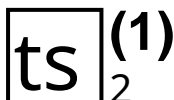
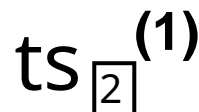
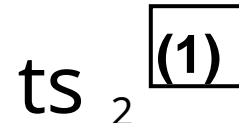


Service: Waking Prayers

Reading Guide:

Instruction: How the markings mark where the words are at. Find each one. In this case the text segment represents the 2nd text segment of the First sentence.

		
"ts", Stands for Text Segment, a group of combined text like "my soul"	"2", The word in the order of the sentence.	"1", How many sentences have occurred. So this is on the first sentence.

Birchot HaShachar (Morning Blessings)

It is customary to recite these blessings upon waking and preparing for the day. Some are said at home, others in the synagogue.

Modei Ani (I Give Thanks)

Introduction: Give thanks upon waking

Instruction: Said with hands clasped together

Grateful_{ts₁(1)} am I before
You King living and
eternal that You
returned in me my soul
with compassion great is
Your faithfulness.

Modeh_{ts₁(1)} ani_{ts₂(1)}
l'fanekha_{ts₃(1)} melekh_{ts₄(1)}
khai_{ts₅(1)} v'kayam_{ts₆(1)}
shehechezarta_{ts₇(1)} bi_{ts₈(1)}
nishmati_{ts₉(1)} b'chemlah_{ts₁₀(1)}
rabbah_{ts₁₁(1)}
emunatekha_{ts₁₂(1)}

מִוֹדֵה_{ts₁(1)} אֲנִי_{ts₂(1)} לִפְנֵיךָ_{ts₃(1)}
מֶלֶךְ_{ts₄(1)} חַי_{ts₅(1)} וְקַיָּם_{ts₆(1)}
שֶׁהֶחַיֵּנוּ_{ts₇(1)} בְּךָ_{ts₈(1)}
נִשְׁמָתִי_{ts₉(1)} בְּחַמְלָה_{ts₁₀(1)}
רַבָּה_{ts₁₁(1)} אֱמוּנָתְךָ_{ts₁₂(1)}

Netilat Yadayim (Washing of Hands)

Introduction: Blessing for washing the hands

Instruction: Recited after ritual washing of the hands, before drying them.

Blessed_{ts₁(1)} You are
ETERNAL our G-d King of
the universe who has
sanctified us with his
commandments and
commanded us
concerning the washing
of hands.

Baruch_{ts₁(1)} atah_{ts₂(1)} Ad-nai
Eloheinu_{ts₃(1)} melekh_{ts₄(1)}
ha'olam_{ts₅(1)} asher_{ts₆(1)}
kid'shanu_{ts₇(1)} b'mitzvotav
v'tzivanu_{ts₈(1)} al_{ts₉(1)}
netilat_{ts₁₀(1)} yadayim_{ts₁₁(1)}

בָּרוּךְ_{ts₁(1)} אַתָּה_{ts₂(1)} יְיָ_{ts₃(1)}
אֱלֹהֵינוּ_{ts₄(1)} מֶלֶךְ_{ts₅(1)}
הָעוֹלָם_{ts₆(1)} אֲשֶׁר_{ts₇(1)}
קִדְּשָׁנוּ_{ts₈(1)} בְּמִצְוֹתָיו_{ts₉(1)}
וְצִוָּנוּ_{ts₁₀(1)} עַל_{ts₁₁(1)} נְטִילַת
יָדַיִם_{ts₁₂(1)}

Asher Yatzar (Who Formed)

Introduction: Blessing for after using the restroom.

Instruction: Recited after using the restroom and washing one's hands.

Blessed^{ts₁(1)} You Ad-nai
our G-d King of the
universe Who formed
the human with wisdom
and created in him
openings* openings*
hollows* hollows*. It is
revealed^{ts₁(2)} and known
before the Throne of
Your Glory that if were
to be opened one of
them or were to be
sealed one of them it is
not possible to survive
and to stand before You.
Blessed^{ts₁(3)} You Ad-nai
Who heals all flesh and
acts wondrously to do

Baruch^{ts₁(1)} atah^{ts₂(1)} Ad-nai
^{ts₃(1)} Eloheinu^{ts₄(1)} melekh_t
^{s₅(1)} ha'olam^{ts₆(1)} asher^{ts₇(1)}
yatzar^{ts₈(1)} et^{ts₉(1)} ha'adam_t
^{s₁₀(1)} b'chokhmah^{ts₁₁(1)}
u'vara^{ts₁₂(1)} vo^{ts₁₃(1)} n'kavim_t
^{s₁₄(1)} n'kavim^{ts₁₅(1)} chalulim_t
^{s₁₆(1)} chalulim^{ts₁₇(1)} Galui^{ts₁(2)}
v'yadua^{ts₂(2)} lifnei^{ts₃(2)} kissei
^{ts₄(2)} kh'vodekha^{ts₅(2)} she'im
^{ts₆(2)} yipate'ach^{ts₇(2)} echad_t
^{s₈(2)} mehem^{ts₉(2)} o^{ts₁₀(2)}
yisatem^{ts₁₁(2)} echad^{ts₁₂(2)}
mehem^{ts₁₃(2)} ee^{ts₁₄(2)} efshar_t
^{s₁₅(2)} l'hitkayem^{ts₁₆(2)}
v'la'amod^{ts₁₇(2)} l'fanekha._t
^{s₁₈(2)} Baruch^{ts₁(3)} atah^{ts₂(3)}
Ad-nai^{ts₃(3)} rofeh^{ts₄(3)} khol_t
^{s₅(3)} basar^{ts₆(3)} u'mafli^{ts₇(3)}
la'asot^{ts₈(3)}

ברוך^{ts₁(1)} אתה^{ts₂(1)} אלהינו^{ts₃(1)}
מלך^{ts₄(1)} של^{ts₅(1)} העולם^{ts₆(1)}
אשר^{ts₇(1)} יצר^{ts₈(1)} את^{ts₉(1)} האדם^{ts₁₀(1)}
בחכמה^{ts₁₁(1)} וברא^{ts₁₂(1)} בו^{ts₁₃(1)}
נקבים^{ts₁₄(1)} ונקבים^{ts₁₅(1)}
חלולים^{ts₁₆(1)} וחלולים^{ts₁₇(1)}
גלוי^{ts₁(2)} וידוע^{ts₂(2)} לפני^{ts₃(2)} שם^{ts₄(2)}
כבודך^{ts₅(2)} יפתח^{ts₆(2)} אחד^{ts₇(2)} מהם^{ts₈(2)}
ואם^{ts₉(2)} יסתם^{ts₁₀(2)} אחד^{ts₁₁(2)} מהם^{ts₁₂(2)}
אפשר^{ts₁₃(2)} להתקיים^{ts₁₄(2)} ולעמוד^{ts₁₅(2)}
לפניך^{ts₁₆(2)} ברוך^{ts₁₇(2)} אתה^{ts₁₈(2)}
אלהינו^{ts₁(3)} רופא^{ts₂(3)} כל^{ts₃(3)} ומפליא^{ts₄(3)} לעשות^{ts₅(3)}

Elohai Neshamah (My G-d, the Soul)

Introduction: A prayer acknowledging the purity of the soul, recited upon waking.

Instruction: Recited in the morning blessings, traditionally upon waking.

My G-d,^{ts₁(1)} the soul
which you have given in
me pure it is. You^{ts₁(2)}
created it, You formed it,
You breathed it into me,
and you preserve it.
within me,^{ts₁(3)} and you
will eventually take it
from me, and to restore
it to me in the time to
come. So long^{ts₁(4)} as the
soul is within me, thank I
You, ETERNAL, my G-d
and G-d of my
ancestors, Master of all
works. L-rd of^{ts₁(5)} all
souls.

Elohai,^{ts₁(1)} neshamah^{ts₂(1)}
shenatata^{ts₃(1)} bi^{ts₄(1)}
t'horah^{ts₅(1)} hi.^{ts₆(1)} Atah^{ts₁(2)}
v'ratah^{ts₂(2)} Atah^{ts₃(2)}
y'tzartah^{ts₄(2)} Atah^{ts₅(2)}
n'fachtah^{ts₆(2)} bi,^{ts₇(2)} v'Atah^{ts₈(2)}
m'shamrah^{ts₉(2)} b'kirbi,
v'Atah^{ts₁(3)} atid^{ts₂(3)}
lit'lah^{ts₃(3)} mimeni,^{ts₄(3)}
ul'hachazirah^{ts₅(3)} bi^{ts₆(3)}
le'atid^{ts₇(3)} lavo.^{ts₈(3)} Kol^{ts₉(3)}
z'man^{ts₁(4)} shehaneshamah^{ts₂(4)}
b'kirbi,^{ts₃(4)} modeh^{ts₄(4)} ani_t
^{s₅(4)} l'fanekha.^{ts₆(4)} Ad-nai,_t
^{s₇(4)} Elohai^{ts₈(4)} v'Elohei^{ts₉(4)}
avotai,^{ts₁(5)} Ribon^{ts₂(5)} kol_t
^{s₃(5)} hama'asim,^{ts₄(5)} Adon_t
^{s₅(5)} kol^{ts₆(5)} haneshamot.^{ts₇(5)}

אלהי,^{ts₁(1)} נשמה^{ts₂(1)}
שנתת^{ts₃(1)} בי^{ts₄(1)} טהורה^{ts₅(1)}
אתה^{ts₆(1)} היא.^{ts₇(1)} בראתה^{ts₈(1)} אתה^{ts₉(1)}
יצרתה^{ts₁(2)} אתה^{ts₂(2)}
נפחתה^{ts₃(2)} בי,^{ts₄(2)} ואתה^{ts₅(2)}
משמרה^{ts₆(2)} בקרבי,^{ts₇(2)}
ואתה^{ts₈(2)} עתיד^{ts₉(2)} לטלה^{ts₁(3)} ממני,^{ts₂(3)}
ולהחזירה^{ts₃(3)} בי^{ts₄(3)} לעתיד^{ts₅(3)} לבוא.^{ts₆(3)} כל^{ts₇(3)}
זמן^{ts₈(3)} שהנשמה^{ts₉(3)} בקרבי,^{ts₁(4)} מודה^{ts₂(4)} אני^{ts₃(4)}
אלהי^{ts₄(4)} לפניך,^{ts₅(4)} ואלהי^{ts₆(4)} אבותי,^{ts₇(4)}
רבון^{ts₈(4)} כל^{ts₉(4)} המעשים,^{ts₁(5)} אדון^{ts₂(5)} כל^{ts₃(5)}

Blessed^{ts₁(6)} You are
ETERNAL, Who restores
souls to bodies dead.

Baruch^{ts₁(6)} atah^{ts₂(6)}
Ad-nai,^{ts₃(6)} hamachazir^{ts₄(6)}
neshamot^{ts₅(6)} lifgarim^{ts₆(6)}
metim.^{ts₇(6)}

הַנְּשָׁמוֹת. בְּרוּךְ^{ts₁(6)} אַתָּה^{ts₂(6)} יְיָ,^{ts₃(6)} הַמַּחְזִיר^{ts₄(6)}
נְשָׁמוֹת לִפְגָּרִים^{ts₅(6)} מֵתִים.^{ts₇(6)}

Birchot HaShachar (Series of Morning Blessings)

Introduction: A series of blessings recited at the beginning of morning prayers, thanking G-d for basic human functions, needs, and identity.

Instruction: Recited upon waking or during the preliminary morning prayers (Shacharis). Some blessings have gender-specific variations.

Yehi Ratzon (May it be Your will)

Introduction: A prayer for divine guidance, requesting to be aligned with the Torah and commandments, and to be protected from negative influences.

Instruction: Recited daily, commonly as part of the morning blessings (Birkat HaShachar).

May it be^{ts₁(1)} Your will,
before You, ETERNAL
our G-d and G-d of our
ancestors, that You
accustom us. to Your
Torah^{ts₁(2)} and attach us
to Your commandments.

Do^{ts₁(3)} not bring us to
sin, nor to transgression
or iniquity, nor to trial,
nor to disgrace. Do not
let^{ts₁(4)} rule over us the
inclination of evil. Keep
us far^{ts₁(5)} from a person
who's bad and a friend
who's bad. Attach us^{ts₁(6)}
to the inclination the
good and to deeds
good. Compel^{ts₁(7)} our
inclination to be
subservient to You.
Grant us^{ts₁(8)} today and
every day grace,
kindness, and mercy in
your eyes and in the
eyes of all who see us.
And bestow upon us^{ts₁(9)}
kindnesses good.
Blessed^{ts₁(10)} are You,
ETERNAL, Who bestows
kindnesses good upon
His people Israel.

Yehi^{ts₁(1)} ratzon^{ts₂(1)}
mil'fanekha,^{ts₃(1)} Ad-nai^{ts₄(1)}
Eloheinu^{ts₅(1)} ve'Elohei^{ts₆(1)}
avoteinu,^{ts₇(1)}
shetargilenu^{ts₈(1)}
b'toratekha,^{ts₁(2)}
v'dab'kenu^{ts₂(2)}
b'mitz'votekha.^{ts₂(2)} v'al^{ts₁(3)}
t'vi'enu^{ts₂(3)} lo^{ts₃(3)} lidei^{ts₄(3)}
chet,^{ts₅(3)} v'lo^{ts₆(3)} lidei^{ts₇(3)}
avon,^{ts₈(3)} v'lo^{ts₉(3)} lidei^{ts₁₀(3)}
nisayon,^{ts₁₁(3)} v'lo^{ts₁₂(3)} lidei^t
bizayon.^{ts₁₃(3)} v'al^{ts₁₄(3)}
tashlet^{ts₁₅(3)} banu^{ts₁₆(3)} yetzer^t
hara.^{ts₁₇(3)} v'harchikenu^t
me'adam^{ts₁₈(3)} ra^{ts₁₉(3)}
umechaver^{ts₂₀(3)} ra.^{ts₂₁(3)}
v'dab'kenu^{ts₂₂(3)} b'yetzer^{ts₂₃(3)}
hatov^{ts₂₄(3)} uv'ma'asim^{ts₂₅(3)}
tovim.^{ts₂₆(3)} v'chof^{ts₂₇(3)} et^{ts₂₈(3)}
yitz'renu^{ts₂₉(3)} l'hishta'bed^t
lach.^{ts₃₀(3)} ut'nenu^{ts₃₁(3)}
hayom^{ts₃₂(3)} uv'chol^{ts₃₃(3)} yom^t
l'chen^{ts₃₄(3)} ul'chesed^{ts₃₅(3)}
ul'rachamim^{ts₃₆(3)}
b'eynekha^{ts₃₇(3)} uv'einei^{ts₃₈(3)}
chol^{ts₃₉(3)} ro'einu.^{ts₄₀(3)}
v'tig'm'lenu^{ts₄₁(3)} chasadim^t
tovim.^{ts₄₂(3)} Baruch^{ts₄₃(3)}
atah^{ts₄₄(3)} Ad-nai,^{ts₄₅(3)}
hagomel^{ts₄₆(3)} chasadim^t
tovim^{ts₄₇(3)} l'amo^{ts₄₈(3)}
Yisrael.^{ts₄₉(3)}

יְהִי^{ts₁(1)} רָצוֹן^{ts₂(1)} מִלְּפָנֶיךָ,^{ts₃(1)}
אֱלֹהֵינוּ^{ts₄(1)} יְיָ,^{ts₅(1)}
אֱלֹהֵי אֲבוֹתֵינוּ,^{ts₆(1)}
שֶׁתַּרְגִּילֵנוּ^{ts₇(1)} בְּתוֹרַתְךָ,^{ts₈(1)}
וּדְבַקְנוּ^{ts₉(1)} בְּמִצְוֹתֶיךָ.^{ts₁₀(1)}
וְאֵל^{ts₁₁(1)} תִּבְיְאֵנוּ^{ts₁₂(1)} לֹא^{ts₁₃(1)}
לִידֵי חַטָּא,^{ts₁₄(1)} וְלֹא^{ts₁₅(1)}
לִידֵי עוֹן,^{ts₁₆(1)} וְלֹא^{ts₁₇(1)}
לִידֵי נִסְיוֹן,^{ts₁₈(1)} וְלֹא^{ts₁₉(1)}
לִידֵי בִזְיוֹן.^{ts₂₀(1)}
וְאֵל^{ts₂₁(1)} תִּשְׁלַט^{ts₂₂(1)} בָּנוּ^{ts₂₃(1)}
יֵצֶר הָרָע.^{ts₂₄(1)} וְהִרְחִיקֵנוּ^{ts₂₅(1)}
מֵאֲדָם^{ts₂₆(1)} רָע.^{ts₂₇(1)} וּמִחֵבֵר^{ts₂₈(1)}
בֵּיטָר.^{ts₂₉(1)} וּבְמַעֲשִׂים^{ts₃₀(1)}
טוֹבִים.^{ts₃₁(1)} וְכֹף^{ts₃₂(1)} אֶת^{ts₃₃(1)}
לְהִשְׁתַּעֲבֹד^{ts₃₄(1)} לָךְ.^{ts₃₅(1)}
וּתְנֵנוּ^{ts₃₆(1)} הַיּוֹם^{ts₃₇(1)} וּבְכָל^{ts₃₈(1)}
יוֹם^{ts₃₉(1)} לַחַן^{ts₄₀(1)} וּלְחֶסֶד^{ts₄₁(1)}
וּלְרַחֲמִים^{ts₄₂(1)} בְּעֵינֶיךָ^{ts₄₃(1)}
וּבְעֵינֵי כָל^{ts₄₄(1)} רֹאֲיוֹנוֹ.^{ts₄₅(1)}
וּתְגַמְלֵנוּ^{ts₄₆(1)} חֲסָדִים^{ts₄₇(1)}
טוֹבִים.^{ts₄₈(1)} בְּרוּךְ^{ts₄₉(1)}
אַתָּה^{ts₅₀(1)} יְיָ,^{ts₅₁(1)} הַגּוֹמֵל^{ts₅₂(1)}
חֲסָדִים^{ts₅₃(1)} טוֹבִים^{ts₅₄(1)}
לְעַמּוֹ^{ts₅₅(1)} יִשְׂרָאֵל.^{ts₅₆(1)}

Birchot HaTorah (Blessings for Torah Study)

Introduction: A series of blessings recited before engaging in the study of Torah, expressing gratitude for the gift of Torah and praying for understanding.

Instruction: Recited daily as part of the morning blessings (Birchot HaShachar), before studying any Torah.

Blessed^{ts₁(1)} are You,
ETERNAL, our G-d, King
of the universe, Who has
sanctified us with His
commandments and
commanded us
concerning the words of
Torah. And make
pleasant,^{ts₁(2)} please,
ETERNAL our G-d, the
words of Your Torah in
our mouths and in the
mouths of Your people,
the House of Israel. May
we be,^{ts₁(3)} we and our
descendants, and the
descendants of our
descendants, all of us,
knowers of Your Name
and students of Your
Torah for its own sake.
Blessed^{ts₁(4)} are You,
ETERNAL, Who teaches
Torah to His people
Israel. Blessed^{ts₁(5)} are
You, ETERNAL, our G-d,
King of the universe,
Who has chosen us from
all the peoples and
given us - His Torah.
Blessed^{ts₁(6)} are You,
ETERNAL, Giver of the
Torah.

Baruch^{ts₁(1)} atah^{ts₂(1)}
Ad-nai,^{ts₃(1)} Eloheinu,^{ts₄(1)}
Melech^{ts₅(1)} ha'olam,^{ts₆(1)}
asher^{ts₇(1)} kid'shanu^{ts₈(1)}
b'mitzvotav^{ts₉(1)} v'tzivanu^t
al^{s₁₀(1)} divrei^{ts₁₁(1)} Torah.^t
V'ha'arev^{ts₁₃(1)} na^{ts₁₂(2)}
Ad-nai^{ts₃(2)} Eloheinu,^{ts₄(2)} et^t
divrei^{s₅(2)} Toratecha^{ts₆(2)}
b'finu^{ts₈(2)} u'v'fifiot^{ts₉(2)}
am'cha^{ts₁₀(2)} beit^{ts₁₁(2)}
Yisrael,^{ts₁₂(2)} v'nihiyeh^{ts₁(3)}
anachnu^{ts₂(3)}
v'tze'etza'einu^{ts₃(3)}
v'tze'etza'ei^{ts₄(3)}
tze'etza'einu,^{ts₅(3)} kulanu^t
yod'ei^{s₆(3)} Sh'mecha^{ts₇(3)}
v'lom'dei^{ts₂(3)} Toratecha^t
lishmah.^{ts₁₁(3)} Baruch^t
atah^{s₁₀(3)} Ad-nai,^{ts₃(4)}
ham'lamed^{ts₄(4)} Torah^{ts₅(4)}
l'amo^{ts₆(4)} Yisrael.^{ts₇(4)}
Baruch^{ts₁(5)} atah^{ts₂(5)}
Ad-nai,^{ts₃(5)} Eloheinu,^{ts₄(5)}
Melech^{ts₅(5)} ha'olam,^{ts₆(5)}
asher^{ts₇(5)} bachar^{ts₈(5)} banu^t
mikol^{s₉(5)} ha'amim^{ts₁₀(5)}
v'natan^{ts₁₂(5)} lanu^{ts₁₃(5)} et^{ts₁₄(5)}
Torato.^{ts₁₅(5)} Baruch^{ts₁(6)}
atah^{ts₂(6)} Ad-nai,^{ts₃(6)} notein^t
haTorah.^{ts₄(6)} ts₅(6)

ברוך^{ts₁(1)} אתה^{ts₂(1)} יהוה^{ts₁(1)}
אלהינו^{ts₄(1)} מלך^{ts₅(1)}
העולם,^{ts₆(1)} אשר^{ts₇(1)}
קדשנו^{ts₈(1)} במצוותיו^{ts₉(1)}
וצונו^{ts₁₀(1)} על^{ts₁₁(1)} דברי^{ts₁₂(1)}
תורה.^{ts₁₃(1)} והערב^{ts₁(2)} נא^{ts₂(2)}
את^{ts₃(2)} אלהינו^{ts₄(2)} יהוה^{ts₅(2)}
דברי^{ts₆(2)} תורתך^{ts₇(2)}
בפינו^{ts₈(2)} ובפיפיות^{ts₉(2)}
עמך^{ts₁₀(2)} בית^{ts₁₁(2)} ישראל,^{ts₁₂(2)}
ונהיה^{ts₁(3)} אנחנו^{ts₂(3)}
וצאצאינו^{ts₃(3)} וצאצאי^{ts₄(3)}
כלנו^{ts₅(3)} יודעי^{ts₆(3)} שמך^{ts₇(3)} ולומדי^{ts₈(3)}
תורתך^{ts₉(3)} לשמה.^{ts₁₀(3)}
ברוך^{ts₁(4)} אתה^{ts₂(4)} יהוה^{ts₃(4)}
המלמד^{ts₄(4)} תורה^{ts₅(4)}
לעמו^{ts₆(4)} ישראל.^{ts₇(4)} ברוך^{ts₈(4)}
אתה^{ts₁(5)} יהוה^{ts₂(5)} מלך^{ts₃(5)}
העולם,^{ts₄(5)} אשר^{ts₅(5)}
בחר^{ts₆(5)} בנו^{ts₇(5)} מכל^{ts₈(5)}
העמים^{ts₉(5)} ונתן^{ts₁₀(5)} לנו^{ts₁₁(5)} את^{ts₁₂(5)}
תורתו.^{ts₁₃(5)} ברוך^{ts₁(6)} אתה^{ts₂(6)}
יהוה^{ts₃(6)} נותן^{ts₄(6)} התורה.^{ts₅(6)}

Service: Shacharis Weekday

Reading Guide:

Instruction: How the markings mark where the words are at. Find each one. In this case the text segment represents the 2nd text segment of the First sentence.

ts⁽¹⁾₂

"ts", Stands for Text Segment, a group of combined text like "my soul"

ts⁽¹⁾₂

"2", The word in the order of the sentence.

ts⁽¹⁾₂

"1", How many sentences have occurred. So this is on the first sentence.

Birchot HaShachar (Morning Blessings)

It is customary to recite these blessings upon waking and preparing for the day. Some are said at home, others in the synagogue.

Yehi Ratzon (May it be Your will)

Introduction: A prayer for divine guidance, requesting to be aligned with the Torah and commandments, and to be protected from negative influences.

Instruction: Recited daily, commonly as part of the morning blessings (Birkat HaShachar).

May it be_{ts₁(1)} Your will,
before You, ETERNAL
our G-d and G-d of our
ancestors, that You
accustom us. to Your
Torah_{ts₁(2)} and attach us
to Your commandments.
Do_{ts₁(3)} not bring us to
sin, nor to transgression
or iniquity, nor to trial,
nor to disgrace. Do not
let_{ts₁(4)} rule over us the
inclination of evil. Keep
us far_{ts₁(5)} from a person
who's bad and a friend
who's bad. Attach us_{ts₁(6)}
to the inclination the
good and to deeds
good. Compel_{ts₁(7)} our
inclination to be
subservient to You.
Grant us_{ts₁(8)} today and
every day grace,
kindness, and mercy in
your eyes and in the
eyes of all who see us.
And bestow upon us_{ts₁(9)}

Yehi_{ts₁(1)} ratzon_{ts₂(1)}
mil'fanekha_{ts₃(1)} Ad-nai_{ts₄(1)}
Eloheinu_{ts₅(1)} ve'Elohei_{ts₆(1)}
avoteinu_{ts₇(1)}
shetargilenu_{ts₈(1)}
b'toratekha_{ts₁(2)}
v'dab'kenu_{ts₂(2)}
b'mitz'votekha_{ts₃(2)} v'al_{ts₁(3)}
t'vi'enu_{ts₂(3)} lo_{ts₃(3)} lidei_{ts₄(3)}
chet_{ts₅(3)} v'lo_{ts₆(3)} lidei_{ts₇(3)}
avon_{ts₈(3)} v'lo_{ts₉(3)} lidei_{ts₁₀(3)}
nisayon_{ts₁₁(3)} v'lo_{ts₁₂(3)} lidei_{ts₁₃(3)}
bizayon_{ts₁₄(3)} v'al_{ts₁(4)}
tashlet_{ts₂(4)} banu_{ts₃(4)} yetzer
hara_{ts₄(4)} v'harchikenu_{ts₅(4)}
me'adam_{ts₆(4)} ra_{ts₇(4)}
umechaver_{ts₈(4)} ra_{ts₉(4)}
v'dab'kenu_{ts₁₀(4)} b'yetzer_{ts₁₁(4)}
hatov_{ts₁₂(4)} uv'ma'asim_{ts₁₃(4)}
tovim_{ts₁₄(4)} v'chof_{ts₁₅(4)} et_{ts₁₆(4)}
yitz'renu_{ts₁₇(4)} l'hishta'bed_{ts₁₈(4)}
lach_{ts₁₉(4)} ut'nenu_{ts₂₀(4)}
hayom_{ts₂₁(4)} uv'chol_{ts₂₂(4)} yom
l'chen_{ts₂₃(4)} ul'chesed_{ts₂₄(4)}
ul'rachamim_{ts₂₅(4)}
b'eynekha_{ts₂₆(4)} uv'einei_{ts₂₇(4)}
chol_{ts₂₈(4)} ro'einu_{ts₂₉(4)}

יהי_{ts₁(1)} רצון_{ts₂(1)} מלפניך_{ts₃(1)}
אלהינו_{ts₄(1)} יי_{ts₅(1)} אלהינו_{ts₆(1)}
אבותינו_{ts₇(1)} ואלהינו_{ts₈(1)}
שתרגילנו_{ts₉(1)} בתורתך_{ts₁₀(1)}
ובדבקנו_{ts₁₁(1)} במצותיך_{ts₁₂(1)}
ואל_{ts₁₃(1)} תביאנו_{ts₁₄(1)} לא_{ts₁₅(1)}
לידי_{ts₁₆(1)} חטא_{ts₁₇(1)} ולא_{ts₁₈(1)}
לידי_{ts₁₉(1)} עון_{ts₂₀(1)} ולא_{ts₂₁(1)}
לידי_{ts₂₂(1)} נסיון_{ts₂₃(1)} ולא_{ts₂₄(1)}
לידי_{ts₂₅(1)} בזיון_{ts₂₆(1)} ואל_{ts₂₇(1)}
תשלט_{ts₂₈(1)} בנו_{ts₂₉(1)} ויצר_{ts₃₀(1)}
הרע_{ts₃₁(1)} ויהרחיקנו_{ts₃₂(1)}
מאדם_{ts₃₃(1)} רע_{ts₃₄(1)} ומחבר_{ts₃₅(1)}
ודבקנו_{ts₃₆(1)} ביצר_{ts₃₇(1)} הטוב_{ts₃₈(1)}
ובמעשים_{ts₃₉(1)} טובים_{ts₄₀(1)} וכף_{ts₄₁(1)}
את_{ts₄₂(1)} יצרנו_{ts₄₃(1)} להשתעבד_{ts₄₄(1)}
לך_{ts₄₅(1)} ותננו_{ts₄₆(1)} היום_{ts₄₇(1)} ובכל_{ts₄₈(1)}
יום_{ts₄₉(1)} לחן_{ts₅₀(1)} ולחסד_{ts₅₁(1)}
ולרחמים_{ts₅₂(1)} בעיניך_{ts₅₃(1)} ובעיני_{ts₅₄(1)}
כול_{ts₅₅(1)} רואינו_{ts₅₆(1)} ותגמלנו_{ts₅₇(1)}

kindnesses good.
 Blessed^{ts₁(10)} are You,
 ETERNAL, Who bestows
 kindnesses good upon
 His people Israel.

v'tig'm'lenu^{ts₁(9)} chasadim
^{ts₂(9)} tovim. ^{ts₃(9)} Baruch^{ts₁(10)}
 atah^{ts₂(10)} Ad-nai, ^{ts₃(10)}
 hagomel^{ts₄(10)} chasadim^t
^{S₅(10)} tovim^{ts₆(10)} l'amo^{ts₇(10)}
 Yisrael.^{ts₈(10)}

^{ts₃(9)} טובים. ^{ts₂(9)} חסדים
^{ts₃(10)} יי. ^{ts₂(10)} אתה ^{ts₁(10)} ברוך
^{ts₅(10)} חסדים ^{ts₄(10)} הגומל
^{ts₇(10)} לעמו ^{ts₆(10)} טובים
^{ts₈(10)} ישראל.

Pesukei D'Zimra (Verses of Praise)

A series of blessings, psalms, and verses that serve as a spiritual preparation for the core prayers.

Baruch She'amar (Blessed is He Who Spoke)

Introduction: A prayer of praise and blessing recited at the start of the Pesukei DeZimra (Verses of Song) section of the Shacharit (morning) service.

Instruction: Recited as part of the morning service, following the Baruch Atah Ad-nai, Ha-el Ha-gadol, ha-gibor, v'ha-nora.

Blessed^{ts₁(1)} is He Who
 spoke and the world
 came to be the world
 came to be Blessed is
 He. Blessed^{ts₁(2)} is the One
 who does creation.
 Blessed^{ts₁(3)} is the One
 Who commands and
 performs. Blessed^{ts₁(4)} is
 the One Who decrees
 and fulfills. Blessed^{ts₁(5)} is
 the One Who makes
 mercies. Blessed^{ts₁(6)} is
 the One Who shows
 compassion on the
 earth. Blessed^{ts₁(7)} is the
 One Who repays good
 measure good to those
 who revere Him. Blessed^{ts₁(8)}
 is He and blessed is
 His Name. Blessed^{ts₁(9)} is
 He in His world. Blessed^{ts₁(10)}
 is He Who is living
 and enduring forever
 and ever souls. Blessed^t
^{S₁(11)} You are, ETERNAL,
 Who is praised by the
 mouths of His people.
 Blessed^{ts₁(12)} are You,
 ETERNAL, our G-d, King
 of the universe, the
 mighty G-d, the great,

Baruch^{ts₁(1)} she'amar^{ts₂(1)}
 v'hayah^{ts₃(1)} ha'olam, ^{ts₄(1)}
 Baruch^{ts₅(1)} Hu. ^{ts₆(1)} Baruch^t
^{S₁(2)} oseh^{ts₂(2)} vereishit. ^{ts₃(2)}
 Baruch^{ts₁(3)} omer^{ts₂(3)}
 v'oseh. ^{ts₃(3)} Baruch^{ts₁(4)}
 gozer^{ts₂(4)} um'kayem. ^{ts₃(4)}
 Baruch^{ts₁(5)} oseh^{ts₂(5)}
 chamalim. ^{ts₃(5)} Baruch^{ts₁(6)}
 m'rachem^{ts₂(6)} al^{ts₃(6)}
 ha'aretz. ^{ts₄(6)} Baruch^{ts₁(7)}
 m'shalem^{ts₂(7)} sachar^{ts₃(7)}
 tov^{ts₄(7)} liyere'av. ^{ts₅(7)}
 Baruch^{ts₁(8)} Hu ^{ts₂(8)} uvaruch
^{ts₃(8)} sh'mo. ^{ts₄(8)} Baruch^{ts₁(9)}
 shehu^{ts₂(9)} b'olamo. ^{ts₃(9)}
 Baruch^{ts₁(10)} shehu^{ts₂(10)} chai
^{ts₃(10)} v'kayam. ^{ts₄(10)} la'ad^{ts₅(10)}
 ul'netzach^{ts₆(10)} neshamot.
^{ts₇(10)} Baruch^{ts₁(11)} atah, ^{ts₂(11)}
 Ad-nai, ^{ts₃(11)} ham'hulal^{ts₄(11)}
 b'fi^{ts₅(11)} amo. ^{ts₆(11)} Baruch^t
^{S₁(12)} atah, ^{ts₂(12)} Ad-nai, ^{ts₃(12)}
 Eloheinu^{ts₄(12)} Melech^{ts₅(12)}
 ha'olam, ^{ts₆(12)} ha'el^{ts₇(12)}
 ha-gadol, ^{ts₈(12)} ha-gibor^{ts₉(12)}

ברוך^{ts₁(1)} שֶׁאָמַר^{ts₂(1)} וְהָיָה
^{ts₅(1)} בָּרוּךְ^{ts₄(1)} הָעוֹלָם, ^{ts₃(1)}
 הוּא. ^{ts₆(1)} בָּרוּךְ^{ts₁(2)} עוֹשֶׂה
^{ts₁(3)} בָּרוּךְ^{ts₃(2)} בְּרֵאשִׁית. ^{ts₂(2)}
 אוֹמֵר^{ts₃(3)} וְעוֹשֶׂה. ^{ts₂(3)} בָּרוּךְ^{ts₃(3)}
 גּוֹזֵר^{ts₄(4)} וּמְקַיֵּם. ^{ts₃(4)}
 בָּרוּךְ^{ts₁(5)} עוֹשֶׂה
 חֲמָלִים. ^{ts₃(5)} בָּרוּךְ^{ts₁(6)}
 מְרַחֵם. ^{ts₂(6)} עַל^{ts₃(6)} הָאָרֶץ.
^{ts₂(7)} מְשַׁלֵּם. ^{ts₁(7)} בָּרוּךְ^{ts₄(6)}
 שָׂכָר^{ts₃(7)} טוֹב^{ts₄(7)} לִירְאוֹ.
^{ts₂(8)} הוּא. ^{ts₁(8)} בָּרוּךְ^{ts₅(7)}
 וּבָרוּךְ^{ts₃(8)} שְׁמוֹ. ^{ts₄(8)} בָּרוּךְ^{ts₁(9)}
 שֶׁהוּא^{ts₂(9)} בְּעוֹלָמוֹ. ^{ts₃(9)}
 בָּרוּךְ^{ts₁(10)} שֶׁהוּא^{ts₂(10)} חַי
 וְקַיִם. ^{ts₄(10)} לְעַד^{ts₅(10)} וּלְנֶצַח
^{ts₁(11)} נִשְׁמֹת. ^{ts₇(10)} בָּרוּךְ^{ts₂(11)}
 אַתָּה^{ts₃(11)} יי. ^{ts₂(11)} אַתָּה^{ts₁(12)}
 בִּפְיִי^{ts₅(11)} עֲמוֹ. ^{ts₆(11)}
 בָּרוּךְ^{ts₁(12)} אַתָּה^{ts₂(12)} יי. ^{ts₃(12)}
 אֱלֹהֵינוּ^{ts₄(12)} מֶלֶךְ. ^{ts₅(12)}
 הָעוֹלָם, ^{ts₆(12)} הָאֵל^{ts₇(12)}
 הַגָּדוֹל, ^{ts₈(12)} הַגִּבּוֹר^{ts₉(12)}

the powerful, and the
awesome.

v'ha-nora.^{ts₁₀(12)}

וְהַנּוֹרָא.^{ts₁₀(12)}

Tehilim(Psalms) 146-150

Introduction: The final five psalms of the Book of Psalms, collectively known as the 'Halleluyah Psalms' because each begins and/or ends with the word 'Halleluyah' (Praise Yah). They are a crescendo of praise, recited daily as a significant part of the Pesukei Dezimra (Verses of Praise) in the Shacharit (morning) prayer service.

Instruction: Recited during Shacharit (morning prayers) as part of Pesukei Dezimra. It is customary to stand while reciting these psalms.

Praise Hashem.^{ts₁(1)} Praise
^{ts₁(2)} O my nefesh.
 Hashem,^{ts₁(3)} While I live
 will I praise Hashem: I
 will sing praise unto
 Elohai while I have any
 being. Put not your trust
^{ts₁(4)} in princes, nor in the
 ben adam, in whom
 there is no teshuah
 (salvation). departs,^{ts₁(5)}
 His ruach he returneth
 to his adamah; in yom
 hahu his plans come to
 nothing. ^{ts₁(6)} Ashrei is he
 that hath El Ya'akov for
 his ezer, whose hope is
 in Hashem Elohav: Oseh
 Shomayim vaAretz, the
 yam. and all that therein
 is:^{ts₁(7)} HaShomer Emes
 l'olam (Who keepeth
 Truth forever): Oseh
 mishpat for the
 oppressed; Who giveth
 lechem to the hungry.
 Hashem^{ts₁(8)} mattir
 asurim (sets free the
 prisoners): Hashem
 openeth the eyes of the
 ivrim: Hashem raiseth
 them that are bowed
 down. Hashem^{ts₁(9)} loveth
 the tzaddikim: Hashem
 shomer over the gerim;
 the yatom (fatherless,
 orphan) and almanah;
 He relieveth but the

Hallelu-Yah^{ts₁(1)} halleli^{ts₁(2)}
 nafshi^{ts₂(2)} et-Ad-nai.^{ts₁(3)}
 ahalelah^{ts₂(3)} Ad-nai.^{ts₃(3)}
 bechayay^{ts₄(3)} azamrah^{ts₅(3)}
 le'lohai^{ts₆(3)} be'odi.^{ts₇(3)}
 al-tivtechu^{ts₁(4)} vinedivim^t
^{ts₂(4)} beven-adam^{ts₃(4)}
 she'ein^{ts₄(4)} lo^{ts₅(4)} teshu'ah.
^{ts₆(4)} tetze^{ts₁(5)} rucho^{ts₂(5)}
 yashuv^{ts₃(5)} le'admato^{ts₄(5)}
 bayom^{ts₅(5)} hahu^{ts₆(5)} avedu
^{ts₇(5)} eshtonotav.^{ts₁(6)} ashrei^t
^{ts₂(6)} she'el^{ts₃(6)} Ya'akov^{ts₄(6)}
 be'ezro^{ts₅(6)} sivro^{ts₆(6)}
 al-Ad-nai^{ts₇(6)} elohav.^{ts₈(6)}
 oseh^{ts₉(6)} shamayim^{ts₁₀(6)}
 va'aretz^{ts₁₁(6)} et-hayam^{ts₁₂(6)}
 ve'et-kol-asher-bam^{ts₁(7)}
 hashomer^{ts₂(7)} emet^{ts₃(7)}
 le'olam.^{ts₄(7)} oseh^{ts₅(7)}
 mishpat^{ts₆(7)} la'ashukim^{ts₇(7)}
 noten^{ts₈(7)} lechem^{ts₉(7)}
 lare'evim^{ts₁₀(7)} Ad-nai^{ts₁(8)}
 mattir^{ts₂(8)} asurim.^{ts₃(8)}
 Ad-nai^{ts₄(8)} poke'ach^{ts₅(8)}
 ivrim^{ts₆(8)} Ad-nai^{ts₇(8)} zokef^t
^{ts₈(8)} kefufim^{ts₉(8)} Ad-nai^{ts₁₀(8)}
 ohev^{ts₁(9)} tzaddikim.^{ts₂(9)}
 Ad-nai^{ts₃(9)} shomer^{ts₄(9)}
 et-gerim^{ts₅(9)} yatom^{ts₆(9)}
 ve'almanah^{ts₇(9)} ye'oded^t
^{ts₈(9)} vederech^{ts₉(9)}

הַלְלוּ־יָהּ^{ts₁(1)} הַלְלִי^{ts₂(2)}
 נַפְשִׁי^{ts₃(3)} אֶת־יְהוָה:^{ts₄(3)}
 אֶהְלֵלָהּ^{ts₅(3)} יְהוָה^{ts₆(3)} בְּחַיֵּי
^{ts₇(3)} אֲזַמְרָהּ^{ts₈(3)} לֵאלֹהֵי
^{ts₉(3)} בְּעוֹדִי:^{ts₁₀(3)} אַל־תִּבְטְחוּ
^{ts₁(4)} בַּנְּדִיבִים^{ts₂(4)} בְּבֶן־אָדָם
^{ts₃(4)} שְׁאִין^{ts₄(4)} לֹו^{ts₅(4)} תִּשְׁוְעָה:
^{ts₆(4)} תִּצָּא^{ts₇(4)} רוּחוֹ^{ts₈(4)} יִשָּׁב
^{ts₉(4)} לְאֲדֹמָתוֹ^{ts₁₀(4)} בְּיוֹם
^{ts₁(5)} הַהוּא^{ts₂(5)} אֲבָדוּ^{ts₃(5)}
^{ts₄(5)} עֲשֵׂתִנְתָּיו:^{ts₅(5)} אֲשֶׁרִי
^{ts₆(5)} שָׁאֵל^{ts₇(5)} יַעֲקֹב^{ts₈(5)} בְּעֶזְרוֹ
^{ts₉(5)} שִׁבְרוֹ^{ts₁₀(5)} עַל־יְהוָה
^{ts₁(6)} אֱלֹהָיו:^{ts₂(6)} עֲשֵׂה^{ts₃(6)} שְׁמִים
^{ts₄(6)} וְאַרְצָךְ^{ts₅(6)} אֶת־הַיָּם
^{ts₆(6)} וְאֶת־כָּל־אֲשֶׁר־בָּם:^{ts₇(6)}
^{ts₈(6)} הַשֹּׁמֵר^{ts₉(6)} אֱמֶת^{ts₁₀(6)}
^{ts₁(7)} לְעוֹלָם:^{ts₂(7)} עֹשֶׂה
^{ts₃(7)} מִשְׁפָּט^{ts₄(7)} לְעֹשִׂיוֹקִים
^{ts₅(7)} נֹתֵן^{ts₆(7)} לֶחֶם^{ts₇(7)} לְרַעְבִּים
^{ts₈(7)} יְהוָה^{ts₉(7)} מַתִּיר^{ts₁₀(7)}
^{ts₁(8)} אֲסוּרִים:^{ts₂(8)} יְהוָה^{ts₃(8)} פֹּקֵחַ
^{ts₄(8)} עֹרִים^{ts₅(8)} יְהוָה^{ts₆(8)}
^{ts₇(8)} זֹקֵף^{ts₈(8)} כְּפֹופִים
^{ts₉(8)} יְהוָה^{ts₁₀(8)} צַדִּיקִים:^{ts₁(9)}
^{ts₂(9)} יְהוָה^{ts₃(9)} שֹׁמֵר
^{ts₄(9)} אֶת־גְּרָמִים
^{ts₅(9)} יְתוֹם
^{ts₆(9)} וְאֶלְמָנָה
^{ts₇(9)} יַעֲזֹדֵד
^{ts₈(9)} וְדָרַךְ:^{ts₉(9)}

Derech. Resha'im^{ts₁(10)} He frustrates. shall reign^{ts₁(11)} Hashem l'olam, even thy G-d, O Tziyon, l'dor vador. Praise Hashem.^t
^{s₁(12)} Praise ye Hashem:^{ts₁(13)} for it is tov to sing praises unto Eloheinu; for it is na'im (pleasant); is fitting. and tehillah^{ts₁(14)} is the Boneh Yerushalayim (builder of Jerusalem): Hashem the nidkhei Yisroel (the outcasts Of Israel, those of the Golus). He gathereth together^{ts₁(15)} He is the Rofeh (healer) of the Shevurei-lev (broken in heart), binds up their wounds. He determines^{ts₁(16)} the mispar of the kokhavim; He calleth them all by their shemot. ^{ts₁(17)} Gadol is Adoneinu, and of rav ko'ach; to His tevunah (understanding, intelligence) there is no mispar (number, limit). lifteth up^{ts₁(18)} the anavim (meek ones, humble ones); Hashem He casteth the resha'im down to the ground. Sing^{ts₁(19)} unto Hashem with todah; make music unto Eloheinu: upon the kinnor (harp) Who covereth Shomayim with clouds, Who prepareth for ha'aretz, matar (rainfall) HaMatzemi'ach (Who maketh to spring up) upon the harim (hills, mountains). the khatzir (grass)^{ts₁(20)} He

resha'im^{ts₁(10)} ye'avet.^{ts₂(10)} yimloch^{ts₁(11)} Ad-nai^{ts₂(11)} le'olam^{ts₃(11)} elohayich^{ts₄(11)} Tziyon^{ts₅(11)} ledor^{ts₆(11)} vador^{ts₇(11)} Hallelu-Yah.^{ts₁(12)} Hallelu-Yah^{ts₁(13)} ki-tov^{ts₂(13)} zamrah^{ts₃(13)} Eloheinu^{ts₄(13)} ki-na'im^{ts₅(13)} navah^{ts₆(13)} tehillah.^{ts₁(14)} Boneh^{ts₂(14)} Yerushalayim^{ts₃(14)} Ad-nai^t ^{s₄(14)} nidchei^{ts₅(14)} Yisroel^{ts₆(14)} yachannes.^{ts₁(15)} harofeh^t ^{s₂(15)} lishvurei-lev^{ts₃(15)} umechabesh^{ts₄(15)} le'atzvotam.^{ts₅(15)} moneh^t ^{s₁(16)} mispar^{ts₂(16)} lakochavim^{ts₃(16)} lechulam^t ^{s₄(16)} shemot^{ts₅(16)} yikra.^{ts₁(17)} gadol^{ts₂(17)} Adoneinu^{ts₃(17)} verav-koach^{ts₄(17)} litvunato ^{ts₅(17)} ein^{ts₆(17)} mispar.^{ts₇(17)} me'oded^{ts₁(18)} anavim^{ts₂(18)} Ad-nai^{ts₃(18)} mashpil^{ts₄(18)} resha'im^{ts₅(18)} adei-aretz.^t ^{s₆(18)} enu^{ts₁(19)} la'Ad-nai^{ts₂(19)} vetodah^{ts₃(19)} zamru^{ts₄(19)} le'Eloheinu^{ts₅(19)} vechinor.^t ^{s₆(19)} hamechaseh^{ts₇(19)} shamayim^{ts₈(19)} ve'avim^{ts₉(19)} hamechin^{ts₁₀(19)} la'aretz^{ts₁₁(19)} matar^{ts₁₂(19)} hamatzmiach^t ^{s₁₃(19)} harim^{ts₁₄(19)} chatzir.^{ts₁(20)} noten^{ts₂(20)}

רְשָׁעִים יַעֲוֶת: ^{ts₂(10)} יִמְלֹךְ ^{ts₁(10)} יְהוָה ^{ts₁(11)} לְעוֹלָם ^{ts₂(11)} אֱלֹהֶיךָ ^{ts₃(11)} צִיּוֹן ^{ts₄(11)} לְדֹר וְדֹר ^{ts₅(11)} הַלְלוּ־יָהּ: ^{ts₆(11)} לְדֹר וְדֹר ^{ts₇(11)} הַלְלוּ־יָהּ: ^{ts₁(12)} כִּי־טוֹב ^{ts₁(13)} זָמְרָה ^{ts₂(13)} אֱלֹהֵינוּ ^{ts₃(13)} כִּי־נָעִים ^{ts₄(13)} נָאֹהָ ^{ts₅(13)} תְּהִלָּה: ^{ts₁(14)} בּוֹנֵה ^{ts₂(14)} יְרוּשָׁלַם ^{ts₃(14)} יְהוָה ^{ts₄(14)} נִדְחֵי ^{ts₅(14)} יִשְׂרָאֵל ^{ts₆(14)} יַחֲנֵס: ^{ts₁(15)} הָרֹפֵא ^{ts₂(15)} לְשִׁבְרֵי־לֵב ^{ts₃(15)} וּמַחְבֵּשׁ ^{ts₄(15)} לְעַצְבוֹתָם: ^{ts₅(15)} מוֹנֵה ^{ts₁(16)} מִסְפָּר ^{ts₂(16)} לְכוֹכָבִים ^{ts₃(16)} לְכֹלָם ^{ts₄(16)} שְׁמוֹת ^{ts₅(16)} יִקְרָא: ^{ts₁(17)} גָּדוֹל ^{ts₂(17)} אֲדוֹנֵינוּ ^{ts₃(17)} וְרַב־כֹּחַ ^{ts₄(17)} לְתַבּוּנָתוֹ ^{ts₅(17)} אֵין ^{ts₆(17)} מִסְפָּר: ^{ts₁(18)} מְעוֹדֵד ^{ts₂(18)} עֲנֻוִים ^{ts₃(18)} יְהוָה ^{ts₄(18)} מַשְׁפִּיל ^{ts₅(18)} עַד־אֲרָץ: ^{ts₁(19)} עֲנוּ ^{ts₂(19)} לַיהוָה ^{ts₃(19)} בְּתוֹדָה ^{ts₄(19)} זָמְרוּ ^{ts₅(19)} לְאֱלֹהֵינוּ ^{ts₆(19)} בְּכִנּוֹר: ^{ts₇(19)} הַמְכַסֶּה ^{ts₈(19)} שָׁמַיִם ^{ts₉(19)} בְּעָבָיִם ^{ts₁₀(19)} הַמְכִּין ^{ts₁₁(19)} לְאֲרָץ ^{ts₁₂(19)} מְטֵר ^{ts₁₃(19)} הַמַּצְמִיחַ ^{ts₁₄(19)} הָרִים ^{ts₁(20)} חֲצִיר: ^{ts₂(20)} נוֹתֵן

giveth to the behemah
 her lechem, and to the
 bnei orev (young ravens)
 when they cry out. not_t
_{S₁⁽²¹⁾} in the gevurat hasus:
 He delighteth He taketh
 not pleasure in the
 shokayim of an ish (legs
 of a man). _{ts₁⁽²²⁾} taketh
 pleasure Hashem in
 them that fear Him, in
 those that hope in His
 chesed. Praise_{ts₁⁽²³⁾} O
 Yerushalayim; Hashem,
 praise thy G-d, O Tziyon.
 For He hath
 strengthened_{ts₁⁽²⁴⁾} the
 bars of thy she'arim
 (gates); He hath blessed
 thy banim within thee.
 He granteth within thy
 borders, _{ts₁⁽²⁵⁾} shalom with
 the chelev chittim (the
 finest of wheat). and
 filleth thee _{ts₁⁽²⁶⁾} He
 sendeth forth His imrah
 (command) upon eretz:
 swiftly. runneth_{ts₁⁽²⁷⁾} His
 Devar He giveth sheleg
 (snow) like tzemer
 (wool); the kfor (frost)
 like ashes. He scattereth_t
_{S₁⁽²⁸⁾} He casteth down His
 kerach (ice) like crumbs:
 before His cold? who_{ts₁⁽²⁹⁾}
 can stand He sendeth
 out His Devar, and
 melteth them: He
 causeth to blow, His
 ruach and the mayim to
 flow. He declareth_{ts₁⁽³⁰⁾} His
 Devar unto Ya'akov, His
 chukkot and His
 mishpatim unto Yisroel.
 not_{ts₁⁽³¹⁾} He hath dealt so
 with any Goy (nation):
 and as for His

livhemah_{ts₃⁽²⁰⁾} lachmah_{ts₄⁽²⁰⁾}
 livnei_{ts₅⁽²⁰⁾} orev_{ts₆⁽²⁰⁾} asher_t
_{S₇⁽²⁰⁾} yikra'u. _{ts₈⁽²⁰⁾} lo_{ts₁⁽²¹⁾}
 vigvurat_{ts₂⁽²¹⁾} hasus_{ts₃⁽²¹⁾}
 yechpatz_{ts₄⁽²¹⁾} lo-veshokei_t
{S₅⁽²¹⁾} ha'ish{ts₆⁽²¹⁾} yirtzeh. _{ts₁⁽²²⁾}
 rotzeh_{ts₂⁽²²⁾} Ad-nai_{ts₃⁽²²⁾}
 et-yere'av_{ts₄⁽²²⁾}
 et-hamyachalim_{ts₅⁽²²⁾}
 lechasdo. _{ts₆⁽²²⁾} shabechi_t
{S₁⁽²³⁾} Yerushalayim{ts₂⁽²³⁾}
 et-Ad-nai_{ts₃⁽²³⁾} halleli_{ts₄⁽²³⁾}
 elohayich_{ts₅⁽²³⁾} Tziyon. _{ts₆⁽²³⁾}
 ki-chizak_{ts₁⁽²⁴⁾} berichei_{ts₂⁽²⁴⁾}
 she'arayich_{ts₃⁽²⁴⁾} berach_t
{S₄⁽²⁴⁾} banayich{ts₅⁽²⁴⁾}
 bekirbech. _{ts₆⁽²⁴⁾}
 hasam-gevulech_{ts₁⁽²⁵⁾}
 shalom_{ts₂⁽²⁵⁾} chelev_{ts₃⁽²⁵⁾}
 chittim_{ts₄⁽²⁵⁾} yasbi'ech. _{ts₁⁽²⁶⁾}
 hashole'ach_{ts₂⁽²⁶⁾} imrato_t
{S₃⁽²⁶⁾} aretz{ts₄⁽²⁶⁾} ad-meherah_t
{S₅⁽²⁶⁾} yarutz{ts₁⁽²⁷⁾} devar. _{ts₂⁽²⁷⁾}
 hanoten_{ts₃⁽²⁷⁾} sheleg_{ts₄⁽²⁷⁾}
 katzamer_{ts₅⁽²⁷⁾} kefor_{ts₆⁽²⁷⁾}
 ka'efer_{ts₁⁽²⁷⁾} yefazer. _{ts₁⁽²⁸⁾}
 mashlich_{ts₂⁽²⁸⁾} karcho_{ts₃⁽²⁸⁾}
 chefitim_{ts₄⁽²⁸⁾} lifnei_{ts₅⁽²⁸⁾}
 karato_{ts₆⁽²⁸⁾} mi_{ts₁⁽²⁹⁾}
 ya'amod. _{ts₂⁽²⁹⁾} yishlach_{ts₃⁽²⁹⁾}
 devar. _{ts₄⁽²⁹⁾} veyamsem_{ts₅⁽²⁹⁾}
 yashev_{ts₆⁽²⁹⁾} rucho_{ts₁⁽²⁹⁾}
 yizlu-mayim. _{ts₂⁽²⁹⁾} maggid_t
{S₁⁽³⁰⁾} devarav{ts₂⁽³⁰⁾} leYa'akov_t
{S₃⁽³⁰⁾} chukav{ts₄⁽³⁰⁾}
 umishpatav_{ts₅⁽³⁰⁾} leYisroel.
{ts₆⁽³⁰⁾} lo{ts₁⁽³¹⁾} asah_{ts₂⁽³¹⁾} chen_t
{S₃⁽³¹⁾} lechol-goy{ts₄⁽³¹⁾}
 umishpatim_{ts₅⁽³¹⁾}

לְבִהֶמָּה_{ts₄⁽²⁰⁾} לַחֲמָה_{ts₃⁽²⁰⁾}
 לְבָנֵי_{ts₅⁽²⁰⁾} עֹרֵב_{ts₆⁽²⁰⁾} אֲשֶׁר_t
{ts₁⁽²¹⁾} יִקְרְאוּ: לֹא{ts₈⁽²⁰⁾}
 בְּגִבּוֹרֶת_{ts₃⁽²¹⁾} הַסּוֹס_{ts₂⁽²¹⁾}
 יִחַפֵּץ_{ts₅⁽²¹⁾} לֹא-בִשְׂוֹקֵי_{ts₄⁽²¹⁾}
 הָאִישׁ_{ts₆⁽²¹⁾} יִרְצֶה: רֹצֵחַ_{ts₁⁽²²⁾}
 יְהוָה_{ts₃⁽²²⁾} אֶת-יְרָאִיו_{ts₂⁽²²⁾}
 אֶת-הַמִּיחָלִים_{ts₅⁽²²⁾}
 לְחֶסְדּוֹ: שִׁבְחֵי_{ts₁⁽²³⁾}
 יְרוּשָׁלַם_{ts₂⁽²³⁾} אֶת-יְהוָה_{ts₃⁽²³⁾}
 הַלְלֵי_{ts₄⁽²³⁾} אֱלֹהֵי_{ts₅⁽²³⁾} צִיּוֹן:
{ts₂⁽²⁴⁾} כִּי-חֲזָק{ts₁⁽²⁴⁾} בְּרִיחֵי_{ts₆⁽²³⁾}
 שְׁעָרֶיךָ_{ts₃⁽²⁴⁾} בָּרַךְ_{ts₄⁽²⁴⁾} בְּנִיךָ_t
_{ts₅⁽²⁴⁾} בְּקִרְבֶּךָ: _{ts₆⁽²⁴⁾}
 הָשֵׁם-גִּבּוֹלֶךָ_{ts₁⁽²⁵⁾} שְׁלוֹם_{ts₂⁽²⁵⁾}
 חֶלֶב_{ts₃⁽²⁵⁾} חֲטִיִּם_{ts₄⁽²⁵⁾}
 יִשְׁבִּיעֶךָ: הַשְׁלַח_{ts₁⁽²⁶⁾}
 אֲמָרְתוֹ_{ts₃⁽²⁶⁾} אָרֶץ_{ts₄⁽²⁶⁾}
 עַד-מְהֵרָה_{ts₅⁽²⁶⁾} יְרוּץ_{ts₁⁽²⁷⁾}
 דָּבָרוֹ: הִנֵּתוֹן_{ts₂⁽²⁷⁾} שְׁלֹג_{ts₃⁽²⁷⁾}
 כְּצֶמֶר_{ts₄⁽²⁷⁾} כְּפֹר_{ts₅⁽²⁷⁾}
 כְּאֶפֶר_{ts₇⁽²⁷⁾} יִפְזֹר: _{ts₁⁽²⁸⁾}
 מִשְׁלִיךְ_{ts₂⁽²⁸⁾} קָרְחוֹ_{ts₃⁽²⁸⁾}
 כְּפִתִּים_{ts₄⁽²⁸⁾} לִפְנֵי_{ts₅⁽²⁸⁾}
 קָרְתוֹ_{ts₆⁽²⁸⁾} מִי_{ts₁⁽²⁹⁾} יַעֲמֵד:
{ts₂⁽²⁹⁾} יִשְׁלַח{ts₃⁽²⁹⁾} דְּבָרוֹ_{ts₄⁽²⁹⁾}
 וַיִּמָּסֶם_{ts₅⁽²⁹⁾} יִשָּׁב_{ts₆⁽²⁹⁾} רוּחוֹ_t
 יִזְלוּ-מֵיָם: מִגִּיד_{ts₁⁽²⁹⁾}
{ts₃⁽³⁰⁾} דְּבָרוֹ{ts₂⁽³⁰⁾} לִיעֶקֶב_{ts₃⁽³⁰⁾}
 חֲקִיו_{ts₄⁽³⁰⁾} וּמִשְׁפָּטָיו_{ts₅⁽³⁰⁾}
 לְיִשְׂרָאֵל: לֹא_{ts₁⁽³¹⁾} עָשָׂה_{ts₆⁽³⁰⁾}
 כֵּן_{ts₂⁽³¹⁾} לְכָל-גּוֹי_{ts₃⁽³¹⁾}
 וּמִשְׁפָּטִים_{ts₅⁽³¹⁾}

mishpatim, they have
not known them. Praise
ye Hashem. ^{ts1(32)} Praise
Hashem. ^{ts1(33)} Praise ^{ts1(34)}
Hashem from
HaShomayim: praise
Him in the heights
above. Praise ye Him, ^{ts1(35)}
all His malachim: praise
ye Him, all Tzivos
Hashem. Praise ye Him, ^t
^{s1(36)} shemesh and
yarei'ach: praise Him, all
ye kokhavim of ohr.
Praise Him, ^{ts1(37)} ye
heavens of heavens, and
ye waters that be above
HaShomayim. Let them
praise ^{ts1(38)} the Shem of
Hashem: for He
commanded, and they
were created. He hath
also established them ^{ts1(39)}
forever and ever: He
hath made a Chok
(decree) which shall not
pass away. Hallelu ^{ts1(40)}
Hashem from ha'aretz,
ye sea creatures, and all
tehomot: Eish, and
barad; snow, and cloud;
stormy wind fulfilling
His Devar. Mountains, ^t
^{s1(41)} and all hills; etz pri
(fruitful trees), and all
cedars: Beasts, and all
cattle; remesh (creeping
things), and flying. fowl: ^t
^{s1(42)} Malchei eretz, and all
people; sarim (princes),
and all shoftei aretz:
Both bochurim, and
betulot; zekenim, and
ne'arim: Let them praise.
the Shem of Hashem: ^t
^{s1(43)} for is excellent Shmo
alone His hod is above

bal-yeda'um ^{ts6(31)}
Hallelu-Yah. ^{ts1(32)}
Hallelu-Yah ^{ts1(33)} hallelû ^{ts1(34)}
et-Ad-nai ^{ts2(34)}
min-hashamayim ^{ts3(34)}
halleluhu ^{ts4(34)} bamromim.
^{ts5(34)} halleluhu ^{ts1(35)}
kol-malachav ^{ts2(35)}
halleluhu ^{ts3(35)}
kol-tzeva'av. ^{ts4(35)}
halleluhu ^{ts1(36)} shemesh ^t
^{s1(36)} veyare'ach ^{ts3(36)}
halleluhu ^{ts4(36)} kol-kochvei ^t
^{s5(36)} ohr. ^{ts6(36)} halleluhu ^{ts1(37)}
shemei ^{ts2(37)} hashamayim ^t
^{s3(37)} veshamayim ^{ts4(37)} asher ^t
^{s5(37)} me'al ^{ts6(37)}
hashamayim. ^{ts7(37)}
yehalelu ^{ts1(38)} et-shem ^{ts2(38)}
Ad-nai ^{ts3(38)} ki ^{ts4(38)} hu ^{ts5(38)}
tzivah ^{ts6(38)} venivra'u. ^{ts7(38)}
vaya'amidam ^{ts1(39)} la'ad ^{ts2(39)}
le'olam ^{ts3(39)} chok-natan ^t
^{s4(39)} velo ^{ts5(39)} ya'avov. ^{ts6(39)}
hallelû ^{ts1(40)} et-Ad-nai ^{ts2(40)}
min-ha'aretz ^{ts3(40)}
tanninim ^{ts4(40)}
vechol-tehomot. ^{ts5(40)} esh ^t
^{s6(40)} uvarad ^{ts7(40)} sheleg ^{ts8(40)}
vektor ^{ts9(40)} ruach ^{ts10(40)}
se'arah ^{ts11(40)} osah ^{ts12(40)}
devaro. ^{ts13(40)} heharim ^{ts1(41)}
vechol-geva'ot ^{ts2(41)} etz ^{ts3(41)}
peri ^{ts4(41)} vechol-arazim. ^t
^{s5(41)} hachayah ^{ts6(41)}
vechol-behemah ^{ts7(41)}
remes ^{ts8(41)} vetzipor ^{ts9(41)}
kanaf. ^{ts1(42)} malchei-eretzt
^{s2(42)} vechol-le'umim ^{ts3(42)}
sarim ^{ts4(42)} vechol-shoftei ^t
^{s5(42)} aretz. ^{ts6(42)} bachurim ^t
^{s7(42)} vegam-betulot ^{ts8(42)}
zekenim ^{ts9(42)} im-ne'arim. ^t
^{s10(42)} yehalelû ^{ts11(42)}
et-shem-Ad-nai ^{ts1(43)}
ki-nisgav ^{ts2(43)} shmo ^{ts3(43)}
levado ^{ts4(43)} hodo ^{ts5(43)}

בְּלִי יָדְעוּם ^{ts6(31)} הַלְלוּ־יָהּ: ^{ts1(32)}
הַלְלוּ־יָהּ ^{ts1(33)} הַלְלוּ ^{ts1(34)} אֶת־יְהוָה ^{ts2(34)} מִן־הַשָּׁמַיִם ^{ts3(34)}
הַלְלוּהוּ ^{ts4(34)} בְּמִרְמִים: ^{ts5(34)} הַלְלוּהוּ ^{ts6(34)} כָּל־מַלְאָכָיו ^{ts7(34)}
כָּל־צַבָּאָיו: ^{ts8(34)} הַלְלוּהוּ ^{ts9(34)} שְׁמֶשׁ ^{ts1(35)}
וְיָרֵחַ ^{ts2(35)} הַלְלוּהוּ ^{ts3(35)} כָּל־כּוֹכָבֵי ^{ts4(35)} אוֹר. ^{ts5(35)}
הַלְלוּהוּ ^{ts6(35)} שְׁמֵי ^{ts7(35)} הַשָּׁמַיִם ^{ts8(35)} וְהַמַּיִם ^{ts9(35)} אֲשֶׁר ^{ts1(36)}
מֵעַל ^{ts2(36)} הַשָּׁמַיִם: ^{ts3(36)} יְהַלְלוּ ^{ts4(36)} אֶת־שֵׁם ^{ts5(36)} יְהוָה ^{ts6(36)} כִּי ^{ts7(36)}
הוּא ^{ts8(36)} צִוָּה ^{ts9(36)} וַיַּעֲמִידֵם ^{ts1(37)} לַעֲוֹלָם ^{ts2(37)} וַיִּקְרָן ^{ts3(37)} וְלֹא ^{ts4(37)} יַעֲבוּר: ^{ts5(37)} הַלְלוּ ^{ts6(37)} אֶת־יְהוָה ^{ts7(37)} מִן־הָאָרֶץ ^{ts8(37)}
תְּנִינִים ^{ts9(37)} וְכָל־תְּהוֹמוֹת: ^{ts1(38)} אֵשׁ ^{ts2(38)} וּבָרָד ^{ts3(38)} שֶׁלֵּג ^{ts4(38)} וְקִיטוֹר ^{ts5(38)}
רוּחַ ^{ts6(38)} סַעֲרָה ^{ts7(38)} עֲשֵׂה ^{ts8(38)} דְּבָרוֹ: ^{ts9(38)} הַהָרִים ^{ts1(39)} וְכָל־גְּבְעוֹת ^{ts2(39)}
עַץ ^{ts3(39)} פְּרִי ^{ts4(39)} וְכָל־אֲרָצִים: ^{ts5(39)} הַחֲיָה ^{ts6(39)} וְכָל־בְּהֵמָה ^{ts7(39)} רֶמֶשׂ ^{ts8(39)} וְצִפּוֹר ^{ts9(39)} כָּנָף: ^{ts1(40)} מַלְכֵי־אָרֶץ ^{ts2(40)}
וְכָל־לְאֻמִּים ^{ts3(40)} שָׂרִים ^{ts4(40)} וְכָל־שִׁפְטֵי ^{ts5(40)} אָרֶץ: ^{ts6(40)} בַּחֲוִרִים ^{ts7(40)} וְגַם־בְּתוֹלוֹת ^{ts8(40)} זִקְנִים ^{ts9(40)} עַם־נְעָרִים: ^{ts1(41)}
יְהַלְלוּ ^{ts2(41)} אֶת־שֵׁם־יְהוָה ^{ts3(41)} כִּי־נִשְׁגַּב ^{ts4(41)} שְׁמוֹ ^{ts5(41)} לְבָדּוֹ ^{ts6(41)} הוֹדוּ ^{ts7(41)} עַל־אָרֶץ ^{ts8(41)}

Eretz and Shomayim. He also exalteth^{ts₁(44)} the keren of His people, tehillah (the praise) of all His Chasidim; even of the Bnei. Yisroel,^{ts₁(45)} an Am (people) close unto Him. Hallelu Hashem.^{ts₁(46)} Praise Hashem.^{ts₁(47)} Shiru^{ts₁(48)} l'Adonoi shir chadash (Sing unto Hashem a new song), and His praise in the Kahal Chasidim. Let rejoice^{ts₁(49)} Yisroel in Him that made him; let the Bnei Tziyon be glad in their Melech. Let them praise^{ts₁(50)} Shmo in the dance; with the tambourine and kinnor. let them sing zemirot unto Him.^{ts₁(51)} For taketh pleasure Hashem in His people; He will crown the meek with Yeshuah (salvation). Let be joyful^{ts₁(52)} the Chasidim in kavod; let them sing for joy upon their beds. Let the high praises^{ts₁(53)} of G-d be in their mouth, and a sword two-edged in their hand; To execute vengeance upon the Goyim. and punishments^{ts₁(54)} upon the people; To bind their melachim with chains, and their nobles with shackles of barzel (iron). To execute^{ts₁(55)} upon them the mishpat katuv (written judgment); this honor have all His Chasidim. Hallelu Hashem.^{ts₁(56)} Praise

al-eretz^{ts₆(43)} veshamayim.^{ts₇(43)} vayarem^{ts₇(43)} keren^{ts₂(44)} le'amo^{ts₃(44)} tehillah^{ts₄(44)} lechol-chasidav^{ts₅(44)} livnei^t Yisroel^{ts₆(44)} am-kerovo^t Hallelu-Yah.^{ts₂(45)} shiru^{ts₁(46)} la'Ad-nai^{ts₂(48)} shir^{ts₃(48)} chadash^{ts₄(48)} tehillato^{ts₅(48)} bikhal^{ts₆(48)} chasidim.^{ts₇(48)} yismach^{ts₁(49)} Yisroel^{ts₂(49)} be'osav^{ts₃(49)} benei-Tziyon^t yagilu^{ts₄(49)} vemalkam.^t yehalelu^{ts₆(49)} shmo^{ts₂(50)} vemachol^{ts₃(50)} vetof^{ts₄(50)} vechinor^{ts₅(50)} yezameru-lo.^{ts₁(51)} ki-rotzeh^{ts₂(51)} Ad-nai^{ts₃(51)} be'amo^{ts₄(51)} yefa'er^{ts₅(51)} anavim^{ts₆(51)} biyshuah.^{ts₇(51)} ya'alzu^{ts₁(52)} chasidim^{ts₂(52)} vekavod^{ts₃(52)} yerannenu^t al-mishkevotam.^{ts₅(52)} romemot^{ts₁(53)} El^{ts₂(53)} bigronam^{ts₃(53)} vecherev^t fifiot^{ts₅(53)} veyadam.^{ts₆(53)} la'asot^{ts₇(53)} nekamah^{ts₈(53)} bagoyim^{ts₉(53)} tochechot^t bal-umim.^{ts₁(54)} le'esor^{ts₂(54)} malcheihem^{ts₄(54)} vezikim^{ts₅(54)} venichbedeihem^{ts₆(54)} bechavlei^{ts₇(54)} varzel.^{ts₈(54)} la'asot^{ts₁(55)} bahem^{ts₂(55)} mishpat^{ts₃(55)} katuv^{ts₄(55)} hadar^{ts₅(55)} hu^{ts₆(55)} lechol-chasidav^{ts₇(55)} Hallelu-Yah.^{ts₁(56)} Hallelu-Yah^{ts₁(57)}

וְשָׁמַיִם: וְיָרֵם^{ts₇(43)} קֶרֶן^{ts₁(44)} לְעַמּוֹ^{ts₂(44)} תְּהִלָּה^{ts₄(44)} לְכָל-חֲסִידָיו^{ts₃(44)} לְבָנֵי^{ts₆(44)} יִשְׂרָאֵל^{ts₅(44)} עִם-קְרֹבוֹ^{ts₂(45)} הַלְלוּ-יָהּ: הַלְלוּ-יָהּ: שִׁיר^{ts₁(46)} לִיהוָה^{ts₂(48)} שִׁיר^{ts₁(48)} תְּהִלָּתוֹ^{ts₅(48)} חֲדָשׁ^{ts₄(48)} בְּקֹהֶל^{ts₇(48)} חֲסִידָיו: יִשְׂמַח^{ts₂(49)} יִשְׂרָאֵל^{ts₁(49)} בְּעֲשׂוֹ^{ts₄(49)} בְּנֵי-צִיּוֹן^{ts₃(49)} יִגִּילוּ^{ts₆(49)} בַּמֶּלְכִם: שְׁמוֹ^{ts₂(50)} יְהַלְלוּ^{ts₁(50)} בְּמַחּוֹל^{ts₅(50)} וְכִנּוֹר^{ts₄(50)} וְתוֹף^{ts₃(50)} יִזְמְרוּ-לוֹ: כִּי-רוֹצֵה^{ts₂(51)} יָהּ: הוּא^{ts₁(51)} יַפְאֵר^{ts₄(51)} עַנְוִים^{ts₅(51)} בִּישׁוּעָה: יַעֲלִזוּ^{ts₇(51)} חֲסִידָיו^{ts₂(52)} בְּכָבוֹד^{ts₄(52)} יְרַנְּנוּ^{ts₃(52)} עַל-מִשְׁכְּבוֹתֵם: רוֹמְמוֹת^{ts₂(53)} אֵל^{ts₁(53)} בְּגִרוֹנָם^{ts₄(53)} וְחֶרֶב^{ts₃(53)} פִּיפִיּוֹת^{ts₆(53)} בִּידָם: לַעֲשׂוֹת^{ts₈(53)} נִקְמָה^{ts₇(53)} בְּגוֹיִם^{ts₁(54)} תּוֹכַחַת^{ts₉(53)} בְּלִאֲמִים: לְאָסֹר^{ts₃(54)} מַלְכֵיהֶם^{ts₂(54)} בְּזִקִּים^{ts₅(54)} וְנִכְבְּדֵיהֶם^{ts₄(54)} בְּכַבְלֵי^{ts₇(54)} בְּרִזָּל: לַעֲשׂוֹת^{ts₁(55)} בָּהֶם^{ts₈(54)} מִשְׁפָּט^{ts₂(55)} הוּא^{ts₃(55)} הַדָּר^{ts₅(55)} לְכָל-חֲסִידָיו^{ts₆(55)} הַלְלוּ-יָהּ: הַלְלוּ-יָהּ: ^{ts₁(56)}

Hashem.^{ts₁(57)} Hallelu El
(Praise G-d)^{ts₁(58)} in His
Kodesh [Beis
Hamikdash]; Hallelu Him
in the raki'a [see
Bereshis 1:6] of His
might. Hallelu Him^{ts₁(59)}
for His gevurot (mighty
acts); hallelu Him
according to His
surpassing greatness.
Hallelu Him^{ts₁(60)} with the
sound of the shofar;
hallelu Him with the
nevel (harp) and kinnor
(lyre). Hallelu Him^{ts₁(61)}
with the tambourine and
dance; hallelu Him with
stringed instruments
and flute. Hallelu Him^{ts₁(62)}
upon the clashing
cymbals; hallelu Him
upon the resounding
cymbals. Let every thing^t
^{S₁(63)} that hath neshamah
praise Hashem. Praise
Hashem!^{ts₁(64)}

Source: Tehilim (Psalms) 146-150

Yishtabach (May Your Name Be Praised)

Introduction: Yishtabach is the concluding prayer of Pesukei D'Zimra (Verses of Praise) in the morning service. It enumerates fifteen expressions of praise corresponding to the fifteen 'Songs of Ascents' (Psalms 120-134).

Instruction: Recited at the conclusion of Pesukei D'Zimra, the introductory psalms of the morning service (Shacharit), immediately before the Barechu.

May [He] be praised^{ts₁(1)}
Your name forever our
King, the G-d, the King,
the great and the holy,
in the heavens. and on
the earth.^{ts₁(2)} For^{ts₁(3)} to
You it is fitting,
ETERNAL, our G-d and
G-d of our ancestors,
song and praise,
laudation and psalm,
strength. and dominion,^t
^{S₁(4)} victory, greatness,

Hallelu-El^{ts₁(58)} vekodsho^t
^{S₂(58)} halleluhu^{ts₃(58)} birk'i'a^t
^{S₄(58)} uzo.^{ts₅(58)} halleluhu^{ts₁(59)}
vigvurotav^{ts₂(59)} halleluhu^t
^{S₃(59)} cherov^{ts₄(59)} gudlo.^{ts₅(59)}
halleluhu^{ts₁(60)} beteka^{ts₂(60)}
shofar^{ts₃(60)} halleluhu^{ts₄(60)}
benevel^{ts₅(60)} vechinor.^{ts₆(60)}
halleluhu^{ts₁(61)} vetof^{ts₂(61)}
umachol^{ts₃(61)} halleluhu^{ts₄(61)}
beminnim^{ts₅(61)} ve'ugav.^t
^{S₆(61)} halleluhu^{ts₁(62)}
vetziltzelei-shama^{ts₂(62)}
halleluhu^{ts₃(62)} vetziltzelei^t
^{S₄(62)} teru'ah.^{ts₅(62)} kol^{ts₁(63)}
haneshamah^{ts₂(63)} tehalet^t
^{S₃(63)} Yah^{ts₄(63)} Hallelu-Yah.^t
^{S₁(64)}

Yishtabach^{ts₁(1)} shimkha^t
^{S₂(1)} la'ad^{ts₃(1)} malkeinu,^{ts₄(1)}
ha'El^{ts₅(1)} haMelekh^{ts₆(1)}
hagadol^{ts₇(1)} v'hakadosh,^t
^{S₈(1)} bashamayim^{ts₉(1)}
uva'aretz.^{ts₁(2)} Ki^{ts₁(3)} l'kha^t
^{S₂(3)} na'eh,^{ts₃(3)} Ad-nai^{ts₄(3)}
Eloheinu^{ts₅(3)} v'Elohei^{ts₆(3)}
avoteinu,^{ts₇(3)} shir^{ts₈(3)}
ush'vachah,^{ts₉(3)} hallel^{ts₁₀(3)}
v'zimrah,^{ts₁₁(3)} oz^{ts₁₂(3)}
umemshalah,^{ts₁(4)} netzach^t
^{S₂(4)} g'dulah,^{ts₃(4)} ug'vurah,^t

ישתבח^{ts₁(1)} שמך^{ts₂(1)} לעד^{ts₃(1)}
^{ts₅(1)} מלכנו,^{ts₄(1)} האל^{ts₃(1)}
^{ts₇(1)} המלך^{ts₆(1)} הגדול^{ts₅(1)}
^{ts₉(1)} והקדוש^{ts₈(1)} בשמים^{ts₁(2)}
^{ts₂(3)} ובארץ.^{ts₁(3)} כי^{ts₃(3)} לך^{ts₄(3)}
^{ts₅(3)} נאה^{ts₃(3)} אלהינו^{ts₄(3)}
^{ts₇(3)} ואלהי^{ts₆(3)} אבותינו^{ts₅(3)}
^{ts₉(3)} שיר^{ts₈(3)} ושבחך^{ts₇(3)} הלל^{ts₆(3)}
^{ts₁₂(3)} וזמרה,^{ts₁₁(3)} עז^{ts₁₀(3)}
^{ts₂(4)} וממשלה,^{ts₁(4)} נצח^{ts₃(4)}
^{ts₄(4)} גדלה^{ts₃(4)} וגבורה^{ts₂(4)}

and power, praise and
glory, holiness and
kingship. Blessings^{ts₁(5)}
and thanksgivings from
now and until eternity.
Blessed^{ts₁(6)} are You,
ETERNAL, G-d, King
great in praises, G-d of
thanksgivings, L-rd of
wonders, Who chooses
songs of praise, King,
G-d, life of. the worlds.^t

S₁(7)

Source: Talmudic and liturgical sources

Korbanot (Offerings)

Selections concerning the daily temple offerings. It is customary to recite some or all of the following.

Parashat HaTamid (The Daily Offering)

Introduction: The biblical passage from Numbers 28:1-8, detailing the instructions for the daily Tamid offering in the Tabernacle and later the Temple.

Instruction: Recited as part of the Korbanot (sacrifices) section during the Shacharis (morning) prayer service.

And He spoke^{ts₁(1)} the
ETERNAL to Moses,
saying: Command the
children of Israel, and
you shall say to them.
My offering^{ts₁(2)} My food
for My fire-offerings, a
scent of My satisfaction,
you shall be careful to
offer to Me in its
appointed time. And you
shall say^{ts₁(3)} to them:
This is the fire-offering
that you shall offer to
the ETERNAL; lambs in
their first year.
unblemished^{ts₁(4)} two
each day, a
burnt-offering
continually. The lamb^{ts₁(5)}
one you shall prepare in
the morning, and the
lamb the second you
shall prepare between

S₄(4) t'hilah^{ts₅(4)} v'tif'eret^{ts₆(4)}
k'dushah^{ts₇(4)} u'malchut.^t
S₈(4) B'rachot^{ts₁(5)} v'hoda'ot^t
S₂(5) mei'atah^{ts₃(5)} v'ad^{ts₄(5)}
olam.^{ts₅(5)} Baruch^{ts₁(6)} atah^t
S₂(6) Ad-nai^{ts₃(6)} El^{ts₄(6)}
melekh^{ts₅(6)} gadol^{ts₆(6)}
batishbachot^{ts₇(6)} El^{ts₈(6)}
hahoda'ot^{ts₉(6)} Adon^{ts₁₀(6)}
hanifla'ot^{ts₁₁(6)} habocheh^t
S₁₂(6) b'shrei^{ts₁₃(6)} zimrah^{ts₁₄(6)}
Melekh^{ts₁₅(6)} El^{ts₁₆(6)} chai^{ts₁₇(6)}
ha'olamim.^{ts₁(7)}

תהלה^{ts₄(4)} ותפארת^{ts₅(4)}
קדשה^{ts₇(4)} ומלכות.^{ts₈(4)}
ברכות^{ts₁(5)} והודאות^{ts₂(5)}
מעטה^{ts₃(5)} ועד^{ts₄(5)} עולם.
ברוך^{ts₁(6)} אתה^{ts₂(6)} יי,
אל^{ts₃(6)} מלך^{ts₄(6)} גדול^{ts₅(6)}
אל^{ts₆(6)} בתשבחות^{ts₇(6)} אל^{ts₈(6)}
ההודאות^{ts₉(6)} אדון^{ts₁₀(6)}
הנפלאות^{ts₁₁(6)} הבוהר^{ts₁₂(6)}
בשירי^{ts₁₃(6)} זמרה^{ts₁₄(6)} מלך^{ts₁₅(6)}
אל^{ts₁₆(6)} חיי^{ts₁₇(6)}
העולמים.^{ts₁(7)}

Vayidaber^{ts₁(1)} Ad-nai^{ts₂(1)}
el-Moshe^{ts₃(1)} lemor.^{ts₄(1)}
Tzav^{ts₁(1)} et-b'nei^{ts₂(1)}
Yisrael^{ts₇(1)} v'amarta^{ts₈(1)}
alehem;^{ts₉(1)} et-korbani^{ts₁(2)}
lachmi^{ts₂(2)} l'ishai^{ts₃(2)} reiach
ts₄(2) nichoachi^{ts₅(2)} tishm'ru
ts₆(2) l'hakriv^{ts₇(2)} li^{ts₈(2)}
b'moado.^{ts₉(2)} v'amarta^{ts₁(3)}
lahem:^{ts₂(3)} Zeh^{ts₃(3)}
ha'isheh^{ts₄(3)} asher^{ts₅(3)}
takrivu^{ts₆(3)} l'Ad-nai;^{ts₇(3)}
k'vasim^{ts₈(3)} b'nei-shanah^t
S₉(3) t'mimim^{ts₁(4)} sh'nayim^t
S₂(4) layom^{ts₃(4)} olah^{ts₄(4)}
tamid.^{ts₅(4)} et-hakeves^{ts₁(5)}
echad^{ts₂(5)} ta'aseh^{ts₃(5)}
vaboker^{ts₄(5)} v'et^{ts₅(5)}
hakeves^{ts₆(5)} hasheni^{ts₇(5)}
ta'aseh^{ts₈(5)} bein^{ts₉(5)}
ha'arbayim.^{ts₁₀(5)}

וידבר^{ts₁(1)} יהוה^{ts₂(1)}
אל-משה^{ts₃(1)} לאמר:^{ts₄(1)} צו
את-בני^{ts₅(1)} ישראל^{ts₇(1)}
ואמרת^{ts₈(1)} אליהם^{ts₉(1)}
את-קרבני^{ts₁(2)} לחמי^{ts₂(2)}
לאשי^{ts₃(2)} ריח^{ts₄(2)} ניחחי^{ts₅(2)}
תשמרו^{ts₆(2)} להקריב^{ts₇(2)}
לי^{ts₈(2)} במועדו:^{ts₉(2)}
ואמרת^{ts₁(3)} להם^{ts₂(3)} זה^{ts₃(3)}
האשה^{ts₄(3)} אשר^{ts₅(3)}
תקריבו^{ts₆(3)} ליהוה^{ts₇(3)}
כבשים^{ts₈(3)} בני-שנה^{ts₉(3)}
תמימים^{ts₁(4)} שנים^{ts₄(4)} ליום
עלה^{ts₃(4)} תמיד:^{ts₄(4)}
את-הכבש^{ts₁(5)} אחד^{ts₂(5)}
תעשה^{ts₃(5)} בבקר^{ts₄(5)} ואת
הכבש^{ts₅(5)} השני^{ts₆(5)}
תעשה^{ts₈(5)} בין^{ts₉(5)}
הערבים:^{ts₁₀(5)}

the evenings. And a tenth^{ts₁(6)} of an ephah of fine flour for a meal-offering, mixed with oil, pressed, a fourth of a hin. A burnt-offering^{ts₁(7)} continual, that was made at Mount Sinai, for a satisfying aroma, a fire-offering to the ETERNAL. And its libation: a fourth of a hin for the one lamb. In the Holy, pour a libation of intoxicant to the ETERNAL. And the lamb the second you shall prepare between the evenings. Like the meal-offering^{ts₁(11)} of the morning and like its libation, you shall prepare it; a fire-offering, an aroma of satisfaction. to the ETERNAL.^{ts₁(12)}

Source: Numbers 28:1-8

Eizehu Mekoman (Where is Their Place?)

Introduction: The fifth chapter of Mishnah Zevachim, detailing the specific locations within the Temple for slaughtering different categories of sacrifices (Korbanot) and for the application of their blood.

Instruction: Recited during the introductory Korbanot (sacrifices) section of the Shacharit (morning) service, following the passages on the Tamid offering.

Where is^{ts₁(1)} their place of the sacrifices? Most holy offerings, their slaughter is in the north. The bull^{ts₁(3)} and the goat of the Day of Atonement, their slaughter is in the north and the receiving of their blood. is in a service^{ts₁(4)} vessel in the north, and their blood requires sprinkling upon

Va'asirit^{ts₁(6)} ha'eifah^{ts₂(6)} solet^{ts₃(6)} l'minchah,^{ts₄(6)} b'lulah^{ts₅(6)} b'shemen^{ts₆(6)} katit,^{ts₇(6)} r'vi'it^{ts₈(6)} hahin.^t Olat^{ts₉(6)} tamid,^{ts₂(7)} ha'asuyah^{ts₃(7)} b'har^{ts₄(7)} Sinai,^{ts₅(7)} l'reiach-nichoach^{ts₆(7)} isheh^{ts₇(7)} l'Ad-nai.^{ts₈(7)} v'nisko^{ts₁(8)} r'vi'it^{ts₂(8)} hahin^t lakeves^{ts₃(8)} ha'echad.^t bakodesh,^{ts₁(9)} hasech^t nesech^{ts₂(9)} shechar^{ts₃(9)} l'Ad-nai.^{ts₄(9)} v'et^{ts₅(9)} hakeves^{ts₆(9)} hasheni^{ts₇(9)} ta'aseh^{ts₈(9)} bein^{ts₉(9)} ha'arbaim.^{ts₁₀(9)} k'minchat^{ts₁(10)} haboker^t uch'niskah,^{ts₂(10)} ta'aseh;^{ts₃(10)} isheh,^{ts₄(10)} reiach^{ts₅(10)} nichoach^{ts₆(10)} l'Ad-nai.^{ts₇(10)}

וְעִשִּׂירִית^{ts₁(6)} הָאֵיפָה^{ts₂(6)} סֹלֶת^{ts₃(6)} לַמִּנְחָה^{ts₄(6)} בְּלוּלָה^{ts₅(6)} בְּשֶׁמֶן^{ts₆(6)} כֶּתִית^{ts₇(6)} רְבִיעִית^{ts₈(6)} הַהֵינִי^{ts₉(6)} עֹלֶת^{ts₁(7)} תָּמִיד^{ts₂(7)} הָעֹשִׂיָה^{ts₃(7)} בְּהָר^{ts₄(7)} סִינַי^{ts₅(7)} לְרֵיחַ־נִיחֹחַ^{ts₆(7)} אִשֶּׁה^{ts₇(7)} לַיהוָה^{ts₈(7)} וְנִסְכּוֹ^{ts₁(8)} רְבִיעִית^{ts₂(8)} הַהֵינִי^{ts₃(8)} לַכֶּבֶשׂ^{ts₄(8)} הָאֶחָד^{ts₅(8)} בְּקֹדֶשׁ^{ts₆(8)} הַסֵּךְ^{ts₁(9)} נֹסֵךְ^{ts₂(9)} שֶׁכָּר^{ts₃(9)} לַיהוָה^{ts₄(9)} וְאֶת^{ts₅(9)} תַּעֲשֶׂה^{ts₆(9)} הַשֵּׁנִי^{ts₇(9)} בֵּין^{ts₈(10)} הָעֶרְבִים^{ts₉(10)} כְּמִנְחַת^{ts₁(11)} הַבֹּקֶר^{ts₂(11)} וְכִנְסָכָה^{ts₃(11)} תַּעֲשֶׂה^{ts₄(11)} אִשֶּׁה^{ts₅(11)} רֵיחַ־נִיחֹחַ^{ts₆(11)} לַיהוָה^{ts₇(11)}

Eizehu^{ts₁(1)} mekoman^{ts₂(1)} shel^{ts₃(1)} zevachim.^{ts₄(1)} Kodshei^{ts₁(2)} kodashim,^{ts₂(2)} shechitatam^{ts₃(2)} ba'tzafon.^{ts₄(2)} Ha'par^{ts₁(3)} v'ha'sa'ir^{ts₂(3)} shel^{ts₃(3)} Yom^t ha'Kippurim,^{ts₄(3)} shechitatam^{ts₅(3)} ba'tzafon^{ts₆(3)} v'kibul^{ts₇(3)} daman^{ts₈(3)} bi'chli^{ts₁(4)} sharet^{ts₂(4)} ba'tzafon,^{ts₃(4)} v'daman^{ts₄(4)} ta'un^{ts₅(4)} hazayah^{ts₆(4)} al^{ts₇(4)}

אֵיזְהוּ^{ts₁(1)} מְקוֹמָן^{ts₂(1)} שֶׁל^{ts₃(1)} זְבָחִים.^{ts₄(1)} קֹדֶשִׁי^{ts₅(1)} קֹדָשִׁים,^{ts₆(1)} שְׁחִיטָתָן^{ts₇(1)} בַּצָּפוֹן.^{ts₈(1)} הַפָּר^{ts₁(2)} וְהַשְּׂעִיר^{ts₂(2)} שֶׁל^{ts₃(2)} יוֹם^{ts₄(2)} הַכִּפּוּרִים,^{ts₅(2)} שְׁחִיטָתָן^{ts₆(2)} בַּצָּפוֹן^{ts₇(2)} וְקִבּוּל^{ts₈(2)} דָּמָן^{ts₉(2)} בְּכִלִּי^{ts₁(3)} שֶׁרֶת^{ts₂(3)} בַּצָּפוֹן,^{ts₃(3)} וְדָמָן^{ts₄(3)} טָעוּן^{ts₅(3)} הַזָּיָה^{ts₆(3)} עַל^{ts₇(3)}

[the area] between the staves. and upon^{ts₁(5)} the curtain, and upon the altar of gold. One application^{ts₁(6)} of them invalidates [if omitted]. The remainder of^{ts₁(7)} the blood, one would pour on the western base of the altar, the outer. If^{ts₁(8)} he did not apply it, it did not invalidate. Bulls^{ts₁(9)} that are burned and goats that are burned, their slaughter is in the north and the receiving of their blood. is in a service^{ts₁(10)} vessel in the north, and their blood requires sprinkling upon the curtain, and upon the altar. of gold.^{ts₁(11)} One application^{ts₁(12)} of them invalidates [if omitted]. The remainder of^{ts₁(13)} the blood, one would pour on the western base of the altar, the outer. If^{ts₁(14)} he did not apply it, it did not invalidate. Both these^{ts₁(15)} and those are burned in the place of ashes. The sin-offering^t of the community and of the individual. These are^{ts₁(17)} the goats of the New Moons and of the Festivals. Their slaughter^{ts₁(18)} is in the north and the receiving of their blood is in a service vessel in the north. and their blood^t requires four applications on the four corners. How so?^{ts₁(20)} He went up^{ts₁(21)} on the ramp

bein^{ts₈(4)} ha'badim^{ts₉(4)} v'al^t
^{s₁(5)} ha'parochet^{ts₂(5)} v'al^{ts₃(5)}
 mizbach^{ts₄(5)} ha'zahav.^{ts₅(5)}
 Matanah^{ts₆(6)} achat^{ts₂(6)}
 mehen^{ts₃(6)} me'akevet.^{ts₄(6)}
 Shiyarei^{ts₁(7)} ha'dam^{ts₂(7)}
 hayah^{ts₃(7)} shofech^{ts₄(7)} al^t
^{s₅(7)} yesod^{ts₆(7)} ma'aravi^{ts₇(7)}
 shel^{ts₈(7)} mizbeach^{ts₉(7)}
 ha'chitzon.^{ts₁₀(7)} Im^{ts₁(8)} lo^t
^{s₂(8)} natan,^{ts₃(8)} lo^{ts₄(8)} ikev.^{ts₅(8)}
 Parim^{ts₁(9)} ha'nisrafim^{ts₂(9)}
 u'se'irim^{ts₃(9)} ha'nisrafim,^t
^{s₄(9)} shechitatam^{ts₅(9)}
 ba'tzafon^{ts₆(9)} v'kibul^{ts₇(9)}
 daman^{ts₈(9)} bi'chli^{ts₁(10)}
 sharet^{ts₂(10)} ba'tzafon,^{ts₃(10)}
 v'daman^{ts₄(10)} ta'un^{ts₅(10)}
 hazayah^{ts₆(10)} al^{ts₇(10)}
 ha'parochet^{ts₈(10)} v'al^{ts₉(10)}
 mizbach^{ts₁₀(10)} ha'zahav.^t
^{s₁(11)} Matanah^{ts₁(12)} achat^{ts₂(12)}
 mehen^{ts₃(12)} me'akevet.^{ts₄(12)}
 Shiyarei^{ts₁(13)} ha'dam^{ts₂(13)}
 hayah^{ts₃(13)} shofech^{ts₄(13)} al^t
^{s₅(13)} yesod^{ts₆(13)} ma'aravi^{ts₇(13)}
 shel^{ts₈(13)} mizbeach^{ts₉(13)}
 ha'chitzon.^{ts₁₀(13)} Im^{ts₁(14)} lo^t
^{s₂(14)} natan,^{ts₃(14)} lo^{ts₄(14)} ikev.^t
^{s₅(14)} Elu^{ts₁(15)} va'elu^{ts₂(15)}
 nisrafin^{ts₃(15)} b'veit^{ts₄(15)}
 ha'deshen.^{ts₅(15)} Chatat^{ts₁(16)}
 ha'tzibur^{ts₂(16)} v'ha'yachid.^t
^{s₃(16)} Elu^{ts₁(17)} hen^{ts₂(17)} se'irei^t
^{s₃(17)} rashei^{ts₄(17)} chodashim^t
^{s₅(17)} v'shel^{ts₆(17)} mo'adot.^{ts₇(17)}
 Shechitatam^{ts₁(18)}
 ba'tzafon^{ts₂(18)} v'kibul^{ts₃(18)}
 daman^{ts₄(18)} bi'chli^{ts₅(18)}
 sharet^{ts₆(18)} ba'tzafon,^{ts₇(18)}
 v'daman^{ts₁(19)} ta'un^{ts₂(19)}
 arba^{ts₃(19)} matanot^{ts₄(19)} al^t
^{s₅(19)} arba^{ts₆(19)} kranot.^{ts₇(19)}
 Keitzad.^{ts₁(20)} Alah^{ts₁(21)}
 ba'kevesh^{ts₂(21)} u'fanah^{ts₃(21)}

בין^{ts₁(5)} הַבַּדִּים^{ts₈(4)} וְעַל^{ts₉(4)}
 הַפָּרֹכֶת^{ts₂(5)} וְעַל^{ts₃(5)} מִזְבֵּחַ
 הַזָּהָב.^{ts₅(5)} מִתְּנָה^{ts₁(6)}
 אֶחָת^{ts₂(6)} מֵהֶן^{ts₃(6)} מֵעֹכֶבֶת.
 שִׁירֵי^{ts₁(7)} הַדָּם^{ts₂(7)} הִיָּה^{ts₃(7)}
 שׁוֹפֵךְ^{ts₄(7)} עַל^{ts₅(7)} יְסוֹד
 מַעֲרָבִי^{ts₆(7)} שֶׁל^{ts₇(7)}
 מִזְבֵּחַ^{ts₈(7)} הַחִיצוֹן.^{ts₉(7)} אִם
 לֹא^{ts₁₀(7)} נָתַן,^{ts₁(8)} לֹא^{ts₂(8)}
 עָכַב.^{ts₃(8)} פָּרִים^{ts₄(8)}
 הַנִּשְׂרָפִים^{ts₅(9)} וְשְׂעִירִים^{ts₆(9)}
 הַנִּשְׂרָפִים^{ts₇(9)} שְׁחִיטָתָן^{ts₈(9)}
 בַּצִּפּוֹן^{ts₉(9)} וְקִבּוּל^{ts₁₀(9)}
 דָּמָן^{ts₁(10)} בְּכָלִי^{ts₂(10)} שָׂרֵת^{ts₃(10)}
 בַּצִּפּוֹן^{ts₄(10)} וְדָמָן^{ts₅(10)} טָעוֹן
 עַל^{ts₆(10)} הַזֵּיהָ^{ts₇(10)}
 הַפָּרֹכֶת^{ts₈(10)} וְעַל^{ts₉(10)} מִזְבֵּחַ
 הַזָּהָב.^{ts₁₀(10)} מִתְּנָה^{ts₁(11)}
 אֶחָת^{ts₂(12)} מֵהֶן^{ts₃(12)}
 מֵעֹכֶבֶת.^{ts₄(12)} שִׁירֵי^{ts₅(13)}
 הַדָּם^{ts₆(13)} הִיָּה^{ts₇(13)} שׁוֹפֵךְ
 עַל^{ts₈(13)} יְסוֹד^{ts₉(13)}
 מַעֲרָבִי^{ts₁₀(13)} שֶׁל^{ts₁(14)} מִזְבֵּחַ
 הַחִיצוֹן.^{ts₂(14)} אִם
 לֹא^{ts₃(14)} נָתַן,^{ts₄(14)} לֹא^{ts₅(14)}
 עָכַב.^{ts₆(14)} אֱלוֹ^{ts₇(15)} וְאֱלוֹ^{ts₈(15)}
 נִשְׂרָפִין^{ts₉(15)} בְּבֵית^{ts₁₀(15)}
 הַדָּשָׁן.^{ts₁(16)} חֲטָאֵת^{ts₂(16)}
 הַצִּבּוֹר^{ts₃(16)} וְהַיָּחִיד.^{ts₄(16)}
 אֱלוֹ^{ts₅(17)} הֵן^{ts₆(17)} שְׂעִירֵי^{ts₇(17)}
 רָאשֵׁי^{ts₈(17)} חֲדָשִׁים^{ts₉(17)} וְשֶׁל
 מוֹעֲדוֹת.^{ts₁₀(17)} שְׁחִיטָתָן^{ts₁(18)}
 בַּצִּפּוֹן^{ts₂(18)} וְקִבּוּל^{ts₃(18)}
 דָּמָן^{ts₄(18)} בְּכָלִי^{ts₅(18)} שָׂרֵת
 בַּצִּפּוֹן^{ts₆(18)} וְדָמָן^{ts₇(18)}
 טָעוֹן^{ts₈(19)} אֲרֵבַע^{ts₉(19)}
 מִתְּנוֹת^{ts₁₀(19)} עַל^{ts₁(20)} אֲרֵבַע
 קִרְנוֹת.^{ts₂(19)} כִּיצַד.^{ts₃(20)}
 עָלָה^{ts₄(21)} בְּכֶבֶשׂ^{ts₅(21)} וּפְנָה^{ts₆(21)}

and turned to the ledge,
and came to the corner,
south-eastern, north-
eastern. north-^{ts₁(22)}
western, south-western.
The remainder of ^{ts₁(23)} the
blood, he would pour
on the base, the
southern. And they were
eaten ^{ts₁(24)} within the
curtains by the males of
the priesthood, with any
food, for a day and a
night. until ^{ts₁(25)} midnight.
The burnt-offering ^{ts₁(26)} is
a most holy offering. Its
slaughter ^{ts₁(27)} is in the
north and the receiving
of its blood is in a
service vessel in the
north. and its blood ^{ts₁(28)}
requires two
applications that are
four. And it requires ^{ts₁(29)}
flaying and cutting up
and is entirely for the
fire. The peace-offerings ^{ts₁(30)}
of the community
and guilt-offerings.
These are ^{ts₁(31)} the
guilt-offering for theft,
the guilt-offering for
sacrilege, the
guilt-offering of a
designated maidservant,
the guilt-offering of a
Nazirite. the
guilt-offering of ^{ts₁(32)} a
leper, a suspensive
guilt-offering. Their
slaughter ^{ts₁(33)} is in the
north and the receiving
of their blood is in a
service vessel in the
north. and their blood ^{ts₁(34)}
requires two
applications that are

la'sovev, ^{ts₄(21)} u'va ^{ts₅(21)} lo ^{ts₆(21)}
l'keren ^{ts₇(21)} dromit ^{ts₈(21)}
mizrachit, ^{ts₉(21)} mizrachit ^t
^{s₁₀(21)} tzefonit, ^{ts₁₁(21)} tzefonit ^t
^{s₁(22)} ma'aravit, ^{ts₂(22)}
ma'aravit ^{ts₃(22)} dromit. ^{ts₄(22)}
Shiyarei ^{ts₁(23)} ha'dam ^{ts₂(23)}
hayah ^{ts₃(23)} shofech ^{ts₄(23)} al ^t
^{s₅(23)} ha'yesod ^{ts₆(23)}
ha'dromi. ^{ts₇(23)}
v'ne'echalin ^{ts₁(24)} lifnim ^{ts₂(24)}
min ^{ts₃(24)} ha'kela'im ^{ts₄(24)}
l'zichrei ^{ts₅(24)} kehunah, ^{ts₆(24)}
b'chol ^{ts₇(24)} ma'achal, ^{ts₈(24)}
l'yom ^{ts₉(24)} va'lailah, ^{ts₁₀(24)} ad
^{ts₁(25)} chatzot. ^{ts₂(25)} Ha'olah, ^t
^{s₁(26)} kodesh ^{ts₂(26)} kodashim.
^{ts₃(26)} Shechitatah ^{ts₁(27)}
ba'tzafon ^{ts₂(27)} v'kibul ^{ts₃(27)}
damah ^{ts₄(27)} bi'chli ^{ts₅(27)}
sharet ^{ts₆(27)} ba'tzafon, ^{ts₇(27)}
v'damah ^{ts₁(28)} ta'un ^{ts₂(28)}
shtei ^{ts₃(28)} matanot ^{ts₄(28)}
shehen ^{ts₅(28)} arba. ^{ts₆(28)}
u'te'unah ^{ts₁(29)} hefshet ^{ts₂(29)}
v'nitzuach ^{ts₃(29)} v'chalil ^{ts₄(29)}
la'ishim. ^{ts₅(29)} Zivchei ^{ts₁(30)}
shalmei ^{ts₂(30)} tzibur ^{ts₃(30)}
va'ashamot. ^{ts₄(30)} Elu ^{ts₁(31)}
hem ^{ts₂(31)} asham ^{ts₃(31)}
gezelot, ^{ts₄(31)} asham ^{ts₅(31)}
me'ilot, ^{ts₆(31)} asham ^{ts₇(31)}
shifchah ^{ts₈(31)} charufah, ^{ts₉(31)}
asham ^{ts₁₀(31)} nazir, ^{ts₁₁(31)}
asham ^{ts₁(32)} metzora, ^{ts₂(32)}
asham ^{ts₃(32)} talui. ^{ts₄(32)}
Shechitatam ^{ts₁(33)}
ba'tzafon ^{ts₂(33)} v'kibul ^{ts₃(33)}
daman ^{ts₄(33)} bi'chli ^{ts₅(33)}
sharet ^{ts₆(33)} ba'tzafon, ^{ts₇(33)}
v'daman ^{ts₁(34)} ta'un ^{ts₂(34)}
shtei ^{ts₃(34)} matanot ^{ts₄(34)}
shehen ^{ts₅(34)} arba. ^{ts₆(34)}

לסובב, ^{ts₆(21)} ובא ^{ts₅(21)} לו ^{ts₄(21)}
לקרן ^{ts₈(21)} דרומית ^{ts₇(21)}
מזרחית, ^{ts₁₀(21)} מזרחית ^{ts₉(21)}
צפונית, ^{ts₁(22)} צפונית ^{ts₁₁(21)}
מערבית, ^{ts₃(22)} מערבית ^{ts₂(22)}
דרומית. ^{ts₁(23)} שירי ^{ts₄(22)}
הדם ^{ts₃(23)} היה ^{ts₂(23)} שופך
על ^{ts₆(23)} היסוד ^{ts₅(23)}
הדרומי. ^{ts₁(24)} ונאכלין ^{ts₇(23)}
לפנים ^{ts₂(24)} מן ^{ts₃(24)}
הקלעים ^{ts₅(24)} לזכרי ^{ts₄(24)}
כהנה, ^{ts₇(24)} בכל ^{ts₆(24)} מאכל,
ליום ^{ts₁₀(24)} ולילה, ^{ts₉(24)}
עד ^{ts₁(25)} חצות. ^{ts₂(25)} העולה,
קדש ^{ts₁(26)} קדשים. ^{ts₂(26)}
שחיטתה ^{ts₂(27)} בצפון ^{ts₁(27)}
וקבול ^{ts₄(27)} דמה ^{ts₃(27)} בכלי
שרת ^{ts₅(27)} בצפון, ^{ts₇(27)}
ודמה ^{ts₁(28)} טעון ^{ts₂(28)} שתי
מתנות ^{ts₃(28)} שהן ^{ts₅(28)}
ארבע. ^{ts₁(29)} וטעונה ^{ts₆(28)}
הפשט ^{ts₃(29)} ונתוח ^{ts₂(29)}
וכליל ^{ts₅(29)} לאשים. ^{ts₄(29)}
זבחי ^{ts₁(30)} שלמי ^{ts₂(30)} צבור
ואשמות. ^{ts₃(30)} אלו ^{ts₄(30)}
הם ^{ts₅(31)} אשם ^{ts₂(31)} מעילות,
אשם ^{ts₄(31)} אשם ^{ts₅(31)} שפחה ^{ts₈(31)}
חרופה, ^{ts₁₀(31)} אשם ^{ts₉(31)}
נזיר, ^{ts₁(32)} אשם ^{ts₁₁(31)} מצרע,
אשם ^{ts₂(32)} תלוי. ^{ts₄(32)}
שחיטתן ^{ts₁(33)} בצפון ^{ts₃(33)}
וקבול ^{ts₄(33)} דמן ^{ts₃(33)} בכלי
שרת ^{ts₅(33)} בצפון, ^{ts₇(33)}
ודמן ^{ts₁(34)} טעון ^{ts₂(34)} שתי
מתנות ^{ts₃(34)} שהן ^{ts₅(34)}
ארבע. ^{ts₆(34)}

four. And they are eaten_t
_{S₁(35)} within the curtains by
 the males of the
 priesthood. with any_{ts₁(36)}
 food, for a day and a
 night, until midnight.
 The
 thanksgiving-offering_{ts₁(37)}
 and the ram of a
 Nazirite, are offerings of
 lesser holiness. Their
 slaughter_{ts₁(38)} is in any
 place in the Courtyard,
 and their blood requires
 two applications that are
 four. And they are
 eaten._{ts₁(39)} in the entire_t
_{S₁(40)} city, by anyone, with
 any food, for a day and a
 night, until midnight.
 The portion separated_t
_{S₁(41)} from them is like
 them, except that the
 separated portion is
 eaten by the priests, by
 their wives. and their
 children,_{ts₁(42)} and their
 servants.
 Peace-offerings,_{ts₁(43)} are
 offerings of lesser
 holiness. Their slaughter
_{ts₁(44)} is in any place in the
 Courtyard, and their
 blood requires two
 applications that are
 four. And they are eaten.
{ts₁(45)} in the entire{ts₁(46)} city,
 by anyone, with any
 food, for two days and
 one night. _{ts₁(47)} The
 portion separated from
 them is like them,
 except that the
 separated portion is
 eaten by the priests, by
 their wives. and their
 children,_{ts₁(48)} and their

v'ne'echalin_{ts₁(35)} lifnim_{ts₂(35)}
 min_{ts₃(35)} ha'kela'im_{ts₄(35)}
 l'zichrei_{ts₅(35)} kehunah,_{ts₆(35)}
 b'chol_{ts₁(36)} ma'achal,_{ts₂(36)}
 l'yom_{ts₃(36)} va'lailah._{ts₄(36)} ad_t
{S₅(36)} chatzot.{ts₆(36)} Ha'todah_t
{S₁(37)} v'eil{ts₂(37)} nazir,_{ts₃(37)}
 kodashim_{ts₄(37)} kalim._{ts₅(37)}
 shechitatam_{ts₁(38)} b'chol_t
{S₂(38)} makom{ts₃(38)} ba'azarah,
{ts₄(38)} v'daman{ts₅(38)} ta'un_{ts₆(38)}
 shte_{ts₇(38)} matanot_{ts₈(38)}
 shehen_{ts₉(38)} arba._{ts₁₀(38)}
 v'ne'echalin_{ts₁(39)} b'chol_{ts₁(40)}
 ha'ir,_{ts₂(40)} l'chol_{ts₃(40)} adam,_t
{S₄(40)} b'chol{ts₅(40)} ma'achal,_t
{S₆(40)} l'yom{ts₇(40)} va'lailah,_{ts₈(40)}
 ad_{ts₉(40)} chatzot._{ts₁₀(40)}
 Ha'muram_{ts₁(41)} mehem_t
{S₂(41)} ka'yotzei{ts₃(41)} va'hem,_t
{S₄(41)} ela{ts₅(41)} she'ha'muram_t
{S₆(41)} ne'echal{ts₇(41)}
 la'kohanim,_{ts₈(41)}
 li'nesheihem_{ts₉(41)}
 ul'vneihem_{ts₁(42)}
 ul'avdeihem._{ts₂(42)}
 Shelamim,_{ts₁(43)} kodashim_t
{S₂(43)} kalim.{ts₃(43)}
 shechitatam_{ts₁(44)} b'chol_t
{S₂(44)} makom{ts₃(44)} ba'azarah,
{ts₄(44)} v'daman{ts₅(44)} ta'un_{ts₆(44)}
 shte_{ts₇(44)} matanot_{ts₈(44)}
 shehen_{ts₉(44)} arba._{ts₁₀(44)}
 v'ne'echalin_{ts₁(45)} b'chol_{ts₁(46)}
 ha'ir,_{ts₂(46)} l'chol_{ts₃(46)} adam,_t
{S₄(46)} b'chol{ts₅(46)} ma'achal,_t
{S₆(46)} li'shnei{ts₇(46)} yamim_{ts₈(46)}
 v'lailah_{ts₉(46)} echad._{ts₁(47)}
 Ha'muram_{ts₂(47)} mehem_t
{S₃(47)} ka'yotzei{ts₄(47)} va'hem,_t
{S₅(47)} ela{ts₆(47)} she'ha'muram_t
{S₇(47)} ne'echal{ts₈(47)}
 la'kohanim,_{ts₉(47)}
 li'nesheihem_{ts₁₀(47)}
 ul'vneihem_{ts₁(48)}
 ul'avdeihem._{ts₂(48)}

וְנֹאכְלִין_{ts₂(35)} לִפְנֵים_{ts₁(35)} מִן
 הַקִּלְעִים_{ts₄(35)} לְזָכְרִי_{ts₃(35)}
{ts₁(36)} כֹּהֵנָה,{ts₆(35)} בְּכָל_{ts₅(36)}
 לְיוֹם_{ts₃(36)}, מֵאֵכֶל,_{ts₂(36)}
 וְלַיְלָה,_{ts₄(36)} עַד_{ts₅(36)} חֲצוֹת.
{ts₂(37)} וְאֵיל{ts₁(37)} הַתּוֹדָה,_{ts₆(36)}
 נָזִיר,_{ts₃(37)} קֹדְשִׁים_{ts₄(37)}
 קָלִים._{ts₅(37)} שְׁחִיטָתוֹ_{ts₁(38)}
 בְּכָל_{ts₂(38)} מְקוֹם_{ts₃(38)}
 בְּעֶזְרָה,_{ts₄(38)} וּדְמִן_{ts₅(38)} טָעוֹן
{ts₈(38)} מִתְּנוּת{ts₇(38)} שְׁתֵּי_{ts₆(38)}
 שָׁהוּ_{ts₁₀(38)} אַרְבַּע._{ts₉(38)}
 וְנֹאכְלִין_{ts₁(39)} בְּכָל_{ts₂(40)}
 הָעִיר,_{ts₃(40)} לְכָל_{ts₄(40)} אָדָם,
{ts₆(40)} מֵאֵכֶל,{ts₅(40)} בְּכָל_{ts₄(40)}
 לְיוֹם_{ts₇(40)} וְלַיְלָה,_{ts₈(40)} עַד_{ts₉(40)}
 חֲצוֹת._{ts₁₀(40)} הַמּוֹרֵם_{ts₁(41)}
 מֵהֶם_{ts₂(41)} כִּיּוֹצֵא_{ts₃(41)}
 בָּהֶם,_{ts₄(41)} אֶלָּא_{ts₅(41)}
 שְׁהַמּוֹרֵם_{ts₆(41)} נֹאכֵל_{ts₇(41)}
 לְכַהֲנִים,_{ts₈(41)} וּלְעֹבְדֵיהֶם.
{ts₉(41)} וּלְבָנֵיהֶם{ts₁(42)} שְׁלָמִים,_{ts₂(42)}
 קָלִים._{ts₃(43)} שְׁחִיטָתוֹ_{ts₄(43)}
 בְּכָל_{ts₅(44)} מְקוֹם_{ts₆(44)}
 בְּעֶזְרָה,_{ts₇(44)} וּדְמִן_{ts₈(44)} טָעוֹן
{ts₈(44)} מִתְּנוּת{ts₇(44)} שְׁתֵּי_{ts₆(44)}
 שָׁהוּ_{ts₁₀(44)} אַרְבַּע._{ts₉(44)}
 וְנֹאכְלִין_{ts₁(45)} בְּכָל_{ts₂(46)}
 הָעִיר,_{ts₃(46)} לְכָל_{ts₄(46)} אָדָם,
{ts₆(46)} מֵאֵכֶל,{ts₅(46)} בְּכָל_{ts₄(46)}
 לְשְׁנֵי_{ts₇(46)} יָמִים_{ts₈(46)} וְלַיְלָה
{ts₉(46)} אֶחָד.{ts₁(47)} הַמּוֹרֵם_{ts₂(47)}
 מֵהֶם_{ts₃(47)} כִּיּוֹצֵא_{ts₄(47)} בָּהֶם,
 אֶלָּא_{ts₅(47)} שְׁהַמּוֹרֵם_{ts₆(47)}
 נֹאכֵל_{ts₇(47)} לְכַהֲנִים,
{ts₈(47)} וּלְעֹבְדֵיהֶם{ts₉(47)}
 וּלְבָנֵיהֶם_{ts₁(48)} וְלַיְלָה_{ts₂(48)}

servants. The firstborn,^t
^{s₁(49)} and the tithe, and the
 Passover offering, are
 offerings of lesser
 holiness. Their slaughter
^{ts₁(50)} is in any place in the
 Courtyard, and their
 blood requires one
 application. ^{ts₁(51)} provided
 that one applies it
 toward the base. There
 was a difference, ^{ts₁(52)} in
 their eating. The
 firstborn, ^{ts₁(53)} is eaten by
 the priests, and the tithe
 by any person. And they
 are eaten, ^{ts₁(54)} in the
 entire city, with any
 food, for two days and
 one night. ^{ts₁(55)} The
 Passover offering is not
 eaten except at night,
 and it is not eaten
 except until midnight.
 And it is not, ^{ts₁(56)} eaten
 except by its registered
 members, and it is not
 eaten except roasted.

Source: Mishnah Zevachim, Chapter 5

Ha'bechor ^{ts₁(49)}
 v'ha'ma'aser ^{ts₂(49)}
 v'ha'Pesach, ^{ts₃(49)}
 kodashim, ^{ts₄(49)} kalim. ^{ts₅(49)}
 shechitatam, ^{ts₁(50)} b'chol ^t
^{s₂(50)} makom, ^{ts₃(50)} ba'azarah,
^{ts₄(50)} v'daman, ^{ts₅(50)} ta'un, ^{ts₆(50)}
 matanah, ^{ts₇(50)} echat, ^{ts₁(51)}
 u'vilvad, ^{ts₂(51)} she'yiten, ^{ts₃(51)}
 k'neged, ^{ts₄(51)} ha'yesod. ^{ts₅(51)}
 Shina, ^{ts₁(52)} ba'achilatan. ^t
^{s₂(52)} Ha'bechor, ^{ts₁(53)}
 ne'echal, ^{ts₂(53)} la'kohanim, ^t
^{s₃(53)} v'ha'ma'aser, ^{ts₄(53)} l'chol
^{ts₅(53)} adam. ^{ts₆(53)}
 v'ne'echalin, ^{ts₁(54)} b'chol, ^{ts₂(54)}
 ha'ir, ^{ts₃(54)} b'chol, ^{ts₄(54)}
 ma'achal, ^{ts₅(54)} li'shnei, ^{ts₆(54)}
 yamim, ^{ts₇(54)} v'lailah, ^{ts₈(54)}
 echad. ^{ts₁(55)} Ha'Pesach, ^{ts₂(55)}
 eino, ^{ts₃(55)} ne'echal, ^{ts₄(55)} ela, ^t
^{s₅(55)} ba'lailah, ^{ts₆(55)} v'eino, ^{ts₇(55)}
 ne'echal, ^{ts₈(55)} ela, ^{ts₉(55)} ad, ^{ts₁₀(55)}
 chatzot. ^{ts₁₁(55)} v'eino, ^{ts₁(56)}
 ne'echal, ^{ts₂(56)} ela, ^{ts₃(56)}
 li'menu'yav, ^{ts₄(56)} v'eino, ^{ts₅(56)}
 ne'echal, ^{ts₆(56)} ela, ^{ts₇(56)} tzali. ^t

^{s₈(56)}

הַבְּכוֹר, ^{ts₂(49)} וְהַמַּעֲשֵׂר, ^{ts₁(49)}
 וְהַפֶּסַח, ^{ts₄(49)} קִדְּשִׁים, ^{ts₃(49)}
 קָלִים. ^{ts₁(50)} שְׁחִיטָתוֹ, ^{ts₅(49)}
 בְּכָל, ^{ts₃(50)} מְקוֹם, ^{ts₂(50)}
 בְּעֶזְרָה, ^{ts₅(50)} וּדְמֹן, ^{ts₄(50)} טַעוֹן,
 מִתְנֶה, ^{ts₁(51)} אַחַת, ^{ts₇(50)} וּבִלְבָּד, ^{ts₂(51)}
 הַיָּסוֹד. ^{ts₁(52)} שְׁנָה, ^{ts₅(51)}
 בְּאִכְלִיתָן. ^{ts₁(53)} הַבְּכוֹר, ^{ts₂(52)}
 נֹאכֵל, ^{ts₃(53)} לְכַהֲנִים, ^{ts₂(53)}
 וְהַמַּעֲשֵׂר, ^{ts₅(53)} לְכָל, ^{ts₄(53)}
 אָדָם. ^{ts₁(54)} וְנֹאכְלֵיוֹ, ^{ts₆(53)}
 בְּכָל, ^{ts₃(54)} הָעִיר, ^{ts₂(54)}
 מֵאֶכָל, ^{ts₅(54)} לְשָׁנִי, ^{ts₆(54)}
 יָמִים, ^{ts₁(55)} וְלֵילָה, ^{ts₈(54)} אַחַד.
 הַפֶּסַח, ^{ts₁(55)} אֵינוֹ, ^{ts₂(55)}
 נֹאכֵל, ^{ts₄(55)} אֶלָּא, ^{ts₅(55)} בְּלֵילָה,
 וְאֵינוֹ, ^{ts₆(55)} נֹאכֵל, ^{ts₇(55)}
 אֶלָּא, ^{ts₉(55)} עַד, ^{ts₁₀(55)} חֲצוֹת.
 וְאֵינוֹ, ^{ts₁(56)} נֹאכֵל, ^{ts₂(56)}
 אֶלָּא, ^{ts₃(56)} לְמִנּוּיָיו, ^{ts₄(56)} וְאֵינוֹ
 נֹאכֵל, ^{ts₅(56)} אֶלָּא, ^{ts₆(56)}
 צָלִי. ^{ts₈(56)}

Rabbi Yishmael Omer (Rabbi Yishmael Says)

Introduction: The full text of the Baraita listing the thirteen hermeneutical principles (Middot) by which the Torah is expounded, as taught by Rabbi Yishmael. It serves as an introduction to the study of rabbinic texts.

Instruction: Recited during the introductory part of the Shacharit (morning) service, preceding Pesukei D'Zimra.

Rabbi, ^{ts₁(1)} Yishmael says:
 By thirteen principles
 the Torah is expounded:
 1, From a light and a
 heavy. 2, ^{ts₁(2)} And from an
 expression equivalent.
 3, ^{ts₁(3)} From a
 constructing of a
 principle from one
 verse, and from a
 constructing of a
 principle from two

Rabbi, ^{ts₁(1)} Yishmael
 omer, ^{ts₃(1)} bishlosh, ^{ts₄(1)}
 esrei, ^{ts₅(1)} midot, ^{ts₆(1)}
 haTorah, ^{ts₇(1)} nidreshet, ^{ts₈(1)}
 Aleph. ^{ts₉(1)} mi'kal, ^{ts₁₀(1)}
 va'chomer. ^{ts₁₁(1)} Bet. ^{ts₁(2)}
 u'mi'gzerah, ^{ts₂(2)} shavah. ^t
^{s₂(2)} Gimmel. ^{ts₃(3)} mi'binyan, ^{ts₄(3)}
^{s₂(3)} av, ^{ts₃(3)} mi'katuv, ^{ts₄(3)}
 echad, ^{ts₅(3)} u'mi'binyan, ^{ts₆(3)}
 av, ^{ts₇(3)} mi'shnei, ^{ts₈(3)}
 ketuvim. ^{ts₉(3)}

רַבִּי, ^{ts₁(1)} יִשְׁמָעֵאל
 אֹמֵר: ^{ts₃(1)} בִּשְׁלֹשׁ, ^{ts₄(1)}
 עֶשְׂרֵה, ^{ts₅(1)} מִדּוֹת,
 הַתּוֹרָה, ^{ts₇(1)} נִדְרֶשֶׁת: ^{ts₈(1)} א.
 מִקָּל, ^{ts₁(2)} וְחֹמֶר. ^{ts₁₀(1)} ב.
 מִגְּזֵרָה, ^{ts₂(2)} שָׁוָה. ^{ts₃(2)} ג.
 מִבְּנִי, ^{ts₁(3)} אֶב, ^{ts₂(3)}
 מִכְּתוּב, ^{ts₄(3)} אֶחָד, ^{ts₅(3)}
 מִשְׁנֵי, ^{ts₇(3)} אֶב, ^{ts₆(3)}
 כְּתוּבִים. ^{ts₉(3)}

verses. 4,^{ts₁(4)} From a general and a specific. 5,^{ts₁(5)} And from a specific and a general. 6,^{ts₁(6)} A general and a specific and a general, you may not judge except by what is similar to the specific. 7,^{ts₁(7)} From a general that needs a specific, and from a specific that needs a general. 8,^{ts₁(8)} Anything that was in a general rule and came out from the general rule to teach, not to teach about itself did it come out. but,^{ts₁(9)} to teach about the entire general rule it came out. 9,^{ts₁(10)} Anything that was in a general rule and came out to argue another argument that is similar to its subject, it came out. to be lenient,^{ts₁(11)} and not to be stringent. 10,^t Anything that was in a general rule and came out to argue another argument that is not similar to its subject. it came out,^{ts₁(13)} to be lenient and to be stringent. 11,^{ts₁(14)} Anything that was in a general rule and came out to be judged by a matter the new, you are not. ^{ts₁(15)} able to return it to its general rule until it is returned by the verse to its general rule explicitly. 12,^{ts₁(16)} A thing that is learned from its context, and a thing that

Dalet. ^{ts₁(4)} mi'klal ^{ts₂(4)} u'prat. ^{ts₃(4)} Heh. ^{ts₁(5)} u'mi'prat ^{ts₂(5)} u'chlal. ^{ts₃(5)} Vav. ^{ts₁(6)} Klal ^{ts₂(6)} u'prat ^{ts₃(6)} u'chlal, ^{ts₄(6)} ee ^{ts₅(6)} atah ^{ts₆(6)} dan ^{ts₇(6)} ela ^{ts₈(6)} k'ein ^{ts₉(6)} ha'prat. ^{ts₁₀(6)} Zayin. ^{ts₁(7)} mi'klal ^{ts₂(7)} shehu ^{ts₃(7)} tzarich ^{ts₄(7)} li'frat, ^{ts₅(7)} u'mi'prat ^{ts₆(7)} shehu ^{ts₇(7)} tzarich ^{ts₈(7)} li'chlal. ^{ts₉(7)} Chet. ^{ts₁(8)} Kol ^{ts₂(8)} davar ^{ts₃(8)} shehayah ^{ts₄(8)} bi'chlal ^{ts₅(8)} v'yatza ^{ts₆(8)} min ^{ts₇(8)} ha'klal, ^t l'lamed, ^{ts₈(8)} lo ^{ts₉(8)} l'lamed ^{ts₁₀(8)} al ^{ts₁₁(8)} atzmo ^t yatza, ^{ts₁₂(8)} ela ^{ts₁₃(8)} l'lamed ^{ts₁₄(8)} al ^{ts₁₅(8)} ha'klal ^{ts₁₆(8)} kulo ^{ts₁₇(8)} yatza. ^{ts₁₈(8)} Tet. ^{ts₁(10)} Kol ^{ts₂(10)} davar ^{ts₃(10)} shehayah ^{ts₄(10)} bi'chlal ^{ts₅(10)} v'yatza ^{ts₆(10)} lit'on ^{ts₇(10)} to'an ^t acher ^{ts₈(10)} shehu ^{ts₉(10)} k'inyano, ^{ts₁₀(10)} yatza ^{ts₁₁(10)} l'hakel ^{ts₁₂(10)} v'lo ^{ts₁₃(10)} l'hachmir. ^{ts₁₄(10)} Yud. ^{ts₁₅(10)} Kol ^{ts₁₆(10)} davar ^{ts₁₇(10)} shehayah ^t bi'chlal ^{ts₁₈(10)} v'yatza ^{ts₁₉(10)} lit'on ^{ts₂₀(10)} to'an ^{ts₂₁(10)} acher ^t she'lo ^{ts₂₂(10)} k'inyano, ^t yatza ^{ts₂₃(10)} l'hakel ^{ts₂₄(10)} ul'hachmir. ^{ts₂₅(10)} Yud-Aleph. ^{ts₁(14)} Kol ^{ts₂(14)} davar ^{ts₃(14)} shehayah ^{ts₄(14)} bi'chlal ^{ts₅(14)} v'yatza ^{ts₆(14)} lidon ^{ts₇(14)} ba'davar ^{ts₈(14)} he'chadash, ^{ts₉(14)} ee ^{ts₁₀(14)} atah ^{ts₁₁(14)} yachol ^{ts₁₂(14)} l'hachaziro ^{ts₁₃(14)} li'chlalo ^t ad ^{ts₁₄(14)} she'yachazirenu ^{ts₁₅(14)} ha'katuv ^{ts₁₆(14)} li'chlalo ^{ts₁₇(14)} b'ferush. ^{ts₁₈(14)} Yud-Bet. ^{ts₁₉(14)} Davar ^{ts₂₀(14)} ha'lamed ^{ts₂₁(14)} me'inyano, ^{ts₂₂(14)} v'davar ^t

^{ts₂₃(14)}

ד. ^{ts₁(4)} מכלל ^{ts₂(4)} ופרט. ^{ts₃(4)} ה. ^{ts₁(5)} ומפרט ^{ts₂(5)} וכלל. ^{ts₃(5)} ו. ^{ts₁(6)} כלל ^{ts₂(6)} ופרט. ^{ts₃(6)} וכלל, ^{ts₄(6)} אי ^{ts₅(6)} אתה ^{ts₆(6)} דן ^{ts₇(6)} אלא ^{ts₈(6)} כעין ^{ts₉(6)} מכלל. ^{ts₁₀(6)} ז. ^{ts₁(7)} הפרט. ^{ts₂(7)} שהוא ^{ts₃(7)} צריך, ^{ts₄(7)} לפרט, ^{ts₅(7)} ומפרט ^{ts₆(7)} שהוא ^{ts₇(7)} צריך, ^{ts₈(7)} לכלל. ^{ts₉(7)} ח. ^{ts₁(8)} כל ^{ts₂(8)} דבר ^{ts₃(8)} שהיה ^{ts₄(8)} בכלל ^{ts₅(8)} ויצא ^{ts₆(8)} מן ^{ts₇(8)} הכלל ^{ts₈(8)} ללמד, ^{ts₉(8)} לא ^{ts₁₀(8)} ללמד ^{ts₁₁(8)} על ^{ts₁₂(8)} עצמו ^{ts₁₃(8)} יצא, ^{ts₁₄(8)} אלא ^{ts₁₅(8)} ללמד ^{ts₁₆(8)} על ^{ts₁₇(8)} הכלל ^{ts₁₈(8)} כלו ^{ts₁₉(8)} יצא, ^{ts₂₀(8)} ט. ^{ts₁(10)} כל ^{ts₂(10)} דבר ^{ts₃(10)} שהיה ^{ts₄(10)} בכלל ^{ts₅(10)} ויצא ^{ts₆(10)} לטען ^{ts₇(10)} טען ^{ts₈(10)} אחר ^{ts₉(10)} שהוא ^{ts₁₀(10)} כענינו, ^{ts₁₁(10)} יצא ^{ts₁₂(10)} להקל ^{ts₁₃(10)} ולא ^{ts₁₄(10)} להחמיר. ^{ts₁₅(10)} י. ^{ts₁(12)} כל ^{ts₂(12)} דבר ^{ts₃(12)} שהיה ^{ts₄(12)} בכלל ^{ts₅(12)} ויצא ^{ts₆(12)} לטען ^{ts₇(12)} טען ^{ts₈(12)} אחר ^{ts₉(12)} שלא ^{ts₁₀(12)} כענינו, ^{ts₁₁(12)} יצא ^{ts₁₂(12)} להקל ^{ts₁₃(12)} ולהחמיר. ^{ts₁₄(12)} יא. ^{ts₁(14)} כל ^{ts₂(14)} דבר ^{ts₃(14)} שהיה ^{ts₄(14)} בכלל ^{ts₅(14)} ויצא ^{ts₆(14)} לדון ^{ts₇(14)} בדבר ^{ts₈(14)} החדש, ^{ts₉(14)} אי ^{ts₁₀(14)} אתה ^{ts₁₁(14)} יכול ^{ts₁₂(14)} להחזירו ^{ts₁₃(14)} ללמד ^{ts₁₄(14)} שחזירנו ^{ts₁₅(14)} עד ^{ts₁₆(14)} הכתוב ^{ts₁₇(14)} לכללו ^{ts₁₈(14)} בפרוש. ^{ts₁₉(14)} יב. ^{ts₁(16)} דבר ^{ts₂(16)} הלמד ^{ts₃(16)} מענינו, ^{ts₄(16)} ודבר ^{ts₅(16)}

is learned from its end.
 13, ^{ts₁(17)} And so, two
 verses that contradict
 this one with this one,
 until comes the verse
 the third and decides
 between them.

ha'lamed ^{ts₆(16)} mi'sofo. ^{ts₇(16)}
 Yud-Gimmel. ^{ts₁(17)} v'chen _t
^{s₂(17)} shnei ^{ts₃(17)} ketuvim ^{ts₄(17)}
 ha'mach'chishim ^{ts₅(17)} zeh _t
^{s₆(17)} et ^{ts₇(17)} zeh, ^{ts₈(17)} ad ^{ts₉(17)}
 she'yavo ^{ts₁₀(17)} ha'katuv ^{ts₁₁(17)}
 ha'shlishi ^{ts₁₂(17)} v'yachria _t
^{s₁₃(17)} beineihem. ^{ts₁₄(17)}

הַלֵּמֵד ^{ts₆(16)} מִסּוּפּוֹ. ^{ts₇(16)} יג.
 וְכֵן ^{ts₁(17)} שְ�נֵי ^{ts₃(17)}
 כְּתוּבִים ^{ts₄(17)} הַמְּכַחֲשִׁים
 זֶה, ^{ts₈(17)} אֶת ^{ts₇(17)} זֶה, ^{ts₅(17)}
 עַד ^{ts₉(17)} שֶׁיָּבֹא ^{ts₁₀(17)}
 הַכָּתוּב ^{ts₁₁(17)} הַשְּׁלִישִׁי ^{ts₁₂(17)}
 וַיַּכְרִיעַ ^{ts₁₃(17)} בֵּינֵיהֶם. ^{ts₁₄(17)}

Source: Baraitta of Rabbi Yishmael

Concluding Prayer for Korbanot

May it be Your will, ETERNAL our God
 and God of our ancestors, that the
 Holy Temple be rebuilt speedily in
 our days, and grant us our portion in
 Your Torah. And there we will serve
 You with awe as in days of old and as
 in ancient years.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֵלֵהֶי
 אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה
 בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשָׁם
 נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
 קְדָמוֹנוֹת.