VOWELS

Roman Equivalent	Hebrew	Name of Vowel
a as in car	טַ, טָ	patach, chataf patach
a as in car	טָ	kamatz gadol
o as in for	טָ, טָ	kamatz katan, chataf kamatz katan
e as in red	טֶ, טֶ	segol, chataf segol
ei as in weigh	טֵ	tzeirei
o as in for	ט, וֹ	cholam
u as in June	וּ	shuruk
u as in June	טֻ	kubutz
i as in ski	טִ	chirik
ʻ as in isn't	טְ	sh'va na[1]
syllable break	טְ	sh'va nach[2]
ai as in my	אַי	
ei as in weigh	אֵי	
i as in ski	אִי	
oi as in coil	וֹי	

The vocalization and the transliteration indicate the pronunciation of words with kamatz katan such as חָכְמָה where the first kamatz is a kamatz katan and is pronounced o.

The dagesh (dot in some Hebrew letters) is not represented by doubling the English consonant (e.g., הַיּוֹם, ha·yom), except in words which commonly appear in English with the letters doubled, e.g., Shabbat or Sukkot.

The raised dot symbol (sym·bol) is used to indicate syllable breaks.

Accentuation of the Hebrew: Hebrew words are usually stressed on the last syllable. Deviations from this default state are indicated by a vertical line (meteg) under the syllable to be accented.

[1] Appears at the beginning of a word or syllable.
[2] Appears at the end of a syllable and is silent.

CONSONANTS

Roman Equivalent	Hebrew Letter	Name of Letter
(depends on vowel)	א	alef
b	בּ	bet
v	ב	vet
g	ג	gimel
d	ד	dalet
h	ה	hei
v	ו	vav
z	ז	zayin
ch as in challah	ח	chet
t	ט	tet
y	י	yud
k	כ	kaf
kh as in Barukh	כ, ך	khaf, final khaf
l	ל	lamed
m	מ, ם	mem, final mem
n	נ, ן	nun, final nun
s	ס	samech
(depends on vowel)	ע	ayin
p	פ	pei
f	פ, ף	fei, final fei
tz	צ, ץ	tzadi, final tzadi
k	ק	kuf
r	ר	reish
sh	שׁ	shin
s	שׂ	sin
t	ת, תּ	tav

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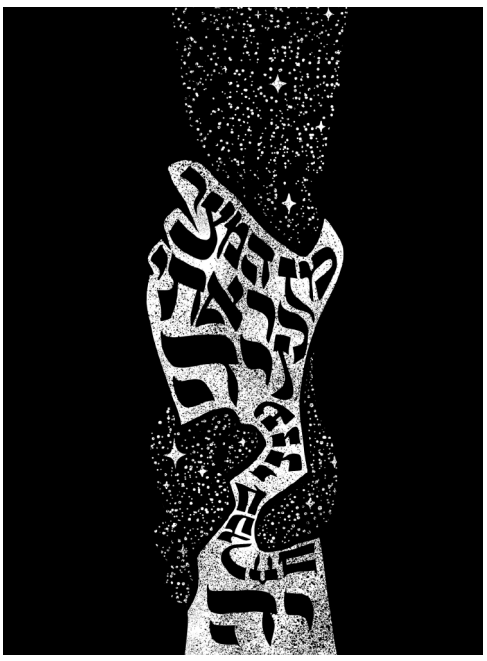
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Musaf Amidah, page 188

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן

The image depicts the Hebrew word “Oseh/Osah” in clouds that reflect the Hebrew word “Shalom” onto the water. Oseh Shalom is found many times throughout our liturgy, notably at the end of the each Amidah and Mourner’s Kaddish, asking, “May the One who makes peace in high places, make peace upon us, upon all of Yisrael, and upon all who dwell on earth, And let us say Amen.” The art is meant to depict peace and wholeness in the heavens and the reflection of that *shalom* here on earth.



Rosh Chodesh and Festivals, page 192

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ

The image depicts a celestial outstretched arm pulling another arm up from the depths with the words from Psalm 118: “From the narrow place I called out to Yah, the Holy One answered me with expansiveness.” This prayer, which appears in the middle of the Hallel service, is a cry for support, for transformation, and for moving from constriction to the wide expanse of possibility, of liberation. The artwork depicts this journey.



Torah Service, page 118

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר

The image depicts tree branches sprouting up from the Hebrew: “[Torah] is a tree of life” *(Eitz Chayim Hi)*. A crescent moon hangs overhead. Torah is referred to in our liturgy as a living tradition. Those who hold fast to Torah will be fulfilled. These words are sung at the conclusion of every Torah service before the Ark is closed.



Concluding Prayers, page 146

וְעִם רוּחִי גְּוִיָּתִי, יהוה לִי וְלֹא אִירָא

The image depicts the final words from the song Adon Olam which is sung at the conclusion of many services. The image contains the Hebrew words, “the Holy One is with me, I will not fear” in the center of a circle, with a night sky above and a sunrise below. The moon shines light onto a valley in the top half of the image, and the sun shines over the valley in the bottom half. No matter where, day or night, even in complete darkness, the Holy One is with us.



Musaf, page 164

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג

The image depicts a group of community members dancing the hora in celebration. The Hebrew words read *korei oneg*, taken from the Shabbat Musaf Amidah quoting: “Those who keep Shabbat by calling it a delight will rejoice in Your realm.”



P'sukei d'Zimra: Verses of Song, page 16

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

The image depicts two open hands making an offering, with flowers and grasses wrapped around the fingers. The words "Open up Your hands and sustain all living things" is written in a circle around the hands. These words come from Psalm 145:16. This line is recited in the psalm known as Ashrei. There is a custom of turning one palms upward in this way when reciting these particular words. We are instructed to recite Ashrei three times a day, showing its importance. Ashrei is actually a compilation of lines from Psalms 84:5, 144:15, 145, and 115:18. This image was originally created for Kol Tzedek during the shmita year of 5782.



Shacharit / Morning Prayers, page 56

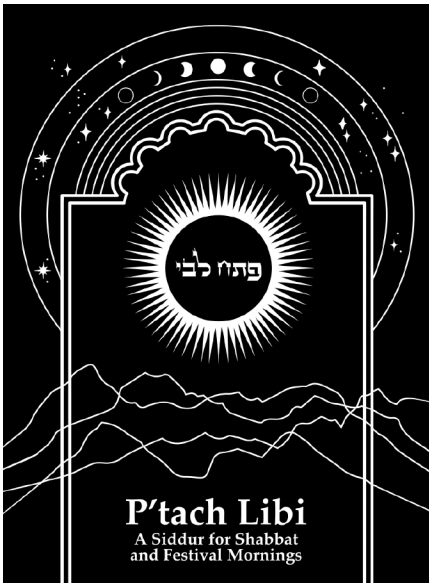
נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ, ה' אֱלֹהֵינוּ

The image depicts a round earth surrounded by a burst of flora and fauna. The Hebrew words *"nishmat kol chai"* mean "breath of all life," from the prayer Nishmat Kol Chai: "All breathing life adores Your Name Yah, our God—All flesh alive is raised to ecstasy each time we become aware of You!" The art reminds us of the beauty and interconnectedness of all life on earth, whether a blooming sunflower or a snake on a log.

The Art & The Artist



Lizzie Sivitz is a creative director, Jewish artist, and musical comedian. In her Jewish art, she seeks to create a visual access point to Jewish values, concepts, and ideas. Her work combines traditional techniques like printmaking and watercolor with digital art.



Cover art, page i

פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.

The image draws on the common Sephardic motif of a *sha'ar* or gate, with the phases of the moon above to mark holy time, and the mountains below. The words *P'tach Libi* appear in Hebrew in the center of a sun in the center of the image. These words are taken from the closing meditation that follows the Amidah, known as Elohai Netzor. We ask the Holy One to keep our lips from speaking evil and to make the prayers of our heart worthwhile. We ask that the Holy One open our heart to Torah and inspire our souls to do mitzvot. This meditation captures the essence of prayer as a spiritual practice, designed to open the heart and increase our capacity for compassion, clarity, and connection.



Morning Blessings, page 8

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן
לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה

The image depicts a mourning dove sitting on a tree branch, surrounded by a scene of both the rising sun, and across from it, the moon and stars. This blessing thanks God for giving the birds of dawn the ability to distinguish day from night.

Tefilat HaDerekh/Traveler's Prayer

Y'hi ra·tzon mil·fa·ne·kha	יְהִי רָצוֹן מִלְּפָנֶיךָ	May it be Your will,
Adonai El·o·hei·nu vE·lo·hei	יהוה אֱלֹהֵינוּ וֵאלֹהֵי	God, our God and the God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors,
she·to·li·khei·nu l'sha·lom	שֶׁתּוֹלִיכֵנוּ לְשָׁלוֹם	that You should lead us in peace
v'ta·tzi·dei·nu l'sha·lom,	וְתַצְעִידֵנוּ לְשָׁלוֹם	and direct our footsteps in peace,
v'ta·dri·khei·nu l'sha·lom,	וְתַדְרִיכֵנוּ לְשָׁלוֹם,	and guide us in peace,
v'tis·m'khei·nu l'sha·lom,	וְתִסְמְכֵנוּ לְשָׁלוֹם,	and support us in peace,
v'ta·gi·ein·u lim·choz	וְתַגִּיעֵנוּ לִמְחוֹז	and cause us to reach our
chef·tzei·nu l'chay·im	חֶפְצֵנוּ לְחַיִּים	destination in life,
ul'sim·cha ul'sha·lom	וּלְשִׂמְחָה וּלְשָׁלוֹם	joy, and peace,
(v'tach·zi·rei·nu l'sha·lom).	(וְתַחְזִירֵנוּ לְשָׁלוֹם).	(and return us in peace).
V'ta·tzi·lei·nu mi·kaf kol	וְתַצִּילֵנוּ מִכַּף כָּל	Protect us from every
o·yev v'o·rev v'lis·tim	אוֹיֵב וְאוֹרֵב וְלִסְטִים	enemy and ambush, from robbers and
v'chay·ot ra·ot ba·de·rekh,	וְחַיּוֹת רָעוֹת בַּדֶּרֶךְ,	wild beasts on the road,
u·mi·kol mi·nei pur'a·ni·yot	וּמִכָּל מִינֵי פֻּרְעָנֻיּוֹת	and from all kinds of suffering
ha·mi·trag'shot	הַמִּתְרַגְּשׁוֹת	that are ever present
la·vo la·o·lam.	לָבוֹא לָעוֹלָם.	in this world.
V'tish·lach b'ra·kha	וְתִשְׁלַח בְּרָכָה	May You confer blessing
b'khol ma'a·sei ya·dei·nu	בְּכָל מַעֲשֵׂה יָדֵינוּ	upon the work of our hands
v'tit'nei·nu l'chen	וְתִתְּנֵנוּ לְחֵן	and grant us grace,
ul'che·sed ul'ra·cha·mim	וּלְחֶסֶד וּלְרַחֲמִים	kindness, and mercy
b'ei·ne·cha uv'ei·nei	בְּעֵינֶיךָ וּבְעֵינֵי	in Your eyes and in the eyes of
khol ro·ei·nu.	כָּל רוֹאֵינוּ	all who behold us,
V'tish·ma kol te·fi·la·tei·nu	וְתִשְׁמַע קוֹל תְּפִלָּתֵינוּ	May You receive our prayers
ki el sho·me'ah te·fi·lah	כִּי אֵל שׁוֹמֵעַ תְּפִלָּה	because You are the One who receives prayers
v'ta·cha·nun ata.	וְתַחֲנוּן אַתָּה.	and supplications.
Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Spacious One,
sho·me'a te·fi·lah.	שׁוֹמֵעַ תְּפִלָּה.	who hears prayer.

from **Life After Death**

BY LAURA GILPIN

The things I know:
how the living go on living
and how the dead go on living with them

So that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it

and in the spring the rabbits find it
and build their nest inside
and have their young
and their young will live safely
inside the dead tree

So that nothing is wasted in nature
or in love.

from **Angels in America**

BY TONY KUSHNER

Night flight to San Francisco; chase the moon across America. God, it's been years since I was on a plane. When we hit 35,000 feet we'll have reached the tropopause, the great belt of calm air, as close as I'll ever get to the ozone. I dreamed we were there. The plane leapt the tropopause, the safe air, and attained the outer rim, the ozone, which was ragged and torn, patches of it threadbare as old cheesecloth, and that was frightening. But I saw something that only I could see because of my astonishing ability to see such things: Souls were rising, from the earth far below, souls of the dead, of people who had perished, from famine, from war, from the plague, and they floated up, like skydivers in reverse, limbs all akimbo, wheeling and spinning. And the souls of these departed joined hands, clasped ankles, and formed a web, a great net of souls, and the souls were three-atom oxygen molecules of the stuff of ozone, and the outer rim absorbed them and was repaired. Nothing's lost forever. In this world, there's a kind of painful progress. Longing for what we've left behind, and dreaming ahead. At least I think that's so.

There Was No Farewell

BY TAHA MUHAMMAD ALI

We did not weep
when we were leaving—
for we had neither
time nor tears,
and there was no farewell.
We did not know
at the moment of parting
that it was a parting,
so where would our weeping
have come from?
We did not stay
awake all night
(and did not doze)
the night of our leaving.
That night we had
neither night nor light,
and no moon rose.
That night we lost our star,
our lamp misled us;
we didn't receive our share
of sleeplessness—
so where
would wakefulness have come from?

Answer

BY JOY LADIN

Where the waters of death empty
into waters of life

the grass grows higher than your head.
The soil between your toes is damp.

You lost your shoes some ways back.
This is holy ground, the waters said

or a voice you took
for the voice of waters

pulling you under
time and again. You were trying

to learn to walk
when you needed to learn to swim. You part

the grass that whispers
through the waters that sing in your ears.

You can't make out the question
so you answer Yes.

To Say

by Rabbi Mónica Gomery

to say you loved a person.
to say that person no longer exists.

(Mary Jo Bang)

To say I choose the world, and you in it.
Wide and blasted through
with green
and bleeding light, I don't
know how else to name it.

To say hard rain, thirsting earth,
the place where your grandmother's
memory drops off.

To dedicate every word to you
to suffocate inside these syllables
to crawl into the widest sky
to rhyme with hollow, to say thick water
to say it carves me out of myself
to say this joy is manic.

To say there are three pronouns
inside of these poems
I, you, and You
but brother is also a pronoun
and earth is somehow all of us.

To say earth is somehow all of us.
To say we grieved your death inseparable
from our grieving for the world.
To rhyme world with brother
to miss you, to miss you hungrily
tragically, gratefully, furious.

To lie down beside the fresh earth
of your grave and look up at the willow
at the widest sky
to say this earth is my brother
this brother is my lover
this death is a dream I can't wake from.

To say you loved a person
to wrangle laughter up the throat
to lean toward the light
to die every day inside of our bodies
and rise every day inside of your memory.

To say you loved a person
to choose the world
to choose the world,
and you in it.
Wide and blasted through
with green,
and bleeding light. I don't
know how else to say it.

A Small Needful Fact

BY ROSS GAY

Is that Eric Garner worked
for some time for the Parks and Rec.
Horticultural Department, which means,
perhaps, that with his very large hands,
perhaps, in all likelihood,
he put gently into the earth
some plants which, most likely,
some of them, in all likelihood,
continue to grow, continue
to do what such plants do, like house
and feed small and necessary creatures,
like being pleasant to touch and smell,
like converting sunlight
into food, like making it easier
for us to breathe.

little prayer

BY DANEZ SMITH

let ruin end here

let him find honey
where there was once a slaughter

let him enter the lion's cage
& find a field of lilacs

let this be the healing
& if not let it be

Kaddish: Beauty of the World

by Marcia Falk

Praise the world—
praise its fullness

and its longing,
its beauty and its grief.

Praise stone and fire,
lilac and river,

and the solitary bird
at the window.

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

Praise the dying beauty
with all your breath,
and praising, see

the beauty of the world
is your own.

Heart Prayer

by Elizabeth Cunningham

You can only pray what's in your heart

so if your heart is being ripped from your chest
pray the tearing

if your heart is full of bitterness
pray it to the last dreg

if your heart is a river gone wild
pray the torrent

or a lava flow scorching the mountain
pray the fire

pray the scream in your heart
the fanning bellows

pray the rage, the murder
and the mourning

pray your heart into the great quiet hands that can hold it
like the small bird it is.

from **Kindness**

by Naomi Shihab Nye

Before you know kindness as the deepest thing inside,
you must know sorrow as the other deepest thing.
You must wake up with sorrow.
You must speak to it till your voice
catches the thread of all sorrows
and you see the size of the cloth.

Then it is only kindness that makes sense anymore,
only kindness that ties your shoes
and sends you out into the day to mail letters and purchase bread,
only kindness that raises its head
from the crowd of the world to say
It is I you have been looking for,
and then goes with you everywhere
like a shadow or a friend.

It Is a Fearful Thing

by Rabbi Chaim Stern

It is a fearful thing to love
what death can touch.

A fearful thing to love,
hope, dream: to be—
to be, and oh! to lose.

A thing for fools this, and
a holy thing,
a holy thing to love.

For
your life has lived in me,
your laugh once lifted me,
your word was gift to me.

To remember this brings a painful joy.
'Tis a human thing, love,
a holy thing,
to love
what death has touched.

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May Heaven grant
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	a universal peace, and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.

As you begin this last stanza, you are invited to shift your posture to support your practice.
Traditionally, one takes three steps backward, then bows slightly to the left, to the right, and then forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.



Kaddish Yatom

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**)
b'al'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·viz'man ka·riv,
v'im·ru **A·mein**.

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

All:

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'al·mei al·ma·ya.

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
l'ei·la
(l'ei·la) On Shabbat Shuvah, add
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא—
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

Mourner's Kaddish

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

Eil Malei Rachamim

Eil ma·lei ra·cha·mim	אֵל מָלֵא רַחֲמִים	God, full of compassion,
sho·khein ba·m'ro·mim.	שׁוֹכֵן בַּמְּרוֹמִים.	dwelling on high,
Ham·tzei	הַמְצֵא	grant
m'nu·cha n'kho·nah	מְנוּחָה נְכוֹנָה	perfect rest
ta·chat kan·fei	תַּחַת כַּנְפֵי	under the wings
ha·sh'khi·nah.	הַשְּׁכִינָה.	of Your Shekhinah,
B'ma·alot k'do·shim	בְּמַעֲלוֹת קְדוֹשִׁים	amid the holy
u·t'ho·rim	וּטְהוֹרִים	and pure,
k'zo·har ha·ra·ki·a	כְּזֹהַר הָרָקִיעַ	who shine as the light
maz·hi·rim	מַזְהִירִים	of the firmament,
et nish·mot	אֶת נִשְׁמוֹת	to the souls
kol ei·leh	כָּל אֵלֶּה	of all our beloved kin
she·hiz·kar·nu ha·yom	שֶׁהִזְכַּרְנוּ הַיּוֹם	whom we recall
liv·ra·kha.	לִבְרָכָה:	with blessing on this day.
A·nah ba·al ha·ra·cha·mim	אָנָּה בַּעַל הָרַחֲמִים	Master of Compassion,
has·ti·reim b'sei·ter	הַסְתִּירֵם בְּסֵתֶר	gather them forever
k'a·fe·kha l'o·la·mim.	כְּנָפֶיךָ לְעוֹלָמִים.	in the shelter of Your wings;
u·tz'ror	וּצְרֹר	may their souls
bi·tz'ror ha·cha·yim	בִּצְרוֹר הַחַיִּים	be bound up
et nish·mo·tei·hem.	אֶת נִשְׁמוֹתֵיהֶם.	in the bond of life.
Adonai hu na·cha·la·tam	יהוה הוּא נַחֲלָתָם	The Eternal is their inheritance,
v'ya·nu·chu b'sha·lom	וְיָנוּחוּ בְּשָׁלוֹם	may they rest
al mish·k'vo·tam	עַל מִשְׁכְּבוֹתָם:	in peace
v'no·mar **A·mein**.	וְנֹאמַר אָמֵן:	and let us say: **Amen**.

Individual remembrances

Yizkor in the masculine:

Yiz·kor e·lo·him et nish·mat	יִזְכֹּר אֱלֹהִים אֶת–נִשְׁמַת	Let God remember the soul of

insert name of the person you are remembering

she·ha·lakh l'o·la·mo.	שֶׁהָלַךְ לְעוֹלָמוֹ:	who went to his place of eternal rest.
A·na t'hi naf·sho	אָנָּא תְּהִי נַפְשׁוֹ	Please let his soul be bound up
tz'ru·rah vitz·ror ha·cha·yim	צְרוּרָה בִּצְרוֹר הַחַיִּים	with the living in the continuum of life,
u·t'hi m'nu·cha·to ka·vod.	וּתְהִי מְנוּחָתוֹ כָּבוֹד.	and may his rest be honorable.
So·va s'ma·chot	שֹׂבַע שְׂמָחוֹת	Grant him abundant joy
et pa·ne·kha n'i·mot	אֶת–פָּנֶיךָ נְעִימוֹת	in Your presence, and sweet pleasures
bi·min·kha ne·tzach. A·mein.	בִּימִינְךָ נֶצַח. אָמֵן.	at Your right hand for eternity. Amen.

Yizkor in the feminine:

Yiz·kor e·lo·him et nish·mat	יִזְכֹּר אֱלֹהִים אֶת–נִשְׁמַת	Let God remember the soul of

insert name of the person you are remembering

she·hal·khah l'o·la·mo.	שֶׁהָלְכָה לְעוֹלָמָהּ:	who went to her place of eternal rest.
A·na t'hi naf·sho	אָנָּא תְּהִי נַפְשָׁהּ	Please let her soul be bound up
tz'ru·rah vitz·ror ha·cha·yim	צְרוּרָה בִּצְרוֹר הַחַיִּים	with the living in the continuum of life,
u·t'hi m'nu·cha·to ka·vod.	וּתְהִי מְנוּחָתָהּ כָּבוֹד.	and may her rest be honorable.
So·va s'ma·chot	שֹׂבַע שְׂמָחוֹת	Grant her abundant joy
et pa·ne·kha n'i·mot	אֶת–פָּנֶיךָ נְעִימוֹת	in Your presence, and sweet pleasures
bi·min·kha ne·tzach. A·mein.	בִּימִינְךָ נֶצַח. אָמֵן.	at Your right hand for eternity. Amen.

Non-binary Yizkor:

Yiz·kor e·lo·him et nish·mat	יִזְכֹּר אֱלֹהִים אֶת–נִשְׁמַת	Let God remember the soul of

insert name of the person you are remembering

she·hal·kheh l'o·la·meh.	שֶׁהָלְכֶה לְעוֹלָמֶהּ:	who went to their place of eternal rest.
A·na t'hi ha·ne·fesh	אָנָּא תְּהִי הַנֶּפֶשׁ	Please let their soul be bound up
tz'ru·rah vitz·ror ha·cha·yim	צְרוּרָה בִּצְרוֹר הַחַיִּים	with the living in the continuum of life,
u·'hi m'nu·cha·teh ka·vod.	וּתְהִי מְנוּחָתֶהּ כָּבוֹד.	and may their rest be honorable.
So·va s'ma·chot	שֹׂבַע שְׂמָחוֹת	Grant them abundant joy
et pa·ne·kha n'i·mot	אֶת–פָּנֶיךָ נְעִימוֹת	in Your presence, and sweet pleasures
bi·min·kha ne·tzach. A·mein.	בִּימִינְךָ נֶצַח. אָמֵן.	at Your right hand for eternity. Amen.

Psalm 23

Miz·mor l’da·vid	מִזְמוֹר לְדָוִד	A psalm of David.
Adonai ro·i	יהוה רֹעִי	THE ETERNAL is my shepherd,
lo ech·sar.	לֹא אֶחְסָר:	I shall never be in need.
Bin·ot de·sheh	בִּנְאוֹת דֶּשֶׁא	Amid the choicest grasses
yar·bi·tzei·ni	יַרְבִּיצֵנִי	does God set me down.
al mei m’nu·chot	עַל־מֵי מְנֻחוֹת	God leads me
y’na·ha·lei·ni.	יְנַהֲלֵנִי:	by the calmest waters,
Naf·shi y’sho·veiv	נַפְשִׁי יְשׁוֹבֵב	and restores my soul.
yan·chei·ni	יַנְחֵנִי	God takes me
b’ma·g’lei tze·dek	בְּמַעְגְּלֵי־צֶדֶק	along paths of righteousness,
l’ma·an sh’mo.	לְמַעַן שְׁמוֹ:	in keeping with the honor of God’s name.
Gam ki ei·leikh	גַּם כִּי־אֵלֵךְ	Even should I wander
b’gei tzal·ma·vet	בְּגֵיא צַלְמָוֶת	in a valley of the darkest shadows,
lo i·ra ra	לֹא־אִירָא רָע	I will fear no evil.
ki a·tah i·ma·di.	כִּי־אַתָּה עִמָּדִי	You are with me, God.
Shiv·t’kha	שִׁבְטְךָ	Your power
u·mish·an·te·kha	וּמִשְׁעַנְתֶּךָ	and support
hei·mah y’na·cha·mu·ni.	הֵמָּה יְנַחֲמֻנִי:	are there to comfort me.
Ta·a·rokh l’fa·nai shul·chan	תַּעֲרֹךְ לְפָנַי שֻׁלְחָן	You set in front of me a table
ne·ged tzo·r’rai	נֶגֶד צֹרְרָי	in the midst of my adversity.
di·shan·ta	דִּשַּׁנְתָּ	You anoint
va·she·men ro·shi	בַּשֶּׁמֶן רֹאשִׁי	my head with oil;
ko·si r’va·yah.	כּוֹסִי רְוָיָה:	my cup is overflowing.
Akh tov va·che·sed	אַךְ טוֹב וָחֶסֶד	Surely good and lovingkindness
yir·d’fu·ni	יִרְדְּפוּנִי	will pursue me
kol y’mei cha·yai	כָּל־יְמֵי חַיָּי	all the days of my life,
v’shav·ti	וְשַׁבְתִּי	and I shall come to dwell
b’veit Adonai	בְּבֵית־יהוה	inside the house of The Eternal
l’o·rekh ya·mim.	לְאֹרֶךְ יָמִים:	for a length of days.

Sixth Hakafah

O·zeir da·lim	עוֹזֵר דַּלִּים,	**O**pen-handed one, who helps those in need,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Po·deh u·ma·tzil,	פּוֹדֶה וּמַצִּיל,	**P**rotective one, our saving power,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Tzur o·la·mim,	צוּר עוֹלָמִים,	**S**tronghold of eternity,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Seventh Hakafah

Ka·dosh v'norah,	קָדוֹשׁ וְנוֹרָא,	**Q**uintessence holy, awesome God
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Ra·chum v'cha·nun,	רַחוּם וְחַנּוּן,	**R**eplenishing with love and greatness,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Sho·meir ha·brit	שׁוֹמֵר הַבְּרִית,	**S**ure to fulfill Your covenant,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!
To·meikh t'mi·mim,	תּוֹמֵךְ תְּמִימִים,	**T**he upholder of the innocent,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Ta·kif la·or,	תַּקִּיף לָעַד,	The mightiest eternally,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Ta·mim b'ma·a·sav,	תָּמִים בְּמַעֲשָׂיו,	The flawless one in every deed,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Second Hakafah

Do·veir tz'da·kot	דּוֹבֵר צְדָקוֹת,	**D**eclarer of just laws, God ever just,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Ha·dur bil·vu·sho	הָדוּר בִּלְבוּשׁוֹ,	**H**oly illumination, in garment of light,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Va·tik v'cha·sid,	וָתִיק וְחָסִיד,	**V**oice from old, so full of love,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Third Hakafah

Zakh v'ya·shar,	זַךְ וְיָשָׁר,	**S**o pure and upright, God of truth,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
CHo·meil da·lim,	חוֹמֵל דַּלִּים,	**H**aving compassion for all in need,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Tov u·mei·tiv,	טוֹב וּמֵטִיב,	**T**horoughly good, showering good,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Fourth Hakafah

Yo·dei·a ma·chasha·vot	יוֹדֵעַ מַחֲשָׁבוֹת,	**Y**ou who know thoughts, God who sees all.
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Ka·bir v'na·or	כַּבִּיר וְנָאוֹר,	**C**omplete in greatness and in light of truth,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
Lo·veish tz'da·kot,	לוֹבֵשׁ צְדָקוֹת,	**L**ight-bearer, clad in justice,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Fifth Hakafah

Me·lekh o·la·mim	מֶלֶךְ עוֹלָמִים,	**M**ajestic Sovereign, God of all worlds,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
Na·or v'a·dir,	נָאוֹר וְאַדִּיר,	**N**obly luminous, adorned in magnificence,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
So·meikh nof·lim,	סוֹמֵךְ נוֹפְלִים,	**S**upporter of the falling,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Ki mi·tzi·yon	כִּי מִצִּיּוֹן	Behold, out of Tzion
tei·tzei to·rah,	תֵּצֵא תוֹרָה,	emerges our Torah,
u·d'var Adonai	וּדְבַר יהוה	and the word of The Wise One
mi·ru·sha·la·yim.	מִירוּשָׁלָיִם.	from the city of peace.

Av ha·ra·cha·mim,	אַב הָרַחֲמִים,	Source of all mercy,
hei·ti·vah vir·tzon·kha	הֵיטִיבָה בִרְצוֹנְךָ	deal kindly and in good will
et tzi·yon.	אֶת צִיּוֹן,	with Tzion.
Tiv·neh cho·mot	תִּבְנֶה חוֹמוֹת	Rebuild the walls
Y'ru·sha·la·yim.	יְרוּשָׁלָיִם.	of Jerusalem.
Ki v'kha l'vad ba·tach·nu,	כִּי בְךָ לְבַד בָּטָחְנוּ,	For in You alone we place our trust,
me·lekh Eil ram v'ni·sa,	מֶלֶךְ אֵל רָם וְנִשָּׂא,	God, Sovereign, high and revered,
a·don o·la·mim.	אֲדוֹן עוֹלָמִים.	the life of all the worlds.

All of the Sifrei Torah are removed form the ark and carried by members of the community in seven circuits (hakafot). After each hakafah, it is customary to dance with the Torah scrolls while singing and dancing.

First Hakafah

A·na Adonai,	אָנָּא יהוה,	We pray, Almighty One,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	sustain us now!
A·na Adonai,	אָנָּא יהוה,	We pray, Eternal One,
hatz·li·cha na.	הַצְלִיחָה נָּא.	support us now!
A·na Adonai,	אָנָּא יהוה,	We pray, Beloved One,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call.
E·lo·hei ha·ru·chot,	אֱלֹהֵי הָרוּחוֹת,	**A**ll-present One, God of all souls,
ho·shi·a na.	הוֹשִׁיעָה נָּא.	redeem us now!
Bo·chein l'va·vot,	בּוֹחֵן לְבָבוֹת,	**B**eneficent One, who examines hearts,
hatz·li·cha na.	הַצְלִיחָה נָּא.	help us prevail!
Go·eil cha·zak,	גּוֹאֵל חָזָק,	**G**lorious One, redemption's strength,
a·nei·nu v'yom kor·ei·nu.	עֲנֵנוּ בְיוֹם קָרְאֵנוּ.	please answer when we call!

Adonai me·lekh,	יהוה מֶלֶךְ,	The Eternal reigns!
Adonai ma·lakh,	יהוה מָלָךְ,	The Eternal has always reigned!
Adonai yim·lokh l'o·lam va·ed.	יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.	The Eternal shall reign beyond all time.
Adonai oz l'a·mo yi·tein	יהוה עֹז לְעַמּוֹ יִתֵּן,	The Eternal gives strength to our people.
Adonai y'va·reikh	יהוה יְבָרֵךְ	May The Eternal bless
et a·mo va·sha·lom.	אֶת עַמּוֹ בַּשָּׁלוֹם.	us with peace.
V'yih·yu na	וִיהִיוּ נָא	And may our words
ama·rei·nu l'ra·tzon,	אֲמָרֵינוּ לְרָצוֹן,	be seen with favor
lif·nei adon kol.	לִפְנֵי אֲדוֹן כֹּל.	by The One who watches over all.

The ark is opened.

Va·y'hi	וַיְהִי	And it happened,
bin·so·a ha·a·ron,	בִּנְסֹעַ הָאָרֹן,	when the Ark began its journey
va·yo·mer Mo·she.	וַיֹּאמֶר מֹשֶׁה.	that Moses said:
Ku·mah Adonai,	קוּמָה יהוה,	Arise, Ascendant One,
v'ya·fu·tzu oy·ve·kha,	וְיָפֻצוּ אֹיְבֶיךָ,	and may Your enemies be scattered,
v'ya·nu·su mis·a·ne·kha	וְיָנֻסוּ מְשַׂנְאֶיךָ	and may all those who hate You
mi·pa·ne·kha.	מִפָּנֶיךָ.	run away from Your light.
Ku·mah Adonai	קוּמָה יהוה	Rise up, Wise One,
lim·nu·che·te·kha,	לִמְנוּחָתֶךָ,	from Your resting-place,
a·tah v'a·ron u·ze·kha.	אַתָּה וַאֲרוֹן עֻזֶּךָ.	You and Your mighty Ark!
V'a·mar ba·yom ha·hu,	וְאָמַר בַּיּוֹם הַהוּא	And on that day, it shall be said:
hi·nei E·lo·hei·nu	הִנֵּה אֱלֹהֵינוּ	Behold, our God,
ze ki·vi·nu lo	זֶה קִוִּינוּ לוֹ	for whose deliverance we hoped!
v'yo·shi·ei·nu zeh Adonai	וְיוֹשִׁיעֵנוּ זֶה יהוה	This is The Compassionate,
ki·vi·no lo na·gi·lah	קִוִּינוּ לוֹ נָגִילָה	whom we have waited for,
v'nis·m'cha bi·shu·a·to.	וְנִשְׂמְחָה בִּישׁוּעָתוֹ.	let us rejoice and celebrate God's help!
Mal·khut·kha mal·khut	מַלְכוּתְךָ מַלְכוּת	Your realm endures
kol o·la·mim,	כָּל עֹלָמִים,	throughout all time,
u·mem·shal·t'kha	וּמֶמְשַׁלְתְּךָ	Your rule,
b'khol dor va·dor.	בְּכָל דּוֹר וָדֹר.	through all generations.

Hakafot for Simchat Torah

On Simchat Torah, following Hallel, we continue with a special Torah service.
Each verse is recited first by an individual and then by the entire congregation.

A·tah har·ei·ta la·da·at,	אַתָּה הָרְאֵתָ לָדַעַת,	We have proclaimed for all to know,
ki Adonai hu ha·e·lo·him,	כִּי יהוה הוּא הָאֱלֹהִים,	that The Eternal is God,
ein od mil·va·do.	אֵין עוֹד מִלְבַדּוֹ.	there is none else.
L'osei nif·la·ot	לְעֹשֵׂה נִפְלָאוֹת	The One who alone performed great,
g'do·lot l'va·do,	גְּדֹלוֹת לְבַדּוֹ,	wondrous deeds,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ.	whose love is everlasting.
Ein ka·mo·kha	אֵין כָּמוֹךָ	There is none like You
va·e·lo·him, Adonai,	בָּאֱלֹהִים, אֲדֹנָי,	among the powerful, Eternal One,
v'ein k'ma·a·se·kha,	וְאֵין כְּמַעֲשֶׂיךָ.	and there are no deeds like Your deeds.
Y'hi kh'vod Adonai l'o·lam,	יְהִי כְבוֹד יהוה לְעוֹלָם,	May the glory of The One be everlasting,
yis·mach Adonai b'ma·a·sav.	יִשְׂמַח יהוה בְּמַעֲשָׂיו.	may The One take joy in the creation.
Y'hi sheim Adonai m'vo·rakh,	יְהִי שֵׁם יהוה מְבֹרָךְ,	May the name of The Almighty One be
Mei·a·tah v'ad o·lam.	מֵעַתָּה וְעַד עוֹלָם.	blessed, now and forever.
Y'hi Adonai	יְהִי יהוה	May The Holy One,
e·lo·hei·nu i·ma·nu,	אֱלֹהֵינוּ עִמָּנוּ,	our God, be with us,
ka·asher ha·yah	כַּאֲשֶׁר הָיָה	just as it happened
im avo·tei·nu,	עִם אֲבֹתֵינוּ,	for our ancestors!
al ya·az·vei·nu	אַל יַעַזְבֵנוּ	Do not forsake
v'al yit·shei·nu.	וְאַל יִטְּשֵׁנוּ.	nor turn away from God.
V'im·ru, ho·shi·ei·nu,	וְאִמְרוּ, הוֹשִׁיעֵנוּ,	But say: "Redeem us,
e·lo·hei yish·ei·nu,	אֱלֹהֵי יִשְׁעֵנוּ,	God of our redemption,
v'kab·tzei·nu v'ha·tzi·lei·nu	וְקַבְּצֵנוּ וְהַצִּילֵנוּ	and unite us, save us
min ha·go·yim,	מִן הַגּוֹיִם,	from our foes,
l'ho·dot	לְהֹדוֹת	so that Your holy name
l'sheim kod·she·kha,	לְשֵׁם קָדְשֶׁךָ,	may be acknowledged,
l'hish·ta·bei·ach	לְהִשְׁתַּבֵּחַ	and that we may share
bit·hi·la·te·kha.	בִּתְהִלָּתֶךָ.	a portion of Your glory."

Ho·shi·ah et a·me·kha,	**הוֹשִׁיעָה אֶת עַמֶּךָ,**	**Redeem Your people,**
u·va·reikh et na·chala·tekha,	**וּבָרֵךְ אֶת נַחֲלָתֶךָ,**	**bless Your inheritance,**
ur·eim v'nas·eim	**וּרְעֵם וְנַשְּׂאֵם**	**and nurture them and carry them**
ad ha·o·lam.	**עַד הָעוֹלָם.**	**throughout all time.**
V'yi·h'yu d'va·rai ei·leh	וְיִהְיוּ דְבָרַי אֵלֶּה	And may these words
asher hit·cha·nan·ti	אֲשֶׁר הִתְחַנַּנְתִּי	with which I pray
lif·nei Adonai,	לִפְנֵי יהוה,	before The Fount of Life,
k'ro·vim el Adonai	קְרֹבִים אֶל יהוה	be near to The Eternal,
e·lo·hei·nu yo·mam va·lay·lah,	אֱלֹהֵינוּ יוֹמָם וָלָיְלָה,	our God, by day and night,
la·asot mish·pat av·do	לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ	working justice for God's servant
u·mish·pat a·mo Yisrael,	וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל,	and justice for the people Yisrael;
d'var yom b'yo·mo.	דְּבַר יוֹם בְּיוֹמוֹ.	timely prayer—
L'ma·an da·at	לְמַעַן דַּעַת	that all the people
kol a·mei ha·a·retz,	כָּל עַמֵּי הָאָרֶץ,	of the earth may know
ki Adonai hu	כִּי יהוה הוּא	that The Eternal
ha·e·lo·him,	הָאֱלֹהִים,	is God,
ein od.	אֵין עוֹד.	there is none else!

At the conclusion of the Hoshanot, continue with Kaddish Shalem on page 211.

l’vush ukh·sut	לְבוּשׁ וּכְסוּת	changing clothing and array
m’cha·le·fet ba·sha·bat,	מְחַלֶּפֶת בַּשַּׁבָּת.	on Shabbat,
ma·akhal u·mish·teh	מַאֲכָל וּמִשְׁתֶּה	preparing food and drink
m’khi·nah la·sha·bat,	מְכִינָה לַשַּׁבָּת.	on Shabbat,
no·am m’ga·dim	נֹעַם מְגָדִים	kindling light with blessing
m’na·e·met la·sha·bat,	מְנַעֶמֶת לַשַּׁבָּת.	on Shabbat,
s’u·dot sha·losh	סְעוּדוֹת שָׁלֹשׁ	feasting with joyous feasts
m’ka·ye·met ba·sha·bat,	מְקַיֶּמֶת בַּשַּׁבָּת.	on Shabbat,
al sh’tei khi·ka·rot	עַל שְׁתֵּי כִכָּרוֹת	breaking two loaves of bread
bo·tza·at ba·sha·bat,	בּוֹצַעַת בַּשַּׁבָּת.	on Shabbat,
po·re·tet ar·ba	פּוֹרֶטֶת אַרְבַּע	opening the mouth with songs
r’shu·yot ba·sha·bat,	רְשֻׁיוֹת בַּשַּׁבָּת.	on Shabbat,
tzi·vui had·la·kat neir	צִוּוּי הַדְלָקַת נֵר	rejoicing and being happy
mad·le·ket ba·sha·bat,	מַדְלֶקֶת בַּשַּׁבָּת.	with Shabbat delight,
ki·dush ha·yom	קִדּוּשׁ הַיּוֹם	sanctifying the holiness of the day
m’ka·de·shet ba·sha·bat,	מְקַדֶּשֶׁת בַּשַּׁבָּת.	on Shabbat,
re·nen she·va	רֶנֶן שָׁבַע	finding relief and rest
m’fa·le·let ba·sha·bat,	מְפַלֶּלֶת בַּשַּׁבָּת.	on Shabbat,
shiv·ah ba·dat	שִׁבְעָה בַדָּת	tranquility and peace
kor·ah ba·sha·bat,	קוֹרָאָה בַּשַּׁבָּת.	in Shabbat rest.
tan·chi·le·nah	תַּנְחִילֶנָּה	May You, O God,
l’yom	לְיוֹם	cause this people to inherit
she·ku·lo sha·bat.	שֶׁכֻּלּוֹ שַׁבָּת.	“a day that is complete Shabbat.”

Hoshanot for Shabbat Sukkot

On the Shabbat of Sukkot, the following is said without a lulav or etrog:

Hoshana!	הוֹשַׁעְנָא:	Hosha na!
L'ma·an·kha e·lo·hei·nu,	לְמַעַנְךָ אֱלֹהֵינוּ,	For Your sake, our God,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha bo·rei·nu,	לְמַעַנְךָ בּוֹרְאֵנוּ,	For Your sake, our Creator,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha go·a·lei·nu,	לְמַעַנְךָ גּוֹאֲלֵנוּ,	For Your sake, our Redeemer,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha dor·shei·nu,	לְמַעַנְךָ דּוֹרְשֵׁנוּ,	For Your sake, our Teacher,
Hosha na.	הוֹשַׁע נָא.	Hosha na!

Om n'tzu·rah k'va·vat,	אֹם נְצוּרָה כְּבָבַת.	A pupil guarded like the pupil of an eye,
bo·ne·net b'dat	בּוֹנֶנֶת בְּדָת	studying a doctrine
ne·fesh m'shi·vat,	נֶפֶשׁ מְשִׁיבַת.	that restores the soul.
go·me·ret hil·khot	גּוֹמֶרֶת הִלְכוֹת	learning in depth the laws
sha·bat,	שַׁבָּת.	of Shabbat,
do·re·shet mas·at	דּוֹרֶשֶׁת מַשְׂאַת	clinging to The Beloved One
sha·bat,	שַׁבָּת.	on Shabbat,
ha·ko·va·at al·pa·yim	הַקּוֹבַעַת אַלְפַּיִם	meditating on the Torah
t'hum sha·bat,	תְּחוּם שַׁבָּת.	on Shabbat,
u·m'shi·vat re·gel mi·sha·bat,	וּמְשִׁיבַת רֶגֶל מִשַּׁבָּת.	praising its Creator on Shabbat,
za·khor v'sha·mor	זָכוֹר וְשָׁמוֹר	"remembering" and "keeping"
m'ka·ye·met ba·sha·bat,	מְקַיֶּמֶת בַּשַּׁבָּת.	Shabbat holiness,
cha·sha l'ma·heir	חָשָׁה לְמַהֵר	attaining joy and inspiration
bi·at sha·bat,	בִּיאַת שַׁבָּת.	on Shabbat,
to·ra·chat kol	טוֹרַחַת כֹּל	tasting pleasure
mi·shi·sha la·sha·bat,	מִשִּׁשָּׁה לַשַּׁבָּת.	on Shabbat,
yo·she·vet u·mam·te·net	יוֹשֶׁבֶת וּמַמְתֶּנֶת	forgetting suffering and sorrow
ad k'lot sha·bat,	עַד כְּלוֹת שַׁבָּת.	on Shabbat,
ka·vod va·o·neg	כָּבוֹד וְעֹנֶג	proclaiming honor and delight
kor·ah la·sha·bat,	קוֹרְאָה לַשַּׁבָּת.	on Shabbat,

L'ma·an p'ei·rakh.	לְמַעַן פְּאֵרֶךָ.	For the sake of Your Praise eternal,
L'ma·an tzid·ka·takh.	לְמַעַן צִדְקָתֶךָ.	For the sake of Your Complete and utter holiness,
L'ma·an k'du·sha·takh.	לְמַעַן קְדֻשָּׁתֶךָ.	For the sake of Your Supernal justice,
L'ma·an ra·cha·me·kha	לְמַעַן רַחֲמֶיךָ	For the sake of Your Redeeming
ha·ra·bim.	הָרַבִּים.	and abundant love,
L'ma·an sh'khi·na·takh.	לְמַעַן שְׁכִינָתֶךָ.	For the sake of Your Shechinah's presence, save us please.
L'ma·an ami·te·kha,	לְמַעַן תְּהִלָּתֶךָ.	For the sake of Your Thunderous praises, save us please.

Ho·shi·ah et a·me·kha,	**הוֹשִׁיעָה אֶת עַמֶּךָ,**	**Redeem Your people,**
u·va·reich et na·chala·tekha,	**וּבָרֵךְ אֶת נַחֲלָתֶךָ,**	**bless Your inheritance,**
ur·eim v'nas·eim	**וּרְעֵם וְנַשְּׂאֵם**	**and nurture them and carry them**
ad ha·o·lam.	**עַד הָעוֹלָם.**	**throughout all time.**
V'yi·h'yu d'va·rai ei·leh	וְיִהְיוּ דְבָרַי אֵלֶּה	And may these words
asher hit·cha·nan·ti	אֲשֶׁר הִתְחַנַּנְתִּי	with which I pray
lif·nei Adonai,	לִפְנֵי יהוה,	before The Fount of Life,
p'ro·vim el Adonai	קְרֹבִים אֶל יהוה	be near to The Eternal,
e·lo·hei·nu yo·mam va·lay·lah,	אֱלֹהֵינוּ יוֹמָם וָלָיְלָה,	our God, by day and night,
la·asot mish·pat av·do	לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ	working justice for God's servant
u·mish·pat a·mo Yisrael,	וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל,	and justice for the people Yisrael;
d'var yom b'yo·mo.	דְּבַר יוֹם בְּיוֹמוֹ.	timely prayer—
L'ma·an da·at	לְמַעַן דַּעַת	that all the people
kol a·mei ha·a·retz,	כָּל עַמֵּי הָאָרֶץ,	of the earth may know
ki Adonai hu ha·e·lo·him,	כִּי יהוה הוּא הָאֱלֹהִים,	that The Eternal is God,
ein od.	אֵין עוֹד.	there is none else!

Hoshanot for Sukkot

We rise in body or spirit, as a Torah scroll is removed from the ark and held or placed on the table. Those holding a lulav and etrog form a procession behind the leader and shake the lulav slightly as they march around. Each line is changed by the leader and then repeated by the congregation.

Hoshana!	הוֹשַׁעְנָא:	Hosha na!
L'ma·an·kha e·lo·hei·nu,	לְמַעַנְךָ אֱלֹהֵינוּ,	For Your sake, our God,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha bo·rei·nu,	לְמַעַנְךָ בּוֹרְאֵנוּ,	For Your sake, our Creator,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha go·a·lei·nu,	לְמַעַנְךָ גּוֹאֲלֵנוּ,	For Your sake, our Redeemer,
Hosha na,	הוֹשַׁע נָא.	Hosha na!
L'ma·an·kha dor·shei·nu,	לְמַעַנְךָ דּוֹרְשֵׁנוּ,	For Your sake, our Teacher,
Hosha na.	הוֹשַׁע נָא.	Hosha na!

This piyyut is always recited on the first day of Sukkot except when the first day of the festival falls on Shabbat. On Shabbat we turn to page 229.

L'ma·an ami·takh.	לְמַעַן אֲמִתֶּךָ.	For the sake of Your All-Embracing Truth,
L'ma·an b'ri·takh.	לְמַעַן בְּרִיתֶךָ.	For the sake of Your Binding covenant,
L'ma·an god·lakh	לְמַעַן גָּדְלֶךָ.	For the sake of Your Greatness
v'tif·ar·takh.	וְתִפְאַרְתֶּךָ.	and Your Beauty,
L'ma·an da·takh.	לְמַעַן דַּעְתֶּךָ.	For the sake of Your Divine decree,
L'ma·an ho·dakh.	לְמַעַן הוֹדֶךָ.	For the sake of Your Heavenly splendor,
L'ma·an vi·u·dakh.	לְמַעַן וִעוּדֶךָ.	For the sake of Your Wise assembly,
L'ma·an zikh·rakh.	לְמַעַן זִכְרֶךָ.	For the sake of Your Sign and remembrance,
L'ma·an chas·dakh.	לְמַעַן חַסְדֶּךָ.	For the sake of Your Heavenly love,
L'ma·an tu·vakh.	לְמַעַן טוּבֶךָ.	For the sake of Your Timeless good,
L'ma·an yi·chu·dakh.	לְמַעַן יִחוּדֶךָ.	For the sake of Your Indivisibility,
L'ma·an k'vo·dakh.	לְמַעַן כְּבוֹדֶךָ.	For the sake of Your Consoling glory,
L'ma·an li·mu·dakh.	לְמַעַן לִמּוּדֶךָ.	For the sake of Your Learning's light
L'ma·an mal·khu·takh.	לְמַעַן מַלְכוּתֶךָ.	For the sake of Your Majestic sovereignty,
L'ma·an nitz·chakh.	לְמַעַן נִצְחֶךָ.	For the sake of Your Name's victory,
L'ma·an so·dakh.	לְמַעַן סוֹדֶךָ.	For the sake of Your Sublime mystery,
L'ma·an u·zakh.	לְמַעַן עֻזֶּךָ.	For the sake of Your Omnipotence,

Concluding blessing:

Y'hal'lu·kha Adonai	יְהַלְלוּךָ יהוה	Let all Your works give praise to You,
Elo·hei·nu kol ma·a·se·kha,	אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,	Majestic One our God,
va·chasi·de·kha tza·di·kim	וַחֲסִידֶיךָ צַדִּיקִים	and all who care for You,
o·sei r'tzone·kha,	עוֹשֵׂי רְצוֹנֶךָ,	all the righteous who enact Your will.
v'khol am·kha beit Yisrael	וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל	Let all the House of Yisrael, Your people,
b'ri·nah yo·du vi·var·khu	בְּרִנָּה יוֹדוּ וִיבָרְכוּ	with rejoicing offer thanks, and bless,
vi·shab·chu vi·fa·a·ru	וִישַׁבְּחוּ וִיפָאֲרוּ	and praise, and magnify,
vi·ro·m'mu v'ya·ari·tzu	וִירוֹמְמוּ וְיַעֲרִיצוּ	and raise up, and revere,
v'yak·di·shu v'yam·li·khu	וְיַקְדִּישׁוּ וְיַמְלִיכוּ	and declare holy, and enthrone
et shim·kha mal·kei·nu,	אֶת שִׁמְךָ מַלְכֵּנוּ,	Your name, our Sovereign,
ki l'kha tov l'ho·dot	כִּי לְךָ טוֹב לְהוֹדוֹת	for to You all thanks are fitting,
u·l'shim·kha na·eh	וּלְשִׁמְךָ נָאֶה	and to Your name it is so pleasing
l'za·meir,	לְזַמֵּר,	to sing praise.
ki mei·o·lam v'ad o·lam	כִּי מֵעוֹלָם וְעַד עוֹלָם	For from everlasting to everlasting,
a·tah Eil.	אַתָּה אֵל.	You are God.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Abundant One,
me·lekh m'hu·lal	מֶלֶךְ מְהֻלָּל	the Sovereign
ba·tish·ba·chot.	בַּתִּשְׁבָּחוֹת.	cloaked in every praise.

On Sukkot, continue with the Hoshanot on the next page.
On Simchat Torah, Kaddish Shalem on page 211.

from This is Real and You Are Completely Unprepared

BY RABBI ALLEN LEW

Joy is a deep release of the soul, and it includes death and pain. Joy is any feeling fully felt, any experience we give our whole being to. We are conditioned to choose pleasure and to reject pain, but the truth is, any moment of our life fully inhabited, any feeling fully felt, any immersion in the full depth of life, can be the source of deep joy.

Ba·rukh ha·ba	**בָּרוּךְ הַבָּא**	**Blessed are all those who come**
b'sheim Adonai,	**בְּשֵׁם יהוה,**	**in This One's name—**
bei·rakh·nu·khem	בֵּרַכְנוּכֶם	we bless you
mi·beit Adonai.	מִבֵּית יהוה.	in The Omnipresent's house.
Eil Adonai	אֵל יהוה	Divine is The Eternal,
va·ya·er la·nu,	וַיָּאֶר לָנוּ,	who gives us light.
is·ru chag	אִסְרוּ חַג	Adorn the festive place with leafy
ba·avo·tim,	בַּעֲבֹתִים	boughs,
ad kar·not ha·miz·bei·ach.	עַד קַרְנוֹת הַמִּזְבֵּחַ.	up to the corners of the altar shrine.
Ei·li a·tah v'o·de·kha,	אֵלִי אַתָּה וְאוֹדֶךָּ	You are my God; to You I offer thanks—
Elo·hai aro·m'me·ka.	אֱלֹהַי אֲרוֹמְמֶךָּ:	my God, whom I revere.
Ho·du lAdonai ki tov,	הוֹדוּ לַיהוה כִּי טוֹב,	Give thanks to The Eternal, who is good,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ:	whose love is everlasting.

Y'min Adonai	יְמִין יהוה	The Mighty One's right hand
o·sah cha·yil!	עֹשָׂה חָיִל.	delivers strength!"
Lo a·mut ki ech·yeh,	לֹא אָמוּת כִּי אֶחְיֶה,	I shall not die, but I shall live,
va·asa·peir ma·asei Yah.	וַאֲסַפֵּר מַעֲשֵׂי יָהּ.	and I shall tell the acts of Yah.
Ya·sor yis·ra·ni Yah,	יַסֹּר יִסְרַנִּי יָהּ,	I truly have been tried by Yah,
v'la·ma·vet lo n'ta·na·ni.	וְלַמָּוֶת לֹא נְתָנָנִי.	but I was never given up to die.
Pit·chu li	**פִּתְחוּ לִי**	**Open to me,**
sha·arei tze·dek,	**שַׁעֲרֵי צֶדֶק,**	**O you gateways of justice,**
a·vo vam	אָבֹא בָם	Yes, let me come in,
o·deh Yah.	אוֹדֶה יָהּ.	and give thanks unto Yah!
Zeh ha·sha·ar	זֶה הַשַּׁעַר	This is the gateway
lAdonai,	לַיהוה,	to One Everlasting,
Tza·di·kim	צַדִּיקִים	let all who are righteous
ya·vo·u vo.	יָבֹאוּ בוֹ.	come in.

Each of the following verses is said by the Prayer Leader and repeated by everyone:

O·d'kha	אוֹדְךָ	I give thanks to You,
ki ani·ta·ni,	כִּי עֲנִיתָנִי,	for You have answered me,
va·t'hi li li·shu·ah.	וַתְּהִי לִי לִישׁוּעָה.	and have been to me a source of help.
E·ven ma·asu ha·bo·nim,	אֶבֶן מָאֲסוּ הַבּוֹנִים,	The stone rejected by the builders,
ha·y'tah l'rosh pi·nah.	הָיְתָה לְרֹאשׁ פִּנָּה.	has become this place's founding stone.
Mei·eit Adonai ha·y'tah zot,	מֵאֵת יהוה הָיְתָה זֹּאת,	From The Bountiful this thing has come,
hi nif·lat b'ei·nei·nu.	הִיא נִפְלָאת בְּעֵינֵינוּ.	something wonderful, before our very eyes.
Zeh ha·yom a·sah Adonai,	זֶה הַיּוֹם עָשָׂה יהוה,	This very day, The Mighty One has acted.
na·gi·lah v'nis·m'cha vo.	נָגִילָה וְנִשְׂמְחָה בוֹ.	Let us celebrate it, and express our joy.

A·na Adonai ho·shi·ah na!	אָנָּא יהוה הוֹשִׁיעָה נָּא:	Please, Abundant One, sustain us!
A·na Adonai ho·shi·ah na!	אָנָּא יהוה הוֹשִׁיעָה נָּא:	Please, Abundant One, support us!
A·na Adonai hatz·li·chah na!	אָנָּא יהוה הַצְלִיחָה נָּא:	Please, Abundant One, help us thrive!
A·na Adonai hatz·li·chah na!	אָנָּא יהוה הַצְלִיחָה נָּא:	Please, Abundant One, realize our prayers!

Min ha·mei·tzar	**מִן הַמֵּצַר**	**From the narrows,**
ka·ra·ti Yah,	**קָרָאתִי יָהּ,**	**I cried out: "Yah!"**
A·na·ni va·mer·chav Yah.	**עָנָנִי בַמֶּרְחָב יָהּ.**	**Yah answered, with great spaciousness.**
Adonai li, lo i·ra,	יהוה לִי לֹא אִירָא,	The One is with me; I shall have no fear.
ma ya·aseh li a·dam?	מַה יַּעֲשֶׂה לִי אָדָם.	What can a human being do to me?
Adonai li b'oz·rai,	יהוה לִי בְּעֹזְרָי,	The One is with me, bringing help.
va·ani er·eh v'son·ai.	וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.	I gaze triumphantly upon my foes.
Tov la·chasot bAdonai,	טוֹב לַחֲסוֹת בַּיהוה,	To trust in The Invincible is good,
mi·b'to·ach ba·a·dam.	מִבְּטֹחַ בָּאָדָם.	and surer than a trust in human power.
Tov la·chasot bAdonai	טוֹב לַחֲסוֹת בַּיהוה	To trust in The Invisible is good,
mi·b'to·ach	מִבְּטֹחַ	and surer than a trust
bin·di·vim.	בִּנְדִיבִים.	in human benefactors.
Kol go·yim s'va·vu·ni;	כָּל גּוֹיִם סְבָבוּנִי	All nations have surrounded me,
b'sheim Adonai	בְּשֵׁם יהוה	but with God's name
ki ami·lam.	כִּי אֲמִילַם.	I cut them off.
Sa·bu·ni	סַבּוּנִי	They surrounded me;
gam s'va·vu·ni,	גַּם סְבָבוּנִי	yes, they surrounded me,
b'sheim Adonai	בְּשֵׁם יהוה	but with God's name
ki ami·lam.	כִּי אֲמִילַם.	I cut them off.
Sa·bu·ni khid·vo·rim;	סַבּוּנִי כִדְבֹרִים	They surrounded me like swarming bees.
do·akhu k'eish ko·tzim.	דֹּעֲכוּ כְּאֵשׁ קוֹצִים,	Like a brushfire, they were quenched,
b'sheim Adonai	בְּשֵׁם יהוה	and with God's name
ki ami·lam.	כִּי אֲמִילַם.	I cut them off.
Da·choh d'chi·ta·ni lin·pol,	דָּחֹה דְּחִיתַנִי לִנְפֹּל,	You pushed me down, pushed me to fall,
vAdonai aza·ra·ni.	וַיהוה עֲזָרָנִי.	but The Redeemer has brought help to me.
O·zi v'zim'rat Yah,	**עָזִּי וְזִמְרָת יָהּ,**	**My strength, my song, is Yah,**
va·y'hi li li·shu·ah.	**וַיְהִי לִי לִישׁוּעָה.**	**who was for me a source of help!**
Kol ri·nah vi·shu·ah	קוֹל רִנָּה וִישׁוּעָה	The sound of song rejoicing in God's help
b'oho·lei tza·di·kim,	בְּאָהֳלֵי צַדִּיקִים,	resounds amid the tents of all the just:
Y'min Adonai	יְמִין יהוה	"The Mighty One's right hand
o·sah cha·yil!	עֹשָׂה חָיִל.	delivers strength!
Y'min Adonai	יְמִין יהוה	The Mighty One's right hand
ro·mei·mah!	רוֹמֵמָה,	is lifted up,

Psalm 117

Ha·l'lu et Adonai,	**הַלְלוּ אֶת יהוה,**	**Praise The Omnipresent,**
kol go·yim,	כָּל גּוֹיִם,	all you nations,
sha·b'chu·hu kol	שַׁבְּחוּהוּ	all peoples,
ha·u·mim.	כָּל הָאֻמִּים.	sing the praise of God!
Ki ga·var a·lei·nu	כִּי גָבַר עָלֵינוּ	For God's love
chas·do,	חַסְדּוֹ,	overpowers us,
Ve·emet Adonai	וֶאֱמֶת יהוה	the truth of The Eternal
l'o·lam Ha·l'lu·yah.	לְעוֹלָם הַלְלוּיָהּ:	is forever. Halleluyah!

Prayer Leader recites the unbolded verses, and everyone responds with the bolded verses.
On Sukkot (but not on Shabbat), the lulav with the etrog is waved during the reciting of these verses.

Psalm 118

Ho·du lAdonai ki tov,	הוֹדוּ לַיי כִּי טוֹב,	Give thanks to The Eternal,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ:	whose love is everlasting!
Ho·du lAdonai ki tov,	**הוֹדוּ לַיי כִּי טוֹב,**	**Give thanks to The Eternal,**
ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ:**	**whose love is everlasting!**
Yo·mar na Yisrael,	יֹאמַר נָא יִשְׂרָאֵל,	Let Israelites declare today,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ:	God's love is everlasting!
Ho·du lAdonai ki tov,	**הוֹדוּ לַיי כִּי טוֹב,**	**Give thanks to The Eternal,**
ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ:**	**whose love is everlasting!**
Yo·m'ru na veit A·haron,	יֹאמְרוּ נָא בֵית אַהֲרֹן,	Let the House of Aaron say,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ:	God's love is everlasting!
Ho·du lAdonai ki tov,	**הוֹדוּ לַיי כִּי טוֹב,**	**Give thanks to The Eternal,**
ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ:**	**whose love is everlasting!**
Yo·m'ru na yir·ei Adonai,	יֹאמְרוּ נָא יִרְאֵי יהוה,	Let those in awe of GOD declare,
ki l'o·lam chas·do.	כִּי לְעוֹלָם חַסְדּוֹ:	God's love is everlasting!
Ho·du lAdonai ki tov,	**הוֹדוּ לַיי כִּי טוֹב,**	**Give thanks to The Eternal,**
ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ:**	**whose love is everlasting!**

This last part of Psalm 116 is said on all days that Hallel is recited.

Ma a·shiv	**מָה אָשִׁיב**	**And now, what shall I give back**
lAdonai,	**לַיהוה,**	**to God?—**
kol tag·mu·lo·hi a·lai.	**כָּל תַּגְמוּלוֹהִי עָלָי.**	**for all God's bounties are upon me!**
Kos y'shu·ot e·sa,	כּוֹס יְשׁוּעוֹת אֶשָּׂא,	Salvation's cup I raise,
u·v'sheim Adonai ek·ra.	וּבְשֵׁם יהוה אֶקְרָא.	and in the name of The Eternal, I call out.
N'da·rei Adonai a·sha·leim,	נְדָרַי לַיהוה אֲשַׁלֵּם,	My vow to The Redeemer I repay—
neg·dah na	נֶגְדָּה נָּא	here, I pray,
l'khol a·mo.	לְכָל עַמּוֹ.	before all those assembled here!
Ya·kar b'ei·nei Adonai	יָקָר בְּעֵינֵי יהוה	The Merciful does not regard as trivial
ha·mav·tah l'cha·si·dav.	הַמָּוְתָה לַחֲסִידָיו.	the death of those who care for God.
A·na Adonai	אָנָּה יהוה	Now, Abundant One,
ki ani av·deikh	כִּי אֲנִי עַבְדֶּךָ	I am Your servant.
ani av·d'kha	אֲנִי עַבְדְּךָ,	I, Your servant,
bein a·ma·te·kha	בֶּן אֲמָתֶךָ	child of Your servant,
Pi·tach·ta	פִּתַּחְתָּ	I whose fetters
l'mo·sei·rai.	לְמוֹסֵרָי.	You have opened up.
L'kha ez·bach	לְךָ אֶזְבַּח	To You I make
ze·vach to·dah	זֶבַח תּוֹדָה	my offering of thanks,
u·v'sheim Adonai	וּבְשֵׁם יהוה	and in the name of The Redeemer
ek·ra.	אֶקְרָא.	I call out.
N'da·rai Adonai asha·leim	נְדָרַי לַיהוה אֲשַׁלֵּם	My vow to The Eternal I repay—
neg·dah na	נֶגְדָּה נָּא	here, I pray,
l'khol a·mo.	לְכָל עַמּוֹ.	before all those assembled here
B'chatz·rot beit Adonai	בְּחַצְרוֹת בֵּית יהוה	in courtyards of the House of God,
b'to·khei·khi	בְּתוֹכֵכִי	Amid Jerusalem's
Y'ru·sha·la·yim	יְרוּשָׁלָיִם	most hallowed inner halls:
Ha·l'lu·yah.	הַלְלוּיָהּ.	Halleluyah!.

On Rosh Chodesh and on the last six days of Passover, this page, the first part of Psalm 116, is omitted.

Psalm 116:1-11, 12-19

A·hav·ti	**אָהַבְתִּי**	**My love abounds,**
ki yish·ma Adonai,	**כִּי יִשְׁמַע יהוה,**	**for God has heard**
et ko·li ta·cha·nu·nai.	**אֶת קוֹלִי תַּחֲנוּנָי.**	**my voice, my plea for help.**
Ki hi·tah oz·no li	כִּי הִטָּה אָזְנוֹ לִי	God turns an ear to me,
u·v'ya·mai ek·rah.	וּבְיָמַי אֶקְרָא:	while, in my days of trial, I call out.
Afa·fu·ni chev·li ma·veit,	אֲפָפוּנִי חֶבְלֵי מָוֶת,	The ropes of death
U·m'yza·rei sh'ol	וּמְצָרֵי שְׁאוֹל	have wrapped around me,
m'tza·u·ni	מְצָאוּנִי	and in my trials Sheol itself has found me,
tza·rah v'ya·gon em·tza,	צָרָה וְיָגוֹן אֶמְצָא.	while I find pain and suffering.
U·v'sheim Adonai ek·ra,	וּבְשֵׁם יהוה אֶקְרָא,	And in the name of The Redeemer I call out:
A·na Adonai mal·tah naf·shi.	אָנָּה יהוה מַלְּטָה נַפְשִׁי.	"I pray, Eternal One, deliver me!"
Cha·nun Adonai v'tza·dik,	חַנּוּן יהוה וְצַדִּיק,	Gracious is The Fount of Mercy, truly just.
vEi·lo·hei·nu m'ra·cheim.	וֵאלֹהֵינוּ מְרַחֵם.	Our God is one who acts in tenderness.
Sho·meir p'ta·im	שֹׁמֵר פְּתָאִים	The Compassionate protects
Adonai	יהוה	those wandering in confusion,
Da·lo·ti	דַּלּוֹתִי	I who feel so destitute,
v'li y'ho·shi·a.	וְלִי יְהוֹשִׁיעַ.	I, too, receive God's help.
Shu·vi naf·shi	שׁוּבִי נַפְשִׁי	Return, my soul,
lim·nu·chai·khi,	לְמְנוּחָיְכִי,	to Your tranquility,
Ki Adonai ga·mal a·lai·khi.	כִּי יהוה גָּמַל עָלָיְכִי.	for The Redeemer has been generous with you!
Ki chi·tzal·ti naf·shi	כִּי חִלַּצְתָּ נַפְשִׁי	Truly, You released my soul
mi·ma·vet	מִמָּוֶת	from death,
et ei·ni min dim·ah,	אֶת עֵינִי מִן דִּמְעָה,	my eye from tears,
et rag·li mi·de·chi.	אֶת רַגְלִי מִדֶּחִי.	my foot from stumbling!
Et·ha·leikh lif·nei Adonai,	אֶתְהַלֵּךְ לִפְנֵי יהוה,	I walk about before The Omnipresent,
b'ar·tzot ha·chay·yim.	בְּאַרְצוֹת הַחַיִּים.	to the world of life
He·e·man·ti	הֶאֱמַנְתִּי	I have returned.
ki a·da·beir,	כִּי אֲדַבֵּר,	I am full of faith! For once I cried,
ani a·ni·ti m'od.	אֲנִי עָנִיתִי מְאֹד.	"How very desolate am I!"
Ani a·mar·ti b·chof·zi	אֲנִי אָמַרְתִּי בְחָפְזִי	Once, in my alarm, I said,
Kol ha·a·dam ko·zeiv.	כָּל הָאָדָם כֹּזֵב.	"How false is everyone!"

Psalm 115:12-18

Adonai z'kha·ra·nu,	יְהוָה זְכָרָנוּ	**The Redeeming One who has**
y'va·reikh.	יְבָרֵךְ,	**remembered us will bless us all—**
Y'va·reikh et	יְבָרֵךְ אֶת	will bless
beit Yisrael,	בֵּית יִשְׂרָאֵל,	the House of Yisrael,
Y'va·reikh et beit A·haron.	יְבָרֵךְ אֶת בֵּית אַהֲרֹן.	will bless the House of Aaron,
Y'va·reikh	יְבָרֵךְ	will bless the ones
yir·ei Adonai,	יִרְאֵי יהוה,	in awe of The Divine,
ha·k'ta·nim	הַקְּטַנִּים	young
im ha·g'do·lim.	עִם הַגְּדֹלִים.	and old alike.
Yo·seif Adonai alei·khem,	יֹסֵף יהוה עֲלֵיכֶם,	The Abundant One will add to you,
alei·khem v'al b'nei·khem.	עֲלֵיכֶם וְעַל בְּנֵיכֶם.	to you and to your children.
B'ru·khim a·tem lAdonai,	בְּרוּכִים אַתֶּם לַיהוה,	Blessed are you to your Creator,
o·sei sha·ma·yim	עֹשֵׂה שָׁמַיִם	to the maker of the heavens
va·a·retz.	וָאָרֶץ.	and the earth.
Ha·sha·ma·yim	הַשָּׁמַיִם	The skies
sha·ma·yim lAdonai,	שָׁמַיִם לַיהוה,	are heaven, they belong to God,
v'ha·a·retz na·tan	וְהָאָרֶץ נָתַן	the earth God gave
liv·nei a·dam.	לִבְנֵי אָדָם.	to human beings.
Lo ha·mei·tim	לֹא הַמֵּתִים	The dead cannot say
y'ha·l'lu Yah,	יְהַלְלוּ יָהּ,	"Halleluyah,"
v'lo kol	וְלֹא כָל	none who have
yor·dei du·mah.	יֹרְדֵי דוּמָה.	descended into stillness.
Va·anach·nu n'va·reikh Yah,	וַאֲנַחְנוּ נְבָרֵךְ יָהּ,	But we, the living, bless Yah's name,
mei·a·tah v'ad o·lam,	מֵעַתָּה וְעַד עוֹלָם,	today and forever,
Ha·l'lu·yah.	הַלְלוּיָהּ:	Halleluyah!

On Rosh Chodesh and on the last six days of Passover, the following section of Psalm 115 is omitted.

Psalm 115:1-11

Lo la·nu Adonai lo la·nu	**לֹא לָנוּ יהוָה לֹא לָנוּ**	**Not for us, Eternal One; no, not for us,**
ki l'shim·kha tein ka·vod,	כִּי לִשְׁמְךָ תֵּן כָּבוֹד,	but for Your name:
al chas·d'kha	עַל חַסְדְּךָ	Bring forth a glorious event,
al a·mi·te·kha.	עַל אֲמִתֶּךָ.	attesting to Your love and to Your truth!
La·ma yom·ru ha·go·yim,	לָמָּה יֹאמְרוּ הַגּוֹיִם,	Why should unbelievers say,
a·yei na E·lo·hei·hem?	אַיֵּה נָא אֱלֹהֵיהֶם.	"Where is their God?"
vei·lo·hei·nu va·sha·ma·yim	וֵאלֹהֵינוּ בַשָּׁמָיִם	when our God is over us,
kol asher cha·feitz a·sah.	כֹּל אֲשֶׁר חָפֵץ עָשָׂה.	and doing all according to desire!
A·tza·bei·hem	עֲצַבֵּיהֶם	Their preoccupations
ke·sef v'za·hav,	כֶּסֶף וְזָהָב,	are with silver and gold,
ma·asei y'dei a·dam.	מַעֲשֵׂה יְדֵי אָדָם.	with works of human hands.
Peh la·hem v'lo y'da·bei·ru,	פֶּה לָהֶם וְלֹא יְדַבֵּרוּ,	They have a mouth, but they don't speak the truth.
Ei·na·yim la·hem v'lo yir·u.	עֵינַיִם לָהֶם וְלֹא יִרְאוּ.	They have eyes, but they don't see truth.
Oz·na·yim la·hem	אָזְנַיִם לָהֶם	They have ears,
v'lo yish·ma·u,	וְלֹא יִשְׁמָעוּ,	but they don't hear the truth.
af la·hem	אַף לָהֶם	They have a nose,
v'lo y'ri·chun.	וְלֹא יְרִיחוּן.	but they don't sniff out the truth.
Y'dei·hem v'lo y'mi·shun,	יְדֵיהֶם וְלֹא יְמִישׁוּן,	They have their hands, but they don't feel the truth.
rag·lei·hem v'lo y'ha·lei·khu,	רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,	They have their feet, but they can't move toward truth.
lo yeh·gu big·ro·nam.	לֹא יֶהְגּוּ בִּגְרוֹנָם.	They have nothing in their throats to say.
Ka·mo·hem yi·h'yu a·sei·hem,	כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם,	All that they make is just like them,
kol asher bo·tei·ach ba·hem.	כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם:	and all who trust in them.
Yisrael ba·tei·ach bAdonai,	יִשְׂרָאֵל בְּטַח בַּיְיָ,	Let Yisrael trust in The Eternal,
Ez·ram u·ma·gi·nam hu.	עֶזְרָם וּמָגִנָּם הוּא.	who is their help and sheltering place.
Beit A·ha·ron	בֵּית אַהֲרֹן	Let the House of Aaron
bit·chu bAdonai	בִּטְחוּ בַיהוה,	trust in The Compassionate,
Ez·ram u·ma·gi·nam hu.	עֶזְרָם וּמָגִנָּם הוּא.	who is their help and sheltering place.
Yir·u Adonai	יִרְאֵי יהוה	Let all who fear The Mighty One
bit·chu bAdonai,	בִּטְחוּ בַיהוה,	trust in The Fount of Life,
Ez·ram u·ma·gi·nam hu.	עֶזְרָם וּמָגִנָּם הוּא:	who is their help and sheltering place.

Psalm 114

B'tzeit Yisrael	**בְּצֵאת יִשְׂרָאֵל**	**When Yisrael went forth**
mi·mitz·ra·yim	**מִמִּצְרַיִם,**	**out of a narrow place,**
beit Ya·akov	בֵּית יַעֲקֹב	House of Jacob
mei·am lo·eiz.	מֵעַם לֹעֵז.	from the people of a foreign tongue,
Ha·y'ta	הָיְתָה	Judah became
Y'hu·dah l'kod·sho,	יְהוּדָה לְקָדְשׁוֹ,	God's holy place,
Yisrael	יִשְׂרָאֵל	the people Yisrael became
mam·sh'lo·tav.	מַמְשְׁלוֹתָיו.	God's source of power.
Ha·yam ra·ah va·ya·nos,	הַיָּם רָאָה וַיָּנֹס,	The Sea beheld and fled,
ha·Yar·dein yi·sov l'a·chor.	הַיַּרְדֵּן יִסֹּב לְאָחוֹר:	the Jordan turned, reversed its flow.
He·ha·rim	הֶהָרִים	The mountains
ra·k'du kh'ei·lim,	רָקְדוּ כְאֵילִים,	danced about like rams,
g'va·ot kiv·nei tzon.	גְּבָעוֹת כִּבְנֵי צֹאן.	the hills, like flocks of lambs.

The following lines are often sung call and response.

Ma l'kha ha·yam	מַה לְּךָ הַיָּם	What's with you, O Sea,
ki ta·nus,	כִּי תָנוּס	that you should flee?
ha·Yar·dein	הַיַּרְדֵּן	And you, O Jordan,
ti·sov l'a·chor,	תִּסֹּב לְאָחוֹר.	that you turn around?
he·ha·rim,	הֶהָרִים	You mountains,
tir·k'du kh'ei·lim	תִּרְקְדוּ כְאֵילִים,	why do you rejoice like rams,
g'va·ot	גְּבָעוֹת	you hills,
kiv·nei tzon?	כִּבְנֵי צֹאן.	like flocks of lambs?
Mi·lif·nei A·don,	מִלִּפְנֵי אָדוֹן	Tremble, earth,
chu·li a·retz,	חוּלִי אָרֶץ,	before the mighty one,
mi·lif·nei	מִלִּפְנֵי	before
Elo·ah Ya·akov,	אֱלוֹהַּ יַעֲקֹב.	the God of Jacob,
ha·hof·khi ha·tzur	הַהֹפְכִי הַצּוּר	who turns the rock
agam ma·yim,	אֲגַם מָיִם,	into a pool of water,
cha·la·mish	חַלָּמִישׁ	the flint
l'may·no ma·yim.	לְמַעְיְנוֹ מָיִם:	into a bubbling fount!

Psalm 113

Ha·l'lu·yah.	**הַלְלוּיָהּ**	**Halleluyah!**
Ha·l'lu av·dei	הַלְלוּ עַבְדֵי	Cry praise, all you who serve
Adonai,	יהוה,	The Omnipresent,
Ha·l'lu et sheim Adonai.	הַלְלוּ אֶת שֵׁם יהוה׃	praise the name of The Eternal!
Y'hi sheim Adonai	יְהִי שֵׁם יהוה	Let the name of The Incomparable
m'vo·rakh	מְבֹרָךְ	be blessed,
mei·at·ah v'ad o·lam.	מֵעַתָּה וְעַד עוֹלָם׃	henceforth and for eternity!
Mi·miz·rach she·mesh	מִמִּזְרַח שֶׁמֶשׁ	From east to west,
ad m'vo·o	עַד מְבוֹאוֹ,	sunrise to sunset,
m'hu·lal sheim Adonai.	מְהֻלָּל שֵׁם יהוה׃	hailed in every place: the name of God!
Ram al kol go·yim	רָם עַל כָּל גּוֹיִם	Raised up above all nations
Adonai,	יהוה,	is The Sovereign One,
al ha·sha·ma·yim k'vo·do.	עַל הַשָּׁמַיִם כְּבוֹדוֹ׃	above even the heavens is God's glory!
Mi kAdonai Elo·hei·nu	מִי כַיהוה אֱלֹהֵינוּ	Who is like The Boundless One, our God?
ha·mag·bi·hi la·sha·vet,	הַמַּגְבִּיהִי לָשָׁבֶת׃	Enthroned on high,
ha·mash·pi·li lir·ot,	הַמַּשְׁפִּילִי לִרְאוֹת,	who gazes down on all,
ba·sha·ma·yim u·va·a·retz?	בַּשָּׁמַיִם וּבָאָרֶץ׃	in heaven and on earth,
M'ki·mi mei·a·far dal,	מְקִימִי מֵעָפָר דָּל,	who raises from the dust the poor,
Mei·ash·pot ya·rim ev·yon.	מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃	and those in need from ash heaps,
L'ho·shi·vi im n'di·vim,	לְהוֹשִׁיבִי עִם נְדִיבִים,	placing them beside the nobles,
im n'di·vei a·mo.	עִם נְדִיבֵי עַמּוֹ׃	together with the nobles of the nation,
Mo·shi·vi a·ke·ret ha·ba·yit	מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת,	setting the lonely among a household
eim ha·ba·nim s'mei·cha,	אֵם הַבָּנִים שְׂמֵחָה	into a parent rejoicing with children,
Ha·l'lu·yah.	הַלְלוּיָהּ׃	Halleluyah!

Opening Blessing

Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, REDEEMING ONE,
Elo·hei·nu me·lekh ha·o·lam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
asher ki·d'sha·nu	אֲשֶׁר קִדְּשָׁנוּ	who has made us holy
b'mitz·vo·tav	בְּמִצְוֹתָיו	with Your commandments,
v'tzi·va·nu	וְצִוָּנוּ	and commanded us

לִקְרֹא אֶת הַהַלֵּל

lik·ro et ha·Ha·lel.

to cry out with Hallel!

---

i thank You God for most this amazing

BY E. E. CUMMINGS

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday;this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Abundant One,
e·lo·hei·nu me·lekh ha·o·lam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
asher kid·sha·nu	אֲשֶׁר קִדְּשָׁנוּ	who has made us holy
b'mitz·vo·tav, v'tzi·va·nu	בְּמִצְוֹתָיו, וְצִוָּנוּ	with Your mitzvot, and commanded us

עַל נְטִילַת לוּלָב.

al n'ti·lat lu·lav.

to take and wave the lulav.

Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Eternal One,
e·lo·hei·nu me·lekh ha·o·lam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
she·he·chi·ya·nu v'ki·y'ma·nu	שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ	who gave us life and kept us strong,
v'hi·gi·ya·nu laz·man ha·zeh.	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.	and brought us to this time.

Netilat Lulav/Waving the Lulav

Hin'ni mu·khan	**הִנְנִי מוּכָן**	**Here I stand,**
u·m'zu·man	**וּמְזֻמָּן**	**ready in body and mind**
l'ka·yeim mitz·vat	**לְקַיֵּים מִצְוַת**	**to fulfill the mitzvah**
ar·ba·a mi·nim	**אַרְבָּעָה מִינִים**	**of the four species of the tree,**
ka·ka·tuv ba·to·rah:	**כַּכָּתוּב בַּתּוֹרָה:**	**as it is written in the Torah:**
u·l'kach·tem la·khem	וּלְקַחְתֶּם לָכֶם	You shall take up for yourselves
ba·yom ha·ri·shon	בַּיּוֹם הָרִאשׁוֹן	upon the first day [of Sukkot]
p'ri eitz ha·dar, ka·pot	פְּרִי עֵץ הָדָר, כַּפּוֹת	the beautiful fruit, the fronds
t'ma·rim, v'anaf eitz a·vot	תְּמָרִים, וַעֲנַף עֵץ עָבֹת,	of date palms, sprig of myrtle tree,
v'ar·vei na·chal.	וְעַרְבֵי נָחַל:	and willows of the stream.
U·v'na·anu·i o·tam	וּבְנַעֲנוּעַי אוֹתָם	And as I wave them,
yash·pi·a a·lai	יַשְׁפִּיעַ עָלַי	may a wealth of blessings
she·fa b'ra·khot	שֶׁפַע בְּרָכוֹת	and of holy thoughts
u·ma·chasha·vot k'do·shot	וּמַחֲשָׁבוֹת קְדוֹשׁוֹת	pour forth upon me.
v'kar·vei·nu ei·le·kha	וְקָרְבֵינוּ אֵלֶיךָ	May You bring us near to You
b'yi·chud sha·leim	בְּיִחוּד שָׁלֵם	in perfect oneness,
u·f'ros a·lei·nu	וּפְרוֹשׂ עָלֵינוּ	and spread over us
su·kat sh'lo·me·kha.	סֻכַּת שְׁלוֹמֶךָ:	the shelter of Your peace.
Vi·hi no·am	וִיהִי נֹעַם	And may the pleasure
Adonai e·lo·hei·nu	יְהוָה אֱלֹהֵינוּ	of The Merciful, our God,
a·lei·nu	עָלֵינוּ	dwell over us.
u·ma·asei ya·dei·nu	וּמַעֲשֵׂה יָדֵינוּ	And may You make secure for us
ko·n'na a·lei·nu	כּוֹנְנָה עָלֵינוּ	the labor of our hands,
u·ma·asei ya·dei·nu	וּמַעֲשֵׂה יָדֵינוּ	the labor of our hands
ko·n'nei·hu.	כּוֹנְנֵהוּ:	ensure.
Ba·rukh Adonai l'o·lam	בָּרוּךְ יְהוָה לְעוֹלָם	Blessed is The One, eternally.
a·mein v'a·mein.	אָמֵן וְאָמֵן:	Amen! Amen!

Tit·ka·beil	תִּתְקַבֵּל	May there be acceptance
tz'lot·hon u·va·ut·hon	צְלוֹתְהוֹן וּבָעוּתְהוֹן	of the prayers and petitions
d'khol beit Yisrael	דְּכָל בֵּית יִשְׂרָאֵל	of the whole House of Yisrael
ko·dam avu·hon	קֳדָם אֲבוּהוֹן	before their parent
di vish·ma·ya	דִּי בִשְׁמַיָּא	in heaven
v'im·ru **A·mein.**	וְאִמְרוּ **אָמֵן.**	and let us say: **Amen.**

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May heaven grant a universal
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	peace and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן.**	And say: **Amen.**

As you begin this last blessing, take three steps backward. As you say it, bow slightly to the left, to the right, and then forward. As you finish, take three steps forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמַעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן.**	And say: **Amen.**

Kaddish Shalem

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**)
b'a·l'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi'z'man ka·riv,
v'im·ru **A·mein**.

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'a·l'mei al·ma·ya.

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
L'ei·la
(l'ei·la)
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

Prayer Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא (אָמֵן)
בְּעָלְמָא
דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב
וְאִמְרוּ **אָמֵן.**

All:

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא–
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ **אָמֵן.**

Full Kaddish

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen.**

Elohai N'tzor

Elo·hai, n'tzor	**אֱלֹהַי, נְצוֹר**	**My God, keep**
l'sho·ni mei·ra,	לְשׁוֹנִי מֵרָע,	my tongue from evil,
u·s'fa·tai mi·da·beir mir·mah.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה.	my lips from speaking deceitfully.
V'lim·kal'lai	וְלִמְקַלְלַי	As for those who wish me ill,
naf·shi ti·dom,	נַפְשִׁי תִדֹּם,	let me remain silent,
v'naf·shi ke·a·far la·kol tih·yeh.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.	let my soul be mute as dust to them all.
P'tach li·bi b'to·ra·te·kha,	פְּתַח לִבִּי בְּתוֹרָתֶךָ,	Open my heart to Your Torah;
u·v'mitz·vo·te·kha	וּבְמִצְוֹתֶיךָ	and let my soul
tir·dof naf·shi.	תִּרְדֹּף נַפְשִׁי.	pursue Your commandments.
V'khol ha·chosh·vim	וְכָל הַחוֹשְׁבִים	As for all who plan
a·lai ra·a,	עָלַי רָעָה,	evil against me,
m'hei·rah ha·feir a·tza·tam	מְהֵרָה הָפֵר עֲצָתָם	quickly frustrate their counsel
v'kal·keil ma·cha·shav·tam.	וְקַלְקֵל מַחֲשַׁבְתָּם.	and undo their plan.
Asei l'ma·an sh'me·kha,	עֲשֵׂה לְמַעַן שְׁמֶךָ,	Do it for the sake of Your name;
Asei l'ma·an y'mi·ne·kha,	עֲשֵׂה לְמַעַן יְמִינֶךָ,	do it for the sake of Your right hand;
Asei l'ma·an k'du·sha·te·kha,	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ,	do it for the sake of Your holiness;
Asei l'ma·an to·ra·te·kha.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.	do it for the sake of Your Torah.
L'ma·an y'chal·tzun	לְמַעַן יֵחָלְצוּן	So that Your beloved ones
y'di·de·kha,	יְדִידֶיךָ,	may be rescued,
ho·shi·a y'min·kha	הוֹשִׁיעָה יְמִינְךָ	deliver with Your right hand
va·anei·ni.	וַעֲנֵנִי.	and answer me. *(Psalms 60:7)*
Yih·yu l'ra·tzon im·rei fi	יִהְיוּ לְרָצוֹן אִמְרֵי פִי	May the words of my mouth
v'heg·yon li·bi	וְהֶגְיוֹן לִבִּי	and the thoughts of my heart
l'fa·ne·kha,	לְפָנֶיךָ,	find favor with You,
Adonai tzu·ri v'go·ali.	יהוה צוּרִי וְגוֹאֲלִי.	Adonai, my Rock and my Redeemer. *(Psalms 19:15)*

O·seh sha·lom bim·ro·mav,	**עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו**	**May the One who creates harmony**
Hu ya·aseh sha·lom	**הוּא יַעֲשֶׂה שָׁלוֹם**	**above make peace**
a·lei·nu v'al kol Yisrael	**עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,**	**for us, and for all Yisrael,**
v'al kol Yish·ma·eil,	**וְעַל כָּל יִשְׁמָעֵאל,**	**and for all Yishmael**
v'al kol yosh·vei tei·veil.	**וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.**	**and for all who dwell on earth.**
V'im·ru: (All: **A·mein**).	**וְאִמְרוּ אָמֵן.**	**And say: Amen.**

Seventh Blessing: Shalom, Peace, Wholeness

		Sim Shalom
Sim sha·lom	שִׂים שָׁלוֹם	**Grant peace,**
to·vah u·v'ra·kha	טוֹבָה וּבְרָכָה	goodness and blessing
(ba·o·lam), chein va·che·sed	(בָּעוֹלָם), חֵן וָחֶסֶד	(in the world), grace, love,
v'ra·cha·mim, a·lei·nu	וְרַחֲמִים, עָלֵינוּ	and mercy over us
v'al kol Yisrael a·me·kha.	וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.	and over all Your people Yisrael.
Ba·r'khei·nu, A·vi·nu, ku·la·nu	בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ	Bless us, SOURCE OF BEING, all of us,
k'e·chad b'or pa·ne·kha,	כְּאֶחָד בְּאוֹר פָּנֶיךָ,	as one amid Your light,
ki v'or pa·ne·kha	כִּי בְאוֹר פָּנֶיךָ	for by Your light,
na·ta·ta la·nu, Adonai elo·hei·nu,	נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ,	WISE ONE, our God, You give to us
To·rat cha·yim	תּוֹרַת חַיִּים	Torah of life,
v'a·havat che·sed,	וְאַהֲבַת חֶסֶד,	and love of kindness,
u·tz'da·ka u·v'ra·kha	וּצְדָקָה וּבְרָכָה וְרַחֲמִים,	justice, blessing,
v'ra·cha·mim,	וְחַיִּים וְשָׁלוֹם,	mercy,
v'cha·yim v'sha·lom,	וְטוֹב בְּעֵינֶיךָ	life, and peace.
v'tov b'ei·ne·kha	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	So may it be a good thing in Your eyes,
l'va·reikh et am·kha Yisrael	בְּכָל עֵת וּבְכָל שָׁעָה	to bless Your people Yisrael,
b'khol eit u·v'khol sha·ah	בִּשְׁלוֹמֶךָ.	and all peoples,
bish·lo·me·kha.		with abundant strength and peace.

On Shabbat Shuvah, add the following:

B'se·fer cha·yim, b'ra·kha,	בְּסֵפֶר חַיִּים, בְּרָכָה,	In the book of life, blessing,
v'sha·lom, u·far·na·sa to·vah,	וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,	and peace, and proper sustenance,
ni·za·kheir v'ni·ka·teiv	נִזָּכֵר וְנִכָּתֵב	may we be remembered
l'fa·ne·kha,	לְפָנֶיךָ,	and inscribed,
anach·nu v'khol am·kha	אֲנַחְנוּ וְכָל עַמְּךָ	we and all Your people,
beit Yisrael,	בֵּית יִשְׂרָאֵל,	the House of Yisrael,
l'cha·yim to·vim u·l'sha·lom.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	for a good life and for peace.

At all times, the blessing concludes:

Ba·rukh A·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, COMPASSIONATE ONE,
o·seh ha·sha·lom.	עוֹשֶׂה הַשָּׁלוֹם.	maker of peace.

Priestly Blessing

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu,	אֲבוֹתֵינוּ,	our ancients' God,
ba·r'khei·nu vab·ra·kha	בָּרְכֵנוּ בַּבְּרָכָה	bless us with the
ha·m'shu·le·shet	הַמְשֻׁלֶּשֶׁת	threefold blessing
ba·to·rah ha·k'tu·vah	בַּתּוֹרָה הַכְּתוּבָה	in the priestly Torah
al y'dei	עַל יְדֵי	spoken from
Mo·she av·de·kha,	מֹשֶׁה עַבְדֶּךָ,	the mouth
ha·amu·rah mi·pi	הָאֲמוּרָה מִפִּי	of Aaron
A·haron u·va·nav	אַהֲרֹן וּבָנָיו	and his sons
ko·hanim am	כֹּהֲנִים עַם	the priestly people
k'do·she·kha, ka·a·mur:	קְדוֹשֶׁךָ, כָּאָמוּר:	as is said:
Y'va·re·kh'kha Adonai	יְבָרֶכְךָ יהוה	**May The Eternal bless you**
v'yish·m're·kha.	וְיִשְׁמְרֶךָ.	**and protect you.**
(All:) Kein y'hi ra·tzon.	כֵּן יְהִי רָצוֹן.	Let it be God's will!
Ya·eir Adonai pa·nav	יָאֵר יהוה פָּנָיו	**May The The Eternal's face**
ei·le·kha	אֵלֶיךָ	**give light to you,**
vi·chu·ne·ka.	וִיחֻנֶּךָּ.	**and show you favor.**
(All:) Kein y'hi ra·tzon.	כֵּן יְהִי רָצוֹן.	Let it be God's will!
Yi·sa Adonai	יִשָּׂא יהוה	**May The Eternal's face**
pa·nav ei·le·kha	פָּנָיו אֵלֶיךָ	**be lifted toward you,**
v'ya·seim l'kha sha·lom.	וְיָשֵׂם לְךָ שָׁלוֹם.	**and bestow upon you peace.**
	כֵּן יְהִי רָצוֹן.	Let it be God's will!

(Numbers 6.24-26)

V'al Kulam

V'al ku·lam
yit·ba·rakh v'yit·ro·mam
shim·kha, mal·kei·nu,
ta·mid l'o·lam va·ed.

וְעַל כֻּלָּם
יִתְבָּרַךְ וְיִתְרוֹמַם
שִׁמְךָ, מַלְכֵּנוּ,
תָּמִיד לְעוֹלָם וָעֶד.

For all these things,
Your name be blessed and raised
in honor always, Sovereign of ours,
forever.

V'Khol Hachayyim

V'khol ha·cha·yim
yo·du·kha se·lah,
vi·ha·l'lu et shim·kha
be·e·met,
ha·Eil y'shu·a·tei·nu
v'ez·ra·tei·nu se·lah.

וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה,
וִיהַלְלוּ אֶת שִׁמְךָ
בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ
וְעֶזְרָתֵנוּ סֶלָה.

Let all of life
acknowledge You!
May all beings praise Your name in
truth,
God, our rescue
and our aid.

As you are able, on "Barukh" slightly bend your knees; on "Atah" bend slightly at the waist; return upright for "Adonai."

Ba·rukh A·tah
Adonai, ha·tov shim·kha
u·l'kha na·eh l'ho·dot.

בָּרוּךְ אַתָּה
יהוה, הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

Blessed are You,
The Gracious One whose name is good,
and to whom all thanks are due.

Modim deRabbanan

in an undertone, during the repetition

Mo·dim a·nach·nu lakh,	מוֹדִים אֲנַחְנוּ לָךְ,	**We give You thanks,**
sha·a·tah hu,	שָׁאַתָּה הוּא,	for You,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai, are our God
vei·lo·hei	וֵאלֹהֵי	and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	of our ancestors,
E·lo·hei khol ba·sar,	אֱלֹהֵי כָל בָּשָׂר,	God of all creatures,
yotz·rei·nu,	יוֹצְרֵנוּ,	who formed us and
yo·tzeir b'rei'shit.	יוֹצֵר בְּרֵאשִׁית	who formed the very works of Creation,
B'ra·khot v'ho·da·ot	בְּרָכוֹת וְהוֹדָאוֹת	blessings and thanksgiving
l'shim·kha ha·ga·dol	לְשִׁמְךָ הַגָּדוֹל	to Your great
v'ha·ka·dosh,	וְהַקָּדוֹשׁ,	and holy name,
al she·he·che·yi·ta·nu	עַל שֶׁהֶחֱיִיתָנוּ	for having given us life
v'ki·yam·ta·nu.	וְקִיַּמְתָּנוּ.	and sustained us!
Kein t'cha·yei·nu	כֵּן תְּחַיֵּנוּ	So may You keep us alive,
u·t'kai·mei·nu,	וּתְקַיְּמֵנוּ,	sustain us,
v'te·esof ga·lu·yo·tei·nu	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	and gather our exiles
l'chatz·rot kod·she·kha,	לְחַצְרוֹת קָדְשֶׁךָ,	into Your holy courts
lish·mor chu·ke·kha	לִשְׁמוֹר חֻקֶּיךָ	to keep Your laws
v'la·asot r'tzo·ne·kha,	וְלַעֲשׂוֹת רְצוֹנֶךָ,	and to do Your will,
u·l'ov·d'kha	וּלְעָבְדְךָ	to serve You
b'lei·vav sha·leim.	בְּלֵבָב שָׁלֵם.	wholeheartedly.
Al she·anach·nu	עַל שֶׁאֲנַחְנוּ	We give
mo·dim lakh,	מוֹדִים לָךְ	You thanks,
ba·rukh Eil	בָּרוּךְ אֵל	God to whom
ha·ho·da·ot.	הַהוֹדָאוֹת.	thanksgiving is due!

Sixth Blessing: Gratitude

As you are able, on "modim" bend at the waist. . . return upright for "Adonai."

Modim
during the personal Amidah

Mo·dim anach·nu lakh,	מוֹדִים אֲנַחְנוּ לָךְ,	**We give thanks to You**
sha·A·tah Hu,	שָׁאַתָּה הוּא,	that You are
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	The All-Merciful, our God,
vei·lo·hei	וֵאלֹהֵי	God of our
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	ancestors,
l'o·lam va·ed.	לְעוֹלָם וָעֶד.	today and always.
Tzur chay·yei·nu,	צוּר חַיֵּינוּ,	A firm, enduring source of life,
ma·gein yish·ei·nu,	מָגֵן יִשְׁעֵנוּ,	a shield to us in time of trial,
A·tah Hu.	אַתָּה הוּא.	You are ever there,
L'dor va·dor	לְדוֹר וָדוֹר	from age to age.
no·deh l'kha u·n'sa·peir	נוֹדֶה לְךָ וּנְסַפֵּר	We acknowledge You, declare Your praise,
t'hi·la·te·kha	תְּהִלָּתֶךָ	and thank You
al cha·ye·nu ha·m'su·rim	עַל חַיֵּינוּ	for our lives
b'ya·de·kha,	הַמְּסוּרִים בְּיָדֶךָ,	entrusted to Your hand,
v'al nish·mo·tei·nu	וְעַל נִשְׁמוֹתֵינוּ	our souls
ha·p'ku·dot lakh,	הַפְּקוּדוֹת לָךְ,	placed in Your care,
v'al ni·se·kha	וְעַל נִסֶּיךָ	for Your miracles
she·b'khol yom i·ma·nu,	שֶׁבְּכָל יוֹם עִמָּנוּ,	that greet us every day,
v'al nif·l'o·te·kha	וְעַל נִפְלְאוֹתֶיךָ	and for Your wonders
v'to·vo·te·kha	וְטוֹבוֹתֶיךָ	and the good things
she·b'khol eit,	שֶׁבְּכָל עֵת,	that are with us
e·rev va·vo·ker	עֶרֶב וָבֹקֶר	every hour, morning, noon,
v'tzo·hora·yim.	וְצָהֳרָיִם.	and night.
Ha·tov ki lo kha·lu	הַטּוֹב כִּי לֹא כָלוּ	Good One, whose kindness
ra·cha·me·kha,	רַחֲמֶיךָ,	never stops,
v'ham·ra·cheim	וְהַמְרַחֵם	Kind One,
ki lo ta·mu cha·sa·de·kha	כִּי לֹא תַמּוּ חֲסָדֶיךָ	whose loving acts
mei·o·lam ki·vi·nu lakh.	מֵעוֹלָם קִוִּינוּ לָךְ.	have never failed.

Fifth Blessing: Avodah/Service

R'tzei

R'tzei, Adonal
Elo·hei·nu
b'a·m'kha Yisrael
v'la·hav t'fi·la·tam
b'a·havah
t'ka·beil b'ra·tzon.
U·t'hi l'ra'tzon
ta·mid
avo·dat Yisrael a·me·kha.

רְצֵה, יהוה
אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל
וְלַהַב תְּפִלָּתָם
בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן
תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

Take pleasure, Gracious One,
our God,
in Your Godwrestling people;
lovingly
accept
their fervent prayer.
May Yisrael's worship
always
be acceptable to You.

V'techezena

V'te·che·ze·nah ei·nei·nu
b'shu·v'kha
l'tzi·yon b'ra·chamim.
Ba·rukh A·tah Adonai
ha·ma·cha·zir sh'khi·na·to
l'tzi·yon.

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

And may our eyes behold
Your homecoming,
with merciful intent, to Tzion.
Blessed are You, The Faithful One,
who brings Your presence home
to Tzion.

V'ha·si·ei·nu	וְהַשִּׂיאֵנוּ	And place over us,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ	Eternal One, our God,
ey bir·kat mo·a·de·kha	אֶת בִּרְכַּת מוֹעֲדֶיךָ	the blessing of Your Festivals,
l'chay·yim u·l'sha·lom,	לְחַיִּים וּלְשָׁלוֹם,	for life, for peace,
l'sim·cha u·l'sa·son,	לְשִׂמְחָה וּלְשָׂשׂוֹן,	for happiness, and for rejoicing,
ka·a·sher ra·tzi·ta	כַּאֲשֶׁר רָצִיתָ	as You have desired
v'a·mar·ta l'var·khei·nu,	וְאָמַרְתָּ לְבָרְכֵנוּ,	and promised to bless us,
(e·lo·heinu	(אֱלֹהֵינוּ on Shabbat	(our God,
vei·lo·hei a·vo·tei·nu	וֵאלֹהֵי אֲבוֹתֵינוּ	our ancients'
v'i·mo·tei·nu	וְאִמּוֹתֵינוּ	God,
r'tzei vim·nu·cha·tei·nu)	רְצֵה בִמְנוּחָתֵנוּ)	take pleasure in our rest,)
kad·shei·nu	קַדְּשֵׁנוּ	enable us to realize holiness
b'mitz·vo·te·kha	בְּמִצְוֹתֶיךָ	through Your mitzvot,
v'tein chel·kei·nu	וְתֵן חֶלְקֵנוּ	give us our portion
b'to·ra·te·kha,	בְּתוֹרָתֶךָ,	in Your Torah,
sab·ei·nu	שַׂבְּעֵנוּ	let us enjoy
mi·tu·ve·kha,	מִטּוּבֶךָ,	the good things of Your world,
v'sam·chei·nu bi·shu·a·te·kha,	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,	and gladden us with Your salvation.
v'ta·heir li·bei·nu	וְטַהֵר לִבֵּנוּ	Refine our hearts
l'ov·d·kha be·e·met,	לְעָבְדְּךָ בֶּאֱמֶת,	to serve You honestly,
v'han·chi·lei·nu	וְהַנְחִילֵנוּ	and help us to perpetuate,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ	Dear One, our God,
(b'a·ha·vah	(בְּאַהֲבָה on Shabbat	(with love
u·v'ratzon)	וּבְרָצוֹן)	and with desire)
b'sim·cha u·v'sa·son	בְּשִׂמְחָה וּבְשָׂשׂוֹן	with happiness and joy,
(sha·bat u·)	(שַׁבָּת וּ on Shabbat	(the Sabbath and)
mo·a·dei kod·she·kha,	מוֹעֲדֵי קָדְשֶׁךָ,	Your holy Festivals,
v'yis·m'chu b'kha Yisrael	וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל	and let all Yisrael and all who treat
m'kad·shei sh'me·kha.	מְקַדְּשֵׁי שְׁמֶךָ.	Your name as holy, rejoice in You.
Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
m'ka·deish	מְקַדֵּשׁ	source of the holiness of
(ha·sha·bat v·)	(הַשַּׁבָּת וְ on Shabbat	(the Sabbath, and of)
Yisrael v'ha·z'ma·nim.	יִשְׂרָאֵל וְהַזְּמַנִּים:	Yisrael and the Festivals.

u·vid·var y'shu·a	וּבִדְבַר יְשׁוּעָה	With Your redeeming
v'ra·cha·mim,	וְרַחֲמִים,	nurturing word,
chus v'cho·nei·nu,	חוּס וְחָנֵּנוּ,	be kind and generous.
v'ra·cheim a·lei·nu	וְרַחֵם עָלֵינוּ	Act tenderly on our behalf,
v'ho·shi·ei·nu,	וְהוֹשִׁיעֵנוּ,	and grant us victory over all our trials.
ki ei·le·kha ei·nei·nu,	כִּי אֵלֶיךָ עֵינֵינוּ,	Truly, our eyes turn towards You,
ki Eil me·lekh cha·nun	כִּי אֵל מֶלֶךְ חַנּוּן	for You are a providing God;
v'ra·chum a·tah.	וְרַחוּם אָתָּה.	gracious and merciful are You.

E·lo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	our ancients' God,
y'hi ra·tzon mil·fa·ne·kha	יְהִי רָצוֹן מִלְּפָנֶיךָ	May it be Your will
she·yei·a·reh a·lei·nu	שֶׁיֵּעָרֶה עָלֵינוּ	that a heavenly inspiration
ru·ach ma·ma·rom	רוּחַ מַמָּרוֹם	be awakened in us
ba·yom ha·ko·desh ha·zeh	בְּיוֹם הַקָּדוֹשׁ הַזֶּה	on this holy day
l'kho·nein et e·retz Yisrael	לְכוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל	to reimagine the land of Yisrael,
l'chadeish u·l'ka·deish o·tah	לְחַדֵּשׁ וּלְקַדֵּשׁ אוֹתָהּ	to renew it and to make it holy
la·a·vo·da·te·kha v'sha·khein	לַעֲבוֹדָתֶךָ וְשָׁכֵן	for Your service, and may peace
ba·a·retz sha·lom	בָּאָרֶץ שָׁלוֹם	prevail there as well as freedom,
cho·fesh tze·dek u·mish·pat	חֹפֶשׁ צֶדֶק וּמִשְׁפָּט	justice, and equal law for all people,
ka·ka·tuv al yad n'vi·e·kha.	כַּכָּתוּב עַל־יַד נְבִיאֶךָ:	as it is written by Your prophet:
Ki mi·tzi·yon tei·tzel to·rah	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	"Truly, Torah shall go forth from Tzion,
u·d'var Adonai	וּדְבַר־יהוה	and the word of The Eternal
mi·ru·sha·la·yim.	מִירוּשָׁלָיִם:	from Jerusalem."
V'ne·e·mar lo ya·rei·u	וְנֶאֱמַר לֹא־יָרֵעוּ	And it is said, "Let none do harm,
v'lo yash·chi·tu	וְלֹא־יַשְׁחִיתוּ	let none destroy,
b'khol har kod·shi	בְּכָל־הַר קָדְשִׁי	throughout my holy mountain,
ki mal·ah ha·a·retz	כִּי מָלְאָה הָאָרֶץ	for the earth is filled
dei·ah et Adonai	דֵּעָה אֶת־יהוה	with knowledge of The Omnipresent,
ka·ma·yim la·yam m'kha·sim.	כַּמַּיִם לַיָּם מְכַסִּים:	as the waters fill the sea."

E·lo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	our ancients' God,
ya·a·leh v'ya·vo,	יַעֲלֶה וְיָבֹא,	may our prayer arise and come to You,
v'ya·gi·a, v'yei·ra·eh,	וְיַגִּיעַ, וְיֵרָאֶה,	and be beheld, and be acceptable.
v'yei·ra·tzei, v'yi·sha·ma,	וְיֵרָצֶה, וְיִשָּׁמַע,	Let it be heard,
v'yi·pa·keid,	וְיִפָּקֵד,	acted upon,
v'yi·za·kheir zikh·ro·nei·nu	וְיִזָּכֵר זִכְרוֹנֵנוּ	remembered—the memory of us and
u·fik·do·nei·nu,	וּפִקְדוֹנֵנוּ,	all our needs,
v'zikh·ron a·vo·tei·nu	וְזִכְרוֹן אֲבוֹתֵינוּ,	the mermory
v'i·mo·tei·nu,	וְאִמּוֹתֵינוּ,	of our ancestors,
v'zikh·ron ma·shi·ach	וְזִכְרוֹן מָשִׁיחַ	the memory
ben da·vid av·de·kha,	בֶּן דָּוִד עַבְדֶּךָ,	of messianic hopes,
v'zikh·ron y'ru·sha·la·yim	וְזִכְרוֹן יְרוּשָׁלַיִם	the memory of Jerusalem
ir kod·she·kha,	עִיר קָדְשֶׁךָ,	a city of wholeness,
v'zikh·ron kol am·kha	וְזִכְרוֹן כָּל עַמְּךָ	and the memory of all Your kin,
beit Yisraei l'fa·ne·kha,	בֵּית יִשְׂרָאֵל לְפָנֶיךָ,	the House of Yisrael, all surviving in
lif·lei·tah, l'to·vah,	לְפְלֵיטָה, לְטוֹבָה,	Your presence.
l'chein u·l'che·sed	לְחֵן וּלְחֶסֶד	Act for goodness and grace,
u·l'ra·cha·mim,	וּלְרַחֲמִים,	for love and care, for life, well-being
l'chay·yim u·l'sha·lom,	לְחַיִּים וּלְשָׁלוֹם,	and peace,
b'yom	בְּיוֹם	on this day of
	on Pesach:	
chag ha·ma·tzot ha·zeh	חַג הַמַּצּוֹת הַזֶּה.	the Festival of Matzot
	on Shavuot:	
chag ha·sha·vu·ot ha·zeh	חַג הַשָּׁבֻעוֹת הַזֶּה.	the Festival of Shavuot
	on Sukkot:	
chag ha·su·kot ha·zeh	חַג הַסֻּכּוֹת הַזֶּה.	the Festival of Sukkot
	on Sh'mini Atzeret/Simchat Torah:	
ha·sh'mi·ni ha·a·tze·ret ha·zeh,	שְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה.	the Eighth Day of Festivity
Zokh·rei·nu Adonai E·lo·hei·nu,	זָכְרֵנוּ, יהוה, אֱלֹהֵינוּ,	Remember us this day, All-Knowing
bo l'to·vah,	בּוֹ לְטוֹבָה,	One, our God, for goodness.
u·fok·dei·nu vo liv·ra·kha,	וּפָקְדֵנוּ בוֹ לִבְרָכָה,	Favor us this day with blessing.
v'ho·shi·ei·nu vo l'chay·yim,	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים,	Preserve us this day for life.

Fourth Blessing: Kedushat HaYom—Sanctification of the Day

A·tah a·hav·ta·nu	אַתָּה אֲהַבְתָּנוּ	You have loved us
v'ra·tzi·ta ba·nu	וְרָצִיתָ בָּנוּ,	and have taken pleasure in us,
v'di·dash·ta·nu	וְקִדַּשְׁתָּנוּ	and have made us holy
b'mitz·vo·te·kha	בְּמִצְוֹתֶיךָ,	with Your mitzvot,
v'kei·rav·ta·nu mal·kei·nu	וְקֵרַבְתָּנוּ	and You have brought us,
la·avo·da·te·kha,	מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,	Sovereign One, near to Your service,
v'shim·kha ha·ga·dol	וְשִׁמְךָ הַגָּדוֹל	and have called us
v'ha·ka·dosh	וְהַקָּדוֹשׁ	to the shelter of
a·lei·nu ka·ra·ta.	עָלֵינוּ קָרָאתָ:	Your great and holy name.
Va·ti·ten la·nu	וַתִּתֶּן לָנוּ	and You have given us,
Adonai e·lo·hei·nu b'a·ha·vah	יהוה אֱלֹהֵינוּ בְּאַהֲבָה	Almighty One, our God, in love
	on Shabbat:	
sha·ba·tot lim·nu·cha u·	(שַׁבָּתוֹת לִמְנוּחָה וּ)	the Shabbatot for rest and
mo·adim l'sim·chah,	מוֹעֲדִים לְשִׂמְחָה,	the Festivals for happiness
cha·gim u·z'ma·nim l'sa·son.	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן,	the holidays and seasons for rejoicing,
et yom	אֶת יוֹם	this day of
	on Shabbat:	
ha·sha·bat ha·zeh v'et yom	(הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)	the Shabbat, and
	on Pesach:	
chag ha·ma·tzot ha·zeh.	חַג הַמַּצּוֹת הַזֶּה.	the Festival of Matzot,
z'man hei·ru·tei·nu	זְמַן חֵרוּתֵנוּ	time of our freedom
	on Shavuot:	
chag ha·sh'vu·ot ha·zeh.	חַג הַשָּׁבֻעוֹת הַזֶּה.	the Festival of Weeks,
z'man ma·tan to·ra·tei·nu	זְמַן מַתַּן תּוֹרָתֵנוּ	time of the giving of our Torah
	on Sukkot:	
chag ha·suk·kot ha·zeh.	חַג הַסֻּכּוֹת הַזֶּה.	the Festival of Sukkot,
z'man sim·cha·tei·nu	זְמַן שִׂמְחָתֵנוּ	time of our happiness
	on Sh'mini Atzeret/Simchat Torah:	
sh'mi·ni chag ha·a·tze·ret ha·zeh	שְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה.	the Eighth Day of Festivity,
z'man sim·cha·tei·nu	זְמַן שִׂמְחָתֵנוּ	time of our happiness
(b'a·ha·vah),	(on Shabbat בְּאַהֲבָה)	(with love),
mik·ra ko·desh,	מִקְרָא קֹדֶשׁ,	a holy convocation, the remembrance
zei·kher li·tzi·at mitz·ra·yim.	זֵכֶר לִיצִיאַת מִצְרָיִם:	of the going-out of a narrow place

Ma·tai tim·lokh b'tzi·yon?
מָתַי תִּמְלֹךְ בְּצִיּוֹן?
When will You reign in Tzion?

b'ka·rov b'ya·mei·nu
בְּקָרוֹב בְּיָמֵינוּ,
Soon, and in our lifetime,

l'o·lam va·ed tish·kon!
לְעוֹלָם וָעֶד תִּשְׁכּוֹן!
may You come to dwell eternally!

Tit·ga·dal v'tit·ka·dash
תִּתְגַּדַּל וְתִתְקַדַּשׁ
May Your greatness and Your holiness

b'tokh Y'ru·sha·la·yim ir·kha,
בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ,
be realized in Your city of peace,

l'dor va·dor
לְדוֹר וָדוֹר
from one generation to the next,

u·l'nei·tzach n'tza·chim.
וּלְנֵצַח נְצָחִים.
and throughout all eternities.

V'ei·nei·nu tir·e·nah
וְעֵינֵינוּ תִרְאֶינָה
And may our eyes behold

mal·khu·te·kha,
מַלְכוּתֶךָ,
Your realm,

ka·da·var ha·a·mur
כַּדָּבָר הָאָמוּר
as has been prophesied

b'shi·rei u·ze·kha:
בְּשִׁירֵי עֻזֶּךָ.
in songs about Your power:

Yim·lokh Adonai l'o·lam—
יִמְלֹךְ יהוה לְעוֹלָם—
"May The Eternal reign forever,

Elo·ha·yikh tzi·yon
אֱלֹהַיִךְ צִיּוֹן
your God, O Tzion,

l'dor va·dor,
לְדֹר וָדֹר,
from one generation to the next.

Ha·l'lu·yah!
הַלְלוּיָהּ!
Halleluyah!"

Leader:

L'dor va·dor
לְדוֹר וָדוֹר
From one generation to the next

na·gid god·le·kha
נַגִּיד גָּדְלֶךָ
may we declare Your greatness,

u·l'nei·tzach n'tza·chim
וּלְנֵצַח נְצָחִים
and for all eternities

k'du·sha·t'kha nak·dish.
קְדֻשָּׁתְךָ נַקְדִּישׁ.
may we affirm Your holiness,

V'shiv·cha·kha Elo·hei·nu
וְשִׁבְחֲךָ אֱלֹהֵינוּ
And may Your praise, our God,

mi pi·nu lo ya·mush
מִפִּינוּ לֹא יָמוּשׁ
never be absent from our mouths,

l'o·lam va·ed,
לְעוֹלָם וָעֶד,
now and forever.

ki Eil me·lekh ga·dol
כִּי אֵל מֶלֶךְ גָּדוֹל
For You are a great

v'ka·dosh a·tah.
וְקָדוֹשׁ אָתָּה.
and holy God.

Ba·rukh A·tah Adonai,
בָּרוּךְ אַתָּה יהוה,
Blessed are You, The Awesome One,

ha·Eil ha·ka·dosh.
הָאֵל הַקָּדוֹשׁ.
the holy God.

In personal prayer, continue at the top of page 200.

Third Blessing—Kedushah when recited together out loud

The first four paragraphs of the Kedusha are recited first by everyone, then by the Prayer Leader.
As you are able, for the three bolded sections, rise on tip-toes.

N'ka·deish et shim·kha	נְקַדֵּשׁ אֶת שִׁמְךָ	We sanctify Your name
ba·o·lam	בָּעוֹלָם,	throughout this world,
k'sheim she·mak·di·shim	כְּשֵׁם שֶׁמַּקְדִּישִׁים	as it is sanctified
o·to bish·mei ma·rom,	אוֹתוֹ בִּשְׁמֵי מָרוֹם,	in the heavens above,
ka·ka·tuv	כַּכָּתוּב	as it is written
al yad n'vi·e·kha,	עַל יַד נְבִיאֶךָ,	by Your prophet:
v'ka·ra zeh	וְקָרָא זֶה	"And each celestial being
el zeh v'a·mar:	אֶל זֶה וְאָמַר:	calls to another, and exclaims
Ka·dosh ka·dosh ka·dosh!	**קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ!**	**Holy, holy, holy**
Adonai	**יהוה**	**is The Ruler**
tz'va·ot!	**צְבָאוֹת!**	**of the Multitudes of Heaven!**
m'lo khol ha·a·retz	**מְלֹא כָל הָאָרֶץ**	**All the world is filled**
k'vo·do!	**כְּבוֹדוֹ!**	**with divine glory!"**
Az b'kol ra·ash ga·dol	אָז בְּקוֹל רַעַשׁ גָּדוֹל	And then, with quaking noises,
a·dir v'cha·zak	אַדִּיר וְחָזָק	so overwhelming in their power,
mash·mi·im kol,	מַשְׁמִיעִים קוֹל,	they raise up their voices,
mit·nas·im	מִתְנַשְּׂאִים	rise
l'u·mat s'ra·fim,	לְעֻמַּת שְׂרָפִים,	to face the seraphim,
l'u·ma·tam ba·rukh yo·mei·ru:	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:	and, facing them, they say:
Ba·rukh	**בָּרוּךְ**	**"Blessed is**
k'vod Adonai,	**כְּבוֹד יהוה,**	**the glory of The Holy One,**
mi·m'ko·mo!	**מִמְּקוֹמוֹ!**	**wherever God may dwell!"**

Everyone sings together:

Mi·m'kom·kha mal·kei·nu	מִמְּקוֹמְךָ מַלְכֵּנוּ	And from Your dwelling-place,
to·fi·a	תוֹפִיעַ,	our Sovereign appear,
v'tim·lokh a·lei·nu,	וְתִמְלֹךְ עָלֵינוּ,	and reign among us,
ki m'cha·kim anach·nu lakh.	כִּי מְחַכִּים אֲנַחְנוּ לָךְ.	for we wait for You.

M'khal·keil cha·yim	**מְכַלְכֵּל חַיִּים**	**With love You sustain**
b'che·sed,	**בְּחֶסֶד,**	**the living,**
m'cha·yeh kol chai	מְחַיֵּה כָּל חַי	nurturing the life
b'ra·chamim ra·bim,	בְּרַחֲמִים רַבִּים,	of every living thing,
so·meikh nof'lim,	סוֹמֵךְ נוֹפְלִים,	upholding those who fall,
v'ro·fei cho·lim,	וְרוֹפֵא חוֹלִים,	healing the sick,
u·ma·tir asu·rim,	וּמַתִּיר אֲסוּרִים,	freeing the captive,
u·m'kay·yeim e·mu·na·to	וּמְקַיֵּם אֱמוּנָתוֹ	and remaining faithful
li·shei·nei a·far.	לִישֵׁנֵי עָפָר.	to all life held dormant in the earth.
Mi kha·mo·kha	מִי כָמוֹךָ	Who can compare to You,
ba·al g'vu·rot,	בַּעַל גְּבוּרוֹת,	almighty God,
U·mi do·meh lakh,	וּמִי דוֹמֶה לָּךְ,	who can resemble You,
me·lekh mei·mit u·m'cha·yeh	מֶלֶךְ מֵמִית וּמְחַיֶּה	the source of life and death,
u·matz·mi·ach y'shu·ah!	וּמַצְמִיחַ יְשׁוּעָה!	who makes salvation grow!

V'ne·eman A·tah	וְנֶאֱמָן אַתָּה	Faithful are You
l'ha·cha·yot kol chai.	לְהַחֲיוֹת כָּל חַי.	in giving life to every living thing.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, THE FOUNT OF LIFE,
m'cha·yeh kol chai.	מְחַיֵּה כָּל חַי.	who gives and renews life.

Third Blessing—Kedushah as recited by the individual in personal prayer

A·tah ka·dosh v'shim·kha	אַתָּה קָדוֹשׁ וְשִׁמְךָ	Holy are You. Your name is holy.
ka·dosh, u·k'do·shim b'khol	קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל	And all holy beings
yom y'ha·l'lu·kha, se·lah.	יוֹם יְהַלְלוּךָ, סֶלָה.	hail You each day.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You,
ha·Eil ha·ka·dosh.	הָאֵל הַקָּדוֹשׁ.	THE AWESOME ONE, the holy God.

Tefilat Tal/The Prayer for Dew

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
avo·tei·nu v'i·mo·tei·nu	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	our ancients' God:
B'tal'lei o·rah	בְּטַלְלֵי אוֹרָה	With dewdrops of Ancient light,
ta·ir ada·mah.	תָּאִיר אֲדָמָה:	illuminate the earth.
B'tal'lei v'ra·kha	בְּטַלְלֵי בְרָכָה	With dewdrops of Blessing divine,
t'va·reikh ada·mah.	תְּבָרֵךְ אֲדָמָה:	please bless the earth.
B'tal'lei gi·lah	בְּטַלְלֵי גִילָה	With dewdrops of Gleeful rejoicing,
ta·gil ada·mah.	תָּגִיל אֲדָמָה:	give joy to the earth.
B'tal'lei di·tzah	בְּטַלְלֵי דִיצָה	With dewdrops of Divine exultation,
t'da·shein ada·mah.	תְּדַשֵּׁן אֲדָמָה:	enrich the earth.
B'tal'lei hod	בְּטַלְלֵי הוֹד	With dewdrops of Heavenly splendor,
t'ha·deir ada·mah.	תְּהַדֵּר אֲדָמָה:	give glory to the earth.
B'tal'lei va·ad tov	בְּטַלְלֵי וַעַד טוֹב	With dewdrops of Wise assembly,
t'va·eid ada·mah.	תְּוַעֵד אֲדָמָה:	let the earth be gathered.
B'tal'lei zim·rah	בְּטַלְלֵי זִמְרָה	With dewdrops of Song and melody,
t'za·meir ada·mah.	תְּזַמֵּר אֲדָמָה:	make music through the earth.
B'tal'lei cha·yim	בְּטַלְלֵי חַיִים	With dewdrops of Healing life,
t'cha·yeh ada·mah.	תְּחַיֶּה אֲדָמָה:	enable earth to live.
B'tal'lei to·vah	בְּטַלְלֵי טוֹבָה	With dewdrops of Timeless good,
tei·tiv ada·mah.	תֵּיטִיב אֲדָמָה:	give goodness to the earth.
B'tal'lei y'shu·ah	בְּטַלְלֵי יְשׁוּעָה	With dewdrops of Your saving help,
to·shia ada·mah.	תּוֹשִׁיעַ אֲדָמָה:	redeem the earth.
B'tal'lei khal·ka·lah	בְּטַלְלֵי כַלְכָלָה	With dewdrops of Caring nurturance,
t'kha·leil ada·mah.	תְּכַלְכֵּל אֲדָמָה:	nourish the earth.
She·a·tah hu Adonai	שֶׁאַתָּה הוּא יהוה	For You are The Fount of Life, our God,
E·lo·hei·nu rav l'ho·shi·a	אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ	abundant in Your saving acts,
ma·shiv ha·ru·ach	מַשִּׁיב הָרוּחַ	who makes the wind to blow
u·mo·rid ha·go·shem.	וּמוֹרִיד הַגֶּשֶׁם:	and the rain to fall.
Liv·ra·kha v'lo lik·la·lah.	לִבְרָכָה וְלֹא לִקְלָלָה:	For blessing, not for curse.
L'cha·yim v'lo l'ma·vet.	לְחַיִים וְלֹא לְמָוֶת:	For living, not for death.
L'so·va v'lo t'khal·keil.	לְשֹׂבַע וְלֹא תְכַלְכֵּל:	For plenty, not for dearth.

Tefilat Geshem/The Prayer for Rain

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
avo·tei·nu v'i·mo·tei·nu	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	our ancients' God:
B'gish·mei o·rah	בְּגִשְׁמֵי אוֹרָה	With raindrops of Ancient light,
ta·ir ada·mah.	תָּאִיר אֲדָמָה:	illuminate the earth.
B'gish·mei v'ra·kha	בְּגִשְׁמֵי בְרָכָה	With raindrops of Blessing divine,
t'va·reikh ada·mah.	תְּבָרֵךְ אֲדָמָה:	please bless the earth.
B'gish·mei gi·lah	בְּגִשְׁמֵי גִילָה	With raindrops of Gleeful rejoicing,
ta·gil ada·mah.	תָּגִיל אֲדָמָה:	give joy to the earth.
B'gish·mei di·tzah	בְּגִשְׁמֵי דִיצָה	With raindrops of Divine exultation,
t'da·shein ada·mah.	תְּדַשֵּׁן אֲדָמָה:	enrich the earth.
B'gish·mei hod	בְּגִשְׁמֵי הוֹד	With raindrops of Heavenly splendor,
t'ha·deir ada·mah.	תְּהַדֵּר אֲדָמָה:	give glory to the earth.
B'gish·mei va·ad tov	בְּגִשְׁמֵי וַעַד טוֹב	With raindrops of Wise assembly,
t'va·eid ada·mah.	תְּוַעֵד אֲדָמָה:	let the earth be gathered.
B'gish·mei zim·rah	בְּגִשְׁמֵי זִמְרָה	With raindrops of Song and melody,
t'za·meir ada·mah.	תְּזַמֵּר אֲדָמָה:	make music through the earth.
B'gish·mei cha·yim	בְּגִשְׁמֵי חַיִים	With raindrops of Healing life,
t'cha·yeh ada·mah.	תְּחַיֶּה אֲדָמָה:	enable earth to live.
B'gish·mei to·vah	בְּגִשְׁמֵי טוּבָה	With raindrops of Timeless good,
tei·tiv ada·mah.	תֵּיטִיב אֲדָמָה:	give goodness to the earth.
B'gish·mei y'shu·ah	בְּגִשְׁמֵי יְשׁוּעָה	With raindrops of Your saving help,
to·shia ada·mah.	תּוֹשִׁיעַ אֲדָמָה:	redeem the earth.
B'gish·mei khal·ka·lah	בְּגִשְׁמֵי כַלְכָלָה	With raindrops of Caring nurturance,
t'kha·leil ada·mah.	תְּכַלְכֵּל אֲדָמָה:	nourish the earth.
She·a·tah hu Adonai	שֶׁאַתָּה הוּא יהוה	For You are The Fount of Life, our God,
E·lo·hei·nu rav l'ho·shi·a	אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ	abundant in Your saving acts,
ma·shiv ha·ru·ach	מַשִׁיב הָרוּחַ	who makes the wind to blow
u·mo·rid ha·gashem.	וּמוֹרִיד הַגָּשֶׁם:	and the rain to fall.
Liv·ra·kha v'lo lik·la·lah.	לִבְרָכָה וְלֹא לִקְלָלָה:	For blessing, not for curse.
L'cha·yim v'lo l'ma·vet.	לְחַיִים וְלֹא לְמָוֶת:	For living, not for death.
L'so·va v'lo t'khal·keil.	לְשׂבַע וְלֹא תְכַלְכֵּל:	For plenty, not for dearth.

As you are able, on "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

Me·lekh o·zeir	מֶלֶךְ עוֹזֵר	Regal One, our help,
u·mo·shi·a u·ma·gein.	וּמוֹשִׁיעַ וּמָגֵן.	salvation, and protector:
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Kind One,
ma·gein Av·ra·ham	מָגֵן אַבְרָהָם	the shield of Abraham
v'(ez·rat) Sa·rah.	וְעֶזְרַת שָׂרָה.	and help of Sarah.

Second Blessing: G'vurot—Powers

A·tah gi·bor	אַתָּה גִּבּוֹר	You are forever powerful,
l'o·lam Adonai,	לְעוֹלָם אֲדֹנָי,	Almighty One,
m'cha·yeh kol chai A·tah,	מְחַיֵּה כָּל חַי אַתָּה,	abundant in
rav l'ho·shi·a.	רַב לְהוֹשִׁיעַ.	Your saving acts.
	In winter:	In winter:
Ma·shiv ha·ru·ach	מַשִּׁיב הָרוּחַ	You cause the wind to blow
u·mo·rid ha·ga·shem.	וּמוֹרִיד הַגָּשֶׁם.	and rain to fall.
	In summer:	In summer:
Mo·rid ha·tal.	מוֹרִיד הַטָּל.	You send down the dew.

On Sh'mini Atzeret continue on page 195 for The Prayer for Rain.
On the first day of Passover, continue on page 196 with the Prayer for Dew.
On all other festival days, continue with the second blessing of the Amidah on page 197.

First Blessing: Avot—Ancestors

As you are able, take three steps backward, then three steps forward while reciting this kavanah:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai s'fa·tai tif·tach u·fi ya·gid t'hi·la·te·kha. Open my lips, BELOVED ONE, and let my mouth declare Your praise.

As you are able, on "Barukh," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

בָּרוּךְ אַתָּה יהוה

Ba·rukh A·tah, Adonai Blessed are You, ANCIENT ONE,

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	our God and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors:
elo·hei Av·ra·ham,	אֱלֹהֵי אַבְרָהָם,	God of Abraham,
elo·hei Yitz·chak, vei·lo·hei	אֱלֹהֵי יִצְחָק,	God of Isaac,
Ya·akov.	וֵאלֹהֵי יַעֲקֹב;	and God of Jacob;
elo·hei Sa·rah,	אֱלֹהֵי שָׂרָה,	God of Sarah,
elo·hei Riv·kah,	אֱלֹהֵי רִבְקָה,	God of Rebekah,
elo·hei Ra·cheil,	אֱלֹהֵי רָחֵל,	God of Rachel,
vei·lo·hei Lei·ah,	וֵאלֹהֵי לֵאָה,	and God of Leah;
ei·lo·hei Bil·ha	אֱלֹהֵי בִלְהָה,	God of Bilhah
vei·lo·hei Zil·pah.	וֵאלֹהֵי זִלְפָּה.	and God of Zilpah,
Ha·Eil ha·ga·dol	הָאֵל הַגָּדוֹל	great, heroic,
ha·gi·bor v'ha·no·ra,	הַגִּבּוֹר וְהַנּוֹרָא,	awesome God, *(DEUT. 10:17; NEHEMIAH 9:32)*
Eil el·yon,	אֵל עֶלְיוֹן,	supreme divinity, *(GENESIS 14:22)*
go·meil chasa·dim to·vim,	גּוֹמֵל חֲסָדִים טוֹבִים,	imparting deeds of kindness,
v'ko·neih ha·kol,	וְקוֹנֵה הַכֹּל,	begetter of all;
v'zo·kheir chas·dei	וְזוֹכֵר	mindful of the loyalty
a·vot (v'i·ma·hot)	חַסְדֵי אָבוֹת (וְאִמָּהוֹת),	of Yisrael's ancestors,
u·mei·vi g'ulah	וּמֵבִיא גְּאֻלָּה	bringing, with love, redemption
li·v'nei v'nei·hem	לִבְנֵי בְנֵיהֶם	to their children's children
l'ma·an sh'mo b'a·havah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	for the sake of the divine name.



Rosh Chodesh & Festivals

On Rosh Chodesh and festivals, we recite an additional selection of psalms known as Hallel. These are auspicious times to name our longings and draw new possibilities toward us. On Rosh Chodesh and the in-between days of Passover, known as Chol HaMoed, a Short (*chatzi*) Hallel is recited.

In Hallel we cry out with both praise and need. We go on the journey from constriction to expansion. *Min hametzar karati Yah*, "from the narrow straits I call out to You!" *Anani bamerchav Yah*, "and You answered me with expansiveness!" We sing *Ana Adonai,* "Please Holy One," *Hoshia Na!* "Help us!" *Hatzlicha Na!* "Manifest that which we pray for!" These ancient poems draw on the full range of human emotion as a way to access a deeper joy.

Tit·ka·beil	תִּתְקַבֵּל	May there be acceptance
tz'lot·hon u·va·ut·hon	צְלוֹתְהוֹן וּבָעוּתְהוֹן	of the prayers and petitions
d'khol beit Yisrael	דְּכָל בֵּית יִשְׂרָאֵל	of the whole House of Yisrael
ko·dam avu·hon	קֳדָם אֲבוּהוֹן	before their PARENT
di vish·ma·ya	דִּי בִשְׁמַיָּא	in heaven
v'im·ru **A·mein.**	וְאִמְרוּ **אָמֵן.**	and let us say: **Amen.**

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May heaven grant a universal
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	peace and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן.**	And say: **Amen.**

As you begin this last blessing, take three steps backward. As you say it, bow slightly to the left, to the right, and then forward. As you finish, take three steps forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמָעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן.**	And say: **Amen.**

Kaddish Shalem

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**)
b'a·l'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi'z'man ka·riv,
v'im·ru **A·mein**.

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא (אָמֵן)
בְּעָלְמָא
דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב
וְאִמְרוּ **אָמֵן.**

All:

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'a·l'mei al·ma·ya.

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
L'ei·la
(l'ei·la) On Shabbat Shuvah, add
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא–
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ **אָמֵן.**

Full Kaddish

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen.**


שבת

Elohai N'tzor

Elo·hai, n'tzor	אֱלֹהַי, נְצוֹר	My God, keep
l'sho·ni mei·ra,	לְשׁוֹנִי מֵרָע,	my tongue from evil,
u·s'fa·tai mi·da·beir mir·mah.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה.	my lips from speaking deceitfully.
V'lim·kal'lai	וְלִמְקַלְלַי	As for those who wish me ill,
naf·shi ti·dom,	נַפְשִׁי תִדֹּם,	let me remain silent,
v'naf·shi ke·a·far la·kol tih·yeh.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.	let my soul be mute as dust to them all.
P'tach li·bi b'to·ra·te·kha,	פְּתַח לִבִּי בְּתוֹרָתֶךָ,	Open my heart to Your Torah;
u·v'mitz·vo·te·kha	וּבְמִצְוֹתֶיךָ	and let my soul
tir·dof naf·shi.	תִּרְדֹּף נַפְשִׁי.	pursue Your commandments.
V'khol ha·chosh·vim	וְכָל הַחוֹשְׁבִים	As for all who plan
a·lai ra·a,	עָלַי רָעָה,	evil against me,
m'hei·rah ha·feir a·tza·tam	מְהֵרָה הָפֵר עֲצָתָם	quickly frustrate their counsel
v'kal·keil ma·cha·shav·tam.	וְקַלְקֵל מַחֲשַׁבְתָּם.	and undo their plan.
Asei l'ma·an sh'me·kha,	עֲשֵׂה לְמַעַן שְׁמֶךָ,	Do it for the sake of Your name;
Asei l'ma·an y'mi·ne·kha,	עֲשֵׂה לְמַעַן יְמִינֶךָ,	do it for the sake of Your right hand;
Asei l'ma·an k'du·sha·te·kha,	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ,	do it for the sake of Your holiness;
Asei l'ma·an to·ra·te·kha.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.	do it for the sake of Your Torah.
L'ma·an y'chal·tzun	לְמַעַן יֵחָלְצוּן	So that Your beloved ones
y'di·de·kha,	יְדִידֶיךָ,	may be rescued,
ho·shi·a y'min·kha	הוֹשִׁיעָה יְמִינְךָ	deliver with Your right hand
va·anei·ni.	וַעֲנֵנִי.	and answer me. *(Psalms 60:7)*
Yih·yu l'ra·tzon im·rei fi	יִהְיוּ לְרָצוֹן אִמְרֵי פִי	May the words of my mouth
v'heg·yon li·bi	וְהֶגְיוֹן לִבִּי	and the thoughts of my heart
l'fa·ne·kha,	לְפָנֶיךָ,	find favor with You,
Adonai tzu·ri v'go·ali.	יהוה צוּרִי וְגוֹאֲלִי.	Adonai, my Rock and my Redeemer. *(Psalms 19:15)*

O·seh sha·lom bim·ro·mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	May the One who creates harmony
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	above make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמָעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: A·mein.	וְאִמְרוּ אָמֵן.	And say: Amen.

Seventh Blessing: Shalom, Peace, Wholeness

		Sim Shalom
Sim sha·lom	**שִׂים שָׁלוֹם**	**Grant peace,**
to·vah u·v'ra·kha	טוֹבָה וּבְרָכָה	goodness and blessing
(ba·o·lam), chein va·che·sed	(בָּעוֹלָם), חֵן וָחֶסֶד	(in the world), grace, love,
v'ra·cha·mim, a·lei·nu	וְרַחֲמִים, עָלֵינוּ	and mercy over us
v'al kol Yisrael a·me·kha.	וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.	and over all Your people Yisrael.
Ba·r'khei·nu, A·vi·nu, ku·la·nu	בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ	Bless us, SOURCE OF BEING, all of us,
k'e·chad b'or pa·ne·cha,	כְּאֶחָד בְּאוֹר פָּנֶיךָ,	as one amid Your light,
ki v'or pa·ne·kha	כִּי בְאוֹר פָּנֶיךָ	for by Your light,
na·ta·ta la·nu, Adonai elo·hei·nu,	נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ,	WISE ONE, our God, You give to us
To·rat cha·yim	תּוֹרַת חַיִּים	Torah of life,
v'a·havat che·sed,	וְאַהֲבַת חֶסֶד,	and love of kindness,
u·tz'da·ka u·v'ra·kha	וּצְדָקָה וּבְרָכָה	justice, blessing,
v'ra·cha·mim,	וְרַחֲמִים,	mercy,
v'cha·yim v'sha·lom,	וְחַיִּים וְשָׁלוֹם,	life, and peace.
v'tov b'ei·ne·kha	וְטוֹב בְּעֵינֶיךָ	So may it be a good thing in Your eyes,
l'va·reikh et am·kha Yisrael	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	to bless Your people Yisrael,
b'khol eit u·v'khol sha·ah	בְּכָל עֵת וּבְכָל שָׁעָה	and all peoples,
bish·lo·me·kha.	בִּשְׁלוֹמֶךָ.	with abundant strength and peace.

On Shabbat Shuvah, add the following:

B'se·fer cha·yim, b'ra·kha,	בְּסֵפֶר חַיִּים, בְּרָכָה,	In the book of life, blessing,
v'sha·lom, u·far·na·sa to·vah,	וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,	and peace, and proper sustenance,
ni·za·kheir v'ni·ka·teiv	נִזָּכֵר וְנִכָּתֵב	may we be remembered
l'fa·ne·kha,	לְפָנֶיךָ,	and inscribed,
anach·nu v'khol am·kha	אֲנַחְנוּ וְכָל עַמְּךָ	we and all Your people,
beit Yisrael,	בֵּית יִשְׂרָאֵל,	the House of Yisrael,
l'cha·yim to·vim u·l'sha·lom.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	for a good life and for peace.

At all times, the blessing concludes:

Ba·rukh A·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, COMPASSIONATE ONE,
o·seh ha·sha·lom.	עוֹשֶׂה הַשָּׁלוֹם.	maker of peace.

Priestly Blessing

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu,	אֲבוֹתֵינוּ,	our ancients' God,
ba·r'chei·nu vab·ra·kha	בָּרְכֵנוּ בַּבְּרָכָה	bless us with the
ha·m'shu·le·shet	הַמְשֻׁלֶּשֶׁת	threefold blessing
ba·to·rah ha·k'tu·vah	בַּתּוֹרָה הַכְּתוּבָה	in the priestly torah
al y'dei	עַל יְדֵי	spoken from
Mo·she av·de·kha,	מֹשֶׁה עַבְדֶּךָ,	the mouth
ha·amu·rah mi·pi	הָאֲמוּרָה מִפִּי	of Aaron
A·haron u·va·nav	אַהֲרֹן וּבָנָיו	and his sons
ko·hanim am	כֹּהֲנִים עַם	the priestly people
k'do·she·kha, ka·a·mur:	קְדוֹשֶׁךָ, כָּאָמוּר:	as is said:
Y'va·re·ch'kha Adonai	יְבָרֶכְךָ יהוה	May The Eternal bless you
v'yish·m're·kha.	וְיִשְׁמְרֶךָ.	and protect you.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**
Ya·eir Adonai pa·nav	יָאֵר יהוה פָּנָיו	May The Eternal's face
ei·le·kha	אֵלֶיךָ	give light to you,
vi·chu·ne·ka.	וִיחֻנֶּךָּ.	and show you favor.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**
Yi·sa Adonai	יִשָּׂא יהוה	May The Eternal's face
pa·nav ei·le·kha	פָּנָיו אֵלֶיךָ	be lifted toward you,
v'ya·seim l'kha sha·lom.	וְיָשֵׂם לְךָ שָׁלוֹם.	and bestow upon you peace.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**

(Numbers 6.24-26)

V'Khol Hachayyim

V'khol ha·cha·yim	וְכֹל הַחַיִּים	Let all of life
yo·du·kha se·lah,	יוֹדוּךָ סֶלָה,	acknowledge You!
vi·ha·l'lu et shim·kha	וִיהַלְלוּ אֶת שִׁמְךָ	May all beings praise Your name in
be·emet,	בֶּאֱמֶת,	truth,
ha·Eil y'shu·a·tei·nu	הָאֵל יְשׁוּעָתֵנוּ	God, our rescue
v'ez·ra·tei·nu se·lah.	וְעֶזְרָתֵנוּ סֶלָה.	and our aid.

As you are able, on "Barukh" slightly bend your knees; on "Atah" bend slightly at the waist; return upright for "Adonai."

Ba·rukh A·tah	בָּרוּךְ אַתָּה	Blessed are You,
Adonai, ha·tov shim·kha	יהוה, הַטּוֹב שִׁמְךָ	The Gracious One whose name is good,
u·l'kha na·eh l'ho·dot.	וּלְךָ נָאֶה לְהוֹדוֹת.	and to whom all thanks are due.

Prayer for Change

by Cathleen Cohen

The sky is so wide, without boundary.
We try, but gaze
through a narrow lens,
bird's eye, human eye,
view from the window of a plane.

God, without boundary,
please widen our gaze.

When faced with change,
night into day or
day into night, please
let us meet transition without fear.
Let moments of change lift us into possibility.
Please wrap us
in Your limitless presence.

U·l'kha a·si·ta sheim ga·dol	וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל	You made known Your name that day,
v'ka·dosh b'o·la·me·kha	וְקָדוֹשׁ בְּעוֹלָמֶךָ,	and made it holy in Your world.
u·l'am·kha Yisrael	וּלְעַמְּךָ יִשְׂרָאֵל	And for Your people Yisrael You enacted
a·si·ta t'shu·ah g'do·lah	עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה	great deliverance,
u·fur·kan k'ha·yom ha·zeh.	וּפֻרְקָן כְּהַיּוֹם הַזֶּה.	**as in our own time.
V'a·char kein ba·u va·ne·kha	וְאַחַר כָּךְ בָּאוּ בָנֶיךָ	Afterward, Your children came
lid·vir bei·te·kha,	לִדְבִיר בֵּיתֶךָ,	into Your Temple's inner room.
u·fi·nu et hei·kha·le·kha,	וּפִנּוּ אֶת הֵיכָלֶךָ,	They cleared Your sanctuary,
v'ti·ha·ru et mik·da·she·kha,	וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ,	purified Your holy place,
v'hid·li·ku nei·rot	וְהִדְלִיקוּ נֵרוֹת	kindled lights
b'chatz·rot kod·she·kha	בְּחַצְרוֹת קָדְשֶׁךָ	inside Your holy courtyards,
v'kav·u sh'mo·nat	וְקָבְעוּ שְׁמוֹנַת	and established these eight
y'mei cha·nu·kah ei·lu,	יְמֵי חֲנֻכָּה אֵלּוּ,	days of Chanukah,
l'ho·dot u·l'ha·lel	לְהוֹדוֹת וּלְהַלֵּל	for giving thanks and praise
l'shim·kha ha·ga·dol.	לְשִׁמְךָ הַגָּדוֹל.	to Your great name.

V'al Kulam

V'al ku·lam	**וְעַל כֻּלָּם**	For all these things,
yit·ba·rakh v'yit·ro·mam	יִתְבָּרַךְ וְיִתְרוֹמַם	Your name be blessed and raised
shim·kha, mal·kei·nu,	שִׁמְךָ, מַלְכֵּנוּ,	in honor always, Sovereign of ours,
ta·mid l'o·lam va·ed.	תָּמִיד לְעוֹלָם וָעֶד.	forever.

On Shabbat Shuvah add:

U·kh'tov l'cha·yim to·vim	וּכְתוֹב לְחַיִּים טוֹבִים	And write down for a good life
kol b'nei v'ri·te·kha.	כָּל בְּנֵי בְרִיתֶךָ.	all the people of Your covenant.

On Chanukah:

Al HaNissim

Al ha·ni·sim,	עַל הַנִּסִּים,	For the miracles,
v'al ha·pur·kan,	וְעַל הַפֻּרְקָן,	for the redemption,
v'al ha·g'vu·rot	וְעַל הַגְּבוּרוֹת,	for heroic acts,
v'al ha·t'shu·ot,	וְעַל הַתְּשׁוּעוֹת,	for saving deeds,
v'al ha·mil·cha·mot,	וְעַל הַמִּלְחָמוֹת,	for consolations,
she·a·si·ta	שֶׁעָשִׂיתָ	all of which You have enacted
la·a·vo·tei·nu	לַאֲבוֹתֵינוּ	for our ancestors
ba·ya·mim ha·heim	בַּיָּמִים הָהֵם	at this time of year
ba·z'man ha·zeh.	בַּזְּמַן הַזֶּה.	in days gone by
Bi·mei ma·tit·ya·hu	בִּימֵי מַתִּתְיָהוּ	— as in the days of Matityahu,
ben yo·cha·nan	בֶּן יוֹחָנָן	son of Yohanan,
ko·hein ga·dol	כֹּהֵן גָּדוֹל,	Hasmonean
chash·mo·ni u·va·nav,	חַשְׁמוֹנַאי וּבָנָיו,	High Priest, and Matityahu's sons:
k'she·am·dah mal·khut	כְּשֶׁעָמְדָה מַלְכוּת	a wicked Hellenistic
ya·van har·sha·ah	יָוָן הָרְשָׁעָה	government arose
al am·kha Yisrael	עַל עַמְּךָ יִשְׂרָאֵל	against Your people Yisrael,
l'hash·ki·cham to·ra·te·kha,	לְהַשְׁכִּיחָם תּוֹרָתֶךָ,	forcing them to shun Your Torah
u·l'ha·a·vi·ram mei·chu·kei	וּלְהַעֲבִירָם מֵחֻקֵּי	and to leave off from the laws
r'tzo·ne·kha,	רְצוֹנֶךָ,	Your will ordained.
v'a·tah b'racha·me·kha	וְאַתָּה בְּרַחֲמֶיךָ	And You, in Your
ha·ra·bim	הָרַבִּים	abundant mercy,
a·mad·ta la·hem	עָמַדְתָּ לָהֶם	stood up for Yisrael
b'eit tza·ra·tam,	בְּעֵת צָרָתָם,	in their hour of distress.
rav·ta et ri·vam,	רַבְתָּ אֶת רִיבָם,	You pressed their claim,
dan·ta et di·nam,	דַּנְתָּ אֶת דִּינָם,	exacted justice for them.
ma·sar·ta gi·bo·rim	מָסַרְתָּ גִּבּוֹרִים	You brought strength
b'yad cha·la·shim,	בְּיַד חַלָּשִׁים,	to the weary,
v'ra·bim b'yad m'a·tim,	וְרַבִּים בְּיַד מְעַטִּים,	the many to the power of the few,
u·r'sha·im b'yad tza·di·kim	וּרְשָׁעִים בְּיַד צַדִּיקִים,	the wicked to the power of the just,
v'zei·dim b'yad	וְזֵדִים בְּיַד	the vicious to the power
os·kei to·ra·te·kha.	עוֹסְקֵי תוֹרָתֶךָ.	of those occupied with Torah.

Modim deRabbanan

in an undertone, during the repetition

Mo·dim a·nach·nu lakh,	מוֹדִים אֲנַחְנוּ לָךְ,	We give You thanks,
sha·a·tah hu,	שָׁאַתָּה הוּא,	for You,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai, are our God
vei·lo·hei	וֵאלֹהֵי	and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	of our ancestors,
E·lo·hei khol ba·sar,	אֱלֹהֵי כָל בָּשָׂר,	God of all creatures,
yotz·rei·nu,	יוֹצְרֵנוּ,	who formed us and
yo·tzeir b'rei'shit.	יוֹצֵר בְּרֵאשִׁית	who formed the very works of Creation,
B'ra·khot v'ho·da·ot	בְּרָכוֹת וְהוֹדָאוֹת	blessings and thanksgiving
l'shim·kha ha·ga·dol	לְשִׁמְךָ הַגָּדוֹל	to Your great
v'ha·ka·dosh,	וְהַקָּדוֹשׁ,	and holy name,
al she·he·che·yi·ta·nu	עַל שֶׁהֶחֱיִיתָנוּ	for having given us life
v'ki·yam·ta·nu.	וְקִיַּמְתָּנוּ.	and sustained us!
Kein t'cha·yei·nu	כֵּן תְּחַיֵּנוּ	So may You keep us alive,
u·t'kai·mei·nu,	וּתְקַיְּמֵנוּ,	sustain us,
v'te·esof ga·lu·yo·tei·nu	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	and gather our exiles
l'chatz·rot kod·she·kha,	לְחַצְרוֹת קָדְשֶׁךָ,	into Your holy courts
lish·mor chu·ke·kha	לִשְׁמוֹר חֻקֶּיךָ	to keep Your laws
v'la·asot r'tzo·ne·kha,	וְלַעֲשׂוֹת רְצוֹנֶךָ,	and to do Your will,
u·l'ov·d'kha	וּלְעָבְדְךָ	to serve You
b'lei·vav sha·leim.	בְּלֵבָב שָׁלֵם.	wholeheartedly.
Al she·anach·nu	עַל שֶׁאֲנַחְנוּ	We give
mo·dim lakh,	מוֹדִים לָךְ	You thanks,
ba·rukh Eil	בָּרוּךְ אֵל	God to whom
ha·ho·da·ot.	הַהוֹדָאוֹת.	thanksgiving is due!

Sixth Blessing: Gratitude

As you are able, on "modim" bend at the waist. . . return upright for "Adonai."

Modim
during the personal Amidah

Mo·dim anach·nu lakh,	מוֹדִים אֲנַחְנוּ לָךְ,	**We give thanks to You**
sha·A·tah Hu,	שָׁאַתָּה הוּא,	that You are
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	THE ALL-MERCIFUL, our God,
vei·lo·hei	וֵאלֹהֵי	God of our
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	ancestors,
l'o·lam va·ed.	לְעוֹלָם וָעֶד.	today and always.
Tzur chay·yei·nu,	צוּר חַיֵּינוּ,	A firm, enduring source of life,
ma·gein yish·ei·nu,	מָגֵן יִשְׁעֵנוּ,	a shield to us in time of trial,
A·tah Hu.	אַתָּה הוּא.	You are ever there,
L'dor va·dor	לְדוֹר וָדוֹר	from age to age.
no·deh l'kha u·n'sa·peir	נוֹדֶה לְךָ וּנְסַפֵּר	We acknowledge You, declare Your praise,
t'hi·la·te·kha	תְּהִלָּתֶךָ	and thank You
al cha·ye·nu ha·m'su·rim	עַל חַיֵּינוּ	for our lives
b'ya·de·kha,	הַמְּסוּרִים בְּיָדֶךָ,	entrusted to Your hand,
v'al nish·mo·tei·nu	וְעַל נִשְׁמוֹתֵינוּ	our souls
ha·p'ku·dot lakh,	הַפְּקוּדוֹת לָךְ,	placed in Your care,
v'al ni·se·kha	וְעַל נִסֶּיךָ	for Your miracles
she·b'khol yom i·ma·nu,	שֶׁבְּכָל יוֹם עִמָּנוּ,	that greet us every day,
v'al nif·l'o·te·kha	וְעַל נִפְלְאוֹתֶיךָ	and for Your wonders
v'to·vo·te·kha	וְטוֹבוֹתֶיךָ	and the good things
she·b'khol eit,	שֶׁבְּכָל עֵת,	that are with us
e·rev va·vo·ker	עֶרֶב וָבֹקֶר	every hour, morning, noon,
v'tzo·hora·yim.	וְצָהֳרָיִם.	and night.
Ha·tov ki lo kha·lu	הַטּוֹב כִּי לֹא כָלוּ	Good One, whose kindness
ra·cha·me·kha,	רַחֲמֶיךָ,	never stops,
v'ham·ra·cheim	וְהַמְרַחֵם	Kind One,
ki lo ta·mu cha·sa·de·kha	כִּי לֹא תַמּוּ חֲסָדֶיךָ	whose loving acts
mei·o·lam ki·vi·nu lakh.	מֵעוֹלָם קִוִּינוּ לָךְ.	have never failed.

Fifth Blessing: Avodah/Service

R'tzei

R'tzei, Adonal	רְצֵה, יהוה	**Take pleasure,** Gracious One,
Elo·hei·nu	אֱלֹהֵינוּ,	our God,
b'a·m'kha Yisrael	בְּעַמְּךָ יִשְׂרָאֵל	in Yisrael Your people;
v'la·hav t'fi·la·tam	וְלַהַב תְּפִלָּתָם	lovingly
b'a·havah	בְּאַהֲבָה	accept
t'ka·beil b'ra·tzon.	תְּקַבֵּל בְּרָצוֹן.	their fervent prayer.
U·t'hi l'ra'tzon	וּתְהִי לְרָצוֹן	May Yisrael's worship
ta·mid	תָּמִיד	always
avo·dat Yisrael a·me·kha.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.	be acceptable to You.

V'techezena

V'te·che·ze·nah ei·nei·nu	וְתֶחֱזֶינָה עֵינֵינוּ	**And may our eyes** behold
b'shu·v'kha	בְּשׁוּבְךָ	Your homecoming,
l'tzi·yon b'ra·chamim.	לְצִיּוֹן בְּרַחֲמִים.	with merciful intent, to Tzion.
Ba·rukh A·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Faithful One,
ha·ma·cha·zir sh'khi·na·to	הַמַּחֲזִיר שְׁכִינָתוֹ	who brings Your presence home
l'tzi·yon.	לְצִיּוֹן.	to Tzion.

R'tzei Vimnuchateinu

Elo·hei·nu vEi·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors,
R'tzei vi·m'nu·cha·tei·nu,	**רְצֵה בִמְנוּחָתֵנוּ**	be pleased with our rest.
v'cha·deish a·lei·nu	וְחַדֵּשׁ עָלֵינוּ	Grant us,
b'yom ha·shab·bat ha·zeh,	בְּיוֹם הַשַּׁבָּת הַזֶּה,	on this Shabbat day,
et ha·cho·desh ha·zeh,	אֶת הַחֹדֶשׁ הַזֶּה,	this new month
l'to·vah v'li·v'ra·khah.	לְטוֹבָה וְלִבְרָכָה.	for bounty and blessing,
L'sa·son u·l'sim·cha.	לְשָׂשׂוֹן וּלְשִׂמְחָה.	for joy and gladness,
Li·shu·ah u·l'ne·cha·mah.	לִישׁוּעָה וּלְנֶחָמָה.	for deliverance and consolation,
L'far·na·sah u·l'khal·ka·lah.	לְפַרְנָסָה וּלְכַלְכָּלָה.	for livelihood and a good economy,
L'cha·yim u·l'sha·lom.	לְחַיִּים וּלְשָׁלוֹם.	for life and peace,
Lim·chi·lat cheit	לִמְחִילַת חֵטְא	for forgiveness of wrongdoing
v'lis·li·chat a·von.	וְלִסְלִיחַת עָוֹן.	and pardon for transgression
(during a leap year add: u·l'kha·pa·rat pa·sha).	(בשנת העבור וּלְכַפָּרַת פֶּשַׁע).	(during a leap year add: and for removal of sin).
Ki v'a·m'kha Yisrael	כִּי בְעַמְּךָ יִשְׂרָאֵל	For Your people Yisrael
ba·char·ta	בָּחַרְתָּ	You have chosen
im kol ha·u·mot,	עִם כָּל הָאֻמּוֹת,	along with all nations,
v'shab·bat kod·sh'kha	וְשַׁבַּת קָדְשְׁךָ	and Your holy Shabbat
la·hem ho·da·ta,	לָהֶם הוֹדַעְתָּ,	You have made known to them,
v'chu·kei ra·shei choda·shim	וְחֻקֵּי רָאשֵׁי חֳדָשִׁים	and the laws of New Moon festivals
la·hem ka·va·ta.	לָהֶם קָבָעְתָּ:	You have set for them.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Adonai,
m'ka·deish ha·shab·bat	מְקַדֵּשׁ הַשַּׁבָּת	who sanctify the Shabbat,
v'Yisrael	וְיִשְׂרָאֵל	Yisrael,
v'ra·shei choda·shim.	וְרָאשֵׁי חֳדָשִׁים:	and the New Moon festivals.

The traditional Musaf liturgy, describing the sacrificial offerings, can be found below in the right-hand column. An alternative paragraph, emphasizing our relationship to Torah, can be found below in the left-hand column. Select from either and continue.

אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ
גַּל־עֵינֵינוּ וְנַבִּיטָה
נִפְלָאוֹת מִתּוֹרָתֶךָ.
Our God
and God of our ancestors,
open our eyes
and let us behold
the wonders of Your Torah.
עָזְרֵנוּ לִלְמֹד מִתּוֹרָתְךָ
לַעֲשׂוֹת לִפָּנֶיךָ
אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ
מִבְּלִי לְהַקְרִיב
בַּעֲלֵי חַיִּים.
Help us learn from Your Torah
how to offer up before You
our commanded offerings
in a manner that does not
require animal sacrifice.

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ.
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ:
"On the Shabbat day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation, a burnt offering for every Shabbat, in addition to the regular burnt offering and its libation." *(Num. 28:9-10)*.

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עוֹלָה
לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם, וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה
שִׁבְעָה תְּמִימִם. וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ,
וְיַיִן כִּנְסָכוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.
On your New Moon festivals you shall present a burnt offering to Adonai: two bulls of the herd, one ram, and seven yearling lambs, without blemish. Their meal-offering and libations were as specified: three-tenths of a measure of choice flour for each bull, two-tenths for the ram, and one-tenth for each lamb, wine with the proper libation, and a he-goat to make atonement, in addition to the two daily offerings.

Yis'm'chu

Yis·m'chu v'mal·khut·kha	יִשְׂמְחוּ בְמַלְכוּתְךָ	They will rejoice,
sho·m'rei shab·bat	שׁוֹמְרֵי שַׁבָּת	those who keep the Sabbath
v'ko·r'ei o·neg,	וְקוֹרְאֵי עֹנֶג,	and call it a delight.
am m'kad·shei	עַם מְקַדְּשֵׁי	The people who sanctify
sh'vi·i, ku·lam yis·b'u	שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ	the seventh day shall all be sated
v'yit·an·gu mi·tu·ve·kha.	וְיִתְעַנְּגוּ מִטּוּבֶךָ,	and take pleasure in Your bounty.
U·va·sh'vi·i ra·tzi·ta bo	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ	You were pleased
v'ki·dash·to,	וְקִדַּשְׁתּוֹ,	to sanctify it,
chem·dat ya·mim	חֶמְדַּת יָמִים	You called it
o·to ka·ra·ta,	אוֹתוֹ קָרָאתָ,	the most desirable of days,
zei·kher l'ma·asei	זֵכֶר לְמַעֲשֵׂה	a remembrance
v'rei·shit.	בְרֵאשִׁית:	of the work of creation.

On Shabbat Rosh Chodesh:

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם,
כִּילִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי.
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ עִם כָּל הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה
שַׁבָּתוֹת לִמְנוּחָה, וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה.

You formed the world from of old,
completing Your work by the seventh day.
You loved us and accepted us,
exalting us alongside all nations,
sanctifying us through Your commandments,
drawing us, our Sovereign, to Your service,
and attaching Your great and holy name to ours.
Adonai our God, You lovingly gave us Shabbatot
for rest and New Moon festivals for atonement.

וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ
אֲנַחְנוּ וַאֲבוֹתֵינוּ, חָרְבָה עִירֵנוּ,
וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ,
וְגָלָה יְקָרֵנוּ,
וְנָטַל כָּבוֹד מִבֵּית חַיֵּינוּ.
וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ
בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל
וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה
בְּמִקְדָּשֶׁךָ:
יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה
לְאַרְצֵנוּ, וְתִטָּעֵנוּ בִּגְבוּלֵנוּ.

But because we missed the mark,
we and our ancestors, our city was destroyed,
our holy Temple was desolated,
our splendor was exiled,
and glory was taken from our life's home.
We are not able to perform our duty
in Your chosen House, that great and holy
House that bears Your name,
because of the hostile power that was sent
against Your sanctuary.
May it be Your will, Adonai our God
and God of our ancestors, to bring us up in joy
to the land and plant us within its borders.

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת
חוֹבוֹתֵינוּ, תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם.
וְאֶת מוּסַפֵּי יוֹם הַשַּׁבָּת הַזֶּה,
וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנֶךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ
בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ.
מִפִּי כְבוֹדֶךָ, כָּאָמוּר:

There we will offer up before You the offerings
due from us—the regular offerings and the
additional offerings in accordance with their law.
The additional offering for this Shabbat day
and for this Rosh Chodesh day
we will lovingly offer up before You,
as mandated by Your will, and as written
in Your Torah by Your servant Moses,
who heard it directly from You:

Yis'm'chu

Yis·m'chu v'mal·khut·kha	יִשְׂמְחוּ בְמַלְכוּתְךָ	They will rejoice,
sho·m'rei shab·bat	שׁוֹמְרֵי שַׁבָּת	those who keep the Sabbath
v'ko·r'ei o·neg,	וְקוֹרְאֵי עֹנֶג,	and call it a delight.
am m'kad·shei sh'vi·i,	עַם מְקַדְּשֵׁי שְׁבִיעִי,	The people who sanctify the seventh day
ku·lam yis·b'u	כֻּלָּם יִשְׂבְּעוּ	shall all be sated
v'yit·an·gu mi·tu·ve·kha.	וְיִתְעַנְּגוּ מִטּוּבֶךָ,	and take pleasure in Your bounty.
U·va·sh'vi·i ra·tzi·ta bo	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ	You were pleased
v'ki·dash·to,	וְקִדַּשְׁתּוֹ,	to sanctify it,
chem·dat ya·mim	חֶמְדַּת יָמִים	You called it
o·to ka·ra·ta,	אוֹתוֹ קָרָאתָ,	the most desirable of days,
zei·kher l'ma·asei v'rei·shit.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:	a remembrance of the work of creation.

R'tzei Vimnuchateinu

Elo·hei·nu vEi·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors,
R'tzei vim·nu·cha·tei·nu.	רְצֵה בִמְנוּחָתֵנוּ,	be pleased with our rest.
Ka·d'shei·nu	קַדְּשֵׁנוּ	Make us holy
b'mitz·vo·te·kha	בְּמִצְוֹתֶיךָ	through Your commandments
v'tein chel·kei·nu b'to·ra·te·kha.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,	and grant us our share in Your Torah.
Sa·b'ei·nu mi·tu·ve·kha	שַׂבְּעֵנוּ מִטּוּבֶךָ	Satisfy us with Your goodness
v'sam·chei·nu	וְשַׂמְּחֵנוּ	and make us joyful
bi·shu·a·te·kha.	בִּישׁוּעָתֶךָ,	through Your deliverance.
V'ta·heir li·bei·nu	וְטַהֵר לִבֵּנוּ	Purify our hearts
l'ov·d'kha be·emet.	לְעָבְדְּךָ בֶּאֱמֶת,	so that we may serve You sincerely.
V'han·chi·lei·nu	וְהַנְחִילֵנוּ	And grant us,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai our God,
b'a·havah u·v'ra·tzon	בְּאַהֲבָה וּבְרָצוֹן	with love and good will,
Shab·bat kod·she·kha,	שַׁבַּת קָדְשֶׁךָ,	the gift of Your holy Shabbat,
v'ya·nu·chu vo Yisrael	וְיָנוּחוּ בוֹ יִשְׂרָאֵל	so that we may rest on it—Yisrael,
m'ka·d'shei sh'me·kha.	מְקַדְּשֵׁי שְׁמֶךָ.	the people who sanctify Your name.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Adonai,
m'ka·deish ha·Shab·bat.	מְקַדֵּשׁ הַשַּׁבָּת:	who sanctifies the Shabbat.

The traditional Musaf liturgy, describing the sacrificial offerings, can be found below in the right-hand column. An alternative paragraph, emphasizing our relationship to Torah, can be found below in the left-hand column. Select from either and continue.

אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ
גַּל־עֵינֵינוּ וְנַבִּיטָה
נִפְלָאוֹת מִתּוֹרָתֶךָ.

Our God
and God of our ancestors,
open our eyes
and let us behold
the wonders of Your Torah

[Based on Psalms 119:18]

Elo·hei·nu vEi·lo·hei avo·tei·nu,
gal ei·nei·nu v'na·bi·tah
nif·la·ot mi·to·ra·te·kha.

עָזְרֵנוּ לִלְמֹד מִתּוֹרָתְךָ
לַעֲשׂוֹת לְפָנֶיךָ
אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ
מִבְּלִי לְהַקְרִיב
בַּעֲלֵי חַיִּים.

Oz·rei·nu lil·mod mi·to·rat·kha
la·asot l'fa·ne·kha
et kor·b'not cho·vo·tei·nu
mi·b'li l'hak·riv
ba·alei cha·yim.

Help us learn from Your Torah
how to offer up before You
our commanded offerings
in a manner that does not
require animal sacrifice.

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.

There we will offer up before You
the offerings due from us—the regular offerings
and the additional offerings in accordance with their law.

V'sham na·aseh l'fa·ne·kha
et kor·b'not cho·vo·tei·nu,
t'mi·dim k'sid·ram u·mu·sa·fim k'hil·kha·tam.

וְאֶת מוּסַף יוֹם הַשַּׁבָּת הַזֶּה,
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוַת רְצוֹנֶךָ,
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
מִפִּי כְבוֹדֶךָ, כָּאָמוּר:

The additional offering for this Shabbat day
we will lovingly offer up before You, as mandated
by Your will, and as written in Your Torah
by Your servant Moses, who heard it directly from You:

V'et mu·saf yom ha·shab·bat ha·zeh, na·a·seh v'nak·riv
l'fa·ne·kha b'a·havah, k'mitz·vat r'tzo·ne·kha,
k'mo she·ka·tav·ta a·lei·nu b'to·ra·te·kha,
al y'dei Mo·she av·de·kha, mi·pi kh'vo·de·kha, ka·a·mur:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ.
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ:

"On the Shabbat day: two yearling lambs without blemish,
together with two-tenths of a measure of choice flour
with oil mixed in as a meal offering, and with the proper
libation, a burnt offering for every Shabbat, in addition to
the regular burnt offering and its libation." *(Num. 28:9-10)*.

U·v'yom ha·shab·bat,
sh'nei kh'va·sim b'nei sha·nah t'mi·mim,
u·sh'nei es·ro·nim so·let
min·chah b'lu·lah va·she·men v'nis·ko.
O·lat shab·bat b'sha·ba·to, al o·lat ha·ta·mid v'nis·kah.

Fourth Blessing: Kedushat HaYom—Sanctification of the Day

On Rosh Chodesh, skip to page 176

Tikanta Shabbat

Ti·kan·ta Shab·bat	תִּכַּנְתָּ שַׁבָּת	You instituted the Shabbat
ra·tzi·ta kor·b'no·te·ha.	רָצִיתָ קָרְבְּנוֹתֶיהָ,	and were pleased with its offerings.
Tzi·vi·ta pei·ru·she·ha	צִוִּיתָ פֵּרוּשֶׁיהָ	You detailed its duties
im si·du·rei n'sa·khe·ha.	עִם סִדּוּרֵי נְסָכֶיהָ.	and the order of its libations.
M'an·ge·ha l'o·lam	מְעַנְּגֶיהָ לְעוֹלָם	Those who take delight in it
ka·vod yin·cha·lu.	כָּבוֹד יִנְחָלוּ.	acquire everlasting honor;
To·a·me·ha cha·yim za·khu;	טוֹעֲמֶיהָ חַיִּים זָכוּ.	those who savor it merit life;
v·gam ha·o·ha·vim d·va·re·ha	וְגַם הָאוֹהֲבִים דְּבָרֶיהָ	those who love its teachings
g'du·lah ba·cha·ru.	גְּדֻלָּה בָּחָרוּ.	have chosen greatness.
Az mi·Si·nai	אָז מִסִּינַי	At that time, from Sinai,
nitz·ta·vu	נִצְטַוּוּ	our ancestors were commanded
a·le·ha,	עָלֶיהָ:	concerning it,
va·t'tza·vei·nu	וַתְּצַוֵּנוּ	when You instructed us,
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	Adonai our God,
l'hak·riv bah	לְהַקְרִיב בָּהּ	to offer up
kor·ban mu·saf shab·bat	קָרְבַּן מוּסַף שַׁבָּת	the additional offering for Shabbat
ka·ra·uy.	כָּרָאוּי:	in the appropriate manner.
Y'hi ra·tzon mi·l'fa·ne·kha	יְהִי רָצוֹן מִלְּפָנֶיךָ	May it be Your will,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai our God
vEi·lo·hei avo·tei·nu,	וֵאלֹהֵי אֲבוֹתֵינוּ,	and God of our ancestors,
she·ta·alei·nu v'sim·cha	שֶׁתַּעֲלֵנוּ בְשִׂמְחָה	to bring us joyfully
l'ar·tzei·nu	לְאַרְצֵנוּ,	to the land
v'ti·ta·ei·nu big·vu·lei·nu.	וְתִטָּעֵנוּ בִּגְבוּלֵנוּ.	and plant us within its borders.

Sh'ma Yisrael!	שְׁמַע יִשְׂרָאֵל,	**"Hear, O Yisrael!**
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	**Adonai is our God,**
Adonai e·chad.	יהוה אֶחָד:	**Adonai is One."** *(Deuteronomy 6:4)*
Hu Elo·hei·nu, Hu A·vi·nu	הוּא אֱלֹהֵינוּ הוּא אָבִינוּ,	God is our God, God is our Father,
Hu mal·kei·nu,	הוּא מַלְכֵּנוּ,	God is our Sovereign,
Hu mo·shi·ei·nu,	הוּא מוֹשִׁיעֵנוּ,	God is our Deliverer.
V'Hu yash·mi·ei·nu	וְהוּא יַשְׁמִיעֵנוּ	And God will announce to us
b'ra·chamav shei·nit	בְּרַחֲמָיו שֵׁנִית	again, in God's mercy,
l'ei·nei kol chai,	לְעֵינֵי כָּל חָי,	in the presence of all the living,
li·h'yot la·khem lEi·lo·him:	לִהְיוֹת לָכֶם לֵאלֹהִים:	"... to be your God."
A·ni Adonai Elo·hei·khem.	אֲנִי יהוה אֱלֹהֵיכֶם:	"I Adonai am your God" *(Num. 15:41)*.
U·v'div·rei kod·sh'kha	וּבִדְבְרֵי קָדְשְׁךָ	And in Your holy Scriptures
ka·tuv lei·mor:	כָּתוּב לֵאמֹר:	it says:
Yim·lokh Adonai l'o·lam,	**יִמְלֹךְ יהוה לְעוֹלָם**	**"Adonai shall reign forever—**
Elo·ha·yikh tzi·yon	**אֱלֹהַיִךְ צִיּוֹן**	**your God, O Tzion,**
l'dor va·dor, Ha·l'lu·yah!	**לְדוֹר וָדוֹר הַלְלוּיָהּ:**	**for all generations, Hallelujah!"** *(Psalms 146.10)*
L'dor va·dor	לְדוֹר וָדוֹר	For all generations
na·gid god·le·kha	נַגִּיד גָּדְלֶךָ,	we will declare Your greatness;
u·l'nei·tzach n'tza·chim	וּלְנֵצַח נְצָחִים	to all eternity
k'du·shat·kha nak·dish.	קְדֻשָּׁתְךָ נַקְדִּישׁ,	we will proclaim Your holiness.
V'shiv·chakha Elo·hei·nu	וְשִׁבְחֲךָ, אֱלֹהֵינוּ,	The praise of You, our God,
mi pi·nu lo ya·mush	מִפִּינוּ לֹא יָמוּשׁ	will never depart
l'o·lam va·ed,	לְעוֹלָם וָעֶד,	from our mouths,
ki Eil me·lekh ga·dol	כִּי אֵל מֶלֶךְ גָּדוֹל	for You are a great and holy
v'ka·dosh A·tah.	וְקָדוֹשׁ אָתָּה.	God and Sovereign.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Adonai,
ha·eil ha·ka·dosh!	הָאֵל הַקָּדוֹשׁ.	the holy God!

On Shabbat Shuvah:

Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Adonai,
ha·me·lekh ha·ka·dosh!	הַמֶּלֶךְ הַקָּדוֹשׁ.	the holy Sovereign!

Third Blessing—Kedushah when recited together out loud

As you are able, for the three bolded sections, rise on tip-toes.

Na·aritz'kha v'nak'dish·kha,	נַעֲרִיצְךָ וְנַקְדִּישְׁךָ,	We revere You, we sanctify You
k'sod si·ach	כְּסוֹד שִׂיחַ	in the language of the council
sar·fei ko·desh.	שַׂרְפֵי קֹדֶשׁ.	of holy fiery beings,
Ha·mak·di·shim shim·kha	הַמַּקְדִּישִׁים שִׁמְךָ	who sanctify Your name
ba·ko·desh, ka·ka·tuv	בַּקֹּדֶשׁ, כַּכָּתוּב	in the holy place, as it is written
al yad n'vi·e·kha,	עַל יַד נְבִיאֶךָ,	by the hand of Your prophet,
v'ka·ra zeh el zeh v'a·mar:	וְקָרָא זֶה אֶל זֶה וְאָמַר:	"Each calls to the other:
Ka·dosh ka·dosh ka·dosh!	**קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,**	**'Holy, holy, holy!**
Adonai tz'va·ot!	יהוה צְבָאוֹת,	Adonai of Hosts!
m'lo khol ha·a·retz k'vo·do!	מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:	God's glorious presence fills all the earth!'"

(Isaiah 6:3)

K'vo·do ma·lei o·lam.	כְּבוֹדוֹ מָלֵא עוֹלָם,	God's glory fills the universe.
M'shar·tav sho·a·lim	מְשָׁרְתָיו שׁוֹאֲלִים	God's attendants ask
zeh la·zeh,	זֶה לָזֶה,	one another,
A·yei m'kom	אַיֵּה מְקוֹם	"Where is The Holy One's
k'vo·do?	כְּבוֹדוֹ,	glorious abode?"
l'u·ma·tam	לְעֻמָּתָם	In counterpoint
Ba·rukh yo·mei·ru:	בָּרוּךְ יֹאמֵרוּ:	they answer one another:
Ba·rukh k'vod	**בָּרוּךְ כְּבוֹד**	**"Blessed is the expansive presence**
Adonai, mi·m'ko·mo!	**יהוה מִמְּקוֹמוֹ:**	**of God, wherever God is!"** *(Ezekiel 3.12)*
Mi·m'ko·mo	מִמְּקוֹמוֹ	From this place
Hu yi·fen b'ra·chamim	הוּא יִפֶן בְּרַחֲמִים,	God will turn toward mercy
v'ya·chon am	וְיָחוֹן עַם	and grant grace to the people
ham·ya·chadim sh'mo	הַמְיַחֲדִים שְׁמוֹ	who honor God's oneness
E·rev va·vo·ker	עֶרֶב וָבֹקֶר	every day,
b'khol yom ta·mid	בְּכָל יוֹם תָּמִיד,	morning and evening—
pa·a·ma·yim b'a·havah	פַּעֲמַיִם בְּאַהֲבָה	twice each day, in love,
sh'ma o·m'rim:	שְׁמַע אוֹמְרִים:	they say Sh'ma:

M'khal·keil cha·yim	**מְכַלְכֵּל חַיִּים**	**In loyalty You sustain**
b'che·sed,	**בְּחֶסֶד,**	**the living,**
m'cha·yeh kol chai	מְחַיֵּה כָּל חַי	nurturing the life
b'ra·chamim ra·bim,	בְּרַחֲמִים רַבִּים,	of every living thing,
so·meikh nof'lim,	סוֹמֵךְ נוֹפְלִים,	upholding those who fall,
v'ro·fei cho·lim,	וְרוֹפֵא חוֹלִים,	healing the sick,
u·ma·tir asu·rim,	וּמַתִּיר אֲסוּרִים,	freeing the captive,
u·m'kay·yeim e·mu·na·to	וּמְקַיֵּם אֱמוּנָתוֹ	and remaining faithful
li·shei·nei a·far.	לִישֵׁנֵי עָפָר.	to all life held dormant in the earth.
Mi kha·mo·kha	מִי כָמוֹךָ	Who can compare to You,
ba·al g'vu·rot,	בַּעַל גְּבוּרוֹת,	almighty God,
U·mi do·meh lakh,	וּמִי דוֹמֶה לָּךְ,	who can resemble You,
me·lekh mei·mit u·m'cha·yeh	מֶלֶךְ מֵמִית וּמְחַיֶּה	source of life and death,
u·matz·mi·ach y'shu·ah!	וּמַצְמִיחַ יְשׁוּעָה!	who makes salvation grow?

On Shabbat Shuvah add:

Mi kha·mo·kha	מִי כָמוֹךָ	Who can compare to You,
Av ha·ra·cha·mim,	אַב הָרַחֲמִים,	Source of All Mercy,
zo·kheir y'tzu·rav	זוֹכֵר יְצוּרָיו	remembering all creatures
l'cha·yim b'ra·chamim!	לְחַיִּים בְּרַחֲמִים!	mercifully, decreeing life!

V'ne·eman A·tah	וְנֶאֱמָן אַתָּה	Faithful are You
l'ha·cha·yot mei·tim.	לְהַחֲיוֹת מֵתִים.	in giving life to every living thing.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Fount of Life,
m'cha·yeh ha·mei·tim.	מְחַיֵּה הַמֵּתִים.	who gives and renews life.

Third Blessing—Personal Kedushah

A·tah ka·dosh v'shim·cha	אַתָּה קָדוֹשׁ וְשִׁמְךָ	Holy are You. Your name is holy.
ka·dosh, u·k'do·shim b'khol	קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל	And all holy beings
yom y'ha·l'lu·kha, se·lah.	יוֹם יְהַלְלוּךָ, סֶלָה.	hail You each day.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You,
ha·Eil ha·ka·dosh.	הָאֵל הַקָּדוֹשׁ.	The Awesome One, the holy God.

On Shabbat Shuvah say instead:

Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Awesome
ha·Me·lekh ha·ka·dosh.	הַמֶּלֶךְ הַקָּדוֹשׁ.	One, the holy Sovereign.

On Shabbat Shuvah add:

Zoch·rei·nu l'cha·yim,	זָכְרֵנוּ לְחַיִּים,	Remember us for life,
me·lekh cha·feitz ba·cha·yim,	מֶלֶךְ חָפֵץ בַּחַיִּים,	our Sovereign, who wishes us to live,
v'khot·vei·nu	וְכָתְבֵנוּ	and write us
b'sei·fer ha·cha·yim,	בְּסֵפֶר הַחַיִּים,	in the Book of Life,
l'ma·an·kha	לְמַעַנְךָ	for Your sake,
Elo·him cha·yim.	אֱלֹהִים חַיִּים.	ever-living God.

As you are able, on "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

Me·lekh o·zeir	מֶלֶךְ עוֹזֵר	Regal One, our help,
u·mo·shi·a u·ma·gein.	וּמוֹשִׁיעַ וּמָגֵן.	salvation, and protector:
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, KIND ONE,
ma·gein Av·ra·ham	מָגֵן אַבְרָהָם	the shield of Abraham
(v'ez·rat) Sa·rah.	וְעֶזְרַת שָׂרָה.	and help of Sarah.

Second Blessing: G'vurot—Powers

A·tah gi·bor	אַתָּה גִּבּוֹר	You are forever powerful,
l'o·lam Adonai,	לְעוֹלָם אֲדֹנָי,	ALMIGHTY ONE,
m'cha·yeh kol chai A·tah,	מְחַיֵּה כָּל חַי אַתָּה,	abundant in
rav l'ho·shi·a.	רַב לְהוֹשִׁיעַ.	Your saving acts.
	In winter:	In winter:
Ma·shiv ha·ru·ach	מַשִּׁיב הָרוּחַ	You cause the wind to blow
u·mo·rid ha·ga·shem.	וּמוֹרִיד הַגָּשֶׁם.	and rain to fall.
	In summer:	In summer:
Mo·rid ha·tal.	מוֹרִיד הַטָּל.	You send down the dew.

First Blessing: Avot—Ancestors

As you are able, take three steps backward, then three steps forward while reciting this kavanah:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai s'fa·tai tif·tach u·fi ya·gid t'hi·la·te·kha. Open my lips, BELOVED ONE, and let my mouth declare your praise.

As you are able, on "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

בָּרוּךְ אַתָּה יהוה

Ba·rukh A·tah, Adonai Blessed are You, ANCIENT ONE,

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	our God and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors:
elo·hei Av·ra·ham,	אֱלֹהֵי אַבְרָהָם,	God of Abraham,
elo·hei Yitz·chak, vei·lo·hei	אֱלֹהֵי יִצְחָק,	God of Isaac,
Ya·akov.	וֵאלֹהֵי יַעֲקֹב;	and God of Jacob;
elo·hei Sa·rah,	אֱלֹהֵי שָׂרָה,	God of Sarah,
elo·hei Riv·kah,	אֱלֹהֵי רִבְקָה,	God of Rebekah,
elo·hei Ra·cheil,	אֱלֹהֵי רָחֵל,	God of Rachel,
vei·lo·hei Lei·ah,	וֵאלֹהֵי לֵאָה,	and God of Leah;
ei·lo·hei Bil·ha	אֱלֹהֵי בִלְהָה,	God of Bilhah
vei·lo·hei Zil·pah.	וֵאלֹהֵי זִלְפָּה.	and God of Zilpah,
Ha·Eil ha·ga·dol	הָאֵל הַגָּדוֹל	great, heroic,
ha·gi·bor v'ha·no·ra,	הַגִּבּוֹר וְהַנּוֹרָא,	awesome God, *(DEUT. 10:17; NEHEMIAH 9:32)*
Eil el·yon,	אֵל עֶלְיוֹן,	supreme divinity, *(GENESIS 14:22)*
go·meil chasa·dim to·vim,	גּוֹמֵל חֲסָדִים טוֹבִים,	imparting deeds of kindness,
v'ko·neih ha·kol,	וְקוֹנֵה הַכֹּל,	begetter of all;
v'zo·kheir chas·dei	וְזוֹכֵר	mindful of the loyalty
a·vot (v'i·ma·hot)	חַסְדֵי אָבוֹת (וְאִמָּהוֹת),	of Yisrael's ancestors,
u·mei·vi g'ulah	וּמֵבִיא גְּאֻלָּה	bringing, with love, redemption
li·v'nei v'nei·hem	לִבְנֵי בְנֵיהֶם	to their children's children
l'ma·an sh'mo b'a·havah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	for the sake of the divine name.

Chatzi Kaddish is only recited in a public recitation of Musaf. Everyone rises in body or in spirit

Chatzi Kaddish

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
יִתְגַּדַּל וְיִתְקַדַּשׁ

sh'mei ra·ba (All: **A·mein**)
שְׁמֵהּ רַבָּא (אָמֵן)

b'al'ma
בְּעָלְמָא

di v'ra khi·r'u·tei,
דִּי בְרָא כִרְעוּתֵהּ,

v'yam·likh mal·khu·tei
וְיַמְלִיךְ מַלְכוּתֵהּ

b'cha·yei·khon u·v'yo·mei·khon
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

u·v'cha·yei
וּבְחַיֵּי

d'khol beit Yisrael,
דְּכָל בֵּית יִשְׂרָאֵל.

Ba·a·ga·la u·vi·z'man ka·riv,
בַּעֲגָלָא וּבִזְמַן קָרִיב

v'im·ru **A·mein**.
וְאִמְרוּ אָמֵן.

All:

Y'hei sh'mei ra·ba
יְהֵא שְׁמֵהּ רַבָּא

m'va·rakh l'a·lam
מְבָרַךְ לְעָלַם

u·l'al'mei al·ma·ya.
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
יִתְבָּרַךְ וְיִשְׁתַּבַּח,

v'yit·pa·ar v'yit·ro·mam
וְיִתְפָּאַר וְיִתְרוֹמַם

v'yit·na·sei, v'yit·ha·dar
וְיִתְנַשֵּׂא וְיִתְהַדַּר

v'yit·a·leh v·yit·ha·lal sh'mei
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ

d'ku·d'sha—
דְּקֻדְשָׁא—

B'rikh hu!
בְּרִיךְ הוּא

L'ei·la
לְעֵלָּא

(l'ei·la) On Shabbat Shuvah, add (לְעֵלָּא)

min kol bir·kha·ta v'shi·ra·ta,
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tush·b'cha·ta v'ne·che·ma·ta
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,

da·a·mi·ran b'al·ma,
דַּאֲמִירָן בְּעָלְמָא,

v'im·ru: **A·mein**.
וְאִמְרוּ אָמֵן.

Short Kaddish

Let God's name be made great
and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen**.

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings, songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

lish·mor bri·to	לִשְׁמֹר בְּרִיתוֹ	to keep the covenant
le·dor dor·im.	לְדוֹר דּוֹרִים.	through all our generations.
Hi·nei she·mo'a mizevach	הִנֵּה שְׁמֹעַ מִזֶּבַח	Behold, to listen is better
tov l'hak·shiv	טוֹב לְהַקְשִׁיב	than sacrifice, and to truly hear
mei·hei·lev ei·lim.	מֵחֵלֶב אֵילִים.	better than the fat of rams.
A·chi·cha ki ya·much i·mach—	אָחִיךָ כִּי יָמוּךְ עִמָּךְ–	If your brother becomes poor—
v'hech·e·zak·ta bo.	וְהֶחֱזַקְתָּ בּוֹ.	you shall maintain him.
Ha·geir ki ya·gur i·tach—	הַגֵּר כִּי יָגוּר אִתָּךְ–	The stranger who dwells in you—
v'a·hav·ta o·to.	וְאָהַבְתָּ אוֹתוֹ.	you shall treat lovingly.
La·sa·chir a·sher b'beit·e·cha—	לַשָּׂכִיר אֲשֶׁר בְּבֵיתֶךָ–	The worker in your house—you
be·yo·mo ti·tein se·cha·ro.	בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ.	shall pay her on time.
U'may·im she·tei	וּמַיִם שְׁתֵה	Drink water from
mi·bo·re·cha - v'ha·nach	מִבּוֹרֶךָ–וְהַנַּח	your own cistern—and leave the
la·ka·hal et she·lo.	לַקָּהָל אֶת שֶׁלּוֹ.	community its own.
Mo·tza se·fat·ech·a a·sei—	מוֹצָא שְׂפָתֶיךָ עֲשֵׂה–	Fulfill that which you commit to.
v'sha·leim l'el·yon	וְשַׁלֵּם לְעֶלְיוֹן	Pay your vows to THE MOST HIGH.
ne·da·re·cha. She·not chay·im	נְדָרֶיךָ.שְׁנוֹת חַיִּים	Years of life has
na·tan l'cha ha·eil:	נָתַן לְךָ הָאֵל:	God given you:
ha·vei kor·ban·cha	הַבֵּא קָרְבָּנְךָ	Bring your sacrifice
mi·sha'o'te·cha.	מִשָּׁעוֹתֶיךָ.	from your time.

Yih·yu l'ra·tzon im·rei fi	יִהְיוּ לְרָצוֹן אִמְרֵי פִי	May the words of my mouth
v'heg·yon li·bi	וְהֶגְיוֹן לִבִּי	and the thoughts of my heart
l'fa·ne·kha,	לְפָנֶיךָ,	find favor with You,
Adonai tzu·ri v'go·ali.	יהוה צוּרִי וְגוֹאֲלִי.	Adonai, my Rock and my Redeemer.
		(PSALMS 19:15)

O·seh sha·lom bim·ro·mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	May the one who creates harmony
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	above make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמַעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: (ALL: **A·mein**).	וְאִמְרוּ אָמֵן.	And say: **Amen**.

Alternative Musaf

Zecher L'Musaf — Recalling the Traditional Musaf Service

Y'hi ra·tzon mil·fa·ne·cha Adonai	יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה	May it be Your will, Adonai
Eloheinu ve-lo·hei avo·tei·nu	אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	our God and God of
v'i·mo·tei·nu, she-na'aleh	וְאִמּוֹתֵינוּ, שֶׁנַּעֲלֶה	our ancestors, that we recall
l'fa·ne·cha zich·ron avo·tei·nu	לְפָנֶיךָ זִכְרוֹן אֲבוֹתֵינוּ	before You the memory of our
v'i·mo·tei·nu, b'hit·ka·rvam	וְאִמּוֹתֵינוּ בְּהִתְקָרְבָם	ancestors as they approached
ei·le·cha bi·mei ke·dem,	אֵלֶיךָ בִּימֵי קֶדֶם,	You in days of old,
be·ha·va'at kar·b·enot	בְּהָבֵאת קָרְבְּנוֹת	when they brought our obligatory
chov·o·tei·nu, te·mi·dim	חוֹבוֹתֵינוּ, תְּמִידִים	offerings, the regular daily
ke·sid·ram u'mu·sa·fim	כְּסִדְרָם וּמוּסָפִים	offerings and additional Shabbat
ke·hil·cha·tam. u'me·az cha·reiv	כְּהִלְכָתָם. וּמֵאָז חָרֵב	offerings, according to rule. But
mik·da·shei·nu v'ga·li·nu	מִקְדָּשֵׁנוּ וְגָלִינוּ	since our Temple was destroyed
mei'ar·tzei·nu ha'yu ar·esh·et	מֵאַרְצֵנוּ הָיוּ אֲרֶשֶׁת	and we were exiled from our Land,
sef·a·tei·nu v'heg·yon li·bein·u	שִׂפְתֵינוּ וְהֶגְיוֹן לִבֵּנוּ	the entreaty of our lips and the
ke·kor·ba·not she-hik·ri·vu	כְּקָרְבָּנוֹת שֶׁהִקְרִיבוּ	meditation of our hearts have
l'fa·ne·cha a·vo·teinu	לְפָנֶיךָ אֲבוֹתֵינוּ	replaced the sacrifices our
v'im·o·teinu.	וְאִמּוֹתֵינוּ.	forebears offered up before You.

Kir·vat elohim cha·fatz·nu—	קִרְבַת אֱלֹהִים חָפַצְנוּ–	We desire the nearness of God—
ei·cha nit·ka·reiv?	אֵיכָה נִתְקָרֵב?	how shall we come near?
A·sot re·tzo·no vi·kash·nu—	עֲשׂוֹת רְצוֹנוֹ בִּקַּשְׁנוּ–	We seek to do God's will—how
ba·meh nit·ra·tzeh?	בַּמֶּה נִתְרָצֶה?	shall we fulfill it?

V'hu Eil mis·tat·eir,	וְהוּא אֵל מִסְתַּתֵּר,	For God hides; the heights of the
mo·shav·o be·rum o·lam,	מוֹשָׁבוֹ בְּרוּם עוֹלָם,	universe are God's habitation,
kol hay·kum be·yad·o	כָּל הַיְקוּם בְּיָדוֹ	every living thing is in God's hand
u'ma'a'sav al kol	וּמַעֲשָׂיו עַל כָּל	and God's works are beyond our
ne·lam.	נֶעְלָם.	understanding.
E·fes ki mitz·vah tzi·va·nu	אֶפֶס כִּי מִצְוָה צִוָּנוּ	God has commanded us ought but


קורא
עני

Musaf

Musaf is a special additional service, recited on special occasions—Shabbat, festivals, and Rosh Hodesh. It is a short service that begins with an Amidah and includes [the] Kaddish before and after. The traditional liturgy, which we have included here, describes the *korbanot* (sacrifices) that were part of the ancient service in the Temple. The additional Amidah lifts up our desire to draw close and have an additional moment for introspection and spiritual quiet.

With the exception of the Days of Awe, Reconstructionists have largely removed this liturgy from their Shabbat and festival observances because the core content feels spiritually outdated. Some communities replace it with an alternative observance such as a moment of meditation, an additional song or an interpretive reading. We have also included a shortened and poetic contemporary Alternative Musaf written by Reform rabbis in Israel and reprinted with their permission. We invite you to choose your own adventure.

Shabbat & Festival Morning Kiddush

V'Sham·ru v'nei Yisrael et	וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל	Let Yisrael's descendants
Ha-Shab·bat, la'a·sot	אֶת הַשַּׁבָּת, לַעֲשׂוֹת	keep Shabbat, making
et Ha-Shab·bat l'dor·o·tam	אֶת הַשַּׁבָּת לְדוֹרוֹתָם	Shabbat throughout all their gen-
b'rit o·lam	בְּרִית עוֹלָם.	erations, as an eternal bond.
be·ni u'vein b'nei Yisrael	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Between me and Yisrael's descendants
ot hi l'o·lam	אוֹת הִיא לְעוֹלָם	shall it be a sign eternally.
ki she·shet ya·mim	כִּי שֵׁשֶׁת יָמִים עָשָׂה	For in six days
a·sah A·do·nai et ha·sha·may·im	יהוה אֶת הַשָּׁמַיִם	The Voice made skies
v'et ha·a·retz u'va·yom	וְאֶת הָאָרֶץ, וּבַיּוֹם	and earth, and on the seventh day
ha'shev·i·i sha·vat va·yin·a·fash.	הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.	God ceased and drew a breath of rest.

Al kein bei·rach A·don·ai et	עַל כֵּן בֵּירַךְ יהוה אֶת	And so The Eminence blessed the
yom ha-Shab·bat vay·i·kad·sheihu	יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ	day of Shabbat and made it holy.

On Pesach, Shavuot, and Sukkot say:

Vay·da·ber Mo·she et mo·a·dei	וַיְדַבֵּר מֹשֶׁה אֶת מֹעֲדֵי	Moses proclaimed the Festivals of
A·do·nai el b'nei	יהוה אֶל בְּנֵי	The Enduring One to the Children
Yisrael	יִשְׂרָאֵל	of Yisrael.

Sav·rei cha·ver·ei	סַבְרֵי חֲבֵרַי	With the permission of this company:
Ba·ruch a·tah A·don·ai,	בָּרוּךְ אַתָּה יהוה	Blessed are You, The Boundless One,
Elo·hei·nu me·lech ha·ol·am,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all worlds,
bo·rei p'ri ha·ga·fen.	בּוֹרֵא פְּרִי הַגָּפֶן	who creates the fruit of the vine.

Adon Olam

Adon o·lam asher ma·lakh,	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,	Crown of All Time, The One who reigned
B'te·rem kol y'tzir niv·ra.	בְּטֶרֶם כָּל יְצִיר נִבְרָא:	before all mortal shape was made,
L'eit na·asah v'chef·tzo kol,	לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל,	and when God's will brought forth all things
azai me·lekh sh'mo nik·ra.	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:	then was the name supreme proclaimed.
V'a·charei kikh·lot ha·kol,	וְאַחֲרֵי כִּכְלוֹת הַכֹּל,	And after everything is gone,
l'va·do yim·lokh no·ra.	לְבַדּוֹ יִמְלוֹךְ נוֹרָא.	yet One alone, awesome, will reign.
V'hu ha·ya, v'hu ho·veh,	וְהוּא הָיָה, וְהוּא הֹוֶה,	God was, and is, and will remain,
v'hu yih·yeh, b'tif·a·rah.	וְהוּא יִהְיֶה, בְּתִפְאָרָה.	in splendid balance, over all.
V'hu e·chad v'ein shei·ni,	וְהוּא אֶחָד וְאֵין שֵׁנִי,	And God is One, no second is,
l'ham·shil lo l'hach·bi·rah,	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	none can compare, or share God's place.
b'li rei·shit, b'li takh·lit,	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,	Without beginning, without end,
v'lo ha·oz v'ha·mis·rah.	וְלוֹ הָעוֹז וְהַמִּשְׂרָה.	God's is all might and royal grace.
V'hu ei·li v'chai go·ali,	וְהוּא אֵלִי וְחַי גֹּאֲלִי,	This is my God, my help who lives,
v'tzur chev·li v'eit tza·rah.	וְצוּר חֶבְלִי בְּעֵת צָרָה.	refuge from pain in time of trial,
v'hu ni·si u·ma·nos li	וְהוּא נִסִּי וּמָנוֹס לִי	my banner, and my place to fly,
m'nat ko·si b'yom ek·ra.	מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.	my cup's portion when, dry, I cry.
B'ya·do af·kid ru·chi,	בְּיָדוֹ אַפְקִיד רוּחִי,	To God's kind hand I pledge my soul
B'eit i·shan v'a·i·rah.	בְּעֵת אִישַׁן וְאָעִירָה.	each time I sleep, again to wake,
V'im ru·chi g'viy·ya·ti,	וְעִם רוּחִי גְּוִיָּתִי,	and with my soul, this body, here.
Adonai li v'lo i·ra.	יהוה לִי וְלֹא אִירָא.	YAH's love is mine; I shall not fear!

Tzo·fe v’yod·ey·a s’tar·ein·u,	צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,	God sees and knows all things, and
ma·bit l’sof da·var	מַבִּיט לְסוֹף דָּבָר	even what we hide, can look upon how
b’kad·ma·to	בְּקַדְמָתוֹ.	things begin the end of things to find.
Go·mel l’ish khe·sed	גּוֹמֵל לְאִישׁ חֶסֶד	Rewarding acts of love, when love for
k’mif·a·lo, no·ten l’ra·sha	כְּמִפְעָלוֹ, נוֹתֵן	love we’ll find, and paying to all
ra k’rish·a·to.	לְרָשָׁע רַע כִּרְשָׁעָתוֹ.	wickedness and recompense in kind,
Yish·lakh l’keitz yam·im	יִשְׁלַח לְקֵץ הַיָּמִין	God shall deliver all, upon the end of
m’shikh·einu, lif·dot	מְשִׁיחֵנוּ, לִפְדּוֹת	time, redeeming all who wait for God,
m’kha·kei keitz ye·shu’ato.	מְחַכֵּי קֵץ יְשׁוּעָתוֹ.	who for salvation pine.
Mei·tim ye·khay·eh el	מֵתִים יְחַיֶּה אֵל	God wakes all beings to life, abundant
b’rov khas·do, ba·rukh	בְּרֹב חַסְדּוֹ, בָּרוּךְ	love shall reign, blessed evermore, the
a·dei ad shem te·hil·at·o.	עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:	glory of God’s Name!



YIGDAL

Yig·dal el·o·him chai	יִגְדַּל אֱלֹהִים חַי	Great is the living God,
v'yish·ta·bakh, nim·tza	וְיִשְׁתַּבַּח, נִמְצָא	to whom we give our praise,
v'ein eit el	וְאֵין עֵת אֵל	who is, and whose great being is
me·tzi·yut·o.	מְצִיאוּתוֹ.	timeless, without days.
E·chad v'ein ya·khid	אֶחָד וְאֵין יָחִיד	THE ONE to whom in oneness no one
k'yi·khu·do, ne'e·lam	כְּיִחוּדוֹ, נֶעְלָם	can compare, invisible
v'gam ein sof	וְגַם אֵין סוֹף	in unity
l'akh·du·to.	לְאַחְדוּתוֹ.	unbounded, everywhere,
Ein lo d'mut ha'guf	אֵין לוֹ דְמוּת הַגּוּף	who has no body's form, has no
v'ein·o guf, lo na'a·rokh	וְאֵינוֹ גּוּף, לֹא נַעֲרֹךְ	material dress, nor can we find the
ei·lav ke·dush·a·to.	אֵלָיו קְדֻשָּׁתוֹ.	likeness of God's awesome holiness,
Kad·mon k'khol da·var	קַדְמוֹן לְכָל דָּבָר	more ancient than all things brought
a·sher niv·ra, ri·shon	אֲשֶׁר נִבְרָא, רִאשׁוֹן	forth in creation, the first of every-
v'ein rei·shit	וְאֵין רֵאשִׁית	thing that is, beginning
l'rei·shit·o.	לְרֵאשִׁיתוֹ.	unbegun!
Hin·o a·don o·lam l'khol	הִנּוֹ אֲדוֹן עוֹלָם לְכָל	Behold the supreme being, whose
n·otzar, yo·reh ge·du·lat·o	נוֹצָר, יוֹרֶה גְּדֻלָּתוֹ	universal power, whose greatness and
u'mal·khut·o.	וּמַלְכוּתוֹ.	whose rule all creatures shall declare,
She·fa ne·vu'ato ne·ta·no,	שֶׁפַע נְבוּאָתוֹ נָתָנוֹ,	whose flow of prophecy was
el an·shei se·gul·a·to	אֶל אַנְשֵׁי סְגֻלָּתוֹ	granted to a few, the treasured ones
v'tifarto.	וְתִפְאַרְתּוֹ.	who stood amid God's splendor ever new.
Lo kam b'Yisrael	לֹא קָם בְּיִשְׂרָאֵל	In Yisrael none arose as prophet like
k'mo·she od, na·vi	כְּמֹשֶׁה עוֹד, נָבִיא	Moshe, a prophet who would come to
u'ma·bit et t'mun·a·to.	וּמַבִּיט אֶת תְּמוּנָתוֹ.	see the "image" in the burning bush.
To·rat e·met na·tan	תּוֹרַת אֱמֶת נָתַן	Torah of truth God gave the people
l'amo el, al yad	לְעַמּוֹ אֵל, עַל יַד	Yisrael, by truest prophet's hand that
ne·vi·yo ne'e·man beit·o.	נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.	in God's house would dwell.
Lo ya·kha·lif ha'el v'lo	לֹא יַחֲלִיף הָאֵל וְלֹא	And God will never let the Torah pass
yam·ir dat·o, l'o·la·mim	יָמִיר דָּתוֹ, לְעוֹלָמִים	away, its doctrine will not change, but
l'zu·la·to.	לְזוּלָתוֹ.	through all change will stay.

ziv·chei t'ru·ah	זִבְחֵי תְרוּעָה,	celebration in God's tent.
a·shi·rah va·azam·rah lAdonai.	אָשִׁירָה וַאֲזַמְּרָה לַיָי:	I offer song and melody to My Redeemer.
Sh'ma Adonai	שְׁמַע יהוה	Hear me, Precious One, I call aloud;
ko·li ekra,	קוֹלִי אֶקְרָא,	be gracious to me,
v'cho·nei·ni v'a·nei·ni.	וְחָנֵּנִי וְעֲנֵנִי:	answer me!
L'kha a·mar li·bi,	לְךָ אָמַר לִבִּי,	To You my heart cries out;
bak·shu fa·nai,	בַּקְּשׁוּ פָנָי,	to You my face is turned;
et pa·ne·kha	אֶת פָּנֶיךָ	Your presence, Gracious One,
Adonai a·va·keish.	יהוה אֲבַקֵּשׁ:	I seek.
Al tas·teir	אַל תַּסְתֵּר	Hide not Your face
pa·ne·kha mi·me·ni,	פָּנֶיךָ מִמֶּנִּי,	from me;
al teit b'af av·de·kha,	אַל תַּט בְּאַף עַבְדֶּךָ,	do not, in anger, turn away Your servant.
ez·ra·ti hayi·ta	עֶזְרָתִי הָיִיתָ,	You have been my help,
al tit·shei·ni	אַל תִּטְּשֵׁנִי	don't shun me now;
v'al ta·az·vei·ni	וְאַל תַּעַזְבֵנִי	do not abandon me,
e·lo·hai yish·i.	אֱלֹהֵי יִשְׁעִי:	my God who saves!
Ki a·vi v'i·mi	כִּי אָבִי וְאִמִּי	For my father and my mother
aza·vu·ni,	עֲזָבוּנִי,	have abandoned me,
vAdonai ya·as·fei·ni.	וַיָי יַאַסְפֵנִי:	but The Living One shall take me in.
Ho·rei·ni Adonai dar·ke·kha,	הוֹרֵנִי יְיָ דַרְכֶּךָ,	Teach me Your way, Wise One,
u·n'chei·ni b'o·rach mi·shor,	וּנְחֵנִי בְּאֹרַח מִישׁוֹר,	and guide me in a just path
l'ma·an sho·r'rai.	לְמַעַן שׁוֹרְרָי:	as I meet my foes.
Al tit·nei·ni	אַל תִּתְּנֵנִי	Don't place me
b'ne·fesh tza·rai,	בְּנֶפֶשׁ צָרָי,	at the mercy of my enemies,
ki ka·mu vi	כִּי קָמוּ בִי	for slanderers arise
ei·dei she·ker	עֵדֵי שֶׁקֶר	against me,
vi·fei·ach cha·mas.	וְיִפַּח חָמָס:	and they fume in violence.
Lu·lei he·eman·ti,	לוּלֵא הֶאֱמַנְתִּי,	Were it not for my belief
lir·ot b'tuv Adonai	לִרְאוֹת בְּטוּב יהוה	that I'll behold God's presence
b'e·retz chay·yim.	בְּאֶרֶץ חַיִּים:	in the Land of Life . . .
Ka·vei el Adonai,	קַוֵּה אֶל יהוה,	Hope, then, for The Eternal;
chazak v'ya·ameitz	חֲזַק וְיַאֲמֵץ	strengthen Your heart with courage,
li·be·kha v'ka·vei el Adonai.	לִבֶּךָ וְקַוֵּה אֶל יהוה:	and have hope in The Eternal.

Psalm 27

L'da·vid Adonai	לְדָוִד יהוה	A psalm of David.
o·ri v'yish·i	אוֹרִי וְיִשְׁעִי	The Eternal is my light and my salvation;
mi·mi i·ra,	מִמִּי אִירָא,	whom, then, should I fear?
Adonai mei·oz chay·yai	יהוה מָעוֹז חַיַּי	The Almighty is my living source of strength;
Mi·mi ef·chad.	מִמִּי אֶפְחָד:	Before whom should I tremble?
Bik·rov a·lai m'rei·im,	בְּקָרֹב עָלַי מְרֵעִים,	When evildoers approach
le·e·khol et b'sa·ri tza·rai	לֶאֱכֹל אֶת בְּשָׂרִי צָרַי	to eat my flesh,
v'oy·vai li hei·mah	וְאֹיְבַי לִי הֵמָּה	when tormenters and enemies come after me,
kash·lu	כָּשְׁלוּ	see how they stumble,
v'na·fa·lu.	וְנָפָלוּ:	see how they tumble down!
Im ta·cha·neh	אִם תַּחֲנֶה	Should a force
a·lai ma·cha·neh	עָלַי מַחֲנֶה	encamp against me,
lo yi·ra li·bi,	לֹא יִירָא לִבִּי,	my heart shall have no fear;
im ta·kum a·lai	אִם תָּקוּם עָלַי	should a war
mil·cha·mah	מִלְחָמָה	arise against me,
b'zot ani bo·tei·ach.	בְּזֹאת אֲנִי בוֹטֵחַ:	in one thing I shall trust.
A·chat sha·al·ti	**אַחַת שָׁאַלְתִּי**	**One thing I ask**
mei·eit Adonai,	**מֵאֵת יהוה,**	**of Adonai,**
o·tah a·va·keish	**אוֹתָהּ אֲבַקֵּשׁ**	**this is what I seek:**
shav·ti b'veit Adonai,	**שִׁבְתִּי בְּבֵית יהוה,**	**to dwell in The Eternal's house**
kol y'mei chay·yai	**כָּל יְמֵי חַיַּי**	**all the days of my life,**
la·chazot b'no·am Adonai	**לַחֲזוֹת בְּנֹעַם יהוה**	**to behold God's peacefulness,**
u·l'va·keir b'hei·kha·lo.	**וּלְבַקֵּר בְּהֵיכָלוֹ:**	**to visit in God's temple.**
Ki yitz·p'nei·ni	כִּי יִצְפְּנֵנִי	Truly, in a day
b'su·koh b'yom ra·ah,	בְּסֻכֹּה בְּיוֹם רָעָה,	of trouble,
yas·ti·rei·ni	יַסְתִּרֵנִי	I am nestled in God's shelter,
b'sei·ter o·holo	בְּסֵתֶר אָהֳלוֹ	hidden in the recess of God's tent.
b'tzur y'ro·m'mei·ni.	בְּצוּר יְרוֹמְמֵנִי:	God sets me high upon a rock.
V'a·tah ya·rum ro·shi,	וְעַתָּה יָרוּם רֹאשִׁי,	And now, my head is raised in triumph
al oy·vai s'vi·vo·tai	עַל אֹיְבַי סְבִיבוֹתָי	on my foes around me,
v'ez·b'cha b'o·holo	וְאֶזְבְּחָה בְאָהֳלוֹ	and I offer sacrifice in

u·mo·lid tza·dik ka·bir.	וּמוֹלִיד צַדִּיק כַּבִּיר.	The Just and Mighty.
U·v'vir·cha·ti t'na·ana li	וּבִבְרָכָתִי תְּנַעֲנַע לִי	May You nod Your head to my
rosh, v'o·tah kach l'cha	רֹאשׁ, וְאוֹתָהּ קַח לְךָ	blessing, May You accept it like the
kiv·sa·mim rosh.	כְּבְשָׂמִים רֹאשׁ.	finest spices.
Ye·erav na si·chi	יֵעָרֵב נָא שִׂיחִי	May my contemplation be so sweet
a·le·cha, ki naf·shi	עָלֶיךָ. כִּי נַפְשִׁי	to You, for my soul
ta·arog ei·le·cha.	תַּעֲרוֹג אֵלֶיךָ.	yearns for You.
L'cha Adonai ha·g'du·la	לְךָ יהוה הַגְּדֻלָּה	Yours, Holy One, is the greatness
v'ha·g'vu·rah v'ha·tif·e·ret	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	and the power and the splendor
v'ha·nei·tzach v'ha·hod,	וְהַנֵּצַח וְהַהוֹד,	and the triumph and the dignity, for
ki chol ba·sha·ma·yim	כִּי כֹל בַּשָּׁמַיִם	all that is in the heavens
u·va·a·retz. L'cha Adonai	וּבָאָרֶץ, לְךָ יהוה	and on land is You. Yours, Source,
ha·mam·la·cha	הַמַּמְלָכָה,	is the majesty
v'ha·mit·na·sei l'chol l'rosh.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.	and rule over every human king.
Mi y'ma·leil g'vu·rot	מִי יְמַלֵּל גְּבוּרוֹת	Who can recount the greatness of
Adonai, yash·mi·a kol	יהוה, יַשְׁמִיעַ כָּל	the All, who harmonizes with all
t'hi·la·to?	תְּהִלָּתוֹ.	this praise?

We all have helpers

by Joy Harjo

We all have helpers in seen and unseen realms.
Give them something to do.
Otherwise, they will grow inattentive with boredom.
They can clean junk from your mind,
Find the opening note for the chorus of a song,
Or give a grandchild a safe path through the dark.
They will not give you winning numbers at the casino,
Wash your dishes, or take out an enemy.
Thank them.
Feed them once in a while.

tif·e·ret.	תִּפְאֶרֶת.	a gorgeous royal band.
Amu·sim n’sa·am,	עֲמוּסִים נְשָׂאָם	You carry Your people like a load,
a·te·ret i·n’dam,	עֲטֶרֶת עִנְדָם,	You wear us like a crown,
mei·asher ya·k’ru	מֵאֲשֶׁר יָקְרוּ	made precious with the beauty You
v’ei·nav ki·b’dam.	בְּעֵינָיו כִּבְדָם.	have worn.
P’ei·ro a·lai u·f’ei·ri	פְּאֵרוֹ עָלַי וּפְאֵרִי	Perfection You have given me, and
a·lav, v’ka·rov ei·lai	עָלָיו, וְקָרוֹב אֵלַי	in it You rejoice; You are so close
b’kor·i ei·lav.	בְּקָרְאִי אֵלָיו.	to me when I call out to You.
Tzach v’a·dom lil·vu·sho	צַח וְאָדוֹם לִלְבוּשׁוֹ	White and red, Your garments
a·dom, pu·rah b’dor·cho	אָדוֹם, פּוּרָה בְּדַרְכּוֹ	are red, You came forth from
b’vo·o mei·edom.	בְּבוֹאוֹ מֵאֱדוֹם.	Edom’s land, in red of sunrise soaked.
Ke·sher t’fi·lin her·ah	כֶּשֶׁר תְּפִלִּין הֶרְאָה	You showed Your own tefillin-knot
le·a·nav,	לֶעָנָו,	to the humble one,
t’mu·nat Adonai	תְּמוּנַת יהוה	the image of God
l’ne·ged ei·nav.	לְנֶגֶד עֵינָיו.	before his eyes.
Ro·tzeh v’a·mo ana·vim	רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר,	Rejoicing in Your people, You raise
y’fa·eir, yo·sheiv t’hi·lot	יוֹשֵׁב תְּהִלּוֹת	up the lowly, glorified amid the
bam l’hit·pa·eir.	בָּם לְהִתְפָּאֵר.	melodies they offer You in praise.
Rosh d’var·cha emet	רֹאשׁ דְּבָרְךָ אֱמֶת	Your chief word is “truth”;
ko·rei mei·rosh,	קוֹרֵא מֵרֹאשׁ,	You’ve called it out since the beginning.
dor va·dor am	דּוֹר וָדוֹר עַם	In each generation people expound,
do·resh·cha d’rosh.	דּוֹרְשְׁךָ דְּרוֹשׁ.	may You seek for all who seek You.
Shit hamon shi·rai na	שִׁית הֲמוֹן שִׁירַי נָא	Set my many poems
a·le·cha, v’ri·na·ti tik·rav	עָלֶיךָ, וְרִנָּתִי תִּקְרַב	before You, and may my praiseful
ei·le·cha.	אֵלֶיךָ.	song come close to You.
T’hi·la·ti t’hi l’rosh·cha	תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ	May my praise be a crown to
a·te·ret, u·t’fi·la·ti ti·kon	עֲטֶרֶת, וּתְפִלָּתִי תִּכּוֹן	Your head, may my prayer be set
k’to·ret.	קְטֹרֶת.	before You like incense.
Ti·kar shi·rat rash	תִּיקַר שִׁירַת רָשׁ	Please cherish this lowly servant’s
b’ei·ne·cha, ka·shir	בְּעֵינֶיךָ, כַּשִּׁיר	singing in Your eyes, as the ancient
yu·shar al kor·ba·ne·cha.	יוּשַׁר עַל קָרְבָּנֶיךָ.	song sung over Your sacrifices.
Bir·cha·ti ta·aleh l’rosh	בִּרְכָתִי תַּעֲלֶה לְרֹאשׁ	May my blessing go up to the
mash·bir, m’cho·leil,	מַשְׁבִּיר, מְחוֹלֵל	Provider, the Creator, the Source,

zik·nah u·va·charut,	זְקָנָה וּבַחֲרוּת,	old age and youth,
u·s'ar rosh·cha b'sei·vah	וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה	Your hair depicted both white and
v'sha·cha·rut.	וְשַׁחֲרוּת.	black.
Zik·nah b'yom din	זְקָנָה בְּיוֹם דִּין	You are aged on the day of judgement
u·va·charut b'yom k'rav,	וּבַחֲרוּת בְּיוֹם קְרָב,	but youthful on a day of battle,
k'ish mil·cha·mot	כְּאִישׁ מִלְחָמוֹת	Like a warrior
ya·dav lo rav.	יָדָיו לוֹ רָב.	with many hands.
Cha·vash ko·va	חָבַשׁ כּוֹבַע	like one who wears the helmet
y'shu·ah b'ro·sho,	יְשׁוּעָה בְּרֹאשׁוֹ,	of redemption on their head,
ho·shi·a lo y'mi·no u·z'ro·a	הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ	Your outstretched arm and mighty
kod·sho.	קָדְשׁוֹ.	hand bring help.
Ta·l'lei o·rot ro·sho	טַלְלֵי אוֹרוֹת רֹאשׁוֹ	Your head brims with the dew of
nim·la. k'vu·tzo·tav	נִמְלָא, קְוֻצּוֹתָיו	light, Your locks drip with darkness
r'si·sei lay·lah.	רְסִיסֵי לָיְלָה.	of night.
Yit·pa·eir bi ki	יִתְפָּאֵר בִּי כִּי	You beautify Yourself through me,
cha·feitz bi, v'hu yih·yeh	חָפֵץ בִּי, וְהוּא יִהְיֶה	desire me, and appear
li la·a·te·ret tz'vi.	לִי לַעֲטֶרֶת צְבִי.	to me as the splendor of a gazelle.
Ke·tem ta·hor paz	כֶּתֶם טָהוֹר פָּז	Your head is pure as gold,
d'mut ro·sho, v'chak al	דְּמוּת רֹאשׁוֹ, וְחָק עַל	on Your brow is inscribed the
mei·tzach k'vod sheim	מֵצַח כְּבוֹד שֵׁם	honor of Your
kod·sho.	קָדְשׁוֹ.	holy name.
L'chein u·l'cha·vod tz'vi	לְחֵן וּלְכָבוֹד צְבִי	For compassion, honor, and radiant
tif·a·rah, u·ma·to lo it·rah	תִּפְאָרָה, אֻמָּתוֹ לוֹ עִטָּרָה	beauty; God's people have made
ata·rah.	עֲטָרָה.	themselves God's crown.
Mach·l'fot ro·sho k'vi·mei	מַחְלְפוֹת רֹאשׁוֹ כִּבִימֵי	The locks of Your head are as in
v'chu·rot, K'vu·tzo·tav	בְחֻרוֹת, קְוֻצּוֹתָיו	youth, so absolute the blackness
tal·ta·lim sh'cho·rot.	תַּלְתַּלִים שְׁחוֹרוֹת.	of Your hair.
N'vei ha·tze·dek tz'vi	נְוֵה הַצֶּדֶק צְבִי	The place of justice, the splendor
tif·ar·to, ya·aleh na al	תִּפְאַרְתּוֹ, יַעֲלֶה נָּא עַל	of Your shine, its eminence is the
rosh sim·cha·to.	רֹאשׁ שִׂמְחָתוֹ.	summit of Your joy.
S'gu·la·to t'hi na	סְגֻלָּתוֹ תְּהִי נָא	Treasured is the crown that rests
v'ya·do a·te·ret,	בְּיָדוֹ עֲטֶרֶת.	within Your hand,
u·tz'nif m'lu·cha tz'vi	וְצָנִיף מְלוּכָה צְבִי	a diadem of sovereignty,

Shir HaKavod

An·im z'mi·rot	**אַנְעִים זְמִירוֹת**	**I will sing sweet songs,**
v'shi·rim e·erog,	**וְשִׁירִים אֶעֱרוֹג,**	**weave verses of poetry and melody**
ki ei·le·cha naf·shi	**כִּי אֵלֶיךָ נַפְשִׁי**	**Because for You my soul**
ta·arog.	**תַּעֲרוֹג.**	**longs.**
Naf·shi cha·m'dah	**נַפְשִׁי חָמְדָה**	**My soul desires to be**
b'tzeil ya·de·cha,	**בְּצֵל יָדֶךָ,**	**in Your hand's shade,**
la·da·at kol	**לָדַעַת כָּל**	**To know all**
raz so·de·cha.	**רָז סוֹדֶךָ.**	**Your deepest mysteries.**
Mi·dei da·b'ri bich·vo·de·cha,	מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ,	Whenever I speak of Your glory
ho·meh li·bi el do·de·cha.	הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ.	my heart yearns for Your love.
Al kein ada·beir b'cha	עַל כֵּן אֲדַבֵּר בְּךָ	So I will speak reverently of You,
nich·ba·dot, v'shim·cha	נִכְבָּדוֹת, וְשִׁמְךָ	and Your name I will honor
acha·beid b'shi·rei y'di·dot.	אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.	with love songs.
A·sa·p'rah ch'vod·cha	אֲסַפְּרָה כְּבוֹדֶךָ	I will tell of Your glory, though
v'lo r'i·ti·cha, a·da·m'cha	וְלֹא רְאִיתִיךָ, אֲדַמְּךָ	I have not seen You, I find names
acha·n'cha v'lo y'da·ti·cha.	אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ.	for You though I have not known You.
B'yad n'vi·e·cha	בְּיַד נְבִיאֶיךָ	In Your prophet's writings, in the
b'sod ava·de·cha,	בְּסוֹד עֲבָדֶיךָ,	whispers of those who serve You,
di·mi·ta hadar k'vod	דִּמִּיתָ הֲדַר כְּבוֹד	You depicted the beauty of
ho·de·cha.	הוֹדֶךָ.	Your glorious splendor.
G'du·la·t'cha u·g'vu·ra·te·cha,	גְּדֻלָּתְךָ וּגְבוּרָתֶךָ,	Your greatness and power,
Ki·nu l'to·kef p'u·la·te·cha.	כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ.	they told of Your deeds.
Di·mu o·t'cha v'lo ch'fi	דִּמּוּ אוֹתְךָ וְלֹא כְּפִי	They depicted You, though You are
yesh·cha, va·y'sha·vu·cha l'fi	יֶשְׁךָ, וַיְשַׁוּוּךָ לְפִי	ineffable, they characterized You
ma·a·se·cha.	מַעֲשֶׂיךָ.	according to Your acts.
Him·shi·lu·cha b'rov	הִמְשִׁילוּךָ בְּרוֹב	They allegorized You
chez·yo·not, hi·n'cha	חֶזְיוֹנוֹת,	through many visions,
e·chad b'chol	הִנְּךָ אֶחָד בְּכָל	beyond all depictions,
dim·yo·not.	דְּמְיוֹנוֹת.	You are One.
Va·ye·chezu v'cha	וַיֶּחֱזוּ בְךָ	They saw in You

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May Heaven grant
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	a universal peace, and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ אָמֵן.	And say: **Amen**.

As you begin this last stanza, you are invited to shift your posture to support your practice.
Traditionally, one takes three steps backward, then bows slightly to the left, to the right, and then forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ אָמֵן.	And say: **Amen**.

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from **On Joy and Sorrow**
BY KAHLIL GIBRAN

Then a woman said,
Speak to us of Joy and Sorrow.

And he answered:
Your joy is your sorrow unmasked.

And the selfsame well from which your laughter rises was oftentimes filled with your tears.

And how else can it be?
The deeper that sorrow carves into your being, the more joy you can contain...
When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy.

When you are sorrowful look again in your heart, and you shall see that in truth you are weeping for that which has been your delight...

Kaddish Yatom

Mourner's Kaddish

See page 242 for additional readings and grief poems

Prayer Leader:

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

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**).
B'a·l'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi'z'man ka·riv,
v'im·ru **A·mein**.

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen**.

All:

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'a·l'mei al·ma·ya.

May God's great name
be blessed, forever
and as long as worlds endure.

Prayer Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא—
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
On Shabbat Shuvah, add
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
L'ei·la
(l'ei·la)
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

Al kein n·ka·veh	עַל כֵּן נְקַוֶּה	The Luminous, our God,
l'kha Adonai Elo·hei·nu,	לְךָ יהוה אֱלֹהֵינוּ,	that soon we may behold the full
lir·ot m'hei·rah	לִרְאוֹת מְהֵרָה	brilliance of Your being
b'tif·e·ret u·ze·kha,	בִּתְפִאֶרֶת עֻזֶּךָ,	and see idolatry vanish from
l'ha·avir gi·lu·lim min	לְהַעֲבִיר גִּלּוּלִים מִן	the earth, and all material gods
ha·a·retz v'ha·eli·lim	הָאָרֶץ וְהָאֱלִילִים	be swept away,
ka·rot yi·ka·rei·tun.	כָּרוֹת יִכָּרֵתוּן.	and the power of Your rule
L'ta·kein o·lam	לְתַקֵּן עוֹלָם	repair the world,
b'mal·khut sha·dai,	בְּמַלְכוּת שַׁדַּי,	and all creatures of flesh call on
v'khol b'nei va·sar yik·r'u	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ	Your name, and all the wicked of the
vi·sh'me·kha. L'haf·not	בִּשְׁמֶךָ. לְהַפְנוֹת	earth turn back to You.
ei·le·kha kol rish·ei a·retz.	אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.	Let all who dwell
Ya·ki·ru v'yei·d'u	יַכִּירוּ וְיֵדְעוּ	upon the globe
kol yo·sh'vei tei·veil,	כָּל יוֹשְׁבֵי תֵבֵל,	perceive and know
ki l'kha tich·ra kol be·rekh,	כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ,	that to You each knee must bend,
ti·sha·va kol la·shon.	תִּשָּׁבַע כָּל לָשׁוֹן:	each tongue swear oath,
L'fa·ne·kha Adonai Elo·hei·nu	לְפָנֶיךָ יהוה אֱלֹהֵינוּ	and let them
yikh'r'u v'yi·po·lu. V'likh·vod	יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד	give the glory
shim·kha y'kar yi·tei·nu.	שִׁמְךָ יְקָר יִתֵּנוּ.	of Your name its precious due.
Vi·ka·b'lu khu·lam	וְיקַבְּלוּ כֻלָּם	Let all of them take upon
et ol mal·khu·te·kha.	אֶת עוֹל מַלְכוּתֶךָ.	themselves Your rule.
V'tim·lokh alei·hem	וְתִמְלֹךְ עֲלֵיהֶם	Reign over them,
m'hei·rah l'o·lam va·ed.	מְהֵרָה לְעוֹלָם וָעֶד.	soon and for always.
Ki ha·mal·khut shel·kha hi,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,	For this is all Your realm,
u·l'o·l'mei ad	וּלְעוֹלְמֵי עַד	throughout all worlds,
tim·lokh b'kha·vod,	תִּמְלוֹךְ בְּכָבוֹד:	across all time—
Ka·ka·tuv b'to·ra·te·kha,	כַּכָּתוּב בְּתוֹרָתֶךָ,	As it is written: The Eternal
Adonai yim·lokh l'o·lam va·ed.	יהוה יִמְלֹךְ לְעוֹלָם וָעֶד:	will reign forever and ever.
V'ne·emar, v'ha·yah Adonai	**וְנֶאֱמַר, וְהָיָה יהוה**	**As it is written: The Everlasting**
l'me·lekh al kol ha·a·retz,	**לְמֶלֶךְ עַל כָּל הָאָרֶץ,**	**One will reign as Sovereign over**
ba·yom ha·hu	**בַּיּוֹם הַהוּא**	**all the earth. On that day**
yi·h'yeh Adonai e·chad,	**יִהְיֶה יהוה אֶחָד,**	**shall The Many Named be One,**
u·sh'mo e·chad.	**וּשְׁמוֹ אֶחָד:**	**God's name be One!** *(Zechariah 14:9)*

Aleinu

We rise in body or spirit.

A·lei·nu l’sha·bei·ach	**עָלֵינוּ לְשַׁבֵּחַ**	**It is up to us to offer praises**
la·Adon ha·kol,	**לַאֲדוֹן הַכֹּל,**	**to the Source of All**
la·teit g’du·lah	לָתֵת גְּדֻלָּה	to declare the greatness
l’yo·tzer b’rei·shit,	לְיוֹצֵר בְּרֵאשִׁית,	of the Author of Creation
she·na·tan la·nu	שֶׁנָּתַן לָנוּ	who gave to us
to·rat emet	תּוֹרַת אֱמֶת	teachings of truth
v’chay·yei o·lam	וְחַיֵּי עוֹלָם	and planted eternal
na·ta b’to·khei·nu.	נָטַע בְּתוֹכֵנוּ.	life within us.
Va·anach·nu kor·im	**וַאֲנַחְנוּ כּוֹרְעִים**	**And so we bend**
u·mish·ta·chavim u·mo·dim,	**וּמִשְׁתַּחֲוִים וּמוֹדִים,**	**our knee and bow,**
lif·nei me·lekh,	לִפְנֵי מֶלֶךְ,	acknowledging the Sovereign
mal·chei ha·m’la·chim,	מַלְכֵי הַמְּלָכִים,	who rules above all those who rule,
ha·Ka·dosh Ba·rukh Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.	the Blessed Holy One
She·hu no·teh sha·ma·yim	שֶׁהוּא נוֹטֶה שָׁמַיִם	who stretched out the heavens
v’yo·seid a·retz,	וְיֹסֵד אָרֶץ,	and founded the earth
u·mo·shav y’ka·ro	וּמוֹשַׁב יְקָרוֹ	whose realm embraces
ba·sha·ma·yim mi·ma·al,	בַּשָּׁמַיִם מִמַּעַל,	heaven’s heights
u·sh’chi·nat u·zo	וּשְׁכִינַת עֻזּוֹ	whose mighty presence
b’gov·hei m’ro·mim.	בְּגָבְהֵי מְרוֹמִים,	stalks celestial ramparts.
Hu Elo·hei·nu ein od,	הוּא אֱלֹהֵינוּ אֵין עוֹד.	This is our God,
Emet mal·kei·nu	אֱמֶת מַלְכֵּנוּ	there is none else
e·fes zu·la·to,	אֶפֶס זוּלָתוֹ,	besides,
ka·ka·tuv b’to·ra·to:	כַּכָּתוּב בְּתוֹרָתוֹ:	as it is written in our Torah:
V’ya·da·ta ha·yom	וְיָדַעְתָּ הַיּוֹם	you shall know this day,
va·ha·shei·vo·ta el	**וַהֲשֵׁבֹתָ אֶל**	**and bring it home inside**
l’va·ve·kha, ki Adonai	**לְבָבֶךָ, כִּי יהוה**	**your hearts, that The Supreme**
Hu ha·Elo·him	**הוּא הָאֱלֹהִים**	**One is God**
ba·sha·ma·yim mi·ma·al,	בַּשָּׁמַיִם מִמַּעַל,	in the heavens and on the earth below.
v’al ha·a·retz mi·ta·chat,	וְעַל הָאָרֶץ מִתָּחַת,	There is no other God.
ein od.	אֵין עוֹד:	And so, we put our hope in You,

Ein Keiloheinu—Ladino

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵינוּ, אֵין כְּמַלְכֵּנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

Ein kElo·hei·nu, ein ka·do·nei·nu, ein k'mal·kei·nu, ein k'mo·shi·ei·nu.

Non como muestro Dio, non como muestro Señor,
non como muestro Re, non como muestro Salvador.

מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵינוּ, מִי כְמַלְכֵּנוּ, מִי כְמוֹשִׁיעֵנוּ.

Mi khElo·hei·nu, mi kha·do·nei·nu, mi kh'mal·kei·nu, mi kh'mo·shi·ei·nu.

Ken como muestro Dio? Ken como muestro Señor?
Ken como muestro Re? Ken como muestro Salvador?

נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לַאדוֹנֵינוּ, נוֹדֶה לְמַלְכֵּנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

No·deh lElo·hei·nu, no·deh la·do·nei·nu, no·deh l'mal·kei·nu, no·deh l'mo·shi·ei·nu.

Loaremos a muestro Dio, loaremos a muestro Señor,
loaremos a muestro Re, loaremos a muestro Salvador.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ, בָּרוּךְ מַלְכֵּנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

Ba·rukh Elo·hei·nu, ba·rukh ado·nei·nu, ba·rukh mal·kei·nu, ba·rukh mo·shi·ei·nu.

Bendicio muestro Dio, bendicio muestro Señor,
bendicio muestro Re, bendicio muestro Salvador.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מַלְכֵּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

A·tah Hu Elo·hei·nu, A·tah Hu ado·nei·nu, A·tah Hu mal·kei·nu, A·tah Hu mo·shi·ei·nu.

Tu sos muestro Dio, Tu sos muestro Señor,
Tu sos muestro Re, Tu sos muestro Salvador.

Ein Keiloheinu

Ein kElo·hei·nu,	אֵין כֵּאלֹהֵינוּ,	None is like our God,
Ein ka·do·nei·nu,	אֵין כַּאדוֹנֵינוּ,	none is like our Provider,
Ein k'mal·kei·nu,	אֵין כְּמַלְכֵּנוּ,	none is like our Sovereign,
Ein k'mo·shi·ei·nu.	אֵין כְּמוֹשִׁיעֵנוּ.	none like our Redeemer.
Mi khElo·hei·nu,	מִי כֵאלֹהֵינוּ,	Who is like our God,
Mi kha·do·nei·nu,	מִי כַאדוֹנֵינוּ,	Who is like our Provider,
Mi kh'mal·kei·nu,	מִי כְמַלְכֵּנוּ,	Who is like our Sovereign,
Mi kh'mo·shi·ei·nu.	מִי כְמוֹשִׁיעֵנוּ.	Who is like our Redeemer.
No·deh lElo·hei·nu,	נוֹדֶה לֵאלֹהֵינוּ,	We give thanks to our God,
No·deh la·do·nei·nu,	נוֹדֶה לַאדוֹנֵינוּ,	We give thanks to our Provider,
No·deh l'mal·kei·nu,	נוֹדֶה לְמַלְכֵּנוּ,	We give thanks to our Sovereign,
No·deh l'mo·shi·ei·nu.	נוֹדֶה לְמוֹשִׁיעֵנוּ.	We give thanks to our Redeemer.
Ba·rukh Elo·hei·nu,	בָּרוּךְ אֱלֹהֵינוּ,	Blessed is our God,
Ba·rukh a·do·nei·nu,	בָּרוּךְ אֲדוֹנֵינוּ,	Blessed is our Provider,
Ba·rukh mal·kei·nu,	בָּרוּךְ מַלְכֵּנוּ,	Blessed is our Sovereign,
Ba·rukh mo·shi·ei·nu.	בָּרוּךְ מוֹשִׁיעֵנוּ.	Blessed is our Redeemer.
A·tah Hu Elo·hei·nu,	אַתָּה הוּא אֱלֹהֵינוּ,	You are our God,
A·tah Hu ado·nei·nu,	אַתָּה הוּא אֲדוֹנֵינוּ,	You are our Provider,
A·tah Hu mal·kei·nu,	אַתָּה הוּא מַלְכֵּנוּ,	You are our Sovereign,
A·tah Hu mo·shi·ei·nu.	אַתָּה הוּא מוֹשִׁיעֵנוּ.	You are our Redeemer.
A·tah Hu she·hik·ti·ru	אַתָּה הוּא שֶׁהִקְטִירוּ	You are the One
avo·tei·nu	אֲבוֹתֵינוּ	for whom our ancestors
l'fa·ne·kha	לְפָנֶיךָ	burned
et k'to·ret ha·sa·mim.	אֶת קְטֹרֶת הַסַּמִּים.	the sacred incense.


יי לי ולא אירא

Concluding Prayers

The traditional Aleinu has long troubled Jews because it implies the inferiority of people of other faiths and supports the idea of Jewish chosenness, which the Reconstructionist movement rejects. Instead, we pray with a version that first appeared in the 1945 Reconstructionist Siddur, which emphasizes our personal and collective relationship to Torah.

At the start of the second paragraph, it is customary to bend at the knee and bow forward, rising before mentioning *Melech Malchei HaMelachim HaKadosh Baruch Hu*. This is reminiscent of the full prostration that was done in the Holy Temple when the High Priests would recite Aleinu on Rosh Hashanah and Yom Kippur. We as a community maintain the custom of full prostration during the Days of Awe.

Aleinu concludes with a vision of the world as it should be, calling us out from our prayerful introspection and towards a shared responsibility to embody our ideals.

Famous

By Naomi Shihab Nye

The river is famous to the fish.

The loud voice is famous to silence,
which knew it would inherit the earth
before anybody said so.

The cat sleeping on the fence is famous to the birds
watching him from the birdhouse.

The tear is famous, briefly, to the cheek.

The idea you carry close to your bosom
is famous to your bosom.

The boot is famous to the earth,
more famous than the dress shoe,
which is famous only to floors.

The bent photograph is famous to the one who carries it
and not at all famous to the one who is pictured.

I want to be famous to shuffling men
who smile while crossing streets,
sticky children in grocery lines,
famous as the one who smiled back.

I want to be famous in the way a pulley is famous,
or a buttonhole, not because it did anything spectacular,
but because it never forgot what it could do.

The Torah is now placed in the ark.

U·v'·nu·kho Yo·mar

U·v'nu·kho	וּבְנֻחֹה	And when the Ark was set at rest,
yo·mar:	יֹאמַר:	they would proclaim:
Shu·vah, Adonai	שׁוּבָה, יהוה	Restore, ETERNAL ONE,
ri·v'vot	רִבְבוֹת	the many thousands
al·fei Yisrael.	אַלְפֵי יִשְׂרָאֵל.	of Yisrael! *[Numbers 10:36]*
Ki le·kach tov	כִּי לֶקַח טוֹב	For it is a precious teaching
na·ta·ti la·khem	נָתַתִּי לָכֶם	that I have given you,
to·ra·ti al ta·a·zo·vu.	תּוֹרָתִי אַל תַּעֲזֹבוּ.	my Torah, do not abandon it! *[Proverbs 4:2]*

Everyone sings:

Eitz cha·yim hi	**עֵץ חַיִּים הִיא**	**It is a Tree of Life**
la·ma·cha·zi·kim bah,	לַמַּחֲזִיקִים בָּהּ,	to those that hold fast to it,
v'tom·khe·ha	וְתֹמְכֶיהָ	and whoever upholds it
m'u·shar.	מְאֻשָּׁר.	is happy.
D'ra·khe·ha dar·khei no·am	דְּרָכֶיהָ דַרְכֵי נֹעַם,	Torah's ways are pleasant and gentle,
v'khol n'ti·vo·te·ha sha·lom.	וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.	and all its paths are peace.
Ha·shi·vei·nu Adonai	הֲשִׁיבֵנוּ יהוה,	Return us, PRECIOUS ONE,
ei·le·kha v'na·shu·vah,	אֵלֶיךָ וְנָשׁוּבָה,	let us return!
Cha·deish ya·mei·nu	חַדֵּשׁ יָמֵינוּ	Renew our days,
k'ke·dem!	כְּקֶדֶם!	as days of old! *[Lamentations 5:21]*

The ark is closed. Everyone who is standing may be seated.

Kol Adonai	קוֹל יהוה	Yes, the voice of The Revealed One
ba·ko·ach,	בַּכֹּחַ,	in full strength,
Kol Adonai	קוֹל יהוה	voice of The Truthful
be·ha·dar.	בֶּהָדָר.	in full beauty,
Kol Adonai	קוֹל יהוה	voice of The Eternal
sho·veir ara·zim,	שֹׁבֵר אֲרָזִים,	breaking the cedars,
Va·y'sha·beir Adonai	וַיְשַׁבֵּר יהוה	The All-Knowing smashing
et ar·zei ha·l'va·non.	אֶת אַרְזֵי הַלְּבָנוֹן.	the Lebanon Cedars,
Va·yar·ki·deim k'mo ei·gel	וַיַּרְקִידֵם כְּמוֹ עֵגֶל,	making them skip about like calves,
l'va·non v'sir·yon	לְבָנוֹן וְשִׂרְיוֹן	the landscapes of Lebanon and Sirion,
k'mo ven r'ei·mim.	כְּמוֹ בֶן רְאֵמִים.	like offspring of the wild ox.
Kol Adonai	קוֹל יהוה	The voice of The Just One
cho·tzeiv la·havot eish.	חֹצֵב לַהֲבוֹת אֵשׁ.	hewing flames of fire,
Kol Adonai	קוֹל יהוה	the voice of The Anointer
ya·chil mid·bar;	יָחִיל מִדְבָּר;	making the desert writhe,
Ya·chil Adonai	יָחִיל יהוה	of The Reviver, giving birthpangs
mid·bar ka·deish;	מִדְבַּר קָדֵשׁ;	to the wastelands of Kadesh,
Kol Adonai	קוֹל יהוה	the voice of The Creator,
y'cho·leil a·ya·lot,	יְחוֹלֵל אַיָּלוֹת,	convulsing all the deer,
Va·ye·che·sof y'a·rot;	וַיֶּחֱשֹׂף יְעָרוֹת;	stripping the forests,
u·v'hei·cha·lo ku·lo	וּבְהֵיכָלוֹ כֻּלוֹ	while within God's palace all declare:
O·meir "ka·vod!"	אֹמֵר כָּבוֹד!	"The Glory!"
Adonai la·ma·bul ya·shav;	יהוה לַמַּבּוּל יָשָׁב;	The Redeemer, prevailing at the Sea,
Va·yei·shev Adonai	וַיֵּשֶׁב יהוה	The Presence,
me·lekh l'o·lam.	מֶלֶךְ לְעוֹלָם.	presiding for the world,
Adonai	יהוה	The Wanderer,
oz l'a·mo yi·tein;	עֹז לְעַמּוֹ יִתֵּן;	imparting strength to us,
Adonai y'va·reikh	יהוה יְבָרֵךְ	Giver Of Words,
et a·mo va·sha·lom.	אֶת עַמּוֹ בַשָּׁלוֹם.	blessing the people in their peace.

Returning the Torah

We rise in body or spirit.

Y'ha·l'lu	**יְהַלְלוּ**	**Let all bless**
et sheim Adonai,	**אֶת שֵׁם יהוה,**	**the name of The Eternal,**
Ki nis·gav	כִּי נִשְׂגָּב	for it alone
sh'mo l'va·do.	שְׁמוֹ לְבַדּוֹ.	is to be exalted.

Everyone responds:

Ho·do al e·retz	**הוֹדוֹ עַל**	**God's splendor dwells**
v'sha·ma·yim	**אֶרֶץ וְשָׁמָיִם.**	**on earth and in the heavens.**
Va·ya·rem ke·ren	וַיָּרֶם קֶרֶן	God has lifted up
l'a·mo,	לְעַמּוֹ,	our people's strength.
T'hi·lah l'khol	תְּהִלָּה לְכָל	Praise to all God's
chasi·dav,	חֲסִידָיו,	fervent ones,
Liv·nei Yisrael	לִבְנֵי יִשְׂרָאֵל	to the children of Yisrael,
am k'ro·vo,	עַם קְרוֹבוֹ,	people near to God.
Ha·l'lu·yah!	הַלְלוּיָהּ!	Halleluyah! *(Psalms 138:13-14)*

Optional song:

Miz·mor l'Da·vid.	מִזְמוֹר לְדָוִד.	A Psalm of David.
Ha·vu lAdonai	**הָבוּ לַיהוה**	**Give to The One Who Is,**
b'nei ei·lim	**בְּנֵי אֵלִים,**	**you so-called gods,**
Ha·vu lAdonai	הָבוּ לַיהוה	give to The Indivisible
ka·vod va·oz.	כָּבוֹד וָעֹז.	glory and strength!
Ha·vu lAdonai	הָבוּ לַיהוה	Give to The Unseen One
k'vod sh'mo.	כְּבוֹד שְׁמוֹ.	the glory of the Divine Name,
Hish·ta·cha·vu lAdonai	הִשְׁתַּחֲווּ לַיהוה	worship The Ancient One
b'had·rat ko·desh.	בְּהַדְרַת קֹדֶשׁ.	with holy ornament.
Kol Adonai	קוֹל יהוה	The voice of The Unending
al ha·ma·yim,	עַל הַמָּיִם,	is on the waters,
Eil ha·ka·vod hir·im,	אֵל הַכָּבוֹד הִרְעִים,	God in full glory thundering,
Adonai al ma·yim ra·bim.	יהוה עַל מַיִם רַבִּים.	The One Who Calls over many waters,

Po·tei·ach et ya·de·kha,	פּוֹתֵחַ אֶת יָדֶךָ,	Providing with Your open hand,
u·mas·bi·a l'khol chai ra·tzon.	וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן:	You satisfy desire in all life.
Tza·dik Adonai b'khol d'ra·khav,	צַדִּיק יהוה בְּכָל דְּרָכָיו,	So just is God in every way,
v'cha·sid b'khol ma·asav.	וְחָסִיד בְּכָל מַעֲשָׂיו:	so loving amid all the divine deeds.
Ka·rov Adonai l'khol ko·r'av,	קָרוֹב יהוה לְכָל קֹרְאָיו,	Close by is God to all who call,
l'khol asher yik·ra·u·hu	לְכֹל אֲשֶׁר יִקְרָאֻהוּ	to all who cry out to God
ve·emet.	בֶּאֱמֶת:	in truth.
R'tzon y'rei·av	רְצוֹן יְרֵאָיו	Responding to the yearning of all
ya·aseh,	יַעֲשֶׂה,	those who fear,
v'et shav·a·tam	וְאֶת שַׁוְעָתָם	God hears their cry
yish·ma v'yo·shi·eim.	יִשְׁמַע וְיוֹשִׁיעֵם:	and comes to rescue them.
Sho·meir Adonai	שׁוֹמֵר יהוה	Showing care
et kol o·havav,	אֶת כָּל אֹהֲבָיו,	to all who love, The Eternal,
v'eit kol ha·r'sha·im	וְאֵת כָּל הָרְשָׁעִים	brings destruction
yash·mid.	יַשְׁמִיד:	to all evildoers.
T'hi·lat Adonai	תְּהִלַּת יהוה	The praise of The All-Knowing
y'da·beir pi,	יְדַבֶּר פִּי,	does my mouth declare,
Vi·va·reikh kol ba·sar	וִיבָרֵךְ כָּל בָּשָׂר	and all flesh gives blessing to God's
shem kod·sho l'o·lam va·ed.	שֵׁם קָדְשׁוֹ, לְעוֹלָם וָעֶד:	holy name, unto eternity. *(Psalm 145)*
Va·anach·nu	וַאֲנַחְנוּ	And as for us,
n'va·reikh Yah	נְבָרֵךְ יָהּ,	we bless the name of Yah,
Mei·a·ta v'ad o·lam,	מֵעַתָּה וְעַד עוֹלָם,	from now until the end of time.
ha·l'lu·yah!	הַלְלוּיָהּ:	Hallelujah! *(Psalms 115:18)*

Zei·kher rav tuv·kha	זֵכֶר רַב טוּבְךָ	Signs of Your abundant goodness
ya·bi·u	יַבִּיעוּ,	they express,
v'tzid·ka·t'kha y'ra·nei·nu.	וְצִדְקָתְךָ יְרַנֵּנוּ:	and in Your justice they rejoice.
Cha·nun v'ra·chum	חַנּוּן וְרַחוּם	How gracious and how merciful
Adonai,	יהוה,	is The Abundant One,
e·rekh a·pa·yim u·g'dol cha·sed.	אֶרֶךְ אַפַּיִם וּגְדָל חָסֶד:	slow to anger, great in love.
Tov Adonai la·kol,	טוֹב יהוה לַכֹּל,	To all God's creatures, goodness flows,
v'ra·chamov al kol ma·asav.	וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:	on all creation, divine love.
Yo·du·kha Adonai	יוֹדוּךָ יהוה	Your creatures
kol ma·a·se·kha,	כָּל מַעֲשֶׂיךָ,	all give thanks to You,
va·cha·si·de·kha	וַחֲסִידֶיךָ	Your fervent ones
y'va·r'khu·kha.	יְבָרְכוּכָה:	bless You emphatically.
K'vod mal·khu·t'kha	כְּבוֹד מַלְכוּתְךָ	Calling out the glory
yo·mei·ru,	יֹאמֵרוּ,	of Your sovereignty,
u·g'vu·ra·t'kha y'da·bei·ru—	וּגְבוּרָתְךָ יְדַבֵּרוּ:	of Your magnificence they speak,
L'ho·di·a liv·nei	לְהוֹדִיעַ לִבְנֵי	Letting all people know
ha·a·dam g'vu·ro·tav,	הָאָדָם גְּבוּרֹתָיו,	Your mighty acts,
u·kh'vod hadar	וּכְבוֹד הֲדַר	and of Your sovereignty's
mal·khu·to.	מַלְכוּתוֹ:	glory and splendor.
Mal·khu·t'kha	מַלְכוּתְךָ	May Your sovereignty
mal·khut kol o·la·mim,	מַלְכוּת כָּל עֹלָמִים,	last all eternities,
U·mem·shal·t'kha	וּמֶמְשַׁלְתְּךָ	Your dominion
b'khol dor va·dor.	בְּכָל דּוֹר וָדֹר:	for era after era.
So·meikh Adonai	סוֹמֵךְ יהוה	Strong support
l'khol ha·no·f'lim,	לְכָל הַנֹּפְלִים,	to all who fall,
v'zo·keif l'khol	וְזוֹקֵף לְכָל	God raises up the humble
ha·k'fu·fim.	הַכְּפוּפִים:	and the bent.
Ei·nei khol ei·le·kha y'sa·bei·ru,	עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ,	All hopeful gazes turn toward You,
v'a·tah no·tein la·hem	וְאַתָּה נוֹתֵן לָהֶם	as You give sustenance
et okh·lam b'i·to.	אֶת אָכְלָם בְּעִתּוֹ:	in its appointed time.

Ashrei

Ash·rei yosh'vei	**אַשְׁרֵי יוֹשְׁבֵי**	**Happy are they who dwell**
vei·te·kha,	**בֵיתֶךָ,**	**within Your house;**
od y'ha·l'lu·kha	**עוֹד יְהַלְלוּךָ**	**may they continue**
se·lah.	**סֶּלָה:**	**to give praise to You.** *(Psalms 84:5)*
Ash·rei ha·am she·ka·kha lo,	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,	Happy the people for whom life is thus;
ash·rei ha·am	אַשְׁרֵי הָעָם	happy is the people
she·Adonai Elo·hav	שֶׁיְּהוָה אֱלֹהָיו:	with The Everlasting for its God! *(Ps 144:15)*
T'hi·lah l'David.	תְּהִלָּה לְדָוִד,	**Psalm 145** *A song of praise by David.*
A·ro·mim·kha Elo·hai	אֲרוֹמִמְךָ אֱלוֹהַי	All exaltations do I raise to You,
ha·me·lekh,	הַמֶּלֶךְ,	my sovereign God,
va·ava·r'kha shim·kha	וַאֲבָרְכָה שִׁמְךָ	I hail Your name
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	forever and eternally.
B'khol yom ava·r'khe·ka,	בְּכָל יוֹם אֲבָרְכֶךָּ,	Blessings do I offer You each day,
va·aha·l'la shim·kha	וַאֲהַלְלָה שִׁמְךָ	I hail Your name
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	forever and eternally.
Ga·dol Adonai	גָּדוֹל יְהוָה	Great is The Eternal,
u·m'hu·lal m'od,	וּמְהֻלָּל מְאֹד,	to be praised emphatically;
v'lig·du·la·to	וְלִגְדֻלָּתוֹ	because God's greatness
ein chei·ker.	אֵין חֵקֶר:	has no measure.
Dor l'dor	דּוֹר לְדוֹר	Declaring praises for Your deeds
y'sha·bach ma·a·se·kha,	יְשַׁבַּח מַעֲשֶׂיךָ,	one era to the next,
u·g'vu·ro·te·kha ya·gi·du.	וּגְבוּרֹתֶיךָ יַגִּידוּ:	people describe Your mighty acts.
Hadar k'vod ho·de·kha,	הֲדַר כְּבוֹד הוֹדֶךָ,	Heaven's glorious splendor is my song,
v'div·rei nif·l'o·te·kha	וְדִבְרֵי נִפְלְאֹתֶיךָ	words of Your miracles
a·si·cha.	אָשִׂיחָה:	I eagerly pour forth.
Ve·ezuz nor·o·te·kha	וֶעֱזוּז נוֹרְאוֹתֶיךָ	Wondrous are Your powers—
yo·mei·ru,	יֹאמֵרוּ	people tell of them,
u·g'du·la·t'kha asa·p're·na.	וּגְדוּלָּתְךָ אֲסַפְּרֶנָּה:	and Your magnificence do I recount.

Mi she·a·sah ni·sim	מִי שֶׁעָשָׂה נִסִּים	May the One who wrought miracles
la·avo·tei·nu u·l'i·mo·tei·nu,	לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ,	for our ancestors
v'ga·al o·tam	וְגָאַל אוֹתָם	and redeemed them
mei·av·dut l'chei·rut,	מֵעַבְדוּת לְחֵרוּת,	from servitude to freedom,
hu yig·al o·ta·nu b'ka·rov,	הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב,	continue to redeem us, and hasten
vi·ka·beitz ni·da·chei·nu	וִיקַבֵּץ נִדָּחֵינוּ	the interconnection of our people
mei·ar·ba kan·fot ha·a·retz.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.	across the diaspora.
Cha·vei·rim kol Yisrael	חֲבֵרִים כָּל יִשְׂרָאֵל,	Let all of us be committed
v'no·mar (All: **A·mein**).	וְנֹאמַר אָמֵן.	to one another. **Amen**.

The Prayer Leader announces the date of Rosh Hodesh, everyone repeats:

Rosh Cho·desh	רֹאשׁ חֹדֶשׁ	The beginning of the month of
. . .	. . .	. . .

אֱלוּל	אָב	תָּמוּז	סִיוָן	אִיָּר	נִיסָן	*אֲדָר	שְׁבָט	טֵבֵת	כִּסְלֵו	חֶשְׁוָן	תִּשְׁרֵי
Elul	Av	Tammuz	Sivan	Iyar	Nisan	Adar	Sh'vat	Tevet	Kislev	Cheshvan	Tishrei

*(In a leap year : אֲדָר א׳ / Adar Aleph, אֲדָר ב׳ / Adar Bet)

yih'yeh b'yom . . .	יִהְיֶה בְּיוֹם . . .	will be on . . .
Ha·ba a·lei·nu	הַבָּא עָלֵינוּ	May it come to us
v'al kol Yisrael l'to·vah.	וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.	and to all Yisrael for goodness.

Y'chad·shei·hu	יְחַדְּשֵׁהוּ	Let the Blessed Holy One
Ha·ka·dosh Ba·rukh Hu	הַקָּדוֹשׁ בָּרוּךְ הוּא,	renew this month
a·lei·nu v'al kol	עָלֵינוּ וְעַל כָּל	for us and for all
yosh·vei tei·vel	יוֹשְׁבֵי תֵבֵל	who dwell on earth,
l'cha·yim u·l'sha·lom,	לְחַיִּים וּלְשָׁלוֹם,	for life and for peace,
[All: **A·mein.**]	[ALL: אָמֵן]	**Amen.**
l'sa·son u·l'sim·chah,	לְשָׂשׂוֹן וּלְשִׂמְחָה,	for joy and for happiness,
[All: **A·mein.**]	[ALL: אָמֵן]	**Amen.**
li·shu·ah u·l'ne·cha·mah,	לִישׁוּעָה וּלְנֶחָמָה,	for salvation and for rest.
v'no·mar **A·mein.**	וְנֹאמַר אָמֵן.	And let us say: **Amen.**

On the last day of Sukkot, Passover and Shavuot, please turn to page 237 to recite Yizkor.

Birkat HaChodesh: Blessing the New Moon

Recited on the shabbat preceding Rosh Chodesh, the new month, while holding the Torah. We rise in body or spirit.

Y'hi ra·tzon mi·l'fa·ne·kha	יְהִי רָצוֹן מִלְּפָנֶיךָ	May it be Your will,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Eternal One, our God,
vei·lo·hei avo·tei·nu	וֵאלֹהֵי אֲבוֹתֵינוּ	God of our
v'i·mo·tei·nu,	וְאִמּוֹתֵינוּ,	ancestors,
she·t'cha·desh a·lei·nu	שֶׁתְּחַדֵּשׁ עָלֵינוּ	that You renew for us
et ha·cho·desh ha·zeh	אֶת הַחֹדֶשׁ הַזֶּה	this month,
l'to·vah v'liv·ra·khah,	לְטוֹבָה וְלִבְרָכָה,	for goodness and for blessing.
v'ti·ten la·nu	וְתִתֶּן לָנוּ	May it give to us
cha·yim a·ru·kim,	חַיִּים אֲרוּכִים,	long life,
cha·yim shel sha·lom,	חַיִּים שֶׁל שָׁלוֹם,	a life of peace,
cha·yim shel to·vah,	חַיִּים שֶׁל טוֹבָה,	a life of goodness,
cha·yim shel b'ra·khah	חַיִּים שֶׁל בְּרָכָה,	a life of blessing, a life of
cha·yim shel par·na·sah,	חַיִּים שֶׁל פַּרְנָסָה,	nourishment and sustenance.
cha·yim shel chi·lutz a·tza·mot,	חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,	May it be a life of bodily health,
cha·yim she·yesh ba·hem	חַיִּים שֶׁיֵּשׁ בָּהֶם	a life in which is found
yir·at sha·ma·yim	יִרְאַת שָׁמַיִם	awe for the divine,
v'yir·at cheit,	וְיִרְאַת חֵטְא,	a life in which we have a love for
cha·yim she·ein ba·hem	חַיִּים שֶׁאֵין בָּהֶם	Torah and a fear of heaven, a
bu·shah u·kh'li·mah,	בּוּשָׁה וּכְלִמָּה,	life free of disgrace and shame,
cha·yim shel o·sher v'kha·vod,	חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,	a life of happiness and honor,
cha·yim she·t'hei va·nu	חַיִּים שֶׁתְּהֵא בָּנוּ	a life of integrity
a·havat to·rah	אַהֲבַת תּוֹרָה	and discernment,
v'yir·at sha·ma·yim,	וְיִרְאַת שָׁמַיִם,	intelligence and knowledge,
cha·yim she·y'ma·lei Adonai	חַיִּים שֶׁיְּמַלֵּא יהוה	a life in which our hearts'
mish·a·lot li·bei·nu	מִשְׁאֲלוֹת לִבֵּנוּ	petitions are fulfilled
l'to·vah, A·mein se·lah.	לְטוֹבָה, אָמֵן סֶלָה.	for goodness. Amen.

Parent's Blessing at a B'nei Mitzvah

Ba·rukh shef·ta·ra·ni	בָּרוּךְ שֶׁפְּטָרַנִי	Blessed are You who has released me
mei·o·nesh ha·la·zeh.	מֵעֹנְשׁ הַלָּזֶה.	from being accountable for this child.

Priestly Blessing

May you experience the Divine in everything and everyone, and may you know wholeness.

Y'va·re·kh'kha Adonai	יְבָרֶכְךָ יהוה
v'yish·m're·kha	וְיִשְׁמְרֶךָ.

May the Source of Life bless you and protect you always.

(All:) **Kein y'hi ra·tzon.** **כֵּן יְהִי רָצוֹן.**

May it be so.

Ya·eir Adonai pa·nav	יָאֵר יהוה פָּנָיו
ei·le·kha	אֵלֶיךָ
vi·chu·ne·ka.	וִיחֻנֶּךָּ.

May you let your light shine and feel seen in this world.

(All:) **Kein y'hi ra·tzon.** **כֵּן יְהִי רָצוֹן.**

May it be so.

Yi·sa Adonai	יִשָּׂא יהוה
pa·nav ei·le·kha	פָּנָיו אֵלֶיךָ
v'ya·seim l'kha sha·lom.	וְיָשֵׂם לְךָ שָׁלוֹם.

May you let your light shine and feel seen in this world.

(All:) **Kein y'hi ra·tzon.** **כֵּן יְהִי רָצוֹן.**

May it be so.

A Teacher's Blessing

From Talmud Berakhot 17a

May you live to see your world fulfilled.
May your destiny be for worlds still to come,
And may you trust in generations past and yet to be.

May your heart be filled with intuition
and your words be filled with insight.
May songs of praise ever be upon your tongue
and your vision be on a straight path before you.
May your eyes shine with the light of holy words
and your face reflect the brightness of the heavens.
May your lips speak wisdom
and your fulfillment be in righteousness

Even as you ever yearn to hear the words
of the Holy Ancient One of Old.

Translated by Rabbi Lawrence Kushner

What I Wish For My Child, I Wish For All Our Children

by Rabbi Sandy Eisenberg Sasso

I wish for you to be a person of character. Strong, but not tough. Gentle, but not weak.
I wish for you to be righteous, but not self-righteous. Honest, but not unforgiving.
Wherever you journey, may your steps be firm and may you walk in just paths and not be afraid.
Whenever you speak, may your words be words of wisdom and friendship.
May your hands build and your heart preserve what is good and beautiful in our world.
May the voices of generations of our people move through you and may the God of our ancestors be your God as well.
May you know that there is a people, a rich heritage, to which you belong and from that sacred place you are connected to all who dwell on the earth.
May the stories of our people be upon your heart and grace of the Torah rhythm and dance in your soul.

On festivals, continue here. Include items in parentheses if it is also Shabbat.

Al ha·To·rah,	עַל הַתּוֹרָה,	For the Torah,
v'al ha·a·vo·dah,	וְעַל הָעֲבוֹדָה,	and for worship,
V'al ha·n'vi·im,	וְעַל הַנְּבִיאִים	and for the prophets,
(v'al yom ha·Shab·bat ha·zeh)	(וְעַל יוֹם הַשַּׁבָּת הַזֶּה,)	(and for this day of Shabbat)
v'al yom	וְעַל יוֹם	and for this day of
Chag ha·ma·tzot ha·zeh	חַג הַמַּצּוֹת הַזֶּה	*Passover*
Chag ha·sha·vu·ot ha·zeh	חַג הַשָּׁבוּעוֹת הַזֶּה	*Shavuot*
Chag ha·su·kot ha·zeh	חַג הַסּוּכּוֹת הַזֶּה	*Sukkot*
Ha·sh'mi·ni chag ha·a·tze·ret ha·zeh	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	*Sh'mini Atzeret*
she·na·ta·ta la·nu,	שֶׁנָּתַתָּ לָנוּ	which You have given us,
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	ETERNAL our God,
(li·k'du·shah v'lim·nu·chah)	(לִקְדֻשָּׁה וְלִמְנוּחָה)	(for holiness and for rest,)
l'sa·son u·l'sim·chah	לְשָׂשׂוֹן וּלְשִׂמְחָה	for happiness and for joy,
l'kha·vod u·l'tif·a·ret.	לְכָבוֹד וּלְתִפְאֶרֶת.	for honor and for splendor,
Al ha·kol,	עַל הַכֹּל,	for everything,
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	WISE ONE our God,
a·nach·nu mo·dim lakh	אֲנַחְנוּ מוֹדִים לָךְ	we offer thanks to You
u·m'var·khim o·takh.	וּמְבָרְכִים אוֹתָךְ.	and bless You.
Yit·ba·rakh shim·kha	יִתְבָּרַךְ שִׁמְךָ	May Your name be blessed
b'fi kol chai	בְּפִי כָּל חַי	continually by every living being
ta·mid l'o·lam va·ed.	תָּמִיד לְעוֹלָם וָעֶד.	forever and eternally.
Ba·rukh A·ta Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, ETERNAL ONE,
m'ka·deish	מְקַדֵּשׁ	source of the holiness
(ha·Shab·bat v')	(הַשַּׁבָּת וְ)	(of Sabbath and)
Yisrael	יִשְׂרָאֵל	of the people Yisrael
v'ha·z'ma·nim.	וְהַזְּמַנִּים.	and their festive times.
(All: **A·mein**)	אָמֵן.	**Amen**.

Sa·m'chei·nu	שַׂמְּחֵנוּ	Give us joy
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Eternal One, our God, in Elijah,
b'Ei·li·ya·hu ha·Na·vi av·de·kha,	בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ,	Your prophet, and Your servant.
Bim·hei·ra ya·vo	בִּמְהֵרָה יָבוֹא	Soon may redemption come
v'ya·geil li·bei·nu,	וְיָגֵל לִבֵּנוּ,	and give joy to our hearts.
v'hei·shiv leiv a·vot	וְהֵשִׁיב לֵב אָבוֹת	May God turn the hearts of the parents
al ba·nim	עַל בָּנִים	to their children,
v'leiv ba·nim	וְלֵב בָּנִים	and the hearts of the children
al a·vo·tam	עַל אֲבוֹתָם	to their parents.
u·veit·kha beit t'fi·lah	וּבֵיתְךָ בֵּית תְּפִלָּה	And may Your house be called
y'ka·rei l'khol ha·a·mim.	יִקָּרֵא לְכָל הָעַמִּים.	a house of prayer for all peoples.
Ba·rukh A·ta Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
mei·vi sha·lom la·ad.	מֵבִיא שָׁלוֹם לָעַד.	who brings an everlasting peace.
(All: **A·mein**)	**אָמֵן.**	**Amen**.

On festivals, continue on page 133.

Al ha·To·rah,	עַל הַתּוֹרָה,	For the Torah,
v'al ha·a·vo·dah,	וְעַל הָעֲבוֹדָה,	and for worship,
V'al ha·n'vi·im,	וְעַל הַנְּבִיאִים	and for the prophets,
v'al yom ha·Shab·bat ha·zeh	וְעַל יוֹם הַשַּׁבָּת הַזֶּה,	and for this day of Shabbat,
she·na·ta·ta la·nu,	שֶׁנָּתַתָּ לָנוּ	which You have given us,
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	Eternal One, our God,
lik·du·shah v'lim·nu·chah	לִקְדֻשָּׁה וְלִמְנוּחָה	for holiness and for rest,
l'kha·vod u·l'tif·a·ret.	לְכָבוֹד וּלְתִפְאֶרֶת.	for honor and for splendor—
Al ha·kol, Adonai Elo·hei·nu,	עַל הַכֹּל, יהוה אֱלֹהֵינוּ,	for everything, Wise One, our God,
a·nach·nu mo·dim lakh	אֲנַחְנוּ מוֹדִים לָךְ	we offer thanks to You
u·m'var·khim o·takh.	וּמְבָרְכִים אוֹתָךְ.	and bless You.
Yit·ba·rakh shim·kha	יִתְבָּרַךְ שִׁמְךָ	May Your name be blessed
b'fi kol chai	בְּפִי כָּל חַי	continually by every living being,
ta·mid l'o·lam va·ed.	תָּמִיד לְעוֹלָם וָעֶד.	forever and eternally.
Ba·rukh A·ta Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
m'ka·deish ha·Shab·bat.	מְקַדֵּשׁ הַשַּׁבָּת.	source of the holiness of Shabbat.
(All: **A·mein**)	**אָמֵן.**	**Amen**.

Blessing after Reading the Haftarah

Ba·rukh A·ta Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Eternal One,
Elo·hei·nu Me·lekh ha·o·lam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
tzur kol ha·o·la·mim,	צוּר כָּל הָעוֹלָמִים,	the rock of all the worlds,
tza·dik	צַדִּיק	the righteous one
b'khol ha·do·rot,	בְּכָל הַדּוֹרוֹת,	throughout all generations,
ha·Eil ha·ne·e·man,	הָאֵל הַנֶּאֱמָן	the faithful God,
ha·o·meir v'o·seh,	הָאוֹמֵר וְעוֹשֶׂה,	whose word is deed,
ha·m'da·beir u·m'ka·yeim,	הַמְדַבֵּר וּמְקַיֵּם,	who speaks and fulfills,
she·kol d'va·rav	שֶׁכָּל דְּבָרָיו	whose words
emet va·tze·dek.	אֱמֶת וָצֶדֶק.	are truth and justice.
Ne·eman	נֶאֱמָן	Faithful
A·ta hu Adonai Elo·hei·nu	אַתָּה הוּא יהוה אֱלֹהֵינוּ,	are You, Eternal One, our God
v·ne·ema·nim d'va·re·kha,	וְנֶאֱמָנִים דְּבָרֶיךָ,	and faithful are Your words;
v'da·var e·chad mi·d'va·re·kha	וְדָבָר אֶחָד מִדְּבָרֶיךָ	not a single word of Yours
a·chor lo ya·shuv rei·kam,	אָחוֹר לֹא יָשׁוּב רֵיקָם,	is unfulfilled,
ki Eil me·lekh ne·e·man	כִּי אֵל מֶלֶךְ נֶאֱמָן	for You are a Sovereign God,
v'ra·cha·man a·tah.	וְרַחֲמָן אָתָּה.	faithful and merciful.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You Eternal One,
ha·Eil ha·ne·eman	הָאֵל הַנֶּאֱמָן	the God faithful
b'khol d'va·rav. (All: **A·mein**)	בְּכָל דְּבָרָיו. אָמֵן.	in all Your words. (**Amen**)
Ra·cheim al tzi·on	רַחֵם עַל צִיּוֹן	Be merciful to Tzion,
ki hi beit cha·yei·nu.	כִּי הִיא בֵּית חַיֵּינוּ,	which is the house of life to us,
u·l'am·kha Yisrael to·shi·a	וּלְעַמְּךָ יִשְׂרָאֵל תּוֹשִׁיעַ	and be a help to Yisrael,
bim·hei·ra v'ya·mei·nu.	בִּמְהֵרָה בְיָמֵינוּ.	Your people, soon and in our days.
Ba·rukh A·ta Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
m'sa·mei·ach tzi·on	מְשַׂמֵּחַ צִיּוֹן	who gives joy to Tzion
b'va·ne·ha.	בְּבָנֶיהָ.	through her children.
(All: **A·mein**)	אָמֵן.	**Amen**.

Blessing before Reading the Haftarah

Ba·rukh A·ta, Adonai	בָּרוּךְ אַתָּה, יהוה	Blessed are You, Eternal One,
Elo·hei·nu, Me·lekh ha·o·lam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
asher ba·char	אֲשֶׁר בָּחַר	who has called upon
bin·vi·im to·vim,	בִּנְבִיאִים טוֹבִים,	the righteous prophets
v'ra·tza v'div'rei·hem	וְרָצָה בְדִבְרֵיהֶם	and desired their words,
ha·ne·ema·rim be·emet.	הַנֶּאֱמָרִים בֶּאֱמֶת.	spoken in truth.
Ba·rukh A·ta Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You Wise One,
ha·bo·cheir ba·To·rah	הַבּוֹחֵר בַּתּוֹרָה	who takes pleasure in the Torah,
u·v'Mo·sheh av·do,	וּבְמֹשֶׁה עַבְדּוֹ,	and in Moses, servant of God,
u·vin·vi·ei ha·emet	וּבִנְבִיאֵי הָאֱמֶת	and in the prophets of truth
va·tze·dek. (All: **A·mein**)	וְצֶדֶק. **(אָמֵן.)**	and justice. (**Amen**)

What is the Haftarah?

The Haftarah (litertally "conclusion") is a portion from the Prophets read after the Torah reading on Shabbatot, festivals, and fast days. On Shabbatot and festivals it is read during the morning service, and on fast days at the afternoon service only (with the exception of Yom Kippur and the Ninth of Av, when a haftarah follows the Torah reading in both the morning and the afternoon service). A haftarah's theme parallels that of the weekly Torah portion, or of a holiday, or of a special *maftir* ("finisher" aliyah) read on a designated Shabbat.

According to Ashkenazi custom, at the end of the Torah reading, the Torah scroll is raised.
In Sephardi tradition, this custom precedes the reading of the Torah.

V'zot Ha·To·rah

V'zot ha·To·rah	**וְזֹאת הַתּוֹרָה**	**This is the Torah**
asher sam Mo·sheh	אֲשֶׁר שָׂם מֹשֶׁה	that Moses set
lif·nei b'nei Yisrael,	לִפְנֵי בְּנֵי יִשְׂרָאֵל	before the Israelite people, *(Deuteronomy 4:44)*
al pi Adonai	עַל פִּי יהוה	at the command of Adonai,
b'yad Mo·sheh.	בְּיַד מֹשֶׁה.	by the hand of Moses.

As the Torah is dressed we sing the following, or a nigun

A·chei·nu	**אַחֵינוּ**	**For our beloveds,**
kol beit Yisrael,	כָּל בֵּית יִשְׂרָאֵל,	the whole House of Yisrael,
ha·n'tu·nim b'tza·ra	הַנְּתוּנִים בְּצָרָה	who are given over to trouble
u·va·shiv·yah,	וּבַשִּׁבְיָה,	or captivity,
ha·om·dim bein ba·yam	הָעוֹמְדִים בֵּין בַּיָּם	whether they abide in the sea
u·vein ba·ya·ba·shah.	וּבֵין בַּיַּבָּשָׁה,	or on the dry land:
Ha·ma·kom y'ra·cheim	הַמָּקוֹם יְרַחֵם	May the All-present have mercy
A·lei·hem	עֲלֵיהֶם,	upon them,
v'yo·tzi·eim mi·tz·ara	וְיוֹצִיאֵם מִצָּרָה	and bring them forth from a narrow place
lir·va·cha	לִרְוָחָה,	to expansiveness,
u·m'a·fei·la l'·orah	וּמֵאֲפֵלָה לְאוֹרָה,	from darkness to light,
u·mi·shi·bud li·g'u·lah,	וּמִשִּׁעְבּוּד לִגְאֻלָּה,	and from oppression to redemption,
hash·ta ba·a·g·ala	הַשְׁתָּא בַּעֲגָלָא	now, speedily,
u·viz·man ka·riv.	וּבִזְמַן קָרִיב.	and soon.

Based on The Standard Prayer book
by Simeon Singer (1915)

To·rah, to·rah, to·rah,	**תּוֹרָה תּוֹרָה תּוֹרָה**	**The Torah**
to·rah tsi·va la·nu Mo·she	תּוֹרָה צִוָּה לָנוּ מֹשֶׁה	with which Moses charged us
mo·ra·shah	מוֹרָשָׁה	is the heritage
k'hi·lat Ya·akov.	קְהִלַּת יַעֲקֹב.	of the congregation of Jacob.

(Deuteronomy 33:4)

After the last aliyah, the Rabbi or Gabbai or Torah Reader recites Kaddish. We rise in body or spirit.

Hatzi Kaddish

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
יִתְגַּדַּל וְיִתְקַדַּשׁ

sh'mei ra·ba (All: **A·mein**)
שְׁמֵהּ רַבָּא (**אָמֵן.**)

b'al'ma
בְּעָלְמָא

di v'ra khi·r'u·tei,
דִּי בְרָא כִרְעוּתֵהּ,

v'yam·likh mal·khu·tei
וְיַמְלִיךְ מַלְכוּתֵהּ

b'cha·yei·khon u·v'yo·mei·khon
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

u·v'cha·yei
וּבְחַיֵּי

d'khol beit Yisrael,
דְּכָל בֵּית יִשְׂרָאֵל.

Ba·a·ga·la u·vi·z'man ka·riv,
בַּעֲגָלָא וּבִזְמַן קָרִיב

v'im·ru **A·mein**.
וְאִמְרוּ **אָמֵן.**

All:

Y'hei sh'mei ra·ba
יְהֵא שְׁמֵהּ רַבָּא

m'va·rakh l'a·lam
מְבָרַךְ לְעָלַם

u·l'al'mei al·ma·ya.
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
יִתְבָּרַךְ וְיִשְׁתַּבַּח,

v'yit·pa·ar v'yit·ro·mam
וְיִתְפָּאַר וְיִתְרוֹמַם

v'yit·na·sei, v'yit·ha·dar
וְיִתְנַשֵּׂא וְיִתְהַדַּר

v'yit·a·leh v·yit·ha·lal sh'mei
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ

d'ku·d'sha—
דְּקֻדְשָׁא—

B'rikh hu!
בְּרִיךְ הוּא

L'ei·la
לְעֵלָּא

(l'ei·la) On Shabbat Shuvah, add
(לְעֵלָּא)

min kol bir·kha·ta v'shi·ra·ta,
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tush·b'cha·ta v'ne·che·ma·ta
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,

da·a·mi·ran b'al·ma,
דַּאֲמִירָן בְּעָלְמָא,

v'im·ru: **A·mein**
וְאִמְרוּ **אָמֵן.**

Short Kaddish

Let God's name be made great
and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings, songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

Mi Shebeirakh for All Who Are Called to the Torah

Mi she·bei·rakh Avo·tei·nu	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	May The One who blessed our fathers
Av·ra·ham, Yitz·chak, v'Ya·akov,	אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Abraham, Isaac, and Jacob
v'i·mo·tei·nu Sa·rah,	וְאִמּוֹתֵינוּ שָׂרָה,	and our mothers Sarah,
Riv·ka, Ra·cheil, v'Lei·ah,	רִבְקָה, רָחֵל, וְלֵאָה,	Rebecca, Rachel, and Leah,
Hu y'va·reikh et	הוּא יְבָרֵךְ אֶת	bless
kol ei·leh she·a·lu ha·yom	כָּל אֵלֶּה שֶׁעָלוּ הַיּוֹם	all those who have risen today
likh·vod ha·ma·kom	לִכְבוֹד הַמָּקוֹם	to the honor of The Omnipresent
likh·vod hato·rah	לִכְבוֹד הַתּוֹרָה	and to the honor of the Torah
v'likh·vod ha·sha·bat	וְלִכְבוֹד הַשַּׁבָּת	and to the honor of Shabbat
on a festival: (v'likh·vod ha·re·gel)	on a festival: (וְלִכְבוֹד הָרֶגֶל)	on a festival: (and to honor the Festival).
bis·khar zeh	בִּשְׂכַר זֶה	And by this merit
ha·ka·dosh ba·rukh hu	הַקָּדוֹשׁ בָּרוּךְ הוּא	may they be granted
y'chay·yeim v'yish·m'reim	יְחַיֵּים וְיִשְׁמְרֵם	life and kept
mi·kol tza·rah v'tzu·kah	מִכָּל צָרָה וְצוּקָה	from all trouble and affliction
u·mi·kol ne·ga u·ma·cha·lah	וּמִכָּל נֶגַע וּמַחֲלָה	and from every harm or sickness,
v'yish·lach b'ra·kha	וְיִשְׁלַח בְּרָכָה	and may they find blessing
v'hatz·la·chah	וְהַצְלָחָה	and success
b'khol ma·a·seih y'dei·hem	בְּכָל מַעֲשֵׂה יְדֵיהֶם	in all their labors
vi·varkheim	וִיבָרְכֵם	and blessing
on a festival: (vi·za·keim la·alot la·re·gel)	on a festival: (וְיזַכֵּם לַעֲלוֹת לָרֶגֶל)	on a festival: (and may they be worthy to ascend as pilgrims on this day)
im kol Yisrael	עִם כָּל יִשְׂרָאֵל	along with all of Yisrael,
k'hal·hem	קְהַלְהֶם	all their communities
v'no·mar (All: **A·mein**).	וְנֹאמַר אָמֵן.	and let us say: **Amen**.

Mi Shebeirakh for Healing

Mi she·bei·rakh Avo·tei·nu	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	May the One who blessed our fathers
Av·ra·ham, Yitz·chak, v'Ya·akov,	אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Abraham, Isaac, and Jacob
v'i·mo·tei·nu Sa·rah,	וְאִמּוֹתֵינוּ שָׂרָה,	and our mothers Sarah,
Riv·ka, Ra·cheil, v'Lei·ah,	רִבְקָה, רָחֵל, וְלֵאָה,	Rebecca, Rachel, and Leah,
Hu y'va·reikh et ha·cho·lim:	הוּא יְבָרֵךְ אֶת הַחוֹלִים:	bless those who are ill:

Members of the congregation mention here the names of those whose healing we are praying for.

Ha·ka·dosh Ba·rukh Hu	הַקָּדוֹשׁ בָּרוּךְ הוּא	May the Holy and Blessed One
Yi·ma·lei ra·cha·mim a·lei·hem	יִמָּלֵא רַחֲמִים עָלֵיהֶם,	be filled with mercy on them,
l'ha·chali·mam u·l'ra·po·tam	לְהַחֲלִימָם וּלְרַפּאתָם	restore their health and heal them,
u·l'ha·cha·zi·kam u·l'ha·cha·yo·tam	וּלְהַחֲזִיקָם וּלְהַחֲיוֹתָם,	strengthen them and renew their life.
v'yish·lach la·hem m'hei·rah	וְיִשְׁלַח לָהֶם מְהֵרָה	May God swiftly send them
r'fu·ah sh'lei·mah	רְפוּאָה שְׁלֵמָה	a complete recovery—
r'fu·at ha·ne·fesh	רְפוּאַת הַנֶּפֶשׁ,	a healing of spirit
u·r'fu·at ha·guf	וּרְפוּאַת הַגוּף,	and a healing of body—
v'no·mar (All: **A·mein**).	וְנֹאמַר אָמֵן.	and let us say: **Amen**.

from **Mi Shebeirakh**

Mi·she·bei·rakh avo·tei·nu
M'kor ha·bra·kha
l'i·mo·tei·nu

May the Source of Strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.

Mi·she·bei·rakh i·mo·tei·nu
M'kor ha·bra'kha l'avo·tei·nu

Bless those in need of healing
With r'fu·a sh'lei·ma
The renewal of body
The renewal of spirit
And let us say, Amen.

— Debbie Friedman

Songs for Healing

Ana El Na/When the world is sick

אָנָּא אֵל נָא רְפָא נָא לָהּ, אֵל נָא רְפָא נָא לָהּ

Ana El na r'fah na la, El nah r'fah na la.

When the world is sick, can't no-one be well
And I dreamt we were all beautiful and whole

Tune and English words adapted from the Silver Mount Zion Orchestra and Tra-La-La band; Hebrew words, Bamidbar 12:13

from **Healing Is Possible**

by Orion Johnstone

Healing is possible, May it be so
Healing is happening, May it be so

And we believe, What we need most
Are the hearts of each other, Right here (x2)

Blessing After Reading from the Torah

The person called to the Torah:

Ba·rukh a·ta, Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Eternal One,
Elo·hei·nu,	אֱלֹהֵינוּ	our God,
me·lekh ha·o·lam,	מֶלֶךְ הָעוֹלָם,	Sovereign of all worlds,
asher na·tan la·nu to·rat emet,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,	who has given us a Torah of truth,
v'cha·yei o·lam	וְחַיֵּי עוֹלָם	and planted in our midst
na·ta b'to·khei·nu.	נָטַע בְּתוֹכֵנוּ.	eternal life.
Ba·rukh a·ta, Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
no·tein ha·to·rah. (All: **A·mein**).	נוֹתֵן הַתּוֹרָה. אָמֵן.	who gives the Torah. (**Amen**).

Birkat HaGomeil

This is a blessing of gratitude, specifically following a life-threatening situation—a serious illness or accident, childbirth, a brush with death, a long journey, or a release from prison or captivity. After finishing the Torah blessing, the person recites:

Ba·rukh a·ta, Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Abundant One,
elo·hei·nu,	אֱלֹהֵינוּ	our God,
me·lekh ha·o·lam,	מֶלֶךְ הָעוֹלָם,	Sovereign of all worlds,
ha·go·meil l'cha·ya·vim	הַגּוֹמֵל לְחַיָּבִים	who bestows good things
to·vot,	טוֹבוֹת,	on one in debt to You,
she·g'ma·la·ni	שֶׁגְּמָלַנִי	and who has granted me
kol tov. (All: **A·mein**).	כָּל טוֹב. אָמֵן.	all good. (All: **A·mein**).

All respond:

Mi	מִי	And may the One
she·g'ma·l'khah (M) /	שֶׁגְּמָלְךְ *(M)* |	who has
she·g'ma·leikh (F) /	שֶׁגְּמָלֵךְ *(F)* |	bestowed
she·g'mal·kheh (NB)	שֶׁגְּמָלְךְ *(NB)*	upon You
kol tov,	כָּל טוֹב,	good,
hu	הוּא	continue
yig·mol·kha (M) /	יִגְמָלְךְ *(M)* |	to bestow
yig·m'leikh (F) /	יִגְמָלֵךְ *(F)* |	upon
yig·mal·khe (NB)	יִגְמָלְךְ *(NB)*	You
kol tov se·lah.	כָּל טוֹב סֶלָה.	good. Let it be so!

The Torah is now placed on the reading table, and the Gabbai says:

V'ya·azor v'ya·gein v'yo·shi·a	וְיַעֲזֹר וְיָגֵן וְיוֹשִׁיעַ	May God help, protect, and save
l'khol ha·cho·sim bo,	לְכֹל הַחוֹסִים בּוֹ,	all who seek refuge in God's shelter,
v'no·mar a·mein.	וְנֹאמַר אָמֵן.	and let us say: Amen.
Ha·kol ha·vu go·deil	הַכֹּל הָבוּ גֹדֶל	Let everyone declare the greatness
lei·lo·hei·nu,	לֵאלֹהֵינוּ,	of our God,
u·t'nu kha·vod la·to·rah.	וּתְנוּ כָבוֹד לַתּוֹרָה.	let all give honor to the Torah.
Na la·amod _____	נָא לַעֲמֹד _____	May _____ arise,
la·a·li·yah ha·ri·sho·nah.	לְעֲלִיָּה הָרִאשׁוֹנָה.	as one called up to the Torah.

הָשֵׁנִית, הָשְׁלִישִׁית, הָרְבִיעִית, הַחֲמִישִׁית, הַשִּׁישִׁית, הַשְּׁבִיעִית, הוֹסָפָה
maftir, seventh, sixth, fifth, fourth, third, second

Ba·rukh she·na·tan to·rah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Blessed is the One who has given
l'a·mo Yisrael bik'du·sha·to.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.	Torah to the people Yisrael.
V'a·tem ha·d'vei·kim	וְאַתֶּם הַדְּבֵקִים	And you who cling
bAdonai e·lo·hei·khem	בַּיהוה אֱלֹהֵיכֶם,	to The Eternal your God,
cha·yim kul·khem ha·yom.	חַיִּים כֻּלְּכֶם הַיּוֹם.	are all alive today!

Blessings Before Reading from the Torah

The person called to the Torah:

Ba·r'khu et Adonai	בָּרְכוּ אֶת יהוה	Bless The Infinite,
ha·m'vo·rakh!	הַמְבֹרָךְ!	the blessed One!

Congregation first, then person called to the Torah repeats:

Ba·rukh Adonai	בָּרוּךְ יהוה	Blessed is The Infinite,
ha·m'vo·rakh l'o·lam va·ed!	הַמְבֹרָךְ לְעוֹלָם וָעֶד.	the blessed One, now and forever!

The person called to the Torah continues:

Ba·rukh a·ta Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Eternal One,
elo·hei·nu me·lekh ha·o·lam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
asher keir·va·nu	אֲשֶׁר קֵרְבָנוּ	who has drawn us
la·a·vo·da·to	לַעֲבוֹדָתוֹ	to Your service,
v'na·tan la·nu et to·ra·to.	וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.	and has given us Your Torah.
Ba·rukh a·ta Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
no·tein ha·to·rah. (All: **A·mein**).	נוֹתֵן הַתּוֹרָה. **אָמֵן.**	who gives the Torah. **Amen**.

The Torah is removed from the ark. Prayer Leader, then everyone:

Sh'ma Yisrael!	שְׁמַע יִשְׂרָאֵל!	**Listen, Yisrael:**
Adonai elo·hei·nu	יהוה אֱלֹהֵינוּ,	The Eternal is our God,
Adonai e·chad.	יהוה אֶחָד.	The Eternal is One!
E·chad elo·hei·nu	אֶחָד אֱלֹהֵינוּ,	One is our God,
ga·dol ado·nei·nu	גָּדוֹל אֲדוֹנֵינוּ,	great is our Sovereign,
ka·dosh (v'no·ra) sh'mo.	קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ.	holy is God's name.

Person holding the Torah faces the ark and bows.

Ga·d'lu la·Adonai	גַּדְּלוּ לַיהוה	Declare with me the greatness
i·ti,	אִתִּי,	of The Infinite,
u·n'ro·m'ma sh'mo yach·dav.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.	together let us raise God's name.

Torah is paraded around the room, while everyone sings a nigun or the following.

L'kha Adonai ha·g'du·la	לְךָ יהוה הַגְּדֻלָּה	**To You, Eternal One, is all majesty**
v'ha·g'vu·ra v'ha·tif·e·ret	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	and might and splendor,
v'ha·nei·tzach v'ha·hod,	וְהַנֵּצַח וְהַהוֹד,	and eternity and power!
ki khol ba·sha·ma·yim	כִּי כֹל בַּשָּׁמַיִם	For everything that is, in the heavens
u·va·a·retz.	וּבָאָרֶץ.	and in the earth,
L'kha Adonai	לְךָ יהוה	is Yours Almighty One,
ha·mam·la·khah	הַמַּמְלָכָה	as is all sovereignty,
v'ha·mit·na·sei	וְהַמִּתְנַשֵּׂא	and highest eminence
l'khol l'rosh.	לְכֹל לְרֹאשׁ.	above all beings.
Ro·m'mu Adonai elo·hei·nu	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Exalt The Mighty One our God.
v'hish·ta·cha·vu	וְהִשְׁתַּחֲווּ	Bow down
la·hadom rag·lav,	לַהֲדוֹם רַגְלָיו	before God's footstool.
ka·dosh hu!	קָדוֹשׁ הוּא!	God is Holy!
Ro·m'mu Adonai elo·hei·nu	רוֹמְמוּ יהוה אֱלֹהֵינוּ,	Exalt the name of The Ineffable
v'hish·ta·cha·vu l'har kod·sho,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,	Bow down before God's holy mount,
ki ka·dosh Adonai	כִּי קָדוֹשׁ יהוה	for holy is The Awesiome One,
elo·hei·nu.	אֱלֹהֵינוּ.	our God!

B'rikh sh'mei	**בְּרִיךְ שְׁמֵהּ**	**Blessed is the name**
d'ma·rei al·ma.	**דְּמָרֵא עָלְמָא.**	**of the ruler of the universe!**
B'rikh kit·rakh v'at·rakh.	בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ.	Blessed is Your crown and glory!
Y'hei r'u·takh	יְהֵא רְעוּתָךְ	May Your desire
im a·makh Yisrael l'o·lam.	עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם.	be toward Your people Yisrael always.
U·fur·kan y'mi·nakh—	וּפָרְקַן יְמִינָךְ—	And may You show Your right hand's
A·cha·zei l'a·makh	אַחֲזֵי לְעַמָּךְ	help to them in the house
b'veit mak'd'shakh!	בְּבֵית מַקְדְּשָׁךְ!	where Your holiness is found.
U·l'am·tu·yei la·na	וּלְאַמְטוּיֵי לָנָא	And may You bring to us
mi·tuv n'ho·rakh,	מִטּוּב נְהוֹרָךְ,	some of the goodness of Your light,
u·l'ka·beil tz'lo·ta·na.	וּלְקַבֵּל צְלוֹתָנָא	and receive our prayer
b'ra·cha·min.	בְּרַחֲמִין.	with kindness.
La al enash	לָא עַל אֱנָשׁ	In no human benefactor
ra·chitz·na,	רָחִיצְנָא,	do I place my trust,
v'la al bar e·la·hin	וְלָא עַל בַּר אֱלָהִין	and on no lesser power
sa·mikh·na,	סָמִיכְנָא,	do I rely—
e·la be·e·la·ha di·sh'ma·ya	אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא	only on the God of all the heavens
d'hu e·la·ha k'shot,	דְּהוּא אֱלָהָא קְשׁוֹט,	who is the one true God,
v'o·rai·teih k'shot.	וְאוֹרַיְתֵּהּ קְשׁוֹט.	whose Torah is truth,
U·n'vi·o·hi k·shot	וּנְבִיאוֹהִי קְשׁוֹט,	and whose prophets alone are true,
u·mas·gei l'me·bad	וּמַסְגֵּא לְמֶעְבַּד	who is abundant in deeds
ta·v'van u·k'shot.	טַבְוָן וּקְשׁוֹט.	of goodness and truth.
Bei ana ra·cheitz,	**בֵּהּ אֲנָא רָחֵיץ,**	**In You alone I place my trust,**
V'lish·mei ka·di·sha ya·ki·ra	וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא	and to Your holy, precious name
ana ei·mar tush·b'chan.	אֲנָא אֵמַר תֻּשְׁבְּחָן.	I call our praises.
Y'hei ra·a·va ko·da·makh	יְהֵא רַעֲוָא קֳדָמָךְ	May it be Your will that
d'tif·tach li·ba·i	דְּתִפְתַּח לִבָּאי	You open my heart
b'o·rai·ta	בְּאוֹרַיְתָא	through Your Torah. May You fulfill the
v'tash·lim mish·a·lin d'li·ba·i	וְתַשְׁלִים מִשְׁאֲלִין דְּלִבָּאי	yearnings of my heart
v'li·ba d'khol a·makh	וְלִבָּא דְכָל עַמָּךְ	and the hearts of all Your people
Yisrael,	יִשְׂרָאֵל	Yisrael,
l'tav u·l'cha·yin	לְטַב וּלְחַיִּין	for goodness, for life,
v'lish·lam. (All: **A·mein**).	וְלִשְׁלָם. אָמֵן.	and for enduring peace. **Amen**.

We rise in body or spirit as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:

Va·y'hi bin·so·a ha·aron va·yo·mer Mo·sheh:

And it happened, when the Ark began its journey, that Moses said:

Ku·ma Adonai!	קוּמָה יהוה!	"Arise Ascendant One,
V'ya·fu·tzu oy·ve·kha,	וְיָפֻצוּ אֹיְבֶיךָ,	and may Your enemies be scattered,
v'ya·nu·su m'san·e·kha	וְיָנֻסוּ מְשַׂנְאֶיךָ	may the ones who oppose You
mi·pa·ne·kha.	מִפָּנֶיךָ.	be afraid of Your might!

Ki mi·tzi·yon

Ki mi·tzi·yon	**כִּי מִצִּיּוֹן**	**Behold, out of Tzion**
tei·tzei To·rah,	**תֵּצֵא תוֹרָה,**	**emerges our Torah,**
u·d'var Adonai	וּדְבַר יהוה	and the word of The Wise One
mi·ru·sha·la·yim.	מִירוּשָׁלָיִם.	from Jerusalem's heights.
Ba·rukh she·na·tan To·rah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Blessed is God who has given us Torah,
l'a·mo Yisrael	לְעַמּוֹ יִשְׂרָאֵל	to Yisrael, our people,
bik·du·sha·to.	בִּקְדֻשָּׁתוֹ.	with holy intent.

At lifecycle events, we pass the Torah through the generations and sing a nigun or the song below.

L'dor vador, nagid godlekha
L'dor vador, we protect this chain
From generation to generation
L'dor vador, these lips will praise Your name

Song by Josh Nelson, words inspired by the Kedushah

אֵין כָּמוֹךָ בָאֱלֹהִים יהוה

Ein ka·mo·kha va·elo·him Adonai

There is nothing else like You in All of Existence, ETERNAL ONE,

v'ein k'ma·a·se·kha,	וְאֵין כְּמַעֲשֶׂיךָ.	and there are no deeds like Your deeds.
Mal·khu·t'kha	מַלְכוּתְךָ	Your realm
mal·khut kol o·la·mim,	מַלְכוּת כָּל עֹלָמִים,	embraces all the worlds,
u·mem·shal·t'kha	וּמֶמְשַׁלְתְּךָ	Your reign
b'khol dor va·dor.	בְּכָל דּוֹר וָדוֹר.	encompasses all generations.
Adonai me·lekh,	יהוה מֶלֶךְ,	The ETERNAL reigns!
Adonai ma·lakh,	יהוה מָלָךְ,	The ETERNAL has always reigned!
Adonai yim·lokh	יהוה יִמְלֹךְ	The ETERNAL shall reign
l'o·lam va·ed.	לְעֹלָם וָעֶד.	beyond all time.
Adonai oz	יהוה עֹז	The ETERNAL gives strength
l'a·mo yi·tein,	לְעַמּוֹ יִתֵּן	to our people.
Adonai y'va·reikh	יהוה יְבָרֵךְ	May The ETERNAL bless
et a·mo va·sha·lom.	אֶת עַמּוֹ בַּשָּׁלוֹם.	our people with enduring peace.

Av ha·ra·cha·mim	**אַב הָרַחֲמִים,**	**SOURCE OF COMPASSION,**
hei·ti·va vir·tzon'kha	הֵיטִיבָה בִרְצוֹנְךָ	deal kindly and in good will
et tzi·yon.	אֶת צִיּוֹן,	with Tzion.
Tiv·neh cho·mot	תִּבְנֶה חוֹמוֹת	Rebuild the walls
Y'ru·sha·la·yim.	יְרוּשָׁלָיִם.	of Jerusalem,
Ki v'kha l'vad ba·tach·nu,	כִּי בְךָ לְבַד בָּטָחְנוּ,	for in You alone we place our trust,
Me·lekh Eil ram v'ni·sa,	מֶלֶךְ אֵל רָם וְנִשָּׂא,	God, Sovereign, high and revered,
Adon o·la·mim.	אֲדוֹן עוֹלָמִים.	the life of all the worlds.

Meditation Before Reading the Torah

BY MARGE PIERCY

We are the people of the word
and the breath of the word fills our minds with light.
We are the people of the word
and the breath of life sings through us
playing on the pipes of our bones
and the strings of our sinews
an ancient song carved in the Laurentian granite
and new as a spring azure butterfly just drying her wings
in a moment's splash of sun.
We must live the word and make it real.

We are the people of the book
and the letters march busy as ants
carrying the work of the ages through our minds.

We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
traveling with our words sewn in our clothes
and carried on our backs.

Let us take up the scroll of Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.




עץ חיים הוא

Torah Service

About Torah, Ben Bag Bag says, “Turn it and turn it, for everything is in it.” *(Mishna Avot, 5:21)*

Each time we read from Torah we re-enact *matan Torah*, the receiving of [the] Torah at Mount Sinai. This transmission is deeply personal and also powerfully communal. Midrash teaches that we were all there at Sinai, the whole of the Jewish people, past, present, and future, as Torah became our sacred inheritance. It is said that every person received a unique Torah *l’fi kokho*, according to who they were *(Shemot Rabbah 5:9)*.

We begin by rising in body or spirit and removing the Torah from the Ark. We recite the Sh’ma responsively and then carry the Torah around the room for each person to draw close and kiss it, if they would like.

At Kol Tzedek, we follow the ancient Palestinian tradition of reading Torah in a triennial cycle, which means that we read one third of the Torah portion each week, completing the full cycle over the course of three years in accordance with the calendar of the Diaspora.

Torah is described as an *eitz chayim*, a tree of life. The Torah service is a time to honor important moments in the life of our community. *Aliyot*, ascensions to the Torah can be done physically or from one’s seat, and are a chance to bless and be blessed by Torah, in the witnessing presence of the whole community. We often have a combination of individual and group aliyot, as well as a prayer for healing. Torah is multivocal in our community—many *leyners* (chanters) are involved in giving voice to the text. There is always a gabbai to support the flow of the service.

We conclude by lifting the Torah *(hagbah)* and revealing the columns of the scroll that were just read, and redressing the Torah *(gelilah)*. All of these honors can be shared by different members of the community.

After the Torah reading, it is traditional to chant a passage from the Prophets, called the Haftarah, which is followed by a Dvar Torah or a discussion of the Torah portion. This is a time to engage, wrestle and make collective meaning of this ancient text.

from **How to Pray While the World Burns**

BY HILA RATZABI

Go outside.
Find a patch of grass, sand, dirt.
Sit, kneel, place a hand or just
A finger to the soft earth.
Feel it pulse back...

The earth will hold you better
Than God can.
God could not stop the bullets
Or the sale of weapons.
God could not block the open
Synagogue doors.

But we keep saying, *Shema*,
Listen.
Israel.
Our God is One.
Singular.
Invisible.
Hiding in plain sight.

But listen, Israel, our God is beneath
Our feet, between
Our fingers, coursing
Through our veins.

Our God is trapped
In the poisoned grass,
Where the blood of our brothers cries out,
Where the ants heave centuries on their backs.

Pray to the God who sharpened the tiger's teeth,
Who stored the roar in its throat.
Pray to the God who gave you lungs and tongue
To sing and groan and hum.

I swear to you
When the leaf shivers in the wind
You have given it chills
From all its listening.

The earth hears your prayer.
There is nowhere for God to hide.
Get down on your knees and let
This precious earth soften for the weight of you.

You are held.
You are heard...

Tit·ka·beil	תִּתְקַבֵּל	May there be acceptance
tz'lot·hon u·va·ut·hon	צְלוֹתְהוֹן וּבָעוּתְהוֹן	of the prayers and petitions
d'khol beit Yisrael	דְּכָל בֵּית יִשְׂרָאֵל	of the whole House of Yisrael
ko·dam avu·hon	קֳדָם אֲבוּהוֹן	before their PARENT
di vish·ma·ya	דִּי בִשְׁמַיָּא	in heaven
v'im·ru **A·mein**.	וְאִמְרוּ **אָמֵן**.	and let us say: **Amen**.

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May heaven grant a universal
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	peace and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.

As you are able, adjust your posture or take three steps backward. As you say these words, it is customary to bow slightly to the left, to the right, and then forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May The One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמָעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.

On Simchat Torah, continue with the Hakafot on page 227. On all other days, continue with the Torah service.

On Rosh Hodesh and Festivals, continue with Hallel on page 215 before reciting Kaddish Shalem

Kaddish Shalem

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**)
b'a·l'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi'z'man ka·riv,
v'im·ru **A·mein**.

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'a·l'mei al·ma·ya.

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
L'ei·la
(l'ei·la) On Shabbat Shuvah, add
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

Prayer Leader:
יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא (אָמֵן)
בְּעָלְמָא
דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב
וְאִמְרוּ אָמֵן.

All:
יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקֻדְשָׁא—
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

Full Kaddish

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen**.

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

Elohai N'tzor

Elo·hai, n'tzor	**אֱלֹהַי, נְצוֹר**	**My God, keep**
l'sho·ni mei·ra,	לְשׁוֹנִי מֵרָע,	my tongue from evil,
u·s'fa·tai mi·da·beir mir·mah.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה.	my lips from speaking deceitfully.
V'lim·kal'lai	וְלִמְקַלְלַי	As for those who wish me ill,
naf·shi ti·dom,	נַפְשִׁי תִדֹּם,	let me remain silent,
v'naf·shi ke·a·far la·kol tih·yeh.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.	let my soul be mute as dust to them all.
P'tach li·bi b'to·ra·te·kha,	פְּתַח לִבִּי בְּתוֹרָתֶךָ,	Open my heart to Your Torah;
u·v'mitz·vo·te·kha	וּבְמִצְוֹתֶיךָ	and let my soul
tir·dof naf·shi.	תִּרְדּוֹף נַפְשִׁי.	pursue Your commandments.
V'khol ha·chosh·vim	וְכָל הַחוֹשְׁבִים	As for all who plan
a·lai ra·a,	עָלַי רָעָה,	evil against me,
m'hei·rah ha·feir a·tza·tam	מְהֵרָה הָפֵר עֲצָתָם	quickly frustrate their counsel
v'kal·keil ma·cha·shav·tam.	וְקַלְקֵל מַחֲשַׁבְתָּם.	and wreck their plan.
Asei l'ma·an sh'me·kha,	עֲשֵׂה לְמַעַן שְׁמֶךָ,	Do it for the sake of Your name;
Asei l'ma·an y'mi·ne·kha,	עֲשֵׂה לְמַעַן יְמִינֶךָ,	do it for the sake of Your right hand;
Asei l'ma·an k'du·sha·te·kha,	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ,	do it for the sake of Your holiness;
Asei l'ma·an to·ra·te·kha.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.	do it for the sake of Your Torah.
L'ma·an y'chal·tzun	לְמַעַן יֵחָלְצוּן	So that Your beloved ones
y'di·de·kha,	יְדִידֶיךָ,	may be rescued,
ho·shi·a y'min·kha	הוֹשִׁיעָה יְמִינְךָ	deliver with Your right hand
va·anei·ni.	וַעֲנֵנִי.	and answer me. *(Psalms 60:7)*
Yih·yu l'ra·tzon im·rei fi	יִהְיוּ לְרָצוֹן אִמְרֵי פִי	May the words of my mouth
v'heg·yon li·bi	וְהֶגְיוֹן לִבִּי	and the thoughts of my heart
l'fa·ne·kha,	לְפָנֶיךָ,	find favor with You,
Adonai tzu·ri v'go·ali.	יְהוָה צוּרִי וְגוֹאֲלִי.	Adonai, my Rock and my Redeemer. *(Psalms 19:15)*

O·seh sha·lom bim·ro·mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	May the one who creates harmony
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	above make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol Yish·ma·eil,	וְעַל כָּל יִשְׁמַעֵאל,	and for all Yishmael
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: A·mein.	וְאִמְרוּ אָמֵן.	And say: Amen.

Seventh Blessing: Shalom, Peace, Wholeness

		Sim Shalom
Sim sha·lom	**שִׂים שָׁלוֹם**	**Grant peace,**
to·vah u·v'ra·kha,	טוֹבָה וּבְרָכָה,	goodness and blessing,
chein va·che·sed	חֵן וָחֶסֶד	grace, love,
v'ra·cha·mim, a·lei·nu	וְרַחֲמִים, עָלֵינוּ	and mercy over us
v'al kol Yisrael a·me·kha.	וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.	and over all Your people Yisrael.
Ba·r'khei·nu, A·vi·nu, ku·la·nu	בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ	Bless us, SOURCE OF BEING, all of us,
k'e·chad b'or pa·ne·kha,	כְּאֶחָד בְּאוֹר פָּנֶיךָ,	as one amid Your light,
ki v'or pa·ne·kha	כִּי בְאוֹר פָּנֶיךָ	for by Your light,
na·ta·ta la·nu, Adonai elo·hei·nu,	נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,	WISE ONE, our God, You give to us
To·rat cha·yim	תּוֹרַת חַיִּים,	Torah of life,
v'a·havat che·sed,	וְאַהֲבַת חֶסֶד,	and love of kindness,
u·tz'da·ka u·v'ra·kha	וּצְדָקָה וּבְרָכָה	justice, blessing,
v'ra·cha·mim,	וְרַחֲמִים,	mercy,
v'cha·yim v'sha·lom,	וְחַיִּים וְשָׁלוֹם,	life, and peace.
v'tov b'ei·ne·kha	וְטוֹב בְּעֵינֶיךָ	So may it be a good thing in Your eyes,
l'va·reikh et am·kha Yisrael	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	to bless Your people Yisrael,
b'khol eit u·v'khol sha·ah	בְּכָל עֵת וּבְכָל שָׁעָה	and all peoples,
bish·lo·me·kha.	בִּשְׁלוֹמֶךָ.	with abundant strength and peace.

On Shabbat Shuvah, add the following:

B'se·fer cha·yim, b'ra·kha,	בְּסֵפֶר חַיִּים, בְּרָכָה,	In the book of life, blessing,
v'sha·lom, u·far·na·sa to·vah,	וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,	and peace, and proper sustenance,
ni·za·kheir v'ni·ka·teiv	נִזָּכֵר וְנִכָּתֵב	may we be remembered
l'fa·ne·kha,	לְפָנֶיךָ,	and inscribed,
anach·nu v'khol am·kha	אֲנַחְנוּ וְכָל עַמְּךָ	we and all Your people,
beit Yisrael,	בֵּית יִשְׂרָאֵל,	the House of Yisrael,
l'cha·yim to·vim u·l'sha·lom.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	for a good life and for peace.

At all times, the blessing concludes:

Ba·rukh A·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, COMPASSIONATE ONE,
o·seh ha·sha·lom.	עוֹשֶׂה הַשָּׁלוֹם.	maker of peace.

Priestly Blessing

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu,	אֲבוֹתֵינוּ,	our ancients' God,
ba·r'khei·nu vab·ra·kha	בָּרְכֵנוּ בַּבְּרָכָה	bless us with the
ha·m'shu·le·shet	הַמְשֻׁלֶּשֶׁת	threefold blessing
ba·to·rah ha·k'tu·vah	בַּתּוֹרָה הַכְּתוּבָה	in the priestly torah
al y'dei	עַל יְדֵי	spoken from
Mo·she av·de·kha,	מֹשֶׁה עַבְדֶּךָ,	the mouth
ha·amu·rah mi·pi	הָאֲמוּרָה מִפִּי	of Aaron
A·haron u·va·nav	אַהֲרֹן וּבָנָיו	and his sons
ko·hanim am	כֹּהֲנִים עַם	the priestly people
k'do·she·kha, ka·a·mur:	קְדוֹשֶׁךָ, כָּאָמוּר:	as is said:
Y'va·re·kh'kha Adonai	יְבָרֶכְךָ יהוה	May The Eternal bless you
v'yish·m're·kha.	וְיִשְׁמְרֶךָ.	and protect you.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**
Ya·eir Adonai pa·nav	יָאֵר יהוה פָּנָיו	May The Eternal's face
ei·le·kha	אֵלֶיךָ	give light to you,
vi·chu·ne·ka.	וִיחֻנֶּךָּ.	and show you favor.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**
Yi·sa Adonai	יִשָּׂא יהוה	May The Eternal's face
pa·nav ei·le·kha	פָּנָיו אֵלֶיךָ	be lifted toward you,
v'ya·seim l'kha sha·lom.	וְיָשֵׂם לְךָ שָׁלוֹם.	and bestow upon you peace.
(All:) **Kein y'hi ra·tzon.**	**כֵּן יְהִי רָצוֹן.**	**Let it be God's will!**

(Numbers 6.24-26)

V'Khol Hachayyim

V'khol ha·cha·yim	וְכֹל הַחַיִּים	**Let all of life**
yo·du·kha se·lah,	יוֹדוּךָ סֶּלָה,	acknowledge You!
vi·ha·l'lu et shim·kha	וִיהַלְלוּ אֶת שִׁמְךָ	May all beings praise Your name in
be·emet,	בֶּאֱמֶת,	truth,
ha·Eil y'shu·a·tei·nu	הָאֵל יְשׁוּעָתֵנוּ	God, our rescue
v'ez·ra·tei·nu se·lah.	וְעֶזְרָתֵנוּ סֶלָה.	and our aid.

As you are able, on "baruch" bend your knees . . . return upright for "Adonai."

Ba·rukh A·tah	בָּרוּךְ אַתָּה	Blessed are You,
Adonai, ha·tov shim·kha	יהוה, הַטּוֹב שִׁמְךָ	The Gracious One whose name is good,
u·l'kha na·eh l'ho·dot.	וּלְךָ נָאֶה לְהוֹדוֹת.	and to whom all thanks are due.

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from **So Much Happiness**

by Naomi Shihab Nye

It is difficult to know what to do with so much happiness.
With sadness there is something to rub against,
a wound to tend with lotion and cloth.
When the world falls in around you, you have pieces to pick up,
something to hold in your hands, like ticket stubs or change.

But happiness floats.
It doesn't need you to hold it down.
It doesn't need anything.
Happiness lands on the roof of the next house, singing,
and disappears when it wants to.
You are happy either way...

Since there is no place large enough
to contain so much happiness,
you shrug, you raise your hands, and it flows out of you
into everything you touch. You are not responsible.
You take no credit, as the night sky takes no credit
for the moon, but continues to hold it, and share it,
and in that way, be known.

os·kei to·ra·te·kha.	עוֹסְקֵי תוֹרָתֶךָ.	of those occupied with Torah.
U·l'kha a·si·ta sheim ga·dol	וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל	You made known Your name that day,
v'ka·dosh b'o·la·me·kha	וְקָדוֹשׁ בְּעוֹלָמֶךָ,	and made it holy in Your world.
u·l'am·kha Yisrael	וּלְעַמְּךָ יִשְׂרָאֵל	And for Your people Yisrael You enacted
a·si·ta t'shu·ah g'do·lah	עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה	great deliverance,
u·fur·kan k'ha·yom ha·zeh.	וּפֻרְקָן כְּהַיּוֹם הַזֶּה.	as in our own time.
V'a·char kakh ba·u va·ne·kha	וְאַחַר כָּךְ בָּאוּ בָנֶיךָ	Afterward, Your children came
lid·vir bei·te·kha,	לִדְבִיר בֵּיתֶךָ,	into Your Temple's inner room.
u·fi·nu et hei·kha·le·kha,	וּפִנּוּ אֶת הֵיכָלֶךָ,	They cleared Your sanctuary,
v'ti·ha·ru et mik·da·she·kha,	וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ,	purified Your holy place,
v'hid·li·ku nei·rot	וְהִדְלִיקוּ נֵרוֹת	kindled lights
b'chatz·rot kod·she·kha	בְּחַצְרוֹת קָדְשֶׁךָ	inside Your holy courtyards,
v'kav·u sh'mo·nat	וְקָבְעוּ שְׁמוֹנַת	and established these eight
y'mei cha·nu·kah ei·lu,	יְמֵי חֲנֻכָּה אֵלּוּ,	days of Chanukah,
l'ho·dot u·l'ha·lel	לְהוֹדוֹת וּלְהַלֵּל	for giving thanks and praise
l'shim·kha ha·ga·dol.	לְשִׁמְךָ הַגָּדוֹל.	to Your great name.

V'al Kulam

V'al ku·lam	**וְעַל כֻּלָּם**	**For all these things,**
yit·ba·rakh v'yit·ro·mam	יִתְבָּרַךְ וְיִתְרוֹמַם	Your name be blessed and raised
shim·kha, mal·kei·nu,	שִׁמְךָ, מַלְכֵּנוּ,	in honor always, Sovereign of ours,
ta·mid l'o·lam va·ed.	תָּמִיד לְעוֹלָם וָעֶד.	forever.

On Shabbat Shuvah add:

U·kh'tov l'cha·yim to·vim	וּכְתוֹב לְחַיִּים טוֹבִים	And write down for a good life
kol b'nei v'ri·te·kha.	כָּל בְּנֵי בְרִיתֶךָ.	all the people of Your covenant.

On Chanukah, add:

Al HaNissim

Al ha·ni·sim,	עַל הַנִּסִּים,	For the miracles,
v'al ha·pur·kan,	וְעַל הַפֻּרְקָן,	for the redemption,
v'al ha·g'vu·rot	וְעַל הַגְּבוּרוֹת,	for heroic acts,
v'al ha·t'shu·ot,	וְעַל הַתְּשׁוּעוֹת,	for saving deeds,
v'al ha·mil·cha·mot,	וְעַל הַמִּלְחָמוֹת,	for consolations,
she·a·si·ta	שֶׁעָשִׂיתָ	all of which You have enacted
la·a·vo·tei·nu	לַאֲבוֹתֵינוּ	for our ancestors
ba·ya·mim ha·heim	בַּיָּמִים הָהֵם	at this time of year
ba·z'man ha·zeh.	בַּזְּמַן הַזֶּה.	in days gone by
Bi·mei ma·tit·ya·hu	בִּימֵי מַתִּתְיָהוּ	— as in the days of Matityahu,
ben yo·cha·nan	בֶּן יוֹחָנָן	son of Yohanan,
ko·hein ga·dol	כֹּהֵן גָּדוֹל,	Hasmonean
chash·mo·ni u·va·nav,	חַשְׁמוֹנַאי וּבָנָיו,	High Priest, and Matityahu's sons:
k'she·am·dah mal·khut	כְּשֶׁעָמְדָה מַלְכוּת	a wicked Hellenistic
ya·van har·sha·ah	יָוָן הָרְשָׁעָה	government arose
al am·kha Yisrael	עַל עַמְּךָ יִשְׂרָאֵל	against Your people Yisrael,
l'hash·ki·cham to·ra·te·kha,	לְהַשְׁכִּיחָם תּוֹרָתֶךָ,	forcing them to shun Your Torah
u·l'ha·a·vi·ram mei·chu·kei	וּלְהַעֲבִירָם מֵחֻקֵּי	and to leave off from the laws
r'tzo·ne·kha,	רְצוֹנֶךָ,	Your will ordained.
v'a·tah b'racha·me·kha	וְאַתָּה בְּרַחֲמֶיךָ	And You, in Your
ha·ra·bim	הָרַבִּים	abundant mercy,
a·mad·ta la·hem	עָמַדְתָּ לָהֶם	stood up for Yisrael
b'eit tza·ra·tam,	בְּעֵת צָרָתָם,	in their hour of distress.
rav·ta et ri·vam,	רַבְתָּ אֶת רִיבָם,	You pressed their claim,
dan·ta et di·nam,	דַּנְתָּ אֶת דִּינָם,	exacted justice for them.
ma·sar·ta gi·bo·rim	מָסַרְתָּ גִּבּוֹרִים	You brought strength
b'yad cha·la·shim,	בְּיַד חַלָּשִׁים,	to the weary,
v'ra·bim b'yad m'a·tim,	וְרַבִּים בְּיַד מְעַטִּים,	the many to the power of the few,
u·r'sha·im b'yad tza·di·kim,	וּרְשָׁעִים בְּיַד צַדִּיקִים,	the wicked to the power of the just,
v'zei·dim b'yad	וְזֵדִים בְּיַד	the vicious to the power

Modim deRabbanan

in an undertone, during the repetition

Mo·dim a·nach·nu lakh,	**מוֹדִים אֲנַחְנוּ לָךְ,**	**We give You thanks,**
sha·a·tah hu,	שָׁאַתָּה הוּא,	for You,
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai, are our God
vei·lo·hei	וֵאלֹהֵי	and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	of our ancestors,
E·lo·hei khol ba·sar,	אֱלֹהֵי כָל בָּשָׂר,	God of all creatures,
yotz·rei·nu,	יוֹצְרֵנוּ,	who formed us and
yo·tzeir b'rei'shit.	יוֹצֵר בְּרֵאשִׁית	who formed the very works of Creation,
B'ra·khot v'ho·da·ot	בְּרָכוֹת וְהוֹדָאוֹת	blessings and thanksgiving
l'shim·kha ha·ga·dol	לְשִׁמְךָ הַגָּדוֹל	to Your great
v'ha·ka·dosh,	וְהַקָּדוֹשׁ,	and holy name,
al she·he·che·yi·ta·nu	עַל שֶׁהֶחֱיִיתָנוּ	for having given us life
v'ki·yam·ta·nu.	וְקִיַּמְתָּנוּ.	and sustained us!
Kein t'cha·yei·nu	כֵּן תְּחַיֵּנוּ	So may You keep us alive,
u·t'kai·mei·nu,	וּתְקַיְּמֵנוּ,	sustain us,
v'te·esof ga·lu·yo·tei·nu	וְתֶאֱסוֹף גָּלְיוֹתֵינוּ	and gather our exiles
l'chatz·rot kod·she·kha,	לְחַצְרוֹת קָדְשֶׁךָ,	into Your holy courts
lish·mor chu·ke·kha	לִשְׁמוֹר חֻקֶּיךָ	to keep Your laws
v'la·asot r'tzo·ne·kha,	וְלַעֲשׂוֹת רְצוֹנֶךָ,	and to do Your will,
u·l'ov·d'kha	וּלְעָבְדְךָ	to serve You
b'lei·vav sha·leim.	בְּלֵבָב שָׁלֵם.	wholeheartedly.
Al she·anach·nu	עַל שֶׁאֲנַחְנוּ	We give
mo·dim lakh,	מוֹדִים לָךְ	You thanks,
ba·rukh Eil	בָּרוּךְ אֵל	God to whom
ha·ho·da·ot.	הַהוֹדָאוֹת.	thanksgiving is due!

Sixth Blessing: Gratitude

As you are able, on "modim" bend at the waist. . . return upright for "Adonai."

Modim

during the personal Amidah

Mo·dim anach·nu lakh,	מוֹדִים אֲנַחְנוּ לָךְ	**We give thanks to You**
sha·A·tah Hu,	שָׁאַתָּה הוּא,	that You are
Adonai Elo·hei·nu	יהוה אֱלֹהֵינוּ	The All-Merciful, our God,
vei·lo·hei	וֵאלֹהֵי	God of our
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	ancestors,
l'o·lam va·ed.	לְעוֹלָם וָעֶד.	today and always.
Tzur chay·yei·nu,	צוּר חַיֵּינוּ,	A firm, enduring source of life,
ma·gein yish·ei·nu,	מָגֵן יִשְׁעֵנוּ,	a shield to us in time of trial,
A·tah Hu.	אַתָּה הוּא.	You are ever there,
L'dor va·dor	לְדוֹר וָדוֹר	from age to age.
no·deh l'kha u·n'sa·peir	נוֹדֶה לְךָ וּנְסַפֵּר	We acknowledge You, declare Your praise,
t'hi·la·te·kha	תְּהִלָּתֶךָ	and thank You
al cha·ye·nu ha·m'su·rim	עַל חַיֵּינוּ	for our lives
b'ya·de·kha,	הַמְּסוּרִים בְּיָדֶךָ,	entrusted to Your hand,
v'al nish·mo·tei·nu	וְעַל נִשְׁמוֹתֵינוּ	our souls
ha·p'ku·dot lakh,	הַפְּקוּדוֹת לָךְ,	placed in Your care,
v'al ni·se·kha	וְעַל נִסֶּיךָ	for Your miracles
she·b'khol yom i·ma·nu,	שֶׁבְּכָל יוֹם עִמָּנוּ,	that greet us every day,
v'al nif·l'o·te·kha	וְעַל נִפְלְאוֹתֶיךָ	and for Your wonders
v'to·vo·te·kha	וְטוֹבוֹתֶיךָ	and the good things
she·b'khol eit,	שֶׁבְּכָל עֵת,	that are with us
e·rev va·vo·ker	עֶרֶב וָבֹקֶר	every hour, morning, noon,
v'tzo·hora·yim.	וְצָהֳרָיִם.	and night.
Ha·tov ki lo kha·lu	הַטּוֹב כִּי לֹא כָלוּ	Good One, whose kindness
ra·cha·me·kha,	רַחֲמֶיךָ,	never stops,
v'ham·ra·cheim	וְהַמְרַחֵם	Kind One,
ki lo ta·mu cha·sa·de·kha	כִּי לֹא תַמּוּ חֲסָדֶיךָ	whose loving acts
mei·o·lam ki·vi·nu lakh.	מֵעוֹלָם קִוִּינוּ לָךְ.	have never failed.

lif·lei·tah, l'to·vah,	לִפְלֵיטָה, לְטוֹבָה,	Act for goodness
l'chein u·l'che·sed	לְחֵן וּלְחֶסֶד	and grace,
u·l'ra·cha·mim,	וּלְרַחֲמִים,	for love and care, for life,
l'cha·yim u·l'sha·lom,	לְחַיִּים וּלְשָׁלוֹם,	well-being, and peace,
b'yom	בְּיוֹם	on this day of

Pesach:	Sukkot:	Rosh Chodesh:
חַג הַמַּצּוֹת הַזֶּה.	חַג הַסֻּכּוֹת הַזֶּה.	רֹאשׁ הַחֹדֶשׁ הַזֶּה.
Chag ha·ma·tzot ha·zeh	Chag ha·su·kot ha·zeh	Rosh ha·ch·odesh ha·zeh
the Festival of Matzot.	the Festival of Sukkot.	the New Moon.

zokh·rei·nu Adonai e·lo·hei·nu,	זָכְרֵנוּ, יהוה אֱלֹהֵינוּ,	Remember us this day, All-Knowing
bo l'to·vah,	בּוֹ לְטוֹבָה,	One, our God, for goodness.
u·fok·dei·nu vo liv·ra·kha,	וּפָקְדֵנוּ בוֹ לִבְרָכָה,	Favor us this day with blessing.
v'ho·shi·ei·nu vo l'cha·yim.	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים.	Preserve us this day for life.
U·vid·var y'shu·ah	וּבִדְבַר יְשׁוּעָה	With Your redeeming, nurturing word,
v'ra·cha·mim,	וְרַחֲמִים,	be kind
chus v'cho·nei·nu,	חוּס וְחָנֵּנוּ,	and generous.
v'ra·cheim a·lei·nu,	וְרַחֵם עָלֵינוּ,	Act tenderly on our behalf,
v'ho·shi·ei·nu,	וְהוֹשִׁיעֵנוּ,	and grant us victory over all our trials.
ki ei·le·kha ei·nei·nu,	כִּי אֵלֶיךָ עֵינֵינוּ,	Truly, our eyes are turned toward You,
ki Eil me·lekh cha·nun	כִּי אֵל מֶלֶךְ חַנּוּן	for You are a providing God,
v'ra·chum a·tah.	וְרַחוּם אָתָּה.	gracious and merciful are You.

V'techezena

V'te·che·ze·nah ei·nei·nu	וְתֶחֱזֶינָה עֵינֵינוּ	**And may our eyes** behold
b'shu·v'kha	בְּשׁוּבְךָ	Your homecoming,
l'tzi·yon b'ra·chamim.	לְצִיּוֹן בְּרַחֲמִים.	with merciful intent, to Tzion.
Ba·rukh A·tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Faithful One,
ha·ma·cha·zir sh'khi·na·to	הַמַּחֲזִיר שְׁכִינָתוֹ	who brings Your presence home
l'tzi·yon.	לְצִיּוֹן.	to Tzion.

Fifth Blessing: Avodah/Service

		R'tzei
R'tzei, Adonal	רְצֵה, יהוה	**Take pleasure,** Gracious One,
Elo·hei·nu	אֱלֹהֵינוּ,	our God,
b'a·m'kha Yisrael	בְּעַמְּךָ יִשְׂרָאֵל	in Yisrael Your people;
v'la·hav t'fi·la·tam	וְלַהַב תְּפִלָּתָם	lovingly
b'a·havah	בְּאַהֲבָה	accept
t'ka·beil b'ra·tzon.	תְּקַבֵּל בְּרָצוֹן.	their fervent prayer.
U·t'hi l'ra'tzon	וּתְהִי לְרָצוֹן	May Yisrael's worship
ta·mid	תָּמִיד	always
avo·dat Yisrael a·me·kha.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.	be acceptable to You.

On Rosh Chodesh and the middle days of Passover and Sukkot, add:

		Yaaleh v'Yavo
Elo·hei·nu vEi·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
a·vo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	our ancients' God,
ya·a·leh, v'ya·vo,	**יַעֲלֶה, וְיָבֹא,**	**may our prayer arise and come to You,**
v'ya·gi·a, v'yei·ra·eh,	וְיַגִּיעַ, וְיֵרָאֶה,	and be beheld, and be acceptable.
v'yei·ra·tzeh, v'yi·sha·ma,	וְיֵרָצֶה, וְיִשָּׁמַע,	Let it be heard, acted upon,
v'yi·pa·keid, v'yi·za·kheir	וְיִפָּקֵד, וְיִזָּכֵר	remembered—
zikh·ro·nei·nu u·fik·do·nei·nu,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,	the memory of us and all our needs,
v'zikh·ron a·vo·tei·nu	וְזִכְרוֹן אֲבוֹתֵינוּ	the memory
v'i·mo·tei·nu,	וְאִמּוֹתֵינוּ,	of our ancestors,
v'zikh·ron ma·shi·ach	וְזִכְרוֹן מָשִׁיחַ	the memory
ben da·vid av·de·kha,	בֶּן דָּוִד עַבְדֶּךָ,	of messianic hopes,
v'zich·ron y'ru·sha·la·yim	וְזִכְרוֹן יְרוּשָׁלַיִם	the memory of Jerusalem
ir kod·she·kha,	עִיר קָדְשֶׁךָ,	Your holy city,
v'zikh·ron kol am·kha	וְזִכְרוֹן כָּל עַמְּךָ	and the memory of all Your kin,
beit Yisrael	בֵּית יִשְׂרָאֵל	the House of Yisrael,
l'fa·ne·kha,	לְפָנֶיךָ,	all surviving in Your presence.

On Shabbat Rosh Chodesh:

R'tzei Vimnuchateinu

Elo·hei·nu vEi·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
avo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	our ancients' God,
R'tzei vi·m'nu·cha·tei·nu,	**רְצֵה בִמְנוּחָתֵנוּ,**	**take pleasure in our rest.**
v'cha·deish a·lei·nu	וְחַדֵּשׁ עָלֵינוּ	and bring renewal to us
b'yom ha·shab·bat ha·zeh,	בְּיוֹם הַשַּׁבָּת הַזֶּה,	on this day of Shabbat.
et ha·cho·desh ha·zeh,	אֶת הַחֹדֶשׁ הַזֶּה,	with this coming of the new moon.
l'to·vah	לְטוֹבָה	May it be for goodness
v'li·v'ra·khah.	וְלִבְרָכָה.	and for blessing
L'sa·son u·l'sim·cha.	לְשָׂשׂוֹן וּלְשִׂמְחָה.	for joy and for happiness,
Li·shu·ah u-l'ne·cha·mah.	לִישׁוּעָה וּלְנֶחָמָה.	for healing and for rest,
L'far·na·sah u·l'khal·ka·lah.	לְפַרְנָסָה וּלְכַלְכָּלָה.	for sustenance and support,
L'cha·yim u·l'sha·lom.	לְחַיִּים וּלְשָׁלוֹם.	for life and for peace,
Li·m'chi·lat cheit	לִמְחִילַת חֵטְא	fo forgiveness, pardon,
v'lis·li·chat a·von.	וְלִסְלִיחַת עָוֹן.	and atonement,
Ki et am'kha Yisrael	כִּי אֶת עַמְּךָ יִשְׂרָאֵל	For You have brought Your
kei·rav·ta	קֵרַבְתָּ	people Yisrael close to
la·a·vo·da·te·kha,	לַעֲבוֹדָתֶךָ,	Your service,
v'shab·bat kod·sh'kha	וְשַׁבַּת קָדְשְׁךָ	and made known to them
la·hem ho·da·ta,	לָהֶם הוֹדַעְתָּ,	the holiness of Your Shabbat,
v'chu·kei ra·shei choda·shim	וְחִקֵּי רָאשֵׁי חֳדָשִׁים	and fixed their practice of celebrating
la·hem ka·va·ta.	לָהֶם קָבָעְתָּ.	Rosh Hodesh.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Wise One,
m'ka·deish ha·shab·bat v'Yis-	מְקַדֵּשׁ הַשַּׁבָּת	who sanctifies Shabbat,
rael	וְיִשְׂרָאֵל	Yisrael,
v'ra·shei cho·da·shim.	וְרָאשֵׁי חֳדָשִׁים.	and the renewal of the moon.

R'tzei Vimnuchateinu

Elo·hei·nu vEi·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	Our God,
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	our ancients' God,
R'tzei vi·m'nu·cha·tei·nu,	**רְצֵה בִמְנוּחָתֵנוּ,**	**take pleasure in our rest.**
kad·shei·nu	קַדְּשֵׁנוּ	Enable us to realize holiness
b'mitz·vo·te·kha	בְּמִצְוֹתֶיךָ	through Your mitzvot,
v'tein chel·kei·nu	וְתֵן חֶלְקֵנוּ	give us our portion
b'to·ra·te·kha,	בְּתוֹרָתֶךָ,	in Your Torah.
sab·ei·nu mi·tu·ve·kha	שַׂבְּעֵנוּ מִטּוּבֶךָ	let us enjoy the good things of Your world,
v'sam·chei·nu bi·shu·a·te·kha,	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ.	and gladden us with Your salvation.
v'ta·heir li·bei·nu	וְטַהֵר לִבֵּנוּ	Refine our hearts
l'ov·d·kha be·e·met.	לְעָבְדְּךָ בֶּאֱמֶת.	to serve You honestly.
V'han·chi·lei·nu	וְהַנְחִילֵנוּ	Dear One, our God,
Adonai E·lo·hei·nu	יהוה אֱלֹהֵינוּ	help us to perpetuate
b'a·ha·vah u·v'ratzon	בְּאַהֲבָה וּבְרָצוֹן	Your holy Shabbat
sha·bat kod·she·kha,	שַׁבַּת קָדְשֶׁךָ,	with love and joy.
v'ya·nu·chu vah	וְיָנוּחוּ בָהּ	Let all Yisrael,
kol Yisrael	כָּל יִשְׂרָאֵל	and all who treat Your
m'kad·shei sh'me·kha.	מְקַדְּשֵׁי שְׁמֶךָ.	name as holy, rest upon this day.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Sacred One,
m'ka·deish ha·shab·bat.	מְקַדֵּשׁ הַשַּׁבָּת.	source of the holiness of Shabbat.

V'shamru

V'sham·ru v'nei Yisrael	וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל	**Let** Yisrael's descendents
et ha·Shab·bat,	אֶת הַשַּׁבָּת,	keep Shabbat,
la·asot et ha·Shab·bat	לַעֲשׂוֹת אֶת הַשַּׁבָּת	enacting the Shabbat
l'do·ro·tam	לְדֹרֹתָם	throughout their generations
b'rit o·lam:	בְּרִית עוֹלָם:	as an everlasting covenant.
bei·ni u·vein	בֵּינִי וּבֵין	Between me
b'nei Yisrael	בְּנֵי יִשְׂרָאֵל	and everyone of Yisrael
ot hi l'o·lam,	אוֹת הִיא לְעֹלָם,	shall it be a sign eternally,
ki shei·shet ya·mim	כִּי שֵׁשֶׁת יָמִים	for in six days
a·sah Adonai	עָשָׂה יהוה	did The Creator
et ha·sha·ma·yim	אֶת הַשָּׁמַיִם	make the heavens
v'et ha·a·retz,	וְאֶת הָאָרֶץ,	and the earth,
u·va·yom ha·sh'vi·i	וּבַיּוֹם הַשְּׁבִיעִי	and on the seventh day
sha·vat	שָׁבַת	God ceased,
va·yi·na·fash.	וַיִּנָּפַשׁ.	and drew a breath of rest.

(Exodus 31.16-17)

Yis'm'chu

Yis·m'chu v'mal·khut·kha	יִשְׂמְחוּ בְמַלְכוּתְךָ	**Those who keep Shabbat**
sho·m'rei shab·bat	שׁוֹמְרֵי שַׁבָּת	**enjoy Your realm, they call Shabbat**
v'ko·r'ei o·neg,	וְקוֹרְאֵי עֹנֶג,	**the summit of delight.**
am m'kad·shei	עַם מְקַדְּשֵׁי	A people that observes
sh'vi·i,	שְׁבִיעִי,	the holy seventh day
ku·lam yis·b'u	כֻּלָּם יִשְׂבְּעוּ	enjoys abundant goodness
v'yit·an·gu mi·tu·ve·kha.	וְיִתְעַנְּגוּ מִטּוּבֶךָ.	and delight.
U·va·sh'vi·i ra·tzi·ta bo	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ	The seventh day You favored
v'ki·dash·to,	וְקִדַּשְׁתּוֹ,	and made holy,
chem·dat ya·mim	חֶמְדַּת יָמִים	You have called it the most loved
o·to ka·ra·ta,	אוֹתוֹ קָרָאתָ,	of days, a sign You made of it
zei·kher l'ma·asei	זֵכֶר לְמַעֲשֵׂה	eternally, in memory of Creation's
v'rei·shit.	בְרֵאשִׁית.	works and days.

Leader:

L'dor va·dor	לְדוֹר וָדוֹר	From one generation to the next
na·gid god·le·kha	נַגִּיד גָּדְלֶךָ	may we declare Your greatness,
u·l'nei·tzach n'tza·chim	וּלְנֵצַח נְצָחִים	and for all eternities
k'du·sha·t'kha nak·dish.	קְדֻשָּׁתְךָ נַקְדִּישׁ.	may we affirm Your holiness,
V'shiv·cha·kha Elo·hei·nu	וְשִׁבְחֲךָ אֱלֹהֵינוּ	And may Your praise, our God,
mi pi·nu lo ya·mush	מִפִּינוּ לֹא יָמוּשׁ	never be absent from our mouths, now
l'o·lam va·ed,	לְעוֹלָם וָעֶד,	and forever.
ki Eil me·lekh ga·dol	כִּי אֵל מֶלֶךְ גָּדוֹל	For You are a great
v'ka·dosh a·tah.	וְקָדוֹשׁ אָתָּה.	and holy God.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Awesome One,
ha·Eil ha·ka·dosh.	הָאֵל הַקָּדוֹשׁ.	the holy God.

Fourth Blessing: Kedushat HaYom—Sanctification of the Day

Yismach Moshe

Yis·mach Mo·she	**יִשְׂמַח מֹשֶׁה**	**Moses rejoiced**
b'mat·nat chel·ko,	בְּמַתְּנַת חֶלְקוֹ,	in his portion
ki e·ved ne·e·man	כִּי עֶבֶד נֶאֱמָן	for You called him
ka·ra·ta lo.	קָרָאתָ לוֹ.	a faithful servant.
K'lil tif·e·ret	כְּלִיל תִּפְאֶרֶת	You adorned his head
b'ro·sho na·ta·ta	בְּרֹאשׁוֹ נָתַתָּ	with a brilliant crown
b'om·do l'fa·ne·kha	בְּעָמְדוֹ לְפָנֶיךָ	when he stood before You
al Har Si·nai.	עַל הַר סִינָי.	on Mount Sinai.
U·sh'nei lu·chot ava·nim	וּשְׁנֵי לוּחוֹת אֲבָנִים	He carried down
ho·rid b'ya·do,	הוֹרִיד בְּיָדוֹ,	the tablets of stone,
v'kha·tuv ba·hem	וְכָתוּב בָּהֶם	inscribed with them
sh'mi·rat Shab·bat.	שְׁמִירַת שַׁבָּת.	the instruction to observe Shabbat.
V'khein ka·tuv b'to·ra·te·kha:	וְכֵן כָּתוּב בְּתוֹרָתֶךָ:	As it is written in Your Torah:

Az b'kol ra·ash ga·dol	אָז בְּקוֹל רַעַשׁ גָּדוֹל	And then, with quaking noises,
a·dir v'cha·zak	אַדִּיר וְחָזָק	so overwhelming in their power,
mash·mi·im kol,	מַשְׁמִיעִים קוֹל,	they raise up their voices,
mit·nas·im	מִתְנַשְּׂאִים	rise
l'u·mat s'ra·fim,	לְעֻמַּת שְׂרָפִים,	to face the seraphim,
l'u·ma·tam ba·rukh yo·mei·ru:	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:	and, facing them, they say:
Ba·rukh	**בָּרוּךְ**	**"Blessed is**
k'vod Adonai,	**כְּבוֹד יהוה,**	**the glory of The Holy One,**
mi·m'ko·mo!	**מִמְּקוֹמוֹ!**	**wherever God may dwell!"**
Mi·m'kom·kha mal·kei·nu	מִמְּקוֹמְךָ מַלְכֵּנוּ	And from Your dwelling-place,
to·fi·a	תוֹפִיעַ,	Our Sovereign, appear,
v'tim·lokh a·lei·nu,	וְתִמְלֹךְ עָלֵינוּ,	and reign among us,
ki m'cha·kim anach·nu lakh.	כִּי מְחַכִּים אֲנַחְנוּ לָךְ.	for we wait for You.
Ma·tai tim·lokh b'tzi·yon?	מָתַי תִּמְלֹךְ בְּצִיּוֹן?	When will You reign in Tzion?
b'ka·rov b'ya·mei·nu	בְּקָרוֹב בְּיָמֵינוּ,	Soon, and in our lifetime,
l'o·lam va·ed tish·kon!	לְעוֹלָם וָעֶד תִּשְׁכּוֹן!	may You come to dwell eternally!
Tit·ga·dal v'tit·ka·dash	תִּתְגַּדַּל וְתִתְקַדַּשׁ	May Your greatness and your holiness
b'tokh Y'ru·sha·la·yim ir·kha,	בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ,	be realized in Jerusalem, Your city of peace,
l'dor va·dor	לְדוֹר וָדוֹר	from one generation to the next,
u·l'nei·tzach n'tza·chim.	וּלְנֵצַח נְצָחִים.	and throughout all eternities.
V'ei·nei·nu tir·e·nah	וְעֵינֵינוּ תִרְאֶינָה	And may our eyes behold
mal·khu·te·kha,	מַלְכוּתֶךָ,	Your realm,
ka·da·var ha·a·mur	כַּדָּבָר הָאָמוּר	as has been prophesied
b'shi·rei u·ze·kha:	בְּשִׁירֵי עֻזֶּךָ:	in songs about Your power:
Yim·loch Adonai l'o·lam—	**יִמְלֹךְ יהוה לְעוֹלָם—**	**"May The Eternal reign forever,**
Elo·ha·yikh tzi·yon	**אֱלֹהַיִךְ צִיּוֹן**	**Your God, O Tzion,**
l'dor va·dor,	**לְדֹר וָדֹר,**	**from one generation to the next.**
Ha·l'lu·yah!	**הַלְלוּיָהּ!**	**Halleluyah!"**

Third Blessing—Personal Kedushah

A·tah ka·dosh v'shim·cha	אַתָּה קָדוֹשׁ וְשִׁמְךָ	Holy are You. Your name is holy.
ka·dosh, u·k'do·shim b'khol	קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל	And all holy beings
yom y'ha·l'lu·kha, se·lah.	יוֹם יְהַלְלוּךָ, סֶלָה.	hail You each day.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You,
ha·Eil ha·ka·dosh.	הָאֵל הַקָּדוֹשׁ.	The Awesome One, the holy God.

On Shabbat Shuvah say instead:

Ba-rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Awesome
ha·Me·lekh ha·ka·dosh.	הַמֶּלֶךְ הַקָּדוֹשׁ.	One, the holy Sovereign.

In personal prayer, continue at the middle of page 100.

Third Blessing—Communal Kedushah

The first four paragraphs of the Kedushah are recited first by everyone, then by the Prayer Leader. As you are able, for the three bolded sections, rise on tip-toes.

N'ka·deish et shim·kha	נְקַדֵּשׁ אֶת שִׁמְךָ	We sanctify Your name
ba·o·lam	בָּעוֹלָם,	throughout this world,
k'sheim she·mak·di·shim	כְּשֵׁם שֶׁמַּקְדִּישִׁים	as it is sanctified
o·to bish·mei ma·rom,	אוֹתוֹ בִּשְׁמֵי מָרוֹם,	in the heavens above,
ka·ka·tuv	כַּכָּתוּב	as it is written
al yad n'vi·e·kha,	עַל יַד נְבִיאֶךָ,	by Your prophet:
v'ka·ra zeh	וְקָרָא זֶה	"And each celestial being
el zeh v'a·mar:	אֶל זֶה וְאָמַר:	calls to another, and exclaims
Ka·dosh ka·dosh ka·dosh!	**קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ!**	**Holy, holy, holy**
Adonai tz'va·ot!	**יהוה צְבָאוֹת!**	**is The Ruler of the Multitudes of Heaven!**
m'lo khol ha·a·retz	**מְלֹא כָל הָאָרֶץ**	**All the world is filled**
k'vo·do!	**כְּבוֹדוֹ!**	**with divine glory!"**

In winter:

Ma·shiv ha·ru·ach	מַשִּׁיב הָרוּחַ	You cause the wind to blow
u·mo·rid ha·ga·shem.	וּמוֹרִיד הַגָּשֶׁם.	and rain to fall.

In summer:

Mo·rid ha·tal.	מוֹרִיד הַטָּל.	You send down the dew.

M'khal·keil cha·yim	**מְכַלְכֵּל חַיִּים**	**With kindness You sustain**
b'che·sed,	**בְּחֶסֶד,**	**the living,**
m'cha·yeh kol chai	מְחַיֵּה כָּל חַי	nurturing the life
b'ra·chamim ra·bim,	בְּרַחֲמִים רַבִּים,	of every living thing,
so·meikh nof'lim,	סוֹמֵךְ נוֹפְלִים,	upholding those who fall,
v'ro·fei cho·lim,	וְרוֹפֵא חוֹלִים,	healing the sick,
u·ma·tir asu·rim,	וּמַתִּיר אֲסוּרִים,	freeing the captive,
u·m'kay·yeim e·mu·na·to	וּמְקַיֵּם אֱמוּנָתוֹ	and remaining faithful
li·shei·nei a·far.	לִישֵׁנֵי עָפָר.	to all life held dormant in the earth.
Mi kha·mo·kha	מִי כָמוֹךָ	Who can compare to You,
ba·al g'vu·rot,	בַּעַל גְּבוּרוֹת,	almighty God,
U·mi do·meh lakh,	וּמִי דוֹמֶה לָּךְ,	who can resemble You,
me·lekh mei·mit u·m'cha·yeh	מֶלֶךְ מֵמִית וּמְחַיֶּה	the source of life and death,
u·matz·mi·ach y'shu·ah!	וּמַצְמִיחַ יְשׁוּעָה!	who makes salvation grow?

On Shabbat Shuvah add:

Mi kha·mo·kha	מִי כָמוֹךָ	Who can compare to You,
Av ha·ra·cha·mim,	אַב הָרַחֲמִים,	source of all mercy,
zo·kheir y'tzu·rav	זוֹכֵר יְצוּרָיו	remembering all creatures
l'cha·yim b'ra·chamim!	לְחַיִּים בְּרַחֲמִים!	mercifully, decreeing life!

V'ne·eman A·tah	וְנֶאֱמָן אַתָּה	Faithful are You
l'ha·cha·yot mei·tim.	לְהַחֲיוֹת מֵתִים.	in giving life to every living thing.
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The Fount of Life,
m'cha·yeh kol chai.	מְחַיֵּה כָּל חַי.	who gives and renews life.

Eil el·yon,	אֵל עֶלְיוֹן,	supreme divinity, *(Genesis 14:22)*
go·meil chasa·dim to·vim,	גּוֹמֵל חֲסָדִים טוֹבִים,	imparting deeds of kindness,
v'ko·neih ha·kol,	וְקוֹנֵה הַכֹּל,	begetter of all;
v'zo·kheir chas·dei	וְזוֹכֵר	mindful of the loyalty
a·vot v'i·ma·hot	חַסְדֵי אָבוֹת וְאִמָּהוֹת,	of Yisrael's ancestors,
u·mei·vi g'ulah	וּמֵבִיא גְּאֻלָּה	bringing, with love, redemption
li·v'nei v'nei·hem	לִבְנֵי בְנֵיהֶם	to their children's children
l'ma·an sh'mo b'a·havah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	for the sake of the divine name.

On Shabbat Shuvah add:

Zokh·rei·nu l'cha·yim,	זָכְרֵנוּ לְחַיִּים,	Remember us for life,
me·lekh cha·feitz ba·cha·yim,	מֶלֶךְ חָפֵץ בַּחַיִּים,	our Sovereign, who wishes us to live,
v'khot·vei·nu b'sei·fer	וְכָתְבֵנוּ בְּסֵפֶר	and write us in the Book
ha·cha·yim,	הַחַיִּים,	of Life,
l'ma·an·kha	לְמַעַנְךָ	for Your sake,
Elo·him cha·yim.	אֱלֹהִים חַיִּים.	ever-living God.

As you are able, on "Barukh," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

Me·lekh o·zeir	מֶלֶךְ עוֹזֵר	Regal One, our help,
u·mo·shi·a u·ma·gein.	וּמוֹשִׁיעַ וּמָגֵן.	salvation, and protector:
Ba·rukh A·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Kind One,
ma·gein Av·ra·ham	מָגֵן אַבְרָהָם	the shield of Abraham
v'ez·rat Sa·rah.	וְעֶזְרַת שָׂרָה.	and the support of Sarah.

Second Blessing: G'vurot—Powers

A·tah gi·bor	אַתָּה גִּבּוֹר	You are forever powerful,
l'o·lam Adonai,	לְעוֹלָם אֲדֹנָי,	Almighty One,
m'cha·yeh kol chai A·tah,	מְחַיֵּה כָּל חַי אַתָּה,	abundant in
rav l'ho·shi·a.	רַב לְהוֹשִׁיעַ.	Your saving acts.

May I Be Empty

BY BATYA LEVINE

May I be empty and open to receive the light
May I be empty and open to receive
May I be full and open to receive the light
May I be full and open and to receive.

from I Am Willing

BY HOLLY NEAR

I am open and I am willing
For to be hopeless would seem so strange
It dishonors those who go before us
So lift me up to the light of change

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.
Adonai s'fa·tai tif·tach u·fi ya·gid t'hi·la·te·kha.
Open my lips, BELOVED ONE, and let my mouth declare Your praise.

First Blessing: Avot—Ancestors

As you are able, take three steps backward, then three steps forward.

As you are able, on "Barukh," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

בָּרוּךְ אַתָּה יהוה

Ba·rukh A·tah Adonai Blessed are You, ANCIENT ONE,

Elo·hei·nu vei·lo·hei	אֱלֹהֵינוּ וֵאלֹהֵי	our God and God
avo·tei·nu v'i·mo·tei·nu,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	of our ancestors:
elo·hei Av·ra·ham,	אֱלֹהֵי אַבְרָהָם,	God of Abraham,
elo·hei Yitz·chak, vei·lo·hei	אֱלֹהֵי יִצְחָק,	God of Isaac,
Ya·akov.	וֵאלֹהֵי יַעֲקֹב;	and God of Jacob;
elo·hei Sa·rah,	אֱלֹהֵי שָׂרָה,	God of Sarah,
elo·hei Riv·kah,	אֱלֹהֵי רִבְקָה,	God of Rebekah,
elo·hei Ra·cheil,	אֱלֹהֵי רָחֵל,	God of Rachel,
vei·lo·hei Lei·ah,	וֵאלֹהֵי לֵאָה,	and God of Leah;
ei·lo·hei Bil·hah	אֱלֹהֵי בִלְהָה,	God of Bilhah
vei·lo·hei Zil·pah.	וֵאלֹהֵי זִלְפָּה.	and God of Zilpah,
Ha·Eil ha·ga·dol	הָאֵל הַגָּדוֹל	great, heroic,
ha·gi·bor v'ha·no·ra,	הַגִּבּוֹר וְהַנּוֹרָא,	awesome God, *(DEUT. 10:17; NEHEMIAH 9:32)*

what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

Bless the gift of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

3.

All living are one and holy, let us remember
As we eat, as we work, as we walk and drive.
All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.
We must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light.

We will try to be holy,
We will try to repair the world given to us to hand on.
Precious is this treasure of words and knowledge and deeds
that moves inside us,
Holy is the hand that works for peace and for justice,
holy is the mouth that speaks for goodness
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice,
Let us see the light in others and honor that light.
Remember the dead who paid our way here dearly, dearly
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us, Amein.

Amidah: On our feet we speak to you

BY MARGE PIERCY

We rise to speak
a web of bodies aligned like notes of music.

1.

Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.
Yet you have taught us to push against the walls,

to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born from Abraham
and Sarah, born out of rock and desert.
We reach back through two hundred arches of hips

long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

2.

Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the moon.

Bless the teaching of how to open
in love so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.

Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,

מִי כָמֹכָה בָּאֵלִם יהוה!

Mi kha·mo·kha ba·ei·lim Adonai!

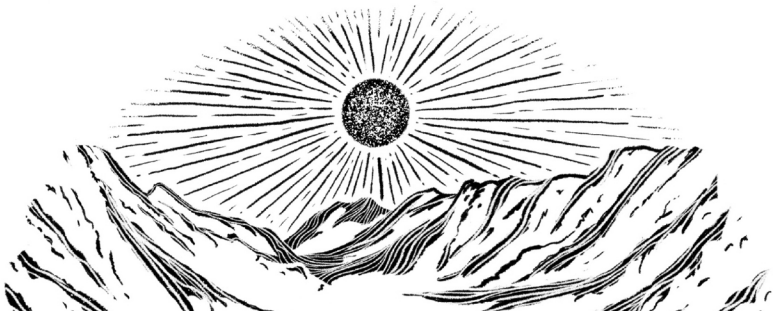
"Who among the mighty can compare to You, Eternal One?

Mi ka·mo·kha	**מִי כָמֹכָה**	**Who can compare to You,**
ne·dar ba·ko·desh,	**נֶאְדָּר בַּקֹּדֶשׁ,**	**adorned in holiness,**
no·ra t'hi·lot	**נוֹרָא תְהִלֹּת**	**awesome in praises,**
o·seh fe·le!	**עֹשֵׂה פֶלֶא.**	**doing wonders!"**
Shi·rah cha·da·sha	שִׁירָה חֲדָשָׁה	A new song
shi·b'chu g'u·lim	שִׁבְּחוּ גְאוּלִים	did the redeemed ones sing out
l'shim·kha al s'fat ha·yam,	לְשִׁמְךָ עַל שְׂפַת הַיָּם,	to Your name, beside the Sea.
Ya·chad ku·lam	יַחַד כֻּלָּם	Together, all of them
ho·du v'him·li·khu	הוֹדוּ וְהִמְלִיכוּ	gave thanks, declared Your
v'am·ru:	וְאָמְרוּ:	sovereignty, and said:
Adonai yim·lokh	**יהוה יִמְלֹךְ**	**"The Holy One**
l'o·lam va·ed!	**לְעוֹלָם וָעֶד:**	**will reign forever!"** *(Exodus 15:18)*

We rise in body or spirit.
At the end of this bracha, we do not say "Amen" but rather proceed directly to the personal Amidah.

Tzur Yisrael,	**צוּר יִשְׂרָאֵל,**	**Rock of Yisrael,**
ku·mah b'ez·rat Yisrael,	קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,	rise up to the help of Yisrael,
u·f'dei khin·u·me·kha	וּפְדֵה כִנְאֻמֶךָ	redeem, according to Your word,
Y'hu·dah v'Yisrael.	יְהוּדָה וְיִשְׂרָאֵל.	Judah and Yisrael.
Go·alei·nu—	גֹּאֲלֵנוּ	Our Redeemer—
Adonai tz'va·ot sh'mo,	יהוה צְבָאוֹת שְׁמוֹ,	Lord of Hosts is God's name—
k'dosh Yisrael.	קְדוֹשׁ יִשְׂרָאֵל.	is The Holy One of Yisrael. *(Isaiah 47.4)*
Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Adonai,
ga·al Yisrael.	גָּאַל יִשְׂרָאֵל:	who redeemed Yisrael.

v'nat'nu y'di·dim	וְנָתְנוּ יְדִידִים	and Your beloved ones gave forth
z'mi·rot shi·rot	זְמִרוֹת שִׁירוֹת	their melodies, their songs
v'tish·ba·chot,	וְתִשְׁבָּחוֹת,	and exaltations,
b'ra·khot v'ho·da·ot,	בְּרָכוֹת וְהוֹדָאוֹת,	blessings and thanks,
l'me·lekh	לְמֶלֶךְ	to the Sovereign,
Eil chai v'ka·yam,	אֵל חַי וְקַיָּם,	living, and enduring God,
Ram v'ni·sa,	רָם וְנִשָּׂא,	the lofty, the exalted,
ga·dol v'no·ra,	גָּדוֹל וְנוֹרָא,	and the awesome one,
mash·pil gei·im,	מַשְׁפִּיל גֵּאִים,	who casts the prideful down,
u·mag·bi·ah sh'fa·lim,	וּמַגְבִּיהַּ שְׁפָלִים,	and lifts the lowly,
mo·tzi asi·rim,	מוֹצִיא אֲסִירִים,	who sets the captive free,
u·fo·deh a·na·vim,	וּפוֹדֶה עֲנָוִים,	and saves the humble,
v'o·zeir da·lim,	וְעוֹזֵר דַּלִּים,	and who helps the poor,
v'o·neh l'a·mo	וְעוֹנֶה לְעַמּוֹ	responding to our people
b'eit shav·am ei·lav.	בְּעֵת שַׁוְּעָם אֵלָיו.	when they cry aloud to God.



T'hi·lot l'Eil el·yon,	**תְּהִלּוֹת לְאֵל עֶלְיוֹן,**	**Give praises to the highest God!**
ba·rukh hu u·m'vo·rakh!	בָּרוּךְ הוּא וּמְבוֹרָךְ.	Blessed is God, the one to bless!
Mo·sheh u'Mir·iam	מֹשֶׁה וּמִרְיָם	So Moses, Miriam,
u·v'nei Yisrael	וּבְנֵי יִשְׂרָאֵל	and the Israelites
l'kha a·nu shi·rah	לְךָ עָנוּ שִׁירָה	came forth with song to You,
b'sim·cha ra·ba	בְּשִׂמְחָה רַבָּה	in boundless happiness,
v'am·ru khu·lam:	וְאָמְרוּ כֻלָּם:	and they all cried:

Ezrat Avoteinu

Ez·rat a·vo·tei·nu	**עֶזְרַת אֲבוֹתֵינוּ**	**Help of our ancestors**
a·tah hu mei·o·lam,	אַתָּה הוּא מֵעוֹלָם,	You have always been,
ma·gein u·mo·shi·a	מָגֵן וּמוֹשִׁיעַ	shield and savior
liv·ney·hem a·cha·rei·hem	לִבְנֵיהֶם אַחֲרֵיהֶם	to their children after them,
b'khol dor va·dor.	בְּכָל דּוֹר וָדוֹר.	in each and every generation.
B'rum o·lam	בְּרוּם עוֹלָם	In heaven's heights
mo·sha·ve·kha,	מוֹשָׁבֶךָ,	Your dwelling sits,
u·mish·pa·te·kha	וּמִשְׁפָּטֶךָ	but Your judgments
v'tzid·kat·kha	וְצִדְקָתְךָ	and Your justice
ad af·sei a·retz.	עַד אַפְסֵי אָרֶץ.	fill the farthest reaches of the earth.
Ash·rei ish she·yish·ma	אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע	Happy is the one who pays heed
l'mitz·vo·te·kha,	לְמִצְוֹתֶיךָ,	to Your mitzvot,
v'to·rat·kha u·d'var·kha	וְתוֹרָתְךָ וּדְבָרְךָ	who takes Your Torah and Your word
ya·sim al li·bo!	יָשִׂים עַל לִבּוֹ.	to heart!
E·met a·tah hu	אֱמֶת אַתָּה הוּא	True it is that You are
a·don l'a·me·kha,	אָדוֹן לְעַמֶּךָ,	sovereign to Your people,
u·me·lekh gi·bor	וּמֶלֶךְ גִּבּוֹר	and a mighty ruler
l'riv ri·vam.	לָרִיב רִיבָם.	who is quick to plead their cause.
E·met a·tah	**אֱמֶת אַתָּה**	**True it is that You**
hu ri·shon	**הוּא רִאשׁוֹן**	**are first**
v'a·tah hu a·cha·ron,	**וְאַתָּה הוּא אַחֲרוֹן,**	**and last,**
u·mi·bal·a·de·kha	**וּמִבַּלְעָדֶיךָ**	**and without You,**
ein la·nu me·lekh go·eil	**אֵין לָנוּ מֶלֶךְ גּוֹאֵל**	**we have no ruler,**
u·mo·shi·a.	**וּמוֹשִׁיעַ.**	**champion, or savior.**
Mi·mitz·ra·yim g'al·ta·nu	מִמִּצְרַיִם גְּאַלְתָּנוּ	From servitude and bondage You
Adonai e·lo·hei·nu,	יהוה אֱלֹהֵינוּ,	redeemed us, Boundless One, our God,
u·mi·beit a·va·dim	וּמִבֵּית עֲבָדִים	and from a house of slavery
p'di·ta·nu.	פְּדִיתָנוּ.	You set us free. *(Psalms 106.11)*
Al zot	עַל זֹאת	For this
shi·b'chu a·hu·vim	שִׁבְּחוּ אֲהוּבִים	Your loved ones celebrated You,
v'ro·m'mu Eil,	וְרוֹמְמוּ אֵל,	and held divinity in reverence,

Third blessing after the Sh'ma

V'yatziv

. . . v'ya·tziv	. . . וְיַצִּיב	. . . and established,
v'na·khon v'ka·yam	וְנָכוֹן וְקַיָּם	and correct,
v'ya·shar v'ne·e·man	וְיָשָׁר וְנֶאֱמָן	enduring
v'a·huv v'cha·viv	וְאָהוּב וְחָבִיב	and straightforward,
v'nech·mad v'na·im	וְנֶחְמָד וְנָעִים	steadfast,
v'no·rah v'a·dir	וְנוֹרָא וְאַדִּיר	good,
u·m'tu·kan u·m'ku·bal	וּמְתֻקָּן וּמְקֻבָּל	and beautiful
v'tov v'ya·feh ha·da·var	וְטוֹב וְיָפֶה הַדָּבָר	one fundamental
ha·zeh a·lei·nu l'olam va·ed.	הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.	principle shall be—
Al a·vo·tei·nu v'a·lei·nu,	עַל אֲבוֹתֵינוּ וְעָלֵינוּ,	as for our ancestors, for us,
al ba·nei·nu	עַל בָּנֵינוּ	and for the generations after us,
v'al do·ro·tei·nu,	וְעַל דּוֹרוֹתֵינוּ,	and for all the generations
v'al kol do·rot	וְעַל כָּל דּוֹרוֹת	that the seed of Yisrael,
ze·ra Yisrael a·va·de·kha.	זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ.	Your servants, shall exist—
Al ha·ri·sho·nim	עַל הָרִאשׁוֹנִים	the truth for early eras
v'al ha·a·cha·ro·nim.	וְעַל הָאַחֲרוֹנִים,	and for later ones,
da·var tov v'ka·yam	דָּבָר טוֹב וְקַיָּם	a thing most excellent and real,
l'o·lam va·ed,	לְעוֹלָם וָעֶד,	forever and as long as time endures,
e·met ve·e·mu·nah chok	אֱמֶת וֶאֱמוּנָה חֹק	a true and faithful law
v'lo ya·a·vor.	וְלֹא יַעֲבֹר.	that cannot pass away.
e·met she·a·tah hu Adonai	אֱמֶת שָׁאַתָּה הוּא	The truth that you are
e·lo·hei·nu	יהוה אֱלֹהֵינוּ	THE ETERNAL,
vei·lo·hei a·vo·tei·nu,	וֵאלֹהֵי אֲבוֹתֵינוּ,	our God, our ancients' God,
mal·kei·nu	מַלְכֵּנוּ	our Sovereign one,
me·lekh a·vo·tei·nu,	מֶלֶךְ אֲבוֹתֵינוּ,	our ancients' Sovereign one,
go·a·lei·nu go·eil a·vo·tei·nu,	גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ,	our champion, our ancients' champion,
yotz·rei·nu tzur y'shu·a·tei·nu,	יוֹצְרֵנוּ צוּר יְשׁוּעָתֵינוּ,	our rock, the rock of our salvation,
po·dei·nu u·ma·tzi·lei·nu	פּוֹדֵנוּ וּמַצִּילֵנוּ	our redeemer and our rescuer,
mei·o·lam sh'me·kha,	מֵעוֹלָם שְׁמֶךָ,	Your name has always been,
ein e·lo·him zu·la·te·kha.	אֵין אֱלֹהִים זוּלָתֶךָ.	there is no God but You.

It is customary to kiss one's tzitzit after each occurance of the word "tzitzit" and at the word "emet" at the end.

Va-yo·mer Adonai
el Mo·she lei·mor:
Da·beir el B'nei Yisrael
v'a·mar·ta a·lei·hem
v'a·su la·hem **tzi·tzit**
al kan·fei vig·dei·hem
l'do·ro·tam,
v'na·t'nu al **tzi·tzit**
ha·ka·naf p'til t'khei·let.
V'ha·yah la·khem l'**tzi·tzit**,
u-r'i·tem o·to u-z'khar·tem
et kol mitz·vot Adonai
va·asi·tem o·tam;
v'lo ta·tu·ru
a·cha·rei l'vav·khem
v'a·cha·rei ei·nei·khem
asher a·tem zo·nim
a·cha·rei·hem.

L'ma'an tiz·k'ru
va-asi·tem et kol mitz·vo·tai
vi-h'yi·tem k'do·shim
lei·lo·hei·khem.
Ani Adonai Elo·hei·khem
asher ho·tzei·ti et·khem
mei·e·retz mitz·ra·yim
li·h'yot la·khem lei·lo·him:
Ani Adonai Elo·hei·khem—

Emet . . .

וַיֹּאמֶר יהוה
אֶל-מֹשֶׁה לֵּאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם:
וְעָשׂוּ לָהֶם **צִיצִת**
עַל-כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם,
וְנָתְנוּ עַל-**צִיצִת**
הַכָּנָף פְּתִיל תְּכֵלֶת.
וְהָיָה לָכֶם לְ**צִיצִת**,
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יהוה,
וַעֲשִׂיתֶם אֹתָם,
וְלֹא תָתוּרוּ
אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר-אַתֶּם זֹנִים
אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתָי,
וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם:
אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יהוה אֱלֹהֵיכֶם:

אֱמֶת . . .

The Prayer Leader repeats:
יהוה אֱלֹהֵיכֶם **אֱמֶת**
Adonai E·lo·hei·khem **e·met**.

The Boundless One
told Moses:
Speak to the Israelites—
tell them
to make themselves **tzitzit**
upon the corners of their clothes,
throughout their generations.
Have them place upon the corner
tzitzit a twine of royal blue.
This is your **tzitzit**.
Look at it and remember
all the mitzvot of The Eternal,
and do them;
so you won't go off
after the lusts of your heart
or after
what catches
your eye.

So that you remember
to do all my mitzvot
and be holy
for your God.
I am The Faithful One, your God,
who brought you
from Mitzrayim
to be for you a God.
I am The Infinite, your God.
(Numbers 15:37-41)

True . . .

I am The Infinite, your God.

d'va·rai ei·leh	דְּבָרַי אֵלֶּה	these words
al l'vav·khem	עַל–לְבַבְכֶם	upon your heart,
v'al naf·sh'khem,	וְעַל–נַפְשְׁכֶם	into your lifebreath.
u·k'shar·tem o·tam	וּקְשַׁרְתֶּם אֹתָם	Bind them
l'ot al yed·khem	לְאוֹת עַל–יֶדְכֶם,	as a sign upon your hand,
v'ha·yu l'to·ta·fot	וְהָיוּ לְטוֹטָפֹת	and let them rest
bein ei·nei·khem.	בֵּין עֵינֵיכֶם:	before your eyes.
V'li·mad·tem o·tam	וְלִמַּדְתֶּם אֹתָם	Teach them
et b'nei·khem, l'da·ber bam	אֶת–בְּנֵיכֶם, לְדַבֵּר בָּם,	to your children, speaking of them
b'shiv·t'kha b'vei·te·kha	בְּשִׁבְתְּךָ בְּבֵיתֶךָ,	when you sit at home,
u·v'lekh·t'kha va·de·rekh	וּבְלֶכְתְּךָ בַדֶּרֶךְ,	and when you walk upon the road,
u·v'shokh·b'kha u·v'ku·me·kha.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:	when you lie down, and when you rise.
U·kh'tav·tam	וּכְתַבְתָּם	Inscribe them
al m'zu·zot bei·te·kha	עַל–מְזוּזוֹת בֵּיתֶךָ	on the doorposts of your house
u·vish'a·re·kha—	וּבִשְׁעָרֶיךָ:	and on your gates—
L'ma'an yir·bu	לְמַעַן יִרְבּוּ	so that your days
y'mei·khem vi·mei v'nei·khem	יְמֵיכֶם וִימֵי בְנֵיכֶם	and your children's days be many
al ha·a·da·mah	עַל הָאֲדָמָה	upon the earth
asher nish·ba Adonai	אֲשֶׁר נִשְׁבַּע יהוה	The Faithful One promised
la·avo·tei·khem la·teit la·hem,	לַאֲבֹתֵיכֶם לָתֵת לָהֶם,	to give your ancestors,
ki·mei ha·sha·ma·yim	כִּימֵי הַשָּׁמַיִם	as long as heaven
al ha·a·retz.	עַל–הָאָרֶץ:	rests above the earth. *(Deuteronomy 11:13-21)*

On the Second Paragraph of the Sh'ma

by Judith Plaskow

Rather than reading this paragraph of the Sh'ma as a literal statement about divine reward and punishment, we might see it as a powerful description of the natural consequences of our actions. Were we aware that we are part of a great web of life of which God is the ultimate source and sustainer, were we able to acknowledge our own embeddedness in the biosphere and our kinship with other creatures, the earth would indeed bear fruit and the rain come in its season. But having forgotten the sacredness of all things, having exploited and trampled on the earth's resources and made idols of our own wealth and power, we are now facing both profound social upheaval and ecological catastrophe threatening particular species and communities and the continued possibility of human life on earth.

V'ha·yah,	**וְהָיָה**	**And**
im sha·mo·a tish·m'u	**אִם–שָׁמֹעַ תִּשְׁמְעוּ**	**if you truly listen**
el mitz·vo·tai	אֶל–מִצְוֹתַי,	to my bidding,
asher a·no·khi m'tza·veh	אֲשֶׁר אָנֹכִי מְצַוֶּה	as I
et'khem ha·yom,	אֶתְכֶם הַיּוֹם,	bid you now—
l'a·havah et Adonai	לְאַהֲבָה אֶת יהוה	loving The Fountain of Life,
Elo·hei·khem	אֱלֹהֵיכֶם,	your God,
u·l'ov·do	וּלְעָבְדוֹ	and serving God
b'khol l'vav·khem	בְּכָל–לְבַבְכֶם	with all your heart,
u·v'khol naf'sh'khem.	וּבְכָל נַפְשְׁכֶם.	with every breath—
V'na·ta·ti	וְנָתַתִּי	then I will give you
m'tar ar·tz'khem b'i·to,	מְטַר–אַרְצְכֶם בְּעִתּוֹ,	rain upon your land in its appointed time,
yo·reh u·mal·kosh,	יוֹרֶה וּמַלְקוֹשׁ,	the early rain and later rain,
v'a·saf·ta d'ga·ne·kha	וְאָסַפְתָּ דְגָנֶךָ	so you may gather in your corn,
v'ti·rosh·kha v'yitz·ha·re·kha.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ.	your wine and oil.
V'na·ta·ti ei·sev b'sad·kha	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	And I will give you grass upon your field
liv·hem·te·kha,	לִבְהֶמְתֶּךָ,	to feed your animals,
v'a·khal·ta v'sa·va·ta.	וְאָכַלְתָּ וְשָׂבָעְתָּ.	and you will eat and be content.
Hi·sha·m'ru la·khem	הִשָּׁמְרוּ לָכֶם	Beware, then,
pen yif·teh l'vav·khem,	פֶּן–יִפְתֶּה לְבַבְכֶם,	lest your heart be led astray,
v'sar·tem va·a·vad·tem	וְסַרְתֶּם וַעֲבַדְתֶּם	and you go off and worship
elo·him a·chei·rim	אֱלֹהִים אֲחֵרִים	other gods,
v'hish·ta·cha·vi·tem la·hem.	וְהִשְׁתַּחֲוִיתֶם לָהֶם.	and you submit to them,
V'cha·rah af Adonai	וְחָרָה אַף–יהוה	so that the anger of The Mighty One
ba·khem	בָּכֶם,	should burn against you,
v'a·tzar et ha·sha·ma·yim	וְעָצַר אֶת–הַשָּׁמַיִם	and seal up the heavens
v'lo yih·yeh ma·tar,	וְלֹא–יִהְיֶה מָטָר,	so no rain would fall,
v'ha·ada·mah	וְהָאֲדָמָה	so that the ground
lo ti·ten et y'vu·lah,	לֹא תִתֵּן אֶת–יְבוּלָהּ	would not give forth her produce,
va·avad'tem m'hei·rah	וַאֲבַדְתֶּם מְהֵרָה	and you be forced to leave
mei·al ha·a·retz ha·to·vah	מֵעַל הָאָרֶץ הַטֹּבָה	the good land
asher Adonai no·tein la·khem.	אֲשֶׁר יהוה נֹתֵן לָכֶם:	I am giving you.
V'sam·tem et	וְשַׂמְתֶּם אֶת	So place

from **V'ahavta**

BY AURORA LEVINS MORALES

Say these words when you lie down and when you rise up,
when you go out and when you return. In times of mourning
and in times of joy. Inscribe them on your doorposts,
embroider them on your garments, tattoo them on your shoulders,
teach them to your children, your neighbors, your enemies,
recite them in your sleep, here in the cruel shadow of empire:
Another world is possible.

. . .

When you inhale and when you exhale
breathe the possibility of another world
into the 37.2 trillion cells of your body
until it shines with hope.
Then imagine more.

. . .

Don't waver. Don't let despair sink its sharp teeth
Into the throat with which you sing. Escalate your dreams.
Make them burn so fiercely that you can follow them down
any dark alleyway of history and not lose your way.
Make them burn clear as a starry drinking gourd
Over the grim fog of exhaustion, and keep walking.

Hold hands. Share water. Keep imagining.
So that we, and the children of our children's children
may live.

Some people choose to close or cover their eyes while reciting the first line of the Sh'ma:

שְׁמַע יִשְׂרָאֵל! יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

Sh'ma Yisrael! Adonai Elo·hei·nu Adonai e·chad.

Listen, Yisrael: THE ETERNAL is our God, THE ETERNAL is One!

(DEUTERONOMY 6:4)

This line is said in an undertone except on Yom Kippur, when it is said aloud:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba·rukh sheim k'vod mal·khu·to l'o·lam va·ed.

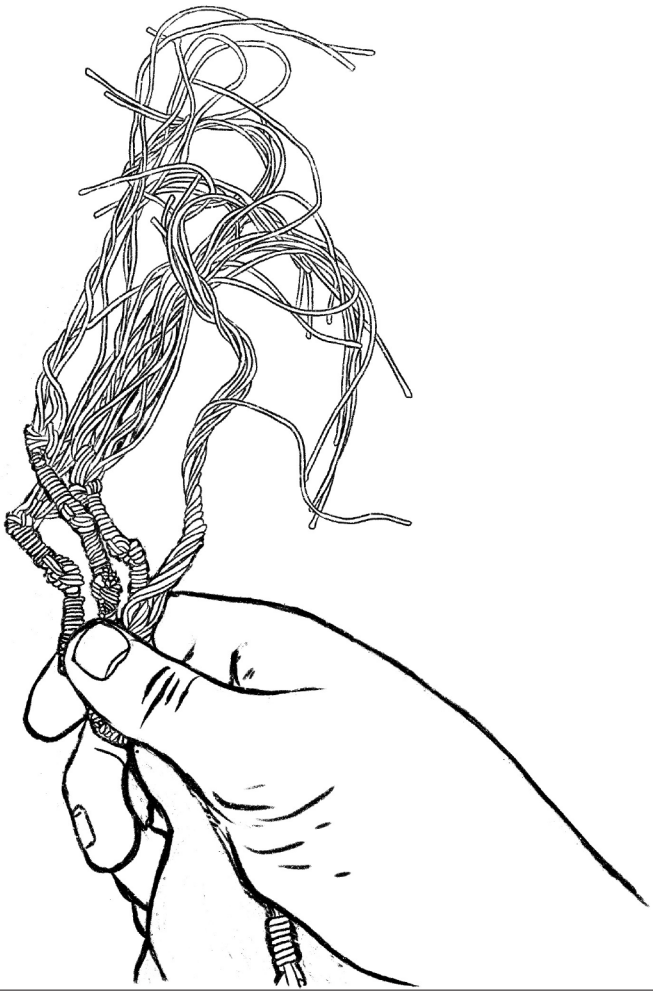
Blessed be the name and glory of God's realm forever!

V'a·hav·ta	וְאָהַבְתָּ	And you must love
et Adonai Elo·he·kha,	אֵת יהוה אֱלֹהֶיךָ,	THE ONE, your God,
b'khol l'vav·kha	בְּכָל–לְבָבְךָ,	with your whole heart,
u·v'khol naf·sh'kha	וּבְכָל–נַפְשְׁךָ,	with every breath,
u·v'khol m'o·de·kha.	וּבְכָל–מְאֹדֶךָ.	with all you have.
V'ha·yu ha·d'va·rim ha·ei·leh	וְהָיוּ הַדְּבָרִים הָאֵלֶּה,	Take these words
asher a·no·khi m'tza·v'kha	אֲשֶׁר אָנֹכִי מְצַוְּךָ	that I command you
ha·yom al l'va·ve·kha.	הַיּוֹם עַל–לְבָבֶךָ:	today to take to heart.
V'shi·nan·tam l'va·ne·kha	וְשִׁנַּנְתָּם לְבָנֶיךָ,	Teach them intently to your children.
v'di·bar·ta bam	וְדִבַּרְתָּ בָּם	Speak them
b'shiv·t'kha b'vei·te·kha	בְּשִׁבְתְּךָ בְּבֵיתֶךָ,	when you sit inside your house
u·v'lekh·t'kha va·de·rekh	וּבְלֶכְתְּךָ בַדֶּרֶךְ	or walk upon the road,
u·v'shokh·b'kha u·v'ku·me·kha.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.	when you lie down and when you rise.
U·k'shar·tam l'ot	וּקְשַׁרְתָּם לְאוֹת	And bind them as a sign
al ya·de·kha	עַל–יָדֶךָ,	upon your hand,
v'ha·yu l'to·ta·fot	וְהָיוּ לְטֹטָפֹת	and keep them visible
bein ei·ne·kha. U·kh'tav·tam	בֵּין עֵינֶיךָ. וּכְתַבְתָּם	before your eyes. Inscribe them
al m'zu·zot bei·te·kha	עַל מְזוּזֹת בֵּיתֶךָ	on the doorposts of your house
u·vish'a·re·kha.	וּבִשְׁעָרֶיךָ:	and on your gates. *(DEUTERONOMY 6:4-9)*

Gatherings

by Elliott batTzedek

Gather our strengths
and gather our failures
Gather our kin
and gather our strangers
Gather what we love
and what we fear
Gather what we have lost
and what we are afraid of losing
Find the courage to proclaim
"All we gather is sacred"



v'lo nei·vosh	וְלֹא נֵבוֹשׁ	Keep us from shame,
v'lo ni·ka·leim	וְלֹא נִכָּלֵם	and from humiliation,
v'lo ni·ka·sheil	וְלֹא נִכָּשֵׁל	and from stumbling,
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	today and always.
Ki v'sheim kod·sh'kha	כִּי בְשֵׁם קָדְשְׁךָ	For we have trusted
ha·ga·dol v'ha·no·ra	הַגָּדוֹל וְהַנּוֹרָא	in Your holy,
ba·tach·nu—	בָּטָחְנוּ,	great and awesome name.
na·gi·lah v'nis·m'chah	נָגִילָה וְנִשְׂמְחָה	May we be glad, rejoicing in Your
bi·shu·a·te·kha.	בִּישׁוּעָתֶךָ.	saving power.

Va-ha·vi·ei·nu l'sha·lom	וַהֲבִיאֵנוּ לְשָׁלוֹם	And may You reunite our people
mei·ar·ba kan·fot ha·a·retz,	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,	from all corners of the earth,
v'to·li·khei·nu ko·m'mi·yut	וְתוֹלִיכֵנוּ קוֹמְמִיוּת	guide us to thrive on the lands we call
l'ar·tzei·nu.	לְאַרְצֵנוּ,	home.
Ki Eil po·eil	כִּי אֵל פּוֹעֵל	For You are
y'shu·ot a·tah,	יְשׁוּעוֹת אָתָּה.	the redeeming God
v'kei·rav·ta·nu	וְקֵרַבְתָּנוּ	and have brought
l'shim·kha ha·ga·dol	לְשִׁמְךָ הַגָּדוֹל	us near to Your great name,
se·lah be·emet,	סֶלָה בֶּאֱמֶת	to offer thanks to You,
l'ho·dot l'kha	לְהוֹדוֹת לְךָ	and lovingly
u·l'ya·ched·kha	וּלְיַחֶדְךָ	declare
b'a·havah.	בְּאַהֲבָה.	Your unity.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Abundant One,
o·heiv a·mo	אוֹהֵב עַמּוֹ	who lovingly cares for
Yisrael.	יִשְׂרָאֵל.	Your people Yisrael.

Second blessing before the Sh'ma

		Ahavah Rabah
A·havah ra·bah	אַהֲבָה רַבָּה	**With an abounding love,**
ahav·ta·nu,	אֲהַבְתָּנוּ,	You love us,
Adonai Elo·hei·nu,	יהוה אֱלֹהֵינוּ,	Nurturer, our God,
chem·lah g'do·lah vi·tei·rah	חֶמְלָה גְדוֹלָה וְיתֵרָה	with great compassion
cha·mal·ta a·lei·nu.	חָמַלְתָּ עָלֵינוּ.	do You care for us.
A·vi·nu mal·kei·nu,	אָבִינוּ מַלְכֵּנוּ,	Our Source, Our Sovereign,
ba·avur avo·tei·nu	בַּעֲבוּר אֲבוֹתֵינוּ	just as our
v'i·mo·tei·nu	וְאִמּוֹתֵינוּ	ancestors
she·ba·t'chu v'kha,	שֶׁבָּטְחוּ בְךָ,	placed their trust in You,
a·vi·nu mal·kei·nu,	אָבִינוּ מַלְכֵּנוּ,	and You imparted to them
va·t'lam'deim chu·kei cha·yim,	וַתְּלַמְּדֵם חֻקֵּי חַיִּים,	the laws of life,
kein t'cho·nei·nu	כֵּן תְּחָנֵּנוּ	so be gracious to us, too,
u·t'lam·dei·nu.	וּתְלַמְּדֵנוּ.	and teach us.
A·vi·nu, ha·av ha·ra·chaman,	אָבִינוּ, הָאָב הָרַחֲמָן,	Our Fount, Loving Parent,
ha·m'ra·cheim,	הַמְרַחֵם,	Caring One,
ra·cheim a·lei·nu:	רַחֵם עָלֵינוּ,	be merciful with us,
v'tein b'li·bei·nu l'ha·vin	וְתֵן בְּלִבֵּנוּ לְהָבִין	and place into our hearts ability to
u·l'has·kil lish·mo·a,	וּלְהַשְׂכִּיל, לִשְׁמֹעַ,	understand, to see, to hear,
lil·mod u·l'la·meid	לִלְמֹד וּלְלַמֵּד,	to learn, to teach,
lish·mor v'la·a·sot	לִשְׁמֹר וְלַעֲשׂוֹת	to keep, to do,
u·l'ka·yeim et kol div·rei	וּלְקַיֵּם אֶת כָּל דִּבְרֵי	and to uphold with love
tal·mud to·ra·te·kha	תַלְמוּד תּוֹרָתֶךָ	all that we study
b'a·havah.	בְּאַהֲבָה.	of Your Torah.
V'ha·eir ei·nei·nu	וְהָאֵר עֵינֵינוּ	Enlighten us
b'to·ra·te·kha,	בְּתוֹרָתֶךָ,	with Your Torah,
v'da·beik li·bei·nu	וְדַבֵּק לִבֵּנוּ	cause our hearts to cling
b'mitz·vo·te·kha.	בְּמִצְוֹתֶיךָ,	to Your mitzvot.
V'ya·cheid l'va·vei·nu	וְיַחֵד לְבָבֵנוּ	Make our hearts one,
l'a·havah u·l'yir·ah	לְאַהֲבָה וּלְיִרְאָה	to love Your name
et sh'me·kha.	אֶת שְׁמֶךָ,	and be in awe of it.

Or cha·dash	אוֹר חָדָשׁ	**Let a new light**
al Tzi·on ta·ir	עַל צִיּוֹן תָּאִיר	shine forever upon Tzion.
v'niz·keh khu·la·nu	וְנִזְכֶּה כֻלָּנוּ	Soon, may everyone
m'hei·rah l'o·ro.	מְהֵרָה לְאוֹרוֹ:	of us be worthy of its light.
Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Eternal One,
yo·tzeir ha·m'o·rot.	יוֹצֵר הַמְּאוֹרוֹת:	the shaper of the heavens' lights.

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from **Grace**

by Denise Benitez

Here is what I know:

My cells speak to me in a secret language.
My body adores breath and benevolence.
All hearts rest in the same Great Heart.
There is nothing to fear.

In the heart of contraction, there is a magnificence

of space, a lifetime of universes.
Everything is moving sensuously.
Everything, given half a chance,
given the slightest invitation,
given the smallest opening of the fist,
is leaning toward Love.

V'ha·o·fa·nim	וְהָאוֹפַנִּים	The angels of the chariot
v'cha·yot ha·ko·desh	וְחַיּוֹת הַקֹּדֶשׁ	and holy creatures of the heavens,
b'ra·ash ga·dol	בְּרַעַשׁ גָּדוֹל	in great quaking,
mit·nas·im	מִתְנַשְּׂאִים	rise
l'u·mas s'ra·fim	לְעֻמַּת שְׂרָפִים,	to face the seraphim.
l'u·ma·tam m'shab·chim	לְעֻמָּתָם מְשַׁבְּחִים	And, facing them, they sing in praise,
v'om·rim:	וְאוֹמְרִים:	and cry:

Ba·rukh k'vod Adonai mi·m'ko·mo!

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ!

"Blessed be the glory of The One, wherever God may dwell!" *(Ezekiel 3:12)*

L'Eil Baruch—Or Chadash

L'Eil ba·rukh n'i·mot yi·tei·nu.

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ.

To blessed God they offer melodies.

L'me·lekh Eil chai v'ka·yam	לְמֶלֶךְ אֵל חַי וְקַיָּם	To the Sovereign and enduring God
z'mi·rot yo·mei·ru	זְמִרוֹת יֹאמֵרוּ	they utter songs,
v'tish·ba·chot yash·mi·u.	וְתִשְׁבָּחוֹת יַשְׁמִיעוּ.	and make their praises heard,
Ki hu l'va·do	כִּי הוּא לְבַדּוֹ	for God alone
po·eil g'vu·rot,	פּוֹעֵל גְּבוּרוֹת,	is holy and revered,
o·seh cha·da·shot,	עֹשֶׂה חֲדָשׁוֹת,	enactor of all mighty deeds,
ba·al mil·cha·mot,	בַּעַל מִלְחָמוֹת,	the fashioner of all new things,
zo·rei·a tz'da·kot,	זוֹרֵעַ צְדָקוֹת,	the seeder of all righteousness,
matz·mi·ach y'shu·ot,	מַצְמִיחַ יְשׁוּעוֹת,	the grower of all saving acts,
bo·rei r'fu·ot,	בּוֹרֵא רְפוּאוֹת,	creator of all healing,
no·rah t'hi·lot,	נוֹרָא תְהִלּוֹת,	awesome in praises,
a·don ha·nif·la·ot.	אֲדוֹן הַנִּפְלָאוֹת.	source of every wonder,
Ha·m'cha·deish b'tu·vo	הַמְחַדֵּשׁ בְּטוּבוֹ	who renews with constant good,
b'khol yom ta·mid ma·a·seh	בְּכָל יוֹם תָּמִיד מַעֲשֵׂה	each day,
v'rei·shit.	בְרֵאשִׁית.	Creation's work.
Ka·a·mur:	כָּאָמוּר	as it is said:
l'o·sei o·rim g'do·lim—	לְעֹשֵׂה אוֹרִים גְּדֹלִים,	"The maker of the skies' great lights,
ki l'o·lam chas·do!	כִּי לְעוֹלָם חַסְדּוֹ:	whose love is everlasting!"

Et Sheim Ha-Eil

Et sheim ha·Eil,	אֶת שֵׁם הָאֵל,	**— The name of God,**
ha·me·lekh ha·ga·dol,	הַמֶּלֶךְ הַגָּדוֹל,	the regal, grand,
ha·gi·bor v'ha·no·rah	הַגִּבּוֹר וְהַנּוֹרָא	and awesome One!
ka·dosh hu!	קָדוֹשׁ הוּא:	Holy is God.
V'khu·lam m'kab·lim	וְכֻלָּם מְקַבְּלִים	And all of them receive
a·lei·hem	עֲלֵיהֶם	upon themselves,
ol mal·khut sha·ma·yim	עֹל מַלְכוּת שָׁמַיִם	from each to each,
zeh mi·zeh.	זֶה מִזֶּה.	the yoke of heaven's rule,
V'not·nim r'shut	וְנוֹתְנִים רְשׁוּת	and lovingly they give
zeh la·zeh,	זֶה לָזֶה,	to one another
l'hak·dish l'yotz·ram	לְהַקְדִּישׁ לְיוֹצְרָם	the permission to declare their maker holy.
b'na·chat ru·ach,	בְּנַחַת רוּחַ,	In an ecstasy of spirit,
b'sa·fah v'ru·rah	בְּשָׂפָה בְרוּרָה	with pure speech
u·vin·i·mah	וּבִנְעִימָה,	and holy melody,
k'du·shah ku·lam	קְדֻשָּׁה כֻּלָּם	all of them
k'e·chad	כְּאֶחָד	respond
o·nim v'om·rim	עוֹנִים וְאוֹמְרִים	in awe as one,
b'yir·ah:	בְּיִרְאָה:	and cry:

Kadosh Kadosh Kadosh

Ka·dosh	**קָדוֹשׁ,**	**Holy,**
ka·dosh	**קָדוֹשׁ,**	**holy,**
ka·dosh!	**קָדוֹשׁ,**	**holy**
Adonai tz'va·ot!	יְהוָה צְבָאוֹת,	is The Ruler of the Multitudes of Heaven.
M'lo khol ha·a·retz	מְלֹא כָל הָאָרֶץ	The whole world overflows
k'vo·do!	כְּבוֹדוֹ:	with divine glory! *(Isaiah 6:3)*

Titbarach Tzureinu

Tit·ba·rakh tzu·rei·nu	**תִּתְבָּרַךְ צוּרֵנוּ**	**May You be blessed, our Rock,**
mal·kei·nu v'go·a·lei·nu	מַלְכֵּנוּ וְגוֹאֲלֵנוּ	our Sovereign, our Champion,
bo·rei k'do·shim.	בּוֹרֵא קְדוֹשִׁים,	creator of the holy beings,
Yish·ta·bach shim·kha	יִשְׁתַּבַּח שִׁמְךָ	and let Your name be praised
la·ad mal·kei·nu,	לָעַד מַלְכֵּנוּ,	eternally, Majestic One,
yo·tzeir m'shar·tim,	יוֹצֵר מְשָׁרְתִים,	the fashioner of ministering angels.
va·a·sher m'shar·tav	וַאֲשֶׁר מְשָׁרְתָיו	All of them
ku·lam,	כֻּלָּם,	are standing
om·dim b'rum o·lam,	עוֹמְדִים בְּרוּם עוֹלָם,	in the heavens' highest realms,
u·mash·mi·im b'yir·ah	וּמַשְׁמִיעִים בְּיִרְאָה	and giving voice,
ya·chad b'kol,	יַחַד בְּקוֹל,	in awestruck unison,
div·rei e·lo·him cha·yim	דִּבְרֵי אֱלֹהִים חַיִּים	to words of the living God,
u·me·lekh o·lam.	וּמֶלֶךְ עוֹלָם.	Sovereign of all worlds.
Ku·lam a·hu·vim,	כֻּלָּם אֲהוּבִים,	All of them adored,
ku·lam b'ru·rim,	כֻּלָּם בְּרוּרִים,	all brilliant in light,
ku·lam gi·bo·rim,	כֻּלָּם גִּבּוֹרִים,	all great and mighty
v'khu·lam o·sim	וְכֻלָּם עֹשִׂים	—all of them perform,
b'ei·mah u·v'yir·ah	בְּאֵימָה וּבְיִרְאָה	in awe and dread,
r'tzon ko·nam.	רְצוֹן קוֹנָם.	the will of their creator.
V'ku·lam pot·chim	וְכֻלָּם פּוֹתְחִים	And all open
et pi·hem	אֶת פִּיהֶם	their mouths
bik·du·shah u·v'ta·ho·rah,	בִּקְדֻשָּׁה וּבְטָהֳרָה,	in holiness and purity.
b'shi·rah u·v'zim·rah,	בְּשִׁירָה וּבְזִמְרָה,	With song and melody,
u·m'var·khim	וּמְבָרְכִים	they bless,
u·m'shab·chim,	וּמְשַׁבְּחִים,	they praise,
u·n'fa·a·rim	וּמְפָאֲרִים	they magnify,
u·ma·a·ri·tzim,	וּמַעֲרִיצִים,	they raise aloft,
u·mak·di·shim	וּמַקְדִּישִׁים	and sanctify,
u·mam·li·khim—	וּמַמְלִיכִים:	and proclaim sovereign:

Eil ba·rukh	אֵל בָּרוּךְ	All-powerful and blessed,
ga·dol dei·ah,	גְּדוֹל דֵּעָה.	great in discernment,
Hei·khin u·fa·al	הֵכִין וּפָעַל	You have prepared and
za·ho·rai chei·mah.	זָהֳרֵי חַמָּה.	wrought the sunlight's healing rays;
Tov ya·tzar	טוֹב יָצַר	true good You have created;
ka·vod li·sh'mo.	כָּבוֹד לִשְׁמוֹ.	luminaries You have made,
M'o·rot na·tan	מְאוֹרוֹת נָתַן	in honor of Your name,
s'vi·vot u·zo	סְבִיבוֹת עֻזּוֹ,	Surrounding for Divine Omnipotence;
pi·not tz'va·av	פִּנּוֹת צְבָאָיו	Your principal celestial ones,
k'do·shim,	קְדוֹשִׁים,	quaking in holiness,
ro·m'mei sha·dai.	רוֹמְמֵי שַׁדַּי.	revere the Shaker of the Heavens,
Ta·mid m'sap·rim,	תָּמִיד מְסַפְּרִים,	to eternity. They tell of
k'vod Eil u·k'du·sha·to.	כְּבוֹד אֵל וּקְדֻשָּׁתוֹ:	divine glory and the holiness of God.
Tit·ba·rakh Adonai e·lo·hei·nu	תִּתְבָּרַךְ יהוה אֱלֹהֵינוּ	Be blessed, Redeeming Power,
al she·vach ma·a·sei ya·de·kha.	עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ.	in celebration of Your handiwork, and
V'al m'orei or	וְעַל מְאוֹרֵי אוֹר	for the luminaries that You made.
she·a·si·ta y'fa·a·ru·kha se·lah.	שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶלָה.	Let all declare Your greatness!



Said on festivals occurring on weekdays.

Hameir LaAretz

Ha·mei·ir la·a·retz	הַמֵּאִיר לָאָרֶץ	**You who in Your mercy give light**
v'la·da·rim a·le·ha	וְלַדָּרִים עָלֶיהָ	to the earth
b'ra·cha·mim.	בְּרַחֲמִים.	and its inhabitants,
U·v'tu·vo m'cha·deish	וּבְטוּבוֹ מְחַדֵּשׁ	and in Your goodness do
b'khol yom ta·mid ma·a·seh	בְּכָל יוֹם תָּמִיד מַעֲשֵׂה	perpetually renew each day
v'rei·shit.	בְרֵאשִׁית:	Creation's wondrous work.
Mah ra·bu ma·a·se·kha Adonai.	מָה רַבּוּ מַעֲשֶׂיךָ יהוה.	How great Your deeds, ETERNAL ONE!
Ku·lam b'chokh·ma a·si·ta,	כֻּלָּם בְּחָכְמָה עָשִׂיתָ,	In wisdom You have made them all.
mal·ah haa·retz	מָלְאָה הָאָרֶץ	The earth is filled
kin·ya·ne·kha.	קִנְיָנֶךָ:	with Your accomplishments.
Ha·me·lekh ha·m'ro·mam	הַמֶּלֶךְ הַמְרוֹמָם	You are the world's sole
l'va·do mei·az.	לְבַדּוֹ מֵאָז.	Sovereign,
Ha·m'shu·bach	הַמְשֻׁבָּח	dwelling in the highest heights
v'he·m'fo·ar	וְהַמְפֹאָר	before the dawn of time, praised and
v'ha·mit·na·sei	וְהַמִּתְנַשֵּׂא	magnified and held in awe
mi·mot o·lam.	מִימוֹת עוֹלָם:	from days of old.
E·lo·hei o·lam,	אֱלֹהֵי עוֹלָם,	God of the world,
b'ra·cha·me·kha ha·ra·bim	בְּרַחֲמֶיךָ הָרַבִּים	in Your abundant mercy,
ra·cheim a·lei·nu,	רַחֵם עָלֵינוּ,	care for us.
a·don u·zei·nu	אֲדוֹן עֻזֵּנוּ	Source of our strength,
tzur mis·ga·bei·nu,	צוּר מִשְׂגַּבֵּנוּ,	our stronghold rock,
ma·gein yish·ei·nu	מָגֵן יִשְׁעֵנוּ	our shield of help,
mis·fav ba·a·dei·nu.	מִשְׂגָּב בַּעֲדֵנוּ:	the fortress over us!

v'al ha·a·retz mi·ta·chat,	הָאָרֶץ מִתָּחַת,	and on the earth below.
tit·ba·rakh mo·shi·ei·nu	תִּתְבָּרַךְ מוֹשִׁיעֵנוּ	Be blessed, redeeming power,
al she·vach ma·a·seh	עַל שֶׁבַח מַעֲשֵׂה	in celebration of Your handiwork,
ya·de·kha, v'al m'o·rei or	יָדֶיךָ, וְעַל מְאוֹרֵי אוֹר	and for the luminaries
she·a·si·ta	שֶׁעָשִׂיתָ	that You made.
y'fa·a·ru·kha se·lah!	יְפָאֲרוּךָ סֶלָה:	Let all declare Your greatness!

The Creation Story

BY JOY HARJO, JOHN L. WILLIAMS, AND SUSAN M. WILLIAMS

I'm not afraid of love
or its consequence of light.

It's not easy to say this
or anything when my entrails
dangle between paradise
and fear.

I am ashamed
I never had the words
to carry a friend from her death
to the stars
correctly.

Or the words to keep
my people safe
from drought
or gunshot.

The stars who were created by words
are circling over this house
formed of calcium, of blood

this house
in danger of being torn apart
by stones of fear.

If these words can do anything
if these songs can do anything
I say bless this house
with stars.

Transfix us with love.

La-Eil Asher Shavat

La·Eil a·sher sha·vat	לָאֵל אֲשֶׁר שָׁבַת	**Praises to God, who rested**
mi·kol ha·ma·a·sim,	מִכָּל הַמַּעֲשִׂים,	from all labors of Creation!
b'yom ha·sh'vi·i	בַּיּוֹם הַשְּׁבִיעִי	On the seventh day
hit·a·lah,	הִתְעַלָּה,	did God ascend,
v'ya·shav al	וְיָשַׁב עַל	returning to
ki·sei kh'vo·do,	כִּסֵּא כְבוֹדוֹ,	the throne of glory.
Tif·e·ret a·tah	תִּפְאֶרֶת עָטָה	With splendor God adorned
l'yom ha·m'nu·chah,	לְיוֹם הַמְּנוּחָה,	the day of rest,
o·neh ka·rah l'yom	עֹנֶג קָרָא לְיוֹם	calling Shabbat a time of pleasure.
ha·sha·bat. Zeh she·vach	הַשַּׁבָּת. זֶה שֶׁבַח	This is the distinction
shel yom ha·sh'vi·i,	שֶׁל יוֹם הַשְּׁבִיעִי,	of the seventh day,
she·bo sha·vat Eil	שֶׁבּוֹ שָׁבַת אֵל	for on it the Divine One
mi·kol m'lakh·to,	מִכָּל מְלַאכְתּוֹ,	ceased from all creation's work.
V'yom ha·sh'vi·i	וְיוֹם הַשְּׁבִיעִי	The seventh day
m'sha·bei·ach v'o·meir,	מְשַׁבֵּחַ וְאוֹמֵר,	itself offers its praise, calling out
miz·mor shir	מִזְמוֹר שִׁיר	"A psalm
l'yom ha·sha·bat,	לְיוֹם הַשַּׁבָּת,	for Shabbat:
tov l'ho·dot lAdonai,	טוֹב לְהוֹדוֹת לַיהוה,	It is good to give thanks to The Eternal."
k'fi·khakh y'fa·a·ru	לְפִיכָךְ יְפָאֲרוּ	Therefore, let all
vi·var·khu l'Eil kol	וִיבָרְכוּ לָאֵל כָּל	God's creatures
y'tzu·rav, she·vach	יְצוּרָיו, שֶׁבַח	offer laudatory blessing!
y'kar u·g'du·lah v'kha·vod	יְקָר וּגְדֻלָּה וְכָבוֹד	Praise, appreciation, and greatness
yit·nu l'Eil me·lekh	יִתְּנוּ לָאֵל מֶלֶךְ	may they give to God,
yo·tzeir kol,	יוֹצֵר כֹּל,	the Sovereign creator of all things,
ha·man·chil m'nu·chah	הַמַּנְחִיל מְנוּחָה	who in great holiness has given
l'a·mo Yisrael	לְעַמּוֹ יִשְׂרָאֵל	an inheritance of rest
bi·k'du·sha·to	בִּקְדֻשָּׁתוֹ,	unto the people Yisrael,
b'yom sha·bat ko·desh.	בְּיוֹם שַׁבַּת קֹדֶשׁ,	upon Shabbat, the holy day.
Shim·kha Adonai e·lo·hei·nu	שִׁמְךָ יהוה אֱלֹהֵינוּ	May Your name, Dear One, our God,
yit·ka·dash, v'zikh'r'kha	יִתְקַדַּשׁ, וְזִכְרְךָ	be declared holy; and Your memory,
mal·kei·nu yit·pa·ar,	מַלְכֵּנוּ יִתְפָּאַר,	our Sovereign, be magnified
ba·sha·ma·yim mi·ma·al	בַּשָּׁמַיִם מִמַּעַל וְעַל	both in the skies above

Ha·si·gui v'ha·se·gev	הַסִּגּוּי וְהַסֵּגֶב -	Sublime, exalted, seated high,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.
Ha·oz v'ha'a·na·va.	הָעוֹז וְהָעֲנָוָה -	Overwhelming, one most humble,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	life of all the worlds.
Ha·p'dut v'ha·p'eir	הַפְּדוּת וְהַפְּאֵר -	Power to save, in power proud,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.
Ha·ts'vi v'ha·tse·dek	הַצְּבִי וְהַצֶּדֶק -	Splendor bright and steady justice,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.
Ha·k'ria v'ha·k'du·sha	הַקְּרִיאָה וְהַקְּדֻשָּׁה -	Quest and call, holy quintessence,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	life of all the worlds.
Ha·ron v'ha·ro·mei·mot	הָרוֹן וְהָרוֹמְמוּת -	Rejoicing song, subject revered,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.
Ha·shir v'ha·she·vach	הַשִּׁיר וְהַשֶּׁבַח -	Song of the world, subject of praise,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.
Ha·t'hi·la v'ha·tif·e·ret	הַתְּהִלָּה וְהַתִּפְאֶרֶת -	Theme of all talk, The One, sublime,
L'chai o·la·mim.	לְחַי עוֹלָמִים.	the life of all the worlds.

Haderet v'ha-emunah

Ha'a·de·ret v'ha·e·mu·na L'chai o·la·mim.	הָאַדֶּרֶת וְהָאֱמוּנָה - לְחַי עוֹלָמִים.	Awesomeness, truth absolute, the life of all the worlds.
Ha·bi·na v'ha·b'ra·cha L'chai o·la·mim.	הַבִּינָה וְהַבְּרָכָה - לְחַי עוֹלָמִים.	Boundless knowledge, blessing all, the life of all the worlds.
Ha·ga'a·va v'ha·g'du·la L'chai o·la·mim.	הַגַּאֲוָה וְהַגְּדֻלָּה - לְחַי עוֹלָמִים.	Great in eminence, greatness itself, the life of all the worlds.
Ha·dei'a v'ha·di·bur L'chai o·la·mim.	הַדֵּעָה וְהַדִּבּוּר - לְחַי עוֹלָמִים.	Divine in knowledge, speech divine, the life of all the worlds.
Ha·hod v'he·ha·dar L'chai o·la·mim.	הַהוֹד וְהֶהָדָר - לְחַי עוֹלָמִים.	Heaven's splendor, beauty's height, the life of all the worlds.
Ha·va'ad v'ha·va·ti·kut L'chai o·la·mim.	הַוַּעַד וְהַוָּתִיקוּת - לְחַי עוֹלָמִים.	Wisdom's summit, world's first being, the life of all the worlds.
Ha·zakh v'ha·zo·har L'chai o·la·mim.	הַזָּךְ וְהַזּוֹהַר - לְחַי עוֹלָמִים.	Zeal of purity, zealous in light, the life of all the worlds.
Ha·cha·yil v'ha·cho·sen L'chai o·la·mim.	הַחַיִל וְהַחֹסֶן - לְחַי עוֹלָמִים.	Hand of power, holding might, the life of all the worlds.
Ha·te·khes v'ha·to·har L'chai o·la·mim.	הַטֶּכֶס וְהַטֹּהַר - לְחַי עוֹלָמִים.	Truth's array, absence of taint, the life of all the worlds.
Ha·yi·chud v'ha·yi·r'a L'chai o·la·mim.	הַיִּחוּד וְהַיִּרְאָה - לְחַי עוֹלָמִים.	Unity, and awesome yoke, the life of all the worlds,
Ha·ke·ter v'ha·ka·vod L'chai o·la·mim.	הַכֶּתֶר וְהַכָּבוֹד - לְחַי עוֹלָמִים.	Crown of glory, light to come, the life of all the worlds.
Ha·le·kach v'ha·li·buv L'chai o·la·mim.	הַלֶּקַח וְהַלִּבּוּב - לְחַי עוֹלָמִים.	Lesson, and enlivening, the life of all the worlds.
Ha·m'lu·kha v'ha·mem·sha·la L'chai o·la·mim.	הַמְּלוּכָה וְהַמֶּמְשָׁלָה - לְחַי עוֹלָמִים.	Majesty of rule and might, the life of all the worlds.
Ha·noi v'ha·nei·tzach L'chai o·la·mim.	הַנּוֹי וְהַנֵּצַח - לְחַי עוֹלָמִים.	New in beauty, never-ending, life of all the worlds,

S'mei·chim b'tzei·tam	שְׂמֵחִים בְּצֵאתָם	So joyous in emergence,
v'sa·sim b'vo·am	וְשָׂשִׂים בְּבוֹאָם,	so happy in return,
o·sim b'ei·mah	עֹשִׂים בְּאֵימָה	Obedient in dread
r'tzon ko·nam.	רְצוֹן קוֹנָם:	of their creator's awesome will.
P'eir v'kha·vod	פְּאֵר וְכָבוֹד	Pride and glory they proclaim
not·nim li·sh'mo,	נוֹתְנִים לִשְׁמוֹ,	befitting of God's name,
Tzo·ho·lah v'ri·na	צָהֳלָה וְרִנָּה	Circling in joyous dance,
l'zei·kher mal·khu·to.	לְזֵכֶר מַלְכוּתוֹ.	proclaiming divine rule:
Ka·ra la·she·mesh	קָרָא לַשֶּׁמֶשׁ	Call, O God, upon the sun,
va·yiz·rach or,	וַיִּזְרַח אוֹר,	enable it to shine!
Ra·ah, v'hit·kin	רָאָה, וְהִתְקִין	Reach your gaze unto the moon,
tzu·rat ha·l'va·nah.	צוּרַת הַלְּבָנָה:	reshape that comely jewel!
She·vach not·nim lo	שֶׁבַח נוֹתְנִים לוֹ	Showing praise to God,
Kol tz'va ma·rom,	כָּל צְבָא מָרוֹם,	the heavens' hosts now sing,
Tif·e·ret u·g'du·lah,	תִּפְאֶרֶת וּגְדֻלָּה,	The holy angels
S'ra·fim v'o·fan·nim	שְׂרָפִים וְאוֹפַנִּים	thronging 'round,
v'cha·yot ha·ko·desh.	וְחַיּוֹת הַקֹּדֶשׁ:	how beautiful they ring!

Eil Adon

Eil A·don	אֵל אָדוֹן	An essence reigns supreme
al kol ha·ma·asim,	עַל כָּל הַמַּעֲשִׂים,	above all created beings,
Ba·rukh u·m'vo·rakh	בָּרוּךְ וּמְבֹרָךְ	Blessed one, whom everyone
b'fi kol n'sha·mah.	בְּפִי כָּל נְשָׁמָה.	with breath of life must bless,
God·lo v'tu·vo	גָּדְלוֹ וְטוּבוֹ	Great one, whose abundant goodness
ma·lei o·lam	מָלֵא עוֹלָם,	fills the world,
Da·at u·t'vu·nah	דַּעַת וּתְבוּנָה	Discerning one, whose knowledge
sov'vim o·to.	סוֹבְבִים אוֹתוֹ:	fills all space and emptiness.
Ha·mit·ga·eh	הַמִּתְגָּאֶה	How proudly does God
al cha·yot ha·ko·desh	עַל חַיּוֹת הַקֹּדֶשׁ	shine above the holy beings!
V'neh·dar b'kha·vod	וְנֶהְדָּר בְּכָבוֹד	O, beautiful in glory!
al ha·mer·ka·vah.	עַל הַמֶּרְכָּבָה.	O, chariot divine!
Z'khut u·mi·shor	זְכוּת וּמִישׁוֹר	Zealous in Your merit,
lif·nei khis·o,	לְפָנֶיו כִּסְאוֹ,	Your justice fills the throne,
Che·sed v'ra·cha·mim	חֶסֶד וְרַחֲמִים	Heaven's love and tender care
lif·nei kh'vo·do.	לְפָנֵי כְבוֹדוֹ:	the glory ever shines.
To·vim m'o·rot	טוֹבִים מְאוֹרוֹת	The lights our God created
she·ba·ra Elo·hei·nu!	שֶׁבָּרָא אֱלֹהֵינוּ,	are filled with every good,
Y'tza·ram b'da·at	יְצָרָם בְּדַעַת	You, O God, have fashioned them
b'vi·nah u·v'has·keil.	בִּבִינָה וּבְהַשְׂכֵּל.	with knowledge and with care,
Ko·ach u·g'vu·rah	כֹּחַ וּגְבוּרָה	Kindling amid their heart
na·tan ba·hem,	נָתַן בָּהֶם,	Your awesome might and power,
lih·yot mo·sh·lim	לִהְיוֹת מוֹשְׁלִים	Leaving them to govern
b'ke·rev tei·veil.	בְּקֶרֶב תֵּבֵל:	night and day forevermore.
M'lei·im ziv	מְלֵאִים זִיו	Magnificent Your brightness
u·m'fi·kim no·gah,	וּמְפִיקִים נֹגַהּ,	Your beams so radiant,
na·eh zi·vam	נָאֶה זִיוָם	Now all is luminescent,
b'khol ha·o·lam.	בְּכָל הָעוֹלָם.	all space they now do fill.

U·v'tu·vo m'cha·deish	**וּבְטוּבוֹ מְחַדֵּשׁ**	**in goodness You renew**
b'khol yom ta·mid	**בְּכָל יוֹם תָּמִיד**	**each day perpetually**
ma·a·seh v'rei·shit.	**מַעֲשֵׂה בְרֵאשִׁית:**	**Creation's wondrous work.**
Ha·me·lekh ha·m'ro·mam	הַמֶּלֶךְ הַמְרוֹמָם	You are the world's sole Sovereign,
l'va·do mei·az.	לְבַדּוֹ מֵאָז.	dwelling in the highest heights
Ha·m'shu·bach	הַמְשֻׁבָּח	before the dawn
v'ha·m'fo·ar	וְהַמְפֹאָר	of time,
v'ha·mit·na·sei	וְהַמִּתְנַשֵּׂא	praised and magnified and held in awe
mi·mot o·lam.	מִימוֹת עוֹלָם:	since the primordial days.
E·lo·hei o·lam,	אֱלֹהֵי עוֹלָם,	God of the world,
b'ra·cha·me·kha ha·ra·bim	בְּרַחֲמֶיךָ הָרַבִּים	in Your abundant mercy
ra·cheim a·lei·nu.	רַחֵם עָלֵינוּ.	care for us.
A·don u·zei·nu	אֲדוֹן עֻזֵּנוּ	Source of our strength,
tzur mis·ga·bei·nu,	צוּר מִשְׂגַּבֵּנוּ,	our fortress rock,
ma·gein yish·ei·nu,	מָגֵן יִשְׁעֵנוּ,	our shield of help,
mis·gav ba·a·dei·nu.	מִשְׂגָּב בַּעֲדֵנוּ:	the shelter over us!
Ein k'er·ke·kha	אֵין כְּעֶרְכֶךָ	None like You exists,
v'ein zu·la·te·kha,	וְאֵין זוּלָתֶךָ,	no God apart from You.
e·fes bil·te·kha	אֶפֶס בִּלְתֶךָ,	Beside You there is nothing.
u·mi do·meh lakh?	וּמִי דוֹמֶה לָךְ:	Who resembles You?
Ein k'er'k'kha	אֵין כְּעֶרְכֶךָ	None like You exist,
Adonai e·lo·hei·nu,	יהוה אֱלֹהֵינוּ,	ETERNAL ONE, our God,
ba·o·lam ha·zeh,	בָּעוֹלָם הַזֶּה,	within this world,
v'ein zu·lat·kha mal·kei·nu	וְאֵין זוּלָתְךָ מַלְכֵּנוּ	no God apart from You, our Sovereign,
l'cha·yei ha·o·lam ha·ba.	לְחַיֵּי הָעוֹלָם הַבָּא.	in any future world.
E·fes bil·t'kha go·a·lei·nu	אֶפֶס בִּלְתְךָ גּוֹאֲלֵנוּ	Beside You, our redeeming power,
li·mot ha·ma·shi·ach.	לִימוֹת הַמָּשִׁיחַ.	there is nothing in the days to come.
V'ein do·meh l'kha	וְאֵין דּוֹמֶה לְךָ	None resembles You,
mo·shi·ei·nu	מוֹשִׁיעֵנוּ	our saving force,
l'cha·yei ha·o·la·mim!	לְחַיֵּי הָעוֹלָמִים:	throughout all lifetimes and all the worlds.

First blessing before the Sh'ma

Ba·rukh a-tah Adonai	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
Elo·hei·nu me·lekh ha·o·lam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	our God, Sovereign of all worlds,
yo·tzeir or	יוֹצֵר אוֹר,	who fashions light
u·vo·rei cho·shekh,	וּבוֹרֵא חֹשֶׁךְ,	and creates darkness,
o·seh sha·lom	עֹשֶׂה שָׁלוֹם	maker of peace
u·vo·rei et ha·kol.	וּבוֹרֵא אֶת הַכֹּל:	and creator of all.

Hakol Yoducha

Ha·kol yo·du·kha,	הַכֹּל יוֹדוּךְ,	Let all beings acknowledge You,
v'ha·kol y'shab·chu·kha,	וְהַכֹּל יְשַׁבְּחוּךְ,	all cry praise to You,
v'ha·kol yom·ru	וְהַכֹּל יֹאמְרוּ	and all declare:
Eil ka·dosh kaAdonai.	אֵין קָדוֹשׁ כַּיהוה:	There is none as holy as The One!
Ha·kol	הַכֹּל	Let all beings
y'rom'mu·kha se·lah,	יְרוֹמְמוּךְ סֶלָה,	hold You in the highest reverence,
yo·tzeir ha·kol.	יוֹצֵר הַכֹּל:	You, the fashioner of all.
Ha·Eil ha·po·tei·ach b'khol	הָאֵל הַפּוֹתֵחַ בְּכָל	The God who opens up each day
yom dal·tot	יוֹם דַּלְתוֹת	the doors and
sha·a·rei miz·rach,	שַׁעֲרֵי מִזְרָח,	gateways of the East,
u·vo·kei·a	וּבוֹקֵעַ	who bursts open
cha·lo·nei ra·ki·a	חַלּוֹנֵי רָקִיעַ	the windows of the heavens' dome,
mo·tzi chei·mah	מוֹצִיא חַמָּה	bringing forth
mim·ko·mah,	מִמְּקוֹמָהּ,	the sunlight
u·l'va·nah mim·khon	וּלְבָנָה מִמְּכוֹן	for the entire world
shiv·tah,	שִׁבְתָּהּ,	and for its creatures—
u·mei·ir l'o·lam ku·lo	וּמֵאִיר לָעוֹלָם כֻּלּוֹ	all of whom
u·l'yosh·vav,	וּלְיוֹשְׁבָיו,	divinity,
she·ba·ra b'mi·dat	שֶׁבָּרָא בְּמִדַּת	in boundless love,
ha·ra·cha·mim.	הָרַחֲמִים:	brought into being.
Ha·mei·ir la·a·retz	הַמֵּאִיר לָאָרֶץ	Bringer of light,
v'la·da·rim a·le·ha	וְלַדָּרִים עָלֶיהָ	with tender care,
b'ra·cha·mim.	בְּרַחֲמִים.	upon the earth and its inhabitants,

Prayer Leader:

בָּרְכוּ אֶת יְהוָה הַמְבֹרָךְ!

Ba·r'khu et Adonai ha·m'vo·rakh!

Praise Adonai, to whom our praise is due!

Congregation, then Prayer Leader repeats:
(It is customary to bow in body or spirit on "Barukh.")

בָּרוּךְ יְהוָה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Ba·rukh Adonai ha·m'vo·rakh l'o·lam va·ed.

Praised be Adonai, to whom our praise is due, now and forever!

You may be seated if you are standing.

A Call to Prayer

BY AURORA LEVINS MORALES

Do not rise, do not brace your feet, calves, knees,
thighs, your whole tired selves to push
against gravity, against rest;
and do not rise in spirit,
hurling yourself skyward, but instead
lie down. Sink.
Open wide your hard working hands
and let go of all striving.
Let yourself fall
gently and completely
to earth.
Go down into the holy roots of being
where your prayers spread slowly
by aquifer and mycelium,
into the common ground,
or do not spread,
and enrich the soil of
exactly where you are,
then pray.

Chatzi Kaddish

Prayer Leader:

Yit·ga·dal v·yit·ka·dash	יִתְגַּדַּל וְיִתְקַדַּשׁ	Let God's name be made great
sh'mei ra·ba (All: **A·mein**)	שְׁמֵהּ רַבָּא (אָמֵן)	and holy (**Amen**)
b'al'ma	בְּעָלְמָא	in the world
di v'ra khi·r'u·tei,	דִּי בְרָא כִרְעוּתֵהּ,	that was created as God willed.
v'yam·likh mal·khu·tei	וְיַמְלִיךְ מַלְכוּתֵהּ	May God complete the holy realm
b'cha·yei·khon u·v'yo·mei·khon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	in your own lifetime, in your days,
u·v'cha·yei	וּבְחַיֵּי	and in the days of
d'khol beit Yisrael,	דְכָל בֵּית יִשְׂרָאֵל.	all the House of Yisrael,
Ba·a·ga·la u·vi·z'man ka·riv,	בַּעֲגָלָא וּבִזְמַן קָרִיב	quickly and soon,
v'im·ru **A·mein**.	וְאִמְרוּ אָמֵן.	And say: **Amen.**

All:

Y'hei sh'mei ra·ba	**יְהֵא שְׁמֵהּ רַבָּא**	**May God's great name**
m'va·rakh l'a·lam	**מְבָרַךְ לְעָלַם**	**be blessed, forever**
u·l'al'mei al·ma·ya.	**וּלְעָלְמֵי עָלְמַיָּא.**	**and as long as worlds endure.**

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach	יִתְבָּרַךְ וְיִשְׁתַּבַּח,	May it be blessed, and praised,
v'yit·pa·ar v'yit·ro·mam	וְיִתְפָּאַר וְיִתְרוֹמַם	and glorified, and held in honor,
v'yit·na·sei, v'yit·ha·dar	וְיִתְנַשֵּׂא וְיִתְהַדַּר	viewed with awe, embellished
v'yit·a·leh v·yit·ha·lal sh'mei	וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ	and revered; and may the blessed
d'ku·d'sha—	דְּקֻדְשָׁא—	name of holiness be hailed,
B'rikh hu!	**בְּרִיךְ הוּא**	**Blessed!**
L'ei·la	לְעֵלָּא	though it be higher
(l'ei·la)	(לְעֵלָּא)	(by far)
On Shabbat Shuvah, add		
min kol bir·kha·ta v'shi·ra·ta,	מִן כָּל בִּרְכָתָא וְשִׁירָתָא,	than all the blessings, songs,
tush·b'cha·ta v'ne·che·ma·ta	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,	praises, and consolations
da·a·mi·ran b'al·ma,	דַּאֲמִירָן בְּעָלְמָא,	that we utter in this world.
v'im·ru: **A·mein**.	וְאִמְרוּ אָמֵן.	And say: **Amen**.

Short Kaddish

Let God's name be made great
and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings, songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

We rise in body or spirit.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ

Yish·ta·bach shim·kha la·ad mal·kei·nu

Your name be praised eternally, our Sovereign

Ha·Eil ha·me·lekh	הָאֵל הַמֶּלֶךְ	You who are divine, and powerful,
ha·ga·dol v'ha·ka·dosh	הַגָּדוֹל וְהַקָּדוֹשׁ	and great, and holy,
ba·sha·ma·yim u·va·a·retz.	בַּשָּׁמַיִם וּבָאָרֶץ.	throughout all the heavens and the earth.
Ki l'kha ne·eh	כִּי לְךָ נָאֶה,	For unto You, Resplendent One,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ	our God,
vei·lo·hei a·vo·tei·nu	וֵאלֹהֵי אֲבוֹתֵינוּ	our ancients'
v'i·mo·tei·nu,	וְאִמּוֹתֵינוּ:	God,
shir u·sh'va·cha,	שִׁיר וּשְׁבָחָה,	it is appropriate to offer song,
ha·lel v'zim·rah	הַלֵּל וְזִמְרָה,	and to ascribe all greatness,
oz u·mem·sha·lah,	עֹז וּמֶמְשָׁלָה,	might,
ne·tzach, g'du·lah	נֶצַח, גְּדֻלָּה	and praise,
u·g'vu·rah, t'hi·lah	וּגְבוּרָה, תְּהִלָּה	all splendor,
v'tif·e·ret, k'du·shah	וְתִפְאֶרֶת, קְדֻשָּׁה	holiness,
u·mal·khut.	וּמַלְכוּת.	and royalty,
B'ra·khot v'ho·da·ot	בְּרָכוֹת וְהוֹדָאוֹת	All blessings and all thanks,
mei·a·tah v'ad o·lam.	מֵעַתָּה וְעַדעוֹלָם.	from now unto eternity.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Eternal One,
Eil me·lekh	אֵל מֶלֶךְ	the Sovereign divine,
ga·dol ba·tish·ba·chot,	גָּדוֹל בַּתִּשְׁבָּחוֹת,	so great in praises,
Eil ha·ho·da·ot	אֵל הַהוֹדָאוֹת,	God of all thanksgiving,
a·don ha·nif·la·ot,	אֲדוֹן הַנִּפְלָאוֹת,	source of wondrous deeds,
ha·bo·cheir	הַבּוֹחֵר	who takes pleasure
b'shi·rei zim·rah,	בְּשִׁירֵי זִמְרָה,	in our song and melody.
me·lekh, Eil,	מֶלֶךְ, אֵל,	Blessed is the One
chei ha·o·la·mim.	חֵי הָעוֹלָמִים.	who lives eternally!

U-v'mak-halot

U·v'mak·ha·lot	וּבְמַקְהֲלוֹת	And in the congregations
riv'vot	רִבְבוֹת	of the tens of thousands
am·kha beit Yisrael,	עַמְּךָ בֵּית יִשְׂרָאֵל,	of Your people, the House of Yisrael,
b'ri·nah yit·pa·ar	בְּרִנָּה יִתְפָּאַר	through joyful song, Your name
shim·kha mal·kei·nu,	שִׁמְךָ מַלְכֵּנוּ,	is glorified, our Sovereign,
b'khol dor va·dor,	בְּכָל דּוֹר וָדוֹר,	in each and every generation.
she·kein cho·vat kol	שֶׁכֵּן חוֹבַת כָּל	Thus is the obligation of all creatures
ha·y'tzu·rim l'fa·ne·kha	הַיְצוּרִים, לְפָנֶיךָ	in Your presence,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ,	Holy One, our God,
vei·lo·hei a·vo·tei·nu,	וֵאלֹהֵי אֲבוֹתֵינוּ,	God of our ancestors,
l'ho·dot l'ha·lel l'sha·bei·ach	לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ	to thank, to hail, to praise,
l'fa·eir l'ro·meim	לְפָאֵר לְרוֹמֵם	to glorify, to hold aloft,
l'ha·deir l'va·reikh	לְהַדֵּר לְבָרֵךְ	and to embellish, and to bless,
l'a·lei u·l'ka·leis,	לְעַלֵּה וּלְקַלֵּס,	and to exalt, and to revere,
al kol div·rei shi·rot	עַל כָּל דִּבְרֵי שִׁירוֹת	beyond all words of song and praise
v'tish·ba·chot	וְתִשְׁבָּחוֹת	sung by Your servant,
da·vid ben yi·shai av·d'kha	דָּוִד בֶּן יִשַׁי עַבְדְּךָ	David, son of Jesse,
m'shi·che·kha.	מְשִׁיחֶךָ:	Your anointed one.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ.

Sho·khein ad, ma·rom v'ka·dosh sh'mo

Forever dwelling in the heights, forever holy is God's name!

(Isaiah 57:15)

V'kha·tuv,	וְכָתוּב,	And it is written:
ran'nu tza·di·kim	רַנְּנוּ צַדִּיקִים	"Sing joyously, you fervent ones,
bAdonai!	בַּיהוה,	about The Fount of Life,
La·y'sha·rim na·vah t'hi·lah.	לַיְשָׁרִים נָאוָה תְהִלָּה.	for, from the upright, praise is fitting!"
B'fi y'sha·rim	בְּפִי יְשָׁרִים	By the mouths of all the upright
tit·ro·mam.	תִּתְרוֹמָם.	You are raised!
U·v'div·rei tza·di·kim	וּבְדִבְרֵי צַדִּיקִים	And in the words of all the just ones
tit·barakh.	תִּתְבָּרַךְ.	You are blessed!
U·vil·shun cha·si·dim	וּבִלְשׁוֹן חֲסִידִים	And on the tongues of all the fervent
tit·ka·dash.	תִּתְקַדָּשׁ.	You are sanctified!
U·v'ke·rev k'do·shim	וּבְקֶרֶב קְדוֹשִׁים	And in the midst of all the saintly,
tit·ha·lal.	תִּתְהַלָּל:	You are praised!



v'khol ke·rev u·kh'la·yot	וְכָל קֶרֶב וּכְלָיוֹת	and every inner organ
y'zam·ru lish·me·kha.	יְזַמְּרוּ לִשְׁמֶךָ.	sing out to Your name—
Ka·da·var sheka·tuv,	כַּדָּבָר שֶׁכָּתוּב,	as it is written:
kol atz·mo·tai to·mar·nah	כָּל עַצְמוֹתַי תֹּאמַרְנָה	"Let all my bones declare:
Adonai mi kha·mo·kha?	יהוה מִי כָמוֹךָ.	The Infinite! Who is like You?
Ma·tzil a·ni	מַצִּיל עָנִי	You, who save the poor
mei·cha·zak mi·me·nu,	מֵחָזָק מִמֶּנּוּ,	from those of greater strength,
v'a·ni ev·yon	וְעָנִי וְאֶבְיוֹן	the destitute and the oppressed
mi·goz·lo.	מִגֹּזְלוֹ:	from their exploiters."
Mi yid·meh lakh,	מִי יִדְמֶה לָּךְ,	Who resembles You,
u·mi yish·veh lakh	וּמִי יִשְׁוֶה לָּךְ	who can be Your equal,
u·mi ya·a·rokh lakh.	וּמִי יַעֲרָךְ לָּךְ:	who can estimate Your worth?
Ha·Eil ha·ga·dol	הָאֵל הַגָּדוֹל	Divinity so great, so mighty,
v'ha·gi·bor v'ha·no·rah,	הַגִּבּוֹר וְהַנּוֹרָא,	and so awesome,
Eil el·yon,	אֵל עֶלְיוֹן	supreme God,
ko·nei sha·ma·yim va·a·retz.	קוֹנֵה שָׁמַיִם וָאָרֶץ:	creator of the heavens and the earth.
N'ha·lel·kha u·n'sha·bei·cha·kha	**נְהַלֶּלְךָ** וּנְשַׁבֵּחֲךָ	**We hail You**, and we praise You,
u·n'fa·er·kha u·n'va·reikh	וּנְפָאֶרְךָ וּנְבָרֵךְ	and we glorify You,
et sheim kod·she·kha.	אֶת־שֵׁם קָדְשֶׁךָ.	and we bless Your holy name,
Ka·a·mur, l'da·vid,	כָּאָמוּר, לְדָוִד,	as it is said by David:
bar·khi naf·shi et Adonai,	בָּרְכִי נַפְשִׁי אֶת יהוה,	"Bless, O my soul, The One,
v'khol k'ra·vai	וְכָל קְרָבַי	and all my inner strength,
et sheim kod·sho!	אֶת שֵׁם קָדְשׁוֹ:	God's holy name!

On festivals, the melody changes here.

Ha·Eil	**הָאֵל**	**Divinity**
b'ta·a·tzu·mot u·ze·kha,	**בְּתַעֲצֻמוֹת עֻזֶּךָ,**	**so consummate in strength,**
ha·ga·dol bikh·vod sh'me·kha.	הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ.	so abundant in the glory of Your name,
Ha·gi·bor la·ne·tzach	הַגִּבּוֹר לָנֶצַח	so great unto eternity,
v'ha·no·rah	וְהַנּוֹרָא	so awesome
b'no·ro·te·kha—	בְּנוֹרָאוֹתֶיךָ.	in Your awe-inspiring deeds,
ha·me·lekh ha·yo·sheiv	הַמֶּלֶךְ הַיּוֹשֵׁב	the Sovereign one, presiding
al ki·sei ram v'ni·sa.	עַל כִּסֵּא רָם וְנִשָּׂא:	on Your lofty and exalted throne.

Mi·mitz·ra·yim g'al·ta·nu	מִמִּצְרַיִם גְּאַלְתָּנוּ	From a narrow place You redeemed us,
Adonai e·lo·hei·nu,	יהוה אֱלֹהֵינוּ,	Ancient One, our God,
u·mi·beit a·va·dim	וּמִבֵּית עֲבָדִים	and from the house of servitude
p'di·ta·nu,	פְּדִיתָנוּ,	You rescued us. When we were hungry,
b'ra·av zan·ta·nu,	בְּרָעָב זַנְתָּנוּ,	You provided us with food.
u·v'sa·va kil·kal·ta·nu,	וּבְשָׂבָע כִּלְכַּלְתָּנוּ,	With satisfaction You have nurtured us,
mei·che·rev hi·tzal·ta·nu,	מֵחֶרֶב הִצַּלְתָּנוּ,	and from the sword You have delivered us,
u·mi·de·ver mi·lat'ta·nu,	וּמִדֶּבֶר מִלַּטְתָּנוּ,	and during pestilence You gave us refuge,
u·mei·cho·la·yim ra·im	וּמֵחֳלָיִם רָעִים	and from dreadful and persistent
v'ne·e·ma·nim di·li·ta·nu.	וְנֶאֱמָנִים דִּלִּיתָנוּ:	sicknesses You've set us free.
Ad hei·nah a·za·ru·nu	עַד הֵנָּה עֲזָרוּנוּ	Down to the present day,
ra·cha·me·kha,	רַחֲמֶיךָ,	Your kindnesses have been a help to us,
v'lo a·za·vu·nu cha·sa·de·kha.	וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ	Your loving acts have never forsaken us.
V'al tit·shei·nu	וְאַל תִּטְּשֵׁנוּ	So never more abandon us,
Adonai e·lo·hei·nu la·ne·tzach.	יהוה אֱלֹהֵינוּ לָנֶצַח.	Fount of Compassion.
Al kein a·vei·rim	עַל כֵּן אֵבָרִים	Therefore, the limbs
she·pig·la·nu ba·nu,	שֶׁפִּלַּגְתָּ בָּנוּ,	that You have molded for us,
v'ru·ach u·n'sha·mah	וְרוּחַ וּנְשָׁמָה	breath and spirit
she·na·fach·ta b'a·pei·nu,	שֶׁנָּפַחְתָּ בְּאַפֵּינוּ,	You have breathed into our nostrils,
v'la·shon a·sher sam·ta	וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ	tongue that You have placed
b'fi·nu.	בְּפִינוּ.	into our mouths—
Hein heim yo·du vi·var·khu	הֵן הֵם יוֹדוּ וִיבָרְכוּ	behold, they shall give thanks, and bless,
vi·shab·chu vi·fa·a·ru	וִישַׁבְּחוּ וִיפָאֲרוּ	and praise, and glorify,
vi·rom'mu v'ya·a·ri·tzu	וִירוֹמְמוּ וְיַעֲרִיצוּ	exalt, admire, sanctify,
v'yak·di·shu v'yam·li·khu	וְיַקְדִּישׁוּ וְיַמְלִיכוּ	and crown Your name
et shim·kha mal·kei·nu,	אֶת שִׁמְךָ מַלְכֵּנוּ,	our Sovereign power.
ki khol peh l'kha yo·deh,	כִּי כָל פֶּה לְךָ יוֹדֶה,	For every mouth will offer thanks to You,
v'khol la·shon	וְכָל לָשׁוֹן	each tongue
l'kha ti·sha·ba,	לְךָ תִשָּׁבַע,	swear oath;
v'khol be·rekh l'kha tikh·ra,	וְכָל בֶּרֶךְ לְךָ תִכְרַע,	each knee will bend,
v'khol ko·mah l'fa·ne·kha	וְכָל קוֹמָה לְפָנֶיךָ	each upright body
tish·ta·cha·veh,	תִּשְׁתַּחֲוֶה,	will bow down;
v'khol l'va·vot yi·ra·u·kha,	וְכָל לְבָבוֹת יִירָאוּךָ,	and every heart will be in awe of You,

ha·m'o·reir y'shei·nim	הַמְעוֹרֵר יְשֵׁנִים	To You who wakens all who sleep
v'ha·mei·kitz nir·da·mim,	וְהַמֵּקִיץ נִרְדָּמִים,	and stirs all those who slumber, who
v'ha·mei·si·ach il·mim,	וְהַמֵּשִׂיחַ אִלְּמִים,	gives speech to those who cannot speak,
v'ha·ma·tir a·su·rim,	וְהַמַּתִּיר אֲסוּרִים,	who frees the captive
v'ha·so·meikh nof·lim,	וְהַסּוֹמֵךְ נוֹפְלִים,	and upholds the falling,
v'zo·keif k'fu·fim,	וְהַזּוֹקֵף כְּפוּפִים,	who makes upright those bent down—
l'kha l'vad·kha	לְךָ לְבַדְּךָ	to You alone
a·nach·nu mo·dim.	אֲנַחְנוּ מוֹדִים.	we offer thanks.
I·lu fi·nu	**אִלּוּ פִינוּ**	**And were our mouths**
ma·lei shi·ra ka·yam	**מָלֵא שִׁירָה כַּיָּם,**	**oceans of song,**
u·l'sho·nei·nu ri·nah	וּלְשׁוֹנֵנוּ רִנָּה	our tongues alive
ka·ha·mon ga·lav,	כַּהֲמוֹן גַּלָּיו,	with exultation like the waters' waves,
v'sif·to·tei·nu she·vach	וְשִׂפְתוֹתֵינוּ שֶׁבַח	our lips filled full of praises
k'mer·cha·vei ra·ki·a	כְּמֶרְחֲבֵי רָקִיעַ,	like the heaven's dome,
v'ei·nei·nu m'i·rot	וְעֵינֵינוּ מְאִירוֹת	our eyes lit up
ka·she·mesh v'kha·ya·rei·ach	כַּשֶּׁמֶשׁ וְכַיָּרֵחַ,	like the sun and moon,
v'ya·dei·nu f·ru·sot	וְיָדֵינוּ פְרוּשׂוֹת	our hands spread out
k'nish·rei sha·ma·yim,	כְּנִשְׁרֵי שָׁמָיִם,	like eagle's wings,
v'rag·lei·nu ka·lot	וְרַגְלֵינוּ קַלּוֹת	our feet as light
ka·a·ya·lot—	כָּאַיָּלוֹת,	as those of the gazelle—
ein a·nach·nu mas·pi·kim	אֵין אֲנַחְנוּ מַסְפִּיקִים,	we would never have sufficient
l'ho·dot l'kha	לְהוֹדוֹת לְךָ	praise for You,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ	Abundant One, our God,
vei·lo·hei a·vo·tei·nu,	וֵאלֹהֵי אֲבוֹתֵינוּ,	God of our ancestors,
u·l'va·reich et shim·kha	וּלְבָרֵךְ אֶת שְׁמֶךָ	nor could we bless Your name enough
al a·chat	עַל אַחַת	for even one small measure
mei·a·lef e·lef al·fei	מֵאָלֶף אֶלֶף אַלְפֵי	of the thousands
a·la·fim	אֲלָפִים	upon thousands
v'ri·bei r'va·vot p'a·mim,	וְרִבֵּי רְבָבוֹת פְּעָמִים,	of the times
ha·to·vot	הַטּוֹבוֹת	of goodness,
she·a·si·ta im	שֶׁעָשִׂיתָ עִם	when You acted
a·vo·tei·nu v'i·ma·nu.	אֲבוֹתֵינוּ וְעִמָּנוּ.	for our ancestors and us.

נִשְׁמַת כָּל חַי, תְּבָרֵךְ אֶת שִׁמְךָ

Nish·mat kol chai, t'va·reikh et shim·kha

The soul of every living thing shall bless Your name,

Adonai e·lo·hei·nu.	יְהוָה אֱלֹהֵינוּ.	**Eternal One, our God,**
V'ru·ach kol ba·sar	וְרוּחַ כָּל בָּשָׂר,	the spirit of all flesh
t'fe·eir	תְּפָאֵר	shall glorify and hold in reverence
u·t'ro·meim zikh·r'kha	וּתְרוֹמֵם זִכְרְךָ	continually the memory of You,
mal·kei·nu ta·mid,	מַלְכֵּנוּ תָּמִיד,	our Sovereign one.
min ha·o·lam v'ad ha·o·lam	מִן הָעוֹלָם וְעַד הָעוֹלָם	From one eternity to another,
a·tah Eil.	אַתָּה אֵל.	You alone are God.
U·mi·bal·a·de·kha	וּמִבַּלְעָדֶיךָ	For without You,
ein la·nu me·lekh	אֵין לָנוּ מֶלֶךְ	we have no ruler,
go·eil u·mo·shi·a,	גּוֹאֵל וּמוֹשִׁיעַ,	no redeemer,
po·deh u·ma·tzil	פּוֹדֶה וּמַצִּיל	none to champion our cause,
u·m'far·neis u·m'ra·cheim,	וּמְפַרְנֵס וּמְרַחֵם,	none to rescue or to save,
b'khol eit tza·rah	בְּכָל עֵת צָרָה	none to nourish or to nurture us,
v'tzu·kah.	וְצוּקָה.	whatever be the hour,
Ein la·nu melekh	אֵין לָנוּ מֶלֶךְ	or the trouble,
e·la a·tah.	אֶלָּא אָתָּה:	or the need.
E·lo·hei ha·ri·shon·im	אֱלֹהֵי הָרִאשׁוֹנִים	God of the first things and the last,
v'ha·a·cha·ro·nim,	וְהָאַחֲרוֹנִים,	the deity of every creature,
e·lo·ah kol b'ri·yot,	אֱלוֹהַּ כָּל בְּרִיּוֹת,	power over all that comes to be,
a·don kol to·la·dot,	אֲדוֹן כָּל תּוֹלָדוֹת,	the subject of all praises
ha·m'hu·lal b'rov	הַמְהֻלָּל בְּרֹב	through the multitude
ha·tish·ba·chot,	הַתִּשְׁבָּחוֹת,	of laudatory songs,
ha·m'na·heig o·la·mo	הַמְנַהֵג עוֹלָמוֹ	who guides the universe
b'che·sed,	בְּחֶסֶד,	in love,
u·v'ri·yo·tav b'ra·cha·mim.	וּבְרִיּוֹתָיו בְּרַחֲמִים.	all creatures with compassion.
VAdonai lo ya·num	וַיהוָה לֹא יָנוּם	The Watchful One will never slumber,
v'lo yiy·shan,	וְלֹא יִישָׁן,	never sleep!

from **Made of**

BY AURORA LEVINS MORALES

We are made of the mineral dust of stars and every molecule of us burns with the memory of vastness and splendor. We are living constellations, minute fiery suns, each of us with our orbiting miraculous worlds, our silent moons, all born from the hunger of atoms to embrace. Our light reaches beyond us, through the beautiful dark, through the universe without end. Everything that exists, has existed, will ever exist in all the unimaginable folded flower of time is holy, and there is nothing ever and anywhere that is not God.

We are made of earth, small seeds, dreams of photosynthesis, curled inside brown husks, made to crack painfully from our shells, to push heavy soil aside, to move, stubborn and fragile toward our destinies, into sun and rain. To break and grow green, break and flower, to be trees of life, and fall broken onto the ground becoming rich humus full of green unbroken dreams. Everything that is, we turn into ourselves and give back as soil. Give back as oxygen. What we breathe is each other. Nothing that lives is alone.

...




נשמת
כל חי

Shacharit/Morning Prayers

Shacharit is the heart of the morning service. It consists of the blessings before and after the Sh'ma, the Sh'ma itself, and the Amidah.

The themes of the Sh'ma include the creation of darkness and light, the interconnectedness of all living things, an expression of our capacity to give and receive love, and a relationship to the Divine through Torah study, liberation and redemption.

The liturgy of Shacharit takes us on a journey across the Sea of Reeds with the Israelites, singing the Song of the Sea. We arrive at the shores of the Amidah, prepared to turn inward for personal reflection. There is a custom of sustaining an uninterrupted kavanah, focus and connection, between the Sh'ma and the Amidah.

Psalm I:5

BY JOY LADIN

Yes, it's true, I've lost
The world you gave me,
The blue and luminous world,

Round as a marble,
In which, if I squinted,
I could always see you

Shimmering in slow oxbows,
Mirroring the river's
Mallard iridescence, sketching your face

In castellated clouds
And sidewalk cracks
And the twitchy industry of ants'

Insatiable hunger to scour
Your every cleft and crevice.
The rain rained down pieces of you

That made everything whole
Even as you shattered, shining
Like a bandsaw, trembling

Like dew on blades of grass,
Fitting my nostrils to your nostrils, filling
My breath with your breath.

from **Red Sea: April 2002**

BY AURORA LEVINS MORALES

...Listen, they say there is honey swelling in golden combs, over there,
dates as sweet and brown as lovers' cheekbones,
bread as fragrant as rest,
but the turbulent water will not part for us.
We've lost the trick of it.

Back then, one man's faith opened the way.
He stepped in, we were released, our enemies drowned.

This time we're tied at the ankles.
We cannot cross until we carry each other,
all of us refugees, all of us prophets.
No more taking turns on history's wheel,
trying to collect old debts no-one can pay.
The sea will not open that way.

This time that country
is what we promise each other,
our rage pressed cheek to cheek
until tears flood the space between,
until there are no enemies left,
because this time no one will be left to drown
and all of us must be chosen.
This time it's all of us or none.

a·lu·fei e·dom,	אַלּוּפֵי אֱדוֹם,	Edom dismayed;
ei·lei mo·av	אֵילֵי מוֹאָב	the tribes of Moab—
yo·cha·zei·mo ra·ad	יֹאחֲזֵמוֹ רָעַד	trembling grips them;
na·mo·gu	נָמֹגוּ	all the dwellers in Canaan
kol yosh·vei kh'na·an.	כֹּל יֹשְׁבֵי כְנָעַן:	are aghast.
Ti·pol a·lei·hem	תִּפֹּל עֲלֵיהֶם	Terror and dread
ei·ma·ta va·fa·chad	אֵימָתָה וָפַחַד	descend upon them;
big·dol z'ro·a·kha	בִּגְדֹל זְרוֹעֲךָ	through the might of Your arm
yid·mu ka·a·ven.	יִדְמוּ כָּאָבֶן:	they are still as stone—
Ad ya·a·vor am·kha Adonai	עַד-יַעֲבֹר עַמְּךָ יהוה,	till Your people cross over, Adonai,
Ad ya·a·vor	עַד יַעֲבֹר	till Your people cross
am zu ka·ni·ta.	עַם-זוּ קָנִיתָ:	whom You have ransomed.
T'vi·ei·mo v'ti·ta·ei·mo	תְּבִאֵמוֹ וְתִטָּעֵמוֹ	You will bring them and plant them
b'har na·cha·lat·kha,	בְּהַר נַחֲלָתְךָ,	in Your own mountain,
ma·khon l'shiv·t'kha	מָכוֹן לְשִׁבְתְּךָ	the place You made to dwell in,
pa·al·ta Adonai,	פָּעַלְתָּ יהוה,	Adonai,
Mik·dash Adonai	מִקְדָּשׁ אֲדֹנָי	the sanctuary, Adonai,
ko·n'nu ya·de·kha.	כּוֹנְנוּ יָדֶיךָ:	which Your hands established.
Adonai yim·lokh l'o·lam va·ed.	יהוה יִמְלֹךְ לְעֹלָם וָעֶד:	Adonai will reign forever and ever!
Va·ti·kach Mir·iam ha·n'vi·ah	וַתִּקַּח מִרְיָם הַנְּבִיאָה	And Miriam the Prophetess,
a·chot A·ha·ron	אֲחוֹת אַהֲרֹן	the sister of Aaron, took
et ha·tof b'ya·dah	אֶת־הַתֹּף בְּיָדָהּ	a timbrel in her hand
va·tei·tze·nah khol ha·na·shim	וַתֵּצֶאןָ כָּל־הַנָּשִׁים	and all the women went out
a·cha·re·ha	אַחֲרֶיהָ	after her
b'tu·fim u·vim·cho·lot.	בְּתֻפִּים וּבִמְחֹלֹת.	in dance with timbrels.
Va·ta·an la·hem Mir·iam	וַתַּעַן לָהֶם מִרְיָם	And Miriam chanted for them:
shi·ru lAdonai	שִׁירוּ לַיהוָה	Sing to The Source of Song,
ki ga·oh ga·ah	כִּי־גָאֹה גָּאָה	for God has triumphed gloriously;
sus v'rokh·bo	סוּס וְרֹכְבוֹ	horse and driver
ra·mah va·yam.	רָמָה בַיָּם.	hurled into the sea.

Rashi: "The righteous women of that generation had faith that the Holy Blessed One would perform miracles for them, so they brought timbrels with them from The Narrow Place, to be able to sing and dance at such a moment."

t'sha·lach cha·ron·kha	תְּשַׁלַּח חֲרֹנְךָ	You send forth Your fury,
yokh·lei·mo ka·kash.	יֹאכְלֵמוֹ כַּקַּשׁ׃	it consumes them like straw.
U·v'ru·ach a·pe·kha	וּבְרוּחַ אַפֶּיךָ	At the blast of Your nostrils
ne·er·mu ma·yim	נֶעֶרְמוּ מַיִם	the waters piled up,
nitz·vu k'mo neid noz·lim.	נִצְּבוּ כְמוֹ־נֵד נֹזְלִים,	the floods stood straight like a wall;
kaf·u t'ho·mot	קָפְאוּ תְהֹמֹת	the deeps froze
b'leiv yam.	בְּלֶב־יָם׃	in the heart of the sea.
a·mar o·yeiv	אָמַר אוֹיֵב	The foe said,
er·dof a·sig	אֶרְדֹּף אַשִּׂיג	"I will pursue, I will overtake,
a·cha·leik sha·lal	אַחַלֵּק שָׁלָל	I will divide the spoil;
tim·la·ei·mo naf·shi	תִּמְלָאֵמוֹ נַפְשִׁי,	My desire shall have its fill of them.
a·rik char·bi	אָרִיק חַרְבִּי	I will bare my sword—
to·ri·shei·mo ya·di.	תּוֹרִישֵׁמוֹ יָדִי׃	My hand shall subdue them."
Na·shaf·ta b'ru·cha·kha	נָשַׁפְתָּ בְרוּחֲךָ	You made Your wind blow,
ki·sa·mo yam,	כִּסָּמוֹ יָם,	the sea covered them;
tzal'lu ka·o·fe·ret	צָלְלוּ כַּעוֹפֶרֶת	They sank like lead
b'ma·yim a·di·rim.	בְּמַיִם אַדִּירִים׃	in the majestic waters.
Mi kha·mo·kha	מִי־כָמֹכָה	Who is like You,
ba·ei·lim Adonai	בָּאֵלִם יהוה,	Adonai, among the celestials;
Mi ka·mo·kha	מִי כָמֹכָה	who is like You,
ne·dar ba·ko·desh	נֶאְדָּר בַּקֹּדֶשׁ,	majestic in holiness,
no·rah t'hi'lot	נוֹרָא תְהִלֹּת	awesome in splendor,
o·seh fe·leh!	עֹשֵׂה פֶלֶא׃	working wonders!
Na·ti·ta y'min·kha	נָטִיתָ יְמִינְךָ	You put out Your right hand,
tiv·la·ei·mo a·retz.	תִּבְלָעֵמוֹ אָרֶץ׃	the earth swallowed them.
Na·chi·ta b'chas·d'kha	נָחִיתָ בְחַסְדְּךָ	In Your love You lead
am zu ga·al·ta,	עַם־זוּ גָּאָלְתָּ,	the people You redeemed;
nei·hal·ta v'oz·kha	נֵהַלְתָּ בְעָזְּךָ	In Your strength You guide them
el n'vei kod·she·kha.	אֶל־נְוֵה קָדְשֶׁךָ׃	to Your holy abode.
Sham·u a·mim yir·ga·zun	שָׁמְעוּ עַמִּים יִרְגָּזוּן,	The people hear, they tremble;
chil a·chaz	חִיל אָחַז	agony grips
yosh·vei p'la·shet.	יֹשְׁבֵי פְלָשֶׁת׃	the dwellers in Ancient Palestine.
Az niv·ha·lu	אָז נִבְהֲלוּ	Now are the clans of

Shirat HaYam—The Song of the Sea

Az ya·shir Mo·sheh	אָז יָשִׁיר מֹשֶׁה	Then Moses
u·v'nei Yisrael	וּבְנֵי יִשְׂרָאֵל	and the Israelites sang
et ha·shi·rah ha·zot	אֶת הַשִּׁירָה הַזֹּאת	this song
lAdonai,	לַיהוָה,	to Adonai.
va·yom·ru lei·mor:	וַיֹּאמְרוּ לֵאמֹר:	They said:
A·shirah lAdonai	אָשִׁירָה לַיהוָה	I will sing to The Harmonious, for
ki·ga·oh ga·ah,	כִּי–גָאֹה גָּאָה,	The Holy One has triumphed gloriously;
Sus v'rokh'vo	סוּס וְרֹכְבוֹ	horse and driver
ra·mah va·yam.	רָמָה בַיָּם:	hurled into the sea.
O·zi v'zim·rat Yah	**עָזִּי וְזִמְרָת יָהּ**	**Yah is my strength and song**
Va·y'hi·li li·shu·ah,	**וַיְהִי–לִי לִישׁוּעָה,**	**and my deliverance.**
Ze Ei·li	זֶה אֵלִי	This is my God
v'an'vei'hu,	וְאַנְוֵהוּ,	and I will enshrine the Holy;
Elo·hei a·vi	אֱלֹהֵי אָבִי	the God of my father,
va·aro·m'men·hu.	וַאֲרֹמְמֶנְהוּ:	and I will exalt The Holy One.
Adonai ish mil·cha·mah	יהוה אִישׁ מִלְחָמָה	Adonai, The Warrior—
Adonai sh'mo.	יהוה שְׁמוֹ:	Adonai is God's name!
Mar·k'vot Par·oh	מַרְכְּבֹת פַּרְעֹה	Pharaoh's chariots
v'chei·lo	וְחֵילוֹ	and his army
ya·rah va·yam,	יָרָה בַיָּם,	The Enduring has cast into the sea;
u·miv·char sha·li·shav	וּמִבְחַר שָׁלִשָׁיו	and the pick of his officers
tu·b'u v'yam suf.	טֻבְּעוּ בְיַם–סוּף:	are drowned in the Sea of Reeds.
T'ho·mot y'khas·yu·mu	תְּהֹמֹת יְכַסְיֻמוּ	The deeps covered them;
yar·du	יָרְדוּ	they went down
vim·tzo·lot k'mo a·ven.	בִּמְצוֹלֹת כְּמוֹ–אָבֶן:	into the depths like a stone.
Y'min'kha Adonai	יְמִינְךָ יהוה	Your right hand, Adonai,
ne·da·ri ba·ko·ach,	נֶאְדָּרִי בַכֹּחַ,	glorious in power,
Y'min'kha Adonai	יְמִינְךָ יהוה	Your right hand, Adonai,
tir·atz o·yeiv!	תִּרְעַץ אוֹיֵב:	shatters the foe!
U·v'rov g'on·kha	וּבְרֹב גְּאוֹנְךָ	In Your great triumph
ta·ha·ros ka·me·kha	תַּהֲרֹס קָמֶיךָ	You break Your opponents;

Barukh Adonai L'Olam

Ba·rukh Adonai l'o·lam,	בָּרוּךְ יהוה לְעוֹלָם,	**Blessed is The One eternally.**
A·mein v'A·mein.	אָמֵן וְאָמֵן.	**Amen! Amen!**
Ba·rukh Adonai mi·tzi·yon,	בָּרוּךְ יהוה מִצִּיּוֹן,	Blessed is The Omnipresent,
sho·khein Y'ru·sha·la·yim,	שֹׁכֵן יְרוּשָׁלָיִם,	dwelling in wholeness,
ha·l'lu·yah.	הַלְלוּיָהּ.	Halleluyah!
Ba·rukh Adonai Elo·him	בָּרוּךְ יהוה אֱלֹהִים	Blessed is The Mighty One divine,
Elo·hei Yisrael,	אֱלֹהֵי יִשְׂרָאֵל,	The God of Yisrael
O·seh nif·la·ot l'va·do.	עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ.	who alone works wonders,
U·va·rukh sheim k'vo·do	וּבָרוּךְ שֵׁם כְּבוֹדוֹ	and blessed is the glorious name
l'o·lam,	לְעוֹלָם,	forever,
V'yi·ma·lei kh'vo·do	וְיִמָּלֵא כְבוֹדוֹ	and may God's glory
et kol ha·a·retz,	אֶת כָּל הָאָרֶץ,	fill the earth.
A·mein v'A·mein.	אָמֵן וְאָמֵן.	Amen! Amen!

(Psalms 72:18-19)

Don't Hesitate

by Mary Oliver

If you suddenly and unexpectedly feel joy, don't hesitate. Give in to it. There are plenty of lives and whole towns destroyed or about to be. We are not wise, and not very often kind. And much can never be redeemed. Still, life has some possibility left. Perhaps this is its way of fighting back, that sometimes something happens better than all the riches or power in the world. It could be anything, but very likely you notice it in the instant when love begins. Anyway, that's often the case. Anyway, whatever it is, don't be afraid of its plenty. Joy is not made to be a crumb.

Psalm 150

Ha·l'lu·yah!	הַלְלוּיָהּ,	Halleluyah!
Ha·l'lu Eil b'kod·sho,	הַלְלוּ אֵל בְּקָדְשׁוֹ,	Call out to Yah in Heaven's holy place!
Ha·l'lu·hu	הַלְלוּהוּ	Boom out to Yah
bir·ki·a u·zo.	בִּרְקִיעַ עֻזּוֹ:	across the firmament!
Ha·l'lu·hu	הַלְלוּהוּ	Shout out for Yah,
big·vu·ro·tav,	בִּגְבוּרֹתָיו,	for all God's mighty deeds!
Ha·l'lu·hu	הַלְלוּהוּ	Cry out for Yah,
k'rov gud·lo.	כְּרֹב גֻּדְלוֹ:	as loud as God is great!
Ha·l'lu·hu	הַלְלוּהוּ	Blast out for Yah
b'tei·ka sho·far,	בְּתֵקַע שׁוֹפָר,	with piercing shofar noise!
Ha·l'lu·hu	הַלְלוּהוּ	Pluck out for Yah
b'nei·vel v'khi·nor.	בְּנֵבֶל וְכִנּוֹר:	with lute and violin!
Ha·l'lu·hu	הַלְלוּהוּ	Throb out for Yah
b'tof u·ma·chol.	בְּתֹף וּמָחוֹל,	with drum and writhing dance!
Ha·l'lu·hu	הַלְלוּהוּ	Sing out for Yah
b'mi·nim v'u·gav.	בְּמִנִּים וְעֻגָב:	with strings and husky flute!
Ha·l'lu·hu	הַלְלוּהוּ	Ring out for Yah
b'tzil·tz'lei sha·ma,	בְּצִלְצְלֵי שָׁמַע,	with cymbals that resound!
Ha·l'lu·hu	הַלְלוּהוּ	Clang out for Yah
b'tzil·tz'lei t'ru·ah.	בְּצִלְצְלֵי תְרוּעָה:	with cymbals that rebound!
Kol ha·n'sha·ma	כֹּל הַנְּשָׁמָה	Let every living thing
t'ha·lel Yah	תְּהַלֵּל יָהּ	Yah's praises sing,
Ha·l'lu·yah.	הַלְלוּיָהּ.	Halleluyah!
Kol ha·n'sha·ma	**כֹּל הַנְּשָׁמָה**	**Let every living thing**
t'ha·lel Yah	**תְּהַלֵּל יָהּ**	**Yah's praises sing,**
Ha·l'lu·yah.	**הַלְלוּיָהּ:**	**Halleluyah!**

Psalm 149

Ha·l'lu·yah,	**הַלְלוּיָהּ,**	**Halleluyah.**
Shi·ru lAdonai	**שִׁירוּ לַיהוה**	**Sing to Adonai**
shir cha·dash,	**שִׁיר חָדָשׁ,**	**a new tune**
t'hi·la·to bik·hal	תְּהִלָּתוֹ בִּקְהַל	Which adores THEM among
cha·si·dim.	חֲסִידִים:	the community of the pious.
Yis·mach Yisrael b'o·sav,	יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו,	Yisrael is happier in their Maker,
b'nei tzi·yon ya·gi·lu	בְּנֵי צִיּוֹן יָגִילוּ	Tzion's children rejoice
v'mal·kam.	בְּמַלְכָּם:	in their Ruler,
Y'ha·l'lu sh'mo v'ma·chol,	יְהַלְלוּ שְׁמוֹ בְמָחוֹל,	They praise THEIR name in dance,
b'tof v'khi·nor	בְּתֹף וְכִנּוֹר	With drums and fiddles
y'zam·ru lo.	יְזַמְּרוּ לוֹ:	they sing to THEM.
Ki ro·tzeh Adonai b'a·mo.	כִּי רוֹצֶה יהוה בְּעַמּוֹ,	For Adonai desires THEIR people
y'fa·eir a·na·vim bi·shu·ah.	יְפָאֵר עֲנָוִים בִּישׁוּעָה:	To adorn the humble with salvation.
Ya·l'zu cha·si·dim b'khi·nor,	יַעְלְזוּ חֲסִידִים בְּכָבוֹד,	The pious recourse in respect,
y'ra·n'nu al mish·k'vo·tam.	יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם:	They sing even while in bed.
Ro·m'mot Eil big·ro·nam,	רוֹמְמוֹת אֵל בִּגְרוֹנָם,	Exaltations of El are in their throats,
v'che·rev pi·pi·yot	וְחֶרֶב פִּיפִיּוֹת	And a double-edged sword
b'ya·dam.	בְּיָדָם:	in their hands
La·a·sot n'ka·mah	לַעֲשׂוֹת נְקָמָה	In order to exact vengeance
ba'go·yim,	בַּגּוֹיִם,	upon the world,
to·khei·chot ba·l'u·mim.	תּוֹכֵחוֹת בַּלְאֻמִּים:	to rebuke other nations.
Le·sor mal·khei·hem	לֶאְסֹר מַלְכֵיהֶם	To imprison their kinds
b'zi·kim,	בְּזִקִים,	in chains,
v'nikh·b'dei·hem	וְנִכְבְּדֵיהֶם	And their nobles
b'khav·lei bar·zel.	בְּכַבְלֵי בַרְזֶל:	in iron hand-cuffs.
La·a·sot ba·hem	לַעֲשׂוֹת בָּהֶם	To execute
mish·pat ka·tom,	מִשְׁפָּט כָּתוּב,	the judgement as written:
ha·dar hu l'khol cha·si·dav,	הָדָר הוּא לְכָל חֲסִידָיו,	THE HOLY ONE beautifies the pious,
Ha·l'lu·yah.	הַלְלוּיָהּ:	Halleluyah.

Y'ha·l'lu et sheim Adonai,	יְהַלְלוּ אֶת שֵׁם יהוה,	Let all bless the name of The Eternal,
Ki nis·gav sh'mo l'va·do,	כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	For God's name alone is to be exalted,
Ho·do al e·retz	הוֹדוֹ עַל אֶרֶץ	God's majesty is in the earth
v'sha·ma·yim.	וְשָׁמָיִם:	and heavens.
Va·ya·rem ke·ren	וַיָּרֶם קֶרֶן	God has raised the fortunes
l'a·mo.	לְעַמּוֹ	of our people;
T'hi·lah l'khol cha·si·dav,	תְּהִלָּה לְכָל חֲסִידָיו	praises for the fervent ones,
Liv·nei Yisrael am k'ro·vo	לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ	for Yisrael's children, people near to God.
Ha·l'lu·yah!	הַלְלוּיָהּ:	Halleluyah!

Eagle Poem

by Joy Harjo

To pray you open your whole self
To sky, to earth, to sun, to moon
To one whole voice that is you.
And know there is more
That you can't see, can't hear,
Can't know except in moments
Steadily growing, and in languages
That aren't always sound but other
Circles of motion.
Like eagle that Sunday morning
Over Salt River. Circled in blue sky
In wind, swept our hearts clean
With sacred wings.
We see you, see ourselves and know
That we must take the utmost care
And kindness in all things.
Breathe in, knowing we are made of
All this, and breathe, knowing
We are truly blessed because we
Were born, and die soon within a
True circle of motion,
Like eagle rounding out the morning
Inside us.
We pray that it will be done
In beauty.
In beauty.

Psalm 148

Ha·l'lu·yah!	הַלְלוּיָהּ,	**Halleluyah!**
Ha·l'lu et Adonai	הַלְלוּ אֶת יהוה	**Hail! The Omnipresent**
min ha·sha·ma·yim,	מִן הַשָּׁמַיִם	**from the heavens,**
Ha·l'lu·hu ba·m'ro·mim.	הַלְלוּהוּ בַּמְּרוֹמִים:	praise God in the heights,
Ha·l'lu·hu khol mal·a·khav,	הַלְלוּהוּ כָל מַלְאָכָיו,	sing out your praises, all you angels,
Ha·l'lu·hu kol tz'va·av.	הַלְלוּהוּ כָּל צְבָאָיו:	praise God, all you multitudes,
Ha·l'lu·hu	הַלְלוּהוּ	give praise to God,
she·mesh v'ya·rei·ach,	שֶׁמֶשׁ וְיָרֵחַ,	you sun and moon,
Ha·l'lu·hu kol ko·kh'vei or.	הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר:	praise God, all you stars of light.
Ha·l'lu·hu	הַלְלוּהוּ	praise God,
sh'mei ha·sha·ma·yim,	שְׁמֵי הַשָּׁמָיִם,	heavens upon heavens,
V'ha·ma·yim asher	וְהַמַּיִם אֲשֶׁר	and you, the waters
mei·al ha·sha·ma·yim.	מֵעַל הַשָּׁמָיִם:	above the heavens.
Y'ha·l'lu et sheim Adonai,	יְהַלְלוּ אֶת שֵׁם יהוה,	Let all praise the name of The Eternal,
Ki hu tzi·va	כִּי הוּא צִוָּה	who commanded
v'niv·ra·u.	וְנִבְרָאוּ:	and all things became,
Va·ya·a·mi·deim la·ad l'o·lam,	וַיַּעֲמִידֵם לָעַד לְעוֹלָם,	who raised them up forever and an aeon,
Chok na·tan v'lo ya·avor.	חָק נָתַן וְלֹא יַעֲבוֹר:	who affixed a limit none could pass.
Ha·l'lu et Adonai	הַלְלוּ אֶת יהוה	Give praise to The All-Powerful
min ha·a·retz,	מִן הָאָרֶץ,	throughout the earth,
Ta·ni·nim v'khol t'ho·mot.	תַּנִּינִים וְכָל תְּהֹמוֹת:	you dragons and torrential depths,
Eish u·va·rad she·leg v'ki·tor,	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר,	you fire and hail and snow and smoke,
Ru·ach s'a·rah	רוּחַ סְעָרָה	you raging wind,
o·sah d'va·ro.	עֹשָׂה דְבָרוֹ:	all acting by God's word.
He·ha·rim v'khol g'va·ot,	הֶהָרִים וְכָל גְּבָעוֹת,	You mountains, all you hills,
Eitz p'ri v'khol ara·zim.	עֵץ פְּרִי וְכָל אֲרָזִים:	you fruit trees, bearing every seed,
Ha·cha·yah v'khol b'hei'mah,	הַחַיָּה וְכָל בְּהֵמָה,	you wild animals and every beast,
Re·mes v'tzi·por ka·naf.	רֶמֶשׂ וְצִפּוֹר כָּנָף:	you creeping thing and bird of wing.
Mal·khei e·retz v'khol l'u·mim,	מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים	You rulers of the earth and all the nations,
Sa·rim v'khol shof·tei a·retz.	שָׂרִים וְכָל שֹׁפְטֵי אָרֶץ:	nobles, and you judges of the land,
Ba·chu·rim v'gam b'tu·lot,	בַּחוּרִים וְגַם בְּתוּלוֹת,	you young men, and you maidens,
Z'kei·nim im n'a·rim.	זְקֵנִים עִם נְעָרִים:	elders sitting with the young!

mi ya·a·mod.	מִי יַעֲמֹד׃	who can endure?—
Yish·lach d'va·ro	יִשְׁלַח דְּבָרוֹ	but who, with but a word,
v'yam·seim,	וְיַמְסֵם,	can melt them all,
yei·sheiv ru·cho	יַשֵּׁב רוּחוֹ	and by whose breath
yiz·lu ma·yim.	יִזְלוּ מָיִם׃	the waters flow.
Ma·gid d'va·rav	מַגִּיד דְּבָרָיו	God tells the the story
l'Ya·a·kov,	לְיַעֲקֹב,	to Jacob,
chu·kav u·mish·po·tav	חֻקָּיו וּמִשְׁפָּטָיו	laws and judgments
l'Yisrael.	לְיִשְׂרָאֵל׃	to the people Yisrael.
Lo a·sah khein	לֹא עָשָׂה כֵן	Has God not done so
l'khol goy,	לְכָל גּוֹי,	for all nations?
U·mish·pa·tim bal	וּמִשְׁפָּטִים בַּל	Are there any who do not know
y'da·um,	יְדָעוּם,	such laws?
Ha·l'lu·yah!	הַלְלוּיָהּ׃	Halleluyah!

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from **The Wild Geese**

BY WENDELL BERRY

Geese appear high over us,
pass, and the sky closes. Abandon,
as in love or sleep, holds
them to their way, clear,
in the ancient faith: what we need
is here. And we pray, not
for new earth or heaven, but to be
quiet in heart, and in eye
clear. What we need is here.

ha·rim cha·tzir.	הָרִים חָצִיר:	grass to sprout upon the mountains,
No·tein liv·hei·mah	נוֹתֵן לִבְהֵמָה	who gives the beast
lach·mah,	לַחְמָהּ,	its sustenance,
liv·nei o·reiv	לִבְנֵי עֹרֵב	young ravens,
a·sher yik·ra·u.	אֲשֶׁר יִקְרָאוּ:	what they clamor for,
Lo bi·g'vu·rat	לֹא בִגְבוּרַת	who is indifferent
ha·sus yech·patz,	הַסּוּס יֶחְפָּץ,	to the horse's power,
lo v'sho·kei	לֹא בְשׁוֹקֵי	who takes no pleasure
ha·ish yir·tzeh,	הָאִישׁ יִרְצֶה:	in the muscle's might,
ro·tzeh Adonai	רוֹצֶה יהוה	The Just One values only
et y'rei·av,	אֶת יְרֵאָיו,	those in awe of God,
et ha·m'ya·cha·lim	אֶת הַמְיַחֲלִים	only the ones who yearn
l'chas·do.	לְחַסְדּוֹ:	for God's kind love.
Shab·chi y'ru·sha·la·yim	שַׁבְּחִי יְרוּשָׁלַיִם	Give praise, Jerusalem,
et Adonai,	אֶת יהוה,	to The Eternal,
ha·l'li e·lo·ha·yikh tzi·yon.	הַלְלִי אֱלֹהַיִךְ צִיּוֹן:	hail your God, O Tzion,
Ki chi·zeik	כִּי חִזַּק	for God has fortified
b'ri·chei sh'a·ra·yikh,	בְּרִיחֵי שְׁעָרָיִךְ,	the bars upon your gates,
bei·rakh ba·na·yikh	בֵּרַךְ בָּנַיִךְ	has blessed your brood
b'kir·beikh.	בְּקִרְבֵּךְ:	amid your breast,
Ha·sam g'vu·leikh	הַשָּׂם גְּבוּלֵךְ	and sets your borderlands
sha·lom,	שָׁלוֹם,	at peace,
chei·lev chi·tim	חֵלֶב חִטִּים	and satisfies you
yas·bi·eikh.	יַשְׂבִּיעֵךְ:	with the choicest wheat,
Ha·sho·lei·ach im·ra·to	הַשֹּׁלֵחַ אִמְרָתוֹ	the one who sends an utterance
a·retz,	אָרֶץ,	to earth,
ad m'hei·rah	עַד מְהֵרָה	whose word
ya·rutz d'va·ro.	יָרוּץ דְּבָרוֹ:	runs swiftest in the world,
Ha·no·tein she·leg ka·tza·mer,	הַנּוֹתֵן שֶׁלֶג כַּצָּמֶר,	the giver of a snow like fleece,
k'for ka·ei·fer y'fa·zeir.	כְּפוֹר כָּאֵפֶר יְפַזֵּר:	who strews a frost like frigid ash.
Mash·likh kar·cho	מַשְׁלִיךְ קַרְחוֹ	Who casts down hail
kh'fi·tim	כְּפִתִּים,	like crumbs of bread
lif·nei ka·ra·to	לִפְנֵי קָרָתוֹ	—before such chill,

Psalm 147

Ha·l'lu·yah.	הַלְלוּיָהּ,	Halleluyah!
ki tov	כִּי טוֹב	How good it is to sing out
zam·rah e·lo·hei·nu,	זַמְּרָה אֱלֹהֵינוּ,	to our God!
ki na·im	כִּי נָעִים	How much a pleasure
na·vah t'hi·lah.	נָאוָה תְהִלָּה:	and how fitting is our praise!
Bo·neh Y'ru·sha·la·yim Adonai,	בּוֹנֵה יְרוּשָׁלַיִם יהוה,	The builder of Jerusalem is Tzion's God,
nid·chei Yisrael	נִדְחֵי יִשְׂרָאֵל	may those of Yisrael gone astray
y'kha·neis.	יְכַנֵּס:	be gathered there.
Ha·ro·fei	הָרוֹפֵא	The healer
lish·vu·rei leiv,	לִשְׁבוּרֵי לֵב,	of the broken-hearted,
u·m'cha·beish	וּמְחַבֵּשׁ	the one who bandages
l'atz·vo·tam.	לְעַצְּבוֹתָם:	their bones,
Mo·neh mis·par	מוֹנֶה מִסְפָּר	who alone reckons the number
la·ko·kha·vim,	לַכּוֹכָבִים	of the stars,
l'khu·lam shei·mot	לְכֻלָּם שֵׁמוֹת	while giving names
yik·rah.	יִקְרָא:	to every one of them—
Ga·dol a·do·nei·nu	גָּדוֹל אֲדוֹנֵינוּ	how great is our protector,
v'rav ko·ach,	וְרַב כֹּחַ,	and how powerful,
lit·vu·na·to ein mis·par.	לִתְבוּנָתוֹ אֵין מִסְפָּר:	whose understanding has no limit!
M'o·deid	מְעוֹדֵד	The Compassionate
a·na·vim Adonai,	עַנָוִים יהוה,	encourages the humble,
Mash·pil r'sha·im	מַשְׁפִּיל רְשָׁעִים	and brings down the wicked
a·dei a·retz.	עֲדֵי אָרֶץ:	to the earth.
E·nu lAdonai	עֱנוּ לַיהוה	Sing choruses of thanks
b'to·dah,	בְּתוֹדָה,	to The Magnificent,
zam·ru lei·lo·hei·nu	זַמְּרוּ לֵאלֹהֵינוּ	sing out to our God
b'khi·nor.	בְּכִנּוֹר:	with instrument of strings.
Ha·m'kha·seh	הַמְכַסֶּה	The One who covers up
sha·ma·yim b'a·vim,	שָׁמַיִם בְּעָבִים,	the sky with clouds,
ha·mei·khin	הַמֵּכִין	who prepares
la·a·retz ma·tar,	לָאָרֶץ מָטָר	the rainfall for the earth,
ha·matz·mi·ach	הַמַּצְמִיחַ	who causes

Adonai	יהוה	Supporting One,
zo·keif k'fu'fim,	זֹקֵף כְּפוּפִים,	who props up the bent,
Adonai o·heiv tza·di·kim.	יהוה אֹהֵב צַדִּיקִים:	The Watchful One, who loves the just,
Adonai sho·meir	יהוה שֹׁמֵר	The Bountiful,
et gei·rim,	אֶת גֵּרִים,	protector of the stranger,
ya·tom	יָתוֹם	and in whom the orphan
v'al·ma·nah y'o·deid,	וְאַלְמָנָה יְעוֹדֵד,	and the widow find their strength,
v'derekh r'sha·im	וְדֶרֶךְ רְשָׁעִים	by whom the evildoers' route
y'a·veit.	יְעַוֵּת:	is set awry.
Yim·lokh Adonai l'o·lam,	יִמְלֹךְ יהוה לְעוֹלָם,	The All-Embracing reigns eternally,
e·lo·ha·yikh tzi·yon	אֱלֹהַיִךְ צִיּוֹן	your God, O Tzion,
l'dor va·dor	לְדֹר וָדֹר	from one generation to the next.
Ha·l'lu·yah!	הַלְלוּיָהּ:	Halleluyah!

Go to the Limits of your Longing

by Rainer Maria Rilke
Translated by Anita Barrows and Joanna Macy

God speaks to each of us as he makes us,
then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,
go to the limits of your longing.
Embody me.

Flare up like a flame
and make big shadows I can move in.

Let everything happen to you: beauty and terror.
Just keep going. No feeling is final.
Don't let yourself lose me.

Nearby is the country they call life.
You will know it by its seriousness.

Give me your hand.

Psalm 146

Ha·l'lu·yah.	**הַלְלוּיָהּ,**	**Halleluyah!**
Hal'li naf·shi,	**הַלְלִי נַפְשִׁי**	**Hail, my soul,**
et Adonai!	**אֶת יהוה:**	**The Omnipresent!**
A·hal'lah Adonai b'cha·yai	אֲהַלְלָה יהוה בְּחַיָּי,	I hail The Innermost my whole life through,
A·zam·rah lei·lo·hei	אֲזַמְּרָה לֵאלֹהַי	I sing out to my God
b'o·di.	בְּעוֹדִי:	as long as I endure.
Al tiv·t'chu	אַל תִּבְטְחוּ	Trust not
bin·di·vim,	בִּנְדִיבִים,	in human benefactors,
b'vein a·dam,	בְּבֶן אָדָם,	in mortal beings,
she·ein lo t'shu·ah.	שֶׁאֵין לוֹ תְּשׁוּעָה:	who have no power to help.
Tei·tzei ru·cho	תֵּצֵא רוּחוֹ	Their spirit leaves,
ya·shuv l'ad·ma·to,	יָשֻׁב לְאַדְמָתוֹ,	they go back to the ground,
ba·yom ha·hu,	בַּיּוֹם הַהוּא,	on that day,
av·du esh·to·no·tav.	אָבְדוּ עָשְׁתֹּנֹתָיו:	all their thoughts are lost.
Ash·rei	אַשְׁרֵי	Happy is the one who has
sh·eil Ya·a·kov b'ez·ro,	שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ,	the God of Jacob for a help,
siv·ru al	שִׂבְרוֹ	whose hopeful thought is for
Adonai e·lo·hav,	עַל יהוה אֱלֹהָיו:	The Living One, our God,
o·seh sha·ma·yim	עֹשֵׂה שָׁמַיִם	the maker of the heavens
va·a·retz,	וָאָרֶץ,	and the earth,
Et ha·yam v'et	אֶת הַיָּם וְאֶת	the seas and
kol a·sher bam	כָּל אֲשֶׁר בָּם	all that they contain,
ha·sho·meir e·met	הַשֹּׁמֵר אֱמֶת	the world's
l'o·lam.	לְעוֹלָם:	true guardian.
O·seh mish·pat	עֹשֶׂה מִשְׁפָּט	Who manifests justice
la·a·shu·kim,	לָעֲשׁוּקִים,	on behalf of the oppressed,
no·tein le·chem	נֹתֵן לֶחֶם	who gives bread
la·r'ei·vim,	לָרְעֵבִים,	to the hungry,
Adonai	יהוה	Advocate,
ma·tir a·su·rim,	מַתִּיר אֲסוּרִים:	who sets the captive free,
Adonai	יהוה	The Unseen One,
po·kei·ach iv·rim,	פֹּקֵחַ עִוְרִים,	who opens our eyes,

Po·tei·ach et ya·de·kha,	פּוֹתֵחַ אֶת יָדֶךָ,	Providing with Your open hand,
u·mas·bi·a l'khol chai ra·tzon.	וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן:	You satisfy desire in all life.
Tza·dik Adonai b'khol d'ra·khav,	צַדִּיק יהוה בְּכָל דְּרָכָיו,	So just is God in every way,
v'cha·sid b'khol ma·asav.	וְחָסִיד בְּכָל מַעֲשָׂיו:	so loving amid all the divine deeds.
Ka·rov Adonai l'khol ko·r'av,	קָרוֹב יהוה לְכָל קֹרְאָיו,	Close by is God to all who call,
l'khol asher yik·ra·u·hu	לְכֹל אֲשֶׁר יִקְרָאֻהוּ	to all who call to God
ve·e·met.	בֶּאֱמֶת:	in truth.
R'tzon y'rei·av	רְצוֹן יְרֵאָיו	Responding to the yearning
ya·a·seh,	יַעֲשֶׂה,	of all those who fear,
v'et shav·a·tam	וְאֶת שַׁוְעָתָם	God hears their cry
yish·ma v'yo·shi·eim.	יִשְׁמַע וְיוֹשִׁיעֵם:	and comes to rescue them.
Sho·meir Adonai	שׁוֹמֵר יהוה	Showing care
et kol o·ha·vav,	אֶת כָּל אֹהֲבָיו,	to all who love God, The Eternal,
v'eit kol ha·r'sha·im	וְאֵת כָּל הָרְשָׁעִים	and to those who are careless
yash·mid.	יַשְׁמִיד:	may they be undone.
T'hi·lat Adonai	תְּהִלַּת יהוה	The praise of The All-Knowing
y'da·beir pi,	יְדַבֶּר פִּי,	does my mouth declare,
Vi·va·reikh kol ba·sar	וִיבָרֵךְ כָּל בָּשָׂר	and all flesh give blessing
shem kod·sho	שֵׁם קָדְשׁוֹ,	to God's holy name,
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	unto eternity. *(Psalm 145)*
Va·a·nach·nu	וַאֲנַחְנוּ	And as for us,
n'va·reikh Yah	נְבָרֵךְ יָהּ,	we bless the name of Yah,
Mei·a·ta v'ad o·lam,	מֵעַתָּה וְעַד עוֹלָם,	from now until the end of time.
ha·l'lu·yah!	הַלְלוּיָהּ:	Halleluyah! *(Psalms 115:18)*

Zei·kher rav tuv·kha	זֵכֶר רַב טוּבְךָ	Signs of Your abundant goodness
ya·bi·u	יַבִּיעוּ,	they express,
v'tzid·ka·t'kha y'ra·nei·nu.	וְצִדְקָתְךָ יְרַנֵּנוּ:	and in Your justice they rejoice.
Cha·nun v'ra·chum	חַנּוּן וְרַחוּם	How gracious and how merciful
Adonai,	יהוה,	is The Abundant One,
e·rekh a·pa·yim	אֶרֶךְ אַפַּיִם	slow to anger,
u·g'dol cha·sed.	וּגְדָל חָסֶד:	great in love.
Tov Adonai la·kol,	טוֹב יהוה לַכֹּל,	To all God's creatures, goodness flows,
v'ra·cha·mov al kol ma·a·sav.	וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:	on all creation, divine love.
Yo·du·kha Adonai kol	יוֹדוּךָ יהוה כָּל	Your creatures all
ma·a·se·kha,	מַעֲשֶׂיךָ,	give thanks to You,
va·cha·si·de·kha	וַחֲסִידֶיךָ	Your fervent ones bless You
y'va·r'khu·kha.	יְבָרְכוּכָה:	emphatically.
K'vod mal·khu·t'kha	כְּבוֹד מַלְכוּתְךָ	Calling out the glory
yo·mei·ru,	יֹאמֵרוּ,	of Your sovereignty,
u·g'vu·ra·t'kha y'da·bei·ru—	וּגְבוּרָתְךָ יְדַבֵּרוּ:	of Your magnificence they speak,
L'ho·di·a liv·nei ha·a·dam	לְהוֹדִיעַ לִבְנֵי הָאָדָם	Letting all people know
g'vu·ro·tav,	גְּבוּרֹתָיו,	Your mighty acts,
u·kh'vod ha·dar	וּכְבוֹד הֲדַר	and of Your sovereignty's glory
mal·khu·to.	מַלְכוּתוֹ:	and splendor.
Mal·khu·t'kha	מַלְכוּתְךָ	May Your sovereignty
mal·khut kol o·la·mim,	מַלְכוּת כָּל עֹלָמִים,	last all eternities,
U·mem·shal·t'kha	וּמֶמְשַׁלְתְּךָ	Your dominion
b'khol dor va·dor.	בְּכָל דּוֹר וָדֹר:	for era after era.
So·meikh Adonai	סוֹמֵךְ יהוה	Strong support
l'khol ha·nof·lim,	לְכָל הַנֹּפְלִים,	to all who fall,
v'zo·keif l'khol	וְזוֹקֵף לְכָל	God raises up the humble
ha·k'fu·fim.	הַכְּפוּפִים:	and the bent.
Ei·nei khol ei·le·kha y'sa·bei·ru,	עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ,	All hopeful gazes turn toward You,
v'a·tah no·tein la·hem	וְאַתָּה נוֹתֵן לָהֶם	as You give sustenance
et okh·lam b'i·to.	אֶת אָכְלָם בְּעִתּוֹ:	in its appointed time.

Ashrei

Ash·rei yosh'vei	אַשְׁרֵי יוֹשְׁבֵי	Happy are they who dwell
vei·te·kha,	בֵיתֶךָ,	within Your house;
od y'ha·l'lu·kha se·lah.	עוֹד יְהַלְלוּךָ סֶלָה:	may they continue to give praise to You. *(Psalms 84:5)*
Ash·rei ha·am	אַשְׁרֵי הָעָם	Happy the people
she·ka·kha lo,	שֶׁכָּכָה לּוֹ,	for whom life is thus;
ash·rei ha·am	אַשְׁרֵי הָעָם	happy is the people
she·Adonai Elo·hav	שֶׁיְהוָה אֱלֹהָיו:	with The Everlasting for its God! *(Ps 144:15)*
T'hi·lah l'David.	תְּהִלָּה לְדָוִד	**Psalm 145** *A song of praise by David.*
A·ro·mim·kha	אֲרוֹמִמְךָ	All exaltations do I raise to You,
Elo·hai ha·me·lekh,	אֱלוֹהַי הַמֶּלֶךְ,	my sovereign God,
va·ava·r'kha shim·kha	וַאֲבָרְכָה שִׁמְךָ	I hail Your name
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	forever and eternally.
B'khol yom ava·r'khe·ka,	בְּכָל יוֹם אֲבָרְכֶךָּ,	Blessings do I offer You each day,
va·a·ha·l'la shim·kha	וַאֲהַלְלָה שִׁמְךָ	I hail Your name
l'o·lam va·ed.	לְעוֹלָם וָעֶד:	forever and eternally.
Ga·dol Adonai	גָּדוֹל יְהוָה	Great is The Eternal,
u·m'hu·lal m'od,	וּמְהֻלָּל מְאֹד,	to be praised emphatically;
v'lig·du·la·to	וְלִגְדֻלָּתוֹ	because God's greatness
ein chei·ker.	אֵין חֵקֶר:	has no measure.
Dor l'dor	דּוֹר לְדוֹר	Declaring praises for Your deeds
y'sha·bach ma·a·se·kha,	יְשַׁבַּח מַעֲשֶׂיךָ,	one era to the next,
u·g'vu·ro·te·kha ya·gi·du.	וּגְבוּרֹתֶיךָ יַגִּידוּ:	people describe Your mighty acts.
Hadar k'vod ho·de·kha,	הֲדַר כְּבוֹד הוֹדֶךָ,	Heaven's glorious splendor is my song,
v'div·rei nif·l'o·te·kha	וְדִבְרֵי נִפְלְאֹתֶיךָ	words of Your miracles
a·si·cha.	אָשִׂיחָה:	I eagerly pour forth.
Ve·e·zuz nor·o·te·kha	וֶעֱזוּז נוֹרְאוֹתֶיךָ	Wondrous are Your powers—
yo·mei·ru,	יֹאמֵרוּ	people tell of them,
u·g'du·la·t'kha a·sa·p're·na.	וּגְדוּלָּתְךָ אֲסַפְּרֶנָּה:	and Your magnificence do I recount.

Psalm 121

Shir la·ma·a·lot.	שִׁיר לַמַּעֲלוֹת.	A Song for the Ascents.
E·sa ei·nai	**אֶשָּׂא עֵינַי**	**I lift my eyes**
el he·ha·rim.	**אֶל הֶהָרִים.**	**up to the hills.**
Mei·a·yin ya·vo ez·ri?	**מֵאַיִן יָבֹא עֶזְרִי?**	**From where does my help come?**
Ez·ri mei·im Adonai	**עֶזְרִי מֵעִם יהוה**	**My help is from The Unseen One,**
O·seh sha·ma·yim	**עֹשֵׂה שָׁמַיִם**	**the maker of the heavens**
va·a·retz,	**וָאָרֶץ.**	**and the earth,**
al yi·tein la·mot rag·le·kha	אַל יִתֵּן לַמּוֹט רַגְלֶךָ	who will not cause your foot to fail.
al ya·num shom·re·kha.	אַל יָנוּם שֹׁמְרֶךָ.	your protector never slumbers.
Hi·nei lo ya·num	הִנֵּה לֹא יָנוּם	Behold the One who slumbers not,
v'lo yi·shan	וְלֹא יִישָׁן	who never sleeps,
sho·meir Yisrael.	שׁוֹמֵר יִשְׂרָאֵל.	the guardian of Yisrael.
Adonai shom·re·kha	יהוה שֹׁמְרֶךָ	The Abundant One preserves you,
Adonai tzil·kha	יהוה צִלְּךָ	The Watchful One, your shelter,
al yad y'mi·ne·kha.	עַל יַד יְמִינֶךָ.	at your right hand a support.
Yo·mam ha·she·mesh	יוֹמָם הַשֶּׁמֶשׁ	By day, the sun
lo y'ke·ka	לֹא יַכֶּכָּה	will not afflict you,
v'ya·rei·ach ba·lai·lah.	וְיָרֵחַ בַּלָּיְלָה.	nor the moonlight by the night.
Adonai yish·mar·kha	יְהוָה יִשְׁמָרְךָ	The Vigilant shall guard you
mi·kol ra	מִכָּל רָע	from all evil,
yish·mor et naf·she·kha.	יִשְׁמֹר אֶת נַפְשֶׁךָ.	and will keep your lifebreath safe.
Adonai yish·mar	יְהוָה יִשְׁמָר	The Shepherd guard
tzeit·kha u·vo·e·kha	צֵאתְךָ וּבוֹאֶךָ	your going out and coming in,
mei·a·tah v'ad o·lam.	מֵעַתָּה וְעַד עוֹלָם.	from now until eternity.

Psalm 93

Adonai me·lekh	יהוה מָלָךְ	THE ETERNAL reigns,
gei·ut la·veish,	גֵּאוּת לָבֵשׁ,	is clothed in majesty,
la·veish Adonai	לָבֵשׁ יהוה	THE INVISIBLE is clothed,
oz hit·a·zar,	עֹז הִתְאַזָּר,	is girded up with might.
Af ti·kon tei·veil	אַף תִּכּוֹן תֵּבֵל	The world is now established,
bal ti·mot.	בַּל תִּמּוֹט:	it cannot give way.
Na·khon kis·a·kha mei·az,	נָכוֹן כִּסְאֲךָ מֵאָז,	Your throne was long ago secured,
mei·o·lam a·tah.	מֵעוֹלָם אָתָּה:	beyond eternity are You.
Nas·u n'ha·rot Adonai,	נָשְׂאוּ נְהָרוֹת יהוה,	The rivers raise, O MIGHTY ONE,
nas·u n'ha·rot ko·lam,	נָשְׂאוּ נְהָרוֹת קוֹלָם,	the rivers raise a roaring sound,
yis·u n'ha·rot dokh·yam.	יִשְׂאוּ נְהָרוֹת דָּכְיָם:	the floods raise up torrential waves,
Mi·ko·lot	**מִקֹּלוֹת**	**but louder than the sound**
ma·yim ra·bim,	**מַיִם רַבִּים,**	**of mighty waters, more exalted than**
A·di·rim mish·b'rei yam	אַדִּירִים מִשְׁבְּרֵי יָם,	the breakers of the sea,
A·dir ba·ma·rom Adonai	**אַדִּיר בַּמָּרוֹם יהוה:**	**raised up on high are You, THE SOURCE.**
Ei·do·te·kha ne·em·nu m'od	עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	Your precepts have retained their truth,
l'veit·kha na·a·vah ko·desh	לְבֵיתְךָ נָאֲוָה קֹדֶשׁ,	and holiness befits Your house,
Adonai, l'o·rekh ya·mim.	יהוה, לְאֹרֶךְ יָמִים:	ETERNAL ONE, forever and a day.

ba·ka·mim a·lai	בַּקָּמִים עָלַי	on all who rise against me
m'rei·im,	מְרֵעִים,	to do harm;
tish·ma·nah oz·nai.	תִּשְׁמַעְנָה אָזְנָי:	my ears shall hear of their demise.
Tza·dik ka·ta·mar	צַדִּיק כַּתָּמָר	The righteous flourish
yif·rach,	יִפְרָח,	like the palm trees,
k'e·rez ba·l'va·non yis·geh.	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:	like cedars of Lebanon they grow,
Sh'tu·lim b'veit	שְׁתוּלִים בְּבֵית	implanted in the house
Adonai,	יהוה,	of The All Knowing One
b'chatz·rot Elo·hei·nu	בְּחַצְרוֹת אֱלֹהֵינוּ	amid the courtyards of our God
yaf·ri·chu.	יַפְרִיחוּ:	they bear fruit.
Od y'nu·vun b'sei·vah,	עוֹד יְנוּבוּן בְּשֵׂיבָה,	In their old age, they'll put forth seed,
D'shei·nim v'ra·ana·nim yih·yu.	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ:	fleshy and fresh they'll ever be,
L'ha·gid ki ya·shar Adonai,	לְהַגִּיד כִּי יָשָׁר יהוה,	to tell the uprightness of One Alone,
Tzu·ri v'lo av·la·ta bo.	צוּרִי וְלֹא עַוְלָתָה בּוֹ:	my Rock, in whom no fault resides.

Thank You

by Ross Gay

If you find yourself half naked
and barefoot in the frosty grass, hearing,
again, the earth's great, sonorous moan that says
you are the air of the now and gone, that says
all you love will turn to dust,
and will meet you there, do not
raise your fist. Do not raise
your small voice against it. And do not
take cover. Instead, curl your toes
into the grass, watch the cloud
ascending from your lips. Walk
through the garden's dormant splendor.
Say only, thank you.
Thank you.

Psalm 92

Miz·mor shir	מִזְמוֹר שִׁיר	A psalm.
l'yom ha·shab·bat:	לְיוֹם הַשַּׁבָּת:	A song for the day of Shabbat.
Tov l'ho·dot laAdonai,	טוֹב לְהֹדוֹת לַיהוה,	It is good to give thanks to The Eternal
u·l'za·meir l'shim·kha el·yon.	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן:	to sing out to Your name supreme,
L'ha·gid ba·bo·ker chas·de·kha	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	to tell about Your kindness in the morning,
ve·emu·na·t'kha ba·lei·lot.	וֶאֱמוּנָתְךָ בַּלֵּילוֹת:	and Your faithfulness at night,
Alei a·sor va·alei na·vel,	עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל,	on ten-stringed lyre and on flute,
alei hi·ga·yon b'khi·nor.	עֲלֵי הִגָּיוֹן בְּכִנּוֹר:	with melodies conceived on harp,
Ki si·mach·ta·ni	כִּי שִׂמַּחְתַּנִי	for You, Almighty One,
Adonai b'fo·o·le·kha;	יהוה בְּפָעֳלֶךָ	elate me with Your deeds,
b'ma·a·sei ya·de·kha ara·nein.	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:	I'll sing about the actions of Your hands.
Ma ga·d'lu	מַה גָּדְלוּ	How great Your deeds
ma·a·se·kha Adonai,	מַעֲשֶׂיךָ יהוה,	have been, Supernal One,
m'od a·m'ku	מְאֹד עָמְקוּ	Your thoughts exceedingly
mach·sh'vo·te·kha!	מַחְשְׁבֹתֶיךָ:	profound.
Ish ba·ar lo yei·da,	אִישׁ בַּעַר לֹא יֵדָע,	Of this the foolish person cannot know,
u·kh'sil lo ya·vin et zot.	וּכְסִיל לֹא יָבִין אֶת זֹאת:	of this the shallow cannot understand.
Bi·f'ro·ach r'sha·im	בִּפְרֹחַ רְשָׁעִים	For though the wicked multiply
k'mo ei·sev	כְּמוֹ עֵשֶׂב	like weeds,
va·ya·tzi·tzu kol po·alei a·ven,	וַיָּצִיצוּ כָּל פֹּעֲלֵי אָוֶן,	and oppressors sprout up all around,
l'hi·sham'dam a·dei ad.	לְהִשָּׁמְדָם עֲדֵי עַד:	they will not endure,
V'a·tah ma·rom	וְאַתָּה מָרוֹם	but You, Majestic One,
l'o·lam Adonai.	לְעֹלָם יהוה:	are lifted high eternally,
Ki hi·nei o·y've·kha Adonai,	כִּי הִנֵּה אֹיְבֶיךָ יהוה,	behold Your enemies, Resplendent One,
ki hi·nei o·y've·kha yo·vei·du,	כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	behold, Your enemies are lost,
yit·pa·r'du kol po·alei a·ven.	יִתְפָּרְדוּ כָּל פֹּעֲלֵי אָוֶן:	all evildoers shall be scattered.
Va·ta·rem ki·r'eim	וַתָּרֶם כִּרְאֵים	You raise my horn like that of
kar·ni,	קַרְנִי,	the triumphant ox;
ba·lo·ti b'she·men ra·anan.	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן:	I am anointed with fresh oil.
Va·ta·beit ei·ni b'shu·rai	וַתַּבֵּט עֵינִי בְּשׁוּרָי,	My eye shall gaze in victory on my enemies,

No·tein le·chem l'khol ba·sar,	נוֹתֵן לֶחֶם לְכָל בָּשָׂר,	who gives sustenance to all of flesh,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
Ho·di lAdonai l'Eil ha·sha·ma·yim,	הוֹדוּ לְאֵל הַשָּׁמָיִם,	Praises to the heavens' God,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**

Blessing in the Chaos

BY JAN RICHARDSON

To all that is chaotic
in you,
let there come silence.

Let there be
a calming
of the clamoring,
a stilling
of the voices that
have laid their claim
on you,
that have made their
home in you,

that go with you
even to the
holy places
but will not
let you rest,
will not let you
hear your life
with wholeness
or feel the grace
that fashioned you.

Let what distracts you
cease.
Let what divides you
cease.
Let there come an end
to what diminishes
and demeans,
and let depart
all that keeps you
in its cage.

Let there be
an opening
into the quiet
that lies beneath
the chaos,

where you find
the peace
you did not think
possible
and see what shimmers
within the storm.

Psalm 136

Ho·du lAdonai ki tov,	**הוֹדוּ לַיהוה כִּי טוֹב,**	**Acknowledge The Eternal, who is good,**
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
ho·du lei·lo·hei ha·e·lo·him,	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים,	Praise the God of all the gods,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
ho·du la·a·do·nai	הוֹדוּ לַאֲדֹנֵי	Give thanks to the most powerful
ha·a·do·nim,	הָאֲדֹנִים,	of powers,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
l'o·sei nif·la·ot	לְעֹשֵׂה נִפְלָאוֹת	who alone performed great,
g'do·lot l'va·do,	גְּדֹלוֹת לְבַדּוֹ,	wondrous deeds,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
l'o·sei ha·sha·ma·yim	לְעֹשֵׂה הַשָּׁמַיִם	maker of the heavens
bit·vu·nah,	בִּתְבוּנָה,	with sublime discernment,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
l'ro·ka ha·a·retz	לְרוֹקַע הָאָרֶץ	founder of the earth
al ha·ma·yim,	עַל הַמָּיִם,	upon the waters,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
l'o·sei o·rim g'do·lim,	לְעֹשֵׂה אוֹרִים גְּדֹלִים,	maker of the great light orbs,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
et ha·she·mesh	אֶת הַשֶּׁמֶשׁ	sunlight
l'mem·she·let ba·yom,	לְמֶמְשֶׁלֶת בַּיּוֹם,	for dominion of the day,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
et ha·ya·rei·ach v'kho·kha·vim	אֶת הַיָּרֵחַ וְכוֹכָבִים	moon and stars
l'mem·sh'lot ba·lai·lah,	לְמֶמְשְׁלוֹת בַּלָּיְלָה,	to rule the night,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
l'ma·kei mitz·ra·yim	לְמַכֵּה מִצְרַיִם	who, amid our lowliness,
biv·kho·rei·hem,	בִּבְכוֹרֵיהֶם,	remembered,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**
va·yo·tzei Yisrael mi·to·kham,	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם,	who unyoked us from our troubles,
Ki l'o·lam chas·do.	**כִּי לְעוֹלָם חַסְדּוֹ.**	**God's loving-kindness is eternal,**

pa·nu b’erv·ra·te·kha	פָּנוּ בְעֶבְרָתֶךָ	are emptied in Your fire,
ki·li·nu sha·nei·nu	כָּלִינוּ שָׁנֵינוּ	our years are finished off
k’mo he·geh.	כְּמוֹ הֶגֶה:	as but a murmur.
Y’mei sh’no·tei·nu ba·hem	יְמֵי שְׁנוֹתֵינוּ בָהֶם	Years of our lifetime
shiv·im sha·nah,	שִׁבְעִים שָׁנָה,	are but seventy—
v’im big·vu·rot	וְאִם בִּגְבוּרֹת	perhaps, among the strongest,
sh’mo·nim sha·nah,	שְׁמוֹנִים שָׁנָה,	eighty years—
v’ro·bam a·mal va·a·ven,	וְרָהְבָם עָמָל וָאָוֶן,	and most of them are toil and fatigue,
ki gaz chish v’na·u·fah.	כִּי גָז חִישׁ וַנָּעֻפָה:	then quickly it all ends, we fly away.
Mi yo·dei·a oz a·pe·kha,	מִי יוֹדֵעַ עוֹז אַפֶּךָ,	Who knows the full strength of Your fury?
u·kh’yir·a·te·kha ev·ra·te·kha.	וּכְיִרְאָתְךָ עֶבְרָתֶךָ:	Is our fear of You the equal of Your wrath?
Lim·not ya·mei·nu	לִמְנוֹת יָמֵינוּ	Help us to count our days,
kein ho·da	כֵּן הוֹדַע	to gain insight,
v’na·vi l’vav chokh·mah.	וְנָבִא לְבַב חָכְמָה:	how we may bring the heart some wisdom.
Shu·vah Adonai ad ma·tai	שׁוּבָה יהוה עַד מָתָי	Return, Fountain of Light! How long?
v’hi·na·cheim	וְהִנָּחֵם	Be reconciled
al a·va·de·kha.	עַל עֲבָדֶיךָ:	with Your servants!
Sab·ei·nu ba·bo·ker	שַׂבְּעֵנוּ בַבֹּקֶר	Give us, at daybreak,
chas·de·kha	חַסְדֶּךָ,	the plenty of Your love,
u·n’ran’nah v’nis·m’cha	וּנְרַנְּנָה וְנִשְׂמְחָה	enable us to dance and to rejoice
b’khol ya·mei·nu.	בְּכָל יָמֵינוּ:	throughout our days.
Sam·chei·nu ki·mot	שַׂמְּחֵנוּ כִּימוֹת	Regale us for as many days
a·ni·ta·nu	עִנִּיתָנוּ	as You have tortured us,
sh’not ra·i·nu ra·ah.	שְׁנוֹת רָאִינוּ רָעָה:	as many years as we have witnessed evil.
yei·ra·eh el a·va·de·kha	יֵרָאֶה אֶל עֲבָדֶיךָ	Let Your accomplishments be visible
po·o·le·kha	פָּעֳלֶךָ	to those who serve You,
va·ha·dar·kha al b’nei·hem.	וַהֲדָרְךָ עַל בְּנֵיהֶם:	let Your beauty rest upon their children.
Vi·hi no·am	**וִיהִי נֹעַם**	Let our divine protector’s pleasure
Adonai elo·hei·nu a·lei·nu.	אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,	be upon us,
u·ma·a·sei ya·dei·nu	וּמַעֲשֵׂה יָדֵינוּ	and the labor of our hands,
ko·n’nah a·lei·nu,	כּוֹנְנָה עָלֵינוּ,	make it secure,
u·ma·a·sei ya·dei·nu	וּמַעֲשֵׂה יָדֵינוּ	the labor of our hands
ko·n’nei·hu!	כּוֹנְנֵהוּ:	ensure!

Psalm 90

T'fi·lah l'Mo·sheh ish ha·e·lo·him.	תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים:	A prayer of Moses, a person of God:
Adonai	**אֲדֹנָי**	**My Protector,**
ma·on a·tah ha·yi·ta	**מָעוֹן אַתָּה הָיִיתָ**	**You are our abode,**
la·nu b'dor va·dor.	**לָנוּ בְּדֹר וָדֹר:**	**one generation to the next,**
B'te·rem ha·rim yu·la·du	בְּטֶרֶם הָרִים יֻלָּדוּ	since before the mountains came to birth,
va·t'cho·leil	וַתְּחוֹלֵל	before the birthpangs
e·retz v'tei·veil,	אֶרֶץ וְתֵבֵל,	of the land and world.
u·mei·o·lam ad o·lam	וּמֵעוֹלָם עַד עוֹלָם	From eternity unto eternity,
a·tah Eil.	אַתָּה אֵל:	You are divine.
Tei·sheiv e·nosh	תָּשֵׁב אֱנוֹשׁ	You return a person
ad da·ka,	עַד דַּכָּא,	unto dust.
va·to·mer shu·vu,	וַתֹּאמֶר שׁוּבוּ	You say: Return,
b'nei a·dam!	בְּנֵי אָדָם:	children of humanity!
Ki e·lef sha·nim	כִּי אֶלֶף שָׁנִים	Truly, a thousand years
b'ei·ne·kha	בְּעֵינֶיךָ	are in Your eyes
k'yom et·mol	כְּיוֹם אֶתְמוֹל	like yesterday—
ki ya·a·vor	כִּי יַעֲבֹר	so quickly does it pass—
v'ash·mu·rah ba·lai·lah.	וְאַשְׁמוּרָה בַלָּיְלָה:	or like the watchman's nighttime post.
Z'mar·tam,	זְרַמְתָּם,	You pour upon them sleep,
shei·nah yih·yu,	שֵׁנָה יִהְיוּ,	they sleep.
ba·bo·ker	בַּבֹּקֶר	When morning comes,
ke·cha·tzir ya·cha·lof.	כֶּחָצִיר יַחֲלֹף:	it vanishes like chaff.
Ba·bo·ker ya·tzitz v'cha·laf	בַּבֹּקֶר יָצִיץ וְחָלָף	At dawn, life blossoms and renews itself,
la·e·rev y'mo·leil v'ya·veish.	לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ:	at dusk, it withers and dries up.
Ki kha·li·nu v'a·pe·kha	כִּי כָלִינוּ בְאַפֶּךָ	Truly, we are consumed amid Your anger,
u·va·cha·mat·kha niv·hal·nu.	וּבַחֲמָתְךָ נִבְהָלְנוּ:	and amid Your wrath are made to tremble.
Sha·ta a·vo·no·tei·nu	שַׁתָּ עֲוֹנֹתֵינוּ	You have placed our sins
l'neg·de·kha	לְנֶגְדֶּךָ	before Your presence,
a·lu·mei·nu	עֲלֻמֵנוּ	our hidden faults
lim·or pa·ne·kha.	לִמְאוֹר פָּנֶיךָ:	into the lamplight of Your face.
Ki khol ya·mei·nu	כִּי כָל יָמֵינוּ	Yes, all our days

Tza·a·ku vAdonai sha·mei·a	צָעֲקוּ וַיהוה שָׁמֵעַ	Tzion's God will listen when you cry
u·mi·kol tza·ro·tam	וּמִכָּל צָרוֹתָם	and from all your troubles
hi·tzi·lam.	הִצִּילָם:	God will save.
Ka·rov Adonai	קָרוֹב יהוה	Quite near is The Oasis
l'nish·b'rei leiv,	לְנִשְׁבְּרֵי לֵב,	to the broken-hearted,
v'eit da·kei ru·ach	וְאֶת דַּכְּאֵי רוּחַ	and the despairing
yo·shi·a.	יוֹשִׁיעַ:	it will help.
Ra·bot ra·ot	רַבּוֹת רָעוֹת	Righteous one may be,
tza·dik	צַדִּיק	with many troubles,
u·mi·ku·lam	וּמִכֻּלָּם	but from all of them
ya·tzi·lei·nu Adonai.	יַצִּילֶנּוּ יהוה:	The Living Waters save.
Sho·meir	שֹׁמֵר	Showing care
kol atz·mo·tav,	כָּל עַצְמוֹתָיו,	down to a person's bones,
a·chat mei·hei·na	אַחַת מֵהֵנָּה	God will not let a single one of them
lo nish·ba·rah.	לֹא נִשְׁבָּרָה:	be broken.
T'mo·meit	תְּמוֹתֵת	The wicked ones
ra·sha ra·ah,	רָשָׁע רָעָה,	will perish in their evil,
v'son·ei tza·dik	וְשֹׂנְאֵי צַדִּיק	haters of the righteous
ye·sha·mu.	יֶאְשָׁמוּ:	will be summoned to account.
Po·deh Adonai	פּוֹדֶה יהוה	Powerful redeemer is The One
ne·fesh a·va·dav,	נֶפֶשׁ עֲבָדָיו,	to those who serve,
v'lo ye·esh·mu	וְלֹא יֶאְשְׁמוּ	all who trust in The Eternal
kol ha·cho·sim bo.	כָּל הַחֹסִים בּוֹ:	triumph over guilt.

ash·rei ha·ge·ver	אַשְׁרֵי הַגֶּבֶר	how happy is the person
ye·che·su bo!	יֶחֱסֶה בּוֹ׃	who finds refuge there.
Yir·u et Adonai k'do·shav	יִרְאוּ אֶת יהוה קְדֹשָׁיו	You holy beings, have awe of The Divine
ki ein mach·sor	כִּי אֵין מַחְסוֹר	there is no lack
li·rei·av.	לִירֵאָיו׃	for those who tremble at it.
K'fi·rim ra·shu	כְּפִירִים רָשׁוּ	Cubs of the lion
v'ra·ei·vu	וְרָעֵבוּ	are at times in need and hungry,
v'dor·shei Adonai	וְדֹרְשֵׁי יהוה	but those who ask of God
lo yach·s'ru khol tov.	לֹא יַחְסְרוּ כָל טוֹב׃	shall never lack the good.
L'khu ba·nim shim·u li,	לְכוּ בָנִים שִׁמְעוּ לִי,	Listen children, hear me out,
yir·at Adonai	יִרְאַת יהוה	an awe for The Mysterious
a·la·med·khem.	אֲלַמֶּדְכֶם׃	I'll teach to you.
Mi ha·ish	מִי הָאִישׁ	Might there be a person
he·cha·feitz chay·yim,	הֶחָפֵץ חַיִּים,	who wants life,
o·heiv ya·mim	אוֹהֵב יָמִים	who desires days
lir·ot tov.	לִרְאוֹת טוֹב׃	of seeking good?
N'tzor l'shon·kha mei·ra	נְצֹר לְשׁוֹנְךָ מֵרָע	Never let your tongue speak evil,
u·s'fa·te·kha	וּשְׂפָתֶיךָ	nor your lips
mi·da·beir mir·mah.	מִדַּבֵּר מִרְמָה׃	pronounce deceit!
Sur mei·ra	סוּר מֵרָע	Swerve away from evil,
va·a·sei tov,	וַעֲשֵׂה טוֹב,	perform good,
ba·keish sha·lom	בַּקֵּשׁ שָׁלוֹם	seek peace,
v'rod·fei·hu.	וְרָדְפֵהוּ׃	and follow after it.
Ei·nei Adonai	עֵינֵי יהוה	Eyes of The One look
el tza·di·kim,	אֶל צַדִּיקִים,	toward the righteous,
v'oz·nav el shav·a·tam.	וְאָזְנָיו אֶל שַׁוְעָתָם׃	divine ears are trained upon their cry.
P'nei Adonai b'o·sei ra,	פְּנֵי יהוה בְּעֹשֵׂי רָע,	Present is God when evildoers act,
t'hakh·rit	לְהַכְרִית	to ban them
mei·e·retz zikh·ram.	מֵאֶרֶץ זִכְרָם׃	from the land of memory,

Psalm 34

L'Da·vid b'sha·no·to et ta·mo lif·nei A·vi·me·lekh, va·y'gar·shei·hu va·yei·leikh.	לְדָוִד בְּשַׁנּוֹתוֹ אֶת טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיְגָרְשֵׁהוּ וַיֵּלַךְ:	A psalm of David, when he changed his appearance before King Avimelech, who sent him on his way.
A·var·khah et Adonai **b'khol eit,** ta·mid t'hi·la·to b'fi.	**אֲבָרְכָה אֶת יהוה** **בְּכָל עֵת,** תָּמִיד תְּהִלָּתוֹ בְּפִי:	**A blessing shall I speak for The Almighty,** **at all times,** always is God's praise upon my mouth.
BAdonai	**בַּיהוה**	By The Incomparable
tit·ha·leil naf·shi,	תִּתְהַלֵּל נַפְשִׁי,	shall my soul celebrate,
yish·m'u a·na·vim	יִשְׁמְעוּ עֲנָוִים	and may the humble hear it
v'yis·ma·chu.	וְיִשְׂמָחוּ:	and rejoice.
Gad·lu lAdonai i·ti	גַּדְּלוּ לַיהוה אִתִּי	Give greatness to The One along with me,
u·n'ro·m'mah	וּנְרוֹמְמָה	and let us elevate
sh'mo yach·dav.	שְׁמוֹ יַחְדָּו:	the divine name in unison.
Da·rash·ti	דָּרַשְׁתִּי	Deeply have I searched
et Adonai v'a·na·ni	אֶת יהוה וְעָנָנִי	for The Ineffable,
u·mi·kol m'gu·ro·tai	וּמִכָּל מְגוּרוֹתַי	and in all my trials,
hi·tzi·la·ni.	הִצִּילָנִי:	God has rescued me.
Hi·bi·tu ei·lav	הִבִּיטוּ אֵלָיו	Have eyes turned toward God
v'na·ha·ru,	וְנָהָרוּ,	and be enlightened!
u·f'nei·hem al yech·pa·ru.	וּפְנֵיהֶם אַל יֶחְפָּרוּ:	Oh, let not your faces darken in confusion!
Zeh a·ni	זֶה עָנִי	Zero this person had,
ka·rah vAdonai sha·mei·a,	קָרָא וַיהוה שָׁמֵעַ,	but when she called, God listened,
u·mi·kol tza·ro·tav	וּמִכָּל צָרוֹתָיו	and in all her troubles,
ho·shi·o.	הוֹשִׁיעוֹ:	she was helped!
Cho·neh	חֹנֶה	She had an angel of The One
mal·akh Adonai	מַלְאַךְ יהוה	stationed around her,
sa·viv li·rei·av	סָבִיב לִירֵאָיו	as around all those who fear God
va·y'chal·tzeim.	וַיְחַלְּצֵם:	and are freed.
Ta·a·mu u·r'u	טַעֲמוּ וּרְאוּ	Taste then, and see
ki tov Adonai,	כִּי טוֹב יהוה,	how good The Fount can be,

Mitz·vat Adonai ba·rah	מִצְוַת יהוה בָּרָה	The mitzvah of The One is clear,
m'i·rat ei·na·yim.	מְאִירַת עֵינָיִם:	it gives light to the eyes.
Yir·at Adonai t'ho·rah	יִרְאַת יהוה טְהוֹרָה	Fear of The One is pure,
o·me·det la·ad.	עוֹמֶדֶת לָעַד	it stands eternally.
Mish·p'tei Adonai emet,	מִשְׁפְּטֵי יהוה אֱמֶת,	The judgments of The One are true,
tzad·ku yach·dav,	צָדְקוּ יַחְדָּו:	together they are just,
ha·ne·che·ma·dim mi·za·hav	הַנֶּחֱמָדִים מִזָּהָב	desired more than gold,
u·mi·paz rav	וּמִפָּז רָב	and greater than the purest gold,
u·m'tu·kim mi·d'vash	וּמְתוּקִים מִדְּבַשׁ	sweeter than honey,
v'no·fet tzu·fim.	וְנֹפֶת צוּפִים:	than the nectar of a honeycomb!
Gam av·d'kha	גַּם עַבְדְּךָ	Your servant, too,
niz·har ba·hem	נִזְהָר בָּהֶם	is being enlightened by them,
b'shom·ram	בְּשָׁמְרָם	in their preservation
ei·kev rav.	עֵקֶב רָב:	is great consequence.
Sh'gi·yot mi ya·vin	שְׁגִיאוֹת מִי יָבִין	Our petty failures, who can understand?
mi·nis·ta·rot na·kei·ti.	מִנִּסְתָּרוֹת נַקֵּנִי:	From hidden faults declare me clean!
Gam mi·zei·dim	גַּם מִזֵּדִים	And from premeditated ones, as well,
cha·sokh av·de·kha	חֲשֹׂךְ עַבְדֶּךָ	protect Your servant,
al yim·sh'lu vi,	אַל יִמְשְׁלוּ בִי,	Do not let them govern me!
az ei·tam,	אָז אֵיתָם,	Then might I be perfect,
v'ni·kei·ti mi·pe·sha rav.	וְנִקֵּיתִי מִפֶּשַׁע רָב:	cleared of grave wrongdoing.
Yih·yu l'ra·tzon	יִהְיוּ לְרָצוֹן	May the utterances of my mouth
im·rei fi,	אִמְרֵי פִי,	be pleasing,
v'heg·yon li·bi	וְהֶגְיוֹן לִבִּי	the conceptions of my heart,
l'fa·ne·kha	לְפָנֶיךָ,	before You,
Adonai tzu·ri v'go·a·li.	יהוה צוּרִי וְגוֹאֲלִי:	Precious One, my rock, my champion.

Psalm 19

La·m’na·tzei·ach miz·mor l’Da·vid.	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:	A song of triumph, a psalm of David.
Ha·sha·ma·yim m’sap·rim	הַשָּׁמַיִם מְסַפְּרִים	The skies recount
k’vod Eil	כְּבוֹד אֵל	the glory of divinity,
u·ma·a·seh ya·dav ma·gid	וּמַעֲשֵׂה יָדָיו מַגִּיד	God’s handiwork the heavens’
ha·ra·ki·a.	הָרָקִיעַ:	dome declares.
Yom l’yom ya·bi·a o·mer	יוֹם לְיוֹם יַבִּיעַ אֹמֶר	Day after day pours forth its evidence,
v’lai·la l’lai·la y’cha·veh	וְלַיְלָה לְלַיְלָה יְחַוֶּה	night after night expresses
da·at.	דָּעַת:	knowledge of it,
Ein o·mer v’ein d’va·rim	אֵין אֹמֶר וְאֵין דְּבָרִים	yet without speech and without words,
b’li nish·ma ko·lam.	בְּלִי נִשְׁמָע קוֹלָם:	without their voice being heard.
B’khol ha·a·retz	בְּכָל הָאָרֶץ	Through all the earth
ya·tza ka·vam	יָצָא קַוָּם	their chord goes forth,
u·vik·tzei tei·veil	וּבִקְצֵה תֵבֵל	and to the farthest reaches of the globe,
milei·hem,	מִלֵּיהֶם,	their phrase.
la·she·mesh sam o·hel	לַשֶּׁמֶשׁ שָׂם אָהֶל	For the sun a tent is placed
ba·hem,	בָּהֶם:	in their domain,
v’hu k’cha·tan	וְהוּא כְּחָתָן	and it is like a lover,
yo·tzei mei·chu·pa·to	יֹצֵא מֵחֻפָּתוֹ	stepping from their canopy,
ya·sis k’gi·bor	יָשִׂישׂ כְּגִבּוֹר	rejoicing like a mighty
la·rutz o·rach.	לָרוּץ אֹרַח:	runner on their course,
Mik·tzei ha·sha·ma·yim	מִקְצֵה הַשָּׁמַיִם	the borders of the heavens
mo·tza·o	מוֹצָאוֹ	are their starting point,
u·t’fu·ka·to al k’tzo·tam	וּתְקוּפָתוֹ עַל קְצוֹתָם	their orbit runs beyond the other edge,
v’ein nis·tar mei·cha·ma·to.	וְאֵין נִסְתָּר מֵחַמָּתוֹ:	with nothing hidden from their warmth.
To·rat Adonai t’mi·mah	תּוֹרַת יהוה תְּמִימָה	The Torah of The One is flawless,
m’shi·vat na·fesh.	מְשִׁיבַת נָפֶשׁ	it restores the soul.
Ei·dut Adonai ne·e·ma·nah	עֵדוּת יהוה נֶאֱמָנָה	The testimony of The One is true,
Mach·ki·mat pe·ti.	מַחְכִּימַת פֶּתִי:	it makes wise the simple.
Pi·ku·dei Adonai y’sha·rim	פִּקּוּדֵי יהוה יְשָׁרִים	Precepts of The One are sure,
m’sam·chei leiv.	מְשַׂמְּחֵי לֵב	they make the heart rejoice.

Hoshia et Amekha

Ho·shi·a et a·me·kha,	הוֹשִׁיעָה אֶת עַמֶּךָ,	**Deliver Your people**
u·va·reikh et na·cha·la·te·kha,	וּבָרֵךְ אֶת נַחֲלָתֶךָ,	and bless Your inheritance,
ur·eim v'na·s'eim	וּרְעֵם וְנַשְּׂאֵם	tend them and uplift them
ad ha·o·lam.	עַד הָעוֹלָם:	forever.
Naf·shei·nu chik'tah lAdonai	נַפְשֵׁנוּ חִכְּתָה לַיהוה,	Our soul yearned for Adonai,
Ezrei·nu u·ma·gi·nei·nu hu.	עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא:	our help and our shield is God.
Ki vo yis·mach li·bei·nu,	כִּי בוֹ יִשְׂמַח לִבֵּנוּ,	For in God our hearts will rejoice,
ki v'sheim kod·sho	כִּי בְשֵׁם קָדְשׁוֹ	for in God's holy name
va·tach·nu.	בָּטָחְנוּ:	we have trusted.
Y'hi chas·de·kha	יְהִי חַסְדְּךָ	May Your kindness,
Adonai a·lei·nu,	יהוה עָלֵינוּ,	Adonai, be upon us,
Ka·asher yi·chal·nu lakh.	כַּאֲשֶׁר יִחַלְנוּ לָךְ:	as we have waited for You.
Har·ei·nu Adonai chas·de·kha,	הַרְאֵנוּ יהוה חַסְדֶּךָ,	Show us Your kindness, Adonai,
v'yesh·a·kha ti·tein la·nu.	וְיֶשְׁעֲךָ תִּתֶּן לָנוּ:	and grant us Your deliverance.
Ku·mah ez·ra·tah la·nu,	קוּמָה עֶזְרָתָה לָנוּ,	Arise—come to our aid,
u·f'dei·nu	וּפְדֵנוּ	and redeem us
l'ma·an chas·de·kha.	לְמַעַן חַסְדֶּךָ:	for the sake of Your kindness.
A·no·khi Adonai elo·he·kha,	אָנֹכִי יהוה אֱלֹהֶיךָ,	I am Adonai, Your God,
ha·ma·al·kha	הַמַּעַלְךָ	Who brought you up
mei·e·retz mitz·ra·yim,	מֵאֶרֶץ מִצְרָיִם,	from the land of Egypt;
har·cheiv pi·kha	הַרְחֶב פִּיךָ	open your mouth wide,
va·a·mal·ei·hu.	וַאֲמַלְאֵהוּ:	and I will fill it.
Ash·rei ha·am	אַשְׁרֵי הָעָם	Fortunate is the people
she·ka·kha lo,	שֶׁכָּכָה לּוֹ,	whose lot is thus,
ash·rei ha·am	אַשְׁרֵי הָעָם	fortunate is the people
she·Adonai Elo·hav.	שֶׁיהוה אֱלֹהָיו:	for whom Adonai is their God.
Va·a·ni b'chas·de·kha ba·tach·ti,	וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי,	In Your loving-kindness I trust,
ya·geil li·bi	יָגֵל לִבִּי	My heart will exult
bi·shu·a·te·kha,	בִּישׁוּעָתֶךָ,	in Your deliverance;
A·shi·rah lAdonai,	אָשִׁירָה לַיהוה,	I will sing to Adonai,
ki ga·mal a·lai.	כִּי גָמַל עָלָי:	for God has dealt kindly with me.

m'shu·bach u·m'fo·ar	מְשֻׁבָּח וּמְפֹאָר	lauded and glorified
bil·shon	בִּלְשׁוֹן	upon the tongues
cha·si·dav va·a·va·dav.	חֲסִידָיו וַעֲבָדָיו,	of all who love and serve You.
U·v'shi·rei	וּבְשִׁירֵי	And through these,
Da·vid av·de·kha	דָּוִד עַבְדֶּךָ	the songs sung by Your servant David,
n'ha·lel·kha Adonai Elo·hei·nu.	נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ	may we hail You, Source of Being.
Bish·va·chot u·viz·mi·rot,	בְּשִׁבָחוֹת וּבְזִמְרוֹת,	With praises and with melodies
n'gad·le·kha	וְנְגַדֶּלְךָ	we celebrate Your greatness,
u·n'sha·bei·cha·kha	וְנְשַׁבֶּחֲךָ	and we praise You,
u·n'fa·er·kha	וְנְפָאֶרְךָ	glorify You,
v'naz'kir shim·kha,	וְנַזְכִּיר שִׁמְךָ	call to mind Your name,
v'nam·li·kh'kha,	וְנַמְלִיכְךָ	and crown You as our Sovereign,
mal·kei·nu elo·hei·nu.	מַלְכֵּנוּ אֱלֹהֵינוּ,	God of ours, the only One,
Ya·chid	יָחִיד,	the living One,
chei ha·o·la·mim,	חֵי הָעוֹלָמִים,	throughout all worlds.
me·lekh m'shu·bach	מֶלֶךְ מְשֻׁבָּח	The One who reigns,
u·m'fo·ar	וּמְפֹאָר	lauded and glorified unto the end
a·dei ad sh'mo ha·ga·dol.	עֲדֵי עַד שְׁמוֹ הַגָּדוֹל:	of time, whose name is very great.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, The One,
me·lekh m'hu·lal	מֶלֶךְ מְהֻלָּל	the Sovereign hailed
ba·tish·ba·chot.	בַּתִּשְׁבָּחוֹת:	in songs of praise.

You may be seated if you are standing.

We rise in body or spirit.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

Ba·rukh she·a·mar v'ha·ya ha·o·lam,

Blessed is the One Who Spoke and all things came to be!

Ba·rukh hu!	בָּרוּךְ הוּא,	Blessed are You!
Ba·rukh o·seh v'rei·shit,	בָּרוּךְ עֹשֶׂה בְרֵאשִׁית,	Blessed, who created all in the beginning!
Ba·rukh o·meir v'o·seh,	בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,	Blessed is the One who speaks and acts!
Ba·rukh go·zeir	בָּרוּךְ גּוֹזֵר	Blessed, who determines
u·m'ka·yeim,	וּמְקַיֵּם,	and fulfills!
Ba·rukh m'ra·cheim	בָּרוּךְ מְרַחֵם	Blessed, who deals kindly
al ha·a·retz,	עַל הָאָרֶץ,	with the world!
Ba·rukh m'ra·cheim	בָּרוּךְ מְרַחֵם	Blessed, who deals kindly
al ha·b'ri·yot,	עַל הַבְּרִיּוֹת,	toward all creatures!
Ba·rukh m'sha·leim	בָּרוּךְ מְשַׁלֵּם	Blessed, who responds with good
sa·khar tov li·ra·av,	שָׂכָר טוֹב לִירֵאָיו,	to those in awe!
Ba·rukh ma·a·vir a·fei·lah	בָּרוּךְ מַעֲבִיר אֲפֵלָה	Blessed, who removes the dark
u·mei·vi o·rah,	וּמֵבִיא אוֹרָה,	and brings the light!
Ba·rukh chai la·ad	בָּרוּךְ חַי לָעַד	Blessed is the One who lives eternally
v'ka·yam la·ne·tzach,	וְקַיָּם לָנֶצַח,	and lasts forever!
Barukh po·deh	בָּרוּךְ פּוֹדֶה	Blessed, who delivers
u·ma·tzil,	וּמַצִּיל,	and redeems!
Ba·rukh sh'mo!	בָּרוּךְ שְׁמוֹ.	Blessed is Your name!
Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, The Everlasting One,
Elo·hei·nu me·lekh	אֱלֹהֵינוּ מֶלֶךְ	our God, Sovereign
ha·o·lam,	הָעוֹלָם,	of all worlds.
ha·Eil ha·av	הָאֵל הָאָב	Divine One, who gave birth to all,
ha·ra·cha·man,	הָרַחֲמָן,	the merciful,
ha·m'hu·lal	הַמְהֻלָּל	subject of praise
b'fi a·mo	בְּפִי עַמּוֹ,	upon our people's mouths,

Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May Heaven grant
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	a universal peace, and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen.**

As you begin this last stanza, you are invited to shift your posture to support your practice.
Traditionally, one takes three steps backward, then bows slightly to the left, to the right, and then forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates harmony
bim·ro·mav,	בִּמְרוֹמָיו	above
Hu ya·aseh sha·lom	הוּא יַעֲשֶׂה שָׁלוֹם	make peace
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us, and for all Yisrael,
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen.**



Kaddish Yatom

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**)
b'a·l'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi'z'man ka·riv,
v'im·ru **A·mein**.

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

All:

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'a·l'mei al·ma·ya.

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha,
B'rikh hu!
L'ei·la
(l'ei·la) On Shabbat Shuvah, add
min kol bir·kha·ta
v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא—
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
מִן כָּל בִּרְכָתָא
וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

Mourner's Kaddish

Let God's name be made
great and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen.**

May God's great name
be blessed, forever
and as long as worlds endure.

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings,
songs,
praises, and consolations
that we utter in this world.
And say: **Amen.**

Ei·le·kha Adonai	**אֵלֶיךָ יהוה**	**To You, The Fount of Life,**
ek·ra, v'el Adonai	**אֶקְרָא, וְאֶל אֲדֹנָי**	**I used to call, and from my benefactor**
et·cha·nan.	**אֶתְחַנָּן:**	**I sought help:**
Mah be·tza b'da·mi,	מַה בֶּצַע בְּדָמִי,	"What use is my blood's waste?
b'rid·ti el sha·chat?	בְּרִדְתִּי אֶל שָׁחַת,	What benefit, my going down into the pit?
Ha·yod·kha a·far?	הֲיוֹדְךָ עָפָר	Can dust acknowledge You?
Ha·ya·gid a·mi·te·kha?	הֲיַגִּיד אֲמִתֶּךָ:	Can it declare Your truth?
Sh'ma Adonai v'cho·nei·ni,	**שְׁמַע יהוה וְחָנֵּנִי,**	**Hear, O Hidden One,**
Adonai he·yei	**יהוה הֱיֵה**	**deal graciously with me,**
o·zeir li!	**עֹזֵר לִי:**	**Supernal Advocate,** become a help for me!"
Ha·fakh·ta mis'p'di	הָפַכְתָּ מִסְפְּדִי	You changed my mourning
l'ma·chol li!	לְמָחוֹל לִי,	to an ecstatic dance,
Pi·tach·ta sa·ki	פִּתַּחְתָּ שַׂקִּי	You loosed my sackcloth,
va·t'az·rei·ni sim·cha.	וַתְּאַזְּרֵנִי שִׂמְחָה:	and girded me with joy,
l'ma·an y'za·meir·kha	לְמַעַן יְזַמֶּרְךָ	that glory might sing
ka·vod	כָּבוֹד	out to You,
v'lo yidom,	וְלֹא יִדֹּם,	and not be still!
Adonai e·lo·hai	יהוה אֱלֹהַי	To You, my God,
l'o·lam o·de·ka.	לְעוֹלָם אוֹדֶךָּ:	I always shall give thanks.

Psalm 30

Mizmor Shir Chanukat haBayit l'David

An Introductory Psalm for P'sukei d'Zimra

Miz·mor shir cha·nu·kat ha·ba·yit l'Da·vid.	מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד:	A psalm—a song for the dedication of the House of David.
A·ro·mim·kha Adonai ki da·li·ta·ni, v'lo si·mach·ta oy·vei li.	אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי, וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי:	I exalt You, GLORIOUS ONE, because You have delivered me; You gave my enemies no joy on my account.
Adonai e·lo·hai shi·va·ti ei·le·kha v'tir·pa·ei·ni.	יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי:	DEAR ONE, my God, I have cried out to You, and You have made me whole.
Adonai he·e·li·ta min sh'ol naf·shi, chi·yi·ta·ni mi·yor·dei vor.	יהוה הֶעֱלִיתָ מִן שְׁאוֹל נַפְשִׁי, חִיִּיתַנִי מִיָּרְדִי בוֹר:	REDEEMER, You have raised my spirit from the land of no return, You revived me from among those fallen in a pit.
Zam·ru lAdonai cha·si·dav, v'ho·du l'zei·kher kod·sho.	זַמְּרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ:	Sing out to THE ALMIGHTY, fervent souls, be thankful when you call God's holiness to mind.
Ki re·ga b'a·po, cha·yim bir·tzo·no, ba·e·rev ya·lin be·khi, v'la·bo·ker ri·na.	כִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ, בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה:	For God is angry for a moment, but shows favor for a lifetime; though one goes to bed in weeping, one awakens in song.
A·ni a·mar·ti b'shal·vi, bal e·mot l'o·lam.	וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל אֶמּוֹט לְעוֹלָם:	And I, how I exclaimed in my security: I cannot fail!
Adonai bir·tzon·kha he·e·mad·tah l'har'ri oz, his·tar·ta fa·ne·kha, ha·yi·ti niv·hal.	יהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהָרְרִי עֹז, הִסְתַּרְתָּ פָּנֶיךָ, הָיִיתִי נִבְהָל:	PROTECTOR, when You wished, You raised my mountain's strength, and when You hid Your face, I was afraid.

כי עמך אתה יי
ברכת שלום

Pesukei d'Zimra/ Verses of Song

"Pesukei d'Zimra" literally means "verses of song." It is the spiritual warm up, allowing us to arrive and start to move breath through our bodies. It contains a selection of psalms that can vary from prayerbook to prayerbook. The themes of Pesukei d'Zimra include gratitude, Shabbat, creation, and praise.

Rabbi Steven Sager writes in the commentary of the *Kol Haneshamah* Reconstructionist siddur, According "...to the Mishnah... (Brachot 5:1), some Jews..." regularly meditated for an hour before beginning public prayer. As the public prayer service expanded, this time for personal preparation became filled with a collection of psalms and other biblical selections that became known as Pesukei d'Zimra—'Verses of Song.' Rabbinic literature records many variations of Pesukei d'Zimra, but common to all versions are selections from Psalms 146-150, known as the Hallel Psalms."

Traditionally this section begins with Psalm 30, and ends with Psalm 150, as if to have recited the entire book of Psalms. The psalms can be read quietly to oneself or sung aloud together. Most often, we do a combination of both.



Oh to be deeply naked

BY GREGORY ORR

Oh to be deeply naked
And still see love
In the beloved's eyes.
To be free of shame.

Was there anything
More wonderful?

How long did it last?
Maybe only a moment;
Maybe it was a dream.
We were afraid
To feel such joy.

Still, it changed us,
And for once we knew
We belonged in the world.



Al Yisrael v'al ra·ba·nan,	עַל יִשְׂרָאֵל וְעַל רַבָּנָן,	For Yisrael and her sages,
v'al tal·mi·dei·hon	וְעַל תַּלְמִידֵיהוֹן	for their pupils
v'al kol tal·mi·dei	וְעַל כָּל	and all pupils
tal·mi·dei·hon,	תַּלְמִידֵי תַלְמִידֵיהוֹן,	of their pupils,
v'al kol	וְעַל כָּל	and for all
man d'as·kin b'o·rai·ta,	מָאן דְּעָסְקִין בְּאוֹרַיְתָא,	who occupy themselves with Torah,
di v'at·ra ha·dein	דִּי בְאַתְרָא הָדֵין	whether in this place
v'di v'khol atar va·atar.	וְדִי בְכָל אֲתַר וַאֲתַר.	or any other place,
Y'hei l'hon	יְהֵא לְהוֹן	may God grant them
u·l'khon	וּלְכוֹן	and you
sh'la·ma ra·ba,	שְׁלָמָא רַבָּא,	abundant peace,
chi·na v'chis·da v'ra·chamin,	חִנָּא וְחִסְדָּא וְרַחֲמִין,	and grace, and love, and mercy,
v'cha·yin ari·khin,	וְחַיִּין אֲרִיכִין,	and long life,
u·m'zo·nei r'vi·chei,	וּמְזוֹנֵי רְוִיחֵי,	and ample sustenance,
u·fur·ka·na,	וּפֻרְקָנָא,	and saving acts,
min ko·dam avu·hon	מִן קֳדָם אֲבוּהוֹן	all flowing from divine abundance
di vish·ma·ya v'ar·a	דִּי בִשְׁמַיָּא וְאַרְעָא	in the worlds beyond.
v'im·ru **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.
Y'hei sh'la·ma ra·ba	יְהֵא שְׁלָמָא רַבָּא	May heaven grant a universal
min sh'ma·ya v'cha·yim	מִן שְׁמַיָּא וְחַיִּים	peace and life
a·lei·nu v'al kol Yisrael	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	for us and for all Yisrael.
v'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.

As you begin this last stanza, you are invited to shift your posture to support your practice.
Traditionally, one takes three steps backward, then bows slightly to the left, to the right, and then forward.

O·seh sha·lom	עֹשֶׂה שָׁלוֹם	May the One who creates
bim·ro·mav,	בִּמְרוֹמָיו	harmony
Hu b'ra·cha·mav	הוּא בְּרַחֲמָיו	above
ya·aseh sha·lom a·lei·nu	יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	make peace for us,
v'al kol Yisrael	וְעַל כָּל יִשְׂרָאֵל,	and for all Yisrael,
v'al kol yosh·vei tei·veil.	וְעַל כֹּל יוֹשְׁבֵי תֵבֵל.	and for all who dwell on earth.
V'im·ru: **A·mein**.	וְאִמְרוּ **אָמֵן**.	And say: **Amen**.

Kaddish deRabbanan

Scholars' Kaddish

Prayer Leader:

Yit·ga·dal v·yit·ka·dash
sh'mei ra·ba (All: **A·mein**).
b'al'ma
di v'ra khi·r'u·tei,
v'yam·likh mal·khu·tei
b'cha·yei·khon u·v'yo·mei·khon
u·v'cha·yei
d'khol beit Yisrael,
Ba·a·ga·la u·vi·z'man ka·riv,
v'im·ru **A·mein**.

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא **(אָמֵן)**
בְּעָלְמָא
דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב
וְאִמְרוּ **אָמֵן.**

Let God's name be made great
and holy (**Amen**)
in the world
that was created as God willed.
May God complete the holy realm
in your own lifetime, in your days,
and in the days of
all the House of Yisrael,
quickly and soon,
And say: **Amen**.

All:

Y'hei sh'mei ra·ba
m'va·rakh l'a·lam
u·l'al'mei al·ma·ya.

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

May God's great name
be blessed, forever
and as long as worlds endure.

Prayer Leader:

Yit·ba·rakh v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam
v'yit·na·sei, v'yit·ha·dar
v'yit·a·leh v·yit·ha·lal sh'mei
d'ku·d'sha—
B'rikh hu!
L'ei·la
(l'ei·la)
min kol bir·kha·ta v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma,
v'im·ru: **A·mein**.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקֻדְשָׁא—
בְּרִיךְ הוּא
לְעֵלָּא
(לְעֵלָּא)
On Shabbat Shuvah, add
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ **אָמֵן.**

May it be blessed, and praised,
and glorified, and held in honor,
viewed with awe, embellished,
and revered; and may the blessed
name of holiness be hailed,
Blessed!
though it be higher
(by far)
than all the blessings, songs,
praises, and consolations
that we utter in this world.
And say: **Amen**.

Ba·rukh a·tah Adonai	בָּרוּךְ אַתָּה יהוה	Blessed are You, Adonai
Elo·hei·nu chei ha·o·la·mim,	אֱלֹהֵינוּ חֵי הָעוֹלָמִים,	our God, Sovereign of the universe,
ha·ma·a·vir shei·nah mei·ei·nai	הַמַּעֲבִיר שֵׁנָה מֵעֵינָי	who remove sleep from my eyes,
u·t'mu·nah mei·a·fa·pai.	וּתְנוּמָה מֵעַפְעַפָּי.	slumber from my eyelids.
Viy·hi ra·tzon mil·fa·ne·kha,	וִיהִי רָצוֹן מִלְּפָנֶיךָ,	May it be Your will,
Adonai e·lo·hei·nu	יהוה אֱלֹהֵינוּ	Adonai our God
vei·lo·hei a·vo·tei·nu	וֵאלֹהֵי אֲבוֹתֵינוּ,	and God of our
v'i·mo·tei·nu,	וְאִמּוֹתֵינוּ	ancestors,
she·tar·gi·lei·nu b'to·ra·te·kha	שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ	to make us familiar with Your Torah
v'dab·kei·nu b'mitz·vo·te·kha,	וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ.	and help us cling to Your mitzvot.
V'al t'vi·ei·nu lo	וְאַל תְּבִיאֵנוּ לֹא	Do not bring us
li·dei cheit,	לִידֵי חֵטְא,	into temptation or shame,
v'lo li·dei a·vei·rah v'a·von,	וְלֹא לִידֵי עֲבֵירָה וְעָוֹן,	or into the power
v'lo li·dei n'sa·yon,	וְלֹא לִידֵי נִסָּיוֹן,	of transgression
v'lo li·dei vi·za·yon,	וְלֹא לִידֵי בִזָּיוֹן,	and sin.
v'al tash·let ba·nu	וְאַל תַּשְׁלֵט בָּנוּ	Do not let the inclination to evil
yei·tzer ha·ra.	יֵצֶר הָרָע.	overpower us.
V'har·chi·kei·nu mei·a·dam ra	וְהַרְחִיקֵנוּ מֵאָדָם רָע	Keep us far from bad persons,
u·mei·cha·veir ra.	וּמֵחָבֵר רָע.	bad companions.
V'dab·kei·nu b'yei·tzer ha·tov	וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב	Help us cling to the inclination to good,
u·ma·a·sim to·vim,	וּבְמַעֲשִׂים טוֹבִים,	and to the doing of good deeds.
v'khof et yitz·rei·nu	וְכוֹף אֶת יִצְרֵנוּ	Press our inclinations
l'hish·ta·beid lakh.	לְהִשְׁתַּעְבֵּד לָךְ.	into Your service.
U·t'nei·nu ha·yom,	וּתְנֵנוּ הַיּוֹם,	Grant us—today
u·v'khol yom,	וּבְכָל יוֹם,	and every day—
l'chein u·l'che·sed	לְחֵן וּלְחֶסֶד	grace, favor,
u·l'ra·cha·mim b'ei·ne·kha,	וּלְרַחֲמִים בְּעֵינֶיךָ,	and mercy in Your sight
u·v'ei·nei khol ro·ei·nu,	וּבְעֵינֵי כָל רוֹאֵינוּ,	and in the sight of all who see us,
v'tig·m'lei·nu	וְתִגְמְלֵנוּ	and benefit us
cha·sa·dim to·vim.	חֲסָדִים טוֹבִים.	with Your freely bestowed kindnesses.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Adonai,
go·meil cha·sa·dim to·vim	גּוֹמֵל חֲסָדִים טוֹבִים	who bestows Your people Yisrael
l'a·mo Yisrael.	לְעַמּוֹ יִשְׂרָאֵל.	with kindnesses.

Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, ha·mei·khin mitz·adei ga·ver.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, הַמֵּכִין מִצְעֲדֵי גָבֶר.	Blessed are You THE WAY, our God, life of all the worlds, who supports us in our path.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, she·a·sa li kol tzor·ki.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, שֶׁעָשָׂה לִי כָּל צָרְכִּי.	Blessed are You, THE GENEROUS, our God, life of all the worlds, who acts for all my needs.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, o·zeir Yisrael bi·g'vu·rah.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.	Blessed are You, THE MIGHTY ONE, our God, life of all the worlds, who fortifies us.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, o·teir Yisrael b'tif·a·rah.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.	Blessed are You, THE BEAUTIFUL, our God, life of all the worlds, who crowns us with splendor.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, she·a·sa·ni b'tzal·mo.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, שֶׁעָשַׂנִי בְּצַלְמוֹ.	Blessed are You, THE IMAGELESS, our God, life of all the worlds, who made me in Your image.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, she·a·sa·ni ben·|bat·|bet· cho·rin.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, שֶׁעָשַׂנִי בֶּן–|בַּת–|בָּת– חוֹרִין.	Blessed are You, THE FREE, our God, life of all the worlds, who endows me with freedom.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, she·a·sa·ni Yisrael.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, שֶׁעָשַׂנִי יִשְׂרָאֵל.	Blessed are You, THE ANCIENT ONE, our God, life of all the worlds, who made me of the people Yisrael.
Ba·rukh a·tah Adonai Elo·hei·nu chei ha·o·la·mim, ha·no·tein la·ya·eif ko·ach.	בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ חֵי הָעוֹלָמִים, הַנּוֹתֵן לַיָּעֵף כֹּחַ.	Blessed are You, RENEWING ONE, our God, life of all the worlds, who gives strength to the weary.

Morning Blessings

With gratitude for a new day

We rise in body or spirit.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
ha·ma·a·vir shei·nah mei·ei·nai
u·t'mu·nah mei·afa·pai.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
הַמַּעֲבִיר שֵׁנָה מֵעֵינָי
וּתְנוּמָה מֵעַפְעַפָּי.

Blessed are You, Awakener,
our God, life of all the worlds,
who removes sleep from my eyes,
and slumber from my eyelids.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
asher na·tan la·sekh·vi vi·nah
l'hav·chin bein yom
u·vein lay·lah.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה,
לְהַבְחִין בֵּין יוֹם
וּבֵין לָיְלָה.

Blessed are You, The Provident,
our God, life of all the worlds,
who gives the bird of dawn
discernment to tell day
from night.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
ro·ka ha·a·retz
al ha·ma·yim.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
רוֹקַע הָאָרֶץ
עַל הַמָּיִם.

Blessed are You, The Fashioner,
our God, life of all the worlds,
who stretches forth the earth
upon the waters.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
po·kei·ach iv·rim.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
פּוֹקֵחַ עִוְרִים.

Blessed are You, The Lamp,
our God, life of all the worlds,
who inspires insight.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
mal·bish aru·mim.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
מַלְבִּישׁ עֲרֻמִּים.

Blessed are You, The Compassionate,
our God, life of all the worlds, who
clothes the naked.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
ma·tir asu·rim.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
מַתִּיר אֲסוּרִים.

Blessed are You, Redeeming One,
our God, life of all the worlds,
who makes free the captive.

Ba·rukh a·tah Adonai
Elo·hei·nu chei ha·o·la·mim,
zo·keif k'fu·fim.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ חֵי הָעוֹלָמִים,
זוֹקֵף כְּפוּפִים.

Blessed are You, The Helping Hand,
our God, life of all the worlds,
who raises up the humble.


ברוך אתה ה׳ אלהינו מלך העולם
אשר נתן לשכוי בינה להבחין
בין יום ובין לילה

Birkhot HaShachar/ Morning Blessings

Birkhot HaShachar are a series of blessings that invite us to enter the day with gratitude and connect with what is sacred in us and around us. These prayers are not always done in a synagogue. Some people do them upon rising, at home before leaving the house, or even on public transit as they go. Many of the blessings point us toward the physicality of the body and the world as it wakes up.

The rabbis teach that a person should recite one hundred blessings a day to increase our awareness and capacity for gratitude. These opening blessings help us start the day with this intention in our hearts.

Torah selections for study

אֵלּוּ דְבָרִים שֶׁאֵין
לָהֶם שִׁעוּר:
הַפֵּאָה
וְהַבִּכּוּרִים
וְהָרָאָיוֹן

וּגְמִילוּת חֲסָדִים
וְתַלְמוּד תּוֹרָה.

These are the things for which no
fixed quantity is prescribed by the Torah:
The corner of the field left for the poor to harvest;
the first-fruits brought to the Temple on Shavuot;
the number of times one may appear in the Temple
during the three pilgrimage festivals;
doing deeds of kindness;
and the study of Torah.

Mishnah Peah 1.1

אֵלּוּ דְבָרִים שֶׁאָדָם
אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה
וְהַקֶּרֶן קַיֶּמֶת לוֹ
לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן:
כִּבּוּד אָב וָאֵם,
וּגְמִילוּת חֲסָדִים,
וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ
שַׁחֲרִית וְעַרְבִית,
וְהַכְנָסַת אוֹרְחִים,
וּבִקּוּר חוֹלִים,
וְהַכְנָסַת כַּלָּה,
וּלְוָיַת הַמֵּת,
וְעִיּוּן תְּפִלָּה,
וַהֲבָאַת שָׁלוֹם
בֵּין אָדָם לַחֲבֵרוֹ,
וְתַלְמוּד תּוֹרָה
כְּנֶגֶד כֻּלָּם.

These are the things for which a person
enjoys dividends in this world,
while the principal remains for him
in the World to Come, namely:
honoring one's parents;
doing deeds of kindness;
attending the house of Torah study
morning and evening;
showing hospitality to wayfarers;
visiting the sick;
providing a dowry for the betrothed in need;
accompanying the dead to the grave;
focus when praying;
and making peace
between one human being and another.
And the study of Torah
is equal to them all.

Talmud, Shabbat 127a

Birkot HaTorah

Ba·rukh a·tah Adonai,
eloheinu me·lekh ha·o·lam,
a·sher kid·sha·nu b'mitz·vo·tav,
v'tzi·va·nu la·a·sok
b'div·rei to·rah.

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

V'he·e·rav na Adonai eloheinu
et div·rei to·ra·te·kha b'fi·nu,
u·v'fi am·kha
beit Yisrael,
v'nih·yeh a·nach·nu
v'tze·e·tza·ei·nu, v'tze·e·tza·ei
am·kha beit Yisrael,
ku·la·nu yod·ei sh'me·kha,
v'lom·dei to·ra·te·kha
lish·mah.

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

Ba·rukh a·tah Adonai,
ha·m'la·meid to·rah
l'a·mo Yisrael.

בָּרוּךְ אַתָּה יהוה,
הַמְלַמֵּד תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל.

Blessing for the study of Torah

Blessed are You, The One of Sinai,
our God, Sovereign of all worlds, who
made us holy with Your mitzvot, and
commanded us to occupy ourselves
with words of Torah.
Transmit to us, Wise One, our God,
Your Torah's words, into our mouths,
and to the mouths of all the
House of Yisrael, who called You kin.
May we, and our children,
and all the children of Your people,
the House of Yisrael,
all of us, be knowers of Your name
and learners of Your Torah,
for its sake alone.
Blessed are You, The Sage,
who teaches Torah
to Your people Yisrael.

Ba·rukh a·tah Adonai,
eloheinu me·lekh ha·o·lam,
a·sher keir·va·nu
la·a·vo·da·to,
v'na·tan la·nu et to·ra·to.
Ba·rukh a·tah Adonai,
no·tein ha·to·rah.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קֵרְבָנוּ
לַעֲבוֹדָתוֹ,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה,
נוֹתֵן הַתּוֹרָה.

Blessed are You, Eternal One,
our God, Sovereign of all worlds,
who has drawn us
to Your service,
and has given us Your Torah.
Blessed are You, Eternal One,
who gives the Torah.

Elohai N'shamah

Elo·hai n'sha·mah	אֱלֹהַי, נְשָׁמָה	My God, the soul
sh·na·ta·ta bi	שֶׁנָּתַתָּ בִּי	that You gave to me
t'ho·rah hi.	טְהוֹרָה הִיא.	is pure.
a·tah ba·ra·tah	אַתָּה בְרָאתָהּ,	You have created it,
a·tah ya·tzar·tah	אַתָּה יְצַרְתָּהּ,	You shaped it,
a·tah na·fach·tah bi,	אַתָּה נְפַחְתָּהּ בִּי,	and You breathed it into me,
v'a·tah m'sham·rah b'kir·bi	וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי,	and You preserve it deep inside of me.
v'a·tah a·tid	וְאַתָּה עָתִיד	And someday
li·t'lah mi·me·ni	לִטְלָהּ מִמֶּנִּי,	You will take it from me,
u·l'ha·cha·zi·rah bi	וּלְהַחֲזִירָהּ בִּי	restoring it
l'a·tid la·vo.	לֶעָתִיד לָבוֹא.	to everlasting life.
Kol z'man she·ha·n'sha·mah	כָּל זְמַן שֶׁהַנְּשָׁמָה	As long as spirit breathes
b'kir·bi,	בְּקִרְבִּי,	in me,
mo·deh (m) / mo·dah (f) /	מוֹדֶה *(m)* | מוֹדָה *(f)*	I offer thanks
mo·det (nb) a·ni l'fa·ne·kha,	מוֹדֶת *(nb)* אֲנִי לְפָנֶיךָ,	before You,
Adonai elohai	יהוה אֱלֹהַי	Breath Divine, my God,
vei·lo·hei a·vo·tai	וֵאלֹהֵי אֲבוֹתַי,	God of my ancestors,
ri·bon kol ha·ma·a·sim.	רִבּוֹן כָּל הַמַּעֲשִׂים,	the master of all deeds,
adon kol ha·n'sha·mot.	אֲדוֹן כָּל הַנְּשָׁמוֹת.	and the source of every life.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are You, Holy Spirit,
ha·ma·cha·zir	הַמַּחֲזִיר	in whose possession
n'sha·mot	נְשָׁמוֹת	is the breath of every living thing,
lif·ga·rim mei·tim.	לִפְגָרִים מֵתִים.	the animation of all flesh.

With gratitude for waking up

Asher Yatzar

Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה	Blessed are You, The Architect,
eloheinu chei ha·o·la·mim,	אֱלֹהֵינוּ חֵי הָעוֹלָמִים,	our God, Sovereign of all worlds,
a·sher ya·tzar et ha·a·dam	אֲשֶׁר יָצַר אֶת הָאָדָם	who shaped the human being
b'chokh·mah,	בְּחָכְמָה,	with wisdom,
u·va·rah vo	וּבָרָא בוֹ	making for us
n'ka·vim n'ka·vim,	נְקָבִים נְקָבִים,	all the openings
cha·lu·lim cha·lu·lim.	חֲלוּלִים חֲלוּלִים.	and vessels of the body.
Ga·luy v'ya·du·a	גָּלוּי וְיָדוּעַ	It is revealed and known
lif·nei khi·sei kh'vo·de·kha	לִפְנֵי כִסֵּא כְבוֹדֶךָ	before Your throne of glory,
she·im y'fa·tei·ach	שֶׁאִם יִפָּתֵחַ	that if one of these passageways
e·khad mei·hem	אֶחָד מֵהֶם,	be open when it should be closed,
o y'sa·teim	אוֹ יִסָּתֵם	or blocked up
e·chad mei·hem	אֶחָד מֵהֶם,	when it should be free,
i ef·shar	אִי אֶפְשָׁר	one could not
l'hit·ka·yeim v'la·a·mod	לְהִתְקַיֵּם וְלַעֲמוֹד	stay alive or stand
l'fa·ne·kha.	לְפָנֶיךָ.	before You.
Ba·rukh a·tah Adonai,	בָּרוּךְ אַתָּה יהוה,	Blessed are you, Miraculous,
ro·fei khol ba·sar	רוֹפֵא כָל בָּשָׂר,	the wondrous healer
u·maf·li la·a·sot.	וּמַפְלִיא לַעֲשׂוֹת.	of all flesh.

With gratitude for our bodies

מוֹדֶה/מוֹדָה/מוֹדֶת אֲנִי לְפָנֶיךָ,

Mo·deh (m) **/ Mo·dah** (f) **/ Mo·det** (nb) **a·ni l'fa·ne·kha,**

I thank You,

me·lekh chai v'ka·yam,	מֶלֶךְ חַי וְקַיָּם,	living and enduring Spirit,
she·he·che·zar·ta bi	שֶׁהֶחֱזַרְתָּ בִּי	for You have graciously returned
nish·ma·ti b'chem·lah	נִשְׁמָתִי בְּחֶמְלָה	my soul within me.
ra·bah e·mu·na·te·kha.	רַבָּה אֱמוּנָתֶךָ.	Great is Your faithfulness.

Mah to·vu	**מַה טֹּבוּ**	How lovely are
o·ha·le·kha, Ya·a·kov	**אָהָלֶיךָ, יַעֲקֹב,**	your tents, O Ya'akov,
mish·k'no·te·kha,	**מִשְׁכְּנֹתֶיךָ,**	how fine your encampments,
Yisrael!	**יִשְׂרָאֵל!**	O Yisrael!
Va·ani b'rov chas·d'kha	וַאֲנִי בְּרֹב חַסְדְּךָ	And as for me, drawn by Your love,
a·vo vei·te·kha;	אָבוֹא בֵיתֶךָ,	I come into Your house;
esh·ta·chaveh	אֶשְׁתַּחֲוֶה	I lay me down in a humble surrender
el hei·khal kod·sh'kha	אֶל הֵיכַל קָדְשְׁךָ	before Your holy shrine
b'yir·a·te·kha.	בְּיִרְאָתֶךָ.	in awe.
Adonai	יהוה	Great One,
a·hav·ti m'on bei·te·kha,	אָהַבְתִּי מְעוֹן בֵּיתֶךָ,	how I love Your house's site,
u·m'kom mish·kan	וּמְקוֹם מִשְׁכַּן	adore Your glory's
k'vo·de·kha.	כְּבוֹדֶךָ.	dwelling place.
Va·ani esh·ta·chaveh	וַאֲנִי אֶשְׁתַּחֲוֶה	And as for me, I fall in prayer,
v'ekh·ra·ah,	וְאֶכְרָעָה,	my body I bend down;
ev·r'khah	אֶבְרְכָה	I greet, I bless, I bend the knee
lif·nei Adonai o·si.	לִפְנֵי יהוה עֹשִׂי.	before The One who fashions me.
Va·ani	וַאֲנִי,	And as for me,
t'fi·la·ti l'kha Adonai,	תְּפִלָּתִי לְךָ יהוה,	my prayer is for You, Gentle One,
eit ra·tzon,	עֵת רָצוֹן,	may it be for You a time of desire,
Elo·him, b'rov chas·de·kha	אֱלֹהִים, בְּרָב חַסְדֶּךָ,	O God, in the abundance of Your love,
anei·ni be·emet yish·e·kha!	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ!	respond to me in truth with Your help!

Preparing to Pray

Ba·rukh a·tah	בָּרוּךְ אַתָּה	Blessed are You,
Adonai e·lo·hey·nu	יהוה אֱלֹהֵינוּ	Adonai our God,
chey ha·o·la·mim	חֵי הָעוֹלָמִים	Sovereign of the universe,
a·sher kid·sha·nu	אֲשֶׁר קִדְּשָׁנוּ	who has made us holy
b'mitz·v·otav, v'tzi·va·nu	בְּמִצְוֹתָיו, וְצִוָּנוּ	through Your mitzvot, and commanded us
l'hit·a·teif ba·tzi·tzit.	לְהִתְעַטֵּף בַּצִּיצִת.	to wrap ourselves with *tzitzit*.

Ha·rei·ni	הֲרֵינִי	Behold,

m'ka·be·leh (nb)	מְקַבֶּלֶה	m'ka·be·let (f)	מְקַבֶּלֶת	m'ka·beil (m) מְקַבֵּל

a·lai	עָלַי	I hereby take upon myself
et mitz·vah ha·bo·reh:	אֶת מִצְוַת הַבּוֹרֵא:	the *mitzvah* of the Creator:
v'a·hav·ta l'rei·a·kha ka·mo·kha.	וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.	to love your fellow as yourself.

Praying

BY MARY OLIVER

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch

a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway

into thanks, and a silence in which
another voice may speak.

Techniques for Prayer:

Prayer takes practice. Here are some suggestions for how to find your way in.

1. Linger with a phrase that moves you.

Don't rush. When a word or phrase grabs your attention, stay with it. The goal is not to get through the prayer; the goal is for the prayer to get through you. Feel invited to go at your own pace.

2. Focus on the words.

Focus on the words themselves. Take them seriously as having possible meaning for you in your life.

3. Interpret the prayers.

These ancient words are metaphors, portals into other worlds and into your inner world. Try to interpret the meaning of a prayer as you go, the same way you might interpret poetry or a text from the Torah.

4. Skip what doesn't work or rewrite it in your head.

There may be words in the liturgy that don't work for you. They may be inaccessible or triggering. Sometimes this discomfort can be good, productive even, challenging us to examine our own beliefs or feelings.

At other times, this discomfort can be hurtful or get in the way of our connection to prayer and to Spirit/God. In these moments, we invite you to skip the passage or rewrite the words for yourself.

5. Create your own prayers.

Have a personal conversation with Spirit/God. Here are some prompts to get you going:

"On this day, Holy One/Breath of Life/God/Goddess/Source/etc.,

I regret . . . I am thankful for . . . I want . . . I need . . . Please . . ."

With gratitude to The Ineffable, who collaborates and co-creates with us.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ

May the words of our mouths and the meditations
of our hearts find favor before You always.

Rabbi Mónica Gomery
Rabbi Ari Lev Fornari

Rosh Chodesh Adar II 5784
Spring 2024

Cohen Anisfeld, Rabbi Ebn Leader, Rabbi Shayna Rhodes, Rabbi Allan Lehmann, Cantor Lynn Torgove, and Cantor Louise Treitman. Thank you for teaching us to *daven* and lead prayer as a spiritual practice.

We are so grateful to the *kahal* of Kol Tzedek, for being a community that loves to pray and sing. The *ruach* and *kavanah* of the KT community infuses every page of this siddur. It is a privilege, joy, and honor to sing these songs together; to weave the poetry of our ancestors with the poetry of our times; to experience every line of ancient liturgy revived through our voices, breath, and togetherness.

We are also extremely grateful to Reconstructing Judaism for being the spiritual and political home of our congregation. We are grateful to the creators of *Kol Haneshamah* for their innovations and dedication to theologically honest prayer.

We are grateful to KT members Sophie Lee, Yoni Cohen, Yael Sacks, debra kimmelman, and Jon Argaman for dreaming up and collaborating on this project with us and for your many days spent transcribing translations and researching fonts. Thank you to all featured poets for giving permission to reprint your work. Thank you to Nadav Carmel for generously editing this siddur with us, for tirelessly collecting and re-collecting all of the poetry permissions, and for proofing every page more than once. Your attention and devotion to detail has brought integrity to this project, and made this siddur more accessible. Thank you to Mark Mandel for your swift and skillful proofreading of this entire siddur. Rabbi Gila Ruskin, thank you for praying and proofing every page until the letters danced on the screen. Thank you Josie Felt for transcribing endless pages of Hebrew prayer joyfully. Thank you Lizzie Sivitz for your inspired art and joyful collaboration and for being our closer. Thank you to the Nonbinary Hebrew Project for making it possible for so many of us to now open a siddur and find ourselves in the language on the page.

Transliteration

How one renders one language into another is not straightforward. In this case, our challenge lay in consistently depicting the Hebrew language in English letters. We have made a concerted effort to strike a balance between phonetically accessible and academically accurate transliteration. Luckily, we are language nerds, and enjoyed figuring this out! The decision we spent the most time considering was how to render the guttural letters. Ultimately, we erred on the side of pronunciation ease, and chose to depict a het (ח) as "ch," a kaf (כּ) as "k," and a khaf (כ) as "kh."

The fonts

The fonts we have selected are intentionally hyper-legible, and we are so grateful to members of the Kol Tzedek Ritual Life Committee and Accessibility Committee for spending a full year in consultation with us picking them out. And yet, even with all the care we put into selecting them, they are still in many ways imperfect. We hope that a future printing of this siddur will include even more legible Hebrew fonts that don't yet exist. The Hebrew font is Frank Ruhl and the English font is Atkinson Hyperlegible. We prioritized fonts that distinguish between similar letters to make it easier for folks who are low-vision or dyslexic to be able to read the page. We have simplified the number of fonts on the page to make it less graphically busy such that the translation and the transliteration—most everything except the English poetry—appear in Atkinson Hyperlegible.

With gratitude

Modim anachnu lach—We are so grateful to the many people who have helped birth this siddur. First and foremost, to our teachers: the entire faculty at the Rabbinical and Cantorial Schools of Hebrew College, and all the students who led prayer and tefillah groups throughout both of our tenures as students. With special gratitude to Rabbi Sharon

stand, sway, walk, be in your body as you are able. What we need most is to cultivate a personal and communal practice of prayer where we can each be our authentic selves.

The translation

The translations in this siddur were provided courtesy of the Reconstructionist Press. We are grateful to place this siddur in the lineage of the *Kol Haneshamah* siddur and the Reconstructionist movement. Most notably, the translation invites an expansive approach to theology, using a different name for the Divine for every occurrence of the ineffable tetragrammaton, the Unsayable Name. Just as there are seventy faces of Torah, a kaleidoscope of possibilities, we believe it is the multiplicity and diversity of our personal experiences of divinity that compose The One. The gender-neutral translation invites each of us to cultivate our own relationship with the Great Mystery.

The Hebrew

We aspired to capture a combination of continuity and innovation in this siddur. The majority of the liturgy found here follows *nusach* Ashkenaz, and in key moments it adopts nusach Sefard. For this, we followed the editorial choices of the *Kol Haneshamah* siddur, to create continuity for Reconstructionist Jews and in order to integrate different diasporic traditions. For example, you will find this most notably in the second paragraph of Ahavah Rabbah, and in the order of the words of Shochein Ad.

At moments in which the liturgy invites the person praying to speak in the first person singular, we have included three Hebrew options in feminine, masculine, and non-binary conjugations, so that we can more fully pray as ourselves. You can see this in Modeh Ani, Hareini Mekabel, Birkat HaGomel, and Yizkor.

and contemporary poetry, old and new melodies. The Hebrew and Aramaic words of the siddur are poetry, and this siddur seeks to celebrate poetry both ancient and new, bringing Black, Indigenous, POC, and Palestinian voices, Jews of Color, Queer and Trans, and feminist voices into conversation with the echoes of ancient prayer. Expanding access to liturgy expands our communities, and rewrites the story of who our leaders are. Expanding access to liturgy makes available the centuries-old spiritual practices that have nourished, healed, and fortified our ancestors.

This siddur is for Shabbat and festival mornings. It can be used by an individual or in the context of community. The intention behind this siddur is to provide a mostly traditional *matbeah tefilah* (order of the prayers), one that draws heavily on the traditional siddur while incorporating Reconstructionist liturgical innovations and theology. We have included the liturgy of Musaf for Shabbat even though it is not part of the Reconstructionist matbeah. Additionally, and crucially for us, this full liturgy is fully transliterated, allowing those of us who don't (yet) read Hebrew to fully access and engage with the words, melodies, and sounds of tefilah.

There are so many ways to pray with this siddur. At any point, we invite you to flip to the end of the siddur to study the alef-bet. It is said that The Holy One will rearrange your letters into prayers!

Why do we rise in body or spirit?

Prayer itself is both a contemplative practice and an embodied practice. For some of us, the choreography of the service is familiar; for others, it is disorienting; and for others still, it is a barrier to participation. Throughout this siddur you will find instructions inviting everyone to rise in body or spirit as they are able. Sometimes we rise in order to make a transition in the service and sometimes in order to signal respect for elevated moments. These words are ancient cues for the heart. There are no required movements in prayer. Sit,

our prayers intercede on the side of justice and wholeness in the world.

Prayer is ultimately and essentially a spiritual practice of the heart. It is an opportunity to connect to our longing and our gratitude. It is an opportunity to ask for healing and an opportunity to experience healing. We pray because we are hurting, angry, lonely, and afraid. We pray because we are grateful, hopeful. We pray to cultivate our imagination, our dreams, our visions of a world that is just and whole. Perhaps most importantly, we pray for *shalom*—for wholeness and peace for everyone, everywhere.

When we have the courage and discipline to direct our hearts, they have a chance to open. Which is why we have called this siddur *P'tach Libi*, which means "Open my heart." It is our greatest hope that this siddur will support your ability to pray, and that through prayer your heart will open to healing, wonder, connection, and that which is beyond words.

Why this siddur, why now?

So many of us yearn for Jewish tradition but have historically struggled to access it. Because we are Queer, Trans, women, and femmes. Because we come from families and lineages that have lost access to Jewish custom and culture. Because we are disabled, we are Jews of Color, or we converted to Judaism. Our identities and lived experiences have meant that we have been systematically excluded from access to Jewish prayer—both as welcome and equipped participants, and all the more so as leaders, supported with the tools we need to guide our communities in prayer.

We created this siddur out of a deeply held belief that all of us can feel empowered to access liturgy and prayer. We are alive in a time of revival, a time in which progressive Jewish communities are reaching for, and reclaiming, traditional liturgy. We are creating pathways to reach for our sacred texts and braid them with today's voices— ancient

Introduction

FOR THE ANCIENT RABBIS, prayer was one of their primary spiritual practices. It was part of their everyday life. So much so that they went out of their way to clarify that if you happen to find yourself riding on a donkey, and it comes time to pray, you should dismount. If you can't get off your donkey, they said, then at least turn to face east towards the Holy of Holies. But if for some reason you can't face east, at the very least, or perhaps what matters most, is that you direct your heart, or יְכַוֵּן אֶת לִבּוֹ (y'khaven et libo) (Mishnah Brachot 4:5).

Having never ridden a donkey, we (the editors of this siddur) have never experienced this exact spiritual conundrum. But the teaching goes on to explain that if one finds themself on a boat, a wagon, or a raft—meaning, if it's not possible to jump ship to solid ground—the same principle applies, one should direct their heart: יְכַוֵּן אֶת לִבּוֹ. Which is to say that if we find ourselves on a bicycle, or in transit, running between errands, or taking care of beloveds, otherwise unable to stop everything and find our way to solid ground, we are still invited to pause, breathe, and direct our hearts. To be present in whatever way is possible.

Which is also our invitation to you. The words of this siddur are [a] scaffolding for your own inner experience. We invite you to breathe, sing, hum, sway, stretch, skim, mumble, cry, and be present in whatever ways are possible for you.

The root of the Hebrew word for prayer, פלל (peh, lamed, lamed), means "to arbitrate, to intercede, to plead," and thus, "to pray." In a world full of brokenness, prayer is meant to serve as an intercession. We see prayer as an essential spiritual practice for our community as neighbors, activists, organizers, and healers. On its own, prayer cannot change the material conditions of our world, but it is a powerful part of our toolkit. Jewish tradition teaches that spiritual practice leads us into the hands of wiser action (Babylonian Talmud, Kiddushin 40b). May

Land Acknowledgment

IN THE MOMENT when Moses encounters the Holy One at the burning bush, Moses receives the instruction, "Take off your shoes because the place where you stand is holy ground" (Exodus 3:5). We understand this to mean that anywhere we encounter the Divine, everywhere we find ourselves praying, is holy ground. We hope that this siddur will be an affirmation of Diaspora Judaism—a celebration of the prayers and traditions that have emerged in the many places Jews have gathered to pray and called home over the last two thousand years.

As Jews, we know the importance of remembering our ancestors and traditions. Many of us have also felt the violence of displacement, forced migration, and colonization. Some of us are ourselves Indigenous to Turtle Island and other parts of the world. Much of the ancient liturgy in this prayer book was written in response to exile and in order to honor place, even as our relationship to place shifts and evolves.

Wherever you find yourself beginning to pray, we invite you to connect to a sense of place, and to acknowledge and honor the Indigenous people who lived on, and continue to live on and steward, the land you inhabit.

This siddur was created in Lenapehoking, the traditional lands of the Lenni-Lenape and Delaware tribes.



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וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם

"Set these words upon your heart"
-Deuteronomy 11:18

פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.

Open my heart with Your Torah, and through
Your mitzvot my soul will thrive.

— *from* Elohai Netzor, *concluding meditation after the* Amidah

from **On Prayer**

by Rabbi Abraham Joshua Heschel

Prayer is meaningless unless
it is subversive, unless it seeks
to overthrow and to ruin the
pyramids of callousness, hatred,
opportunism, falsehoods.
The liturgical movement
must become a revolutionary
movement, seeking to
overthrow the forces that
continue to destroy the promise,
the hope, the vision.

Instructions On Not Giving Up

by Ada Limón

More than the fuchsia funnels breaking out
of the crabapple tree, more than the neighbor's
almost obscene display of cherry limbs shoving
their cotton candy-colored blossoms to the slate
sky of spring rains, it's the greening of the trees
that really gets to me. When all the shock of white
and taffy, the world's baubles and trinkets, leave
the pavement strewn with the confetti of aftermath,
the leaves come. Patient, plodding, a green skin
growing over whatever winter did to us, a return
to the strange idea of continuous living despite
the mess of us, the hurt, the empty. Fine then,
I'll take it, the tree seems to say, a new slick leaf
unfurling like a fist, I'll take it all.

P'tach Libi:
A Siddur for Shabbat and Festival Mornings

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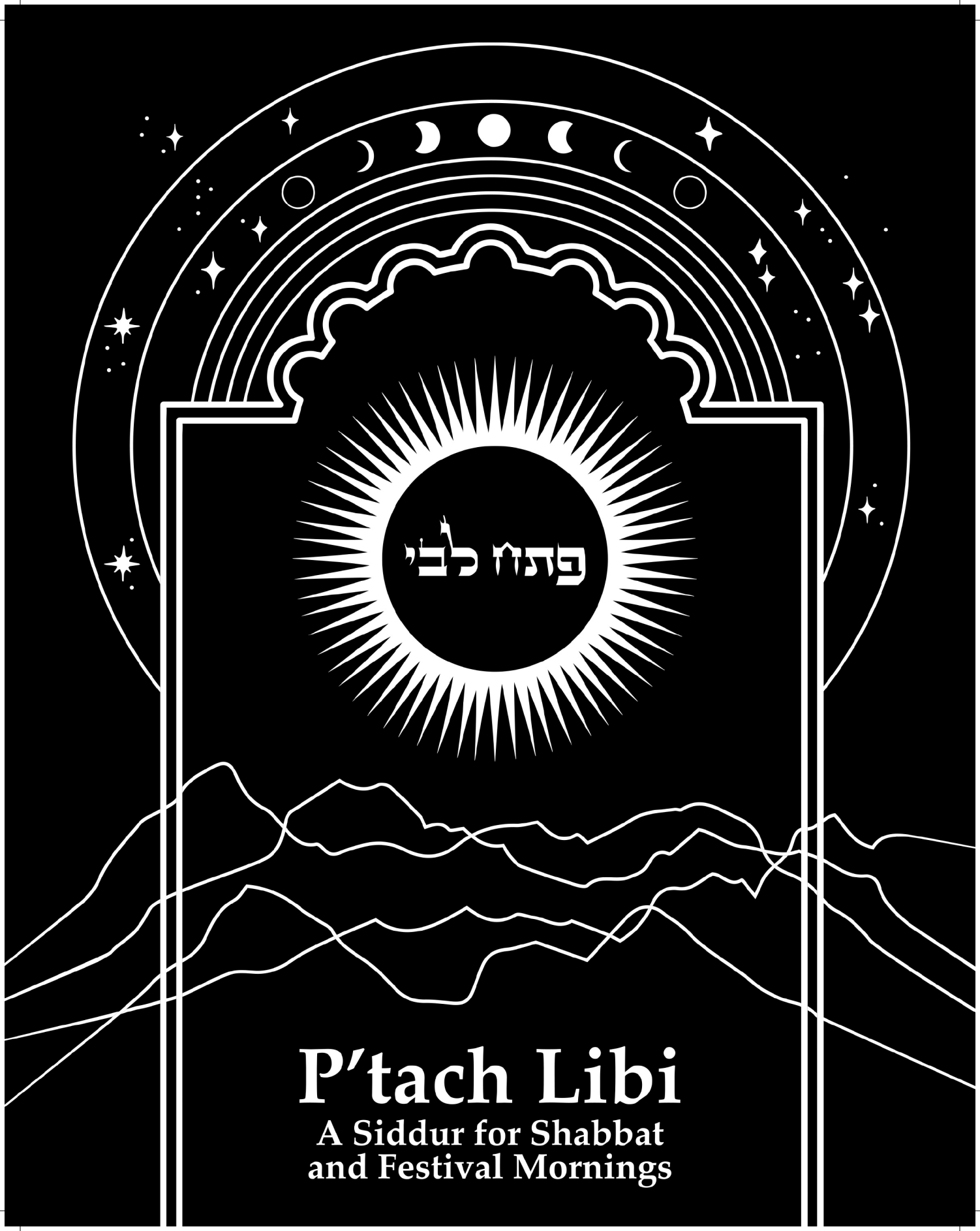
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