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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# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>i</td>
</tr>
<tr>
<td>Introduction</td>
<td>iv</td>
</tr>
<tr>
<td>Note on Second Edition</td>
<td>x</td>
</tr>
<tr>
<td>Morning Blessings (<em>Birkhot ha-Shaḥar</em>)</td>
<td>1</td>
</tr>
<tr>
<td>Verses of Song (<em>P'sukei d'Zimrah</em>)</td>
<td>15</td>
</tr>
<tr>
<td>Names for God</td>
<td>69</td>
</tr>
<tr>
<td><em>Shaḥarit</em></td>
<td>71</td>
</tr>
<tr>
<td><em>Hallel</em></td>
<td>137</td>
</tr>
<tr>
<td>Torah Service</td>
<td>155</td>
</tr>
<tr>
<td>Special Prayers for Holidays</td>
<td>197</td>
</tr>
<tr>
<td>Credits</td>
<td>211</td>
</tr>
</tbody>
</table>
Siddur Birkat Shalom is dedicated
to the memory of
Rabbi Simcha Dov Kling

ורב שמחה דב בן אליהו והנה זל
Rabbi, teacher, mentor

"וא יבקע בשחר אורך...\nוהלך 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 davenning, 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 davenning 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 midrashic and kabbalistic teachings which present multiple images and experiences of God within an overarching

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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 davenned, 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 davenning 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 yifraḥ” — 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 chosenness 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)*
צמאות רפושי עלולה
ולא היה
לבי ובשרי יכוננו
ולא היה
Upon waking in the morning:

Odeh ani lefanecha, m’kor ḥai ve-kayam, she-he’hezar’ta b’ni nish’mati be-ḥem’lah, rabah emunatecha.

Upon entering the synagogue:

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:

When putting on the tallit:
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.
מהָרַיְּהֶרֶךְ חַסְדְּךָ אֱלֹהִים, וּבְנוֹתֶֽיךָ, וּבָנֶֽיךָ.
בֶּצֶל בֵּנֵי יִשְׂרָאֵל:
הָרַיְּהֶרֶךְ חַסְדְּךָ, נִגְרוֹל עֲדָנֶֽיךָ.
כֹּל עַמֶּֽךְ מִקְוֵר חַיִּים בֵּיתֶֽךָ מִדְשֶֽן.
מָשֶֽׁשֶךָ חַסְדְּךָ לָדַעְתָּ,
וּצְדָקָה לְישָׁרָה לְבֵיתֶֽךָ,
וְאֵשֶׁר נִרְאֶה בְּאוֹרְךָ חַיִּים מְקוֹר עִמָּךְ כִּי לְיֹדְﬠֶֽיךָ חַסְדְּךָ מְשֹׁךְ:
לֵב לְיִשְׁרוֹת וְצִדְקָתְךָ אֲבוֹתֵֽינוּ וֵאֱלֹהֵֽינוּ יְיָ מִלְּפָנַֽיְכָה רָצוֹן יְהִי קִיַמְתִּֽיהָ כְּאִלּוּ זוֹ צִיצִת מִצְוַת חֲשׁוּבָה שֶׁתְּהִי,
וְכַוָּנוֹתֶֽיהָ וְדִקְדּוּ קֶֽיהָ בְּכָל־פְּרָטֶֽיהָ סֶֽלָה׃
אָמֵן.
בָּהּ הַתְּלוּיִם מִצְוֹת וְתַרְיַ״ג
הָלְיוֹן הַיְּהִי אֵלֶּה אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּדְקְדִיקָהּ וּבְכֹל דִּקְדּוּקָהּ וּבְכֹל מִצְוָה הַיְּהִי נְצָח הַיְּהִי רֶפֶן הֵם אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּדְקְדִיקָהּ וּבְכֹל דִּקְדּוּקָהּ וּבְכֹל מִצְוָה הַיְּהִי נְצָח הַיְּהִי רֶפֶן הֵם אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּדְקְדִיקָהּ וּבְכֹל דִּקְדּוּקָהּ וּבְכֹל מִצְוָה הַיְּהִי נְצָח הַיְּהִי רֶפֶן הֵם אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּדְקְדִיקָהּ וּבְכֹל דִּקְדּוּקָהּ וּבְכֹל מִצְוָה הַיְּהִי נְצָח הַיְּהִי רֶפֶן הֵם אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּדְקְדִיקָהּ וּבְכֹל Дִּקְדּוּקָהּ וּבְכֹל מִצְוָה הַיְּהִי נְצָח הַיְּהִי רֶפֶן הֵם אֵלֶּה אֱלֹהֵֽינוּ אֲבָטָנִינוּ בִּכְלֵי פְּרָשִׁים וּдְקְדִיקָהּ וּבְכֹל Дִּקְדּוּקָהּ וּבְכֹל МИЦ\OAH \ч EMOITIES.}

םִילְּחָם לְהוֹדֵע אֵלֶּה אָמֵן.
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.
ברוך אתה בָּרוּךְ וּמַפְלִיאָה כָּל־בָּשָׂר רְוֵאת, יְיָ אַתְּ בְּרֻכָּה קִדְשָׁנוּ אֲשֶׁר הַחַיִּים מְקוֹר אֱלֹהֵֽינוּ יְיָ אַתְּ בָּרוּךְ.

הַתּוֹרָה בְּדִבְרֵי לַﬠֲסוֹק וְצִוָּֽנוּ בְּמִצְוָֽתָיו בְּפִֽינוּ תוֹרָתֵךְ דִּבְרֵי אֶת אֱלֹהֵֽינוּ יְיָ וְהַﬠֲרְבִי־נָא, יִשְׂרָאֵל בֵּיתﬠַמִּךְ וּבְפִי לִשְׁמָהּ תוֹרָתֵךְ וְלוֹמְדֵי שְׁמֵךְ יוֹדְﬠֵי כֻּלָֽנוּ יִשְׂרָאֵל׃ לְﬠַמָּהּ תּוֹרָה הַמְלַּמֶּֽדֶת, יְיָ אַתְּ בְּרֻכָּה אוֹתָֽנוּ בָּרְאָה אֲשֶׁר הַחַיִּים מְקוֹר אֱלֹהֵֽינוּ יְיָ אַתְּ בָּרוּכְהוּ, וּמִשְׁפָּחוֹת שְׁבָטִים, וְאֻמוֹתﬠַמִּים וְחָלְקָה תֵבֵל וּבְכׇל־יוֹשְׁבֵי בָּֽנוּ קַיְּמִי, יְיָ אָֽנָּא וְדָתֵיהֶן עֹלָמוּ בְּרִיוֹת כִּבּוּד.

עָשִׂית בְּחׇכְמָה כֻּלָּם, יְיָ וְהַמַּﬠֲשַֽׂיִךְ מָה־רַבּוּ צֶֽדֶק; אוֹרְחוֹת יוֹצֶֽרֶת, יְיָ אַתְּ בְּרֻכָּה.
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.
ברוחך nostra אלוהינו מִכְּבֶּר כּו–ס, מתכון
אשר בחר בנו עםPCI–העמים,
ונתן לנו את התורה.
ברוחך nostra, ננְחָמו:  
במדבר יב:ג, ח, מתכון
ברכְךָ ויבשArgumentException.
טארני פינה אלהי ותacı.
ישאם יפנינו אלהים וישם לך שלום:  
תנרה יב:ט, י, מתכון
קודשיך וקדושת המקדש כי קודש Äננייך.  
לא הקלביל תרש
ולא בעלnaments ולאEnough במשпат.
ללא תעשה על במשпат.
ללא תשמך כי длיה לא תأجر כי גוי;
בעד תשמך.Translated
ללא תשמך על–דם רעתה.
ללא תשמך את אחים או אחיהם שבבNeal.
ואעbecת לרצך כמות. Äננייך:  
אלוהים ויבשArgumentException.
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.
אלָדֶּרֶים שְׁאֵית לָהֶם שָׁעָר: הָפְּאה, הֹבְבוֹרוּם, הַרְאוֹיָו, הַנְּמִלְעַת חֲסִידִים, ויַלְמוּד הַוֹרָה.
אלָדֶּרֶים שְׁנַאֲלֵי פְּרוּחיָם בּּעְלוֹת הָהּ.
הָקָרָים בּיִתְּלֵמוּת הָבָּא, אִיוֹרְמָה חַי: בּוֹדֶּד אֲבָא אֹמָה.
הַנְּמִלְעַת חֲסִידִים, וֹשִׁכָּת בַּיָּמִית שָׁמַרְתָּ שָׁרִית.
הָכְנָסַת אֵוֶרֶיָו, בּוֹכֶר הָוֹלָהוּ.
סְפֹּק צֵרֶבֶם תֹּהָנוֹת, וּהֲלֵלָה הַמַּמִּית.
עָהֳנָה דְבָרָּהּ, וּבָאֲתָה שֵׁלָהֵם בַּיָּאֵשׁ לַחֲסָדִים.
וּחֲסָדִים וּגְמֵירוּת, חֲוֹלוֹת וּבִקּוּרָוּ, אוֹרֵחִים וּהַכְנָסַת, הַמֵּת וּלְוָיָת, חַתּוֹנָה צַרְכֵי סִפּוּק, לְחַבְּרָה אִשָּׁה בֵּינֵי שׁוּלָם וַהֲבָאַת, תְּפִלָּה וּﬠִיוּן.
כֻּלָם כְּנֵגֶד תּוֹרָה וְתַלְמוּד מְשַׂכֵּמָה.
םְכַס בְּרֹכָה כּו, כּו.
משה בְּרֹכָה כּו, כּו.
מַרְגְּלֵיהֶם יַשְׁם וּנְשָׁמָה יַבָּרְעוֹת הֳיָוָא.
אַתָּה בְּרֹאְתָה, אַתָּה מַפְחָתָה בַּי, אַתָּה נְפַחְתָּהּ אַתָּה, יְצַרְתָּה אַתָּה, מִמֶּנִּי לַטְּלָהּ עָתִיד וְאַתָּה, בְּקִרְבִּי מְשַׁמְּרָה וְאַתָּה, לָבֹא לְעָתִיד בִּי וּלְהַחֲזִירָהּ, לְפָנֶֽיךָ אֲנִי אוֹדֶה בְּקִרְבִּי, כַּאֲלְוָיָא אֵמוֹתְיָא אֱלֹהֵי אֱלֹהָי יְיָ, כָּל הַנְּשָׁמוֹת אֶדֶן, כָּל הַמַּﬠֲשִׂים רִבּוֹן מֵתִים.
לִפְגָרִים נְשָׁמוֹת הַמְּחָזִיר יְיָ בָּרוּךְ, אַתָּה בָּרוּךְ, אַתָּה בָּרוּךְ, אַתָּה בָּרוּךְ.}

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.
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

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

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

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

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.

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.

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.

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.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, mal’bishi arumim va-arumot.

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

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

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

Baruch atah YHWH eloheinu m’kor ha-ḥayim, zokeif kefufim u-ch’fufot.

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

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.

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.

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.

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.

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.

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.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, ha-ma’avirah sheinah me-einai u-tenumah me-af’apai.
לְעוֹלָם נָכוֹת בִּירָאת שָׁמְיָם בְּשֵׁם בּוֹרָא בָּשָׁם,
לְהוֹדוֹת עַל אֵ ('$גָּלְיָה', וְלִדוֹר אָם בָּלָב
ולאשֶׁכֶם לְאַמֶּר:

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

שָׁמְעֵי יִשְׂרָאֵל יִשְׁתַּלְמוּ נָכוֹת לְאַמֶּר:
Shema yisra’el YHWH eloheinu YHWH ehad.

בֵּרוֹךְ שֵׁם בְּכֹדֶחֶם מַלְכוּתּוֹ לְעַל עַל שֵׁם בָּרוּךְ.
Borok Shem be-kodachem malchuto le-olam va-olam.

אֱמֶתַּא בֵּלָה בֵּרָאת יְמֵיהֶךָ חֶטֶרִי צְרוּרָה.
Emet, bela beratha yemehka cheiri tsarura.

כָּבָל לָמֶה, חְשֵׁבָה יְהוֹדָה בּוֹבַת שַׁמְיָם.
Kabal lemah, kesheva yehoda bovat shamayim.

נָג בְּנָרָה, חָרָשׁה יְהוֹדָה בּוֹבֵת שַׁמְיָם.
Nag benarah, charsha yehoda bovet shamayim.

בָּרָאת בָּטַרְחִי, רַחַמִים, צָרְקָתּוּ הַמָּכָה.
Bara et tarachi, rahamim, zarquta hamaakah.

חֲסִינָה קְדוֹשָׁתָךְ, צָרְקֵי בַּעֲרֵבָה פְּרֵנָה.
Khisina kedoshatach, zarkei bavebah paneh.

וְיָדֵיהּ יְאָה, לְאֵדוּת פֶּן, נָכָרֵי קְדוֹשָׁתָךְ.
Yadeih Yaah, le-adot pen, nokrei kedoshatach.

שִׁמְרֵיהּ בָּלָב נְשַׁמֶּהָי צְפָנָה, יוֹדֵעַת מַעֲלָמָה.
Shimreih bavel neshamai tsfanah, yodea ta'alumah.

בֵּרוֹךְ שֵׁם בְּכֹדֶחֶם אַתָּה דַּהֲדוֹתָה לְעַל עַל עַזָּדָה וּזְדַקָה לְעַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַл
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.
 Psalm 12

The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul: He guideth me in the paths of righteousness for His name's sake.

Even though I walk through the valley of the shadow of death, I will fear no evil: For Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house of the Lord for ever.
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.
לְדָוִד׃ מִזְמוֹר לַמְנַצֵּֽחַ

הָרָ  קִֽיעַ מַגִּיד יָדָיו וּמַעֲשֵׂה, כְּבוֹד־אֵל מְסַפְּרִים הַשָּׁמַֽיִּים.

יְחַוֶּה־דָֽעַת לְּלַֽיְלָה וְלַֽיְלָה, אֹֽמֶר יַבִּֽיעַ لְיוֹם יוֹם.

קוֹלָם נִשְׁמָע בְּלִי דְּבָרִים וְאֵין אֵין־אֹֽמֶר, קַוָּם יָצָא בְּכׇל־הָאָֽרֶץ, מִלֵּיהֶם תֵבֵל וּבִקְצֵה.

בָּהֶם אֹֽהֶל שָׂם לַשֶּֽׁמֶשׁ, אֹרַח לָרוּץ כְּגִבּוֹר יָשִׂישׂ, מֵחִיבָתוֹ יֹצֵא כְּאָהוּב וְהוּא, קוֹלָם עַל וּתְקוּפָתוֹ, מוֹצָאוֹ הַשָּׁמַֽיִּים מִקְצֵה.

מֵחַמָּתוֹ נִסְתָּר וְאֵין, נָֽפֶשׁ מְשִֽׁיבַת, תְּמִימָה יְיָ תּוֹרַת, פֶּֽתִי מַחְכִּֽימַת, נֶאֱמָנָה יְיָ עֵדוּת, מְשַׂמְּחֵי־לֵב, יְשָׁרִים יְיָ פִּקּוּדֵי.

עֵינָֽ יִם מְאִירַת, בָּרָה יְיָ מִצְוַת, לָעַד עוֹמֶֽדֶת, טְהוֹרָה יְיָ יִרְאַת.}

צָדְקוּ, אֱמֶת מִשְׁפְּטֵי־יְיָ. צוּפִים וְנֹֽפֶת מִדְּבַשׁ וּמְתוּקִים, רָב וּמִפַּז מִזָּהָדִים. רָב עֵֽקֶב בְּשׇׁמְרָם, בָּהֶם נִזְהָרָה גַּם־אַמָתְךָ.

נַקֵּֽנִי מִנִּסְתָּרוֹת, מִי־יָבִין שְׁגִיאוֹת. רָב מִפֶּֽשַׁע וְנִקֵּֽיתִי אֵיתָם אָז, בִּי אל־יִמְשֹׁל, עַבְדֶּֽךָ חֲשֹׂך מִזָּדוֹן גַּם וְגֹאֲלִי׃ צוּרִי יְיָ לְפָנֶֽיךָ לִבִּי וְהֶגְיוֹן אִמְרֵי־פִי לְרָצוֹン יִהְיוּ, Ὄ

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 teharah, omedet la’ad, mish’petei YHWH emet, tzad’ku yaḥdav.

Yihiyu le-razzon 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.
תהלים ל'ג מַטְנִיק

הַיָּמִים מָלְאָה יִתְ‍ּרֹאֶת וּמִשְׁפָּטָה אָב֒רֶת.

כָּל־צְבָאָם פִּיהָ וּבְרֹחַ נַעֲשׂוּ שָׁמַֽיִם יְיָ בִּדְבַר.

תֵבֵל כָּל־יֹשְבֵי יָגִירוּ מִמֶּֽנָּה, וַתֶּֽהִי אָמְרָה הִיא כִּי.

וְתַעֲמֹד לְעוֹלָם יְיָ עֲצַת, תַּעֲמֹד לָהּ לְנַחֲלָה בָּחֲרָה הָעַמִּים, אֱלֹהֶֽיהָ יְיָ אֲשֶׁר הָאֻמָּה אַשְׁרֵי.

וָגָֽבֶר אֶת־כׇּל־אִשָּׁה רָאֲַתָה, יְיָ הִבִּֽיטָה מִשָּׁמַֽיִם.

הָאָֽרֶץ כָּל־יוֹשְבוֹת אֶל, הִשְׁגִּֽיחָה מִמְּכוֹן־שִׁבְתָּהּ אֶל־כׇּל־מַעֲשֵׂיהֶם הַמְבִינָה, לִבָּן יַֽחַד הַיּוֹצֶֽרֶת.

בְּרׇב־כֹּֽחַ לֹא־יִנָּצֵל גִּבּוֹר, בְּרׇב־חָֽיִל נוֹשָעָה הַמַּלְכָּה אֵין.

יְמַלֵּט לֹא חֵילוֹ וּבְרֹב מְיָשָׁרֶת הַסּוּס שֶֽׁקֶר.

לְחַסְדָּה וְלַמְיַחֲלִים, אֶל־יְרֵאוֹתֶֽיהָ יְיָ עֵין תְּהִי.

בָּרָעָב וּלְחַיּוֹתָם, נַפְשָׁן מִמָּֽוֶת לְהַצִּיל.

הִיא וּמָגִנָּתֵֽנוּ עֶזְרָתֵֽנוּ, לַיְיָ חִכְּתָה נַפְשֵֽׁנוּ.

בָטָֽחְנוּ קׇדְשָׁהּ בְשֵׁם כִּי, לִבֵּֽנוּ יִשְׂמַח כִּי־בָהּ לָךְ; יִחַֽלְנוּ כַּאֲשֶׁר, עָלֵֽינוּ יְיָ יְהִי־חַסְדֵּךְ.
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 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.
לאברך אתני בכל-עת, חומםتحدת בפי.
בי התהללapest, תשמענא עגונית ותשמעה.
בֵּיהוּ לי אתי, ורוממה שמח בהם.
ודשת אתני עגוני, ומקל-מגורתי החולני.
הביסו אלויד נורה, הפרימו אלי חוף.
וה עני קרא לי שמיע, ומקל-יצורתי והשוע.
وثائق מלאך-יי סביר ליראי והלשנים.
לעמו והא רוא בירטי, אשייר הרגא, יפשת בים.
יראו אתני קדישת, כי אני מחוסר ליראיו.
בפייימי רשא עזרו, ודוחים ילא יתקוף כל-טוב.
לכתי, קרבנה, שמעו לי, יראת לי, אלהו.
כייהאשת המפיצה תמים, אהבת יימו לראות טוב.
לצרי לשתוקו מרע, ושפתך מזבח מראמה.
סורים מער ו⇧שריים, בקשי שלום ורגדהו.

Ma 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.

עתי...
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.
꿈ו יִלּוֹשֶׁבּוֹתֵל, יִאַהְּדֶֽה הָאֵזוֹרִים. רָחוֹק חֵיָּהֶם הֶבֶל, רָע בְּעֹֽשֵׂי יְיָ פְּנֵי. הִצִּילָם וּמִכְּלַצָּרוֹתָם, שָׁמֵֽעָה וַיָּיָוָאֲצוּ. תּוֹשִֽׁיעַ דַּכְּאֵי־רוּחַ וְאֶת, לְנִשְׁבְּרוֹת־לֵב יְיָ קָרוּב. תִּסְעָדֶֽה יְיָ חֶֽסֶד, צַדִּיקָה רָעוֹת רַבּוֹת. לִבָּהּ וְתְמִימוּת נַפְשָׁהּ יְיָ שׁוֹמֶֽרֶת. יֶאְשָֽׁמוּ צֶֽדֶק וְשֹנְאֵי, רָעָה רָשָׁע תְּמוֹתֵת לַוּוּ וְיִמְחֹל יָשׁוּב שֶׁחָטָא וּמִי, שֶׁחָטָא שֶׁלֹּא מִי אַשְׁרֵי בָּהּ: כָּל־הַחֹסוֹת תֶּאְשַּֽׁמְנָה וְלֹא, אֵלֶֽיהָ תַּעֲרֹג נֶֽפֶשׁ יְיָ פֹּדָה, ▶ 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.\(^1\)

\(\triangleright\) The Answerer redeems the soul that yearns for Her;
   She will not cast off those who seek Her shelter.

\(^1\) B. Talmud Sukkah 53a
הophage להשב, אשתךָּלהים.
אדני, מעון אתה היה מכל דבר ותור.
ובטרם הרים עליך, והחולות ארץ חבל,
ומעול לעד-עולם אתה אלה.
חשבת אנוש ואשה עד-زراعة, ותקמור שובה בני-אדם.
כי אלהיך בשעיתך יויים אחמוני כי ישבו,
ואפשויה בכללה.
ורמסו שנה יחי, ברך מחציו יחל.
ברך יзиון וחלק, לעבר ימולל יבש.
בי כללים בינאה, ובחמותך נבחלנו.
שנתו וחמותו לברכה, עלentifier להיווצר פינה.
מי כל-ים פגי בשברתך, כלליו שנינו כמותינה.
ויריה-מוזג בהם שבועים שנה, יאמ בברות 시מות שנה,
וורבם שמל אוֹּה, כי זה להוגה.
מוריית על אפק, וכיראתך superfille.

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

...
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?
Lim’not yameinu kein hoda, ve-navi levav ḥochmah.
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.

Teach us to treasure each day
That we may open our hearts to Your wisdom
Teach us to treasure each day
מֻתקן צ״א
תהלים, עליון בּסֵֽתֶר יֹשֶֽׁבֶת.
תִּתְלוֹנָן שַׁדַּי בְּצֵל, וּמְצוּדָתִי מַחְסִי.
לַייָ אֹמַר.
אֶבְטַח־בָּהּ אֱלֹהַי.
קוֹצִים מֵאֵשׁ, יָקוּשׁ מִפַּח תַּצִּילֵךְ היא כִּי,
לָךְ תָּֽסֶךְ בְּאֶבְרָתָהּ, תֶּחְסִי וְתַֽחַת־כְּנָפֶֽיהָ.
אֲמִתָּהּ וְסֹחֵרָה צִנָּה.
יוֹמָם יָעוּף מֵחֵץ,
לָּֽיְלָה מִפַּֽחַד תִירָא לֹא,
יַהֲלֹךְ בָּאֹֽפֶל מִמָּֽוֶת.
צֻרָיִם בּוֹﬠֲרֵי מִיּסוּרִים.
מְעוֹנֵךְ שַׂמְתְּ עליון, מַחְסִי יְיָ אַתְּ כִּי.
בְּאַהֳלֶֽךָ יִקְרַב לֹא וְנֶֽ גַע,
רָﬠָה אֵלֶֽיךָ לֹא־תְאֻנֶּה.
בְּכַל־דְּרָכַֽיִךְ לְשׇׁמְרֵךְ,
לָּךְ תְּצַוֶּה מַלְאָכֶֽיהָ כִּי,
יִשָֹּֽוְּנְךָ כַּפַּֽיִם עַל.
רַגְלֶֽךָ בָּאֶֽבֶן פֶּן־תִּגֹּף.
וְתַנִּין כְּפִיר תִּרְמֹס, תִּדְרֹךְ וָפֶֽתֶן שַֽׁחַל עַל,
וַאֲפַלְּטֶֽהָ חַשְׁקָה בִּי כִּי.
שְׁמִי יָדְﬠָה כִּי אֲשַׂגְּבֶֽהָ, וְאֶﬠֱנֶֽהָ תִּקְרָאֵֽנִי.
וַאֲכַבְּדֶֽהָ אֲחַלְּצֶֽהָ, בְצָרָה אָנֹכִי עִמָּהּ.
בִּישׁוּﬠָתִי וְאַרְאֶֽהָ, אַשְׂבִּיﬠֶֽהָ יָמִים אֹֽרֶךְ בִּישׁוּﬠָתִי׃
וְאַרְאֵֽהוּ, אַשְׂבִּיﬠֵֽהוּ יָמִים אֹֽרֶךְ.

*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.
תהלים צ''ח

ומוהר: שיר לי נושה, כי בלאות עשה.

והשעינה לי, והורע קחש.

והדוע מיишעתו, לעניי חכויים כלת צדקת.

ובעם חשבו ואסמעו לבית ישראל.

ובו כל-אמסים ארץ ירשעת סליחה.

והרי לי כל-הארץ, פ惴ו ורכנה חמרה.

זמרנה ליה נבנור, בנזור وكلום זמרה.

בעצהרות ווקול שופר, הריעו לוין.

נברת הוב ומלוא, טבל לאשבי ב subsets,

במעלה ימותיך, יהד קרים ברצון.

לפי יא כי באו לفاءת הארון,

לفاءת שלם בקדיק, ענימים בומישרם.
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.
ישר לפלוטה: אשא עיני אל היכן, מצא תבואה וירשה.
שאתי מעשיך, עשת שמים וארץ.
אל תאמח להם חללה, אל תעוט שמרתך.
 PreparedStatement לא תנו להם חשש, שמרתך יבראלו.
ינ שמרתה, עיצל, עד ימי.
יוסי השמש לא יככ, ההר יכללה.
ינ שמרתה, חсмер אחית ההנים.
ינ תשמר אזאת ובנות, מצא תוד עולם.

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

יתקלים ככ”א מתוק: שיר הפלוטה לדוד:
שמחתי באתמרות, לי, ירה אני ילך.
ערמהحيا ויחר לא강 בשמיער, ירושלים.
ירושלים המבניה כעיר שחררה-לילתית.
ишьם על שבטי, שבטייה.
עדות לישראלי, לחרדה להם יי.
כי שמע ישב בכסאות למשפטי, באacağız לביה דוד.
שאלו שלום ירושלים, חשלינה אינבתיה.

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.

ייח שלום בתיו, שלח יראה אחיתיה.
למשת אהיהו ורצוי, אדבר נא שלום בך.
למען בית יי אלהינו, שבכה ושב ל’:

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.
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.
לְדוֹוִד׃ הַמַּﬠֲלוֹת
שִׁיר.
יִשְׂרָאֵל יֹֽאמַר־נָא, לָֽנוּ שֶׁהָֽיְתָה יְיָ לֵי לָֽנוּ שֶׁהָֽיְתָה יְיָ לֵי.
אִשָּׁה אוֹ אָדָם עָלֵֽינוּ בְּקוּם.
בָּֽנוּ אַפָּם בַּחֲרוֹת, בְּלָﬠֽוּנוּ חַיִּים אֲזַי, שְׁטָפֽוּנוּ הַמַּֽיִם אֲזַי.
ﬠַל־נַפְשֵֽׁנוּ עָבַר נַחְלָה.
הַזֵּדוֹנִים הַמַּֽיִם עַל־נַפְשֵֽׁנוּ עָבַר אֲזַי.
לְשִׁנֵּיהֶם טֶֽרֶף נְתָנַֽתְנוּ שֶׁלֹּא.
יְיָ בְּרוּכָה, יוֹקְשׁוֹת מִפַּח נִמְלָֽטְנוּ וָאָֽנַֽחְנוּ, נִשְׁבָּר הַפַּח וָאָֽרֶץ׃
שָׁמַֽיִם עֹשָׂה, יְיָ בְּשֵׁם עֶזְרֵֽנוּ.

תהלים כ”ד מהט:
שִׁיר הַמַּﬠֲלוֹת לְדוֹוִד:
לְלוּלֵי, לְלוּלֵי שִׁירָה לְנוּ, יָאָמְרֵנָה יִשְׂרָאֵל.
בָּﬠָלָנָנוּ אֲדָם או אָשֶׁה.
אָזִי הַמִּים בְּלַעֲנֵנָו, בְּחַרְוָתָו אָפֵס בּוּנָו.
אָזִי הַמִּים שְׁעַפָּנוּ, נָהֲלוּ עַל עֹלְפֶּנָו.
אָזִי עַל עֹלְפֶּנָו הַמִּים הוֹדוּנוּ.
בְּרוֹכָה יָא, שָׁלַחְנוּ טֶרֶף לַשְּׁפִיָּה.
נְפָשַׁנָּה צֵפוּר בְּמַלְּשָּה מַפָּה יְקַשָּה.
הַפַּח לְשַׁבֵּר, בָּאָנַחְנוּ בְּמַלְּשָּה.
נָוֶרֶנֶנֶא בּוּשָּם יָא, עָשָּה שְׁמוּ יָאָרָא.
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.
Ha-adar ve-ha-emuna
Ha-binah ve-ha-b’rachah
Ha-ga’avah ve-ha-gedulah
Ha-dei’ah ve-ha-dibur
Ha-hod ve-he-hadar
Ha-va’ad ve-ha-ta’kut
Ha-zoch ve-ha-zohar
Ha-ḥayil ve-ha-ḥosen
Ha-teches ve-ha-tohar
Ha-yiḥud ve-ha-yir’ah
Ha-keter ve-ha-kavod
Ha-lekaḥ ve-ha-libuv
Ha-m’luchah ve-ha-mem’shalah
Ha-noi ve-ha-netzah
Ha-sigui ve-ha-segev
Ha-oz ve-ha-anavah
Ha-p’daṭ ve-ha-pe’eir
Ha-tz’vi ve-ha-tzedek
Ha-k’ri’ah ve-ha-kedushah
Ha-ron ve-ha-romeimot
Ha-shir ve-ha-shevaḥ
Ha-tehilah ve-ha-tif’eret
A Steadfast glory to the Life of all Worlds.
B Insight and blessing to the Life of all Worlds.
G Magnificence and grandeur to the Life of all Worlds.
T Knowledge and speech to the Life of all Worlds.
S Splendor and beauty to the Life of all Worlds.
C Constancy and timelessness to the Life of all Worlds.
R Clarity and brilliance to the Life of all Worlds.
V Valor and strength to the Life of all Worlds.
Y Radiance and purity to the Life of all Worlds.
O Oneness and reverence to the Life of all Worlds.
C Crown and honor to the Life of all Worlds.
L Learning and passion to the Life of all Worlds.
N Royalty and rule to the Life of all Worlds.
B Beauty and endurance to the Life of all Worlds.
M Might and exaltation to the Life of all Worlds.
V Strength and humility to the Life of all Worlds.
N Deliverance and glory to the Life of all Worlds.
G Graciousness and justice to the Life of all Worlds.
P Acclaim and holiness to the Life of all Worlds.
M Music and majesty to the Life of all Worlds.
P Poetry and praise to the Life of all Worlds.
H Harmony and song to the Life of all Worlds.
ברוכה שאמרת ויהי העולם, ברוכה היא.
Baruch omeir ve-oseh,

בְּרוּכָה גוזרת ומקימת,
b’ruchah gozeret u-mekayemet,

ברוכה שעשת בראשית,
b’ruchah she-am’rah ve-hayah,

ברוכה מתרמה על הארי,
b’ruchah meshilema

בְּרוּכָה מתרמה על הבריות,
b’ruchah meshilema

שכר טוב לאריא, בְּרֵאשִׁית עֹשֶׂה בָּרוּךְ,
baruch oseh vereishit,

הָאָֽרֶץ עַל מְרַחֶֽֽמֶת בְּרוּכָה,
b’ruchah merahemet al ha-aretz,

הַבְּרִיּוֹת עַל מְרַחֵם בָּרוּךְ,
baruch b’riyot al mera,

מְשַׁלֶֽֽמֶת בְּרוּכָה לִירֵאֶֽיהָ טוֹב שָׂכָר,
b’ruchah meshalemet li y’rei’ehah sachar tov li y’rei’ehah,

לִירֵאֶֽיהָ טוֹב שָׂכָר

לָנֶֽץַח וְקַיָּם לָﬠַד חַי בָּרוּךְ,
baruch la-netzaḥ ve-kayam la’ad,

וּמַצִּילָה פּוֹדָה בְּרוּכָה שְׁמוֹ:
b’ruchah podah u-matzilah, sachar tov li y’rei’ehah,

ברוחך שְׁמוֹ:
b’ruchah sh’mo.

ברוכה את לי אלהינו מקר החימ, ה’ אלה, חם ה’רהמיה,

המורת לְפִי עַמָּהּ בְּפִי הַמְּהֻלֶּֽלֶת

משבחים ומאמרים בלשון חסידותיה והصيدיה.

ואִשֵּׁרי צד נמיים שבידי ה’ה’הלל,

ינאלהינו, משבות ויבמות,

ה’ נ씽לת והשבחות נפזרות ונהדך, יозвיר שם, מקורנו, אלהינו.

ודיחי, חלי העולמים,

משבחים ומאמרים עד עלי שמו ה’גול.

ברוכו את לי, המורת ל’מיבה’ת:
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.
תהלים צ' ב', מֻתקן צ'ב תהלים

טוה לְחָדְתוֹ לֵי, לִזְを与ֶרֶךְ לְשָׁמַא עַלְיוֹן.
לָצֵא בָּכַקָּר הַשָּׁבָּת, יָאָמַנְתֶּךָ בִּלְיוֹם.
עַלְיֵה עִשַּׂר עַלְיִנְבָּל, עַלְיִי הָאִיר בֶּנֶבֶר.
כִּי שַׁמְעֵיתֶנָּה יִפְשַׁלִּיךְ בְּמַעֲשֵׂי יְדֵיךָ.
מְחַרֵלִית מַעֲשֵׂי, יְיָ
מאָזַע מַעֲשֵׂי מַחַרֵלִית.
אִישׁ בְּבָעִירוּת לֹא יְדַע,
ואָשֶׁה בַּכְּסִילוּת לְאָדָמִים אָחיָיו.
בְּפֶרֶךְ רַעְשָׁה עֵמוּ עִשָּׂב, וַתִּזְיִיר נַבֶּל עַל פּוֹלָשׁ אָרוֹן.
לִהְגִידֶךָ בָּדֶרֶךְ עָמָה לֶהָלֹא בְּלַיְמֵה לְעֹלָם.
כְּוַי הָאָרְזָה, יְיָ
כְּוַי הָאָרְגָּלִית יְפָרֶדוּ יְיָ
הַחַטֵּרֶךְ בְּלַעֲפָעְלָה אָדוֹן.
וְתַהְרֶם כְּרַם כְּרַם, בֶּלְחָם בְּשַׁמְאָה רְשִׁים.
בְּמַעְסֶה עֵנְי בֶּשְׂוָא, בְּקֶמֶם עֶלְי מַרְחִים תִּשְׁמָנָה אָדוֹנוֹ.
עֵר וִיהַרְסִי בְּשַׁנִּים, וַתִּזְיִרֵנָה בֵּית שַׁחֲלֹת יְיָ
שְׁחַלְתָּו בְּבֵית שֶּׁתָּלוֹת יְיָ
אָדָמָה בְּבֵית וְרַﬠֲנַנִּים דְּשַּׁנִּים, בֵּית שֶׁבֶּיוּן עַדְּוֶנֶם יָהִי.
לִהְגִיד בְּרִישָׁר יְיָ, זָוִיר, לֹא תַלְתִּיה בּוּ


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.
מֻתקן צ״ג
tהלים 47

יִמְלָכָה יְהוָה לָבְשָׁה, לָבְשָׁה יְיָ, צִּיוֹן הַצְּדָקָה.
ophobic חֹדֶש, בלְחָמָה.
בֵּאוֹ נְבֵאָה מָאָה, מעֻלוֹמָה אָתָּה.
נִשְׁאָה נְבֵאָה, יִנְשָׁא נְבֵאָה קֹלוֹת, יָמִים נְבֵאָה קֹלוֹת.

בָּל־תִּמְעוֹט,
תֵּבֵל אַף־תִּכּוֹן.
אַתְּ מֵעוֹלָם,
כִּסְאֵךְ נָכוֹן,
קוֹלָם נְהָרוֹת נָשְׂאוּ,
יְיָ נְהָרוֹת דְּכִי.

מְקַלּוֹת מְיָם רַבִּים,
אָדִירִים מְשׁבֵּרִים,
אָדִירה בָּפָרָה.

עֵדוֹת יַעֲנֶנֶּנָּה מַאֲדָל,
לְבִיתָךְ נָאֲוָה קֹדֶשׁ,
לְאֹֽרֶךְ יָמִים;
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.
Ashrei yosh’vot beitecha, od tehalelucha selah.
Ashrei ha-am she-kachalo, Ashrei ha-am she-YHWH eloahv.

תהלים קמ”ה
Tehilah le-david:

אֱלֹהָיו׃ שֶׁיְיָ
הָﬠָם אַשְׁרֵי,
לּוֹ שֶׁכָּֽכָה
הָﬠָם אַשְׁרֵי.

תְּהִלָּה

Be-chol yom avar’checha, va-ahalelah shim’cha le-olam va’ed.

בָּאָלְמָה
אֵלָהוֹתא
אֲבָרְכֶֽךָּ
בְּכָל־יוֹם
ואֲהַלְלָה
שִׁמְךָ
וַאֲבָרְכָה
הַמֶּֽלֶךְ
אֱלוֹהַי
אֲרוֹמִמְךָ
וָﬠֶד
לְעוֹלָם
שִׁמְךָ
וַאֲהַלְלָה

חֵֽקֶר אֵין
וְלִגְדֻלָּתוֹ
מְאֹד
וּמְהֻלָּל
יְיָ
גָּדוֹל

יַגִּֽידוּ
וּגְבוּרֹתֶֽיךָ
מַﬠֲשֶֽׂיךָ
יְשַׁבַּח
לְדוֹר
דּוֹר

אָשִֽׂיחָה
נִפְלְאֹתֶֽיךָ
וְדִבְרֵי
הוֹדֶֽךָ
כְּבוֹד
הֲדַר

אֲסַפְּרֶֽנָּה
וּגְדֻלָּתְךָ
תֹּאמַֽרְנָה
נוֹרְאֹתֶיךָ
וֶﬠֱזוּז

יְרַנֵּֽנוּ
וְצִדְקָתְךָ
יַבִּֽיעוּ
רַב־טוּבְךָ
זֵֽכֶר

וּגְדׇל־חָֽסֶד
אַפַּֽיִם
אֶרֶךְ
יְיָ
וְרַחֲמָיו
חַנּוּן

ﬠַל־כׇּל־מַﬠֲשָֹיו
וְרַחֲמָיו
לַכֹּל
טוֹב־יְיָ

תְּבָרְכֽוּכָה
וַחֲסִידוֹתֶֽיךָ
כׇּל־מַﬠֲשֶֽׂיךָ
יְיָ
יוֹדֽוּךָ

כְּבוֹד

אָשִֽׂיחָה
נִפְלְאֹתֶֽיךָ
וְדִבְרֵי
הוֹדֶֽךָ
כְּבוֹד
הֲדַר

אֲסַפְּרֶֽנָּה
וּגְדֻלָּתְךָ
תֹּאמַֽרְנָה
נוֹרְאֹתֶיךָ
וֶﬠֱזוּז

יְרַנֵּֽנוּ
וְצִדְקָתְךָ
יַבִּֽיעוּ
רַב־טוּבְךָ
זֵֽכֶר

וּגְדׇל־חָֽסֶד
אַפַּֽיִם
אֶרֶךְ
יְיָ
וְרַחֲמָיו
חַנּוּן

ﬠַל־כׇּל־מַﬠֲשָֹיו
וְרַחֲמָיו
לַכֹּל
טוֹב־יְיָ
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 יְهوֹה is God.

Psalm 145, Adapted

A Song of David.

נ I will exalt You, O God, my King, and I will bless Your name forever.

ב Each day I bless You and praise Your name forever.

ג Great is God, and many are His praises; there is no limit to God’s grandeur.

ד From one generation to the next, His deeds and strengths are recounted.

ה I will tell of the glory of Your splendor and Your wondrous miracles.

ו Everyone will proclaim the power of Your amazing deeds, and I will affirm Your greatness.

ז The memory of Your goodness will be revealed; praise will be sung for Your justice.

ח Gracious and compassionate is God, patient and forbearing, infinite in lovingkindness.

ט God is good to everything, and bestows mercy on all He has created.

י Everything You have made will thank You, O God, and the righteous will bless You.
יְדַבֵּֽרוּ וּגְבוּרָתְךָ, יֹאמֵֽרוּ מַלְכוּתְךָ כְּבוֹד
Kevod mal’chutecha yomeiru, u-gevuratecha yedabeiru.

לָהֳדוּתָּם לְאָשֶׁה וָגֵר בָּבוֹרָהוּ, שָׁבְדוּ הָדָּר מַלְכוּתָם
Lehodi’a le-ishah ve-gever gevurotav, u-ch’vod hadar mal’chuto.

מַלְכוּתָם מֶלֶכֶת קְלֵי עָלָלָם, וֶמֶשֶׁרֶתָם בָּכֵל יְדוּר וָדוּ
Mal’chutecha mal’chut kol olamim, u-mem’shal’techa be-chol dor va-dor.

סֹמֵךְ יִלְבָּל הַפְּלִיפָלָה, והָאַחֲלָה לְאִשָּׁה לְהוֹדִֽיעַ
Someich YHWH le-chol ha-nof’lot, ve-zokeif le-chol ha-k’fufim.

עַיֵּרְכֶל אֱלֲקַח יָבָר, נָאַה הַנְּהַרְלֹ ['.אַתָּה אֱלֶֽיךָ
Enei kol eilecha yesabeiru, ve-atah notein lanu et och’leinu be-ito.

פּוֹטֵי'א הַתֶּאֶרֶץ, וָמְשָׁבַע לְכַל־יָדָיו רְצָו
Potei’ah et yadecha, u-mas’bi’a le-chol hai ratzon.

צַדִיק יִכְלְלָל־דְרָךְ, יָסִיס לְכַל־מָשָׁפִּיו
Tzadik YHWH be-chol derachav, ve-hasisd be-chol ma’asav.

כּוֹרָב יִכְלָל־קֶרֶאָה, לְבָל אַשֶּר יָקֵרָאָה בֵּאָמָה
Karov YHWH le-chol kor’av, le-chol asher yik’ra’hu ve-emet.

רָצָו יִרְאוֹתָיו יִשָּׁמֶשֶׁה, יָאַתֶּשָׁשֵׁת יִשָּׁמֶש יִרְשָׁתָה
R’tzon yere’otav ya’aseh, ve-et shav’atan yish’ma ve-yoshi’ein.

שָׁמֹא יִאֲהַבְתֵּל־אֲהַבָּה, יָאַת בָּל־רְשָׁע יִשָּׁמֶש
Shomeir YHWH et kol ohavav, ve-et kol ha-resha yash’mid.

תֵּחָלְתָּה לְיִדְבֵּר פָּרִי, וּבָרָץ לְכַל־בָּשָׁר יִשָּׁמֶש קְדֵשָׁה
Tehilat YHWH yedaber pi, vi-y’vareich kol basar sheim kod’sho, le-olam va’ed.

וָאַנָּה’נַע נְבָרָה יָה מְשַׁמֶּש וָעָדְלָה
Va-anah’nu nevareich yah, me-atah ve-ad olam.

הַלְלוּיָּהּ:
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!
הללוה. הללוה.
הלל נפשי אתי.
אהלל היה בתי, אומרה לאלים בעודי.
בשתו ביני כי היא להי והקהת לו.
היה ודעת לברא, בערה כי עפר אנחלנו.
מאות רוח נשמה, ישב הנדס לארמה.
אשר שישבית ישראל בעורא,
שבורת עליה אלוהים.
תשעה שמים זארא,
אתהים אשתכל ישראל.
השמרת אמת לעולם.
תשלח משפט לשבוקים ולעטשוקות,
נתן להם לרעהת.
ני מתירה אסורים, יין פקהל צורעה.
ני קפאת גופים, יין אנבה צדיקים יצדיקות,
ני שמירת אותרים עברה,
יחום ואצלמנה עפרדו.
מה היה להנהורה וחותמה, איה קני חוננה ורותמה.
שוייתו יי לנדיב חמי,
והודיעני את חמי.
תשמע יי לעולם, אלוהים ציון לדר ודה.
הללוה. הללוה:
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
Ha-rofay lish’uray lev
oom’ḥabesh l’atzvotam
moneh mispar lakohavim
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

עָצְבּוֹתָם וּמְחַבֵּשׁ הָלוֹם,
לְﬠַצְּבּוֹתָם וּמְחַבֵּשׁ הָלוֹם,
מְטַמָּא יָדִים יִמּוֹל;
מְטוּפִּלָּו רֹפֵאֵי וְרַשָּׁעֵי טֶרֶדְוִי-
עַמְיָה לְיָה בְּתַחֲדָה, זְמֵר לְאָלָהֲנוּ בְּבִנּוֹ;
הַמֶּקֶסֶת שְׁמוֹי בְּעֶבֶּם, הַמְּכִית לְאֵרִים מְקוּ.
הַמְּסִמָּאָה הַרֶּם חֶצֶר.
נַחַת לְבֵּנָה לָחָה;
לְבֵנַי עֶרֶב אָשֶׁר יִקְרָא,
לָא בֶּבְּבַרְכָּה חַסְדָּא חַסְדָה;
לָא בְּשָׁוָי אִשֶּׁת אֶשֶּׁת וְרֵא.
רַזָּה יִהְיֶרֶשׁ אֲוֹרִי-אֲוֹרִי לְדַמֶּזֶת;
שְׁבֵּת יְרוּשָׁלַֽיִם לְשִׁבְנוֹ; הַלְּלוּיָהּ אֱלֹהֵֽינוּ;
בְּרִיחֵי לָאָֽרֶץ, בְּצֵדֶה לְבוּנָה כְּבָרָה.
כְּבָרָה...
Psalm 147, Adapted

Halleluyah! Hallelnayah!
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.
שלום גבולך השם.
הבלח חוסם ישביעך.
השלח アמراه אריך.
ועידמרח ירוח חבדה.
הגון שלג צמרו, חפור אファー יפוח.
مشלך קרהו חמתי,
לפני קורת מיעמד.
ישלח דבריו ומסם.
ישב רוחו נזרMetro.
מגיד דבורי לועקט.
حكיו ומשפışı לבת ציו.
הלאויה. הלאויה.
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!
ההלולה. המֻתקן.
ההלולה וההלולה, בקמ״ח.
ההלולה וההלולה, ברצאתה.
ההלולה וההלולה, ושמשו והלולה בךוכבים.
ההלולה וההלולה, והימים ראש פי השמים.
ההלולה וההלולה, והימים ראש פי השמים.
ההלולה וההלולה, והימים ראש פי השמים.

כי היא צוחה הנקרא,
ותעמסות לתוך כלוליה,
הקרובות לא יצילות.
הלולה אתיה מדהךكرم,طنינט וכללחמות.
אם וברד, שמל קוטור,
רות סערה על דבריה. הרשים וכלגבעות,
ען פֵרֵי וכלאורי. היהיה וכלבימה,
רמשArmy פולש בנה.
מַלְכּוֹת אָרֶץ וכללאים, שרות וכלשפעי ארץ.
בּוֹחוֹרִים וגו בריים, יקנו וגו נקנס, נ٬
וההלולה אשתם ינ,
שידי שב שמי לבודי,
וּהְדוּת עלי ארצי ושמים.
ותرمز קר לenheim,
וההלולה לבליסידה,
ליזוות לאו ורחל ים קרבה.
הלולה. המֻתקן.
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!
חֲסִידִים בִּקְהַל תְּהִלָּתוֹ, חָדָשׁ שִׁיר לַיִי שִֽׁירוּ בְּיוֹצְרָן תָּגֵֽלְנָה בְּנוֹת־צִיּוֹן, בְּעֹשָׂיו יִשְׂרָאֵל יִשְׂמַח. תְּזַמֵּֽרְנָה־לוֹ וְכִנּוֹר בְּתֹף, בְּמָחוֹל שְׁמוֹ יְהַלְלוּ. בִּישׁוּﬠָהﬠַנָווֹת יְפָאֵר, בְּﬠַמּוֹ יְיָ כִּי־רוֹצֶה. על־מִשְׁכְּבוֹתָם חֲסִידִים יְרַנְּנוּ, בְּכָבוֹד חֲסִידוֹת תַּﬠֲלֹֽזְנָה, בִּגְרוֹנָם אֵל רוֹמְמוֹת. בְּאַרְצָם חָמָס עוֹד וְלֹא־יִשָּׁמַע, בִּצְדָקָה נִקְדַּשׁ הַקָּדוֹשׁ הָאֵל כִּי. לְכׇל־חֲסִידוֹת הוּא הָדָר הַלֵלְנָיָה׃ הַלְלוּיָה מֻתקן ק״נ תהלים.

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 Pharoah.
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, מתוך

נשמת יבשה יבשה וארומה, יי אלוהים. ורוח לכלבר תפואר.

ותורמים ברוך חימד,

מרווחים עד-为导向ים את אלהים

ומבלהדרות אין כל גואל ומושיע,

פודה והצילה וمخמרות,

ועונה ומרמת בכל מעתزهرת. אני אני צורח ומ点钟

אותו הערואים ואת הערואים, אלהים לכלברות, זרות

cחיל-חללות,

המהללות בכל החללות, המנהיגת עלולה בחסד ובריאות

ברחמם.

וי עזיה, הגה לא תגינו ולא תהי.

המורמורת ז سواء,鸬ה מקום צדמה, המישתה אלמה,

ומיתירה אסורים, הוחמכת נפלות, ווהוקפת פמינ,

והצפיפות עגלות, ולך לברך אתונה מודים נמוד.

ואל שלח פון מלאים שיריה בים,

ולשוננו רגה באה איריות.

ושפה תונת שבם במרחבי רקח, זעינות מאיירת נשמה צ KH

ודינו מפרשין בשריUNIX שמי, ורليلן קולח קאילות,

אין יתngen משיכות להודות לק

ימآلינה ואלרי אופותיו ואופתים,

ולברחש אטריה, על אלהים מלך, אלフィי אלפים ורפי רבודה

PLATFORM 트ופות, לגמס אלחלות, ושששם עם אבהתו ואמותינו

ועמע.

Nishmat kol ḥai 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.
מלפינים เมื่อากาศם באלחינו, כי אלהינו, ומביא עבדים
פדיהנו, ברש ותחנו ובשבעinnacleנו,
מחבר הahlenינו ומזרך מלפינתו,
ומחלם רעס אלreds אול אולמלני
OGLE ובל. עליון. עברים,
שהמวางแผน 보면, ירום נשמה שפולה בapistו,
ולשם אשר משמע לפינו, אך הוא זדו וברכה, וشبחתו דוגמא,
וישוריו וירוזמה, וערצתנה,
ותכדשה אתרשמה, מקורה,
כי כלפי לא יודה, וכללישון לא חשבו,
וכלשון לא צפתה, וכלברוח לא חצרה,
וכלקומת לפניتشחתו,
וכלכלובתי יראות
וכלכלבד הכלת ימור לשמך,
מול המדבר שמתבונ: כלאצמחיים אמגרה, כי מי כנونة.
מאנילה סינה mạngקה ממנה, 운י ואביו מנהלי.
שעת לעיון את חשמתי, עשקח הッド תקסייב יחרישו.
מי תדמיה לא, והי שאתה לא, המעתרת ולהאלה מהודלה.
המבואר והזונראה, אלה עליונה, קונה שמים ואזר.
▼ בהלול נפשות ומפורעים, ובחרזים אתחים, ונסמא:
▼ ברני תמיש אתני, וכלקרה אתרימ קדושה.

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.”
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<th>English</th>
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Yah
The Holy One of Blessing
Queen

The Holy One of Blessing
Queen

I Will Be
That Which I Will Be

God of All Worlds

Life of the Worlds
Foundation
Glorious Harmony

Limitless
Teacher of the Universe
Shaper

Most High
Compassionate Mother
The Place

Utmost Radiance • Imageless • Source • Living One • The Voice • Awe-inspiring • Revealed One • Reviver • Unnameable • Beloved
On festivals the Reader begins here:

Ha-eklah be-ta'atzumot uzeich

ha-g'dolah bi-c'vod sh'meich

ha-giborah la-netzah

ve'Ha'nora'ah be-nor'otayich

ha-malka ha-yoshevet al kisei

ram ve-nisa

On Shabbat the Reader begins here:

Shochein ad, marom

ve-kadosh shemo.

Ranenah tzadikot ba-YHWH,

y'sharim navah tehilah.

Be-fi yesharot tit'romam,

u-ve-sif'tei tzadikim tit'barach,

u-vi-l'shon hasidot tit’kodash,

u-ve-kerev kedoshim tit’hallal.

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.
ובכן ישבתי שם לעד, רחמנא
האלה grandes וקדושה בשם véhicי.
פּיָךְ נא, כי אלהינו אלהי אהובינו ואמעוני,
שיה ושבחה, על זה, על במה, יד, יד
ודלה נברורה, תהלת תהיה,_assign
קדשה ימולות, יברוח יוחדו לשמק הגדול והגדיש,
ומעולות על ועל אלח.
ברוכך את, כי אלה יזדי הגדול והחללה בחקשה.
אלה ימעדה, יזדנה הפגנאות, בראה כל-הממות,
רובע כל-המעשים, מבוית בשייר ימיה,
והיה ייחוד, אלה, כי המולימי:

U-ve-chein yish’tabaḥ sh’miech la’ad, raḥameima....
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.
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 all
blessings and hymns,
praises and consolations
that may be uttered in this
world, and say, Amen.
Barechu — The call to public worship

Feminine language

Let us praise God who is eternally blessed.

Barechu et YHWH ha-mevorechet.

Praised is God, who is blessed forever and ever.

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

Masculine language

Let us praise God who is eternally blessed.

Barechu et YHWH ha-mevorach.

Praised is God, who is blessed forever and ever.

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.

Baruch ato YHWH eloheinu m’kor ha-ḥayim, yotzeret or u-vorei ḥoshech, osah shalom u-voreit et ha-kol.

On Shabbat continue on page 81
On Yuntif weekdays continue on page 79
On festivals occurring on weekdays:

המאירה לאראז והמשחרה נזכרת ברחמי.

ובתוסף מתרחש בכל יום חמיד מעשה בראשה.

מה רב מעשה, יי.

בלו ברכת עשת.

מלאה הוצאה ציריה.

המגידיםŪ ובהמה מתקרבת אליה.

המשחרים והמשחררים והמעشخصيات כמות עלים.

ألהי עלים, ברוחה הרבים רחמי עליינו.

אידיך עזון, צור משגבונ.

גע ישעון, עמת בצדונ.

אַל בַּרֵו יְדֵול רַעֲה.

הכִּרְפֹּת כֵּרֵס תְּחָה,

שוב יזר יבזד לַשְּמֹא.

מאורות אחרים שביקרו עוזי.

פגות עבודה קדושים, רחמי בישראל.

תפוצי מسفرים בגרד אל הקדשות.

 עוברות עלייה 앞 שבת משחה דדה.

עלו מאור סדר שעשית המה יפואריה סלוה.

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.
On Shabbat, we continue here:

וְהַכֹּל, וַהֲמִשְׁבָּחִים, וַהֲמִשְׁבָּחִים אֵין קְדוֹשׁ אֵין יֹאמְרוּ. וְהַכֹּל,

וְשֵׁשִׁיחֻךָ, וְשֵׁשִׁיחֻךָ, וְשֵׁשִׁיחֻךָ. וְהַכֹּל,

וְהַכֹּל יוֹצֵר, סֶלָה תְּרוֹמְמֽוּךָ, מִזְרָח שַׁעֲרֵי דַּלְתֹּת בְּכׇל־יוֹם הַפּוֹתֵֽהַנָּא, מִמְּקוֹמָהּ חַמָּה מֹצִיא, רָ קִֽיעַ חַלּוֹנֵי וּבוֹ קֵֽעַ כֻּלּוֹ לָעוֹלָם וּמֵאִיר, שִׁבְתָּהּ מִמְּכוֹן וּלְבָנָה לָאָֽרֶץ הַמֵּאִיר.

הָרַחֲמִים בְּמִדַּת שֶׁבָּרָא, וּלְיוֹשְׁבָיו תָּמִיד בְּכׇל־יוֹם מְחַדֵּש וּבְטוּבוֹ, בְּרַחֲמִים בְּמֵעֶֽיהָ וְהַמַּבְעִיר, עָשִֽׂיתָ בְּחׇכְמָה כֻּלָּם, יְיָ מַעֲשֶֽׂיךָ רַבּוּ מָה. בְּרֵאשִׁית מַעֲשֵׂה.
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, bevroat behar befi kol ha-neshamah.

God’lo ve-tuvo malei olam.

da’at u-tevunah sovevim hodo.

Ha-mit’ga’eh al hayot ha-kodesh.

ve-nehedar be-chavod al ha-merkava.

Zechut u-mishor lif’nei chiso.

ḥesed ve-raḥamim malei chevodo.

Tovim me’orot she-barah eloheinu.

yetzaram be-da’at be-vinah u-ve-haskeil.

Ko’ah u-gevurah natan bahem.

lihiyot meshalim le-kerev teiveil.

Melei’im ziv u-mefikim nogah.

na’eh zivam be-chol ha-olam.

S’meiḥim be-tzeitam.

ve-sasim be-vo’am.

osim be-eimah retzon konam.

Pe’er ve-chavod not’nim li-sh’mo.

tzoholah ve-rinah le-zeicher ah’duto.

Kara la-shemesh va-yiz’rah or.

ra’ah ve-hit’kin tzurat ha-levanah.

Shevaḥ not’nim lo kol kehal marom.

metsarot gedolah, şerafim ve-hayot ve-ofanei ha-kodesh:

tif’eret u-geulah, şerafim ve-hayot ve-ofanei ha-kodesh.
God, Source of all Creation—

Blessing and Praise sing from every soul!

Your grandeur and goodness fill the world.

Knowledge and wisdom surround God’s light.

Exalted above the holiest beings,

God in the chariot abounds in splendor.

Integrity and fairness stand in God’s sight,

Kindness and compassion infuse His presence.

The sources of light God created are wondrous,

Conceived with wisdom and shaped with insight.

He endowed them all with power and strength

To serve as guides throughout the earth.

They sparkle with brightness reflecting God’s radiance,

Their brilliance delights throughout the world.

They go out exuberant and come home joyful,

Trembling to do their Creator’s desire.

Honoring God with luminous beauty,

They celebrate Oneness with cries of joy.

God called to the sun, and light appeared;

Seeing, God sculpted the shape of the moon.

Every heavenly community offers God praise:

Angels, celestial beings, and holy whirling creatures
bring harmony and grandeur.
לָאֵלָה אַשְׁרָ שָבַּת מִכְּלָ לְעָלֹתָה, בִּיְם הַשִּׁבְיָֽיעִי
נְעָלָתוֹ, בִּיְם הַשִּׁבְיָֽיעִי, חַיָּה לְיָמָּה הַשָּׁבָּת.
לָאֵלָה אַשְׁרָ שָבַּת מִכְּלָ לְעָלֹתָה, בִּיְם הַשִּׁבְיָֽיעִי
וּה שָׁרָבָּת שָׁלֹל שָׁלֹל הַשָּׁבָּת.
לָאֵלָה אַשְׁרָ שָבַּת מִכְּלָ לְעָלֹתָה, בִּיְם הַשִּׁבְיָֽיעִי,
שָׁבַּת שָׁבָּת שֶׁלֹּ סְבַּח שֶׁלֹּ שֶׁבַּחַשׁ עֲמָנוּ יִשְׂרָאֵל.
לָאֵלָה אַשְׁרָ שָבַּת מִכְּלָ לְעָלֹתָה, בִּיְם הַשִּׁבְיָֽיעִי.
וָלֵי כּוֹ הָאָֽרֶץ וּמִמַּֽעַל בַּשָּׁמַֽיִם,
יִתְפָּאַר מִקְוֵהָנוּ וְזִכְרֵךְ, יָדֵךְ מַעֲשֵׂה שֶׁבַּח עַל מְשׁוּיעָתֵֽנוּ
תִּתְבָּרְכִי סֶֽלָה׃
יְפָאֲרוּךְ הֵֽמָּה שֶׁיָּצַרְתָּ אוֹר מְאוֹרֵי וְעַל
קְדוֹשׁוֹת בּוֹרֵא וְגוֹאֲלֵֽנוּ צְוֻרֵֽנוּ לָנֶֽצַח תִּתְבָּרַךְ,
בּוֹרְאֵֽנוּ לָעַד שִׁמְךָ יִשְׁתַּבַּח,
עָלָֽם בְּרוּם עֹלָֽם עָמִּים כֻּלָּם אֲשֶׁר מְשָׁרְתִים
יוֹצֵר
חַיִּים אֱלֹהִים דִּבְרֵי,
בְּקֵול יַֽחַד, בְּיוֹרָה וּמַשְׁמִיעוֹת,
גִּבּוֹרוֹת כֻּלָּם, בְּרוּרִים כֻּלָּם,
אֲהוּבוֹת כֻּלָּן.
עָלָֽם וְרָוֵֽחַ, יוֹצְרָן רְצוֹן וּבְיִרְאָה בְּאֵימָה עֹשָׂו
וְכֻלָּן, קוֹדֶשׁ כֻּלָּם,
וּבְטׇָהֳרָה בִּקְדֻשָּׁה אֶת־פִּיהֶם פּוֹתְחִים וְכֻלָּם,
וּמְשַׁבְּחִין וּמְבָרְכִין, וּבְזִמְרָה בְּשִׁירָה — וּמְיַּחֲדִין וּמַקְדִּישִין,
וּפּוֹתְחִין וְגֵרֵֽנֶם בְּכַלְקִיסְנִי בֵּשָּׁה תֵּשָּׁה,
בְּשִׁירֵי בְּגָדְרָם, וּמְבָרְכִין וּמְשֻׁבְּחִים,
וּמְפָאֲרִין וּמְעַרְּיצִין וּמְדַיפְּקִignon וּמְהָדִים—
All services continue here:
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.

\textit{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—
הוּא קָדוֹשׁ, והנּוֹרָא הַגִּבּוֹר, הַגָּדוֹל הָאֵל אֶת־שֵׁם וְנוֹתְנִים, Mizu'ah nanah ve'tahidah ve'eru'ot, הַנְּפַלְאוֹת אֶדֶן, תְּהִלּוֹת נוֹרָאָה, בְּבֵית הַקֹּדֶשׁ וְחַיּוֹת וְהָאוֹפַנִּים, שְׂרָפִים לְעֻמָּת, מְשַׁבְּחִים לְעֻמָּתם, שְׁלוֹמוֹת מְעוֹרֶֽרֶת, חֲדָשׁוֹת עֹשָׂה, גְּבוּרוֹת פוֹעֶֽלֶת, רְפוּאוֹת בּוֹרֵאת, יְשׁוּעוֹת מַצְמִיחָה, צְדָקוֹת זוֹרַֽעַת הַמְחַדֶּֽשֶׁת, הַנִּפְלָאוֹת אֶדֶן, תְּהִלּוֹת נוֹרָאָה, בְּבֵית הַקֹּדֶשׁ וְחַיּוֹת וְהָאוֹפַנִּים, שְׂרָפִים לְעֻמָּת, מְשַׁבְּחִים לְעֻמָּתם, שְׁלוֹמוֹת מְעוֹרֶֽרֶת, חֲדָשׁוֹת עֹשָׂה, גְּבוּרוֹת פוֹעֶֽלֶת, רְפוּאוֹת בּוֹרֵאת, יְשׁוּעוֹת מַצְמִיחָה, צְדָקוֹת זוֹרַֽעַת הַמְחַדֶּֽשֶׁת, הַנִּפְלָאוֹת אֶדֶן, תְּהִלּוֹת נוֹרָאָה, בְּבֵית הַקֹּדֶשׁ וְחַיּוֹת וְהָאוֹפַנִּים, שְׂרָפִים לְעֻמָּת, מְשַׁבְּחִים לְעֻמָּתם, שְׁלוֹמוֹת מְעוֹרֶֽרֶת, חֲדָשׁוֹת עֹשָׂה, גְּבוּרוֹת פוֹעֶֽלֶת, רְפוּאוֹת בּוֹרֵא
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.
ויהי הrail בראה אהבכן, כי אלהינו, המלך גורלו והרח
המלך עלינו, אמרנו וחרתו, עשו בשלום המלך מבשרו
אומתנו ואבנחנו שבתה בך, והולמדינו
ידידי חсим לעשות ברزان ובלבב שלם,
מפרחים והולמדינו. אבינו חכם הרוחי,
המרום, רמה עלינו, וזכבלנו בנה להביני והמשיכו,
לשמם, לולמד ולאמר ולעהות
וכל הוא כל דבר תומך וחוזך באומנו,
ולאהרי את כל בינת כתילתיך בכנוד.
והאר עיננו גוורתיך, ודבק בהב במשתיכות, והער קרנו
ברוח קדשה, והד לבבנ לא烩בה ולייה אהת שמה,
ולא יבוש ולא בוכל ולא נבשל לועלי主題. כי בשמ קדשה
הגדול והנרגא בנתון, נינה ומשמה בישועת.

Ve-ha’er einenu be-toratecha, ve-dabek libeinu be-mitz’vatecha,
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 nkasheil le-olam va’ed. Ki ve-shheim kod’shecha ha-gadol ve-ha-
nora batah’nu, nagilah ve-nis’mehah bi-y’shuatecha.

Ve-kerav’tanu yedid naf’sheinu le-shim’cha ha-gadol selah, be emet be-ahavah, lehodot lecha u-
leyaḥed’cha u-le-ahavah et sh’mecha. Baruch atah YHWH, ha-m’karev le-amo 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), Rachamaima (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.
שם ישראל לאלהינו יאחד:
ברוח יש חכוד מלכותו זעלו ויד.

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

ואtelefone את אלוהיך בכל לבך ובכל פונשך
ובכלי מעודך. והחי המברכים האלה אשר אנכי מצוות
}:${

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.


והיה אסימת השמועה אלף מצות اليمنינם מצוות את הכמי

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン


והיה, ולאבה אלוהים אלי, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כלパソコン

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כל汚 לך

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כל汚 לך

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשدو בך-כל汚 לך

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.

וישת את מצוות זאת לבך ותתן...


והרי להם אתי אלוהים לשבך, ולאשדו בך-כל汚 לך

Ve-hayu ha-devarim ha-eileh asher anochi metzavecha Hayom al Levavecha.
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.
וְﬠַל־נַפְשְׁכֶם, עַל־לְבַבְכֶם אֵֽלֶּה אֶת־דְּבָרַי וְשַּׂמְתֶּם לְטוֹטָפֹת וְהָיוּ, עַל־יֶדְכֶם לְאוֹת אֹתָם וּקְשַׁרְתֶּם בָּם לְדַבֵּר וּבְנֵיכֶם בְּנוֹתֵיכֶם אֶת אֹתָם וְלִמַּדְתֶּם.

וּבָֽכֶם, לְבַבְכֶם אַחֲרֵי וּלֹא־תָתֻֽרוּ אֹתָם וַﬠֲשִׂיתֶם תִּזְכְּרוּ לְמַֽﬠַן.

וּבִשְׁﬠָרֶֽיךָ בֵּיתֶֽךָ עַל־מְזוּזֹת וּכְתַבְתָּם הָאֲדָמָה עַל וּבְנֵיכֶם בְנוֹתֵיכֶם וִיַּֽמְיֵיכֶם יִרְבּוּ לְמַֽﬠַן, לָהֶם לָתֵת וּלְאִמֹּתֵיכֶם לַאֲבֹתֵיכֶם יְיָ נִשְׁבַּע אֲשֶׁר עַל־הָאָֽרֶץ׃

הַשָּׁמַֽיִם כִּימֵי יִשְׂרָאֵל אֶל־בְּנֵי דַּבֵּר לֵּאמֹר׃ אֶל־מֹשֶׁה יְיָ וַיֹּֽאמֶר בִגְדֵיהֶם עַל־כַּנְפֵי צִיצִת לָהֶם وְﬠָשׂוּ אֲלֵהֶם תְּכֵֽלֶת פְּתִיל הַכָּנָף עַל־צִיצִת וְנָתְנוּ, לְדֹרֹתָם יוֹתֵם אֲשֶׁר־אַתֶּםﬠֵינֵיכֶם וְאַחֲרֵי.

לֵאלֹהֵיכֶם קְדֹשִׁים וִהְיִיתֶם אֶת־כׇּל־מִצְוֹת וּזְכַרְתֶּם אֹתוֹ וּרְאִיתֶם, לְצִיצִת לָכֶם וְהָיָה לְבַבְכֶם אַחֲרֵי וַﬠֲשִׂיתֶם תִּזְכְּרוּ לְמַֽﬠַן. אַחֲרֵיהֶם זֹנִים אֲשֶׁר־אַתֶּםﬠֵינֵיכֶם וְאַחֲרֵי.

אֲנִי יְיָ אֲנִי הְיִהְיֶה מִצְרַֽיִם מֵאֶֽרֶץ אֲשֶׁר אֱלֹהֵיכֶם יְיָ אֲנִי, לֵאלֹהִים לָכֶם ◄ Emet — ◄ continue on page 103

Va-yomer YHWH el moshe lemor: deber el b’nei yisra’el ve-amar’ta aleihem ve-asu lahem tzitz-it 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 tatu-ru 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 hotzei9 et’chem lachem le-elohim, ani YHWH eloheichem: ◄ Emet — ◄ continue on page 103
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 YHWH, your God.

Truth —

continue on page 104
שם ישראל ואלהינו ואות: 
בּוֹרֵחַ שֶׁמֶנֶּבֶד מִלְכוּתָהּ לְעֹלָם וָﬠֶד: 
(Baruch sheim kevod mal'chutah le-olam va'ed.)


וַהֲיָה אֵס-רְשֵׁמְתָּ שֵׁם עַצְמוֹת אַל-מִצְוָה אָשֶר אֲנִי מְצַוָּה אָנֹכִי אֲשֶׁר אֶל-מִצְוֹתַי תִּשְׁמַֽﬠְנָה אִם-שָׁמֹֽעַ וְהָיָה בְּכָל־לְבַבְכֶן וּלְﬠׇבְדָהּ, אֱלֹהֵיכֶן אֶת־יְיָ לְאַהֲבָה, הַיּוֹם וּמַלְקוֹשׁ יוֹרֶה, בְּﬠִתּוֹ מְטַר־אַרְצְכֶן وְנָתַתִּי. וּבְכָל־נַפְשְׁכֶן. וְיִצְהָרֵךְ וְתִירֹשֵׁךְ דְגָנֵךְ וְאָסַפְתְּ. וְשָׂבָﬠַתְּ וְאָכַלְתְּ, לִבְהֶמְתֵּךְ בְּשָׂדֵךְ עֵֽשֶׂבֶג וְנָתַתִּי וַﬠֲבַדְתֶּן וְסַרְתֶּן, לְבַבְכֶן יִפְתֶּה פֶּן לָכֶן הִשָּׁמַֽרְנָה וְﬠָצְרָה בָּכֶן אַף־יְיָ וְחָרָה. לָהֶן וְהִשְׁתַּחֲוִיתֶן אֲחֵרוֹת אֱלֹהוֹת, אֶת־יְבוּלָהּ תִּתֵּן לֹא وְהָאֲדָמָה, מָטָר וְלֹא־יִהְיֶה אֶת־הַשָּׁמַיִם. לָכֶן נֹתֶֽנֶת יְיָ אֲשֶׁר הַטֹּבָה הָאָֽרֶץ מֵﬠַל מְהֵרָה וַאֲבַדְתֶּן...
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.
וְﬠַל־נַפְשְׁכֶן ﴿ﬠַל־לְבַבְכֶן﴾ אֵֽלֶּה אֶת־דְּבָרַי וְשַׂמְתֶּן לְטוֹטָפֹת וְהָיוּ, ﴿ﬠַל־יֶדְכֶן ﴿ﬠַל־יֶדְכֶן﴾ לְאוֹת אֹתָם וְקְשַׁרְתֶּן בָּם לְדַבֵּר וּבְנֵיכֶן בְּנוֹתֵיכֶן אֶת אֹתָם וְלִמַּדְתֶּן.

义务教育 אַלּוּ בֵּין וּבְקוּמֵךְ וּבְשׇׁכְבֵּךְ בַּדֶּרֶךְ וּבְלֶכְתֵּךְ בְּבֵיתֵךְ בְּשִׁבְתֵּךְ ﴿וּבִשְׁﬠָרַֽיִךְ בֵּיתֵךְ ﴿ﬠַל־מְזוּזוֹת וּכְתַבְתִּים הָאֲדָמָה ﴿ﬠַל וּבְנֵיכֶן בְנוֹתֵיכֶן וִימֵי יְמֵיכֶן יִרְבּוּ לְמַֽﬠַן, ﴿לָהֶן לָתֵת וּלְאִמֹּתֵיכֶן לַאֲבֹתֵיכֶן יְיָ נִשְׁבְּﬠָה אֲשֶׁר ﴿ﬠַל־הָאָֽרֶץ׃ ﴿הַשָּׁמַֽיִם ﴿כִּימֵי יִשְׂרָאֵל אֶל־בְּנוֹת דַּבֵּר לֵּאמֹר: אֶל־מֹשֶׁה יְיָ וַתֹּֽאמֶר בִגְדֵיהֶן ﴿ﬠַל־כַּנְפֵי צִיצִת לָהֶן وְﬠָשׂוּ אֲלֵהֶן וְאָמַרְתָּ ﴿תְּכֵֽלֶת פְּתִיל הַכָּנָף ﴿ﬠַל־צִיצִת وְנָתְנוּ לְדֹרֹתָן, יְיָ אֶת־כׇּל־מִצְוֹת וּזְכַרְתֶּן אֹתוֹ וּרְאִיתֶן, ﴿לְצִיצִת לָכֶן וְהָיָה לְבַבְכֶן אַחֲרֵי וְלֹא־תָתֹֽרְנָה, אֹתָם וַﬠֲשִׂיתֶן תִּזְכُוּרְנָה لְמַֽﬠַן.

אַחֲרֵיהֶן زֹנוֹת אֲשֶׁר ﴿ﬠֵינֵיכֶן וְאַחֲרֵי ﴿ﬠֵינֵיכֶן לֵאלֹהֵיכֶן קְדֹשׁוֹת וִהְיִיתֶן, אֶת־כׇּל־מִצְוֹת וַﬠֲשִׂיתֶן לִהְיוֹת מִצְרַֽיִם מֵאֶֽרֶץ אֲשֶׁר אֱלֹהֵיכֶן יְיָ אֲנִי אֲנִי, לֵאלֹהִים לָכֶן אֲנִי ﴿אֲנִי ﴿אֲנִי ﴿אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲn

Va-tomer YHWH el moshe lemor: daber el b’not yisra’el ve-amar’ta aleihein 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 levav’chen ve-aharei eineichen asher aten zonot ahareihin. 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 —

continue on page 103
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 ▲ YHWH, your God.

Truth —

continue on page 104
Meditation on the Shema

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.
אמות ושם זכאי זכאי בחדש זכאי
ולש אומות אומרים חביב נזכרים ונטשים
והנה אנו זוכרים ומשיים ומקלים
ועם ושם הדם הזה עליינו ולעגל ועגלה.

Emet ve-yatziv ve-nachon ve-kayam ve-yashar ve-ne’eman ve-ahuv ve-ḥaviv ve-neḥ’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.

אמות אלהים עולמה, זור לבנו,
מגנטים ישתכנו, לדור ודור היא קומות,
ишすでに, ומקומיה בונה,
והסדה ואומנותה לעד כימה.

ודבריה חיות קימיה, נאמרים ונהמצים
לעד ולעולמה עולמים. על אבותינו עזל אמונתנו עלינו,
על חוריתנו, על כל זירות ועם ישראל וצבאה.

U-d’vareha ḥayim ve-kayamim, ne’emanin ve-neḥemadim 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.

על הראשהינו על האהרון, דבר טוב
וכי המשלים ועדי, אמת נקנה, חק ולא ישבר.
אמות שאותו היא אל허י אולה אמונתינו ואמונתינו,
נאלحان גואלה אבודינו אמונתינו,
יוצרכנו צור ישועתנו, פותחנו ומצילתנו מחולמ שמח,
ואי לכו עוז אלהים וחללם סלמה.
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.
ועָרַת עָבֹדְתֵנוּ אֶפְּעַיִיתֵנוּ אֲתָֽה היא עַלָּם
מְגֶֽבָּה מוֹשִׁישֵֽה לְחָם לְבָנֵיהֶם לְבּוֹנֵֽתָּהּ בָּ קַֽﬠְתָּ לְהֶﬠֱבַֽרְתָּ וּרוּדִיִּמְיוּ
בָּרֹם גָּעְלֵֽם מַשְׁפִּיָּה, וְיְשַׁמְשֶנָּה לְצִדְקָֽהּ וּמִשְׁפָּט יֶה יֶה יְיָ
אָֽרֶץ אָפְסֵי עַד וְצִדְקָֽהּ וּמִשְׁפָּט יֶה יֶה יְיָ
אֲבֹתֵֽינוּ אִמּוֹתֵֽינוּ אַתְּ אָֽתָּ הַקָּנָה
וָדוֹר בְּכֹל־דּוֹר וְלִבְנוֹתֵיהֶם וְלִבְנֵיהֶם לָהֶם וּמוֹשָׁﬠָה מְגֵנָה
עַל לָבֹה. אָֽתָּ הַקָּנָה אָֽתָּ הַקָּנָה
וֹמֵקְרוּ בְּאֶלָּלְתּ יָגֵל רִבָּה וְלִבָּהּ עַל.
אָ מֶת אַתְּ אַתְּ אַתְּ אֱמֶת אֱמֶת אֱמֶת אֱמֶת
לָהֶם וּמוֹשָׁﬠָה מְגֵנָה
לְמִצְוַֽיִךְ שֶׁיִּשְׁמַע אִשָּׁﬠָה לְאֶדֶן הִיא אַתְּ אַתְּ אַתְּ אֱמֶת.
לְאמֶרָה בְּﬠֵת גְּאֻלָּה וּמְקוֹר
אָ מֶת אַתְּ אַתְּ אַתְּ אֱמֶת אֱמֶת אֱמֶת אֱמֶת
אַחֲרוֹנָה הִיא וְאַתְּ רִאשׁוֹנָה הִיא אַתְּ אֱמֶת אֱמֶת אֱמֶת
וּמוֹשָׁﬠָה גּוֹאֶֽלֶת לָֽנוּ אֵין וּמִבַּלְﬠָדַֽיִךְ, אֱלֹהֵֽינוּ יְיָ
גְּאַלְתָּֽנוּ מִמִּצְרַֽיִם אֱמֶת הָרָֽגְתָּ בִּיגוֹנְךָ מִצְרַֽיִם כׇּל־בְּכוֹרֵי.
פְּדִיתָֽנוּﬠֲבָדִים וּמִבֵּית גָּאָ לְתָֽנוּ בְּרַחֲמִים יִשְׂרָאֵל וּבְכוֹרֵי,
טִבַּﬠְתָּ וְרוֹדְפִים בָּ קַ ﬠְתָּ לָהֶן סוּף וְיַם.
הֶﬠֱבַֽרְתָּ וּרְדוּפִים יְדִידוֹת שִׁבְּחוּ חֵרוּתָן עַל, וְתִשְׁבָּחוֹת שִׁירוֹת זְמִירוֹת וְנָתְנוּ, לָאֵל וְרוֹמְמוּ.
וְקַיָּם חַי לְאֵל, וְהוֹדָאוֹת בְּרָכוֹת גֵּאִים מַשְׁפִּיל, וְנוֹרָא גָדוֹל, וְנִשָּׂא רָם מָרוֹם עֲדֵי שְׁפָלוֹת וּמַגְבִּיהַּ עֲדֵי אָ רֶץ וּמַגְבִּיהַּ עֲנָוֹת וּפוֹדֶה אֲסִירִים מוֹצִיא.
אֵלָיו שַׁוְﬠָם בְּﬠֵת יִשְׂרָאֵל לְﬠַם וְעוֹנֶה
Al heirutan shib’hu yedidot ve-romemu la-el, ve-nat’nu zemirot shirot ve-tish’b’hot, 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-azer 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.
טʰ הָלָה לָאֵל עָלָיוֹן גָּאֲלוֹת, בֹּרְךּ הָהוּ מָבוּרָה.
מְשָה וּמְרִים בְּכָל־יִשְׂרָאֵל לַחֲטֶא שִׁירָה
בָּשָׁמְתָּה רֹבֶּה, אוֹמְרֵה כַּלַּן:

✧ Tehilot le-el el’yon go’alam, baruch hu u-mevorach. Moshe u-mir’yan ve-chol yisra’el lecha anu shirah be-sim’ah rabah, ve-am’ru chulan:

ymi chamocha ba-eilim YHWH, mi kamocha ne’edar ba-kodesh,
nora tehilot, oseh feleh.

 Shirah hadashah shib’hu ge’ulot le-shim’cha ha-gadol al sefat ha-yam, yahad kulam hodu ve-hikiru:

ymi belas lesh’lita ha-yam:

YHWH yig’al le-olam va’ed.

✧ 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.

b’ruchah at, mi galeh yisra’el:

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.
הַגָּדוֹל הָאֵל, רָחֵל וֵאֱלֹהֵי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי אֱלֹהֵי יִצְחָק אֱלֹהֵי אֱלֹהֵי שֶׁפֶר ווֹכַה לְחַיִּים כְּחָפֵץ יָוֵל בַּחַיִּים בְּסֵפֶר וְכָתְבֵֽנוּ.
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.
רַבִּים בְּרַחֲמִים מֵתוֹת מְחַיָּה, סְמַכְתָּ נְפָלִים, רְוֹפְאָת חוֹלָה, וּמוֹחֵרָה אָסּוֹרִים.
ומֵימַּה אָמְנָה לֶשׁוֹנָה עֵפֶר.
מֵי בָּמוֹז בּוֹלָת בּוֹרְזֵה, וָאֵי דּוֹמָה לְזָא,
מִי בּוֹרְזֵה מִמְרַגַּה עַזְּבָה לְבַשָּׂא.
ﬠָפָר לִישֵׁנוֹת אֱמוּנָתָה וּמְקַיֶּֽמֶת.
לָכְךָ דּוֹמָה וּמי גְּבוּרוֹת בַּﬠֲלַת כָּמוֹךָ, מִי אָסּוֹרִים וּמַתִירָה.
יְשׁוּﬠָה וּמֶצְמִיחָה וּמְחַיָּה מֵמִיתָה מְקוֹר.
(Between Rosh Hashana and Yom Kippur add: מֵי בָּמוֹז אָסּוֹרִים,
וּבּוֹרְזֵה מֵקרָדְעָה לְפָיוּס בְּרַבָּם).
נֵאמָנָה אֲתָה לְחיָיו מַחְוָה.
ברֹכֶה אֲתָה מָהִיה מַחְוָה.

When praying silently, continue with קָדוֹשַׁה אַתָּה 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
כָּלָּה לְשֵׁבַט יוֹם שַׁבָּת בֵּית יִשְׂרָאֵל קַדָּשׁ שֶׁרֶפֶן קָדוֹשׁ

הַמְּשַׁלְשִׁים לְךָ קַדָּשֶׁה מָנוּ תֶּהוֹטֶל עַל יְדֵנוּ בְּנֵי אֲבֵרָהֶם:

וּפֶרֶה זוֹ אֵלֶּה אָמְרָה:

כָּדוֹשׁ קַדָּשׁ קַדָּשׁ, יָהּ עֶלִימּוֹת,

מַלֵּא צְלֵי היאֵר בִּבְדוֹדָה:

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

אֶזֶכֶל בָּכֹל רֶשֶׁב בְּדוֹל אֲדֹּת זְמֵדֶק שֵׂרֶפֶן, כְּנַעֲמָא נְקִדָּשֶׁךָ נְבִיאֵךָ:

לְעַל הַכַּתוּב מִן קָדוֹשׁ לְךָ הַמְּשַׁלְשִׁים וְאָמַר: "זֶה אֶל זֶה וְקָרָא עַל עִלָּמּוֹת יָהּ, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ כְּבוֹדּוֹ; כְּבֹדוּ הַאָרֶץ מְלֹא, גָּדוֹל רַעַשׁ בְּקֹל אָז, שְׂרָפִים לְעֻמַּת מַיטַנָּשִׁים, קוֹל מַשְׁמִיעוֹת וְחָזָק אַדִּיר וְאוֹמְרִים: מְשַׁבְּחוֹת לְעֻמָּתָם מִמְּקוֹמָם; כְּבוֹד יְיָ בָּרוּך קְדִישָׁה יְהִי, בָּרוּך מִמְּקוֹמֵךְ אֶתָּנוּ וְתִשְּכְנִי תְּפִיעִי מִמְּקוֹמֵךְ, בְּצִיּוֹן תִּשְׁרִי מָתַי, לָךְ אֲנַֽחְנוּ מְחַךְוֹת, תִּשְׁכֹּֽנִי וָעֶד לְעוֹלָם, בְּיָמֵֽינוּ בְּקָרוֹב יְרוּשָׁלַֽיִם בְּתוֹךְ וְתִתְקַדְּשִׁי תִּתְגַדְּלִי נְצָחִים וּלְנֵֽצַח וָדוֹר לְדוֹר, עִירֵךְ הַדָּבָר מִן שְׁכִינָתְךָ תִּרְאֶֽינָה וּעֵינֵֽינוּ עֻזֵּךְ בְּשִׁירֵי הָאָמוּר צִדְקֵךָ; מְשִֽיחַ דָוִד יְדֵיﬠַל צִיּוֹן אֱִלֹהַֽיִךְ לְעוֹלָם יָהּ תִּשְׁכֹּנִי הַלֵּלְנָה׃, הַלְלוּיָה, וָדֹר לְדֹר, אוֹמְרִים: baruch k'vod YHWH mimkomo

מְמַכֵּזמָה תְמוּנָה וְתֶשְׁכַּבְנָה אֶתְנָה כִּי מַהָהֹת אֶבֶן לְךָ מַהְיָהּ בְּצִיּוֹן, בְּכְרוֹב בְּכִימָנוּ, לַעֲלָם יוֹדֵעֵשָׁנָה מַהְגָּלִיל וְתַחַקְדוֹשׁ בִּזְבָּחַ וּרְאִילָם עִירָה, לְדוֹר לְדוֹרְוֹ יְלִיצָת נְצֱחִים, וְתִנְנִיּוּ תְּרוּאֵתָהּ שְׁכִינָהּ מַמֶּרֶב נָאוֹמָה בְּשִׁירֵי זָעֵד על יְדֵיָו יְדֵיָו מִשְׁיחָא: תִּשְׁפּוּ בְּלַעֲלָם אוֹלְקִיָּה צִיּוֹן לְדוֹר לָדוֹרְוֹ, אוֹמְרִים: l'dor vel'dor, l'dor vel'dor, olamot yah.
**Kedusha (Holiness) for Sabbath and Festivals**

We hallow and revere You, as in the sweet conversation of the holy Seraphim three times acclaining 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:

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וקָדוֹשׁ הַקָּדוֹשׁ הַיְּהוָּא
כִּי אֲלֵי גָּדוֹל קָדוֹשׁ אַתָּה.
בָּרוּךְ אֱלֹהֵי אַדְמוּתֵיכֶם.

(Between Rosh Hashana and Yom Kippur say:
(ברוך אתה, וְהָוֵי הַקָּדוֹשׁ)

On Festivals continue page 119 with ָתְּ בָּהֶרְתִּינוּ

יִשְׁמַחְתִּי בִּשְׁמַחְתֵּךְ חֲלֵיקָה;
כִּי עָבֹד נֵאמְ枇ַּו מִרְאֵֽֽאָתָּ; לְאָלֶֽעֹמֵד
כְּלֵי הַמְּזָרָה בְּרַאָשִׁי בְּעַל הָרְטִין.
בָּשַׁדַּדוֹ לְפָנַֽי עַל לְךָ בְּרִית
וֹשֵּׁנֵי לְחֹזַּה אֵבָנֵים הָוֵי דִּינָה.
וֹכַתְוָה בְּכָל בְּשָׁמִירָת שֵׁבָּת.

וֹכַתְוָה בְּחַרְתִּֽינוּ

יִשְׁמַרְתִּי יִשְׂרָאֵל אַתָּ
לְעַשֵּׂה אֲתָ הַשָּׁבָּת לְלֵדוֹתְךָ בְּרִית עֲולָם.
בֵּינֵי נְבֵינֵי יִשְׂרָאֵל אֲתָ הַשָּׁמְיָם, בְּרִית שַׁבָּת יְמֵי עַשֵּׂה אֲתָ הַשָּׁמְיָהּ וְאַתָּ הָאָֽרֶץ.

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 בֵּאָמִרִיתָם, שומרי שבת קוראות לען,
עָמְּמָנוּ קֹרְאוֹת שַׁבָּת,
בְּאַחְדוּתֵךְ יִשָּׂמְחוּ,
שְׁבִיעִי מְקַדְּשָׁתָנוּ עַם מִטּוּבֵךְ וְיִתְעַנְּגוּ יִשְׂבְּעוּ כֻּלָּם,
וְקִדַּשְׁתִּֽיהוּ בּוֹ רָצִית וּבַשְּׁבִיעִי,
וְקָרָאת אֹתוֹ יָמִים חֶמְדַּת;
בְּרֵאשִׁית לְמַעֲשֵׂה זֵכֶר

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.

אֶלְהֵנוּ אָלָחי אֲבוֹתֵינוּ אֶמֶֽותֵינוּ, רְצֵה נא בּּמְנוּחָתֵנוּ,
כֶּדֶשֶנָּנוּ בְּמִצְוֹתֶךָ בָּרוּךָ, נָתַן לְעָבְדֵנוּ בְּתוֹרָתֶךָ חֶלְּקֵנוּ
שְׁבִיעַת מֵעָשֶׂה וְשִׁמְחָה בְּמִשְׁנָה בְּרִישָׁעַת,
וּתְהֵר לְהֵנָּנוּ לְעַבְּדוּ בְּאִמָּתָה,
וּנְהַגִּינוּ נָא אָלְהֵנוּ אֲבֹתֵינוּ בְּרָצוֹן בָּרָצֵה קַדְּשֵׁנוּ
וּנִבְנֵיהֶן בַּהֲלָה יִשְׂרָאֵל שְׁמִיחְיָא מְקַדְּשֵׁי שָׁמָה.
בִּרְוִךְ אֱלֹהֵנוּ יְיָ שֶׁמֶנָּה בְּאָמִרִיתֵנוּ,

On Shabbat continue page 123 withرياض, נא אלהינו
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:

Anoth Be'otheron as-Be'Cil-heshemim,
Anoth Avon zerit b'nim,
Avroakhon as-Sefir-keleshonim,
Ezkodeshion b'mishakim,
Avroakhon mekoron leshonim,
V'eshem ha'avod elokim shel nevunah.

V'hehuni le'elohnim b'akhaba [shabat lemoncha] V'miysrim
Lezamah, mig'mim le'shosh, atzirim [shabat mika elonim]

Shavuot

Moge meshamah ha'omik hashemim
Tovashon

Pesach

Moge meshamah ha'omik hashemim
Shemim, me'hesed ha'omik
Pikdim

Sh'mini Atzeret

Moge meshamah ha'omik hashemim
Shemim, me'hesed ha'omik
Pikdim

Sukkot

[Bekhah] mekara kedsh, ve'or l'izah melomim.

Alekhon elohnim abonim amonim, yilah b'nei, yonei,
V'oreh, tzei, reama, mishem, v'zeit, v'hadar be'aronim ve'damonim,
V'okroh abonim amonim,
V'okroh miy elohnim, v'okroh v'reshim o're kedsh.
V'okroh bal umah beti sherira leflo, lefloha, lezomah, lom yalekod elorim,
L'honi le'shalem, bimom:

119
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:
On Festivals

Shavuot

הַשָּׁבוּעוֹת

Pesach

הָﬠֲצֶֽרֶת

Shmini Atzeret

הָﬠֲצֶֽרֶת

Sukkot

הֶשְׁמִינִי, הָﬠֲצֶֽרֶת
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.
On Shabbat and Festivals

Sukkot
Pesach
Rosh Hodesh

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

May our eyes behold Your return to Zion in mercy. We bless You, God, who returns Your presence to Zion.
On Shabbat and Festivals

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

MODEIM EINAHNU LEH SHAMAH ZOFUHU

We acknowledge You, the God of our fathers:

To You, the One who created the heavens and the earth,

We ascend to You, day and night, to proclaim Your praise,

We exalt the Holy One, blessed be He,

We give thanks to You, and we will tell of Your wonders,

We will recite in generations to come, in Your name, for ever.

And in the morning, and in the evening, and at all times, we will proclaim Your praise,

For Your kindness was not in vain.

Home to You is the House of Jacob, and to You is the House of Israel.

When the Reader chants the paragraph above during the repetition of the Amidah, the Congregation prays silently:
On Shabbat and Festivals

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:

(על הפסים, ועל הגיאים, ועל המבורה,
ועל המקדש, ועלא המקדשה, וששיות
לְאֵמוֹתֵּנוּ לְאֵמוֹתֵנוּ בִּמְיָם הָבֵיתֵנוּ.

ביימו מהתווה בDataGridView פחיה זוהל, והשמונה עשר.
ובימי שומרים על ישראל, כשעמד
מלכות שיא היראת עלא עמי ישראל.
ולשפותו היום, ולחפותו הכמי רצון.
ואז אחר חתמם המים עמדים לה麋 פי הצות,
רבן ואת ריכו, והנה את היה.
עדכון את עדה.

כساطת בכרים ביד חלשים, ורובת ביד עפ上が
ה princípio שלם בלשון, והישע לברכה,
והיון להלך תחנה. בנייה הרחבת קדושה בברכה,
ולעומק ישראל עשת תשמישת ד ».ל 「 לקה
כבודו הנה, ואת כל בני בניIKE
לברך בית, ושל אותו ביכלא, השחרי את
מקדש, וה릴ק גרות מגזרתו זכאות,
וכלפיו ישמעים כי ינגב את
לנוחותلاحהל למשות חほうが.)
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

וָﬠֶד לְעֹלָם תָּמִיד מְקוֹרֵֽנוּ שְׁמֵךְ וְיִתְרוֹמַם יִתְבָּרַךְ כֻּלָּם וְﬠַל

(Between Rosh Hashanah and Yom Kippur add:

הַגָּלה יִשְׁחַטנְו וְתָ_votes קלַתָּנְו סְלָה

בְּרִיתֵ דוֹרוֹת כָּל טוֹבִים לְחַיִּים וְכִתְבִי.

בֶּאֱמֶת אֶת שְׁמֵךְ וּתְהַלְלוּ סֶלָה יְדוּךְ הַחַיִּים וְכֹל סֶלָה וְﬠֶזְרָתֵנוּ יְשֻׁﬠָתֵנוּ הָאֵלָה:

לְהוֹדוֹת נָאֶה וְלָךְ שְׁמֵךְ הַטּוֹב יְיָ אַתְּ בְּרוּכָה.

During the repetition of the Amidah you may recite:

אַלְקַנְהוּ אֲמָלוּי אֶמָּהוּ וַאֲבוֹתֵּינוּ אִמּוֹתֵּינוּ וַאֲלֹהֵי אֱלֹהֵּינוּ עַבְדֶךָ מֹשֶׁה יְדֵי עַל הַכְּתוּבָה הַמְּשֻׁלֶּת כֹּהֲנִים וּבָנָיו אַהֲרֹן מִפִּי הָאֲמוּרָה כָּאָמוּר׃

וְיִשְׁמְרֶֽךָ יְיָ יִבְרֶֽכְךָ רָצוֹן יְהִי כֵּן kein y’hi ratzon.

כֹּל יְהִי רַצוֹן.

וְיִשָּׂא אֵלֶֽיךָ וְתָשֵׂם לָךְ שָׁלוֹם׃

kein y’hi ratzon.

כֹּל יְהִי רַצוֹן.

וְיִפְרְקֶֽךָ וּניְהַשְׁמַרְתָּ׃

kein y’hi ratzon.

כֹּל יְהִי רַצוֹן.
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
On Shabbat and Festivals

שם שלום טובו/repository שלום,
תמיים ותרמים עלון
וכל ישראל ברא
ברכה אברכה קהל ישראל
כי בראם פנים פנים, כי אורות, חורות חיות ואבות.
הסוד, חידוקה בברכה ותרמים וחיים ושלום.
טוב במשנה לברכה
ולברך את כל-עם ישראל
בכל-ohaת ובכל-שדה בשילום.

(Between Rosh Hashanah and Yom Kippur say:
ב(Camera תמייה בברכה שלום וברכה טוֹבָה, נָכְרָר וְנָכוּת לְפָנֵי
אֵלֶּה וּלְכָל-עָם בֵּית יִשְׂרָאֵל, לְחַיִּים וּבְרָכָה וַחֲסֵד.

ברוך אתה, המברך את עמי ישראל בשלום.
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:

אלוהי восемьй шестой, ו前十 ו前十
ולמקהלג помоги, העם, עמל
למה יש בגער לכל כל.
פתוחי לבי תורתך, ובמצותיך ורחק יבש.
ולל תaisedים על רעה,
<Game>

mahre harai העמק ומקהלג מושבתו.
עשם实验室 שמא, עשים למש פוך.
עשים实验室 קרשתה, עשים למש תורה.
למש מחציו יידוהא, ו(border)
הושיעי ימי דגון.
יהוי לרצות אמא כו והנהו לבי לפשיה, כי צורי נאהלת.

מעשה שלום בхранימה, היא התשה שלום ונלון;
עגל כל ישראל, עגל כל-יושל תבל,
אמרה: אמן:

העשה שלום בхранימה, הוא התשה שלום ונלון,
עגלכל ישראל, עגל כל-יושל תבל,
אמרה: אמן:
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.
ברוך אתה אלוהינו מַכְוָרְתָנוּתְנוּ, אַשֶּׁר קָדֵשְׂתָנוּ בְּמִצְוָתֶיךָ הַשָּׁלֹלִים.

B’ruchah at adonai eloheinu m’kor ha-ḥayim, asher kidshatnu b’mitzvotenu v’tzivatnu likro et ha’hallel.
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.
תהלים ק"ד ממקת

בָּעֵנָא יִשְׂרָאֵל מָמֵּשֶׁתָּמֶּים.
בַּת צִיּוֹן מֶשֶׁלֶת.
הלָּה בַּת צִיּוֹן לָכֶּם.
יִשְׂרָאֵל מְשַׁדְּנָהָ.
הַיָּמִם רָאָה מִנֶּם הָרִים יָסָב לְאָחוֹר.
הַהָרִים לְכֹל כְּאֵהלִים, בְּבְּוַהַת טֶבַעַת שְׁאָל.
מִן לְּהָיָה מִן הָרִים
הָרִים הָרִים כְּאֵהלִים.
בְּבָּוַהַת טֶבַע שְׁאָל.
מְלַפְּנָהוּ אָלֶחְמִי, אָלֶחְמִי, מְלַפְּנָהוּ אָלֶחְמִי.
הַהָרִים הַהָרִים אָלֶחְמִי, אָלֶחְמִי.
הַהָרִים לְמַעְיָנוֹ שְׁאָל.
יַעֲקֹב אֱלֹהָה מִלְּפָנֶנָה יָמֵים אֵוָּגָם אֲגַם הַצּוּר הַהוֹפְכִי:
מָמֵּשֶׁתָּלֶה חֲפֵצוֹתָה אֲשֶׁר כָּל בְּקִרְבּוֹ--וְזָהָב כֶּסֶף עוֹבְדֵי תִּהְיוּ אֲלֵהֶם.
וְאָדָם אִשֶּׁה יָמֵים מַעְשֶׂה.
הוּא וּמָגִנָּם עֶזְרָם, בַּיָּי בְּטַח יִשְׂרָאֵל.
הִיא וּמָגִנָּתָן עֶזְרָתָן, בַּיָּי בִּטְחוּ מִרְיָם בֵּית:
הוּא וּמָגִנָּם עֶזְרָן, בַּיְי בִּטְחוּ יָי יָרוֹאָה.
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 hodesh 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.
חלהים קטע: יבשית מתוק

ני בכרתון ברך, ברך את בית ישראל,
ברך את בית שאור.
ברך רואית, חכמתו עםndo.
תפוח עלייה, על בינה ועל בונהיכים.
ברוך אמתי, עשה שמיים א PackageManager.
השמים שמיים ויהי,
האדמות ובית ליהוה:
לא מהתמין יהלול יי,
ולא כל ירדת דמה.
ואנתון ברך יי, מתה עזת עולם, חלליה!

חלהים קטע: אסי מתוק

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

אלהתי כי נשמע ויהי כל קול теперь.
כי ה elsifי ניזון ולבים אקרא:
אמסני בעלים מות,
ומציי צואל مضואונים
ערן חוג ואמר, ושם יאקרא,
אגד כי מדשה בפש. חוגים יבו צרי
ולאלויך פרות.
שמח פтелем כי הלוחית ולפי יהושע.
שוב נפשי להנגוריך, כי יגמל עליכי.
כי הלוחית נפשי פמקות
יאת עניי מדם, שאתי דלות.
אחתול לפלני כי בראויה חים,
ואמסתי כי אדום, אתי עדתי מאי.
אני אמרים בפתחי המלב.
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 hodesh 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 ק游击队: יב-ט מתקע

ובם ישב לי, כל חפוצרתי עליל.
מוכש יושעתי אשא, ובשם יאקר.
נדיר לי אשלם, נגדה אשל לכל עמו.
ייקר בכני הנחתה הרסידי והסיוון.

_WRONG

אנה יכ אלנ עבדיה;
אני עבדיה, בן עמאיה;
אנה יכ אלנ עמאיה;
אני עמאיה, בן עבדיה.
פתית להוסר.

לחק אבות ובת חותה ובשם יאקר.
נדיר לי אשלם נגדה אשל לכל עמו.
במהירה בית יבחוכי ירושלים
הלליה!

▶ 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,
Hallelnayah!
הללوا את יי כולם, שבחווה בַּל האומות.
כי בברח ההללוה חסדָה, והאמות י לעולמ ההללוה!

הלל יהוד לכל תובה, כי לעולמ חסדָה?

יאמר נא ישראל, כי לעולמ חסדָה?

יאמרו נא בית מרים, כי לעולמ חסדָה?

האמורנו יראות נ, כי לעולמ חסדָה?

hodu ladonai ki tov
yomar nah yisrael
yomru nah beit miryam
tomarnah yir-ot adonai
tki l'olam ḥasdah
ktki l'olam ḥasdah
ktki l'olam ḥasdah
ktki l'olam ḥasdah

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.
יָהִי קָרָאֵה הַמֵּצַר מִנְּי.
יָהִי בַּמֶּרְחָב עָנָֽני.
אִשָּׁה אוֹ אָדָם לִי יַעֲשֶׂה מַה, אִירָא לֹא לִי יְיָ.
בְּשׂוֹנְאָי אֶרְאֶה וַאֲנִי, בְּעֹזְרָי לִי יְיָ.
בָּאָדָם מִבְּטֹֽחַ, בַּיָּה לַחֲסוֹת טוֹב.
בְּאִשָּׁה מִבְּטֹֽחַ בַּיָּה לַחֲסוֹת טוֹב כָּל אֲשֶׁר.
אַשְׁלִימָם כִּי יְיָ בְּשֵׁם סְבָבֽוּנִי סְבָבֽוּנִי גַם סַבּֽוּנִי.
אַשְׁלִימָן כִּי יְיָ בְּשֵׁם קוֹצִים כְּאֵשׁ דֲֹעֲכוּ כִדְבֹּרִים סַבּֽוּנִי.
אַשְׁלִימָן כִּי יְיָ בְּשֵׁם עֲזָרָֽנִי וַיְיָ, לִנְפֹּל דָּחִיתַֽנִי דָּחֹה.
לִישׁוּעָה לִי וַיְהִי, יָהֻ וְזִמְרָת עָזִי.
צַדִּיקִים בְּאָהֳלֵי וִישׁוּעָה רִנָּה, קוֹל צַדִּיקוֹת בְּאָהֳלֵי וִישׁוּעָה רִנָּה קוֹל.
רִוֵמָה יְיָ יַד, שָׁלוֹם עֹשָׂה יְיָ יַד.
שָׁלוֹם עֹשָׂה יְיָ יַד.
יָהּ מַעֲשֵׂי וַאֲסַפֵּר, אֶחְיֶה כִּי אָמוּת לֹא.
נְתָנָֽנִי לֹא וְלַמָּֽוֶת, יָהֻ ייסְרַֽנִּי יַסֹּר.
אִודֶה בָם אָבֹא, צֶֽדֶק שַׁעֲרֵי לְיָיָ הַשַּׁעַר זֶה.
בּוֹ тָּבֹֽאנָה צַדִּיקוֹת, לְיָיָ הַשַּׁעַר זֶה.
פַּחֲתָה לְיָיָ הַשַּׁעַר זֶה בּוֹ.
זֶה הוּא הַשַּׁעַר לְיָיָ, צַדִּיקוֹת יִבְּאֶה בּוֹ.
זֶה הַשַּׁעַר לְיָיָ צַדִּיקוֹת יִבְּאֶה בּוֹ.

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

− pit-ħu li sha'arei tzedek, avoh vam odeh yah
  zeh ha-sha'ar ladonai tzadikim yavo-u voh
  zeh ha-sha'ar ladonai 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.
לישועה لي وתהי, עניתי כי אוֹדְךָ.

אָֽנוֹדָךְ וייֶנְהִני וַתְּהִי לִליֶנְשָׁעְתָּה.

אֶנֶשׁ לוֹא מֵאֵת הַבּוֹנִים, היה לָאָשׁ פֶּנֶה.

פִּנָּה לְרֹאשׁ הָיְתָה, הַבּוֹנִים מָאֲסוּ אֶבֶן.

בְּעֵינֵנוּ נִפְלָאת היא, זוֹת הָיְתָה יְיָ מֵאֵת.

בְּעֵינֵנוּ נִפְלָאת היא, זוֹת יְיָ עָשָׂה הַיּוֹם זֶה.

בָּו וְנִשְׂמָחָה נָגִֽילָה, יְיָ עָשָּה הַיּוֹם זֶה.

נָא הוֹשִֽׁיעָה יְיָ אָנָּא:

נָא הוֹשִֽׁיעִי יְיָ אָנָּא:

נָא הַצְלִֽיחָה יְיָ אָנָּא:

נָא הַצְלִֽיחִי יְיָ אָנָּא:

anah adonai hoshi-ah nah

anah adonai ho-shi-i nah

anah adonai hatz-liḥah nah

anah adonai hatz-liḥi nah
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.
ברוך התורה בจำל אֲלֹהֵינוּ, בְּשֵׁם הַבָּא בָּרוּךְ.

ברוך התורה בจำל אֲלֹהֵינוּ, בְּשֵׁם הַבָּא בָּרוּךְ.

הַמִּזְבֵּֽחַ קַרְנוֹת עַד, בַּעֲבֹתִים חַג אִסְרוּ, לָֽנוּ וַתָּֽאֶר יְיָ אֵלָה.

הַמִּזְבֵּֽחַ קַרְנוֹת עַד, בַּעֲבֹתִים חַג אִסְרוּ, לָֽנוּ וַיָּֽאֶר יְיָ אֵל.

ך אֲרוֹמְמֵ אֱלֹהַי וְאוֹדֵךְ אֵלִי.

ך אֲרוֹמְךָ אֱלֹהַי וְאוֹדֶךָ אֵלִי.

חַסְדָּהּ לְעוֹלָם כִּי, טובָה כִּי לַיָי הוֹדוּ.

חַסְדּוֹ לְעוֹלָם כִּי, טוב כִּי לַיָי הוֹדוּ.

יְיָ הַבָּאָה בְּרֹכָה.

יְיָ הַבָּאָה בְּרֹכָה.

יאָבְרָהָם, זֶה בָּרוּך, בַּיָּמִים בָּא זָקֵן וּאֶבְרָהָם.

יאָבְרָהָם, זֶה בָּרוּך, בַּכֹּל אֶבְרָהָם אֶת בֵּרַך וַיָּהוָֹה אָמָר כַּאֲשֶׁר אֶת־שָׂרָה פָּקַד וַיַּעַשь: דִּבֵּר כַּאֲשֶׁר לְשָׂרָה יְהוָֹה וַיַּעַשָּׂה.
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.
קדיש שמל

יתגדל והתקדש שם ר aba, בצלמה די בrama, הפרוה, ומלכותו, י prevState וקורבת משיחוה.

ביחויי וביימינו ובך, לכל בית ישראל.

בצלמה ובנהו קרב. אמרו: אמן.

יהא שמה רaba מבך בצלמה וצלמה עלמה:

יתברך וישבח ויתפאר ויתרון אהנאה.

יתمدر ויתעלם ויתחלם שמה וקדושה, בריך הו, וצלמה (צלמה, מלך ברכות ושירתה, תשבחו ותאמרו,

דואימו שלמה. אמרו: אמן.

תחקורוalezותיו ובשותיה כל בי ישראל.

kładם אמן והי בשמי. אמרו: אמן.

יהא שלמה רaba ומ שמי ו ihtiyacı טובים עלינה.

ועל כל-ישראל ועל כל-ישיבי海棠. אמרו: אמן.

תשע שלום במרומים, והוא תעשהו שלום עליון.

ועל כל-ישראל, ועל כל-ישיבי海棠. אמרו: אמן.

Yit’gadal ve-yit’kadesh 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-v’i-z’man kariv. Ve-im’ru: Amen.
Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.
Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. 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.
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.

Aḥ’dutech aḥ’dut kol olamim, v’tidkatech be-chol dor va-dor.

YHWH hayah, YHWH hoveh, YHWH yitiyeh le-olam va’ed.

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

Eim ha-raḥamim, heitivi vi-r’tzoneich et tziyon, tiv’ni ḥomot yerushalayim.

Ki vach levad bataḥ’nu, eilah ramah ve-nisa’ah, eden olamim.
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-yafuzu 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
On Festivals occurring on weekdays add

יהוי לרצון אמיי פי והגון לבי ל.flatMap.

YHWH, YHWH, eilah rahumah ve-hanunah, er’kat apayim ve-rabat ḥesed ve-emet, notzeret ḥesed la-alafim, noseit avon va-fesha ve-ḥata’ah, ve-nakah.

YHWH, YHWH, el rahum ve-ḥanun, erech apayim ve-rav ḥesed ve-emet, notzeir ḥesed la-alafim, noseit avon va-fesha ve-ḥata’ah, ve-nakei.

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

Va-ani, tefilati l’cha ham’raḥem, eit ratzon, elohim be-rov ḥas’decha, aneni 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.
On all days:

ברָּזֵי שֵׁם שֵׁם שֵׁם שֵׁם, בֵּרִזְיַת וָּאָתְרָךְ, יִתְרָךְ בְּרִיךְ לְﬠַמָּךְ אַחֲזֵי יְמִינָךְ וֻפֻרְקַן,
לְﬠַלְיָם יִשְׂרָאֵלﬠַמָּךְ עִם רְעוּתָךְ וּלְקַבֵּל נְהוֹרָךְ مִטּוּב לָֽנָא וּלְאַמְטוֹיֵי,
מַקְדְּשָׁךְ בְּבֵית בְּטִיוּ חַיִּין לְדֶתְוִיךְ קֳֽֽדָמָךְ רַﬠֲוָא יְהֵא.
בוּרַחֲמִין צְלוֹתָֽא יָתִי וּלְמִנְטַרﬠָלְיָא לְמִרְחַם צַדִּיקַיָּא בְּגוּ פְקִידָא אֲנָא וְלֶהֱוֵי לְכֹֽֽלָּא זָן הוּא אַנְתְּ.
יִשְׂרָאֵל לְﬠַמָּךְ וְדִי לִי וְיַת־כׇּל־דִּי הוּא אַנְתְּ, כֹּֽֽלָּא על שַׁלִּיט הוּא אַנְתְּ, לְכֹֽֽלָּא וּמְפַרְנֵסﬠַבְדָּא אֲנָא.
הִיא דִּילָךְ וּמַלְכוּתָא, מַלְכַיָּא עַל דְשַׁלִּיט אוֹרַיְתֵהּ דִּיקַר וּמִקַּמֵּי קַמֵּהּ דְּסָגִידְנָא הוּא בְּרִיךְ דְקֻדְשָׁא אֱלָהִין בַּר עַל וְלָא רָחִֽצְנָא אֱנָשׁ עַל לָא.
וְﬠִדָּן בְּכׇל־ﬠִדָּן קְשׁוֹט אֱלָהָא דְּהוּא, דִשְׁמַיָּא בֶאֱלָהָא אֶלָּא, סָמִֽךְנָא טַבְוָן לְמֶﬠְבַּד וּמְסַגֵּא, קְשׁוֹט וּנְבִיאוֹֽהִי קְשׁוֹט וּוֹרַיְתֵהּ דִּיקַר וּמִקַּמֵּי קַמֵּהּ דְּסָגִידְנָא הוּא בְּרִיךְ דְקֻדְשָׁא אֱלָהִין בַּר עַל וְלָא רָחִֽצְנָא אֱנָשׁ עַל לָא.

בּה אֲנָא אַחֲזֵי יְמִינָךְ, עַל שַׁלִּיט וְלֶהֱוֵי לְכֹֽֽלָּא והִיא דִּילָךְ וּמַלְכוּתָא, מַלְכַיָּא עַל דְשַׁלִּיט אוֹרַיְתֵהּ דִּיקַר וּמִקַּמֵּי קַמֵּהּ דְּסָגִידְנָא הוּא בְּרִיךְ דְקֻדְשָׁא אֱלָהִין בַּר עַל וְלָא רָחִֽצְנָא אֱנָשׁ עַל לָא.

Bei ana etraheitz ve-lish’mei kadisha yakira ana eimar tush’behan.
Yehei ra’ava kodamach de-tif’tah liba’i be-orayta,
ve-tash’lim mish’alin de-liba’i
ve-liba de-chol amach yisra’el,
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.
The Torah scroll is removed, and the Ark is closed

Responsively:

Sh’má yisrá’el YWH eloheinu YWH aḥat.
Eḥad eloheinu, gedolah ad’neinu, kadosh (v’norah) sh’máh.

Gad’lu la-YWH iti, u-nerom’mah shemah yah’dav.

Lecha YWH ha-gedulah ve-ha-gevurah ve-ha-tif’eret
ve-ha-neitzach ve-ha-hod, ki chol ba-shamayim u-va-aretz,
lecha YWH ha-k’dushah ve-ha-mit’nasei le-chol le-rosh.
Rom’mu YWH eloheinu, ve-hish’tahavu la-hadom rag’lav, kadosh hu.
Rom’mu YWH eloheinu, ve-hish’taḥavu le-har kod’sho, ki kadosh YWH 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

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:

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:

Baruch atah YHWH eloheinu m’kor ha-ḥayim, ha-gomeil le-ḥayavim tovot, she-g’malani kol tuv.

The congregation responds:

Amen. Mi she-gamal kol tuv, tamid yig’mal kol tuv, selah
Amen. Mi she-gamlah kol tuv, heia ṣamalah bel-tuvah.

God in feminine

God in masculine
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:

ברך אֶת יְהוָה וּמַבֹּרֶךֶת
Barchu et Yah (Adonai) hamvorechet.
Bless God, the Blessed One.

The congregation responds:

ברכה יְיָ וּמַבֹּרֶֽכֶת לֵוָלָֽם וָעֶד׃
Brucha Yah (Adonai) hamvorechet l’olam va-ed.
Blessed is God, the Blessed One, for all eternity.

ברכה יְיָ וּמַבֹּרֶֽכֶת לֵוָלָֽם וָעֶד׃
Brucha Yah (Adonai) hamvorechet l’olam va-ed.

ברכה אַתְּ וּאֶלֹהֵינוּ יְיָ וּמַבֹּרֶֽכֶת לֵוָלָֽם וָעֶד׃
Brucha at Yah (Adonai) Eloheinu mokor ha-chayim,
Asher bachara banu im kol ha-amim
V’natna lanu et-Torata
Brucha at Yah (Adonai), notenet ha-Torah.
Following the reading:

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.

ברוכָּה אַתָּה יְי אֱלֹהֵינוּ מַעֲלֶה הָחַיִּים, בְּרוּכָּה הַתּוֹרָה׃

Asher natna lanu Torat emet, v'chayei ollam nat-ah b'tocheinu,

Brucha at Yah (Adonai) Eloheinu mekor ha-chayim,

Asher natna lanu Torat emet, v'chayei ollam nat-ah b'tocheinu,

Brucha at Yah (Adonai), notenet ha-Torah
Torah Blessings: Modified, God in Masculine

Before the reading:

Barechu et YHWH ha-mevorach.
Bless God, the Blessed One.

The congregation responds:

Baruch YHWH ha-mevorach le-olam va'ed.
Blessed is God, the Blessed One, for all eternity.
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.
Misheberach after an aliya

ב אבותינו ורחל לאה רבקה שרה אמותינו שברכהミי המותינו שברכה אברבה יzech ועקב, היא תברח אשת האלולות והימים לברכים ולבוכים השבחות הלבטאות הקדושות жизни, היא חכמת ברכה היא, שמריה את אלה שעהו מלבד יצירתה ויציקה ומקלינה והמחלה, ושלחין בריכה והצלחה בכל מהשה יד, עם כלписание זה, قناמר: אמן:

Blessings for the sick

מ שברקה, אבותינו אברבה יzech ועקב, משיה, אבוריה, דוד, ושולם, יאמותינו שרה רבקה לאה ורחל, תינה, דבוריה, וחנה, היא רמיה את כל אלה שגווניות חומם ולחממה, והѳראים בתאבדה השיוון בינוניות.

אצות חולים והחולות: __, אולאה שלך היכולות חיים.

מקדש ברכתי הוא ימל עליכם רחמים לפיו ו方に, להחלים ולɉרפים, להתקיים ולהחיות.

ישלח להם גם מהרה רפואת שלמה, ו_ixשא מהגות ורפשת מעך נהגה: אמן:

169
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 aliya 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:

Ve-zot ha-torah asher sam Moshe lif’nei dorot yisra’el, al pi YHWH be-yad Moshe.

Blessing before the haftarah

בְּרָוָה אָתָּה יְיָ אֲלָלוֹתָהּ מְקוֹר הַחַיִים, יְזַדַּקֵּב הַמְדַבֵּר אֲמָתָךְ.
ורְשָׁה בְּבִלְילֵי הַמְדַבֵּר אֲמָתָךְ.

Blessings after the haftarah

רָוָה אָתָּה יְיָ אֲלָלוֹתָהּ מְקוֹר הַחַיִים.
שֶׁכִּי בְּכָל דְּבָרָיו וְעַבְדֵּךְ בְּאֵלִיָּֽהוּ אֱלֹהֵֽינוּ יְיָ שָׁמַּחְיֶנּוּ.
לְכָל הַיָּמִים הַבָּנָיִים וּבְבָנָיָֽהוּ צִיּוֹן יָרֵאָה עָלָיוֹת אֶלֶף אֲלָלְיָֽהוּ.
לַיְיָ אָתָּה בְּרָוָה בְּבֵית יִשְׂרָאֵֽל.
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.
על הזרות ועל הנבואה ועל הנביאים
על ים השבטים התחת שנתה לך, לי אלוהינו,
לקדשה ולקהלת,#EndNote# ל билוד ולתפואת. על חל, לי אליונא,
אנותי מודים לך ומטברות אוות. יתברך שמע
בรางวัลו כי אהת, לי, מקדש השבת.

On Yuntif (on Shabbat, add the words in brackets):
על הזרות ועל הנבואה ועל הנביאים [על ים השבטים
הזה] על וכ

Shavuot
הז השבויות
Pesach
ף הפסחא

Shmini Atzeret
השמיני, חג העצירת
Sukkot
ף הסוכות

נוה ילתה לך, לי אליונא, [לקדשה ולקהלת,] ليست
ולשלמה, לקבבוד ולתפואת. על חל, לי אליונא, אנחת
מודים לך ומטברות אוות.
יתברך שמע כי כל מה טמיד לשלום זעד.
ברוך אתה, לי, מקדש [מ贴吧] ישראל והומאנס.
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 Shavuot
Passover Festival of Weeks

Sukkot Shmini Atzeret
Feast of Tabernacles 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 ההדשה

יהי רצון מלאכותינו ע"כ אלוהינו קבוצתינו ובאואיתנו סになっています.
עלינו את הدعوות הזה לטובה ולברכה.
ותזזנו לעיך אורותיך, חייך של שולח, חייך של שבל, חייך של ברך, חייך של פרגса, חייך של חלום ערמון, חייך שיש בים, חייך שיש עץ, חייך שסיים בחקשה ובלביה, חייך שסיים בפתעה שבי, חייך שסיים בשלום, חייך שסיים בשלום, חייך שסיים בשלום.
שעשוננו, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה, בני אשיבת נזרה.
(envira_image_builder)

Leader picks up the Torah and continues

מי ישועת בנסים לאבותינו ולאמותינו,
נ造血 אבותו מעבדות להרות, היא נ造血 אבותו בברכה,
ויקים נזהים מארס בכופת הארי.
לבושים וחבורות כל ישראל, אנחנו אמרים:
ראשה תדשו... יודה בים... הבה עלינו ועל כל ישראל.

ishraela לוטבכה:
חתישהו הקדושה בורכה היא, עלינו עליל יום טוב ביל יושאר
אמו,
לטובבלברכה,
לשתון ולשמחת,
לישועה ולגנחת,
ל_PUT5671558
לפייאס מובח ולאבלבה,
ולחיים טובים ולאבלם,
לשמועת טובת ולchersורת טובת,
ולושם טובת בטעמה,
ולפייאס השלקה,
ולפייאס קרבת, נאמר אמן:

175
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, amen!
and let us say amen!
Returning the Torah to the ark

Yehallelu et sheim YHWH, ki nis’gav shemo levado.


YHWH la-mabul yash’vah, va-teishev YHWH much’lelet le-olam.

YHWH oz le-amah titein, YHWH tevareich et ameha va-shalom.
Returning the Torah to the ark

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.
יִשְׂרָאֵל אַלְפֵי רִבְבוֹת יְיָ שׁוּבָה יֹאמַר׃ וּבְנֻחֹה.
ﬠֻזֶּךָ וַאֲרוֹן אַתָּה, לִמְנֻחָתֶךָ יְיָ קוּמָה.
תְּרַנֵּנָה וַחֲסִידוֹתֶךָ, יִלְבְּשׁוּ־צֶדֶק כֹּהֲנֶֽיךָ.
מְשִׁיחֶֽךָ פְּנֵי אַל־תָּשֵׁב,ﬠַבְדֶּֽךָ דָּוִד בַּﬠֲבוּר, לָכֶם נָתַּֽי טוֹב לֶֽקַח כִּי,
בָּהּ לַמַּחֲזִיקוֹת הִיאﬠֵץ־חַיִּים. אל־תַּﬠֲזֹֽבוּ תּוֹרָתִי,
דַרְכֵי־נֹֽﬠַם דְּרָכֶֽיהָ. מְאֻשָּׁר וְתֹמְכֶֽיהָ.
שָׁלוֹם וְכׇל־נְתִיבוֹתֶֽיהָ, וְנָשֽׁוּבָה אֵלֶֽיךָ יְיָ
הַשִּיבֵֽנוּ כְּ קֶֽדֶם׃

Ki lekach tov natati lachem, torati al ta’azovu.
Eitz ḥayim hi la-maḥazikot bah, ve-tom’cheha me’ushar.
Deracheha dar’chei no’am, ve-chol netivoteha shalom.
Hashiveinu YHWH eilecha ve-nashuvah, ḥadesh 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 לשבח لأنه חל לְאֶֽדֶן לְשַׁבֵּֽחַ עָלֵֽינוּ אֱמֶת תּוֹרַת לָֽנוּ שֶׁנָֽתַן בְּרֵאשִׁית לְיוֹצֵר גְּדֻלָּה לָתֵּת מְיוּחָד חֵֽלֶק לְכֻלָּֽנוּ שֶׁהֵקִים בוּכְחֵֽינוּ נָטַע עוֹלָם וְחַיֵּי הָאוּמוֹת כָּל עִם גוֹרָלֵנוּ וְקָבַע מוֹרֵֽנוּ לִפְנֵי וּמִדְיָמ וּמִשְׁתַּחֲוָה כוֹרְﬠִים וַאֲנַֽחְנוּ. הוא בָּרוּך הַקָּדוֹש לִבֵּֽנוּ שִׂמְחַת הַחַיִּים מְקוֹר אָרֶץ וְיֹסֵֽד שָׁמַֽיִם נוֹטֶה שֶׁהוּא בְּחַסְדוֹ וּמֵנִיֵּֽנוּ עָלֵֽינוּ כְּנָפָיו הַפּוֹרֵשׂ לוֹ צָמְאָה נַפְשֵֽׁנוּ יַקִירָיו אָנוּ עוֹד אֵין אֱלֹהֵֽינוּ הֵוֵא אֶל־לְבָבֶֽךָ וְהֲשֵׁבֹתָֽ הַיּוֹם וְיָדַﬠְתָֽ בְּתוֹרָתוֹ: כַּכָּתוּב מִתָּֽחַת הָאָֽרֶץ וְﬠַל מִמַּֽﬠַל בַּשָּׁמַֽיִם הָאֱלֹהִים הֵוֵא יְיָ כִּי עוֹד אֵין מְהֵרָה לִרְאוֹת אֱלֹהֵֽינוּ יְיָ לָךְ נְקַוֶּה כֵּן וְﬠַל הָאָֽרֶץ מִן כָּזָב לְהַﬠֲבִיר עֻזֵּךְ בְּתִפְאֶֽרֶת וְרֵעוּת בְּשָׁלוֹם עוֹלָמ לְתַקֵּן, תִּכָּרֵת מְהֵרָה וֶאֱלִילוּת מְכַסִּים לַיָּם כַּמַּֽיִם אֶת־יְיָ דֵּﬠָה הָאָֽרֶץ וּמָלְאָה אוֹר נִרְאֶה בְּאוֹרֵךְ, חַיִּים מְקוֹר עִמָּךְ כִּי יְמִינֵךְ: תׇּמְכָה בִּי, אֲחַרַֽיִךְ נַפְשִׁי דׇבְקָה וְנֶאֱמַר: 181

She-hu noteh shamayim ve-yoseid aretz, ha-poreis kenafav aleinu u-meinikeinu be-has’do. Hu eloheinu, ein od. Anu yakirav naf’sheinu tzam’ah lo. Ka-katuv be-torato: ve-yada’ta ha-yom ve-hasheivota el levavecha, ki YHWH hu ha-elohim ba-shamayim mi-ma’al ve-al ha-aretz mitahat, ein od.
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-ellilut 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 ḥayim, be-oreich nireh or. Ve-ne’emar: dov’kah
naf’shi aṭḥarayich, 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.
לedor:
ינ אורי רועשי, כי אם אירא,
ינ מעודים, כי אם אתקד.
בוקבוק על מרשים לאשל אתרבשין, צרי ויאבי, לי
המה כלשה ינפל.
אסרתתנה על מהתנה לאира לי',
אסרתוק על מלותה בואת יאני בוטה.
אות שאלהי מאתיי אוהה אבקש',
שבחי ביביתי כלימי חמי,
להות ברנסים ולאבר ביעלו.

돤: Aḥat sha’al’ti me-eit YHWH otah awakeish,
shiv’ti be-veit YHWH kol y’mei hayai,
lahazot be-no’am YHWH u-le-vakeir be-heichalo.

כי חספניני בפשתם ביוות רעה,
מסתרני בפשת אהלת
בצו הרומטי.
ועמה וחומרי על אובי סביבתי,
ואבהה באелефת בתיה חורשה,
أشירה וא ساعة לי.
 לשמתיי קול אקריא, ותקני עונתי.
לך אמר לבי בקש פינ',
אטרפתו לי אבקש.

...
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.
אל תסתרי פניך ממי,
אל תטссבי נפשך,
עתרי轩辕,
אל תטסבי ואל תטעבי轩辕 ישגי.
כי אביך ואמי צדוקי,
אל תססבי.
הוריית ניא וחל órgão,
אל תטסבי ובמחש צרי,
אל תטסבי בעדר ישקר ויפת חמס.
כָּלַחֶם הָאָמְנָה,
לראותustria יszedינו,
יְיָוְיְאִים, חַיִים בְּאֶרֶץ בְּטוּבְיָיָּה לִרְאֹת.
לִבּוּן וְיַאֲמֵץ חֲזַק, אֶל יָיָּה נְקַוֶּה.
אֶל יָיָּה וּנְקַוֶּה.
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.
תִּגָּדָל וּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בּוּלְמָא דִּי בֵּרָא, כִּרְעוּתֵהּ, מְשִׁיחֵהּ וּפֻּרְקָנֵהּ, בְּרָא דִּי בְּﬠָלְֽמָא, רַבָּא שְׁמֵהּ וְיִתְקַדַּשׁ יִתְגַּדַּל מְשִׁיחֵהּ וֶיקָרֵב פֻּרְקָנֵהּ וְיַצְמַח מַלְכוּתֵהּ וְיַמְלִיךְ, יִשְׂרָאֵל דְּכׇֽל־בֵּית וּבְחַיֵּי וּבְיוֹמֵיכוֹן בְּחַיֵיכוֹן אָמֵן׃ וְאִמְרוּ׃ קָרִיב וּבִזְמַן בַּﬠֲגָלָאﬠָלְֽמַיָּא׃ וּלְﬠָלְֽמֵי לְﬠָלַֽם מְבָרַֽךְ רַבָּֽא שְׁמֵהּ יְהֵא וְיִתְנַשֵּׂא וְיִתְרוֹמַם וְיִתְפָּאַר יִתְבָּרַךְ לְﬠֵֽלָּא, הוּא בְּרִיךְ, דְּקוּדְשָׁא שְׁמֵהּ וְיִתְהַלַּל וְיִתְﬠַלֶּה וְיִתְהַדַּר, וְנֶחָמָתָא תֻּשְׁבְּחָתָא, וְשִׁירָתָא מִכׇּל־בִּרְכָתָא (לְﬠֵֽלָּא) אָמֵן׃ וְאִמְרוּ׃ בְּﬠָלְֽמָא דַאֲמִירָןﬠָלֵֽינוּ טוֹבִים וְחַיִּים שְׁמַיָּֽא מִן רַבָּֽא שְׁלָמָֽא יְהֵא אָמֵן׃ וְאִמְרוּ׃ תֵבֵל כׇּל־יוֹשְׁבֵי וְﬠַל כׇּל־יִשְׂרָאֵל וְﬠַל,ﬠָלֵֽינוּ שָׁלוֹם יַﬠֲשֶׂה הוּא, בִּמְרוֹמָיו שָׁלוֹם עֹשֶׂה אָמֵן׃ וְאִמְרוּ׃ תֵּבֵל כׇּל־יוֹשְׁבוֹת וְﬠַל, כׇּל־יִשְׂרָאֵל וְﬠַל,ﬠָלֵֽינוּ שָׁלוֹם יַﬠֲשֶׂה הוּא, בִּמְרוֹמָיו שָׁלוֹם עֹשֶׂה אָמֵן׃ וְאִמְרוּ׃

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

בְּתוֹרָה: כָּל בְּטֵרֶם, נִבְרָא יְצִיר שְּכִינָה, נִקְרָא שְׁמָהּ שְׁכִינָה אַזַּי.

Eden olam, asher shachna, L'et na'asah v'cheftza kol,

V'acharey kichlot hakol, V'hu haya, v'hu hoveh,

V'hi ahat, v'eyn shenit B'li reishit, b'li tachlit,

V'hu Eli, v'chai go'ali, V'hu nisi umanos li,

B'yaada afkid ruchi V'im ruchi g'viyati,
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.
מהי ברוח צור ומי התהלה בפשי,辊 יאני גרי בהלח גיה על ראשי.

羅ответ ליא חסן, על问我为什么不甜在יה ננתה ולך בשא, לוח אחד המופון.

הנהו רצון מתפנטה, אתיה אלהיך קודש, שהיא וכן היום השלמה, השמחה ואשימה ראמי.

מי מתניה מתניה, לפני אדני שלום, ושחתו שלמה מתני, התחיה שלמה מתניה, השלום שלמה מתני.
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!
וישלה מלאך ל'פניך
לִלְאָה לְוַיָה
בלוסиш'ות אָשֶּׁא פִּני,
מֵנה כּוֹס רְוָיָה.

לֵאמֶה נֶפֶשׁ יָאָל יִח
חַמֶלַה שֶבֶע אָסִמי
אַל הָהַרְיֶים אֲשֶׁר עִנֵי
בָּהֲלָה, לֹא כּשֶׁמֶא.

תָּמִימ יִהְיֶה רֹאשִׁי
וְעַל
תּוֹרָה וּאֵוֶר מִצְוָה נֵר

כָּלִים יִנָּמֻחַו יְי וּמִי
בּרְכָתִי אֶת אֵל נַא קְחִי
ךְ חֶוזֶק מָגֶן וְהַחַזְּקֵי

195
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

Our God and God of our ancestors,
Behold, I stand at the spring of water.

Hineh anochi nitzevet al ein ha-Mayim
Well of Creation
Be'er b'ri'at olam
Well of Shabbat
Be'er ha-shabbat
Well of Abraham
Be'er avraham
Well of Isaac
Be'er yitzhak
Well of Israel
Be'er yisra'el
Well of men
Be'er anashim
Well of the Shekhinah
Be'er shechinat el
Well of women
Be'er nashim
Well of Miriam
Be'er miryam

Well of water
Be'er mayim

Well of the Torah
Be'er torah

Well of life
Be'er ḥayim

Well of Hagar
Be'er hagar

Well of Sarah
Be'er sarah

Well of compassion
Be'er raḥamim

Well of holiness
Be'er kedushah
Remember - Abraham our father who stood by a spring of water,

The daughters of Israel, who danced because of a miracle of water,

Gideon, who held fleece soaking with water

David, who poured out on the ground blood water.

For their sake do not withhold water

Remember - Abel, whose blood cried forth from the ground like water

The confessions of Your people, who pour out their hearts like water

Zechariah, who beheld in Your city rivers of water,

Honi, when he stood in his circle and demanded water

Because of their righteousness, grant water
Remember - Those who were slaughtered for Your name by fire and water,

Jonah in the belly of the fish, within the water,

The imperfection of our hands which cannot hold water,

The Levites and the Kohanim who washed their skin in water.

For their sake do not withhold water

Remember - Moses who struck the rock and out came water,

Nachshon, because for his sake You split water,

Sisera and his mother, who cried and sobbed out water,

The stiff-necked people in the desert to whom You gave water.

Because of their righteousness, grant water
Remember - Pu'ah and Shifra, who saved boys from the water,

The army of Pharaoh, whom You conquered for Your people through water,

Keturah, who cried over her son tears of water,

Raham, who let a thread down as a signal like water.

For their sake do not withhold water

Remember - the remnant of Your people who pour their hearts out like water,

Your entire earth, which is dependent on the gift of water.

Because of their righteousness, grant water
For You are YHWH our God, who causes the wind to blow and the rain to fall

She-atah hu YHWY eloheinu, mashiv ha-ru'ah u-morid ha-gashem

For blessing and not for curse!
Li-v'rachah ve-lo li-k'alah

Amen.

For life and not for death!
Le-ḥayim ve-lo le-mavet

Amen.

For abundance and not for famine!
Le-sova ve-lo le-razon.

Amen.
God, what are humans, that You consider us, mortals, that You take notice of us?

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.

Adam la-hevel damah, ishah yameha ke-tzeil oveir. Ba-boker tatzitz ve-ḥalaf, la-erev temoleil ve-yaveish.

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

Lim’not yameinu kein hoda, ve-navi levav ḥoch’mah.
Protect the simple, notice the upright, for their end shall be peace.

Sh’mor tam u-r’ei yesharah, ki aḥaritam shalom.

God will redeem my soul from death, and will receive me.

Ach elohim tif’deh naf’shi mi-yad she’ol, ki tekaheini selah.

Though my body and heart fail, God is the strength of my heart. I am a part of God forever.

Kalah sh’eiri u-l’vavi, tzur levavi ve-ḥel’ki elohim le-olam.

Dust returns to the earth whence it came, but the soul returns to God, who gave it.

Ve-yashov he-afar al ha-aretz ke-she-hayah, ve-ha-ru’ah tashuv el ha-elohim asher netanah.
תהלים צ'א"א מתכון

ישבעת بكחֵרָת שְׁלוֹנָה.
בָּעַל שְׁדֵי תִּהלּוֹנָה.
אמר לי, מחֵס וּמְצוּדָּה,יַאֲלֹהי אֲבֵסְתָּרָה.
פי היא מְצוּדָּה מַפֶּחְקָה, מַאֲשָׂח קָוֵי.
בְּסֵֽתֶר יֹשֶֽׁבֶת.
תִּתְלוֹנָן שַׁדַּי בְּצֵל,
וּמְצוּדָּתִי מַחְסִי,
לַייָ אֹמַר.
אֶבְטַח־בָּהּ אֱלֹהַי.
קוֹצִים מֵאֵשׁ,
יָקוּשׁ מִפַּחַת.
תִּצִּילֵךְ הִיא כִּי,
לָךְ תָּסֶךְ בְּאֶבְרָתָהּ,
תֶּחְסִי וְתַֽחַת־כְּנָפֶֽיהָ.
אֲמִתָּהּ וְסֹחֵרָה צִנָּה.
יוֹמָם יָעוּף מֵחֵץ,
לָֽיְלָה מִפַּֽחַד תִירָא,
לֹא יַהֲלֹךְ בָּאֹֽפֶל מִמָּֽוֶת.
צִהְרָֽיִם בוֹﬠֲרֵי מִיּסוּרִים.
מְעוֹנֵךְ שַׂמְתְּ עֶלְיוֹנָה,
מַחְסִי יְיָ אַתְּ כִּי.
בְּאִהֲלֶֽךָ יִקְרַב לֹא וְנֶֽ גַע,
רָﬠָה אֵלֶֽיךָ לֹא־תְאֻנֶּה.
בְּכָל־דְּרָכַֽיִךְ לְשׇׁמְרֵךְ,
לָּךְ תְּצַוֶּה מַלְאָכֶֽיהָ כִּי,
יִשָֹּאֽוּנְךָ כַּפַּֽיִם עַל.
רַגְלֶֽךְ בָּאֶֽבֶן פֶּן־תִּגֹּף וְתַנִּין כְּפִיר תִּרְמֹס,
תִּדְרֹךְ וָפֶֽתֶן שַֽׁחַל עַל,
וַאֲפַלְּטֶֽהָ חׇשְׁקָה בִּי כִּי.
שְׁמִי יָדְﬠָה כִּי אֲשַׂגְּבֶֽהָ וְאֶﬠֱנֶֽהָ תִּקְרָאֵֽנִי.
וַאֲכַבְּדֶֽה אֲחַלְּצֶֽהָ בְצָרָה אָנֹכִי עִמָּהּ.
בְיִשׁוּﬠָתִי וְאַרְאֶֽהָ אַשְׂבִּיﬠֶֽהָ יָמִים אֹֽרֶךְ בְיִשׁוּﬠָתִי׃
וְאַרְאֵֽהוּ אַשְׂבִּיﬠֵֽהוּ יָמִים אֹֽרֶךְ.

Orech yamim as‘bi’e ha, ve-ar‘e ha bi-y’shu’ati.
Orech yamim as‘bi’e i hu, ve-ar‘e i hu bi-y’shu’ati.

205
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 the soul of - my father, my teacher ___ - my spouse ___ - my son ___ - my brother ___ - my relative ___ - my friend ___ who has gone to his eternal home.

May his soul be bound up in the bond of eternal life, together with the souls of Sarah, Rebecca, Leah, and Rachel, Abraham, Isaac, and Jacob, and with the souls of all the righteous in the Garden of Eden.

And let us say: Amen.

Ve-nomar: Amen.
The following prayer is said silently. Separate prayers may be said for each individual being remembered.

**Feminine language:**

<table>
<thead>
<tr>
<th>Prayer Part</th>
<th>Hebrew Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>May God remember</td>
<td>יִזְכֹּר אֱלֹהִים</td>
<td>Yizkor elohim</td>
</tr>
<tr>
<td>the soul of</td>
<td>אֶת נִשְׁמַת</td>
<td>et nish’mat</td>
</tr>
<tr>
<td>- my mother, my teacher</td>
<td>אָמִי מָורָה</td>
<td>אמי מורת</td>
</tr>
<tr>
<td>- my spouse</td>
<td>אָשָׁתִי</td>
<td>אשתי</td>
</tr>
<tr>
<td>- my daughter</td>
<td>בֵּנֵי</td>
<td>בתיה</td>
</tr>
<tr>
<td>- my sister</td>
<td>אַחֹתִי</td>
<td>אחתי</td>
</tr>
<tr>
<td>- my relative</td>
<td>קְרוֹבִי</td>
<td>קרוב</td>
</tr>
<tr>
<td>- my friend</td>
<td>חַבֵּרִי</td>
<td>חבéri</td>
</tr>
<tr>
<td>who has gone to her eternal home.</td>
<td>שֶׁהָלְכָה לְעֹלָמָהּ</td>
<td>she-halach le-olamo.</td>
</tr>
<tr>
<td>May her soul be bound up</td>
<td>תְּהֵא צְרוּרָה</td>
<td>Tehei tz’rurah</td>
</tr>
<tr>
<td>in the bond of eternal life,</td>
<td>בִּצְרוֹר הַחֲיִּים</td>
<td>bi-tz’ror ha-hayim,</td>
</tr>
<tr>
<td>together with the souls of</td>
<td>עִם נִשְׁמֹת</td>
<td>im nish’mot</td>
</tr>
<tr>
<td>Sarah, Rebecca,</td>
<td>שָׂרָה, רִבְקָה</td>
<td>Sarah, riv’kah,</td>
</tr>
<tr>
<td>Leah, and Rachel,</td>
<td>לֵאָה, רָחֵל</td>
<td>lei’ah, ve-raheil,</td>
</tr>
<tr>
<td>Abraham, Isaac, and Jacob,</td>
<td>אַבְרָהָם, יִצְחָק,</td>
<td>abraham, yitz’ḥak,</td>
</tr>
<tr>
<td>and with the souls</td>
<td>וְיַﬠֲקֹב</td>
<td>ve-ya’akov,</td>
</tr>
<tr>
<td>of all the righteous</td>
<td>תָּזִדְקָנִיּוֹת</td>
<td>tzadikanim</td>
</tr>
<tr>
<td>in the Garden of Eden.</td>
<td>שֶׁבְּגַן אָדָם</td>
<td>she-be-gan eiden.</td>
</tr>
<tr>
<td>And let us say:</td>
<td>וְנֹאמַר:</td>
<td>Ve-nomar:</td>
</tr>
<tr>
<td>Amen.</td>
<td>אָמֵן</td>
<td>Amen.</td>
</tr>
</tbody>
</table>
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.

May their resting place be the Garden of Eden. Source of compassion, ever shelter them beneath Your protective wings, 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.

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.

Miz'mor le-david. YHWH ro’i, lo ehsar. Bi-n’ot deshe yar’bitzeini, al mei menuh’ot yenahaleini. Naf’shi yeshoveiv, yan’heini be-ma’g’lei tzedek, le-ma’an sh’mo. Gam ki eileich be-gei tsal’mavet, lo ira ra ki atah imadi, shiv’techa u-mish’an’techa heimah yenahamuni. Ta’aroch lefanai shul’han neged tzererai, dishan’ta va-shemen roshi, kosi revayah. Ach tov va-ḥesed yir’edefuni kol y’mei ḥayai, ve-shav’ti be-veit YHWH le-orech yamim.
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212