעוֹנֶךָ.
 לֹא־תֶאֱנָה אֱלִיד רָעָה, וְנִגַּע לֹא יִקְרַב בְּאֵהָלֶךָ.
 כִּי מִלְּאֲכִיָּה תִצְוֶה לָךְ, לְשִׁמְרֶךָ בְּכָל־דַּרְכֶיךָ.
 עַל כַּפַּיִם יִשְׁאוּנֶךָ,
 פֶּן־תִּגָּף בְּאַבְזֵי רַגְלֶךָ.
 עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.
 כִּי בִי חֲשָׁקָה וְאַפְלָטָהּ,
 אֲשַׁגְּבֶהָ כִּי יִדְעָה שָׁמַי.
 תִּקְרָאֵנִי וְאֶעֱנֶהּ,
 עֲמָה אֲנֹכִי בְּצָרָה, אֲחַלְּצֶהּ וְאֶכְבְּדָהּ.
 < אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהָ בִישׁוּעָתִי.
 אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהוּ בִישׁוּעָתִי:

- ▷ Orech yamim as'bi'eha, ve-ar'eha bi-y'shu'ati.
 Orech yamim as'bi'eihu, ve-ar'eihu bi-y'shu'ati.

Psalm 91, Adapted

They who abide in God's secret places
rest in the shelter of the Most High.

I will say of God, She is my fortress and my protection,
my own, the One in whom I trust.

She will deliver you from the hunter's trap and from the sting of thorns.

She will enfold you in Her arms,
and beneath Her wings you will find refuge.

Her truth is a shield and armor.

Do not be overcome by fear of the night or the arrows that fly by day.

Death that spreads in darkness will not terrorize you,
nor will the torments that burn at noon.

For You, O God, are my shelter.

If you make the Exalted One your dwelling place,
no evil will come to you, no violence will approach your house.

She will give Her angels charge over you to guard you on your journey,
to carry you in the palm of Her hand,
lest you hurt your foot upon a stone.

You can trample on a lion and a viper, tread on a young lion or a serpent.

She yearns for Me, and I deliver her;

I will exalt her because she knows My name.

They call out to Me, and I answer them,

I am with them in times of anguish. I will strengthen them and bring
them to honor,

▷ satisfy them with long life and let them witness My saving power.

I will satisfy them the length of their days
and I will show them My saving power.

The following prayer is said silently.

Separate prayers may be said for each individual being remembered.

Masculine language:

May God remember	Yizkor elohim	יִזְכֹּר אֱלֹהִים
the soul of	et nish'mat	אֶת נִשְׁמַת
- my father, my teacher ____	- avi mori ____	- אָבִי מוֹרִי ____
- my spouse ____	- ishi ____	- אִישִׁי ____
- my son ____	- b'ni ____	- בְּנִי ____
- my brother ____	- ahi ____	- אָחִי ____
- my relative ____	- k'rovi ____	- קְרוֹבִי ____
- my friend ____	- haveiri ____	- חֲבֵרִי ____
who has gone to his eternal home.	she-halach le-olamo.	שֶׁהֲלַךְ לְעוֹלָמוֹ.
May his soul be bound up	Tehei naf'sho tz'rurah	תְּהֵא נַפְשׁוֹ צְרוּרָה
in the bond of eternal life,	bi-tz'ror ha-hayim,	בְּצְרוֹר הַחַיִּים,
together with the souls of	im nish'mot	עִם נִשְׁמוֹת
Sarah, Rebecca,	sarah, riv'kah,	שָׂרָה, רִבְקָה,
Leah, and Rachel,	lei'ah, ve-raheil,	לֵאָה, וְרַחֵל,
Abraham, Isaac, and Jacob,	av'raham, yitz'hak, ve-ya'akov,	אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
and with the souls	ve-im sh'ar	וְעִם שְׂאָר
of all the righteous	tzadikim ve-tzid'kaniyot	צְדִיקִים וְצְדִקְנִיּוֹת
in the Garden of Eden.	she-be-gan eiden.	שֶׁבֶגַן עֵדֶן.
And let us say: Amen.	Ve-nomar: Amen.	וְנֹאמַר: אָמֵן:

The following prayer is said silently. Separate prayers may be said for each individual being remembered.

Feminine language:

May God remember	Yizkor elohim	יִזְכֹּר אֱלֹהִים
the soul of	et nish'mat	אֶת נִשְׁמַת
- my mother, my teacher ____	- imi morati ____	- אִמִּי מוֹרְתִי
- my spouse ____	- ishti ____	- אִשְׁתִּי
- my daughter ____	- biti ____	- בְּתִי
- my sister ____	- ahoti ____	- אַחְתִּי
- my relative ____	- k'rovati ____	- קְרוּבָתִי
- my friend ____	- haveirati ____	- חֲבֵרָתִי
who has gone to her eternal home.	she-hal'cha le-olama.	שֶׁהִלְכָה לְעוֹלָמָה.
May her soul be bound up	Tehei naf'shah tz'rurah	תְּהִי א נַפְשָׁהּ צְרוּרָה
in the bond of eternal life,	bi-tz'ror ha-hayim,	בְּצִרוֹר הַחַיִּים,
together with the souls of	im nish'mot	עִם נִשְׁמוֹת
Sarah, Rebecca,	sarah, riv'kah,	שָׂרָה, רִבְקָה,
Leah, and Rachel,	lei'ah, ve-raheil,	לֵאָה, וְרַחֵל,
Abraham, Isaac, and Jacob,	av'raham, yitz'hak, ve-ya'akov,	אַבְרָהָם, יִצְחָק, וַיַּעֲקֹב,
and with the souls	ve-im sh'ar	וְעִם שְׂאָר
of all the righteous	tzadikim ve-tzid'kaniyot	צְדִיקִים וְצִדְקָנִיּוֹת
in the Garden of Eden. And let us say: Amen.	she-be-gan eiden. Ve-nomar: Amen.	שֶׁבְּגַן עֵדֶן. וְנֹאמַר: אָמֵן:

Prayer for all the departed

God, full of compassion, who dwells in the highest places, grant perfect rest beneath the wings of Your *Shechinah*, among the holy and the pure whose radiance is like the heavens, to the souls of all those whom we remember here today as a blessing, who have gone to their eternal homes.

אֵל מְלֵא רַחֲמִים,
 שׁוֹכֵן בַּמְרוֹמִים,
 הַמַּצֵּא מְנוּחָה נְכוֹנָה
 תַּחַת כְּנָפֵי הַשְּׁכִינָה,
 בְּמַעְלוֹת קְדוּשׁוֹת
 וְטְהוֹרִים, כְּזֹהַר הַרְקִיעַ
 מְזַהְרִים, לְנִשְׁמוֹת
 כָּל-אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם
 לְבָרָכָה שֶׁהֵלְכוּ לְעוֹלָמָם.

May their resting place be the Garden of Eden.

Source of compassion,
 ever shelter them beneath
 Your protective wings,

בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם.
 לְכֵן מְקוֹר הַרַחֲמִים
 הַסְתִּירֵן בְּסֵתֶר כְּנָפֶיךָ
 לְעוֹלָמִים,

and bind their souls in the bonds of eternal life. God, You are their destiny; with You, may they rest in peace. And let us say: Amen.

וַיִּצְרֹר בְּצִרְוֹר הַחַיִּים אֶת
 נִשְׁמוֹתֵיהֶם.
 יְהִי הֵיא נַחֲלָתָן, וַיְנַחוּ
 בְּשָׁלוֹם עַל מִשְׁכַּבְתֵּיהֶם.
 וְנֹאמַר: אָמֵן:

El malei raḥamim, shochein ba-m'romim, ham'tzei menuḥah nechonah al kan'fei ha-shechinah, be-ma'alot kedoshot u-tehorim, ke-zohar ha-raki'a maz'hirim, le-nish'mot kol eileh she-hiz'kar'nu hayom li-v'rachah she-hal'chu le-olamam. Be-gan eiden tehei menuḥatam. Lachein m'kor ha-raḥamim yas'tireihen be-seiter kenafecha le-olamim, ve-yitz'ror bi-tz'ror ha-ḥayim et nish'moteihem. Yah hi naḥalatan, ve-yanuḥu ve-shalom al mish'kevotaihem. Ve-nomar: **Amen.**

תהלים כ"ג
Psalm 23

A psalm of David.
God is my shepherd, I shall not
want.
In green pastures God lets me
lie down,
and alongside calm waters God
leads me.

You restore my soul, and guide
me in paths of righteousness,
for these are Your ways.

Even though I walk through the
valley of the shadow of death,
I fear no evil,
for You are with me. Your rod
and Your staff comfort me.

You spread a table before me
in the presence of my enemies;
You anoint my head with oil,
and my cup overflows.

Surely goodness and kindness
will follow me all the days of
my life, and I shall dwell in
Your house for the length of my
days.

מִזְמוֹר לְדָוִד:
יְיָ רֹעִי, לֹא אֶחְסֶר.
בְּנֵאֹת דְּשֵׂא יִרְבִּיצָנִי,
עַל-מֵי מְנַחֹת יְנַהֲלֵנִי.

נַפְשִׁי יִשׁוּבָב, יְנַחֲנֵי
בְּמַעְגְלֵי-צֶדֶק,
לְמַעַן שְׂמוֹ.

גַּם כִּי-אֵלֶךְ בְּגִיא
צַלְמוֹת, לֹא-אִירָא רָע
כִּי-אַתָּה עִמָּדִי, שִׁבְטֶךָ
וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֵנִי.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן
נֶגֶד צַרְרֵי, דִּשְׁנַת בִּשְׁמֹן
רֹאשִׁי, כּוֹסֵי רוּיָהּ.

אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל-יְמֵי חַיִּי, וְשִׁבְתִּי
בְּבֵית-יְיָ לְאַרְךָ יָמִים:

Miz'mor le-david. YHWH ro'i, lo eh'sar. Bi-n'ot deshe yar'bitzeini, al mei menuhot yenahaleini. Naf'shi yeshoveiv, yan'heini be-ma'g'lei tzedek, le-ma'an sh'mo. Gam ki eileich be-gei tzal'mavet, lo ira ra ki atah imadi, shiv'techa u-mish'an'techa heimah yenaḥamuni. Ta'aroch lefanai shul'han neged tzorerai, dishan'ta va-shemen roshi, kosi revayah. Ach tov va-ḥesed yir'defuni kol y'mei ḥayai, ve-shav'ti be-veit YHWH le-orech yamim.

Credits

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