



# סִדּוּר דָּבָר חָדָשׁ

Siddur Davar Ḥadash





## **Siddur Davar H'adash**



# **Siddur Davar Hadaash**

**an inclusive, nondenominational siddur**

**Ashkenazi Rite**

**assembled by brin solomon [it/itself]**

**Volume 1: Shabbat and Festivals**

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The cover artwork is by Jay Smith.

This document contains a variety of names of G-d, including the Tetragrammaton, in fully written-out form. Please be aware of that if you decide to print out this document. It is a holy text.

(after Zoe Leonard)

*i want a different Judaism*

*i want a Judaism for the broke and the broken, the mad (as in crazy) and the mad (as in furious at the injustices of the world). i want a Judaism that understands how power works, that isn't afraid to call shit out, and won't settle for symbolic pablum. i want a Judaism without cops at the door, a Judaism that \*means it\* when it says "let all who are hungry come in and eat". i want a Judaism that Black Jews built from the ground up, that trans Jews built from the ground up, that disabled Jews built from the ground up, that converts built from the ground up, that everyone who was told they ~weren't Jewish enough~ or ~weren't Jewish the right way~ or who's been pushed to the margins or out of Jewish life altogether got together and built from the ground up. i want a decolonial Judaism, a Judaism for a free Palestine. i want a Judaism with a rabbi who wasn't ordained by a staid professional school, but by the very people that rabbi serves, not because of book learning, but because that rabbi can speak with urgency and practicality to the very needs of those congregants' lives. i want a rabbi who's not from the professional-managerial class. i want a rabbi who's been left to rot in the belly of the carceral state and made it out anyway. i want a rabbi who's been evicted, a rabbi with convictions. i want a rag-tag Judaism, a DIY Judaism, a Judaism of come-as-you-are. i want a Judaism of kitsch and camp and holy earnestness, of found things, of improvised things, of doing the best you can with what you have, because you can't get your hands on the "right" stuff, so this will have to do. i want a Judaism of messes, of imperfections, a Judaism for the messy ones, the bitter ones, the caustic ones. i want a Judaism that says what it means in plain terms instead of hiding behind vaguenesses for the illusion of consensus. i want a Judaism that's down to make mischief, that knows how to genuinely heal. i want an arsonist Judaism that knows when the entire rotten system simply must be burned. i want a Judaism of new prayers, of new poems, of old prayers fitted with new forms. i want a Judaism for the new century, the new millennium, the new world that is struggling mightily, even now, to be born, whose outlines we can only very faintly glean, but whose breath, on a still day, we can almost hear. i want a Judaism that brings that world closer to being*

*this is the Judaism that i want*

*and if this isn't possible, i want to know why*





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# Introduction

Sometimes, people who are opposed to changing ritual and liturgical practices to be more in line with contemporary values say things like, “Well, if you’re going to change one thing, why not change *everything* you don’t like?” And the obvious rejoinder to that is yeah, actually, why *not* change everything you don’t like?

---

Rabbi Steven Philp  
over Shabbat lunch one day at CBST

## What This Siddur Is

This siddur is at once a practical prayerbook and a piece of art. Which is to say that it is both a siddur like any other and also an attempt to imagine a fragment of another world.

This project began in 2020 with an idle thought that it would be convenient to have a siddur that could be freely distributed online with no copyright restrictions so that friends putting together livestreamed Shabbat services unaffiliated with any synagogue or official movement could still have a text to use. But, of course, different movements of Judaism have made different decisions about the content and layout of the siddur over the years, to say nothing of various independent synagogues (especially those centering queer Jews), so this immediately raised the question of what kind of siddur I wanted to put together.

I had been aware for some time of Lior Gross and Eyal Rivlin’s Nonbinary Hebrew Project, and it occurred to me that it might be worth putting it to use here. Most contemporary siddurim I know use de-gendered liturgy in the English translations, but their Hebrew remains firmly grammatically masculine, and putting together a siddur from scratch seemed like an excellent opportunity to explore a de-gendered Hebrew liturgy. I am deeply indebted to Lior and Eyal; this project could not have gotten off the ground without the crucial foundation of their prior work.

But as I began to work on the project, it quickly became apparent that I wanted to change much more than the grammatical gender of references to G-d. Because in addition to assuming that all worshipers are men, the traditional liturgy also makes a number of other assumptions ripe for challenge. Not all worshipers can see or hear. Not all worshipers can stand, kneel, and bow. Not all worshipers yearn for the rebuilding of the Temple and the resumption of animal sacrifice there, nor is Judaism inherently superior to other faith traditions. Weren’t these things worth addressing alongside the grammatical gender of G-d?

To be Jewish is to believe in the importance of language. G-d created the

world using words; two of the Ten Commandments enjoin us to be scrupulous with our language; a quarter of the sins in the Yom Kippur confessional concern misused speech — over and over our tradition teaches that the words we use matter tremendously. Having passages that give us moral pause in our liturgy is no small matter, and it's not a viable solution to suggest we merely skate over them as tho we don't really mean our prayers.

And so the scope of the project broadened. Instead of producing a merely de-gendered liturgy, I started trying to craft a fully de-stigmatized one. What would a fully inclusive liturgy be like? This siddur is an attempt to imagine one possible answer.

## What This Siddur Is Not

A de-stigmatized liturgy, however, is not the same as a de-stigmatized Judaism. This siddur is a collection of prayer texts in Hebrew, Aramaic, and English; it is not a how-to guide for practicing Judaism in a way that fully includes all who wish to participate.

Indeed, I'm not sure such a thing is even possible. At the most basic level, conflicting access needs are an unavoidable fact of life: The very same direct overhead lights that one congregant needs to read may cause another's debilitating migraines. The fidget toy that one congregant needs to stay grounded may be a severe distraction to another congregant. A small, tight-knit shul can feel like a cozy spiritual home to insiders, but may feel alienating when a stranger attends for the first time; a large, expansive shul may feel welcoming to new members but less personalized in the long run. In some cases, creative thinking can lead to a solution that works for everyone, but in others these circles cannot be squared, and a choice to include one group will inevitably mean excluding another. The world is, bitterly, imperfect.

And all this, of course, is to say nothing about the variety of Jewish practices and preferences that have grown up thruout the millennia of Jewish existence. Reform and Orthodox services differ, just as Ashkenazi and Mizrahi customs and traditions differ, but these different cultures and worship styles are all vibrant and vital, and it would be a great loss if all this diversity were swept away in favor of some hyperstandardized One True Way Of Doing Judaism.

As such, inclusive Jewish practices will vary from community to community. The ideal, in this as in so many things, is multiplicity: a wide array of synagogues all doing Judaism in their own way such that every Jew has access to congregations that meet their needs and preferences.

This little book, obviously, cannot tell you how to do that. It is a collection of texts, nothing more, nothing less.



## About the Text

In assembling this siddur, I've relied on the following primary reference points:

- the Reconstructionist *Kol Haneshamah* siddur
- the Conservative *Lev Shalem* siddur
- the Koren *Shalem* siddur (Ashkenazi rite)

At times, however, I have also referred to the following:

- the Reform *Mishkan T'filah* siddur
- Congregation Beit Simchat Torah's *B'chol L'vav'cha* siddur
- *Siddur HaKohanot: A Hebrew Priestess Prayerbook*
- Adam Zagoria-Moffet and Isaac Treuherz's *Siddur Masorti*
- the PDF scan of a 1963 printing of the Sa'adia Ga'on's siddur hosted at [www.hebrewbooks.org](http://www.hebrewbooks.org)
- the Siddur Ashkenaz text in the "Liturgy" section of [www.sefaria.org](http://www.sefaria.org)
- various prayerbooks and prayer texts available thru the Open Siddur Project ([www.opensiddur.org](http://www.opensiddur.org))

For psalms and other Biblical passages, I have relied on the Jewish Publication Society's Tanakh for the Hebrew text, referencing both the hard copy I own and the digital edition hosted by Sefaria.

Between all these sources, I believe I have settled on an Ashkenazic rite that is defensible, tho not necessarily definitive.<sup>1</sup>

Where the sources I consulted have not been in unanimity on the text of a prayer or the order of prayers in the service, I have generally followed the majority of the siddurim available or, when there's no clear consensus, followed the siddur that most closely matches the services I have attended. Absent the possibility of creating a preternatural, psychic text that shifts in advance to suit the preferences of every given reader in turn, this seemed the best path available.

Within reason, I have tried to produce a full liturgy, including prayers that may not be familiar to everyone who opens this book. I have done this because my goal with this project is to make de-stigmatized versions of this liturgy as broadly available as possible, and that means, necessarily, making de-stigmatized versions of said liturgy to begin with. These prayers are included for those who wish to use them, but their inclusion is emphatically not meant to be normative; if it is not your practice to include a certain text or section that is included here, its inclusion should not be taken as implying that your practice is in any way wrong or lesser than a practice that uses it. It would break my heart if the wordiness of this text were ever taken to imply that a Jewish practice of few (or even zero) words is in any way less Holy than a wordy one.

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<sup>1</sup>I have assembled an Ashkenazic rite because that is the practice I am familiar with; I did not think it was my place to attempt to create a liturgy for a community that I am not a member of.

Indeed, more generally, the fact that something is fixed in specific words here should not be taken as implying any absolute certainty. I wish I could show you my doubts, my drafts, my hemming and hawing. I wish I could highlight all the places I dithered endlessly about changing something, where I'm still not sure I got it right, where I want second, third, fourth opinions on what I've tried to do. Take the texts in this siddur not as dicta handed down from on high but as suggestions, hypotheses, proposals, explorations: *Perhaps it could be something like this? What do you think?*

## About the Translation

While the siddurim listed above were useful in seeing how others had approached the various challenges of translating the liturgy, and while I also made occasional use of Robert Alter's translation when tackling Biblical passages, the translations in this volume are all my own and not specifically based on one particular extant translation or another. The Brown-Driver-Briggs *Hebrew-English Lexicon* was invaluable in picking out the nuances of Biblical texts, as was Marcus Jastrow's *Dictionary of the Targumim, the Talmud Bavli and Yerushalmi, and the Midrashic Literature* for later Rabbinic Hebrew. The Gesenius-Kautzsch-Cowley *Hebrew Grammar* and Joüon-Muraoka *Grammar of Biblical Hebrew* were useful reference guides for untangling some of the more puzzling syntactical snarls. For the psalms specifically, I occasionally made reference to the commentaries in the Hermeneia and Yale Anchor Bible series.

It is my profound belief that all languages are holy, and that the English versions of our prayers should be as vital and soul-stirring as the Hebrew. Above all else, then, I have tried to make the translations prayerful. I have tried to work in the joy I feel for English, the poetry I find in it in my non-liturgical work as a playwright and lyricist. I have tried to give the translations a force and urgency, tried to make them pulse with life in a way that offers layers of meaning to sit with and dig into. Sometimes I have reached for the holiness of elevated language and sometimes for the holiness of workaday words — I hope there is one turn of phrase here, at least, that catches your attention and opens a new way of engaging with the Divine.

In addition to prayerfulness, I have tried to keep the translations close to the Hebrew. Much of my earliest Hebrew education came from simply comparing the Hebrew text of a prayer to its translation and trying to figure out which words meant what. So to that end, I have tried, wherever possible, to translate the same Hebrew word with the same English word — especially within the confines of a single prayer — and to keep the English syntax at least within spitting distance of the Hebrew. This means the English sometimes pulls away from idiomatic contemporary usage, but to me this unfamiliar lilt enhances the prayerfulness, pulling me away from the speech of my secular life and towards a special language

of worship.

This desire for a closeness to the Hebrew also extends to structural features of the language.<sup>2</sup>

Where the Hebrew rhymes, the English rhymes. Where the Hebrew has a tightly constrained number of words, the English does as well. When the Hebrew has an alphabetical acrostic, the English does too.

This presents something of a difficulty, as the Hebrew and English writing systems have different numbers of letters. There's no really good solution here, but what I've done is to ditch all the vowels in English other than the letter A. Conveniently, this brings English down to the same number of letters as Hebrew, and thus the two languages can be alphabetized in parallel. For the letter X, I've allowed myself the liberty of using words that begin with "ex-", as precious few prayers discuss X-rays, xylem, or xenobiology.

In several places, the Hebrew deploys acrostics that spell individual words instead of the full alphabet. These are somewhat trickier to accommodate, as English words are built very differently than Hebrew ones. To make these acrostics work, I have freely availed myself of all the letters of the words in the English translation, not just their initial ones, and that has allowed me to weave equivalents thru the English translation. In the PDF and HTML versions, all such acrostic devices, both full alphabets and isolated words, are marked by bold text in the translation and by a different font in the Hebrew.

There is no running commentary on the translation, but Appendix B does provide a few notes on specific moments that I think warrant special attention.

## About the Changes

The changes in this siddur are both minimal and maximal. They are minimal in that I've tried to preserve as much of the traditional liturgy as possible: I have not, by and large, gone thru ditching entire prayers or even sections of prayers, nor have I sought to reshape the architecture of the prayer service. There are many people doing such work, and it holds great potential for teaching us new ways of approaching our traditions, but it is not the work I am engaged with here. Here, I am staying as traditional as possible.

I am doing this because I think it is useful to not cede traditional ways of doing Judaism to those who would exclude us from them. I do not want to leave behind the inherited liturgy as not worth making ours, not worth carrying with us into the second fifth of the twenty-first century. These traditional texts do not belong only to those who do not wish to make room for queerness, for disability,

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<sup>2</sup>And also to names. I dislike the practice of Anglicizing the names of Biblical figures. A name is a Holy thing, and it should not be lightly altered. Accordingly, the names of Biblical figures will be transliterated instead of given in their more familiar English equivalents: Mosheh, not Moses; Yeshayáhu, not Isaiah.

for feminism or mental illness or decolonization or race or anything else I'm trying to address with this work. They belong to all of us. How much of them can we carry forward intact?

The changes are minimal in another sense, too: Even when changing things, I've striven to preserve as much of the original as I can, in terms not only of the underlying intent behind the literal words, but also in terms of the structural features of the text. I have striven to preserve alphabetical acrostics, rhyme schemes, syntactical parallelism, even syllable counts when replacing, rather than merely re-gendering, words in strictly metered contexts.<sup>3</sup>

It is my hope that this will allow these new words to be used in place of the old ones with minimal disruption to familiar routines. I want these changes to be easy to adopt.

The changes are maximal in that when I have been on the fence about whether something needs to be changed or not, I have erred on the side of changing it. I have striven to always answer the question "OK, but if I did ultimately want to change it, what could I change it to?" As such, this siddur is a deliberate, self-conscious overcorrection; there are almost certainly things I have changed that do not, in fact, need to be changed.

To provide detailed notes thruout the siddur on all these changes would produce a running commentary longer than the text itself, which seems neither practical nor desirable. Rather than a detailed blow-by-blow, then, here is general overview of the kinds of changes I have made and the reasons for them.

**1: Gender.** First and foremost, all references to G-d have been changed to be grammatically gender neutral instead of grammatically masculine, following the nonbinary Hebrew system created by Lior and Eyal. This is far and away the most sweeping and omnipresent change from the traditional text in this siddur.

I have also rendered references to angels and generic human beings in the same way, altho here I have made one slight deviation from Lior and Eyal's work. Specifically, in the plural: Lior and Eyal propose a plural ending system built around יְמוֹת | -*imot*. While I have nothing but respect for Lior and Eyal, this system proved unworkable in the siddur due to the number of extra syllables involved. As noted above, preserving syllable counts was important to me in this siddur, and it proved impossible to do so with the plural endings of their original system.

Instead, I have used a plural ending system built around כֻּל | -*ol*, derived from the word כָּל | *kol* | "all". The ending may feel a little strange at first, but it ultimately allows for a much smoother substitution of de-gendered words for their gendered equivalents, and has the added side benefit of subtly moving away from

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<sup>3</sup>I was a little laxer about this in prose contexts, but hopefully not egregiously so. In a few psalms, I could not find a way to preserve the exact syllable count, but I did the best I could.

implying that all nonbinary genders are a mixture of male and female.<sup>4</sup>

I understand this third gender to be either specifically nonbinary or generically unmarked depending on the context. Which is to say it can be used for both specific people (or deities) who do not use grammatically masculine or feminine pronouns, or it may be used to refer to people whose gender is unknown or irrelevant. As such, I will frequently refer to it as the “common” gender, to distinguish it from the “masculine” and “feminine”.

While less omnipresent, I have also tried to find ways to include more of the women of our collective myth and history in our liturgy, breaking up some of the texts that only list men with (roughly) equivalent women and being sure to always list all the matriarchs (including Bilhah and Zilpah) along with the patriarchs where pertinent.

**2: Ableism.** Passages of the liturgy that call for worshipers to stand or bow or look or do some other physical action have been replaced with more generic verbs of prayer: worship, be humble, pay attention, and the like. Passages that assume that the worshiper has a specific bodily configuration that not all people have (eg Psalm 90:17, “and establish the work of our hands!”) have been altered to accommodate all bodies (“and establish the work of our lives!”).

In the spirit of maximal change, I have also altered some of the imagery of the psalms. There are long stretches where the only senses activated are vision and hearing, and I have tried to find ways to break some of these stretches up with interjections of touch and smell as well. Many of these passages involve anthropomorphizing the natural world, and while I certainly don’t think we need to take these passages literally, I do think there’s value in questioning why, when we imagine a tree or a mountain as being like a person, we imagine them being like an able-bodied person specifically. What if the earth cannot see or hear the lightning, but only feel it? I have made some alterations in this spirit.

**3: Jewish Supremacy.** I have taken various approaches to passages of the liturgy that state that all non-Jewish religions are inherently inferior to ours. In some cases, I have changed particularist yearnings for a world where everyone worships Jewishly and to yearn for a world where all are devoted to the task of building a world of Justice. Elsewhere, I have opted to keep the Jewish particularism and instead alter the surrounding text to avoid denigrating other groups and ways of life.

Often this entails a certain strategic use of silence and vagueness: HaShem is our only G-d; other groups may have other g-ds, and we are saying nothing about them other than that they are not for us. The whole world may not be joining together to praise haSheim, but we all are. Who comprises that “we”? Everyone

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<sup>4</sup>For a fuller accounting of the grammatical system used in this siddur, see Appendix C.

who wants to be included by it and no one who doesn't. The repeated invocation of "all living things" worshiping the Jewish G-d have been qualified to say that only haSheim's living things worship haSheim — a category that I think can include all the plants and fungi and animals and bacteria<sup>5</sup> without inadvertently also sweeping up human beings who do not and do not wish to worship Jewishly.

In a few places, I've tried to bring the particular and the universal a little closer together, changing requests that haSheim judge the earth to requests that G-d heal the earth or bring it peace. It seems hard to go astray in praying for the unconditional well-being of strangers.

**An Aside on Idolatry:** Given the above, it might at first seem odd that references to idolatry have been left in place thruout this siddur. To be sure, thruout Jewish history, one can certainly find that term being used to mean any non-Jewish form of worship, but that is not the only way to understand it. It is common to define the mistake of idolatry as the elevation of things made by humans to a transcendent, eternal plane where they do not belong. These things might be relatively concrete — money, for example — or they may be larger and more abstract — systems like capitalism or an entire nation-state, say — but in any case, they are finite constructs with no existence outside their material reality, and to elevate them beyond what they are is idolatrous.

So when this prayerbook refers to idolatry, it does not mean non-Jewish ways of connecting with the Divine. Instead, it means things like white supremacy, apartheid, nationalism, xenophobia, classism — all the brutal immiserating ways that humans have invented for wreaking harm and elevating power over human flourishing.

As long as this sort of idolatry persists, we, as Jews, are obligated to strive for its end.

**4: Zionism.** Prayers that yearn for a return to Zion have been rewritten to yearn for a full decolonization of the world instead. In addition, there are several places where I have explicitly included the Palestinian people in prayers for healing and peace as a gesture towards reminding us to be accountable for the ways many of our communities have actively contributed and still contribute to their oppression. It is not enough, but it is perhaps a beginning.

**5: The Promise of the Land.** The same anti-Zionist spirit requires grappling with the Biblical promise of the land between the Jordan River and the Mediterranean Sea to Avraham, Sarah, and their descendants, which wends its way thru

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<sup>5</sup>Certainly, other religions claim the worship of the living beings of the natural world, but until pine trees start being persecuted for their religious practices or lack thereof, I think we can safely ignore these overlapping claims. Leave the monotheism of the marmosets to their own marmostatic theologicians.

the liturgy in various guises. Without being revisionist about history, myth, or legend, I've tried to alter these passages so they don't play into tropes that encourage present-day settler colonialism. The story of Nót'ah has been a useful resource here, and I have borrowed some language from that passage of B'reishit to shift the liturgy from "this specific tract of land that haSheim promised to us as Jews" to "this good and bountiful planet Earth that haSheim preserved from destruction for all of us as humans".

**6: Monarchy.** References to haSheim's kingship have been replaced with a variety of other metaphors depending on the context of the prayer in question. Sometimes, these changes have been led by meaning, and sometimes, they have been led by wordplay and acrostics; as such, when the same biblical passage is quoted in different contexts, a different word may be substituted in each case.

**7: The Temple and the World to Come.** Passages yearning for a Third Temple have been rewritten to yearn for G-d's presence in our lives and hearts. References to a world to come have been left in, with the attendant ambiguity as to whether this refers to an afterlife or simply a new political reality that has yet to be built. References to a specific messiah, however, have been removed. The work of liberation is not work that will be accomplished by one singular savior, and certainly not by a savior marked out for this destiny by dint of being born to a particular bloodline. It is work that will be accomplished by all of us, working together in concert. It is the work of solidarity, of painstaking organizing for collective action. Passages referring to the messiah have been altered to reflect this viewpoint.

**8: Genocide.** Passages that celebrate the genocide of the Egyptian firstborn have been altered to more generally refer to throwing the whole of Egyptian society into disarray. Sometimes, establishing Justice certainly requires unsettling the established order of things, and I don't mean to soften the difficulty of that truth, but I feel quite strongly that nothing that requires genocide can ever be Just, and I hope this ambiguous phrasing manages to acknowledge the difficulties and costs of revolutionary struggle without celebrating the mass-murder of civilians based on their ethnicity.

**9: The Flourishing of the Wicked.** People who hurt other people sometimes lead long, full lives, even growing rich from the harm they wreak. This is a problem for the Biblical worldview that posits a tidy relationship wherein those who do good are rewarded and those who do evil are punished. To deal with this conundrum, some texts assure the faithful that the wicked are only being allowed to flourish temporarily, so that haSheim can, ultimately, make a show of power by dramatically sending them their comeuppance.

This is, I suppose, comforting in its way, but, as someone who has been hurt, repeatedly, by people in positions of power who will likely never see any meaningful repercussions for their behavior, I find no comfort in imagining a G-d who lets the innocent suffer solely to create opportunities for Divine grandstanding.

And so I have bent these passages in the direction of Qohélet. The wicked may flourish, but in the end, they will die. No earthly reward can ever be truly permanent. Aligning ourselves with The Eternal One may not bring material rewards, but it is still the right thing to do, and sometimes that simply has to be enough.

**10: Rhymes.** These are the only changes I really feel bad about. Many of the piyyutim that adorn our liturgy rhyme, and in some cases, changing forms from masculine to common ruins the rhyme scheme. In such cases — extremely begrudgingly — I have usually had to re-write the line in question from the ground up to preserve the rhyme. Since the originals were unproblematic, their replacements are largely arbitrary, and I wish there were some way to change the Hebrew forms without changing the endings. But alas! No such luck. Language is hard.

The above-outlined changes may seem like a lot, but there are, I promise, many lines where nothing has been changed, and even more where the only change is a tweaking of grammatical gender. While there will be much that is strange and new here no matter your Jewish background, I hope there will be much that is familiar as well.

## As it Is Written?

The above changes extend to verses of Torah that are included in the siddur, and so the versions quoted here won't perfectly match the originals in your favorite Tanakh. But then, strictly speaking, your favorite Tanakh doesn't have the originals either. Any honest reckoning with the textual history of the Tanakh invariably leads to the conclusion that these texts have been altered, edited, and rearranged over the years — sometimes even garbled in transmission to the point of incomprehensibility. These texts, some of which may have begun as oral traditions in the distant past, coalesced gradually, and changed continuously until they were fixed in their current form by the Masoretes thousands of years later. The Tanakh in its current form is an altered copy of an altered copy of which there is no original.

And indeed, Jewish tradition has often had a flexible relationship with these texts. The Rabbis of the Talmud occasionally cite verses of Tanakh that don't actually exist. The liturgists who composed our prayers freely edited Tanakh for ideological purposes, as when they changed Yəshayáhu 45:7 — “Fashioner of light and Creator of darkness, Maker of peace and Creator of evil” — into the opening of a blessing by replacing “evil” with the more anodyne “everything”. Rewriting Jewish holy texts to suit the ideology of the moment is a practice that goes back



to the Deuteronomistic Redactor, if not well before. I am merely carrying on in that spirit.

## Roads Not Taken

When I first was beginning this project, I sometimes described it as a siddur for trans leftist Jews. Trans people, leftists, and Jews are each individually stereotypically fractious groups, resistant to consensus, so a project aimed at the intersection of the three of them might seem doomed to failure from the get-go.

And indeed, I'm under no illusions that my work will be uniformly pleasing to all. Every choice I made here, I could have made differently, and in many cases the deciding factor was not any kind of rational argument but pure personal preference. In the spirit of pluralistic neighborliness, then, I'd like to outline some of the more arbitrary choices and gesture towards alternatives that others may wish to avail themselves of.

First and foremost, I have chosen to retain “אֱלֹקִים | *eloqim*”<sup>6</sup> as a name of G-d instead of altering it to “אֱלֹקִל | *eloqol*”, despite the former being grammatically masculine. I did this because I felt that this word had the status of a formal Name of G-d, and if that is how G-d wants to be addressed, I don't think it's my place to alter that. In an informal poll of my Twitter and Mastodon followers, several other nonbinary Jewish people independently commented that the changed version felt like it drew too much attention to the fact that this word is also grammatically plural, which they felt conflicts with the Infinite Unity of haSheim. Opinion was not unanimous, unsurprisingly, but a sizable majority voted to leave that Name unaltered, and so I left it (and derived forms) as-is.

Similarly, when transcribing the Tetragrammaton, I have sometimes used “Ad\*nai”, despite altering other references to “l-rdship” elsewhere in the siddur. I haven't translated this Name, instead treating it like a pure collection of sounds with no meaning beyond referring to haSheim. I have used a few other Names in other places — and have altered any prefixes attached accordingly — but there are many other equally good Names that I have not availed myself of; feel free to pronounce and translate the Tetragrammaton however you see fit.

Likewise, in the opening formula for blessings, I have consistently used “חַיֵּי הָעוֹלָמִים | *hei ha'olamim* | Life of endless worlds” despite there being an overwhelming number of excellent and well-established alternatives. If there is another introductory phrase that you like better, by all means, substitute at will.

I have seen it repeated to the point of cliché that “G-d's pronouns are ‘G-d’”, and while I appreciate the sentiment — that G-d has no gender and thus cannot be pronounced with any English pronoun set — it is not the approach I have taken

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<sup>6</sup>I am substituting a ק for ה here out of respect for the Divine Name, as is common practice in many circles. The main text uses the regular spelling.

here. For starters, since “G-d” is already a noun that gets used frequently in the context of a prayerbook, it doesn’t quite register as a distinct, separate pronoun, and it obscures when the English is translating a pronoun vs a Hebrew word for “G-d”. Some siddurim, allergic to neopronouns or the epicene they, take refuge in the second person, but my desire to keep close to the Hebrew original and preserve its sometimes surprising switches between second and third person forecloses this possibility for me.

I wanted to avoid using an extant neopronoun, and so I have invented a neopronoun for G-d. This pronoun set is built off of, and pronounced like, the word “void”, playfully referencing the idea that, where some people have gender, G-d has nothing at all:

- **Voi** is our G-d.
- Let us worship **Void**.
- **Voix** Name is Holy. [The final “x” pronounced like the last letter in onyx.]
- As a people, we are **Voix**.
- G-d made the Heavens and the Earth all by **Voidself**.

Rather than use one pronoun set to refer to generic worshipers in the third person when one is called for in the translation, I have switched freely between a wide array of pronoun sets in the hope of emphasizing that, where G-d is Singular, humans are Many, and all of us, in all our Multitudes, are welcome under the shelter of G-d’s wings.

Others, doubtless, would prefer other choices in these and other matters. Here I can say only that I have tried to do what I think best according to the values that ground me and the dialogues I see unfolding in the communities I am woven into. If you would rather this book be otherwise, I encourage you to take it and make it yours.

## This Siddur Is Yours

I am very serious about the above. I was able to do this work because our core liturgy is in the public domain, unrestricted by copyright; I want others to be just as free to pick up where I have left off.

And so I am releasing this work into the public domain. The only exceptions are a few poems and study passages commissioned specifically for this siddur, which are indicated clearly when they occur. These may be included unaltered in any version of this siddur you make, but are otherwise owned by their respective authors. Other than that, this entire siddur has no copyright restrictions on its use for any purpose in any medium in any region of the world. Rework the Hebrew alterations I’ve made, tweak the translations to be more to your liking, add or remove prayers, print out hard copies, share the PDF with all your friends, set things to music, turn them into interpretive dance, make them into major motion

pictures — you can do anything with this siddur that you could do with any other public domain text, for free, without asking permission first. I'm even releasing the source files to help you along.

I fully believe that Judaism belongs to all of us who practice it, and that must surely include the texts we pray. I undertook making this siddur as an act of service to a community that I love and want to see flourish. I intend it as a gift. Like all gifts, it is yours to do with as you will.

## On Qohélet 1:9–10

מִה־שֶׁהָיָה הוּא שֶׁיְהִיָּה וּמִה־שֶׁנַּעֲשֶׂה הוּא שֶׁיַּעֲשֶׂה וְאֵין  
כָּל־חֲדָשׁ תַּחַת הַשָּׁמֶשׁ: יֵשׁ דְּבָר שֶׁיֹּאמַר רְאֵה־זֶה חֲדָשׁ  
הוּא כְּבָר הָיָה לְעוֹלָמִים אֲשֶׁר הָיָה מִלְּפָנָיו:

*Mah shehayah hu sheyihyeh umah shena'asah hu sheyei'aseh və'ein  
kol ḥadash tāḥat hashāmesh. Yeish davar sheyomar rə'eih zeh ḥadash  
hu kəvar hayah lə'olamim asher hayah milfanéinu.*

What has happened is what will happen, and what has been done is what will be done, and there is nothing new under the sun. <sup>10</sup>There's a thing of which they'll say, "Look at this, it's new!"? It has already been, a long time ago, in ages that were before us.

In the course of working on this siddur, I have had occasion to talk about my progress with a variety of friends, colleagues, and fellow travelers in the world of inclusive Judaism. The doubts and uncertainties that I mentioned in passing above were a regular topic of conversation here, and more than one person reassured me by saying that the fact that I was even considering their needs up front meant so much, that whatever I did would surely be good.

I am honored by their trust, but my heart is heavy when I think back on these exchanges. I am just one person, one trans, disabled, mentally ill Jew picking away at this project a little at a time in spare moments here and there. I have no special training in inclusive language, liturgical creation, or theology. I've never even formally studied Hebrew — I am self-taught, out of books, with the occasional pestering question directed towards my friends in rabbinical school.

You deserve more than this. You deserve more than me.

You deserve a liturgy crafted by rabbis with deeper knowledges of Hebrew, Judaism, and inclusion than mine. You deserve siddurim published by organizations with the budgets to secure the rights to illuminating contemporary commentaries, poems, and artworks to inspire deeper reflection and prayer. You deserve books put together by people who know things about layout and graphic design.

You deserve the best and the richest things the Jewish world has to offer, and you deserve to have them not only as contemporary documents but as deep well-springs backed by long tradition, stretching back to the earliest moments of the Jewish past.

I titled this project — *Siddur Davar Hadash, the New Thing Prayerbook* — after Qohélet 1:9–10 because none of this is truly new. It has all been before our time. People leading lives that do not fit the gender binary are not a new phenomenon of the last ten years. Disabled people did not spring into existence out of nowhere in the later decades of the 5700s. Women are not a recent invention. Sometimes, when I read the Talmud's discussion of deaf and blind Jews, I shake with rage and sorrow at the thought of what could have been if our predecessors has chosen to build a different world.

Because it very much was a choice to build Judaism the way that they did. No law of physics dictates that gender-neutral Hebrew had to remain uninvented until the twenty-first century. Ableism is not an inevitable result of the motion of the cosmos. No cascade of reacting chemicals inexorably forces powerful men to declare women their inferiors. It did not have to be this way.

It does not take a multi-winged seraph pressing a coal of heavenly fire to your lips to notice that women are people. It does not take a cloud-rending visit from fractally nested wheels to figure out how to communicate with someone who is deaf or hard of hearing. It does not take smashing pottery in front of the highest religious leaders of the land to invent a few new endings for verbs. It just takes paying attention to the people around you, treating them as fully human beings that are absolutely and without qualification your moral equal, and not dismissing their needs as you might dismiss a Voice from heaven.

Those who built this tradition could have chosen differently. They did not. And so here we are today, doing work that could have been, should have been done millennia ago. As I send this work out into the world, I am only ever more keenly aware of my inadequacies. If what I have done is good, let the proof be in the Jews who find a spiritual home amidst these prayers. Where I have fallen short, let my mistakes prove useful case studies to teach future liturgists what pitfalls to avoid. The rest I leave to G-d and the Jewish people. What comes next is whatever we, collectively, make it be.

וְרֵד מִבֵּית הַצִּפּוֹרִים [הָא]  
véred mibeit hatziporim [he]  
brin rose solomon [it/itself]

27 Nisan, 5781 — revised 28 Nisan, 5783

# How to Use this Siddur (PDF)

In general, I have tried to keep the layout of this siddur open and uncluttered, though the nature of certain passages of the liturgy works against that goal at times. I have kept a running commentary to a minimum, confining my remarks to structural junctures or other points of particular interest.

In recognition of the broad array of Jewish practice and also the broad array of bodies different worshipers have, most of these instructions are descriptive statements, rather than imperatives — “Some stand here” instead of “Stand here”, for example. In addition to instructions for moving thru a full prayer service, there are instructions for what to do if praying without a minyan.

The line breaks are meant to facilitate jumping back and forth between languages: Wherever there is a line break in the Hebrew, there is almost always a line break in the transliteration and translation as well. The only exceptions are large blocks of prose like the three paragraphs of the Shema or the Hanukah “Al haNisim” insertion, which have been allowed to find their own line breaks out of practical necessity. Nevertheless, I hope it will still be possible to find your way between the two languages with a little searching as needed.

All Hebrew in this siddur is transliterated for the convenience of those who are not fluent in reading Hebrew. That said, there are many different ways of pronouncing Hebrew, and it is sadly not possible to present all of them in a single transliteration. I only know the pronunciation I have been taught, which is fairly widespread at mainstream non-Orthodox Ashkenazi shuls in New York City and elsewhere in the United States, but by using this transliteration, I do not mean to imply that it shows the “right” or “correct” way to pronounce Hebrew; if you know another way of pronouncing this language, your way is just as good and excellent, and I wish, again, that I could produce some kind of hypertextual siddur that changed its text to suit your style in advance.

Academic systems of transliteration exist that pin down the pronunciation of Hebrew with exacting specificity. These systems are beautiful and useful for their own ends, but they can be hard to follow for those outside academe. Unsurprisingly, there's also a prolific array of less precise but more lay-friendly transliteration schemata, all with their advantages and drawbacks. Lacking any perfect consensus, I've tried to split the difference between precision — transliterating different Hebrew consonants with different English consonants where possible — and user-friendliness — keeping special characters to a minimal set of those generally in wide use — according to the following system:

## HOW TO USE THIS SIDDUR: Transliteration

### Consonants:

א silent, either not transliterated or represented by an apostrophe  
ב **b** as in **bisexual**  
ב **v** as in **vegan**  
ג and ג **g** as in **gay**  
ד and ד **d** as in **disabled**  
ה **h** as in **hedonism**  
ו **v** as in **vegan**  
ז **z** as in **zine**  
ח **h**, not a US English sound, like ch in German **Bach**  
ט **t** as in **trans**  
י **y** as in **yearning**  
כ (word-ending form: ך) **k** as in **kink**  
כ (word-ending form: ך) **kh**, not a US English sound, like ch in German **Bach**  
ל **l** as in **lesbian**  
מ (word-ending form: ם) **m** as in **mantis**  
נ (word-ending form: ן) **n** as in **null**  
ס **s** as in **snake**  
ע silent, either not transliterated or represented by an apostrophe  
פ **p** as in **plural**  
פ (word-ending form: ף) **f** as in **fat**  
צ (word-ending form: ץ) **tz** as in **quartz**  
ק **q** as in **Iraq**  
ר **r** as in **robot**  
ש **sh** as in **shadow**  
ש **s** as in **snake**  
ת and ת **t** as in **trans**

### Vowels:

אָ, אַ, אֵ, אִ **a** as in **spa**  
אֵי **ai** as in **Cairo**  
אֵ, אֶ, אִ **e** as in **pet**  
אֵי, אֶי, אִי **ei** as in **neighbor**  
אִ **i** as in **zine**  
אֹ, אָ, אֵ, אִ **o** as in **aromantic**  
אֹ, אִ **u** as in **futon**  
אִי **ui** as in **gluing**  
אִ either silent or **ə**, a quick, unstressed, indeterminate vowel sound

Regarding the last of these vowels, the shəva, it must be said that on-the-ground practice does not always match textbook theories about when this vowel “should”

be pronounced. I have heard impeccably trained rabbis with decades of experience elide a shəva that “should” be pronounced and pronounce another that “should” be silent, and the pronunciation is sometimes a rather different vowel than what I have described above. Language is a living thing, and I don’t believe any system of putting marks on paper can fully capture the nuances of how it sounds when used by people in real life. I have transliterated mechanically according to the “rules”, but please understand that, as with English, the finer points of pronunciation you encounter out there in the world may not exactly match what is here on the page.

Proper nouns with prefixes are capitalized using mid-word capitals (so *baSha-bat*, not *bashabat*), but otherwise interventions have been kept to a minimum. I have not added apostrophes except to separate vowels or consonants that would otherwise confusingly run together. Usually this is due to the presence of an alef or an ayin, but sometimes it is due to a final guttural consonant (as in the case of, for example, *ru’ah*) or merely an unfortunate coincidence of transliterative orthography (separating a transliterated s and h to avoid accidentally describing a sh sound, for example). I have tried to use this system consistently and uniformly, not mixing in transliterations from other systems, even when those may be more familiar, as I think it is confusing to have multiple transliteration systems deployed at once, especially when the cutoff for “familiarity” is arbitrary.

Most words in Hebrew are stressed on the final syllable; the stress is not marked for such words. All other words are stressed on the penultimate syllable. This is shown with a small vertical mark (שְׁ) in the Hebrew and an accent (´) in the transliteration.

The noun “prayer” is used fairly indiscriminately to refer to a variety of different kinds of texts that one will encounter, and similarly the verb “pray” is used to encompass any manner of engaging with a text as an act of worship. Where a prayer includes language that changes based on gender, alternatives will be surrounded by angled brackets and separated by vertical lines: “May G-d bless my <child | daughter | son> today”, for example. In the PDF, there are a variety of special symbols — arrows, boxes, and the like — that show up here and there to indicate where a particular prayer event may happen; the meaning of these symbols will be given as they occur, since they tend to change from prayer to prayer.

# Acknowledgements

No book is ever really the product of just one mind, and that is even more true for a book like this. I could not have done this work without the work and support of so many others, to whom I offer thanks from the deepest places of my heart. To Lior Gross and Eyal Rivlin, for their Nonbinary Hebrew Project, without which I would not have been able to get off the ground. To Ze'evi Tovlev, for cracking open a door I would only step thru later. To Mayim, for encouraging me to begin even when I was full of doubt. To Alexandra Stein, for fielding a truly ridiculous number of questions about liturgy, history, theology, and grammar with endless grace and enthusiasm. To ada morse, rhiannon morris, and Mariyama Scott for helping with a wide array of computer struggles. To Juliet, for her English-major expertise, and Poe, for everything. To everyone who answered one of my Twitter or Mastodon polls or who otherwise offered input, for helping me get out of my head and for making me feel like there was at least a little bit of collective endeavor going on. You all have a part in this work.

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I say that I have “assembled” this siddur rather than “written” it because I do not feel I can claim these words are mine alone. I may have put them down on the page, but in doing so I have been channeling an ethos, a community, a zeitgeist. The way of thinking that led to this work is not my own invention; my thoughts have been sharpened, and softened, by friends, teachers, colleagues, strangers on the internet, lovers, rabbis, books, essays, poems, and beyond. If there is Justice in my work, it is because others have shown me how to bring Justice into the world. If there is Kindness in my work, it is because others have shown me how to put Kindness at the heart of what I do. I have tried to take the best things I have gleaned from those around me and put them together into this work.



# **The Friday Evening Service**



# Introductory Verses

Many congregations begin with introductory verses of yearning for Shabbat and joy in community that aren't part of the formal liturgy. The possibilities are truly endless; here are four that are especially popular in the shuls that I have been to.

## From Psalm 133 (Hineih mah tov)

הִנֵּה מָה טוֹב וּמָה נָעִים שְׁכֵת אֶחָוִל נָם יַחַד:  
הִנֵּה מָה טוֹב וּמָה נָעִים שְׁכֵת חֲבֵרוֹל יַחַד:  
הִנֵּה מָה טוֹב וּמָה נָעִים שְׁכֵת כָּלָנוּ יַחַד:

*Hineih mah tov uma na'im shévet aḥol gam yáhad.*  
*Hineih mah tov uma na'im shévet ḥaveirol yáhad.*  
*Hineih mah tov uma na'im shévet kulánu yáhad.*

How good and how pleasant it is for siblings to dwell together!  
How good and how pleasant it is for friends to dwell together!  
How good and how pleasant it is for us all to dwell together!

## Pirkei Avot 1:2 (Al shəloshah dəvarim)

עַל שְׁלֹשָׁה דְּבָרִים *Al shəloshah devarim*  
הָעוֹלָם עוֹמֵד: *ha'olam omeid*  
עַל הַתּוֹרָה *Al hatorah*  
וְעַל הָעֲבוּדָה *və'al ha'avodah*  
וְעַל גְּמִילוּת חֲסָדִים: *və'al gemilut ḥasadim.*

On three things  
Rests the world:  
On the Torah  
And on service  
And on acts of lovingkindness.

## Yədidet Néfesh

This translation can be sung to the same melody as the original.

יְדִידֶת נֶפֶשׁ אֵב הֶרְחַמְנָה מִשְׁכָּה עֲבָדְתָּךְ אֶל רְצוֹנְךָ  
יְרוּצָה עֲבָדְתָּךְ כָּמוֹ אֵיִל יִתְנַחֲמָה מוֹל הַדָּרֶךְ  
כִּי יַעֲרֹב לָהּ יְדִידוּתְךָ מִנְפֶּת צוּף וְכָל טַעַם:

*Yədidet néfesh iv haraḥaméneh mishkhe avdetkhe el rətzonakh  
yarútzeh avdetkhe kəmo ayal yitnaḥameh mul hadarakh  
ki ye'erav leh yedidutəkhe minofet tzuf vəkhol tá'am.*

הַדְּיוּרָה נָאֵת זִיו הָעוֹלָם נִפְשִׁי חוֹלֵת אֲהַבְתָּךְ  
אָנָּה אֵל נָא רַפְּאֵה נָא לָהּ בְּהִרְאוֹת לָהּ נֶעַם זִינָךְ  
אֲזִי תִתְחַזֵּק וְתִתְרַפֵּא וְהִיֵּתָה לְךָ שְׂפַחַת עוֹלָם:

*Hadureh na'et ziv ha'olam nafshi ḥolat ahavatakh  
ana el nah rif'eh na la bəhar'ot la nó'am zivakh  
az titḥazeiq vətitrapei vəhayətah ləkhe shifḥat olam.*

וְתִיקָה יְהֵמוֹ רַחֲמֶיךָ וְחוּסָה עַל בֵּת אוֹהֲבֶךָ  
כִּי זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי לַנּוֹת בְּתַפְאֶרֶת עֲזֶיךָ  
אָנָּה אֵלִי מַחֲמַד לִבִּי חוֹשֶׁה נָא בְּסוּדְךָ חָכָם:

*Vətiqeh yehemu raḥaméikhe vəḥúseh al bet ohavakh  
ki zeh kamah nikhsos nikhsáfti linvot bətif'éret uzakh  
ana eli maḥmad libi ḥúsheh na bəsodəkhe ḥakham.*

הִנֵּלֶת נָא וּפְרֹשֶׁה חֲבִיבָה עָלַי אֶת סִכַּת שְׁלוֹמְךָ  
תֹּאִיר אֶרֶץ מִכְבוֹדְךָ נִנְלָה וְנִשְׁמַחָה בְּךָ  
מִהֲרָה אֲהַוְּבָה כִּי בָּא מוֹעֵד וְחַנּוּנִי כִּימִי עוֹלָם:

*Higalet nah ufirse ḥaviveh alai et sukat shəlomakh  
ta'ir éretz mikəvodəkhe nagíla vənisməḥa bakh  
mahareh ahuveh ki va mo'eid vəḥonóni kimei olam.*

## The Friday Evening Service

**B**eloved of my soul, kindly Quickener, draw Your humble servant close to Your will.  
**E**ager as a hart — so would Your servant dart to find consolation in Your splendor's thrill!  
**H**ow sweet I find Your friendly company! Sweeter than all tastes, than flowing honey's gold!

**E**ffulgent, perfect One! Florescence of the world, in her love for You, my soul has grown ill;  
**R**estore her to health—please, God, please!—Your florescence pleasant will heal her chill.  
**E**nlivened then, once she is healed, she will be Your servant as long as days unfold.

**A**ncient timeless One, please take pity on the child of Your love! Rouse Your great goodwill!  
**D**eeply, desperately, long have I yearned to dwell in the glory of Your mighty skill.  
**O**h please, my God, desire of my heart, hurry with the secret wisdom You enfold!

**N**ow my Dearest, now, unconceal Yourself! Wrap me in Your shelter where it's safe and still.  
**A**nd the Earth will shine from Your dignity! We'll rejoice with You; the air with joy we'll fill!  
**I**t is now time — hurry, my Beloved! Grant Your grace to me as in days of old.

### From Shir haShirim (Dodi li)

דודי לי ואני לו הרעה בשושנים:  
דודתי לי ואני לה הרעה בשושנים:  
דודתי לי ואני לה הרעת בשושנים:  
דודולי לי ואני להל הרעול בשושנים:  
דודותי לי ואני להן הרעות בשושנים:  
דודי לי ואני להם הרעים בשושנים:

*Dodi li va'ani lo haro'eh bashoshanim.*

*Dodati li va'ani lah haro'ah bashoshanim.*

*Dodeti li va'ani leh haro'et bashoshanim.*

*Dodolai li va'ani lahel haro'ol bashoshanim.*

*Dodotai li va'ani lahen haro'ot bashoshanim.*

*Dodai li va'ani lahem haro'im bashoshanim.*

My lover is mine and I am his, the shepherd among the lilies.  
My lover is mine and I am hers, the shepherd among the lilies.  
My lover is mine and I am xirs, the shepherd among the lilies.  
My lovers are mine and I am theirs, the shepherds among the lilies.  
My girlfriends are mine and I am theirs, the shepherds among the lilies.  
My boyfriends are mine and I am theirs, the shepherds among the lilies.

**Note:** Members of plural systems may wish to substitute לָנוּ | *lánu* | “ours” for לִי | *li* | “mine” and וָאָנִי | *va'anú* | “and we are” for וָאֲנִי | *va'ani* | “and I am” in the above.

On Hanukah, continue with Candlelighting for Hanukah (p 125). On a Festival, including a Festival that falls on Shabbat, continue with Candlelighting for Festivals (p 126). Otherwise, continue with Candlelighting for Shabbat.

# Candlelighting for Shabbat

*(To avoid either lighting a flame on Shabbat itself or benefiting from the candles' light before blessing them, some light the candles, cover their eyes, then pray the blessing. Between lighting the candles and covering their eyes, some circle their hands over the flames three times to ward off evil spirits; others make a different gesture to draw the light of the fire into their eyes or hearts. For an explanation of the neopronoun, consult the Introduction (p xxiv).)*

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh YOTZÉTEH  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
לְהַדְלִיק נֵר שֶׁל שַׁבָּת: asher qidəshétnu bəmitzvotéihe vətzivétnu  
ləhadliq ner shel Shabat.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments and commanded us  
to kindle the lights of Shabbat

## Shalom Aleikhel

שָׁלוֹם עָלֶיכֶם מְלֶאכֹל הַשָּׁרֵת *Shalom aleikhel mal'akhol hashareit*  
מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
מִשׁוֹמְרֵיהַ שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*  
הַקְדוּשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בּוֹאֲכֶם לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Bo'akhel ləshalom mal'akhol hashalom*  
מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
מִשׁוֹמְרֵיהַ שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*  
הַקְדוּשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בְּרָכוּנִי לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Barkhúni ləshalom mal'akhol hashalom*  
מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
מִשׁוֹמְרֵיהַ שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*  
הַקְדוּשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

צֵאתְכֶם לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Tzeitkhel ləshalom mal'akhol hashalom*  
מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
מִשׁוֹמְרֵיהַ שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*  
הַקְדוּשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

Peace to you, ministering angels!  
Angels of the Highest One,  
sent from the Guardian of all guardians,  
the Holy Blessed One.

Enter in peace, angels of peace!  
Angels of the Highest One,  
sent from the Guardian of all guardians,  
the Holy Blessed One.

Bless me with peace, angels of peace!  
Angels of the Highest One,  
sent from the Guardian of all guardians,  
the Holy Blessed One.  
  
Depart in peace, angels of peace!  
Angels of the Highest One,  
sent from the Guardian of all guardians,  
the Holy Blessed One.

# Qabalat Shabat

Between candlelighting and the evening service comes a sequence of ecstatic religious poetry welcoming in Shabbat. It comprises six psalms — one for each weekday we've just lived thru — followed by Ləkheh Dodeti — an elaborate piyyut welcoming the Sabbath Bride — and Psalms 92 (for Shabbat) and 93 (for eternity).

## 1. Psalm 95

- |  |    |   |
|--|----|---|
| לְכוֹל נִתֵּן כְּבוֹד לַיהוָה              | 1  | <i>Ləkhoh nitein kavod liSHKHIHNAH</i>    |
| נְגִילָה בְּצוּר יִשְׁעֵנוּ:               |    | <i>nagilah vatzur yish'éinu.</i>          |
| נִקְדָּמָה פָּנֵיהָ בְּתוֹדָה              | 2  | <i>Nəqadəma fanéihe bətodah</i>           |
| בְּשִׁמְחָה נְגִילָה בָּהּ:                |    | <i>bəsimḥah nagilah veh.</i>              |
| כִּי אֵל גְּדוֹלָה יְהוָה                  | 3  | <i>Ki Eil gədoleh SHƏKHINAH</i>           |
| וְשׁוֹפְטָה גְּדוֹלָה עַל-כָּל-אֱלִילִים:  |    | <i>vəshofteh gədoleh al kol elilim.</i>   |
| אֲשֶׁר בִּידָהּ מְחַקְרֵי-אָרֶץ            | 4  | <i>Asher bəyadeh meḥqarei áretz</i>       |
| וְתוֹעֲפוֹת הָרִים לָהּ:                   |    | <i>vəto'afot harim leh.</i>               |
| אֲשֶׁר-לָהּ הַיָּם וְהָא עֲשֵׂתוֹ          | 5  | <i>Asher leh hayam vəhe asétu</i>         |
| וַיַּבֶּשֶׁת יַדֶּיהָ יָצָרוּ:             |    | <i>vəyabéshet yadéihe yatzáru.</i>        |
| בְּאוֹל נִצַּטְנַע וְנַעֲבֹד               | 6  | <i>Bó'ol nitztanéi'a vəna'avod</i>        |
| נַעֲתִיר לִפְנֵי-יְהוָה עֲשֵׂתָנוּ:        |    | <i>na'atir lifnei SHƏKHINAH osét'nu.</i>  |
| כִּי הֵא אֱלֹהֵינוּ                        | 7  | <i>Ki he Elohéinu</i>                     |
| וְאַנְחָנוּ עִם מַרְעִיתָהּ וְצֹאן יָדָהּ  |    | <i>va'anáhnū am mar'iteh vatzon yadeh</i> |
| הַיּוֹם אִם-בִּקְלָהּ תִּשְׁמָעוֹל:        |    | <i>hayom im bəqoleh tishmá'ol.</i>        |
| אֵל תִּקְשׁוֹל לְבַבְּכֶל בְּמַרְיָבָה     | 8  | <i>Al taqshol ləvavkhel kiMrivah</i>      |
| כִּיּוֹם מָסָה בַּמִּדְבָּר:               |    | <i>kəyom Masah bamidbar.</i>              |
| אֲשֶׁר נִסּוּנִי אֲבוֹלֵיכֶל               | 9  | <i>Asher nisúni ivoleikhel</i>            |
| בְּחֲנוּנֵי גַם-יָדְעוּ פָּעֲלִי:          |    | <i>bəḥanúni gam yadə'u fo'oli.</i>        |
| אַרְבָּעִים שָׁנָה אֶקְוֶט בְּדוֹר וְאָמַר | 10 | <i>Arba'im shana aqut bədor va'omar</i>   |
| עִם תַּעֲוֹל לֵבָב הֵל                     |    | <i>am to'ol leivav heil</i>               |
| וְהֵל לֹא-יָדְעוּ דְּרָכָי:                |    | <i>vəheil lo yadə'u derakhai.</i>         |
| אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי             | 11 | <i>Asher nishbáti və'api</i>              |
| אִם-יָבוֹאֵל אֶל-מְנוּחָתִי:               |    | <i>im yivó'ol el mənūḥati.</i>            |



## The Friday Evening Service

- 1 Come, let's give glory to the PRESENCE,  
let's rejoice in the Rock of our liberation!
- 2 Let's greet Void with gratitude,  
with gladness let's rejoice in Void!
- 3 For the PRESENCE is a mighty God,  
and a Judge greater than all idols,
- 4 in Whose hand are the roots of the Earth —  
the peaks of mountains are Voix too,  
5 as is the sea, for Voi made it,  
and Voix hands fashioned the dry land.
- 6 Come, let's go humbly and worship,  
let's pray before the PRESENCE, our Maker,
- 7 for Voi is our God  
and we the people of Voix pasture, the herd of Voix hand.  
If you'd only heed Voix command today:
- 8 "You must not stiffen your hearts like at Mərivah,  
like the day of Trial in the wilderness
- 9 when your forebears tried Me,  
tested Me, even tho they knew My acts.
- 10 I loathed that generation for forty years and said,  
'They are an erring-hearted people  
and they don't know My ways.'
- 11 In My ire, I swore  
they'd never enter My serenity."

## 2. Psalm 96

הודול ליהוה הוד חדש	1	<i>Hodol liSHKHI<sup>NAH</sup> hod ḥadash</i>
הודול ליהוה כל-ישראל:		<i>hodol liSHKHI<sup>NAH</sup> kol Yisra'eil.</i>
הודול ליהוה ברכול שמה	2	<i>Hodol liSHKHI<sup>NAH</sup> barəkh<sup>ol</sup> shəme<sup>h</sup></i>
בשרול מיום-ליום ישועתה:		<i>basərol miyom ləyom yəshuate<sup>h</sup>.</i>
למדול זת אל זת כבודה	3	<i>Lamədol zet el zet kəvode<sup>h</sup></i>
בכל-ישראל נפלאותיה:		<i>bəkh<sup>ol</sup> Yisra'eil niflā'otéi<sup>h</sup>e.</i>
כי גדולה יהוה	4	<i>Ki gədole<sup>h</sup> SHəkHI<sup>NAH</sup></i>
ומהגלה מאד		<i>umhuléle<sup>h</sup> mə'od</i>
נוראה הא על-כל-אלילים:		<i>nora'eh he al kol elilim.</i>
כי כל אלהול העמים לא לנו	5	<i>Ki kol elohol ha'amim lo lānu</i>
ורק יהוה אליהינו:		<i>vəraq SHəkHI<sup>NAH</sup> Elohéinu.</i>
הוד-והדר לפניה	6	<i>Hod vəhadar ləfanéi<sup>h</sup>e</i>
עז ותפארת במקדשה:		<i>oz vətíf'éret bəmiqdashed<sup>h</sup>.</i>
הבול ליהוה כל-בית-ישראל	7	<i>Havol liSHKHI<sup>NAH</sup> kol beit Yisra'eil</i>
הבול ליהוה כבוד ועז:		<i>havol liSHKHI<sup>NAH</sup> kavod və'oz.</i>

- 1 Praise the PRESENCE with new praise!  
Praise the PRESENCE, all Yisra'eil!
- 2 Praise the PRESENCE! Bless Voix name!  
Bring glad news from day to day of Voix liberation!
- 3 Teach each other about Voix glory,  
about Voix wonders among all Yisra'eil.
- 4 For mighty is the PRESENCE,  
and greatly to be praised;  
Voi is revered over all idols.
- 5 Truly, all the gods of other nations are not for us;  
only the PRESENCE is our God.
- 6 Praise and adornment are before Void,  
strength and beauty in Voix holy place!
- 7 Devote to the PRESENCE, all the House of Yisra'eil,  
devote to the PRESENCE glory and strength!

- הַבּוֹל לִיהוּה כְּבוֹד שְׁמָהּ 8 *Havol liSHKHHINAH kəvod shəmeḥ*  
שְׂאוֹל־מִנְחָה וּבְאוֹל לְחִצְרוֹתֶיהָ:  
תִּנּוֹל כְּבוֹד לִיהוּה 9 *Tenol kavod liSHKHHINAH*  
בְּהַדְרַת־קֹדֶשׁ *bəhadrat qódesḥ*  
חִילוֹל מִפְּנֵיהָ כָּל־יִשְׂרָאֵל:  
לְמַדּוֹל זֶת אֵל זֶת יְהוּה חַיֵּת 10 *Lamədol zet el zet SHĖKHHINAH ḥayet*  
אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹשׁ *af tikon teiveil bal timot*  
יִפְרְחוּ כָּל־הָעַמִּים־בָּהּ:  
יִשְׁמְחוּ הַשָּׁמַיִם 11 *Yisməḥu hashamayim*  
וּתְגַלֵּי הָאָרֶץ *vətageil ha'áretz*  
יִרְעֻם הַיָּם וּמַלְאוֹ:  
יַעֲלֹז שְׂדֵי וְכָל־אֲשֶׁר־בּוֹ 12 *Ya'aloz sadai vəkhol asher bo*  
אֶז יִרְנְנוּ כָּל־עֵצֵי־יַעַר:  
לִפְנֵי יְהוּה כִּי בָּאָה 13 *Lifnei SHĖKHHINAH ki va'eh*  
כִּי בָּאָה לְרַפֵּא הָאָרֶץ *ki va'eh lirpo ha'áretz*  
יִתְקַנֶּה אוֹתָהּ בְּצֶדֶק *yətaqəneh otah bətzédeq*  
וּלְבָנוּ בְּאֱמוּנָה: *vəlibéinu be'emunah.*

- 8 Devote to the PRESENCE the glory of Voix name!  
Bring an offering and come into Voix shelter.
- 9 Give glory to the PRESENCE  
with splendor of Holiness!  
All Yisra'eil will quiver in Voix presence.
- 10 Teach each other: The PRESENCE lives!  
And, too, the world endures, it shall not be dashed;  
may all peoples flourish on it!
- 11 Let the Heavens rejoice  
and the Earth convulse ecstatic,  
the Sea and its multitude roar;
- 12 let the fields and what fills them be gleeful—  
let all trees of the forest sing out
- 13 before the PRESENCE! For Voi is coming!  
Voi is coming to heal the Earth.  
Voi will repair the world with Justice,  
and our hearts with Faithfulness.

### 3. Psalm 97

1	יְהוָה חַיַּת תִּגַּל הָאָרֶץ יִשְׁמְחוּ אֵיִם רַבִּים:	<i>Shəkhinah ḥayet tageil ha'áretz yisməḥu iyim rabim.</i>
2	עָנַן וְעָרָפֶל סְבִיבֶיהָ צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֵאָה:	<i>Anan va'arafel səvivéihe tzédeq umishpat məkhon kis'eh.</i>
3	אֵשׁ לִפְנֵיהָ תִלָּךְ וּתְלַהֵט סְבִיב צְרוּלָה:	<i>Eish ləfanéihe teileikh utlaheit saviv tzaroleh.</i>
4	הַבְּעֵרוּ בְּרָקִיָּה תִבֵּל הִרְגִּישָׁה וְתַחַל הָאָרֶץ:	<i>Hiv'íru vəraqéihe teveil hírgísha vetaheil ha'áretz.</i>
5	הָרִים כְּדוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה מִלִּפְנֵי אֶדֶן כָּל-הָאָרֶץ:	<i>Harim kadonag namásu milifnei Shəkhinah milifnei éden kol ha'áretz.</i>
6	הִגִּידוּ הַשָּׁמַיִם צִדְקָה וַיַּדְעוּ כָּל-יִשְׂרָאֵל כְּבוֹדָה:	<i>Higídu hashamáyim tzidqeh vəyadə'u kol Yisra'eil kəvodah.</i>
7	יִבְשׁוּל כָּל-עֹבְדוֹל עֹשֶׁק הַמִּתְהַלָּל בְּאֱלִילִים שׁוּבוֹל לְצֶדֶק כָּל-אֲשֵׁמוֹל:	<i>Yeivóshol kol ovdol ósheq hamithaləlol ba'elilim shúvol lətzédeq kol asheimol.</i>

- 1 The PRESENCE lives! Let the mainland rejoice!  
Let the myriad islands be glad!
- 2 Fogbanks and thunderheads surround Void;  
righteousness and Justice the foundation of Voix throne.
- 3 Fire goes forth before Void  
and scalds the selfish around Void.
- 4 Voix bolts of lighting burn the land;  
the Earth feels them and writhes!
- 5 Mountains melt like wax  
before the PRESENCE,  
before the Foundation of all the world!
- 6 The heavens have signs of Voix righteousness;  
all Yisra'eil will know of Voix glory.
- 7 All who serve oppression shall be shamed,  
those who make themselves proud with idols—  
turn back to Righteousness, you guilty ones!

יָדְעָה וַתִּשְׂמַח צִיּוֹן	8	<i>Yadə'ah vatismaḥ Tziyon</i>
וַתִּגְלֶנָּה בְּנוֹת יְהוּדָה		<i>vatagéilnah bənot Yəhudah</i>
לְמַעַן מִשְׁפָּטֶיךָ יְיָ הוֹדָה:		<i>ləmə'an mishpatéikhe SHĖKḤINAH.</i>
כִּי־אַתָּה יְיָ הוֹדָה	9	<i>Ki ateh SHĖKḤINAH</i>
עַל־יוֹנָה עַל־כָּל־הָאָרֶץ		<i>elyoneh al kol ha'áretz</i>
מְאֹד נִעְלִיתָה עַל־כָּל־אֱלִילִים:		<i>mə'od na'aléiteh al kol elilim.</i>
אֲהַבּוּל יְהוָה שְׂנֵאוֹל רָע	10	<i>Ohavol SHĖKḤINAH sin'ol ra</i>
שׁוֹמְרֵה נַפְשׁוֹת חֲסִידוֹלָיָה		<i>shoméreh nafshot ḥasidoléihe</i>
מִיַּד רָשָׁעוֹל יִצְלִיל:		<i>miyad rasha'ol yatzilol.</i>
גִּיל זָרַע לַצַּדִּיקָה	11	<i>Gil zarú'a latzadiqeh</i>
וּלְתַמּוֹל־לֵב שִׁמְחָה:		<i>ultamol leiv simḥah.</i>
שִׁמְחוּל צַדִּיקוֹל בִּיהוָה	12	<i>Simḥol tzadiqol biSHKḤINAH</i>
וְהוֹדוּל לְזִכְרֵךְ קֹדֶשׁה:		<i>vəhodol ləzéikher qodsheh.</i>

- 8 When Tziyon learns of this, she will be glad,  
and all Yəhudah's far-flung places rejoice  
because of Your justice, PRESENCE!
- 9 For You are the PRESENCE  
high over all the Earth,  
supremely exalted over every idol.
- 10 Lovers of the PRESENCE, hate evil.  
Guarding the souls of Voix steadfast,  
Voi will save them from the hands of the wicked.
- 11 Gladness is sown for the righteous,  
and for the integrous of heart, joy.
- 12 Rejoice, you righteous, in the PRESENCE,  
and give thanks for the memory of Voix holiness.

## 4. Psalm 98

- מִזְמוֹר 1 *Mizmor*  
הודול ליהוה הוד חדש  
כי נפלאות עשתה  
הושיעה-לה ימינה וזרוע קדשה:  
הודיעה יהוה ישועתה 2 *Hodi'eh SHĖKHINAH yəshu'ateh*  
בחיי כלנו גלתה צדקתה:  
זכרה חסדה 3 *Zakhəreh ḥasdeh*  
ואמנותה לבית ישראל  
ידעו כל-בית-ישראל  
את ישועת אלהינו:  
הנצול ליהוה כל-ישראל 4 *Hanéitzol liSHĖKHINAH kol Yisra'eil*  
פצחול והתכנסול והללול:  
הללול ליהוה בגוף 5 *Haləlol liSHĖKHINAH baguf*  
בגוף ולב תהילה:  
בששון שואג או שוקט 6 *Bəšason sho'eig o shoqeit*  
הנצול לפני השופטה  
יהוה: *SHĖKHINAH.*  
ירעם הים ומלאו 7 *Yir'am hayam umlo'o*  
תבל ורוח בה:  
נהרות ימחאו כף 8 *Nəharot yimḥa'u khaf*  
יחד הרם ירגנו:  
לפני יהוה כי באה 9 *Lifnei SHĖKHINAH ki va'eh*  
לרפא הארץ  
יתקנה אותה בצדק  
ולבנו בחסדה: *vəlibéinu bəḥasdeh.*

## The Friday Evening Service

- 1 A psalm:  
Praise the PRESENCE with new praise!  
For Voi has made marvels:  
Voix right hand and Holy arm have triumphed for Void!
- 2 The PRESENCE has made Voix deliverance known;  
in all our lives Voi revealed Voix righteousness.
- 3 Voi remembered Voix faithfulness  
and constancy for the House of Yisra'eil;  
all the House of Yisra'eil know  
the salvific power of our God!
- 4 Blossom for the PRESENCE, all Yisra'eil!  
Break forth and gather together and give praise!
- 5 Praise the PRESENCE with the body,  
with the body and a heart full of praise.
- 6 With a shouting or a silent joy,  
blossom before the Judge,  
the PRESENCE!
- 7 Let the sea and its multitude roar,  
the land and wind upon it!
- 8 Rivers will clap their hands,  
mountains join in chorus of song
- 9 before the PRESENCE! For Voi is coming  
to heal the Earth.  
Voi will repair her with Justice,  
and our hearts with Voix kindness.

## 5. Psalm 99

- 1 *SHĀKHINAH ḥayet yirgəzu máyim*  
 יֵשְׁבֶה כְּרוּבִים תָּנוּט הָאָרֶץ:  
 יהוה בְּצִיּוֹן גְּדוֹלָה
- 2 *SHĀKHINAH bəTziyon gədoleh*  
 וְרָמָה הִיא בְּכָל־מְקוֹמוֹת:  
 אֱמֶת שְׁמֶךָ גְּדוֹל וְנוֹרָא
- 3 *Emet shimkhe gadol vənora*  
 קְדוֹשָׁה הִיא:  
 עַז הַקָּהָל מִשְׁפָּט אֶהֱב
- 4 *Az haqahal mishpat aheiv*  
 אֶתָּה כּוֹנֵנֶתָה מִיִּשְׁרָיִם  
 מִשְׁפָּט וּצְדָקָה
- 5 *Roməmol SHĀKHINAH Elohéinu*  
 בְּיַעֲקֹב אֶתָּה עֹשִׂיתָ:  
 רוֹמָמוֹל יְהוה אֱלֹהֵינוּ
- 6 *Hagar uMosheh hitztarəhu leh*  
 וְהִצְטַנְעוּל לַהֲדוֹם רַגְלֶיהָ  
 קְדוֹשָׁה הִיא:
- 7 *Bə'amud anan yədabəreh aleihel*  
 הָגָר וּמֹשֶׁה הִצְטַרְחוּ לָהּ  
 וַחֲנָה בְּקֶרְאוֹל שְׁמָה
- 8 *SHĀKHINAH Elohéinu atah anitel*  
 קֶרְאוֹל אֵל יְהוה וְהֵא יַעֲנֵל:  
 בְּעַמּוּד עָנָן יַדְבֵּרָה אֲלֵיהֶל
- 9 *Roməmol SHĀKHINAH Elohéinu*  
 שָׁמְרוּ עֲדוּתֶיהָ  
 וַחֲקֵי נִתְנֶה־לָּמֶל:
- 10 *SHĀKHINAH Elohéinu atah anitel*  
 יְהוה אֱלֹהֵינוּ אֶתָּה עֲנִיתָל  
 אֵל נִשְׁאַה הִייתָ לַהֵל
- 11 *Eil noséi'ah hayíteh lahel*  
 וְנִקְמָה עַל עֲלִילוֹתָל:  
 רוֹמָמוֹל יְהוה אֱלֹהֵינוּ
- 12 *Roməmol SHĀKHINAH Elohéinu*  
 וְהִצְטַנְעוּל לַהֲרֵק קְדוֹשָׁה  
 כִּי קְדוֹשָׁה יְהוה אֱלֹהֵינוּ:



## The Friday Evening Service

- 1 The PRESENCE lives! Let oceans seethe.  
When the One is seated on keruvim, the land will shake.
- 2 The PRESENCE is great in Tziyon  
and Voi is exalted in every place.
- 3 Truly Voix name is great and terrible —  
Voi is Holy!
- 4 Strong is the community that loves Justice;  
You established equality;  
Justice and Righteousness  
for Ya'aqov You made.
- 5 Exalt the PRESENCE, our God!  
And go humbly before the pedestal of Voix feet —  
Voi is Holy!
- 6 Hagar and Mosheh needed Void;  
and Hanah was among those who call on Voix name —  
when they call on the PRESENCE, Voi will answer them!
- 7 From a column of cloud will Voi have words for them;  
they guarded Voix edicts  
and the Law Voi gave them.
- 8 PRESENCE, our God, You answered them!  
A merciful God You were to them,  
while holding them accountable for their misdeeds.
- 9 Exalt the PRESENCE, our God!  
And go humbly before the mountain of Voix holiness —  
for the PRESENCE, our God, is Holy!

## 6. Psalm 29

(Some stand for this psalm.)

- |  |    |   |
|--|----|---|
| מִזְמוֹר לְדָוִד                         | 1  | <i>Mizmor ləDavid</i>                       |
| הָבוֹל לַיהוָה בֵּית יִשְׂרָאֵל          |    | <i>Havol liSHKHIṬAH beit Yisra'eil</i>      |
| הָבוֹל לַיהוָה כְּבוֹד וָעֹז:            |    | <i>havol liSHKHIṬAH kavod va'oz.</i>        |
| הָבוֹל לַיהוָה כְּבוֹד שָׁמָּה           | 2  | <i>Havol liSHKHIṬAH kəvod shəməh</i>        |
| הַצִּטָּנֹעַל לַיהוָה                    |    | <i>hitztanə'ol liSHKHIṬAH</i>               |
| בְּהַדְרַת־קֹדֶשׁ:                       |    | <i>bəhadrat qódes̥h.</i>                    |
| קוֹל יְהוָה עַל־הַמַּיִם                 | 3  | <i>Qol SHəkHIṬAH al hamáyim</i>             |
| אֶל־הַכְּבוֹד הַרְעִימָה                 |    | <i>Eil hakavod hir'ímeḥ</i>                 |
| יְהוָה עַל־מַיִם רַבִּים:                |    | <i>SHəkHIṬAH al máyim rabim.</i>            |
| קוֹל־יְהוָה בִּפְתַּח                    | 4  | <i>Qol SHəkHIṬAH bakó'aḥ</i>                |
| קוֹל יְהוָה בְּהַדָּר:                   |    | <i>qol SHəkHIṬAH behadar.</i>               |
| קוֹל יְהוָה שֹׁבֵר אֲרָזִים              | 5  | <i>Qol SHəkHIṬAH shoveir arázim</i>         |
| וַיִּשְׁבֹּרֶה יְהוָה                    |    | <i>vayshabəreh SHəkHIṬAH</i>                |
| אֶת אֲרָזֵי הַלְבָּנוֹן:                 |    | <i>et arzei haLəvanon.</i>                  |
| וַיַּרְקִידֵם כָּמוֹ־עֵגֶל               | 6  | <i>Vayarqidom kəmo éigel</i>                |
| לְבָנוֹן וְשִׁירֹן כָּמוֹ בְּן־רְאֵמִים: |    | <i>Ləvanon vəSiryon kəmo ven rə'eimim.</i>  |
| קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ:         | 7  | <i>Qol SHəkHIṬAH ḥotzeiv lahavot eish.</i>  |
| קוֹל יְהוָה יַחַל מִדְבָּר               | 8  | <i>Qol SHəkHIṬAH yaḥil midbar</i>           |
| יַחֲלֶה יְהוָה מִדְבָּר קֹדֶשׁ:          |    | <i>yaḥíleh SHəkHIṬAH midbar Qades̥h.</i>    |
| קוֹל יְהוָה יַחֲלֵל אַיָּלוֹת            | 9  | <i>Qol SHəkHIṬAH yəḥoleil ayalot</i>        |
| וַיַּחֲשֹׁף יַעְרוֹת                     |    | <i>vayehəsof ya'arot</i>                    |
| וּבְהִיכָלָהּ כָּלָה אֲמָרָה כְּבוֹד:    |    | <i>uvheikhaleh kuleh oméreh kavod.</i>      |
| יְהוָה לַמַּבּוּל יִשְׁבֶּה              | 10 | <i>SHəkHIṬAH lamabul yashəveh</i>           |
| וַיִּשְׁבֶּה יְהוָה בֵּינֵינוּ לָעַד:    |    | <i>vayéishveh SHəkHIṬAH beinéinu la'ad.</i> |
| יְהוָה עֹז לְעַמּוֹה יִתְּנָה            | 11 | <i>SHəkHIṬAH oz lə'ameh yitəneh</i>         |
| יְהוָה יְבָרְכֶּה                        |    | <i>SHəkHIṬAH yəvarəkhe</i>                  |
| אֶת־עַמּוֹה בְּשָׁלוֹם:                  |    | <i>et ameh vashalom.</i>                    |

## The Friday Evening Service

- 1 A psalm of David:  
Devote to the PRESENCE, House of Yisra'eil,  
devote to the PRESENCE glory and strength!
- 2 Devote to the PRESENCE the glory of Voix name.  
Be humble before the PRESENCE  
in holy filigree.
- 3 The Voice of the PRESENCE is over the oceans!  
The God of Glory thunders.  
The PRESENCE is over the primal abyss!
- 4 The Voice of the PRESENCE with vigor!  
The Voice of the PRESENCE adorned!
- 5 The Voice of the PRESENCE shatters cedars—  
the PRESENCE will shatter  
the cedars of Lebanon!
- 6 Voi will make them prunk like a calf,  
Lebanon and Siryon like the offspring of aurochs!
- 7 The Voice of the PRESENCE chisels tongues of fire.
- 8 The Voice of the PRESENCE makes the wilderness writhe—  
the PRESENCE will make the Qadesh wilderness writhe!
- 9 The Voice of the PRESENCE sends deer into labor,  
strips forests of their foliage!  
And in Voix sanctuary, each person prays "Glory!"
- 10 The PRESENCE sits above the Deluge!  
So shall the PRESENCE sit among us forever.
- 11 The PRESENCE will give Voix people strength;  
the PRESENCE will bless  
Voix people with peace!

Some continue with Ana bəKhó'ah here, others with Ləkkeh Dodeti (p 21).

## . : Ana bəKhó'ah : .

Mystical traditions abound concerning this prayer: The initial letters of its 42 words (arranged into seven lines of six words each) are believed to form a secret name for God, and each line is itself meant to be an acrostic for a hidden sacred phrase. For some, these hidden meanings are more important than the literal meanings of the words themselves. This English translation has exactly twice as many words as the Hebrew. (*Some stand, or continue standing, for this prayer.*)

אָנא בָּכַח גְּדֻלַּת יְמִינְךָ תְּתִירָה צְרוּרָה:  
 קְבֵלָה רוּחַ עַמְּךָ שְׁנֵכְנוּ טַהֲרָנוּ נִשְׂאָה:  
 נָא גְבוּרָה דּוֹרְשׁוּל יַחוּדְךָ כְּבַבְתָּ שְׁמֹרֵל:  
 בָּרַכְל טַהֲרֵל רַחֲמֵל צִדְקַתְךָ תְּמִיד גִּמְלֵל:  
 חֲסִינָה קְדוּשָׁה בָּרַב טוֹבְךָ נִהְלָה עֲדַתְךָ:  
 יַחֲידָה גֹּאֵת לַעֲמֹךְ פֶּנֶת זִכְרוֹל קְדֻשָּׁתְךָ:  
 שׁוּעֵתָנוּ קְבֵלָה וְשִׁמְעָה צְמֵאנוּתָנוּ יוֹדְעָה תַעֲלוּמוֹת:

*Ana bəkhó'ah gədulat yəminəkhe tatíreh tzəuruh.  
 Qabəleh rú'ah aməkhe sagəvónu taharónu niséi'ah.  
 Na giboreh dorəshol yihudəkhe kavavat shimrol.  
 Barəkhhol taharol raḥamol tzidqatəkhe tamid gimlol.  
 Ḥasineh qədoshe bərov tuvəkhe nahaleh adatékhe.  
 Yəḥideh gei'et lə'aməkhe pinet zokhərol qədushatékhe.  
 Shav'atəinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.*

Please! With the strength of Your great right hand, our constraints untruss.  
 Take in Your people's spirit. Lift us up; Elevated One, purify us.  
 Please, Great One! Guard like Your pupil the elucidators of Your unity.  
 Bless them; purify them; succor them; pile Your justice on them eternally.  
 Impervious, Holy One, in Your great goodness, guide Your congregation to tranquillity.  
 Singular One, Exalted One, turn towards Your people, who remember Your Holiness.  
 Take in our pleas and notice our thirsts, knowing our hidden places.

After praying the above collectively, the following is prayed individually:

בְּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁה לְעוֹלָם וָעֶד:  
*Barukh sheim kəvod mamasheh lə'olam va'ed.*  
 Blessed is the Name of the Glory of Voix Reality forever and ever.

## ★. Ləkheh Dodeti

(Anyone standing now sits.) This translation preserves the acrostic, rhyme, and meter of the Hebrew. The midpoint in both versions is אוֹרֶיךָ | oreikh | “your light”.

לָכֶּה דּוֹדֶתִי לְקִרְאָת כָּלָה *Ləkheh dodeti liqrat kalah*  
פְּנֵי שַׁבָּת נֶקְבְּלָה: *pānei Shabat nēqabēlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

<sup>1.</sup> שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד *Shamor vəzakhor bədibur eḥad*  
אֵל לְמַדָּה עֲמָה מְאוּחָד: *Eil limədəh ameh mə'uḥad.*  
יְהוּה אֶחָד וּשְׁמָהּ אֶחָד *SHĀKHINAH aḥed ushmeḥ eḥad*  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה: *lāsheim ultif'éret vəlithilah.*

“Be careful”, “be mindful” in one word — one! —  
God taught Voix people united as one.  
The PRESENCE is One and Voix name is One,  
in name, and in beauty, and in adoration.

לָכֶּה דּוֹדֶתִי לְקִרְאָת כָּלָה *Ləkheh dodeti liqrat kalah*  
פְּנֵי שַׁבָּת נֶקְבְּלָה: *pānei Shabat nēqabēlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

<sup>2.</sup> לְקִרְאָת שַׁבָּת לְכוּל וְנִלְכָּה *Liqrat Shabat ləkhōl vāneilkha*  
כִּי הִיא מְקוֹר הַבְּרָכָה: *ki hī məqor habəṛakha.*  
מֵרֹאשׁ מִקְדָּם נְסוּכָה *meirosh miqédem nəsukhah*  
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה: *sof ma'aseh bəmaḥashavah təḥilah.*

Right now, let's go greet the Sabbath — come!  
For she's where every blessing is from.  
Crafted before the world had become:  
The first design, the last act of creation.

לָכֶּה דּוֹדֶתִי לִקְרַאת כָּלָה *Ləkheh dodeti liqrat kalah*  
פָּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

3.  
מִקְדָּשׁ מִבְּטָח עִיר מְאָרִיכָה *Miqdash mivtaḥ ir ma'arikha*  
קוּמִי צְאִי מִתּוֹךְ הַהַפְכָּה: *qúmi tzə'i mitokh hahafeikha.*  
רַב לָךְ שְׁבֶת בְּעֵמֶק הַבְּכָא *Rav lakh shévet bə'éimeq habakha*  
וְהָא יַחְמֶלָה עָלֶיךָ חֶמְלָה: *vəhe yaḥamleh aláiykh ḥemlah.*

Immortal city, place of no fears,  
get up! Discard your destruction's long years!  
Too long have you lain in the chasm of tears;  
now Voi will console you with great consolation.

לָכֶּה דּוֹדֶתִי לִקְרַאת כָּלָה *Ləkheh dodeti liqrat kalah*  
פָּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

4.  
הִתְנַעַרִי מֵעָפָר קוּמִי *Hitna'ari mei'afar qúmi*  
לְבִשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עִמִּי: *livshi bigdei tif'arteikh ami.*  
הַצִּילִינִי מִן תְּהוֹמוֹת *Hatzilíni min təhomi*  
קִרְבָּה אֶל נַפְשִׁי נֶאֱלָה: *qorvah el nafshi gə'alāh.*

No time to rest! Get up from the ground!  
Wrap your people's raiment round!  
Rescue me from the deep where I'm drowned;  
draw near my soul now and bring her salvation!

לָכֶּה דּוֹדֶתִי לִקְרַאת כָּלָה *Ləkheh dodeti liqrat kalah*  
פָּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

5.

הִתְעוֹרְרִי הִתְעוֹרְרִי *Hit'orəri hit'orəri*

כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי: *ki va oreikh qúmi óri.*

עוֹרִי עוֹרִי הִטְהָרִי *Úri úri hitahari*

כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה: *kəvod SHĖKHINAH aláyikh niglah.*

**Rouse yourself! Rouse yourself! For behold! Lo!**  
Here comes your light; arise all aglow!  
Awake! Awake! In purity grow;  
the PRESENCE's glory is your revelation!

לָכֶּה דּוֹדֶתִי לִקְרַאת כָּלָה *Ləkkeh dodeti liqrat kalah*

הֵנִי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqabəlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

6.

לֹא תִבְשִׁי וְלֹא תִכְלָמִי *Lo teivóshi velo tikaləmi*

מָה תִּשְׁתַּחֲחִי וּמָה תִּהְיֶה: *mah tishtoḥaḥi umah tehemí.*

בָּךְ יִחְסֹל עֲנִיּוֹל עָמִי *Bakh yeḥsol aniyol ami*

וְנִבְנְתָה עִיר עַל תִּלָּה: *vənivnətah ir al tilah.*

**Overcome your disgrace! Feel ashamed no more!**  
Why do you sigh? Why mope to the floor?  
You'll be a haven for my people's poor—  
a city rebuilt on her ancient foundation!

לָכֶּה דּוֹדֶתִי לִקְרַאת כָּלָה *Ləkkeh dodeti liqrat kalah*

הֵנִי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqabəlah.*

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

7.

וְהָיוּ לְצָרָה צָרֶיךָ Vəhayu lətzarah tzaráyikh  
 וְרַחֲקוּ כָל בְּלָעֶיךָ vərəḥaku kol bəla'áyikh.  
 יִשְׂשֶׁה עָלֶיךָ אֱלֹהֶיךָ Yasíseh aláyikh eloháyikh  
 כְּמִשּׁוֹשׁ דָּג עַל מְצוּלָה Kimsos dag al mətzulah.

Soon your constraints will be constrained — it's true!  
 And your consumptions removed from your view.  
 Your God will rejoice greatly for you;  
 like fish for the sea will be your jubilation!

לָכֵה דוֹדֶתִי לְקִרְאָת כְּלָה Ləkheh dodeti liqrat kalah  
 פְּנֵי שַׁבָּת נֶאֱקָבְלָה pənei Shabat nəqabəlah.

Ah come, dear friend, let's greet the bride,  
 let's meet Shabbat on twilight's tide!

8.

יָמִין וּשְׂמֹאל תִּפְרֹצִי Yamin usmol tifrótzi  
 וְאֵת יְהוָה תַּעֲרִיצִי və'et SHƏKHINAH ta'arítzi.  
 מִן כָּל עוֹשֶׁק תִּתְחַלְצִי Min kol ósheq teiḥalətzzi  
 וְנִשְׂמַחָה וְנִגִּילָה vənisməḥah vənagílah.

Ever you'll spread to the left and the right  
 as you acclaim the PRESENCE's might!  
 You shall be free from maltreatment's blight,  
 and we'll be glad in a great exultation!

לָכֵה דוֹדֶתִי לְקִרְאָת כְּלָה Ləkheh dodeti liqrat kalah  
 פְּנֵי שַׁבָּת נֶאֱקָבְלָה pənei Shabat nəqabəlah.

Ah come, dear friend, let's greet the bride,  
 let's meet Shabbat on twilight's tide!

(In honor of Shabbat's arrival, some stand and turn towards the entry to the prayer space (or the setting sun, if praying outside) for this verse, bow left and right on the last line, and turn back to the front of the space for the final chorus.)



9.  
בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת תְּהִילָה Bó'i vashalom atéret təhilah  
גַּם בְּשִׂמְחָה וּבִצְהִלָּה: gam bəsimḥah uvtzoholah.  
תּוֹךְ אֱמוּנוֹל עִם סִגְלָה Tokh emunol am səgulah  
בּוֹאִי כָלָה בּוֹאִי כָלָה: bó'i khalah bó'i khalah.

So enter in peace, Crown of Adoration,  
Lively with joy and with exaltation!  
Midst a true people, past all valuation:  
Now enter, O Bride, our congregation!

לָכֶּה דּוֹדֵתִי לִקְרַאת כָּלָה Ləkheh dodeti liqrat kalah  
פָּנֵי שַׁבַּת נִקְבְּלָה: pənei Shabat nəqabəlah.

Ah come, dear friend, let's greet the bride,  
let's meet Shabbat on twilight's tide!

*(Anyone standing now sits.)*

If mourners have been waiting outside the prayer space, they are now welcomed in with the following:

מִן הַשָּׁמַיִם תִּנְחַמּוּל: Min hashamáyim tənūhamol.  
May you be consoled by Heaven.

## 7. Psalm 92

- 1 Mizmor shir layom haShabat.  
 2 Tov lahdot liSHKHI<sup>NAH</sup>  
 ulhalel et shimkhe elyon.  
 3 Ləhagid babóqer ḥasdékhe  
 ve'emunatakhe baleilot.  
 4 Bəshir uvriqud o viqtóret  
 bətzíyur uvkhol təhilah.  
 5 Ki simaḥtēni SHĀKHINAH bəfo'olékhe  
 et ma'asei yadéikhe a'aritz.  
 6 Mah gadəlu ma'aséikhe SHĀKHINAH  
 mə'od aməqu maḥshəvotéikhe.  
 7 Ishe bá'ar lo yirə'eh  
 vərə'eh lo yavíneh et zot.  
 8 Ki forəḥol rəsha'ol kəmo éisev  
 vayatzítzol kol po'alol áven  
 vəyishamədol adei ad.

- 1 A psalm, a hymn for the Sabbath day:
- 2 It is Good to thank the PRESENCE  
and to praise Voix exalted Name,
- 3 to bring news of Voix kindness at daybreak  
and of Voix faithfulness at nightfall
- 4 with song and dance, or with fragrant incense,  
with image-work and every form of praise.
- 5 Because You have pleased me with Your deeds, PRESENCE,  
I will venerate Your works!
- 6 How mighty Your works are, PRESENCE!  
How profound Your designs!
- 7 A cruel person doesn't act in awe of this,  
a wicked one doesn't consider it:
- 8 That tho the wicked may be flourishing like weeds,  
and all who cause sorrow blossoming,  
they shall be obliterated permanently

- 9 *Və'ateh marom lə'olam SHĀKHINAH.*  
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:  
 10 *Ki hineih oyvoléikhe SHĀKHINAH*  
 כִּי הִנֵּה אֵיבּוֹלֵיךָ יְהוָה  
 כִּי־הִנֵּה  
*ki hineih*  
 אֵיבּוֹלֵיךָ יֹאבְדּוּל  
*oyvoléikhe yovéidol*  
 יִתְפַּרְדּוּל כָּל־פְּעֻלּוֹל אֲוֵן:  
*yitparədol kol po'alol áven.*  
 11 *Vatarímeh kir'eim qarni*  
 וַתָּרִימָה קַרְנֵי  
*baləti bəshémen ra'anan.*  
 בִּלְתִּי בְשֶׁמֶן רִעֲנֹן:  
 12 *Vayéida libi bəshurolai baqamol alai*  
 וַיֵּדַע לִבִּי בְּשׁוּרוֹלַי בַּקָּמוֹל עָלַי  
*mərei'ol tishma nishmati.*  
 מֵרַעוֹל תִּשְׁמַע נִשְׁמָתִי:  
 13 *Tzadiqeh katamar yifrəheh*  
 צַדִּיקָה כַּתָּמַר יִפְרָחַה  
*kə'érez baLvanon yisget.*  
 כְּאַרְזֵי בִלְבָנוֹן יִשְׁגֶּת:  
 14 *Shətulol bəgan haḥayim*  
 שְׁתּוּלוֹל בְּגַן הַחַיִּים  
*bəḥatzrot shalom arokh yafriḥol.*  
 בְּחֲצֳרוֹת שְׁלוֹם אֲרוֹךְ יִפְרַחֹל:  
 15 *Od yənuvol bəseivah*  
 עוֹד יִנוּבּוֹל בְּשֵׁיבָה  
*dəsheinol vərə'ananol yihyol.*  
 דֹּשְׁהִינּוֹל וְרַעֲנִנּוֹל יִהְיוּל:  
 16 *Və'agid ki tameh SHĀKHINAH*  
 וְאֶגִּיד כִּי־תָמָה יְהוָה  
*tzuri vəlo avlatah beh.*  
 צוּרִי וְלֹא־עוֹלָתָהּ בָּהּ:  
 9 while You are on high forever, PRESENCE!  
 10 For look! Your enemies, PRESENCE  
 — Yes! Look! —  
 Your enemies are no more!  
 And all who cause sorrow are scattered!  
 11 You raise my horn like an auroch;  
 I am anointed with fresh oil.  
 12 And my heart knows that even as my stalkers muster against me  
 they are broken; my soul will learn of this!  
 13 The righteous will flourish like a palm tree;  
 like a cedar of Lebanon ve'll thrive.  
 14 Planted in the garden of life,  
 in sheltered courts of eternal peace they'll flourish.  
 15 They'll still bear fruit in old age;  
 fat and fresh they shall be!  
 16 And I will bring news that the PRESENCE is perfect,  
 my Rock! There is no flaw in Void.

## ∞. Psalm 93

After the seven previous psalms, one for each day of the week, comes Psalm 93, which many understand as a celebration of Creation completed, and thus a vision of the final completion of Creation in the World to Come. It stands beyond the seven psalms of the week because it represents the world beyond time, when every day will be like Shabbat.

יְהוָה חֵיט גֵּאוֹת לְבָשָׁה	1	<i>SHĀKHINAH hayet ge'ut lavəsheh</i>
לְבָשָׁה יְהוָה עֹז הַתְּאֵזְרָה		<i>lavəsheh SHĀKHINAH oz hit'azəreh</i>
אַף־תִּכּוֹן תִּכְּלַל בַּל תִּמּוֹט:		<i>af tikon teiveil bal timot.</i>
נָכוֹן כְּסֶאֱךָ מֵאֵז מַעֲוֹלָם אָתָּה:	2	<i>Nakhon kis'akhe me'az me'olam áteh.</i>
נָשְׂאוּ נְהָרוֹת יְהוָה	3	<i>Nasə'u nəharot SHĀKHINAH</i>
נָשְׂאוּ נְהָרוֹת קוֹלָם		<i>nasə'u nəharot qolam</i>
יִשְׂאוּ נְהָרוֹת דֹּכְיָם:		<i>yis'u nəharot dokhyam.</i>
מִקְלוֹת מַיִם רַבִּים	4	<i>Miqolot máyim rabim</i>
אֲדִירִים מִשְׁבְּרֵי־יָם		<i>adirim mishbərei yam</i>
אֲדִירָה בַּמָּרוֹם יְהוָה:		<i>adireh bamarom SHĀKHINAH.</i>
עֲדִיתְךָ נֶאֱמְנוּ מֵאֵד	5	<i>Eidotéikhe ne'emnu mə'od</i>
לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יְהוָה		<i>ləveitəkhe na'avah qódeshe SHĀKHINAH</i>
לְאֶרֶץ יָמִים:		<i>lə'órekhe yamim.</i>

- 1 The PRESENCE lives! Voi is dressed in sea-swells.  
The PRESENCE is dressed, girded with strength.  
And, too, the world endures, it shall not be dashed!
- 2 Your throne was established of old; eternal are You.
- 3 Rivers raise — PRESENCE —  
rivers raise their thunder!  
Rivers will raise their crashing floods!
- 4 More than the thunderings of the primal abyss,  
than the majestic breakers of the sea,  
the PRESENCE is more majestic on high!
- 5 Your edicts are truly enduring;  
Holiness is perfect for Your dwelling, PRESENCE,  
For as long as there are days.

At this point on a Festival, including a Festival that falls on Shabbat, continue with the Ma'ariv Call to Prayer (p 40) (if a minyan is present — otherwise continue with the Shema and Her Blessings (p 40)). On Shabbat, some communities move directly to the evening service proper; those who do so pray the Hatzzi Qadish (if a minyan is present — otherwise continue with the Shema and Her Blessings). Other communities include various passages for study; those who do so omit the Hatzzi Qadish and continue with the passages below instead.

## Hatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֶלְמָא דִּי בְּרָאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמֹה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

בְּעֶגְלָא וּבְזִמְן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמָא: *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְּפָאֵר וַיִּתְּרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וַיִּתְּנָשֵׂא וַיִּתְּהַדָּר וַיִּתְּעַלָּה וַיִּתְּהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithahal*

שְׁמֹה דְקֻדְשָׁתָא בְּרִיכָהּ הָא *shəməh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא מִן כָּל לְעָלָא לְעָלָא מִן כָּל *lə'éila lə'éila mikol* לְעָלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

# Passages for Study

Traditionally, a selection from the Mishnah dealing with the ritual laws of Shabbat candlelighting was inserted here for study. (The traditional passage can be found in Appendix A (p 729).) In the spirit of looking for alternative passages that might be more relevant in a historical moment when most congregants are not constructing their own oil lamps from scratch, I have pulled together a collection of twelve passages related to three central themes of Shabbat: Creation, Rest, and The End of All Oppression. I have tried to draw public-domain texts from a range of times and places, but these are, of course, only suggestions.

Some communities include the Mourner's Qadish (p 88) before the passages of study.

## CREATION

### On Light:

LIGHT, my light, the world-filling light, the eye-kissing light, heartsweetening light!

Ah, the light dances, my darling, at the centre of my life; the light strikes, my darling, the chords of my love; the sky opens, the wind runs wild, laughter passes over the earth.

The butterflies spread their sails on the sea of light. Lilies and jasmynes surge up on the crest of the waves of light.

The light is shattered into gold on every cloud, my darling, and it scatters gems in profusion.

Mirth spreads from leaf to leaf, my darling, and gladness without measure. The heaven's river has drowned its banks and the flood of joy is abroad.

—Rabindranath Tagore, "Light, my light, the world-filling light", poem 57 in *Gitanjali*, trans. Rabindranath Tagore (London: Macmillan and Co, Ltd, 1913)

### On the Age of the Stones of the Earth:

On landing at this point, we found that we actually trode on the primeval rock, which forms alternately the base and the summit of the present land. It is here a micaceous schistus, in beds nearly vertical, highly indurated, and stretching from SE to NW. The surface of this rock runs with a moderate ascent from the level of low-water, at which we landed, nearly to that of high-water, where the schistus has a thin covering of red horizontal sandstone laid over it; and this sandstone,

at a distance of a few yards farther back, rises into a very high perpendicular cliff. Here, therefore, the immediate contact of the two rocks is not only visible, but is curiously dissected and laid open by the action of the waves....

On us who saw these phenomena for the first time, the impression made will not easily be forgotten. The palpable evidence presented to us, of one of the most extraordinary and important facts in the natural history of the earth, gave a reality and substance to those theoretical speculations, which, however probable, had never till now been directly authenticated by the testimony of the senses. We often said to ourselves, What clearer evidence could we have had of the different formation of these rocks, and of the long interval which separated their formation, had we actually seen them emerging from the bottom of the deep? We felt ourselves necessarily carried back to the time when the schistus on which we stood was yet at the bottom of the sea, and when the sandstone before us was only beginning to be deposited, in the shape of sand or mud, from the waters of a superincumbent ocean. An epoch still more distant presented itself, when even the most ancient of these rocks, instead of standing upright in vertical beds, lay in horizontal planes at the bottom of the sea, and was not yet disturbed by that immeasurable force which has burst asunder the solid pavement of the globe. Revolutions still more remote appeared in the distance of this extraordinary perspective. The mind seemed to grow giddy by looking so far into the abyss of time; and while we listened with earnestness and admiration, . . . we became sensible how much farther reason may sometimes go than imagination can venture to follow.

—John Playfair, “Biographical Account of the Late Dr James Hutton”, *Transactions of the Royal Society of Edinburgh* 5, no. 3 (1805): 71–73

## **On the Wonders of Oft-Maligned Forms of Life:**

Fungi are not always the grewsome things of Shelley and Spenser. In their ranks are many which delight the eye with their colouring and the symmetry of their forms. They are the grotesques of nature; nests, hoofs, cups, umbrellas, shells, and clubs are represented, together with spheres, hemispheres, cones, and many other geometrical figures. The mildew on the linen, the mould on food, the rusts and smuts which blight our fields of grain, and the dry rot which crumbles our lumber to dust and which causes old wood in dark places to glow with a weird, pale, flickering light, are all forms of one group or another of these plants which prey upon living or dead organic matter. In ordinary observation, only the simpler and more noticeable fungi are taken into account, but they are in reality met with in almost every situation imaginable. . . .

In shady woods the beautiful white “bear’s head” hangs on stately tree trunks, and the “destroying angels” gleam white in the shadows on the ground. Shelving brackets, green or red or brown, encircle old stumps, or stand out stiff and

white from the crumbling trunks of fallen moss-grown monarchs of the forest, while wood-brown toadstools huddle in groups among the fallen leaves. On the outskirts of the wood, green and red Russulas vie with the flowers in the brilliancy of their colouring. Pink or violet Clavarias, dainty corals, border the wood path, and golden Clavarias lighten up the sombre wood tints with their yellow branches. In dry pastures and along wood roads, puffballs, large and small, send up their puffs of brown smoke, to the delight of every passing child who strikes them with a wand. On lawns and hillsides the Oreades cause fairy rings to grow.

—Nina L Marshall, *The Mushroom Book* (New York: Doubleday, Page & Company, 1905), 1–3

## On an Incident from the Garden of Eden:

[In Bərahkhot 61 of the Babylonian Talmud, the Rabbis read a line of Torah to say that God braided Ḥava's hair moments after creating her. When I read this passage as part of the current Daf Yomi cycle, I had this to say about it.]

I am now imagining the unbearably tender intimacy of haSheim braiding Ḥava's hair moments after she was brought into existence and I am not sure I will ever be OK again.

Like!!! It is dusk at the very dawning of the world, evening is gently falling in a Garden where there is no sorrow. You have just been carved out of flesh, split off from a larger being. For the first time ever, you can be — and are — alone. Naked, without language, curled up by the banks of a river while nameless birds coo and rustle overhead in the gathering night. Every sensation is fresh and overwhelming, your senses are all so raw — no one has ever experienced this before; there has never even been a before before!

And then the softest, gentlest thing: the Creator of all this vast and dazzling array drawing near, not in thunderous majesty, but with a whisper, as a breath. Not to order or command or ask tribute, but to draw back the strands of hair from your face, to work out — with infinite patience — all the tangles and knots, to weave a cord of overlapping strands... To serve, to soothe, to heal. “When you grow old, I will still be the same. When your hair turns grey, I will still carry you. I made you, I will bear you, I will carry you.”<sup>7</sup>

Imagine feeling the finished braid fall along the length of your back. Imagine the weight of it, pulling your head up, ever so gently, raising your gaze to catch the newly emerged glimmer of the stars.

How could you not trust a Presence like that to be with you always? How could you not want to know every hidden detail of such a tender Being's marvelous world? How could you not eat the Fruit?

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<sup>7</sup>Yeshayáhu 46:4



## REST

### On the Uselessness of Many Jobs:

Work in a free society would be done because it was useful. . . . And of course I here include what is beautiful under the term useful — as there is no reason why one should separate what satisfies one human need, like the need of beauty, from another human need, like the need of food. I say the idea of work implies that it is undertaken because the product itself satisfies some human need. But strangely enough in Commerce that is not so. The work is undertaken in order that the product may sell, and so yield a profit; that is all. It is of no moment what the product is, or whether bad or good, as long as it fulfills this one condition. . . . [I]t is not difficult to see that if on the principles of freedom there was not so much produced in mere quantity, and folk did not (as may indeed be hoped) work so many hours a day as now, still, the goods turned out being sincere and genuine, there would really be far more value shown in a year than on the strictly commercial system. . . .

How many are there who take real pleasure and satisfaction in their daily labor? Are they, in each township, to be counted on the fingers? But what is the good of life if its chief element, and that which must always be its chief element, is odious?

—Edward Carpenter, “Non-Governmental Society”, in *Towards Industrial Freedom* (London: George Allen & Unwin, Ltd, 1917), 85–87

### On the Dangers of Having Nothing in Life but Work:

Look at one of your industrious fellows for a moment, I beseech you. He sows hurry and reaps indigestion; . . .

And what, in God's name, is all this pother about? For what cause do they embitter their own and other people's lives? That a man should publish three or thirty articles a year, that he should finish or not finish his great allegorical picture, are questions of little interest to the world. The ranks of life are full; and although a thousand fall, there are always some to go into the breach. When they told Joan of Arc she should be at home minding women's work, she answered there were plenty to spin and wash. And so, even with your own rare gifts! . . . Suppose Shakespeare had been knocked on the head some dark night in Sir Thomas Lucy's preserves, the world would have wagged on better or worse, the pitcher gone to the well, the scythe to the corn, and the student to his book; and no one been any the wiser of the loss. . . . This is a sobering reflection for the proudest of our earthly vanities. . . . Alas and alas! you may take it how you will, but the services of no single individual are indispensable. Atlas was just a gentleman with a protracted nightmare! And yet you see merchants who go and labor

themselves into a great fortune and thence into the bankruptcy court; scribblers who keep scribbling at little articles until their temper is a cross to all who come about them, as though Pharaoh should set the Israelites to make a pin instead of a pyramid; and fine young men who work themselves into a decline, and are driven off in a hearse with white plumes upon it. Would you not suppose these persons had been whispered, by the Master of the Ceremonies, the promise of some momentous destiny? and that this lukewarm bullet on which they play their farces was the bull's-eye and centerpoint of all the universe? And yet it is not so. The ends for which they give away their priceless youth, for all they know, may be chimerical or hurtful; the glory and riches they expect may never come, or may find them indifferent; and they and the world they inhabit are so inconsiderable that the mind freezes at the thought.

—Robert Louis Stevenson, “An Apology for Idlers”, in *Virginibus Puerisque, and Other Papers* (New York: Charles Scribner’s Sons, 1893), 94–97

### **On Leaving behind the Activity of the Busy World:**

The day takes her ease in slippered yellow. Electric signs gleam out along the shop fronts, following each other. They grow, and grow, and blow into patterns of fire-flowers as the sky fades. Trades scream in spots of light at the unruffled night. Twinkle, jab, snap, that means a new play; and over the way: plop, drop, quiver, is the sidelong sliver of a watchmaker’s sign with its length on another street. A gigantic mug of beer effervesces to the atmosphere over a tall building, but the sky is high and has her own stars, why should she heed ours?

I leave the city with speed. Wheels whirl to take me back to my trees and my quietness. The breeze which blows with me is fresh-washed and clean, it has come but recently from the high sky. There are no flowers in bloom yet, but the earth of my garden smells of tulips and narcissus.

My room is tranquil and friendly. Out of the window I can see the distant city, a band of twinkling gems, little flower-heads with no stems. I cannot see the beer-glass, nor the letters of the restaurants and shops I passed, now the signs blur and all together make the city, glowing on a night of fine weather, like a garden stirring and blowing for the Spring.

The night is fresh-washed and fair and there is a whiff of flowers in the air

Wrap me close, sheets of lavender. Pour your blue and purple dreams into my ears. The breeze whispers at the shutters and mutters queer tales of old days, and cobbled streets, and youths leaping their horses down marble stairways. Pale blue lavender, you are the colour of the sky when it is fresh-washed and fair . . . I smell the stars . . . they are like tulips and narcissus . . . I smell them in the air.

—Amy Lowell, “Spring Day”, in “Clock Ticks a Century”, *Men, Women, and Ghosts* (Boston: Houghton Mifflin Company, 1921), 335–37 (ellipses in the original)

## On Having Time to Feel Heavy Emotions:

FATHER JOHN

An ardent soul was Launoy's, and his deeds  
Were such as dazzled many a Flemish dame.  
There'll some bright eyes in Ghent be dimmed  
for him.

ARTEVELDE

They will be dim, and then be bright again.  
All is busy, stirring, stormy motion.  
And many a cloud drifts by, and none sojourns.  
Lightly is life laid down amongst us now,  
And lightly is death mourned: a dusk star blinks  
As fleets the rack, but look again, and lo!  
In a wide solitude of wintry sky  
Twinkles the reilluminated star,  
And all is out of sight that smirched the ray.  
We have not time to mourn.

FATHER JOHN

The worse for us!

He that lacks time to mourn, lacks time to mend.  
Eternity mourns that. 'Tis an ill cure  
For life's worst ills, to have no time to feel them  
Where sorrow's held intrusive and turned out,  
There wisdom will not enter, nor true power,  
Nor aught that dignifies humanity.  
Yet such the barrenness of busy life!

—Sir Henry Taylor, *Philip van Artevelde*, part 1, act 1, scene 5

## THE END OF ALL OPPRESSION

### On the Necessity of Fighting Against Oppression:

The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet depreciate agitation,

are men who want crops without plowing up the ground, they want rain without thunder and lightning. They want the ocean without the roar of its many waters.

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue until they are resisted with either words or blows, or with both. . . . Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others. . . .

This, then, is the truth concerning the inauguration of freedom in the British West Indies. Abolition was the act of the British Government. . . . Nevertheless a share of the credit of the result falls justly to the slaves themselves. . . . What Wilberforce was endeavoring to win from the British Senate by his magic eloquence, the Slaves themselves were endeavoring to gain by outbreaks and violence. The combined action of one and the other wrought the final result. While one showed that slavery was wrong, the other showed that it was dangerous as well as wrong.

—Frederick Douglass, “West India Emancipation” (speech, Canadaigua, NY, August 4, 1857)

### **On a Better World:**

We live in order to finish an, as yet, unfinished universe, unfinished so far as the human . . . part of it is concerned. We live in order to develop the superior qualities of man which are, as yet, for the most part latent.

The test of genuine moral culture is to be found in the attention we pay to the oft neglected details of conduct; in the extent to which we have formed the habit of asking, What is it right to do in those little things which yet are not little? . . .

We are to go out as teachers among the people, discarding the limitations imposed by the theologies of the past, and holding up the moral ideal, pure and simple, as the human ideal, as the ideal for all men, embracing all men, binding on all men — the ideal of a perfect society, of a society in which no men or class of men shall be mere hewers of wood or drawers of water for others; in which no man or woman, or class of men or class of women shall be used as tools for the lusts of others, or for the ambition of others, or for the greed of others; in which every human life, the life of every man and woman and child, shall be esteemed a sacred utterance of the Infinite.

—Felix Adler, *Life and Destiny* (New York: McClure, Philips & Co, 1905), 139–41

## **On the Potential of Unpromising Surroundings:**

Boll-weevil's coming, and the winter's cold,  
Made cotton-stalks look rusty, seasons old,  
And cotton, scarce as any southern snow,  
Was vanishing; the branch, so pinched and slow,  
Failed in its function as the autumn rake;  
Drouth fighting soil had caused the soil to take  
All water from the streams; dead birds were found  
In wells a hundred feet below the ground-  
Such was the season when the flower bloomed.  
Old folks were startled, and it soon assumed  
Significance. Superstition saw  
Something it had never seen before:  
Brown eyes that loved without a trace of fear,  
Beauty so sudden for that time of year.

—Jean Toomer, “November Cotton Flower”, in *Cane* (New York: Liveright, 1923), 7

## **On Finding Joy along the Way:**

One evening a cousin of Sasha, a young boy, took me aside. With a grave face, as if he were about to announce the death of a dear comrade, he whispered to me that it did not behoove an agitator to dance. Certainly not with such reckless abandon, anyway. It was undignified for one who was on the way to become a force in the anarchist movement. My frivolity would only hurt the Cause.

I grew furious at the impudent interference of the boy. I told him to mind his own business, I was tired of having the Cause constantly thrown into my face. I did not believe that a Cause which stood for a beautiful ideal, for anarchism, for release and freedom from conventions and prejudice, should demand the denial of life and joy. I insisted that our Cause could not expect me to become a nun and that the movement should not be turned into a cloister. If it meant that, I did not want it. “I want freedom, the right to self-expression, everybody's right to beautiful, radiant things.” Anarchism meant that to me, and I would live it in spite of the whole world — prisons, persecution, everything. Yes, even in spite of the condemnation of my own closest comrades I would live my beautiful ideal.

—Emma Goldman, *Living My Life* (New York: Alfred A Knopf, 1931), 55–56

If praying with a minyan, continue with Qadish dəRabanun. If praying without a minyan, continue with the evening service (p 40).

## Qadish dəRabanun

Qadish dəRabanun is prayed after studying, but not without a minyan. In some communities, the prayer leader prays this text; in others, congregants in a period of mourning do; in yet others, all pray it together. Those who do not pray the full text join for the boxed passages. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֶלְמָא דִּי בְרָאת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכָל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכָל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

בְּעֶנְלָא וּבִזְמַן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמָיָא *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ veyitpa'ar veyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְּרִיכָהּ הֵא *shəməh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila min kol lə'éila mikol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידוּתָהּ Al Yisra'eil vā'al talmiduthol  
 וְעַל כָּל תַּלְמִידוּת תַּלְמִידוּתָהּ vā'al kol talmidut talmiduthol  
 וְעַל כָּל מָאן דְּעִסְקָן בְּאוֹרֵיתָא vā'al kol man dā'asəqun bə'oraita  
 דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתָּר וְאַתָּר di bə'atra hadein vādi bəkhhol atar vā'atar  
 יְהֵא לְהֹל וּלְכָל שְׁלָמָא רַבָּא yəhei ləhol ulkhol shəlama raba  
 חֲנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי hīna vəhīsdā vərahamei vəhayei arikhei  
 וּמְזוּנֵי רוּיְחֵי וּפְרָקְנָא מִן קֳדָם umzonei rəvihei ufurqana min qodam  
 אֲבֵתָהּ דִּי בְּשָׁמַיָּא וְאַמְרוּל אָמֵן. avethol di vishmaya vā'imrol **amein.**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא Yəhei shəlama raba min shəmaya  
 וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəhayim tovim aléinu vā'al kol Yisra'eil  
 וְעַל כָּל פְּלִשְׁתִּינָה vā'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֹל תְּבֵל וְאַמְרוּל אָמֵן. vā'al kol yoshəvol teiveil vā'imrol **amein.**

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

עֶשֶׂת שְׁלוֹם בִּמְרוֹמֵיהּ Oset shalom bimroméihe  
 הָא בְּרַחֲמֵיהּ יַעֲשֶׂת שְׁלוֹם עָלֵנוּ He bərahameihe ya'aset shalom aléinu  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה vā'al kol Yisra'eil vā'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֹל תְּבֵל וְאַמְרוּל אָמֵן. vā'al kol yoshəvol teiveil vā'imrol **amein.**

To Yisra'eil and to teachers and to their students  
 and to all their students' students  
 and to all who study holy texts  
 whether in this place or in any other place elsewhere  
 may there come — to them and to you — peace abundant,  
 grace and kindness, mercy and long life  
 and bountiful sustenance and liberation because of  
 their Quickener in Heaven. And respond: **Amen!**

May there be abundant peace from Heaven,  
 and good life for us and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

The One Who makes peace in Voix heavens,  
 may Voi in Voix mercy make peace for us  
 and for all Yisra'eil and for all Palestine  
 and for all who dwell on Earth. and respond: **Amen!**

# Ma'ariv

## Call to Prayer

The evening service begins with a formal call to prayer. The service leader instructs the congregants to bless God, which the congregants then do. The service leader then repeats the blessing lest they appear to exclude themselves from the community of worshipers. (*Some stand and face Yərushaláyim, the ark, or the front of the worship space and then bow at the first word, with many who do so making a point of standing upright by the time they get to God's name.*)

If praying without a minyan, omit the call to prayer and continue with the first of the Shəma's blessings.

Leader:

בְּרָכוּל אֶת יְהוָה הַמְבָרֵךְ:  
*Barəkhoh et ADONAI haməvorékheh.*  
Bless ADONAI, the Blessed One!

Congregation, then leader:

בְּרוּכָה יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:  
*Bərukheh ADONAI haməvorékheh lə'olam va'ed.*  
Blessed is ADONAI, the Blessed One forever and ever!

On Shabbat, including a Festival that falls on Shabbat, continue with either of the two choices for the Blessing for Evening. On a Festival that falls on a weekday, continue with the contemporary Blessing for Evening.

## The Shəma and Her Blessings

In some communities, the blessings that surround the Shəma are prayed collectively; in others, they are prayed individually, and the prayer leader brings everyone together at the black triangle. Those not praying the final blessing may respond: *בְּרוּכָה הָא וּבְרוּךְ שְׁמֶה: | Bərukheh he uvarukh shəmeḥ.* | “Blessed is Voi and Blessed is Voix name!” after the Divine Name. (*Anyone standing now sits.*)

This siddur includes two Shabbat-specific alternate blessings (the ones marked “Historical”) from the siddur of the Sa’adiah Ga’on (882(?)–942). Rabbis in subsequent generations — worried that worshipers might confuse the Shabbat and weekday texts — replaced them with the weekday versions, but they seem worth preserving as an option. The versions done on Shabbat in most US shuls today are marked “Contemporary”.



## The Blessing for Evening (Historical)

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר כָּלֵתָה מַעֲשֶׂיךָ בַּיּוֹם הַשְּׁבִיעִי *asher kilāteh ma'aséihe bayom hashəvi'i*  
וַיִּקְרָאָהּ שַׁבַּת קֹדֶשׁ *vayiqra'óhu shabat qódes*  
מֵעֶרֶב וְעַד עֶרֶב *me'érev və'ad érev*  
וַתַּנְתֵּנוּ מְנוּחָה *untanétu mānuḥah*  
לְעַמֶּךָ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ: *lə'ameh Yisra'eil biqdushato.*  
בּוֹרֵא יוֹם וַלַּיְלָה *Boré'ah yom valáilah*  
גּוֹלֵלָה אוֹר מִפְּנֵי חֹשֶׁךְ *goléleh or mipānei ḥóshekh*  
וְחֹשֶׁךְ מִפְּנֵי אוֹר: *vəḥóshekh mipānei or.*  
◀ וּמַעֲבִירָה יוֹם וּמִבִּיאָה לַיְלָה *Uma'avireh yom umvi'eh láilah*  
וּמַבְדִּילָה בֵּין יוֹם וּבֵין לַיְלָה *umavdileh bein yom uvein láilah*  
יְהוָה צְבָאוֹת שְׁמָהּ: *ADONAI tzəva'ot shəmeḥ.*  
אֵל חַיֵּת וְקִיָּמָה *Eil ḥayet vəqayémeh*  
יַחְדָּשָׁה אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥdəsheh otānu lə'olam va'ed.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
הַמַּעֲרִיבָה עֶרְבִים: *hama'ariveh aravim.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who finished Voix works on the seventh day  
and named it the Holy Sabbath  
from evening to evening  
and gave it, a respite,  
to Voix people, Yisra'eil, in its holiness.  
Voi creates day and night,  
rolls light from the face of darkness  
and darkness from the face of light.

► And Voi makes day pass and makes night come,  
and distinguishes between day and night —  
ADONAI of multitudes is Voix name.  
May the living and enduring God  
renew us forever and ever.  
Blessed are You, ADONAI,  
Who makes evenings pass.

Continue with the Blessing for Love (p 43).

## The Blessing for Evening (Contemporary)

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 אֲשֶׁר בִּדְבָרָהּ מַעְרִיבָה עֶרְבִים *asher bidvareh ma'ariveh aravim*  
 בְּחֻכְמָהּ פּוֹתַחַת שְׁעָרִים *bəḥokhmah potáḥah shə'arim*  
 וּבִתְבוּנָהּ מְשַׁנֶּת עֵתִים *uvitvunah məshanet itim*  
 וּמַחְלִיפָה אֶת הַזְּמָנִים *umaḥalifeh et hazəmanim*  
 וּמְסַדֶּרָה אֶת־הַכּוֹכָבִים *umsadéreh et hakokhavim*  
 בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרֻצּוֹנָהּ: *bəmişməroteihem baraqia kirtzoneh.*  
 בּוֹרְאָה יוֹם וָלַיְלָה גּוֹלְלָהּ אֹר *Boré'ah yom valáilah goléleh or*  
 מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: *mipənei ḥóshekh vəḥóshekh mipənei or.*  
 וּמַעְבִּירָה יוֹם וּמְבִיאָה לַיְלָה *Uma'avireh yom umvi'eh láilah*  
 וּמַבְדִּילָה בֵּין יוֹם וּבֵין לַיְלָה *umavdileh bein yom uvein láilah*  
 יְהוָה צְבָאוֹת שְׁמֶהּ: *Adonai tzəva'ot shəmeḥ.*  
 אֵל חַיֵּת וְקַיָּמָה *Eil ḥayet vəqayémeh*  
 יַחְדָּשָׁה אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥadəsheh otānu lə'olam va'ed.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*  
 הַמַּעְרִיבָה עֶרְבִים: *hama'ariveh aravim.*

Blessed are You Adonai,  
 our God, Life of endless worlds,  
 Who by Voix word makes evenings pass,  
 with wisdom opening the celestial gates  
 and with discernment cycling thru times  
 and making the seasons change  
 and ordering the stars  
 in their watchposts in the vault of heaven according to Voix will.  
 Voi creates day and night, rolls light  
 from the face of darkness and darkness from the face of light.  
 ► And Voi makes day pass and makes night come,  
 and distinguishes between day and night —  
 Adonai of multitudes is Voix name.  
 May the living and enduring God  
 renew us forever and ever.  
 Blessed are You, Adonai,  
 Who makes evenings pass.

Continue with the Blessing for Love on the next page.

## The Blessing for Love

אַהַבַּת עוֹלָם *Ahavat olam*  
בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבַּת: *beit Yisra'eil amakhe ahávte.*  
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים *Torah umitzvot hukim umishpatim*  
אוֹתָנוּ לִמְדַּת: *otánu limádté.*  
עַל כֵּן יְהוָה אֱלֹהֵינוּ *Al kein ADONAI Elohéinu*  
בְּשֹׁכְבֵנוּ וּבְעוֹרֵנוּ *bəshokhvéinu uv'uréinu*  
נִפְתַּח בְּחֻקֶּיךָ *nipatah bəhuqéikhe*  
וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ *vənismaḥ bədivrei Toratékhe*  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד *uvmitzvotéikhe lə'olam va'ed*  
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ *ki heim ḥayéinu və'órekh yaméinu*  
וּבָהֶם נִהְגֶּה יוֹמָם וּלְיָלָה: *uvahem nehgeh yomam valáilah.*  
וְאַהַבַּתְךָ אֶל תְּסִירָה ◀ ▶ *Və'ahavatəkhe al tasíreh*  
מִמֶּנּוּ לְעוֹלָמִים: *miménu lə'olamim.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אוֹהֶבֶה עַמָּה יִשְׂרָאֵל: *ohéveh ameh Yisra'eil.*

With unbounded love  
You have loved Your people, the House of Yisra'eil.  
Torah and mitzvot and laws and judgements  
You have taught us.  
And so, ADONAI, our God,  
when we sleep and when we wake,  
we will be opened up by Your laws,  
and we will rejoice in the words of Your Torah  
and Your mitzvot forever and ever.  
For they are our life and the length of our days,  
and we will think on them day and night.  
▶ And may You never take Your love  
away from us, never at all!  
Blessed are You, ADONAI,  
Who loves Voix people, Yisra'eil.

Some move directly from the end of this blessing into the Shəma without pause; others take some time here to focus their intentions before continuing.

## The Shəma (Dəvarim 6:4)

Four versions of the Shəma are given here: two that retain the original verb and two that replace it with one not tied to a physical sense. For each verb, the first version leaves the verb in the masculine, to agree with “Yisra’eil”, while the second re-conjugates it in the nonbinary. The ע and ד of the Hebrew spell the word for “witness”, a word that is woven thru the English translation. (*Some stand here; some cover their eyes; some pray each word for a long time; other traditions abound.*)

When praying without a minyan:

אל מסד נאמן: *Eil masad ne’eman.*

God, **adamantine** Foundation!

In all cases, continue with one of the four options below.

שְׁמַע יִשְׂרָאֵל יְהוָה אֶחָד: יְהוָה אֶלֶּהֵנוּ יְהוָה | אֶחָד:

*Shəma Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Follow **this**, Yisra’eil: **The PRESENCE is** our God! **ADONAI is** one!

שְׁמַע יִשְׂרָאֵל יְהוָה אֶלֶּהֵנוּ יְהוָה | אֶחָד:

*Shim’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Follow **this**, Yisra’eil: **The PRESENCE is** our God! **ADONAI is** one!

דַּע יִשְׂרָאֵל יְהוָה אֶלֶּהֵנוּ יְהוָה | אֶחָד:

*Da Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Know, Yisra’eil: **The PRESENCE is** our God! **ADONAI is** one!

דַּע יִשְׂרָאֵל יְהוָה אֶלֶּהֵנוּ יְהוָה | אֶחָד:

*Də’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Know, Yisra’eil: **The PRESENCE is** our God! **ADONAI is** one!

After any version of the Shəma, conclude individually:

בָּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁה לְעוֹלָם וָעֶד:

*Barukh sheim kavod mamasheh la’olam va’ed.*

Blessed is the Name of the Glory of Voix Reality forever and ever.

**The First Paragraph of the Shəma (Və'ahavte: Dəvarim 6:5-9)**

**וְאָהַבְתָּ** אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי  
מְצַוְתְּךָ הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנוֹל-בֶּךָ וְאַמַּרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ וּבְשָׁכְבְּךָ  
וּבְעוֹרְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-גּוֹפְךָ וְהָיוּ לְטַטְפֹּת עַל  
רֹאשְׁךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

**Və'ahavte** eit ADONAI Elohéikhe bəkhōl ləvavkhe uvkhol nafshəkhe  
uvkhol mə'odəkhe. Vəhayu hadəvarim ha'éileh asher anokhi  
mətzavetkhe hayom al ləvavəkhe. Vəshinantem labanol bakh və'amarte  
bam bəshivtəkhe bəveitəkhe uvlekhtəkhe vadérekhe uvshokhbəkhe  
uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al  
roshékhe. Ukhtavtem al məzuzot beitəkhe uvish'aréikhe.

**And you will love** ADONAI, your God, with all your heart and with all your soul and  
with all that makes you you. <sup>6</sup>And these words that I command you today will  
be on your heart. <sup>7</sup>And you will instill them in the children among you and pray  
them when you stay in your home and when you go out on the road and when you  
sleep and when you wake. <sup>8</sup>And you will bind them as a sign on your body and  
they will be a symbol on your head. <sup>9</sup>And you will write them on the doorposts of  
your home and on your gates.

## The Second Paragraph of the Shəma (Vəhayah im shamó'a: Dəvarim 11:13–21)

Some pray this paragraph and the next individually; some come together at the triangle in the third paragraph. Some move directly from the Və'ahavte to the triangle in the third paragraph of the Shəma.

**וְהָיָה אִם-שָׁמַעַ תִּשְׁמָעוֹל אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֹת אֶתְּכַל**  
הַיּוֹם לֹא־הִכָּה אֶת-יְהוָה אֱלֹהֶיכֶל וְלֹעֲבָדָה בְּכָל-לְבַבְכֶּל  
וּבְכָל-נַפְשְׁכֶּל: וְנָתַתִּי מִטֶּר-אֶרְצְכֶּל בַּעֲתוֹ יוֹרָה וּמִלְקוֹשׁ  
וְאִסְפַּת דֶּגֶן וְתִירֹשָׁה וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה  
לְבִהְמֹתְךָ וְאֶכְלָתָ וּשְׂבַעְתָּ: הַשֶּׁמֶן וְלֶכֶל פֶּן יִפְתָּה לְבַבְכֶּל  
וְסָרְתָל וְעִבַּדְתָל אֱלֹהִי עֲשׂוּקִים וְהִצְטַנְעַתָל לָהֶם: וְהָרָה  
אֶף-יְהוָה בְּכָל וְעֲצָרָה אֶת-הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְתִאֲדָמָה  
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדָתָל מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה  
אֲשֶׁר יְהוָה בָּרָאָה לָכֶל: וְשָׁמַתָל אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶּל  
וְעַל-נַפְשְׁכֶּל וְקִשְׁרָתָל אִתָּם לְאוֹת עַל-נוֹפְכֶּל וְהָיוּ לְטוֹטָפֹת  
עַל רֹאשְׁכֶּל: וְלִמְדָתָל אִתָּם אֶת-הַבְּנוֹל-בְּכָל לֵאמֹר בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְעוֹרְךָ:  
וּכְתַבְתָּם עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמִיכָל  
וַיְמִי בַּבְּנוֹל-בְּכָל עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ יְהוָה לֵאבֹלְכֶל  
לְהֶאֱרִיךְ לָהֶל כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

**Vəhayah im shamó'a** tishmá'ol el mitzvotai asher anokhi mätzavet etkhel  
hayom lə'ahavah et ADONAI Eloheikhel ul'ovdeh bəkhel ləvavkhel  
uvkhol nafshəkhel. Vənatati matar artzəkhel bə'ito yoreh umalqosh  
və'asafte daganékhe vətiroshkhe vəyitzharékhe. Vənatati éisev bəsadəkhe  
livhemtékhə və'akhalte vəsaváte. Hishamarol lakhel pen yifteh ləvavkhel  
vəsartel va'avadtel elilei ashuqim vəhitztana'atel lahem. Vəharah  
af ADONAI bakhel və'atzəreh et hashamáyim vəlo yihyeh matar vəha'adamah  
lo titein et yəvulah va'avadtel məheirah me'al ha'áretz hatovah  
asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel  
və'al nafshəkhel uqshartel otam lə'ot al gufəkhel vəhayu lətotafot  
al roshkhel. Vəlimadtel otam et habanol bakhel leimor bam  
bəshivtəkhə bəveitékhə uvlektəkhə vadérekhe uvshokhbəkhə uv'urékhe.  
Ukhtavtem al məzuzot beitékhə uvish'arékhe. Ləmə'an yirbu yəmeikhel  
vimev vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkhel  
ləha'arikh lahel kimev hashamáyim al ha'áretz.

And if you fully follow My commandments that I command you today — love ADONAI, your God, and serve Void with all your heart and with all your soul — <sup>14</sup>then I will give your soil rain in its season, autumn rain and spring rain, and you will gather your grain and your wine and your oil, <sup>15</sup>and I will give grass to the field for your herds, and you will eat and you will be sated. <sup>16</sup>Guard yourselves then, lest your heart be gullible and you swerve and serve idols of oppression and submit to them, <sup>17</sup>and ADONAI's fury blaze and Voi shut the heavens and there be no rain, and the soil not give her growths and you die quickly from the good Earth that ADONAI made for you. <sup>18</sup>But you will set My words — these! — on your heart and on your soul, and you will bind them as a sign on your body and they will be a symbol on your head, <sup>19</sup>and you will teach them to the children among you, praying them when you stay in your home and when you go out on the road and when you sleep and when you wake, <sup>20</sup>and you will write them on the doorposts of your home and on your gates <sup>21</sup>so your days and the days of the children among you will multiply on the soil that ADONAI swore to your forebears to preserve for them for all the days that the heavens are above the Earth.

### The Third Paragraph of the Shema (Vayómreh: BəMidbar 15:37-41)

**וַיֹּאמֶר** יְהוָה אֶל-מֹשֶׁה לֵאמֹר: אֲמֹר אֶל-בְּנוֹל יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְגְדֵיהֶם לְדֶרֶתְךָ וְנִתְּנוּ עַל-צִיצִית הַכְּנָף  
פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֵל לְצִיצִית וּמִשְׁשֶׁתֶּל אֹתוֹ וּזְכָרְתָּ אֶת-כָּל-מִצְוֹת  
יְהוָה וַעֲשִׂיתָ אֹתָם וְלֹא-תִתְּרוּל אַחֲרַי לְבִבְכָל וְאַחֲרַי מִחֻשְׁבוֹתֶיכֶם  
אֲשֶׁר-אַתֶּם עֹשְׂקוֹל אַחֲרֵיהֶם: ◀ לְמַעַן תִּזְכָּרוּל וַעֲשִׂיתָ אֶת-כָּל-מִצְוֹתַי  
וְהִיִּיתָ קְדוֹשׁ לֹאֵלֵהֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת לָכֵל לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

**Vayómreh** ADONAI el Mosheh leimor. Emor el bənol Yisra'eil və'amarta aleihel və'asu lahel tzitzit al kanfei vigdeihel lədorotal vənatənu al tzitzit hakanaf pətil təkheilet. Vəhayah lakhel lətzitzit vəmishashtel oto uzkhartel et kol mitzvot ADONAI və'asitel otam vəlo tatúrol aharei ləvavkhel və'aharei məshəvoteikhel asher atel oshəqol ahareihel. ▶ Ləmə'an tizkarol və'asitel et kol mitzvotai vihyitel qədoshol l'Eloheikhel. Ani ADONAI Eloheikhel asher hotzéiti etkhel mei'éretz Mitzráyim lihyot lakhel l'Eilohim ani ADONAI eloheikhel.

**And spoke** ADONAI to Mosheh, saying: <sup>38</sup>“Address the children of Yisra'eil and instruct them, and they will make for themselves a tzitzit on the corners of their garments across their generations. And they will give the tzitzit a thread of hyacinth. <sup>39</sup>And this will be your tzitzit and you will feel it and you will remember all the mitzvot of ADONAI, and you will do them. And you will not go astray after your heart and after your thoughts after which you go oppressing. ▶ <sup>40</sup>Do this so you remember and do all My commandments and be holy for your God. <sup>41</sup>I am ADONAI, your God, Who brought you out from the land of Egypt to be your God. I am ADONAI, your God!”

When praying with a minyan, the service leader adds the following; the congregation joins for the boxed word, omitting the identical word at the start of the blessing for liberation. If praying without a minyan, omit this line and begin with the boxed word at the start of the blessing instead.

**אֱמֶת** יְהוָה אֱלֹהֵיכֶם ADONAI Eloheikhel **emet**

ADONAI is your God — it's **True**

On Shabbat, including a Festival that falls on Shabbat, continue with either version of the Blessing for Liberation. On a Festival that falls on a weekday, continue with the contemporary Blessing for Liberation (p 50).



## The Blessing for Liberation (Historical)

As with the historical Blessing for Evening, this blessing comes from the siddur of the Sa'adiah Ga'on.

אֱמֶת וְאֵמוּנָה בַּשְּׁבִיעִי קִיָּאֲמֶת *Emet* və'emunah **bashəvi'i qiyámte**  
 גָּזַרְתָּ דִּבַּרְתָּ הִקְצַנְנוּ וְשָׁמַעְנוּ *gazárte dibárte heiqátznu vəshamánu*  
 טָהוּרֹל יִירָשׁוּהָ זָכוֹר זִמְדָּתָה *zakhor hamádde təhorol yirashúha*  
 כְּתוּבָה הִיא לְרֹאשׁ אַרְבָּעָה: *kətuvah hi lərosh arba'ah.*  
 מֵעַת נִתְּנָה *mei'eit nitənah*  
 שָׁמַח בָּהּ לֵב יְשׁוּרוּן עֲדָה פָּדִיתָ: *samah bah leiv Yəshurun eidah fadíte.*  
 צָדָקָה קָנִיתָ *Tzədaqah qaníte*  
 רוֹמָמְתָה שַׁבַּת תָּמִיד *romámte Shabat tamid*  
 בֵּינָךְ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם: *beinəkhe uveinéinu ot hi lə'olam.*  
 כִּי שֵׁשֶׁת יָמִים עוֹלָמְךָ תִּקְנֶתָ *Ki shéishet yamim olaməkhe tiqánte*  
 וּבַשְּׁבִיעִי נָחָה *uvashəvi'i náhte*  
 לָמַעַן שֶׁתִּנְיָחָה לְעַמְּךָ יִשְׂרָאֵל: *ləmá'an shetaniḥeh lə'aməkhe Yisra'eil.*  
 אָבוֹל וּבָנוֹל כָּעָלוּ מִן הַיָּם בְּגִילָה *Avol uvanol kə'alu min hayam bəgilah*  
 בִּתְהִילָה בְּשִׁמְחָה רַבָּה אָמְרוּ כָּלֵל *vithilah vəsimḥah rabah aməru khulal*

**True** and trustworthy: You **brokered** a **Covenant** on Shabbat;  
 You **announced** it, You **declared** it, and we **followed** it, **grabbed** from sleep.  
 You **hoped** for it: the **j**ust shall **keep**, as their inheritance,  
 the Fourth Commandment, whose **l**etters start with **m**emory.  
**Now**, since the time she was **p**roffered,  
 the **q**uick of Yəshurun — You **redeemed** those **s**ojourners! — **t**hrill in her.  
**V**indication You **w**on;  
 Shabbat is **e**xalted by **Y**ou past all **z**ones of time:  
 between You and us, she is an eternal sign.  
 For in six days You put together Your world,  
 and on the seventh You rested  
 that You might let Your people, Yisra'eil, rest.  
 Parents and children, when they came up from the sea, with gladness,  
 with praise, with abundant joy, all broke forth together:

Continue with the end of the blessing (p 52).

## The Blessing for Liberation (Contemporary)

אֱמֶת וְאֶמוּנָה	<b>Emet</b> ve'emunah
כָּל־זֹאת וְקִיָּם עָלֵינוּ	<i>kol zot vəqayam aléinu</i>
כִּי הָאֱדֹנָי אֱלֹהֵינוּ וְאֵין זֹלָתָהּ	<i>ki he ADONAI Elohéinu və'ein zulateh</i>
וְאֶנְחֵנוּ יִשְׂרָאֵל עֲמָהּ:	<i>va'anáhnū Yisra'eil ameh.</i>
הַפּוֹדֵתֵנוּ מִיַּד מַלְאָכֹה	<i>Hapodetéinu miyad mēlakhol</i>
יִשְׁעֵנוּ הַגּוֹאֲלֵנוּ	<i>yish'éinu hago'eléinu</i>
מִכַּף כָּל־הָעֲרִיצוֹל:	<i>mikaf kol he'aritzol.</i>
הָאֵל הַנִּפְרָעָה לָנוּ מִצָּרֵינוּ	<i>Ha'Eil hanifrā'ah lānu mitzaréinu</i>
וְהַמְשַׁלֵּמָה גָּמוּל	<i>vəhamshalémeh gəmul</i>
לְכָל־אוֹיְבוֹל נַפְשֵׁנוּ:	<i>lakhol oyvol nafshéinu.</i>
הָעֹשֶׂת גְּדוּלוֹת עַד אֵין חֶקֶר	<i>Ha'oset gədolot ad ein həiqer</i>
וְנִפְלְאוֹת עַד אֵין מִסְפָּר:	<i>vənifla'ot ad ein mispar.</i>
הַשָּׂמָה נַפְשֵׁנוּ בַּחַיּוֹל	<i>Hasameh nafshéinu baḥayol</i>
וְלֹא נִתְּנָה לְמוֹט רַגְלֵנוּ:	<i>vəlo natəneh lamot ragléinu.</i>
הַמְדְּרִיכֵתֵנוּ עַל בָּמוֹת אוֹיְבוֹלֵינוּ	<i>Hamadrikhetéinu al bamot oyəvoléinu</i>
וַיָּרִימָה קַרְנֵנוּ עַל כָּל־שׁוֹנְאוֹלֵינוּ:	<i>vayarímeh qarnéinu al kol sonə'oléinu.</i>

**True** and trustworthy:

All this is binding on us:

that Voi, ADONAI, is our God, and there is no other,  
and we, Yisra'eil, are Voix people.

The One Who frees us from the hand of monarchs,  
our Liberator, the One Who rescues us  
from the palm of all tyrants!

God is the One Who loosens us from our constraints  
and Who pays back recompense  
to all the enemies of our life.

The One Who does great things beyond all reckoning  
and wonders beyond all count.

The One Who puts our life among the living  
and has not given our foot to stumbling.

Psalms 66:9

The One Who guides us around the idol-places of our enemies  
and raised our horn above those who hate us.

הַעֲשֵׂת לָנוּ נִסִּים *Ha'oset lānu nisim*

וְנִקְמָה בַּפָּרְעָה אוֹתוֹת וּמוֹפְתִים *unqamah bəFar'oh otot umofətim*

בְּאַדְמַת בְּנוֹל חָם: *bə'admat bənol Ham.*

Some omit the following lines on Shabbat.

הַמַּפְרִיעָה בְּעֶבְרָתָהּ *Hamafri'eh və'evrateh*

כָּל־יֹשִׁיב מִצְרָיִם *kol yishuv Mitzráyim*

All continue here:

וַיּוֹצִיָּאָה אֶת־עַמָּה יִשְׂרָאֵל מִתּוֹכָל *vayotzi'eh et ameh Yisra'eil mitokhal*

לְחֵירוֹת עוֹלָם: הַמַּעֲבִירָה בְּנוֹלֵיהָ *ləḥeirut olam. Hama'avireh bənoléihe*

בֵּין גִּזְרֵי יָם סוּף *vein gizrei Yam Suf*

אֶת־רוֹדְפוֹלֵיהָ וְאֶת־שׁוֹנְאוֹלֵיהָ *et rodəfoleiheh və'et sonə'oleiheh*

בִּתְהוֹמוֹת עֲצָרָה: *bithomot atzəreh.*

וַיַּדְעוּ בְּנוֹלֵיהָ גְבוּרָתָהּ *Vayada'u vənoléihe gəvurateh*

שִׁבְחוּ וְהוֹדוּ לְשִׁמְהָ *shibəhu vəhodu lishmeh*

וְרַשְׁוּתָהּ בְּרָצוֹן קִבְּלוּ עָלֶיהָ: *▼ vərashuteh bəratzon qibəlu aleiheh.*

מֹשֶׁה וּמִרְיָם וּבְנוֹל יִשְׂרָאֵל *Mosheh uMiryam uvnol Yisra'eil*

עָנוּ תְהִלָּה *anu təhilah*

בְּשִׁמְחָה רַבָּה וְאָמְרוּ כָּל־ל *bəsimḥa rabah və'aməru khulal*

The One Who does miracles for us

and vengeance on Pharaoh, signs and wonders

in the land of the children of Ham.

Some omit the following lines on Shabbat.

The One Who, in Voix fury, disarrayed

the whole settled order of Egypt

All continue here:

and brought Voix people, Yisra'eil, out from their midst

to unbounded freedom. The One Who makes Voix children

pass between walls cut in the Sea of Reeds —

their pursuers and the ones who hate them

Voi blocked off with the abyss.

And Voix children knew Voix greatness;

they lauded and thanked Voix name

► and willingly accepted upon themselves Voix authority.

Mosheh and Miryam and all the Children of Yisra'eil

responded with praise;

with abundant joy, all broke forth together:

Different communities have different traditions about which parts of the following are prayed by the whole congregation and which are prayed by the prayer leader alone.

מִי כְמוֹכָה בָּאֶרֶץ יְהוָה *Mi khamókhe ba'áretz Adonai*  
 מִי כְמוֹכָה נִאֲדָרָה בְּקִדְשׁ *mi kamókhe nedéreh baqódesh*  
 נִוְרָאָה תְהִילֹת עָשִׂיתָ פֶּלֶא: *nora'eh tēhilot óset péle.*  
 יְשׁוּעָתְךָ יָדְעוּ בְנוֹלֵיךְ *Yəshuatəkhe yadə'u vənoléikhe*  
 בּוֹקָעָה יָם לִפְנֵי מֹשֶׁה וּמִרְיָם *boqá'ah yam lifnei Mosheh uMiryam*  
 זֹת אֵלֵינוּ וְאֶמְרוּ: *zet Eili anu və'aməru.*  
 יְהוָה יִגְ'עַת לְעֹלָם וָעֶד: *Adonai yig'et lə'olam va'ed.*  
 וְנִאֲמַר ◀ ▶ *Vəne'emar*  
 כִּי פָדָתָה יְהוָה אֶת־יַעֲקֹב *ki fadəteh Adonai et Ya'aqov*  
 וַיִּנְאַלְתָּ מִיַּד חֲזָק מִמֶּנּוּ: *ug'alétu miyad ĥazaq miménu.*  
 בָּרוּכָה אַתָּה יְהוָה גָּאֹלֵה יִשְׂרָאֵל: *Bərukkeh ateh Adonai ga'aleh Yisra'eil.*  
 Who is like You on earth, Adonai?  
 Who is like You, splendid with holiness,  
 awesome in praise, doing marvels? Shəmot 15:11  
 Your children knew Your liberation  
 when You split the sea before Mosheh and Miryam  
 "This is my God!"; they responded and affirmed:  
 "Adonai will be exalted forever and ever!" Shəmot 15:18  
 ▶ And it is recorded:  
 For Adonai freed Ya'aqov  
 and rescued him from a hand stronger than his. Yirməyáhu 31:11  
 Blessed are You, Adonai, Who rescued Yisra'eil.

## The Blessing for Rest

Some omit the boxed text on Shabbat to avoid mentioning negativity on a joyous day.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם *Hashkivónu Adonai Elohéinu ləshalom*  
 וְהַקִּיצְנוּ שׁוֹמְרֵנוּ לְחַיִּים *vəĥaqitzónu shomeréinu ləḥayim*  
 וּפְרֹשֶׁה עָלֵינוּ סִכַּת שְׁלוֹמְךָ *ufirse aléinu sukat shəlomékhe*  
 Lay us down, Adonai, our God, to peace,  
 and wake us up, our Guardian, to life.  
 And spread over us the sukah of Your peace,

וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ vətaqənonu bə'eitzah tovah miləfanéikhe

וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ vəhoshi'ónu lamá'an shəmékhe.

וְהִגַּנָּה בְּעַדְנוּ Vəhagéineh ba'adéinu

וְהִסִּירָה מֵעֲלֵינוּ vəhasíreh mei'aléinu

אִיכָּה דִּבֶּר וַחֲרֵב וְרָעַב וַיָּגוֹן eivah déver vəḥérev vərə'av vəyagon

וְהִסִּירָה שָׂטָן vəhasíreh satan

מִלְּפָנֶיךָ וּמֵאַחֲרֵינוּ miləfanéinu umei'aḥaréinu

וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ: uvtzeil kənaféikhe tastirónu.

כִּי אֵל שׁוֹמֵרֵנוּ וּמַצִּילֵתָנוּ אַתָּה Ki Eil shomeréinu umatziletéinu áteh

כִּי אֵל מִגֵּן חַנוּנָה וְרַחוּמָה אַתָּה: ki Eil magein ḥanuneh vərəḥumeh áteh.

וְשִׁמְרָה צִאתָנוּ וּבֹאָנוּ ◀ ▶ Vəshimre tzeitéinu uvo'éinu

לַחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם: ləḥayim ulshalom mei'atah və'ad olam.

וּפָרֶשֶׁה עָלֵינוּ סֶכֶת שְׁלוֹמְךָ: Ufírseh aléinu sukat shalomékhe.

בָּרוּכָה אַתָּה יְהוָה Bərúkkeh ateh ADONAI

הַפּוֹרֶשֶׁה סֶכֶת שְׁלוֹם haporéseh sukat shalom

עָלֵינוּ וְעַל כָּל עַמָּה יִשְׂרָאֵל aléinu və'al kol ameh Yisra'eil

וְעַל פְּלִשְׁתִּינָה וְעַל יְרוּשָׁלָּיִם: və'al Palestinah və'al Yərushaláyim.

and set us in order with good council from before You,

and liberate us for the sake of Your name.

And shield us,

and remove from over us

enmity, plague and sword and famine and suffering;

and remove any with hostility

from before us and behind us,

and may You seclude us in the shadow of Your wings.

For, God, our Guardian and our Savior are You!

For, God, a Shield, gracious and merciful are You!

▶ And guard our going and our coming

for life and for peace, now and forever.

And spread over us the sukah of Your peace.

Blessed are You, ADONAI,

Who spreads a sukah of peace

over us and over all Yisra'eil

and over Palestine and over Yərushaláyim.

## The Commandment to Observe (Shəmot 31:16-17)

On Shabbat, including a Festival that falls on Shabbat, begin here. On a Festival that falls on a weekday, begin at the passage from Vayiqra 23:44 instead.

*(Some stand for these passages in preparation for the central prayer and in honor of the holiness of the day.)*

וְשָׁמְרוּ בְּנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָל  
בְּרִית עוֹלָם: *Vəshaməru vənol Yisra'eil et haShabat  
la'asot et haShabat lədorotal  
bərit olam.*  
בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם *Beini uvein bənol Yisra'eil  
ot hi lə'olam*  
כִּי־שֵׁשֶׁת יָמִים עָשְׂתָה יְהוָה  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבְתָה וַיִּנָּפֶשֶׂה: *ki shéishet yamim asəteh ADONAI  
et hashamáyim və'et ha'áretz  
uvayom hashəvi'i shavəteh vayinafəsheh.*

“And the Children of Yisra'eil will observe Shabbat,  
making Shabbat, for all their generations,  
an eternal Covenant.  
Between Me and between the Children of Yisra'eil,  
she is a sign forever!”  
For in six days did ADONAI make  
the heavens and the earth,  
and on the seventh day, Voi rested and was refreshed.

On a Shabbat that is not a Festival, continue with the Hatzzi Qadish (if praying with a minyan) or HaTəfilah for Shabbat Evening (p 56) (if praying without a minyan). On a Festival pray:

וַיֹּמֶר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנוֹל יִשְׂרָאֵל:  
*Vayómer Mosheh et mo'adei ADONAI el bənol Yisra'eil.*  
And Mosheh announced the Festivals of ADONAI to the Children of Yisra'eil!  
Vayiqra 23:44

If praying with a minyan, continue with the Hatzzi Qadish. Otherwise, continue with HaTəfilah for Festivals (p 150).

## Hatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (Some stand here.)

**אָמֵן** יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה **amein** *Yitgdal veyitqdash shəmoḥ rabah*

בְּעֹלָמָא דִּי בְרָאת כְּרֵעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

**אָמֵן** בְּעֹנָא וּבִזְמַן קָרִיב וְאִמְרוּל **amein.** *ba'agala uvizman qariv və'imrol*

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמָיָא *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְּפֹאֵר וַיִּתְּרוֹמַם *Yitbarakh vəyishtabāḥ vəyitpa'ar vəyitromam*

וַיִּתְּנָשָׂא וַיִּתְּהַדָּר וַיִּתְּעַלֶּה וַיִּתְּהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְּרִיכָהּ הָא **barikheh he** *shəmoḥ dəqudsheita*

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

**אָמֵן** דַּאֲמִירָן בְּעֹלָמָא וְאִמְרוּל **amein.** *da'amiran bə'aləma və'imrol*

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

On Shabbat that is not a Festival, continue with HaTəfilah for Shabbat Evening. On a Festival, including a Festival that falls on Shabbat, continue with HaTəfilah for Festivals instead (p 150).

## HaTəfilah for Shabbat Evening

An alternative version of this central sequence of blessings can be found in Appendix A (p 734). *(Some stand (or continue standing) here; additionally, some take three steps back then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow at the curved arrows, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתָּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:

*Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.*

My Foundation! Open my blocked places and my heart will announce Your praise.

### 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ↺ ↻ *Bərūkheh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah *Elohei Sarah Elohei Rivqah*

אֱלֹהֵי רָחֵל אֱלֹהֵי לֵיאָה *Elohei Raḥeil Elohei Lei'ah*

אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*

הָאֵל הַגָּדוֹל הַגִּבּוֹר הַתְּנוּרָא *Ha'Eil hagədoleh hagiboreh vəhanora'eh*

אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*

וְקוֹנֵת הַכֹּל *vəqonet hakol*

↺ ↻ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses

and establishes everything,



וְזִכְרָהּ חֲסֵדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*  
 וּמִבִּיאָהּ גְּאֻלָּה לִּבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:

זִכְרֵנוּ לְחַיִּים *Zikhrónu ləḥayim*  
 מִדֶּה חֶפְצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*  
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*  
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*

At all times conclude:


יֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמִגֵּן: *Yotzéreh ozéreh umoshi'eh umagein.*  
 בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*  
 עֲזַרַת שָׂרָה וּמִגֵּן אַבְרָהָם: *ezrat Sarah umagein Avraham.*

and Voi remembers the good deeds of our matriarchs and patriarchs  
 and brings redemption to their children's children  
 for the sake of Voix name, with Love.

On Shabbat Shuvah add:

Remember us for life,  
 Measurer Who delights in life!  
 And write us in the Book of Life  
 for Your sake, God of Life!

At all times conclude:

Creator, Helper and Liberator and Shield!  
 Blessed are You, MANY-NAMED ONE,  
 Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh la'olam adani*  
 מַחְיֵת מֵתוֹל אַתָּה רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh laḥoshí'a.*

Between Shəmini Atzérét and Pésah:

מְשִׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם: *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésah and Shəmini Atzérét:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחָסֶד *Məkhalkéleh ḥayol bəḥésed*  
 מַחְיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
 סוֹמֵכֶה נּוֹפֵלּוֹל וְרוֹפֵאֵה חוֹלּוֹל *somékeh nofəlol vəroféi'ah ḥolol*  
 וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
 וּמַקְיֵמָה אֱמוּנָתָה לִישְׁנוֹל עָפָר: *umqayémeh emunateh lisheinol afar.*  
 מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*  
 וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
 גּוֹבֶרֶה מְמִיתָה וּמַחְיֵת *govéreh məmíteh umḥayet*  
 וּמַצְמִיחָה יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzérét and Pésah:

Voi makes the wind blow and the rain descend.

Between Pésah and Shəmini Atzérét:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick

and releases the imprisoned

and keeps Voix faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

The One Who overpowers, causing death and causing life,  
 and making liberation sprout forth.

On Shabbat Shuvah add:

מִי כָמוֹךְ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*

זֹכֶרֶה יַצְרוֹלֵיהֶ *zokhéreh yatzuroléihe*

לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנִאֲמָנָה אֶתָּה לְחַיִּיִּת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מִחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*

On Shabbat Shuvah add:

Who is like You, Quickener of compassion,  
Who remembers Voix creations  
for life in compassion!

At all times conclude:

And You are faithful in making the dead live.

Blessed are You, MANY-NAMED ONE,

Who makes the dead live.

### 3. Sanctification of the Name

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*

וּקְדוֹשׁוֹלֵיךְ בְּכָל יוֹם *uqdosholéikhe bəḥhol yom*

יְהַלְלוּךָ סֶלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה הַמַּדֵּה הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*

You are Holy and Your Name is Holy

and every day Your holy ones

will praise You — selah!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE, the Holy God.

#### 4. Sanctification of the Day

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ *Ateh qidashte et yom hashəvi'i lishmékhe*  
 תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ *takhlit ma'aseih shamáyim va'áretz*  
 וּבִרְכָתָהּ מִכָּל הַיָּמִים *uveirakhtéhu mikol hayamim*  
 וְקִדַּשְׁתָּהּ מִכָּל הַזְּמַנִּים *vəqidashtéhu mikol hazəmanim*  
 וְכֵן כָּתוּב בְּתוֹרַתְךָ: *vəkhein katuv bəToratékhe.*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vəha'áretz*  
 וְכָל־צָבָאָם: *vəkhol tzəva'am.*  
 וַיַּכְחֹלֶת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*  
 מַלְאֲכֶתָּהּ אֲשֶׁר עָשְׂתָהּ *məlakhteh asher asəteh*  
 וַיִּשְׁבְּתֶהּ בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*  
 מִכָּל־מַלְאֲכֶתָּהּ אֲשֶׁר עָשְׂתָהּ: *mikol məlakhteh asher asəteh.*  
 וַיְבָרֶכֶה אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי *Vayvárkeh Elohim et yom hashəvi'i*  
 וַיְקַדֶּשֶׁה אֹתוֹ *vayqadəsheh oto*  
 כִּי בּוֹ שָׁבְתָהּ מִכָּל־מַלְאֲכֶתָּהּ *ki vo shavəteh mikol məlakhteh*  
 אֲשֶׁר־בָּרָאָהּ אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

You made the seventh day Holy for Your name,  
 the culmination of the making of heaven and earth,  
 and You blessed it above all other days,  
 and You made it Holy above all other times,  
 and so it is written in Your Torah:

“And finished were the heavens and the earth  
 and all their multitudes.  
 And God finished, on the seventh day,  
 Voix work that Voi had done,  
 and Voi rested on the seventh day  
 from all Voix work that Voi had done.  
 And God blessed the seventh day  
 and made it Holy,  
 for on it Voi rested from all Voix work  
 that God had created to do.”

Bəreishit 2:1-3

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רָצַת בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*  
 קָדְשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*  
 וְתָנֵה חֵלְקֵנוּ בְּתוֹרָתְךָ *utəneh ḥelqéinu bəToratékhe*  
 שְׂבַעֲנוּ מִטוֹבְךָ *sabə'ónu mituvékhe*  
 וְשַׂמְחֵנוּ בִּישׁוּעָתְךָ: *vəsaməḥónu bishu'atékhe.*  
 וְטַהַרֵּה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת *vətahareh libéinu lə'ovdəkhe be'emet*  
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*  
 בְּאַהֲוָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ *bə'ahavah uvratzon Shabat qodshékhe*  
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*  
 מִקְדָּשׁוֹל שְׁמֶךָ: *məqadəshoh shəmékhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 מִקְדָּשֶׁה הַשַּׁבָּת: *məqadésheh haShabat.*

Our God and God of our forebears,  
 want our rest!  
 Make us Holy with Your mitzvot!  
 And grant our portion in Your Torah!  
 Sate us from Your goodness!  
 And make us glad with Your liberation!  
 And purify our hearts to serve You with truth,  
 and let us inherit, MANY-NAMED ONE, our God,  
 with love and with favor, Your Holy Shabbat.  
 And in her may Yisra'eil rest,  
 who make Your name Holy.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes Shabbat Holy.

## 5. Service

רָצַת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*  
 בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָהּ *bə'aməkhe Yisra'eil uvitfilatal*  
 וְהָשִׁיבָה אֶת צְדָקָתְךָ לַחֲדָר לִבֵּנוּ *vəhashíveh et tzidqatəkhe laḥadar libéinu*  
 Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness to the inner sanctum of our heart.

וְחֶסְדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִקְבְּלָה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*

On Hol haMo'eid or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*  
 וַיָּבֹא וַיַּגִּיעַ וַיַּעֲרָה וַיַּעֲרִיזֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*  
 וַיִּשְׁמַע וַיַּפְקֵד וַיִּזְכֹּר *vəyishama vəyipaqid vəyizakheir*  
 זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ *zikhronéinu ufiqdonéinu*  
 וּזְכֵרֹן אֲבוֹלֵינוּ *vəzikhron ivoléinu*  
 וּזְכֵרֹן הָעוֹלָם הַטּוֹב שֶׁחֲלָמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*  
 וּזְכֵרֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה *vəzikhron Yərushaláyim ir qodshékhe*  
 וּזְכֵרֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*  
 לְפָנֶיךָ לְפִלְיָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləheín*  
 וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*  
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Hódesh:

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה: *bəyom Rosh haHódesh hazeh.*

And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.

On Hol haMo'eid or Rosh Hódesh add:

Our God and God of our forebears, may there arise  
 and arrive and reach and be seen and be wanted  
 and be attended to and be counted and be remembered  
 the memory of us and our surety,  
 and the memory of our forebears,  
 and the memory of the good world we dreamed of,  
 and the memory of Yərushaláyim, the city of Your Holiness,  
 and the memory of all Your people, the House of Yisra'eil,  
 before You for refuge, for goodness, for grace  
 and for lovingkindness and for compassion  
 and for life and for peace

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: *bəyom Ḥag haMatzot hazeh.*

On Sukot:

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה: *bəyom Ḥag haSukot hazeh.*

On all festivals and new moons continue:

זִכְרֹנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərəḥamim*

חֻסֶּה וְחֲנוּנוּ *ḥúseh vəḥonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חֲנוּנָה וְרַחֲמָה אָתָּה: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*

אֶת קֹדֶשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏMOTEH*

הַמַּמְלֵאָה אֶת הָעוֹלָם בְּקִדּוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

Remember us on it, MANY-NAMED ONE, our God, for goodness,  
and take stock of us on it for blessing  
and liberate us on it for life.

And with a word of liberation and compassion

spare and be gracious to us,

have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,  
merciful and compassionate, are You!

At all times continue:

And may the service of our lives bring

Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,

Who fills the world with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ    ↪    ↩ Modol anáḥnu lakh  
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ    she'ateh he SHəMOTEH Elohéinu  
 וְאֱלֹהֵי אֲבוֹלֵינוּ לְעוֹלָם וָעֶד:    vEilohei ivoléinu lə'olam va'ed.  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ    Tzur ḥayéinu magein yish'éinu  
 אֲתָהּ הָא לְדוֹר וָדוֹר:    ateh he lədor vador.  
 נֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ    Nodeh ləkhe unsapeir təhilatékhe  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ    al ḥayéinu haməsurim bayadéke  
 וְעַל נִשְׁמוֹתֵינוּ הַתְּקוּדוֹת לָךְ    və'al nishmotéinu hapəqudot lakh  
 וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ    və'al niséikhe shebəkhol yom imánu  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ    və'al niflə'otéikhe vətovotéikhe  
 שֶׁבְּכֹל עֵת עָרֵב וְבֹקֶר וְצַהֲרָיִם:    shebəkhol eit érev vavóker vatzohoráyim.  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ    Hatoveh ki lo khalu raḥaméikhe  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ    vəhamraḥémeh ki lo támu ḥasadéikde  
 מֵעוֹלָם קִיֵּינוּ לָךְ:    mei'olam qivínu lakh.

↪ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.



On Hanukah add:

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ הַיּוֹם וּבְזֶמַּן הַזֶּה: בְּיָמֵינוּ מִתְּתִיחֵנוּ בֶּן יוֹחָנָן  
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנַי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁכִּיתָ לְתוֹרָתְךָ וּלְהַעֲבִירָ לְמַחְנֵי רִצּוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לְהֵל בַּעַת צָרָתְךָ אֶת רִיבֵל הַנֶּתָּ אֶת דִּינָל נִקְמָתָ  
אֶת נִקְמָתְךָ מִסָּרָתְךָ גְּבוּרָתְךָ בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיּוֹל  
בְּיַד חֲנוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרָתְךָ וְלֹךְ עֲשִׂיתָ  
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן  
כְּהִיּוֹם הַזֶּה: וְאַחֵר כֵּן בָּאוּ בְּנוֹלֶיךָ לְדַבֵּר בִּיתְךָ וּפְנֵנוּ אֶת הַיְכָלְךָ  
וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשְׁךָ וְקִבְּעוּ  
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּי לְהוֹדוֹת וּלְהֵלֵל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot  
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan  
kohein gadol Hashmonai uvanav kasha'amadah malkhut Yavan harasha'ah al amakhe  
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonékhe va'ateh berahamékhe  
harabim amáde lahel ba'eit tzaratal rávte et rival dante et dinal naqámte  
et niqmatal masárte giborol bayad halashol varabol bayad ma'atol va'akhzariyol  
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite  
sheim gadol vaqadosh ba'olamékhe ulamékhe Yisra'eil asite tashu'ah gadolah ufurqan  
kahayom hazeh. Va'ahar kein bá'u vanolékhe lidvir beitékhe ufinu et heikhalékhe  
vatiharu et miqdashékhe vahidliqú neivot bəhatzrot qodshékhe vaqavə'u shəmonat  
yamei Hanukah éilu lahodot ulhaleil lashimkhe hagadol.*

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityahu ben Yohanan, Hashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'eil, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'eil, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Hanukah to thank and praise Your great Name.

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְּרוֹמַם שְׁמֶךָ yitbarakh vāyitromam shimkhe

תִּיְיָנו תָּמִיד לְעוֹלָם וָעַד ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovīm

כָּל בְּנוֹל בְּרִיתֶךָ kol bənol bəritékhe.

At all times conclude:

וְכָל חַיִּילֶיךָ יוֹדוּךָ סֶלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləlu et shimkhe be'emet

הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH

הַטּוֹבָה שְׁמֶךָ וְלֶךָ נָאֵת לְהוֹדוֹת hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things

may Your Name be blessed and exalted,  
our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life

all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is "The Good One" and to You it is fitting to give thanks.

## 7. Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ Shalom rav al Yisra'eil aməkhe

וְעַל פְּלִשְׁתִּינָה וְעַל כָּל יוֹשְׁבֵי və'al Palestinah və'al kol yoshəvol

תֵּיבֵל תְּשִׁימָה לְעוֹלָם teiveil tasímeh lə'olam

Abundant peace over Yisra'eil, Your people,  
and over Palestine and over all who dwell  
on earth You will set forever,

כִּי אַתָּה הָא יוֹצֵרָה אֶדֶן לְכֹל *ki ateh he yotzéreh éden ləkhoh*  
הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *hashalom. Vətov bə'einékhe ləvareikh*  
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*  
וְאֶת עַם פְּלִשְׁתִּינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ: *bəkhoh eit uvkhoh sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם *Bəséifer hayim bərachhah vəshalom*  
וּפְרֻנָּסָה טוֹבָה *ufarnasah tovah*  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáhnu vəkhoh aməkhe beit Yisra'eil*  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləhayim tovim ulshalom.*  
בְּרוּכָה אַתָּה יְהוָה עוֹשֵׂת הַשָּׁלוֹם: *Bərukkeh ateh SHƏMOTEH oset hashalom.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הַמְּבָרְכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékhe et ameh Yisra'eil*  
וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*  
וְאֶת כָּל הָעַמִּים בְּשָׁלוֹם: *və'et kol ha'amim bashalom.*

for You are Voi, the Creator, the Foundation for all  
peace. And it is good in Your eyes to bless  
Your people, Yisra'eil,  
and the people of Palestine and all peoples  
at every time and at every moment with Your peace.

On Shabbat Shuvah conclude:

In the Book of Life, Blessing, and Peace  
and Good Sustenance  
may we be remembered and inscribed before You,  
us, and all Your people, the children of Yisra'eil,  
for good life and for peace.  
Blessed are You, MANY-NAMED ONE, Who makes peace.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples with peace.

## ➤. Private Prayer

Every instance of haTəfilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וּלְמַקְלָלוֹל נַפְשִׁי תִּדּוּם	<i>vəlimqaləlol nafshi tidom</i>
וְנַפְשִׁי כַּעֲפָר לִכְל תִּהְיֶה:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhoh haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מַחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קְדֻשַּׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוֹל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הַחֲשִׁיעָה יְמִינְךָ וְעֲנִי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יְהִי לְרָצוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגִּיז לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgə'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שָׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméihe</i>
הֵא יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>

## The Friday Evening Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer.

Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

## Symbolic Repetition of haTəfilah

In the evening service, haTəfilah isn't repeated in full. However, in honor of Shabbat, some communities include this shortened collective reprise. (*Some stand (or remain standing) for this blessing.*)

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Vaykhulu hashamáyim vəha'áretz
וְכָל-צָבָאָם:	vəkhoh tzəva'am.
וַיְכַלֵּת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	Vaykhalet Elohim bayom hashəvi'i
מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָהּ	məlakhteh asher asəteh
וַיִּשְׁבְּתָהּ בַּיּוֹם הַשְּׁבִיעִי	vayishbəteh bayom hashəvi'i
מִכָּל-מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָהּ:	mikol məlakhteh asher asəteh.
וַיְבָרֶכֶה אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי	Vayvārkeh Elohim et yom hashəvi'i
וַיְקַדְּשֶׁה אֹתוֹ	vayqadəsheh oto
כִּי בּוֹ שָׁבְתָהּ מִכָּל-מְלַאכְתָּהּ	ki vo shavəteh mikol məlakhteh
אֲשֶׁר-בָּרָאָהּ אֱלֹהִים לַעֲשׂוֹת:	asher barə'eh Elohim la'asot.

“And finished were the heavens and the earth  
and all their multitudes.

And God finished, on the seventh day,

Voix work that Voi had done,

and Voi rested on the seventh day

from all Voix work that Voi had done.

And God blessed the seventh day

and made it Holy,

for on it Voi rested from all Voix work

that God had created to do.”

Bəreishit 2:1-3

The rest of this blessing is not prayed without a minyan. It is also not included at the beginning of Pésah, when some communities include Haleil (p 508) here instead.

The prayer leader continues:

בְּרוּכָה אַתָּה יְיָ בְּרוּכָה אַתָּה *Bərūkeh ateh ShəMOTEH*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ *Elohéinu vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah *Elohei Sarah Elohei Rivqah*

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵי'ah *Elohei Raḥeil Elohei Lei'ah*

אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*

הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא *Ha'Eil hagədoleh hagiboreh vəhanora'eh*

אֵל עֲלִיּוֹנָה קוֹנֵת שָׁמַיִם וָאָרֶץ: *Eil elyoneh qonet shamáyim va'áretz.*

The congregation, followed by the leader:

מָגֵן אִבּוֹל בְּדַבָּרָה *Magein ivol bidvareh*

מַחֲיַת מֵתוֹל בְּמַאֲמָרָה *məḥayet meitol bəma'amareh*

On Shabbat Shuvah:

הַמֵּדָה הַקְדוּשָׁה *hamadeh haqedosheh*

All other times:

הָאֵל הַקְדוּשָׁה *ha'Eil haqedosheh*

The prayer leader continues:

Blessed are You, MANY-NAMED ONE,

our God and God of our patriarchs and matriarchs,

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi establishes the heavens and the earth.

The congregation, followed by the leader:

Shield to our ancestors by Voix word,

Voi makes the dead live by Voix oath!

On Shabbat Shuvah:

The Holy Measurer!

All other times:

The Holy God!

At all times continue:

שְׁאִין כְּמוֹהַ הַמְּנִיחָה לְעַמָּה *she'ein kamóhe haməniḥeh lə'ameh*  
 בְּיוֹם שַׁבַּת קֹדֶשֶׁה *bəyom Shabat qodsheh*  
 כִּי בָּל רָצַתָה לְהַנִּיחַ לַהֵל: *ki val ratzəteh ləhani'ah lahel.*  
 לְפָנֶיהָ נַעֲבֹד בִּירְאָה וּפָחַד *Ləfanéihe na'avod bəyir'ah vafáḥad*  
 וְנוֹדָה לְשִׁמְחָה בְּכָל יוֹם תָּמִיד *vənodeh lishmeh bəḥhol yom tamid*  
 מֵעַיִן הַבְּרָכוֹת: *mei'ein habərakhot.*  
 אֵל הַהוֹדָאוֹת אֲדֵן הַשְּׁלוֹם *Eil hahoda'ot éden hashalom*  
 מִקְדָּשֶׁה הַשַּׁבַּת *məqadésheh haShabat*  
 וּמְבָרְכָה שְׁבִיעִי *umvarékheh shəvi'i*  
 וּמְנִיחָה בִּקְדוּשָׁה *umniḥeh biqdushah*  
 לְעַם מְדוּשָׁנוֹל עֹנֵג *lə'am medushənoḥ ol óneg*  
 זֵכֶר לְמַעֲשֵׂה בְּרָאשִׁית: *zéikher ləma'aseih vərəishit.*

The leader concludes:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רָצַת בִּמְנוּחָתָנוּ *rətzet bimnuḥatéinu*  
 קֹדֶשְׁנוּ בְּמִצְוֹתֶיהָ *qadəshónu bəmitzvotéikhe*  
 וְתָנָה חֶלְקֵנוּ בְּתוֹרָתָהּ *utəneh ḥelqéinu bəToratékhe*  
 שְׁבַעֲנוּ מִטוּבָהּ *sabə'ónu mituvékhe*  
 וְשָׂמַחֲנוּ בִּישׁוּעָתָהּ: *vəsaməḥónu bishu'atékhe.*  
 וְטַהֲרָה לִבֵּנוּ לְעִבְדָּךְ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*  
 וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ *bə'ahavah uvratzon Shabat qodshékhe*  
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúḥol vah Yisra'eil*  
 מִקְדָּשׁוֹל שְׁמֶךָ: *məqadəshol shəmékhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHƏMOTEH*  
 מִקְדָּשֶׁה הַשַּׁבַּת: *məqadésheh haShabat.*



## The Friday Evening Service

At all times continue:

There is no one like Void, The One Who makes Voix people rest  
on Shabbat, the day of Voix Holiness,  
for Voi was pleased with them that they should rest.  
Before Void we will worship in awe and dread,  
and we will thank Voix name every day, always,  
from the well of blessings.  
The God of thanks, the Foundation of peace!  
The One Who makes Shabbat Holy  
and blesses the seventh day,  
and makes rest, in Holiness,  
a people enriched with pleasure,  
a memorial to the act of Creation.

The leader concludes:

Our God and God of our forebears,  
want our rest!  
Make us Holy with Your mitzvot!  
And grant our portion in Your Torah!  
Sate us from Your goodness!  
And make us glad with Your liberation!  
And purify our hearts to serve You with truth,  
and let us inherit, MANY-NAMED ONE, our God,  
with love and with favor, Your Holy Shabbat.  
And in her may Yisra'eil rest,  
who make Your name Holy.  
Blessed are You, MANY-NAMED ONE,  
Who makes Shabbat Holy.

Some continue with prayers for healing and awareness as follow. Others continue with Qadish Shaleim (p 78) if praying with a minyan or with Qidush (p 80) or Aléinu (p 84) if praying without a minyan. (From the second night of Pésah to the night before Shavu'ot, Aléinu is preceded by the counting of the Ómer (p 98).)

## Prayer for Healing

For a full rationale on including this prayer at this point in this service, see the pertinent note in Appendix B. This version includes an additional line to more explicitly include those living with chronic conditions. Since, in my experience, this prayer is usually prayed for a group of people, the text here is presented in the common plural, instead of being presented in six different versions to account for each possible grammatical gender and number. (*Anyone standing now sits.*)

מִי שֶׁבִּרְכָּה *Mi shebeirākheh*  
 אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב *avotéinu Avraham Yitzḥaq vəYa'aqov*  
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה רָחֵל *və'imotéinu Sarah Rivqah Raḥeil*  
 לֵאָה בִּלְהָה וְזִלְפָּה *Lei'ah Bilhah vəZilpah*  
 הֵא יְבָרְכָה וִירַפָּאָה אֶת הַחֹלּוֹל *he yəvarəkheh virapə'eh et haḥolol*  
 [names of the sick]  
 הַקְדּוֹשֶׁה בְּרוּכָה הָא *Haqədosheh bərukheh he*  
 יִמְלֹאָה רַחֲמִים עָלֶיהָ *yimalə'eh raḥamim aleihel*  
 לְהַחֲלִימוֹל וּלְרַפְּאוֹתוֹל *ləhaḥalimol ulrafətol*  
 וּלְהַחֲזִיקוֹל וּלְהַחֲיוֹתוֹל *ulhaḥaziqol ulhaḥayotol*  
 וַיִּשְׁלַחָה לָהֶל מַהֲרָה *vəyishləḥeh lahel məheirah*  
 רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם *rəfu'ah shəleimah min hashamayim*  
 רַפּוּאָת הַנֶּפֶשׁ וּרַפּוּאָת הַגּוּף: *rəfuat hanéfesh urfu'at haguf.*  
 וְלָהֶל שְׁלֹא יִרְפָּאוֹל בְּאַרְץ *Vəlahel shelo yeirafə'ol ba'áretz*  
 יִשְׁלַחָה יְמֵי נַחֲוִים וְלֵילוֹת שְׁלוֹם: *yishləḥeh yəmei niḥum vəleilot shalom.*  
 יִשְׁלַחָם לָהֶל וְכֹל חֹלּוֹל בְּעוֹלָם *Yishləḥom lahel vəkhol ḥolol ba'olam*  
 וַיִּסְמְכָה אֶת הָעוֹסְקוֹל בְּצָרְכֵיהֶל: *vəyisməkheh et ha'osqol bətzorkheihele.*  
 הַיּוֹם הוּא מְלַבֵּשׁ *Hayom hu milvaqəish*  
 וּרַפּוּאָה קְרוֹבָה לְבוֹא *urfu'ah qərovah lavo*  
 הַשָּׁתָא בְּעִנְיָא וּבְזִמְן קָרִיב *hashta ba'agala uvizman qariv*  
 וְנֶאֱמַר אָמֵן: *vənomar amein.*

May the One Who blessed  
our patriarchs Avraham, Yitzḥaq, and Ya'aqov  
and our matriarchs Sarah, Rivqah, Raḥeil,  
Lei'ah, Bilhah, and Zilpah  
bless and heal the sick:  
[names of the sick]  
May the Holy Blessed One  
be filled with mercy towards them  
to unsicken them and to heal them  
and to strengthen them and to make them live,  
and may Voi soon send them  
a complete healing from Heaven,  
a healing of the spirit and a healing of the body.  
And to those who will not be healed on Earth,  
may Voi send days of comfort and nights of peace.  
May Voi send these things to them and to all the sick in the world,  
and may Voi shore up those engaged with their needs.  
Today is not a day to implore,  
but may healing be close to come  
now, with speed, and in a close time!  
And we respond: Amen!

## Prayer for Awareness

This is a prayer of my own invention, modeled loosely on the previous prayer. The world is large and complicated, and brimming over everywhere with harm. If we do not always live up to our stated ideals, we can, nevertheless, always try to be better than we have been in the past. This is a prayer that asks for help with that. It is new; there are no traditions associated with it yet. Include it or don't, in whichever way seems best to you.

מִי שְׁעִזְבָּה מְאֲמִינוּ לֵיהּ *Mi shə'azəveh ma'aminoléihe*  
 דִּינָה תָמָר וְהָאִשָּׁה מִבֵּית לֶחֶם *Dinah Tamar vəha'ishah miBeit Léhem*  
 שֶׁשְׁמָהּ אֵין לָנוּ נִזְכָּר *sheshəmah ein lānu nizkar*  
 וְהֶבֶל נָדָב אָבִיהוּ וְאִירִיָּה *vəHével Nadav Avihu və'Uriyah*  
 הָא יִלְמְדֵנוּ מִי אֲנַחְנוּ עֹזְבוֹל: *he yəlamədónu mi anáhnu ozəvol.*  
 הַקְדוּשָׁה בְּרוּכָה הִיא *Haqədosheh bərukkeh he*  
 יוֹדִיעָה לָנוּ מִי הִכָּאֲנוּ *yodí'eh lānu mi hikh'avnu*  
 לְמַעַן אֲשֶׁר נַחְדַּל וְנָשׁוּב וְנָטִיב: *ləmá'an asher neḥdal vənashuv vənativ.*  
 יִצְדִּיקֵנוּ וְיִדְרִיקֵנוּ וְיַחְכִּמֵנוּ *Yatzdiqónu vəyadrikhónu vəyahkimónu*  
 וְיַרְחִיבָה אֶת לִבֵּנוּ *vəyarḥíveh et libéinu*  
 עַד כִּי קַהְלֵינוּ *ad ki qəhaléinu*  
 יִנְגְּשׁוּ לְכָל נִכְסָפוֹל לְהַצְטָרְפָם: *yungəshu ləkhoh nikhsafol ləhitztareifam.*  
 כְּוָנוֹתֵינוּ הֵן מִלְּהַכָּאִיב *Kavanotéinu hein milhakh'iv*  
 וְאֲנַחְנוּ יוֹדְעוֹל *va'anáhnu yodə'ol*  
 כִּי יִכְוֹלוֹל לְהַכָּאִיב אַחֲרוֹל *ki yəkhoholol ləhakh'iv aḥeïrol*  
 בְּלֹא כְוָנָה: וְנֶאֱמַר *bəlo kavanah. Vəne'emar*  
 הִרְחִיבָה מְקוֹם אֶהְלָךְ *harḥíveh məqom oholékhe*  
 וִירִיעוֹת מִשְׁכְּנוֹתֶיךָ יָטוּ *virí'ot mishkənotéikhe yatu*  
 אֵל תַּחֲשֹׁכֶה: וְנֹמַר אָמֵן: *al taḥshókkeh. Vənomar amēin.*

May the One Who failed those who trusted Void,  
Dinah, Tamar, and the woman from Beit Léhem  
whose name has not been remembered for us,  
and Hével, Nadav, Avihu, and Uriyah  
teach us who we are failing.  
May the Holy Blessed One  
make us know who we are harming  
that we may stop and atone and do what is good.  
May Voi make us Just and show us the way and make us wise  
and broaden our hearts  
until our communities  
are made accessible to all who wish to be part of them.  
Our intentions are not to cause harm,  
but we know  
that we can harm others  
even without intention. And it is recorded:  
“Broaden the place of your tent,  
and let the curtains of your dwelling expand—  
don’t stint!” And we respond: Amen! Yəshayáhu 54:2

## Qadish Shaleim

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal vëyitqadash shëmoh rabah* **amen**

בְּעֶלְמָא דִּי בְרָאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיִּיכֹל *vëyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעִנְיָא וּבְזִמְנָא קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amen.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoh raba məvarakh*

לְעָלְמָא וּלְעָלְמֵי אֲלַמְיָא *lə'alām ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vëyishtabāḥ vëyitpa'ar vëyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vëyitnasei vëyithadar vëyit'aleh vëyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא בְּרִיכֶה הֵא *shəmoh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעֵלָא מִכֹּל לְעֵלָא לְעֵלָא מִכֹּל *lə'éila lə'éila mikol* לְעֵלָא מִן כֹּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vənəḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amen.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

תִּתְקַבֵּלָה זְלוֹתָהּ וּבְעוֹתָהּ *Titqabāleh tzəlotəh uva'utəh*  
 דָּכֹל יִשְׂרָאֵל *dəkhōl Yisra'eil*  
 קֹדָם אֲבֵתָהּ דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*  
 וְאִמְרוּל *və'imrol* אָמֵן *amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shālama raba min shəmaya*  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*  
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹל תֵּיבֵל וְאִמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן *amein.*

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְמִיָּה *Oset shalom bimroméiye*  
 הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹל תֵּיבֵל וְאִמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן *amein.*

May You accept the prayers and pleas  
 of all Yisra'eil  
 before their Quickener in Heaven!  
 And respond: **Amen!**

May there be abundant peace from Heaven,  
 and life for us and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
 may Voi make peace for us  
 and for all Yisra'eil and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

On Simḥat Torah, some proceed with Haqafot here (p 182). Others postpone Haqafot until after the end of the service proper.

# Concluding Prayers

Different communities have different practices for the exact order of these concluding prayers. The order presented below is the order found in most (tho not all) mainstream siddurim, but it is far from the only possible order. In particular, some communities postpone Qidush until after Aléinu and the Mourner's Qadish (and some do not do Qidush in the synagogue at all).

## Qidush in the Synagogue

On a Festival, including a Festival that falls on Shabbat, continue with Qidush for Festival Evenings instead (p 176).

Some begin Qidush with the passage from Bèreishit, while others begin with the prayer leader's invitation.

*(Some stand for this prayer, and some prayer leaders raise a cup of wine, grape juice, or other liquid.)*

## This Blessing is On Kiddush

On wine. On grapes, grown on a vine under the sun, wet with dew and careful irrigation, picked by a callused hand on a tired body, tumbled into the heavy press of a machine ripe with the unrealized potential of automation. On fermentation and the magic of time. On waiting. On frustration and patience, wanting a different world while knowing change can be slow. On transformation. On grapes into wine, work into joy, week into rest. On celebration, glass in hand, laughing, singing, loosening cares and inhibitions, loving, and being free. On intoxicating spirit and holy sobriety. On holding memories of where we have been and hopes of where we are going, how we came here from a narrow place and how in every generation we must leave that place anew. On coming into being, creating and recreating ourselves across millennia, shaping the rough clay of our bodies and lives as partners in the work of creation. On remembering, yes, and building anew, yes, but on doing that tomorrow. On taking tonight to breathe deep, our lungs trying their mortal best for us, continuing a calm rhythm of in-hale and exhale, breathing in joy, breathing out wisdom, breathing in wisdom, breathing out joy, breathing in Shabbos and breathing out rest, breathing in rest and breathing out Shabbos. Amen.

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The first line is prayed individually.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר Vayhi érev vayhi vóqer  
 יוֹם הַשִּׁשִּׁי: yom hashishi.  
 וַיַּכְחֻלוּ הַשָּׁמַיִם וְהָאָרֶץ Vaykhulu hashamáyim vaha'áretz  
 וְכָל-צָבָאָם: vakhol tzava'am.  
 וַיַּכְחֹלֶת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי Vaykhalet Elohim bayom hashəvi'i  
 מְלַאכְתָּהּ אֲשֶׁר אִשְׁרָה עָשְׂתָהּ mēlakhteh asher asəteh  
 וַיִּשְׁבַּתָּהּ בַּיּוֹם הַשְּׁבִיעִי vayishbāteh bayom hashəvi'i  
 מִכֹּל-מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָהּ: mikol mēlakhteh asher asəteh.  
 וַיְבָרֶכֶה אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי Vayvārkhe Elohim et yom hashəvi'i  
 וַיְקַדְּשֶׁה אֹתוֹ vayqadāsheh oto  
 כִּי בּוֹ שָׁבַתָהּ מִכֹּל-מְלַאכְתָּהּ ki vo shavāteh mikol mēlakhteh  
 אֲשֶׁר-בָּרָאָהּ אֱלֹהִים לַעֲשׂוֹת: asher barā'eh Elohim la'asot.  
 The leader invites:  
 סְבִירַת חֲבֵרוֹלַי: Savərut ḥaveirolai.  
 The congregation responds:  
 לְחַיִּים: Ləḥayim.

The first line is prayed individually.

“And there was evening and there was morning:  
 the sixth day!

**And finished were the heavens and the earth**  
 and all their multitudes.

And God finished, on the seventh day,  
 Voix work that Voi had done,  
 and Voi rested on the seventh day  
 from all Voix work that Voi had done.

And God blessed the seventh day  
 and made it Holy,  
 for on it Voi rested from all Voix work  
 that God had created to do.”

Bəreishit 1:31-2:3

The leader invites:

With your permission, my friends?

The congregation responds:

To life!

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 בּוֹרְאֵת פְּרִי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 שֶׁחָכַל נְהִיָּה בְּדַבָּרָה: *shehakol nihyah bidvareh.*

In all cases continue:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*  
 וְרָצָתָה בָּנוּ *vəratzəteh vānu*  
 וּשְׁבַת קֹדֶשֶׁה *vəShabat qodəsheh*  
 בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ *bə'ahavah uvratzon hinḥilétnu*  
 זִכְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית *zikaron ləma'aseih vəreishit*  
 כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קֹדֶשׁ *ki hu yom təḥilah ləmiqra'ei qódes*  
 זִכָּר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*  
 כִּי אוֹתָנוּ קִדְּשָׁתָה *ki otānu qidáshte*  
 וּכְלָנוּ קִבְּלָתָה מִכָּל הָעַמִּים *vəkhulānu qibálte mikol ha'amim*  
 וּשְׁבַת קֹדֶשֶׁה *vəShabat qodshəkke*  
 בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ: *bə'ahavah uvratzon hinḥalténu.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
 מִקְדָּשֶׁה הַשְּׁבַת: *məqadésheh haShabat.*

## The Friday Evening Service

If praying over wine or grape juice:

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Creator of the fruit of the vine.

If praying over any other liquid:

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
thru Whose word everything came to be.

In all cases continue:

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us Holy with Voix commandments  
and wanted us.  
And Voix Holy Sabbath  
Voix bestowed on us with love and favor,  
a memorial to the act of Creation.  
For it is the primary day among Holy convocations,  
a remembrance of going out from Egypt!  
For You made us Holy  
and welcomed every one of us from among all peoples,  
and Your Holy Sabbath  
You bestowed on us with love and favor.  
Blessed are You, ADONAI,  
Who makes Shabbat Holy.

If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéihek*  
וַתְּצַוֵּנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétnu leisheiv basukah.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to dwell in the sukah.

Some also include the blessing over bread here:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
הַמּוֹצִיָּאֵה לֶחֶם מִן הָאָרֶץ: *hamotzi'eh léhem min ha'áretz.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
the Bringer-Forth of bread from the earth.

## Aléinu

Between the second day of Pésah and the day before Shavu'ot, Aléinu is preceded by the counting of the Ómer (p 98).

(Some stand for this prayer and face east, towards Yərushaláyim, towards the bimah, or towards the ark. Some bow where noted. This bow lasts until לִפְנֵי | lifnei | “before”.)

עֲלִינוּ לְשַׁבַּח לְאֶדֶן הַכֹּל	Aléinu ləshabéi'ah lə'éden hakol
לִתֵּת גְּדֻלָּה לַיּוֹצֵרֶה בְּרֵאשִׁית	lateit gadulah layotzéreih bəreishit
אֲשֶׁר יַצְרָתָנוּ מִן אַפַּר הָאָדָמָה	asher yətzarétnu min afar ha'adamah
וְהוֹחִיסֶה כֹּל מִן מַעַיִן חַיִּים אֶחָד	vəhoḥiseh kol min ma'ayan ḥayim eḥad
שֶׁקִּבַּלְתָּנוּ מִכָּל עַם	sheqibəlétnu mikol am
וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ:	vəqidəshétnu vəmitzvotéihe.
וְאֶנְחָנוּ עוֹבְדוֹל	↪ Va'anahnu ovədol
וּמִצְטַנְעוֹל וּמִדּוֹל	umitztanə'ol umodol
לִפְנֵי שׁוֹפֶטֶת שׁוֹפֶטוֹל הַשּׁוֹפֶטוֹל	lifnei shofətet shofətol hashofətol
הַקְדוֹשָׁה בְּרוּכָה הִיא:	haqədosheh bərukkeh he.
שֶׁהִיא נוֹטֶת שָׁמַיִם וְיִסְדָּה אֶרֶץ	Shehe notet shamáyim vəyosédeh áretz
וּמוֹשָׁב יִקְרֶה בְּשָׁמַיִם מִמָּעַל	umoshav yəqareh bashamáyim mimá'al
וּשְׁכִינַת עֲזָה בְּגִבְהֵי מְרוֹמִים	ushkhinat uzeh bəgovhei məromim

It is on us to praise the Foundation of everything,  
to give greatness to the Fashioner of creation,  
Who fashioned us from the dust of the ground  
and made all descend from one wellspring of life.  
Who welcomed us from every people,  
and made us Holy with Voix mitzvot.

↪ And we worship

and go humbly and give thanks

before the supreme Judge of all judges,

the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth

and Whose gravity dwells in the heavens above

and the Presence of Whose strength is in the peaks of the heights.

הָא אֱלֹהֵינוּ אֵין עוֹד׃ *he Elohéinu ein od.*  
 אֱמֶת חַיֵּינוּ אָפֶס זוּלָּתָהּ׃ *Emet hayéinu éfes zulateh.*  
 כְּכַתוּב בְּתוֹרָתָהּ׃ *Kakatuv bəTorateh*  
 וַיָּדַעַת הַיּוֹם׃ *Vəyadate hayom*  
 וְהִשְׁבַּעַת אֵל לְבַבְךָ׃ *vahasheivote el ləvavékhe*  
 כִּי יְהוָה הֵא אֱלֹהִים׃ *ki AdONAI he ha'Elohim*  
 בְּשָׁמַיִם מִמַּעַל׃ *bashamáyim mimá'al*  
 וְעַל הָאָרֶץ מִתַּחַת׃ *və'al ha'áretz mitáhat*  
 אֵין עוֹד׃ *ein od.*

Voi is our God, there is no other!  
 Truly, our Life! There is nothing beside Void.  
 As it is written in Voix Torah:  
 "And you will know today  
 and take it home on your heart  
 that ADONAI Voidself is the God  
 in the heavens above  
 and over the earth below.  
 There is no other!"

Dəvarim 4:39

Some continue with all the text that follows, others where noted with the black triangle. (In some communities, the prayer leader alone prays the first two lines where noted with the triangle, with the congregation joining at וְנֶאֱמַר | vəne'emar | "And it is recorded:".)

עַל כֵּן נִקְוֶה לָךְ יְהוָה אֱלֹהֵינוּ׃ *Al kein nəqaveh ləkhe AdONAI Elohéinu*  
 לְהַשְׁלִים מְהֵרָה עֲזֵינוּ נִצְבָּרִים׃ *ləhashlim məheirah uzéinu nitzbarim*  
 לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ׃ *ləha'avir kol ósheq min ha'áretz*  
 וְהָאֱלִילִים כָּרוֹת יִכָּרְעוּ׃ *vəha'elilim karot yikareitun*  
 לְבָנוֹת בְּיַחַד עוֹלָם צְדָקָה׃ *livnot bəyáhad olam tzdaqah*

And so we hope for You, ADONAI, our God,  
 to soon complete our collected strengths,  
 to make all oppression pass from the earth  
 and all idols be completely cut off,  
 to build a world of Justice together,

וְכֹל בְּנוֹל בָּשָׂר יִקְרְאוּל בְּחֶסֶד *vəkhōl bənoḷ basar yiqrə'ol bəḥésed*  
 לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*  
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*  
 יִכְיְרוֹל וַיַּעֲדוֹל כָּל יוֹשְׁבוֹל תֵּיבֵל *Yakíroḷ vəyeidə'ol kol yoshəvoḷ teiveil*  
 כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki ləraḥamim yifneh kol leiv*  
 תִּשְׁבַּע כָּל נֶפֶשׁ: *tishava kol néfesh.*  
 לִפְנֵי רַחֲמִים וּלְפְנֵי חֶסֶד *Lifnei raḥamim vəlifnei ḥésed*  
 יִצְטַנְעוֹל וַיַּעֲבֹדוֹל *yitztanə'ol vəya'avdol*  
 וְלִכְבוֹד שְׁלוֹם יִקְר יִתְנוֹל *vəlikhvod shalom yəqar yitéinoḷ*  
 וַיִּקְבְּלוֹל כָּלֵל *vəyiqabəloḷ kulal*  
 אֶת עַל תִּקּוֹן עוֹלָם: וְתִדְרִיכֵנוּ *et ol tiqon olam. Vətadrikhónu*  
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*  
 כִּי זֹאת מְלָאכֶת כָּלָנוּ *ki zot mələkhet kulánu*  
 אֶל שְׁנֵי־לֵךְ וְלִכָּל יָמֵינוּ: *el sheneileikh ulkhol yaméinu.*  
 כְּכַתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*  
 צֶדֶק צֶדֶק תִּרְדָּפֶה: *Tzédeq tzédeq tirdəfeh.*

where all children of flesh will call on kindness  
 to turn back to Goodness  
 all the wicked of earth.

All who dwell on earth will realize and know  
 that to compassion every heart will turn,  
 every soul swear loyalty.

Before compassion and before kindness  
 they will be humble and do service  
 and to the glory of Peace they will give gravity,  
 and they will accept, all of them,  
 the yoke of repairing the world. Guide us  
 in this now and forever,  
 for this is the Work for all of us,  
 wherever we go, and for all our days

▶ As it is written in Your Torah:  
 "Justice! Justice you shall pursue!"

Dəvarim 16:20

וְנֵאֶמַר Vəne'emar

וְהָיָה צֶדֶק שְׁלֵם עַל-כָּל-הָאָרֶץ Vəhayah tzédeq shaleim al kol ha'áretz

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet Adonai aḥed

וּשְׁמֹה אֶחָד: ushmeh eḥad.

And it is recorded:

“And perfect Justice will be upon all the earth,  
and on that day, Adonai will be One  
and Voix Name One.”

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אֶל תִּירָאָה מִפָּחַד פִּתְאֹם Al tirə'eh mipáḥad pit'om

וּמִשְׂאֵת רָשָׁעוֹל כִּי תָבֹא: umisho'at rasha'ol ki tavo.

עֲצוֹל עֵצָה וְתִפָּר דְּבָרוֹל דָּבָר Útzol eitzah vətufar dabərol davar

וְלֹא יָקוּם כִּי עֲמָנוּ אֵל: valo yaqum ki imánu Eil.

וְעַד זִקְנָה אֲנִי הָא Və'ad ziqnah ani he

וְעַד שִׁיבָה אֲנִי אֶסְבֵּל və'ad seivah ani esbol

אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא ani asíti va'ani esa

וְאֲנִי אֶסְבֵּל וְאֶמְלֵיט: va'ani esbol va'amaleit.

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan

and it will not stand, for God is with us:

Yəshayáhu 8:10

“And until your old age, I am Voi.

And until your grey hair, I Myself will carry you.

I Myself made you and I Myself will lift you

and I Myself will carry you and slip you out of danger.”

Yəshayáhu 46:4

## Mourner's Qadish

In some communities, only those in a period of mourning or observing a *yahrzeit* pray this qadish (which is not prayed without a minyan), with the rest of the congregation joining for the boxed text. In others, the whole community prays it in solidarity with mourners or in honor of those for whom there is no one to pray Qadish. (*Some stand here.*)

**אָמֵן** יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal vëyitqdash shëmoh rabah* **amein**

בְּעֲלָמָא דִּי בְרָאת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלָמָה שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

**אָמֵן** בְּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shëmoh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא: *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vëyishtabah vëyitpa'ar vëyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה וַיִּתְהַלָּל *vëyitnasei vëyithadar vëyit'aleh vëyithalal*

שְׁמוֹה דְקֻדְשָׁתָא **בְּרִיכָהּ הֵא** *shëmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא מִכָּל *lə'éila lə'éila mikol* לְעָלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

**אָמֵן** דְאִמְרִין בְּעֲלָמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**



## The Friday Evening Service

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shəlama raba min shāmaya  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil  
וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֹוֹל תְּבִיל וְאַמְרוֹל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְמִיָּה Oset shalom bimroméihe  
הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu  
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֹוֹל תְּבִיל וְאַמְרוֹל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

May there be abundant peace from Heaven,  
and life for us and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

## Psalm 27

This multi-layered psalm is added during the Days of Awe. In many communities, this means it is done between the first day of Elul and Shəmini Atzérét, but other communities stop at Yom Kippur, and other communities have other traditions as well. As with the rest of these concluding prayers, the exact placement varies; in particular, some communities include this psalm before the Mourner's Qadish instead of after it.

לְדָוִד יְהוָה עֲזָרִי וַיִּשְׁעִי	1	<i>LəDavid ShəKHINAH ezri vāyish'i</i>
מִמִּי אֵירָא		<i>mimi ira</i>
יְהוָה מְעוֹז־חַיִּי		<i>ShəKHINAH ma'oz ḥayai</i>
מִמִּי אֶפְחָד:		<i>mimi efhad.</i>
בִּקְרוֹב עָלַי מְרַעוֹל	2	<i>Biqrov alai mərei'ol</i>
לֶאֱכֹל אֶת־בְּשָׁרִי		<i>le'ekhol et bəsari</i>
צָרוּלִי וְאֵיבוּלִי לִי		<i>tzərolai və'oyvolai li</i>
הִלָּה אֶפְסוֹ וְהִבְלוּ:		<i>héilah afəsu vəhaválu.</i>
אִם־תַּחֲנֶנָּה עָלַי מַחֲנֶנָּה	3	<i>Im taḥaneh alai maḥaneh</i>
לֹא־יִירָא לִבִּי		<i>lo yira libi</i>
אִם־תִּקְוֶם עָלַי מִלְחָמָה		<i>im taqum alai milḥamah</i>
בְּזֹאת אֲנִי בּוֹטָחָה:		<i>bəzot ani botáḥah.</i>

- 1 Of David. The PRESENCE is my Help and my Liberation;  
who shall I fear?  
The PRESENCE is the Stronghold of my life;  
who shall I dread?
- 2 When evildoers approach me  
to eat my flesh,  
my foes and my enemies,  
it is they who have come to naught and become breath!
- 3 If an army takes arms against me,  
my heart will not fear.  
If war be built up against me,  
I trust this!

אחת שאלתי מאת־יהוה אותה אבקש שבתי בבית־יהוה כל־ימי חיי לעשות בנעים־יהוה ולבקר בהיכלה:	4 <i>Aḥat sha'álti mei'eit SHĖKHIṆAH otah avaqeish shivti bəveit SHĖKHIṆAH kol yəmei ḥayai la'atot bənó'am SHĖKHIṆAH ulvaqeir bəheikhaleh.</i>
כי יצפוני בסכה ביום רעה יסתרני בסתר אלה בצור ירוממני: ועתה ירום ראשי על איבולי סביבותי ואהלל באהלל תלל בטחות אגלה ואברכה את־יהוה:	5 <i>Ki yitzpənóni bəsukeh bəyom ra'ah yastiróni bəséiter oholeh bətzur yəroməmóni.</i> 6 <i>Və'atah yarum roshi al oyvolai səvivotai va'ahaleil bə'oholeh haleil batuḥot agílah va'avarəkhah et SHĖKHIṆAH.</i>

- 4 One thing I have asked of The PRESENCE,  
one thing sought out:  
to rest in the house of The PRESENCE all the days of my life,  
to wrap myself in The PRESENCE's pleasantness  
and to contemplate Voix sanctuary.
- 5 For Voi will hide me in Voix den on a day of evil,  
will cover me with the cover of Voix tent,  
on a rock Voi will raise me up.
- 6 And now my head is raised  
over my enemies around me,  
and I will offer praise in Voix tent, praise in security!  
I will be glad and I will bless The PRESENCE.

- 7 *Shim'eh SHĀKHINAH tzorki esh'al  
vəḥonóni va'anóni.*
- 8 *Ləkhe amar libi baqəsheh panéihe  
et panéikhe SHĀKHINAH avaqeish.*
- 9 *Al tastéreh panéikhe miméni  
al tatet bə'af avdékhe  
ezrati hayíte al titəshóni  
və'al ta'azvóni Elohei yish'i.*
- 10 *Ki khol beit yalduti azavúni  
uSHKHINAH ya'asfóni.*
- 11 *Horóni SHĀKHINAH darkékhe  
unḥóni bə'óraḥ mishor  
ləmá'an shorərolai.*
- 12 *Al titənóni bənéfesh tzərolai  
ki qámu vi eidei shéqer víféi'ah ḥamas.*
- 13 *Lulei he'emánti lishkon  
bətuv SHĀKHINAH bə'éretz ḥayim.*
- 14 *qavet el SHĀKHINAH  
ḥizqeh vəya'ameitz libékhe  
vəqavet el SHĀKHINAH.*
- שְׁמַעְהָ יְיָ הוֹה צָרָכִי אֲשָׂאֵל  
וְחֲנֹנִי וְעֲנֵנִי:  
לֵךְהָ אָמַר לִבִּי בִקְשָׁה פָנֶיהָ  
אֶת־פָּנֶיךָ יְיָ הוֹה אֲבַקֵּשׁ:  
אֶל־תִּסְתָּרָה פָּנֶיךָ מִמֶּנִּי  
אֶל־תִּטֶּת בָּאֵף אֲבֹדְתְּכָה  
עֲזֹרָתִי הָיִיתָ אֶל־תִּתְּשֹׁנִי  
וְאֶל־תִּעַזְבוּנִי אֱלֹהֵי יִשְׂרָאֵל:  
כִּי־כָל־בֵּית יִלְדוֹתַי עֲזָבוּנִי  
וַיַּהֲרֹק אֶת־פָּנָי:  
הוֹרֹנִי יְיָ הוֹה דַּרְכְּךָ  
וְנִחֲנִי בְּאֶרֶחַ מִישׁוֹר  
לְמַעַן שׁוֹרְרוֹלַי:  
אֶל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרוֹלַי  
כִּי־קָמוּ־בִי עֵדֵי־שָׁקֶר וַיִּפְחֹ חָמָס:  
לִילֵא הָאֱמָנָתִי לְשֹׁכֵן  
בְּטוֹב־יְיָ הוֹה בְּאֶרֶץ חַיִּים:  
קָבַעַת אֶל־יְיָ הוֹה  
חִזְקָהּ וַיַּאֲמֵץ לִבָּהּ  
וְקָבַעַת אֶל־יְיָ הוֹה:

## The Friday Evening Service

- 7 Pay attention, PRESENCE, to my need when I ask,  
and grace me and answer me!
- 8 “Come,” said my heart, “Seek out Voix face!”,  
and Your face, PRESENCE, I will seek out.
- 9 Don’t cover Your face from me!  
Don’t turn away from Your servant in anger!  
You have been my Help — don’t forsake me!  
And don’t fail me, God of my Liberation!
- 10 For the whole house of my childhood may fail me  
and The PRESENCE will still gather me in.
- 11 Show me Your road, PRESENCE,  
and guide me on a smooth path  
because of my opponents.
- 12 Don’t give me to the spirit of my foes!  
For deceitful witnesses and a violent whisper have arisen against me.
- 13 If I did not trust I would dwell  
in the Good of The PRESENCE in the land of life—
- 14 Hope towards The PRESENCE!  
Be strong and your heart will have courage!  
And hope towards The PRESENCE!

# Concluding Verses

Options for extra-liturgical verses to end the service are as numerous as those to begin the service. Here a few that are especially popular in my experience.

## Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חַיְתָּהּ	<i>Éden olam asher hayateh</i>
בְּטָרֶם כָּל יִצִּיר נִבְרָא:	<i>batérem kol yatzir nivra.</i>
לֵעֵת נַעֲשֶׂה בְּחִפְזָהּ כָּל	<i>Lə'eit na'asah vəheftzeh kol</i>
אֲזִי נִצַּח שָׁמַח נִקְרָא:	<i>azai nétzah shameh niqra.</i>
וְאַחֲרֵי כִכְלוֹת הַכֹּל	<i>Və'aharei kikhlot hakol</i>
הָא יִחְיֶה בְּלִי חֶבְרָה:	<i>he yihyet bəli hevrah.</i>
וְהָא חַיְתָּהּ וְהָא הוֹת	<i>Vəhe hayateh vəhe hovet</i>
וְהָא יִחְיֶה בְּתִפְאָרָה:	<i>vəhe yihyet bətif'arah.</i>
וְהָא אַחֵד וְאֵין שֵׁנִי	<i>Vəhe aḥed və'ein sheinei</i>
לְהַמְשִׁיל לֵה לְהַחֲבִירָה:	<i>ləhamshil leh ləhaḥbīrah.</i>
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	<i>Bəli reishit bəli takhlit</i>
וְלֵה הָעֹז וְהַמִּסְרָה:	<i>vəleh ha'oz vəhamisrah.</i>
וְהָא אֵלִי וְחַיְתָּה גּוֹאֵלִי	<i>Vəhe Eili vəhayet go'eli</i>
וְצוּר חֶבְלִי בְּעֵת צָרָה:	<i>vətzur hevli bə'eit tzarah.</i>
וְהָא נִסִּי וּמִנּוֹס לִי	<i>Vəhe nisi umanos li</i>
מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא:	<i>mənat kosi bayom eqra</i>
בְּיָדָהּ אֶפְקִיד רוּחִי	<i>Bəyadeh afqid ruḥi</i>
בְּעֵת אִישָׁן וְאַעֲיָרָה:	<i>bə'eit ishan və'a'irah.</i>
וְעַם רוּחִי גּוֹיָתִי	<i>Və'im ruḥi gəviyati</i>
יְהוָה לִי וְלֹא אֵירָא:	<i>ADONAI li vəlo ira.</i>

Foundation of the world, Who lived  
before all creatures came to be!  
When by Voix will all things were made,  
Voix Name was cried eternally.  
And after all the world is done,  
then Voi will live sans company.  
For Voi has been, and now Voi is,  
and Voi will be quite splendidly.  
And Voi is One — there is no “two”  
who even nears equality.  
Without beginning, without end,  
Voi has the strength to all decree.  
Voi is my God, my living Help,  
my Rock when I am lost at sea.  
My Miracle and Refuge, Voi,  
my Cup-full answering my plea.  
Into Voix hand I trust my breath,  
both sleepily and wakefully,  
And with my breath, my body here;  
I shall not fear, for GOD’s with me.

## Yigdāleh

This poetic summary of Maimonides's thirteen principles of faith is quite popular, even tho the thirteen principles themselves were controversial at the time of their formulation and are far from universally accepted today.

יִגְדְּלָה אֱלֹהִים חַיֵּת וַיִּשְׁתַּבַּחַהּ	<i>Yigdāleh Elohim ḥayet vāyishtabāḥeh</i>
נִמְצְאָה וְאֵין עֵת אֶל מְצִיאוֹתָהּ:	<i>nimtzéi'ah vā'ein eit el mətzi'uteh.</i>
אֶחָד וְאֵין יַחֲדָה כִּיחֻדָּה	<i>Aḥed vā'ein yaḥīdeh khāyihūdeh</i>
נֶעֱלָמָה וְגַם אֵין סוּף לְאַחֲדוּתָהּ:	<i>nelémeh vāgam ein sof lə'aḥduteh.</i>
אֵין לָהּ דְּמוּת הַגּוֹף וְאֵינָה גּוֹף	<i>Ein leh dəmut haguf vā'eineh guf</i>
לֹא נֶעֱרַךְ אֵלֶיהָ קִדְּשָׁתָהּ:	<i>lo na'arokh eilēiḥe qədushateh.</i>
קִדְמוֹנָה לְכָל דָּבָר אֲשֶׁר נִבְרָא	<i>Qadmoneh ləkhkol davar asher nivra</i>
רִישוֹנָה וְאֵין רֵאשִׁית לְרֵאשִׁיתָהּ:	<i>rishoneh vā'ein reishit ləreishiteh.</i>
הִנֵּה אֶדְרֵן עוֹלָם וְכָל נֹוצְרָה	<i>Hineh éden olam vākhkol notzereh</i>
יֹוֶרֶת גְּדוּלָתָהּ וּמְחִילָתָהּ:	<i>yoret gədulateh umḥilateh.</i>
שֹׁפֵעַ נְבוֹאָתָהּ נִתְּנָה אֶל	<i>Shéfa nāvu'ateh nātaneh el</i>
נִשְׁוֹל סִגְלָתָהּ וְתַפְאֲרָתָהּ:	<i>nəshol səgulateh vətif'arteh.</i>
לֹא קָמָה בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד	<i>Lo qameh vāYisra'eil kəMoshe od</i>
נָבִיא וּמַבִּיט אֶת תְּמוּנָתָהּ:	<i>navi umabit et tāmunateh.</i>
תּוֹרַת אֱמֶת נִתְּנָה לְעַמָּה אֵל	<i>Torat emet natāneh lə'amēh Eil</i>
עַל יַד נְבִיאָהּ נֶאֱמַן בֵּיתָהּ:	<i>al yad nāvi'eh ne'eman beiteh.</i>
לֹא יַחְלִיפָהּ הָאֵל וְלֹא יִמְרָה	<i>Lo yaḥlīfeh ha'Eil vəlo yamíreh</i>
דָּתָהּ לְעוֹלָמִים לְזוּלָתָהּ:	<i>dateh lə'olamim ləzulateh.</i>
צוּפֶת וַיּוֹדְעָה סֵתָרֵינוּ	<i>Tzofet vāyodá'ah sətaréinu</i>
מַבִּיטָה לְסוּף דָּבָר בְּקִדְמָתָהּ:	<i>mabíteh ləsof davar bəqadmateh.</i>
גּוֹמֵלָהּ לְאִשָּׁה חֶסֶד כְּמַפְעֵלָהּ	<i>Goméleh lə'isheh ḥésed kəmif'aleh</i>
נוֹתֵנָה לְרִשְׁעָה רָע כְּרִשְׁעָתָהּ:	<i>noténeh lirsha'eh ra kərish'ateh.</i>
יִשְׁלַחִי לְקֶץ לָנוּ צֶדֶק נִצְחִי	<i>Yishlāḥi ləqeitz lānu tzédeq nitzḥi</i>
לְפָדוֹת מַחְכּוֹל קֶץ יִשְׁוֹעָתָהּ:	<i>lifdot məḥakol qeitz yəshu'ateh.</i>
מֵיתוֹל יַחֲיֵית אֵל בָּרַב חֲסִדָּהּ	<i>Meitol yaḥayet Eil bərov ḥasdeh</i>
בָּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתָהּ:	<i>barukh adei ad sheim təhilateh.</i>



Extolled will be the great and living God!  
All time's in Voix reality's purview.  
The One! And Voix uniqueness is unique:  
infinite, Voix oneness, thru and thru.  
Voi has no body, nor the shape of one;  
Voix Holiness outstrips all in our view.  
Voi came before each thing that came to be,  
yet never, ever was Voix newness new.  
The bedrock of the world and all Voi formed,  
all show Voix greatness and forgiveness too.  
Prophetic bounty Voi bestowed upon  
Voix beautiful and also treasured few.  
There was, in Yisra'eil, none like Mosheh,  
the prophet who beheld Voix outline true.  
God gave Voix people Torah, which is truth,  
via a hand never to Void untrue.  
And never will Voi alter, never change,  
Voix law eternal never make anew.  
Voi sees and knows our deepest secret things;  
a plan's end at Voix start Voi can construe.  
Voi grants a person kindness for their deeds,  
and gives the bad the badness they accrue.  
Voi will someday send everlasting Right  
to those who never faith in Voi withdrew.  
The dead will live again since Voi is kind.  
The Name of Praise has endless blessings due!

## Vəsamáhte

This verse is typically only included on Festivals, especially on the Festival of Sukot.

וְשָׂמַחְתָּ בְּחַגְךָ וְהָיִיתָ אֶחָד שְׂמֵחָה:

*Vəsamáhte bəhagékhe vəhayíte akh sameiḥeh.*

And you shall rejoice in your Festival and be only joyous!

# Counting the Ómer

The Ómer runs from the second night of Pésah to the night before Shavu'ot. Originally tied specifically to the agricultural growing season, over time a wide array of mystical traditions have grown up around this period, including the mystical tradition that focuses on various qualities of one's character — drawn from the Divine Attributes of the Qabalistic səfirot — in preparation for the revelation of Shavu'ot. These qualities are listed out next to the day on which they occur to aid those who follow this practice. Traditionally, one does not announce which day it is until after the blessing, and so prayer leaders usually announce the number of the previous day of the Ómer and trust the congregation to add one to that number to find the right day. (*Some stand here.*)

Gramatically common:

הִנְנִי מוֹכֶנֶה וּמְזוּמֶנֶה *Hināni mukhaneh umzuméneh*

Gramatically feminine:

הִנְנִי מוֹכְנָה וּמְזוּמֶנֶת *Hināni mukhanah umzuménet*

Gramatically masculine:

הִנְנִי מוֹכֵן וּמְזוּמָן *Hināni mukhan umzuman*

All continue:

לְקִיּוֹם מִצְוַת עֲשֵׂת *ləqayeim mitzvat aset*

שֶׁל סְפִירַת הָעֹמֶר *shel səfirat ha'Ómer*

כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: *Kəmo shekatuv baTorah.*

וּסְפִירְתָּ לְכֹל מִמְּהוֹרַת הַשַּׁבָּת *Usfartel lakhel mimohorat haShabat*

מִיּוֹם הַבִּיאָכָל אֶת־עֹמֶר הַתְּנוּפָה *miyom havi'akhel et ómer hatənufah*

שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה: *sheva shabatot təميمot tihyéinah.*

עַד מִמְּהוֹרַת הַשַּׁבָּת הַשְּׁבִיעִית *Ad mimohorat haShabat hashəvi'it*

תִּסְפְּרוּל חֲמִשִּׁים יוֹם *tispərol ḥamishim yom*

וְהִקְרַבְתָּ לְמִנְחָה חֲדָשָׁה לַיהוָה: *vəhiqravtel minḥah ḥadashah la'ADONAI.*

וַיְהִי נֹעַם הָאָדָם אֶל־הָיִינוּ עֲלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָה עֲלֵינוּ *uma'aseih ḥayéinu konəneh aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנוֹ: *uma'aseih ḥayéinu konənóhu.*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*

אֱלֹהֵינוּ הֵי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ *asher qidəshétanu bəmitzvotéihe*

וּצְוִיתָנוּ עַל סְפִירַת הָעֹמֶר: *vətzivétanu al səfirat ha'Ómer.*

## The Friday Evening Service

Here I am, prepared and summoned  
to fulfill the positive mitzvah  
of counting the Ómer.

According to what is written in the Torah:

“And you shall count for yourselves from the day after Shabbat,  
from the day you bring the ómer of the wave offering,  
seven weeks — they will be complete!

Until the day after the seventh Shabbat,  
you will count to the fiftieth day,

and you will offer a new grain offering to ADONAI.” Vayiqra 23:15—16

And may the pleasantness of the Foundation, our God, be upon us!

And establish the work of our lives for us!

And establish the work of our lives!

Psalm 90:17

Blessed are You, ADONAI,

our God, Life of endless worlds,

who made us Holy with Voix commandments

and commanded us about the counting of the Ómer.

Count the current day of the Ómer on the following pages.

16 Nisan: The Hésed (Lovingkindness) within Hésed

הַיּוֹם יוֹם אֶחָד בַּעֲמֹר:  
*Hayom yom eḥad ba'Ómer.*  
Today is one day of the Ómer.

17 Nisan: The Gəvurah (Discipline) within Hésed

הַיּוֹם שְׁנֵי יָמִים בַּעֲמֹר:  
*Hayom shənei yamim ba'Ómer.*  
Today is two days of the Ómer.

18 Nisan: The Tif'éret (Beauty) within Hésed

הַיּוֹם שְׁלֹשָׁה יָמִים בַּעֲמֹר:  
*Hayom shəloshah yamim ba'Ómer.*  
Today is three days of the Ómer.

19 Nisan: The Nétzah (Eternity) within Hésed

הַיּוֹם אַרְבָּעָה יָמִים בַּעֲמֹר:  
*Hayom arba'ah yamim ba'Ómer.*  
Today is four days of the Ómer.

20 Nisan: The Hod (Splendor) within Hésed

הַיּוֹם חֲמִשָּׁה יָמִים בַּעֲמֹר:  
*Hayom ḥamishah yamim ba'Ómer.*  
Today is five days of the Ómer.

21 Nisan: The Yəsod (Foundation) within Hésed

הַיּוֹם שֵׁשָׁה יָמִים בַּעֲמֹר:  
*Hayom shishah yamim ba'Ómer.*  
Today is six days of the Ómer.

22 Nisan: Ma'ayan (Wellspring) within Hésed

הַיּוֹם שִׁבְעָה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד בַּעֲמֹר:  
*Hayom shiv'ah yamim sheheim shavú'a eḥad ba'Ómer.*  
Today is seven days, which is one week, of the Ómer.

23 Nisan: The Hésed within Gəvurah

הַיּוֹם שְׁמוֹנָה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד בַּעֲמֹר:  
*Hayom shəmonah yamim sheheim shavú'a eḥad vəyom eḥad ba'Ómer.*  
Today is eight days, which is one week and one day, of the Ómer.

## The Friday Evening Service

### 24 Nisan: The Gəvurah within Gəvurah

הַיּוֹם תִּשְׁעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים בְּעֶמְרָ:

*Hayom tish'ah yamim sheheim shavú'a ehad ushnei yamim ba'Ómer.*

Today is nine days, which is one week and two days, of the Ómer.

### 25 Nisan: The Tif'éret within Gəvurah

הַיּוֹם עֶשְׂרֵה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים בְּעֶמְרָ:

*Hayom asarah yamim sheheim shavú'a ehad ushloshah yamim ba'Ómer.*

Today is ten days, which is one week and three days, of the Ómer.

### 26 Nisan: The Nétzah within Gəvurah

הַיּוֹם אֶחָד עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים בְּעֶמְרָ:

*Hayom ahad asar yom sheheim shavú'a ehad va'arba'ah yamim ba'Ómer.*

Today is eleven days, which is one week and four days, of the Ómer.

### 27 Nisan: The Hod within Gəvurah

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים בְּעֶמְרָ:

*Hayom shəheim asar yom sheheim shavú'a ehad vahamishah yamim ba'Ómer.*

Today is twelve days, which is one week and five days, of the Ómer.

### 28 Nisan: The Yəsed within Gəvurah

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁשָׁה יָמִים בְּעֶמְרָ:

*Hayom shəloshah asar yom sheheim shavú'a ehad vashishah yamim ba'Ómer.*

Today is thirteen days, which is one week and six days, of the Ómer.

### 29 Nisan: The Ma'ayan within Gəvurah

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת בְּעֶמְרָ:

*Hayom arba'a asar yom sheheim shənei shavu'ot ba'Ómer.*

Today is fourteen days, which is two weeks, of the Ómer.

### 30 Nisan: The Hésed within Tif'éret

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת וַיּוֹם אֶחָד בְּעֶמְרָ:

*Hayom hamishah asar yom sheheim shənei shavu'ot vayom ehad ba'Ómer.*

Today is fifteen days, which is two weeks and one day, of the Ómer.

### 1 Iyar: The Gəvurah within Tif'éret

הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים בְּעֶמְרָ:

*Hayom shishah asar yom sheheim shənei shavu'ot ushnei yamim ba'Ómer.*

Today is sixteen days, which is two weeks and two days, of the Ómer.

2 Iyar: The Tif'éret within Tif'éret

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בְּעֶמְרָה:

*Hayom shiv'ah asar yom sheheim shānei shavu'ot ushloshah yamim ba'Ómer.*

Today is seventeen days, which is two weeks and three days, of the Ómer.

3 Iyar: The Nétzah within Tif'éret

הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָה:

*Hayom shāmonah asar yom sheheim shānei shavu'ot v'arba'ah yamim ba'Ómer.*

Today is eighteen days, which is two weeks and four days, of the Ómer.

4 Iyar: The Hod within Tif'éret

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בְּעֶמְרָה:

*Hayom tish'ah asar yom sheheim shānei shavu'ot vaḥamishah yamim ba'Ómer.*

Today is nineteen days, which is two weeks and five days, of the Ómer.

5 Iyar: The Yəsoḏ within Tif'éret

הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָה:

*Hayom esrim yom sheheim shānei shavu'ot vashishah yamim ba'Ómer.*

Today is twenty days, which is two weeks and six days, of the Ómer.

6 Iyar: The Ma'ayan within Tif'éret

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת בְּעֶמְרָה:

*Hayom eḥad v'esrim yom sheheim shəloshah shavu'ot ba'Ómer.*

Today is twenty-one days, which is three weeks, of the Ómer.

7 Iyar: The Hésed within Nétzah

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד בְּעֶמְרָה:

*Hayom shənáyim v'esrim yom sheheim shəloshah shavu'ot vayom eḥad ba'Ómer.*

Today is twenty-two days, which is three weeks and one day, of the Ómer.

8 Iyar: The Gəvurah within Nétzah

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בְּעֶמְרָה:

*Hayom shəloshah v'esrim yom sheheim shəloshah shavu'ot ushnei yamim ba'Ómer.*

Today is twenty-three days, which is three weeks and two days, of the Ómer.

9 Iyar: The Tif'éret within Nétzah

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בְּעֶמְרָה:

*Hayom arba'ah v'esrim yom sheheim shəloshah shavu'ot ushloshah yamim ba'Ómer.*

Today is twenty-four days, which is three weeks and three days, of the Ómer.

## The Friday Evening Service

### 10 Iyar: The Nétzah within Nétzah

הַיּוֹם חֲמִשָּׁה יַעֲשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָ:  
*Hayom hamishah vā'esrim yom sheheim shaloshah shavu'ot vā'arba'ah yamim ba'Ómer.*  
Today is twenty-five days, which is three weeks and four days, of the Ómer.

### 11 Iyar: The Hod within Nétzah

הַיּוֹם שִׁשָּׁה יַעֲשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בְּעֶמְרָ:  
*Hayom shishah vā'esrim yom sheheim shaloshah shavu'ot vahamishah yamim ba'Ómer.*  
Today is twenty-six days, which is three weeks and five days, of the Ómer.

### 12 Iyar: The Yəsod within Nétzah

הַיּוֹם שִׁבְעָה יַעֲשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָ:  
*Hayom shiv'ah vā'esrim yom sheheim shaloshah shavu'ot vashishah yamim ba'Ómer.*  
Today is twenty-seven days, which is three weeks and six days, of the Ómer.

### 13 Iyar: The Ma'ayan within Nétzah

הַיּוֹם שְׁמוֹנָה יַעֲשָׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת בְּעֶמְרָ:  
*Hayom shamonah vā'esrim yom sheheim arba'ah shavu'ot ba'Ómer.*  
Today is twenty-eight days, which is four weeks, of the Ómer.

### 14 Iyar: The Hésed within Hod

הַיּוֹם תִּשְׁעָה יַעֲשָׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד בְּעֶמְרָ:  
*Hayom tish'ah vā'esrim yom sheheim arba'ah shavu'ot vayom ehad ba'Ómer.*  
Today is twenty-nine days, which is four weeks and one day, of the Ómer.

### 15 Iyar: The Gəvurah within Hod

הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים בְּעֶמְרָ:  
*Hayom shaloshim yom sheheim arba'ah shavu'ot ushnei yamim ba'Ómer.*  
Today is thirty days, which is four weeks and two days, of the Ómer.

### 16 Iyar: The Tif'eret within Hod

הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בְּעֶמְרָ:  
*Hayom ehad ushaloshim yom sheheim arba'ah shavu'ot ushloshah yamim ba'Ómer.*  
Today is thirty-one days, which is four weeks and three days, of the Ómer.

### 17 Iyar: The Nétzah within Hod

הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָ:  
*Hayom shenáyim ushloshim yom sheheim arba'ah shavu'ot vā'arba'ah yamim ba'Ómer.*  
Today is thirty-two days, which is four weeks and four days, of the Ómer.

18 Iyar (Lag ba'Ómer): The Hod within Hod

הַיּוֹם שְׁלֹשָׁה וּשְׁלָשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בְּעֹמֶר:

*Hayom shaloshah ushloshim yom sheheim arba'ah shavu'ot vaḥamishah yamim ba'Ómer.*

Today is thirty-three days, which is four weeks and five days, of the Ómer.

19 Iyar: The Yəsod within Hod

הַיּוֹם אַרְבָּעָה וּשְׁלָשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים בְּעֹמֶר:

*Hayom arba'ah ushloshim yom sheheim arba'ah shavu'ot vashishah yamim ba'Ómer.*

Today is thirty-four days, which is four weeks and six days, of the Ómer.

20 Iyar: The Ma'ayan within Hod

הַיּוֹם חֲמִשָּׁה וּשְׁלָשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת בְּעֹמֶר:

*Hayom ḥamishah ushloshim yom sheheim ḥamishah shavu'ot ba'Ómer.*

Today is thirty-five days, which is five weeks, of the Ómer.

21 Iyar: The Ḥesed within Yəsod

הַיּוֹם שֵׁשָׁה וּשְׁלָשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם אֶחָד בְּעֹמֶר:

*Hayom shishah ushloshim yom sheheim ḥamishah shavu'ot vayom eḥad ba'Ómer.*

Today is thirty-six days, which is five weeks and one day, of the Ómer.

22 Iyar: The Gəvurah within Yəsod

הַיּוֹם שִׁבְעָה וּשְׁלָשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בְּעֹמֶר:

*Hayom shiv'ah ushloshim yom sheheim ḥamishah shavu'ot ushnei yamim ba'Ómer.*

Today is thirty-seven days, which is five weeks and two days, of the Ómer.

23 Iyar: The Tif'éret within Yəsod

הַיּוֹם שְׁמוֹנֶה וּשְׁלָשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בְּעֹמֶר:

*Hayom shamonah ushloshim yom sheheim ḥamishah shavu'ot ushloshah yamim ba'Ómer.*

Today is thirty-eight days, which is five weeks and three days, of the Ómer.

24 Iyar: The Nétzah within Yəsod

הַיּוֹם תִּשְׁעָה וּשְׁלָשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֹמֶר:

*Hayom tish'ah ushloshim yom sheheim ḥamishah shavu'ot va'arba'ah yamim ba'Ómer.*

Today is thirty-nine days, which is five weeks and four days, of the Ómer.

25 Iyar: The Hod within Yəsod

הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בְּעֹמֶר:

*Hayom arba'im yom sheheim ḥamishah shavu'ot vaḥamishah yamim ba'Ómer.*

Today is forty days, which is five weeks and five days, of the Ómer.



26 Iyar: The Yəsod within Yəsod

הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָ: *Hayom ehad va'arba'im yom sheheim hamishah shavu'ot vashishah yamim ba'Ómer.*

*Hayom ehad va'arba'im yom sheheim hamishah shavu'ot vashishah yamim ba'Ómer.*

Today is forty-one days, which is five weeks and six days, of the Ómer.

27 Iyar: The Ma'ayan within Yəsod

הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת בְּעֶמְרָ: *Hayom shenáyim va'arba'im yom sheheim shishah shavu'ot ba'Ómer.*

*Hayom shenáyim va'arba'im yom sheheim shishah shavu'ot ba'Ómer.*

Today is forty-two days, which is six weeks, of the Ómer.

28 Iyar: The Hésed within Ma'ayan

הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַיּוֹם אֶחָד בְּעֶמְרָ: *Hayom sheloshah va'arba'im yom sheheim shishah shavu'ot vayom ehad ba'Ómer.*

*Hayom sheloshah va'arba'im yom sheheim shishah shavu'ot vayom ehad ba'Ómer.*

Today is forty-three days, which is six weeks and one day, of the Ómer.

29 Iyar: The Gəvurah within Ma'ayan

הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בְּעֶמְרָ: *Hayom arba'ah va'arba'im yom sheheim shishah shavu'ot ushnei yamim ba'Ómer.*

*Hayom arba'ah va'arba'im yom sheheim shishah shavu'ot ushnei yamim ba'Ómer.*

Today is forty-four days, which is six weeks and two days, of the Ómer.

1 Sivan: The Tif'éret within Ma'ayan

הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בְּעֶמְרָ: *Hayom hamishah va'arba'im yom sheheim shishah shavu'ot ushloshah yamim ba'Ómer.*

*Hayom hamishah va'arba'im yom sheheim shishah shavu'ot ushloshah yamim ba'Ómer.*

Today is forty-five days, which is six weeks and three days, of the Ómer.

2 Sivan: The Nétzah within Ma'ayan

הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָ: *Hayom shishah va'arba'im yom sheheim shishah shavu'ot va'arba'ah yamim ba'Ómer.*

*Hayom shishah va'arba'im yom sheheim shishah shavu'ot va'arba'ah yamim ba'Ómer.*

Today is forty-six days, which is six weeks and four days, of the Ómer.

3 Sivan: The Hod within Ma'ayan

הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בְּעֶמְרָ: *Hayom shiv'ah va'arba'im yom sheheim shishah shavu'ot vahamishah yamim ba'Ómer.*

*Hayom shiv'ah va'arba'im yom sheheim shishah shavu'ot vahamishah yamim ba'Ómer.*

Today is forty-seven days, which is six weeks and five days, of the Ómer.

4 Sivan: The Yəsod within Ma'ayan

הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָ: *Hayom shemonah va'arba'im yom sheheim shishah shavu'ot vashishah yamim ba'Ómer.*

*Hayom shemonah va'arba'im yom sheheim shishah shavu'ot vashishah yamim ba'Ómer.*

Today is forty-eight days, which is six weeks and six days, of the Ómer.

5 Sivan: The Ma'ayan within Ma'ayan

הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת בְּעֶמְרָ: *Hayom tish'ah va'arba'im yom sheheim shiv'ah shavu'ot ba'Ómer.*

*Hayom tish'ah va'arba'im yom sheheim shiv'ah shavu'ot ba'Ómer.*

Today is forty-nine days, which is seven weeks, of the Ómer.

Continue with Aléinu (p 84).



# **Qidush at Home**



In addition to (or instead of) praying qidush in a synagogue, some pray qidush at home. The variation among synagogue communities and their customs and practices multiplies exquisitely when it comes to all the different ways that Jewish homes exist. Needless to say, then, no single home qidush service will perfectly represent every possible scenario, and the service outlined here can only be a loose guide at best. Adapt it to the specifics of your own circumstances and traditions as seems best to you.

## Shalom Aleikhel

Some begin their home Shabbat ritual by welcoming the angels of Shabbat into their abode.

שָׁלוֹם עֲלֵיכֶם מְלֶאכֹל הַשָּׁרֵת *Shalom aleikhel mal'akhol hashareit*  
 מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
 מִשּׁוֹמְרֵי שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméireih shomərol hashomərol*  
 הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בּוֹאֲכֵל לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Bo'akhel ləshalom mal'akhol hashalom*  
 מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
 מִשּׁוֹמְרֵי שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméireih shomərol hashomərol*  
 הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בְּרַכּוּנִי לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Barkhūni ləshalom mal'akhol hashalom*  
 מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
 מִשּׁוֹמְרֵי שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméireih shomərol hashomərol*  
 הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

צֵאתְכֶם לְשָׁלוֹם מְלֶאכֹל הַשָּׁלוֹם *Tzeitkhel ləshalom mal'akhol hashalom*  
 מְלֶאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*  
 מִשּׁוֹמְרֵי שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméireih shomərol hashomərol*  
 הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

Peace to you, ministering angels!

Angels of the Highest One,  
 sent from the Guardian of all guardians,  
 the Holy Blessed One.

Enter in peace, angels of peace!  
 Angels of the Highest One,  
 sent from the Guardian of all guardians,  
 the Holy Blessed One.

Bless me with peace, angels of peace!

Angels of the Highest One,  
 sent from the Guardian of all guardians,  
 the Holy Blessed One.

Depart in peace, angels of peace!  
 Angels of the Highest One,  
 sent from the Guardian of all guardians,  
 the Holy Blessed One.

## Iyov 28

Before the formal qidush blessings, some celebrate those they are in intimate relationships with using Biblical poetry. The traditional selection is strongly gendered, and while I've included a de-gendered version below, I also wanted to offer this selection from the book of Iyov modified to celebrate *hésed* as an alternative. Often translated as "lovingkindness" or "faithfulness", *hésed* also refers specifically to the mutual bonds of respect, obligation, and support that underlie ongoing relationships. As such, it seems appropriate to hymn to *hésed* when thinking of the qualities one hopes for when it comes to the people in one's life.

כִּי יֵשׁ לַכֶּסֶף מוֹצָה	1	<i>Ki yeish lakésef motzah</i>
וּמָקוֹם לְיָהֵב יִזְקוֹל:		<i>umaqom lazahav yazóqol.</i>
בְּרִזָּל מֵעֶפֶר יִקָּח	2	<i>Barzel mei'afar yuqah</i>
וְאֶבֶן יִצוּק נְחוֹשֶׁה:		<i>və'éretz miménah yeitzei nəhushah.</i>
אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם	5	<i>Éretz miménah yeitzei láhem</i>
וְתַחְתֶּיהָ נֶהְפֵּךְ כָּמוֹ-אֵשׁ:		<i>vətahtéiha nehpakh kəmo eish.</i>
מָקוֹם-סַפִּיר אֲבִינִי	6	<i>Məqom sapir avanéiha</i>
וְעִפְרוֹת זָהָב לוֹ:		<i>və'afarot zahav lo.</i>
נָתִיב לֹא-יָדְעוּ עֵיט	7	<i>Nativ lo yərá'o áyit</i>
וְלֹא שְׂזָפְתּוּ עֵין אֵיָה:		<i>vəlo shəzafátu ein ayah.</i>
בַּחֲלָמִישׁ שְׁלַחַה עֵזָה	9	<i>Bəhəlamish shalḥeh uzeh</i>
הַפֶּכֶה מִשְׁרֵשׁ הָרִים:		<i>hafəkkeh mishóresh harim.</i>

- 1 Sure, there's a mine for silver,  
and a place they purify gold,
- 2 iron is seized from the dust,  
and stone is smelted to copper.
- 5 The Earth is where bread comes forth from,  
yet beneath that is transformed into fire,
- 6 a source of sapphires in its rocks,  
in which is the dust of gold.
- 7 The screech-owl doesn't know the way there,  
the kite has not caught sight of it,
- 9 but against flint the human sets their strength,  
and flips over mountains from the root;

בַּצֻּרוֹת יְאֹרִים בִּקְעָה	10	<i>Batzurot ya'orim biqə'eh</i>
וְכָל־יָקָר צָבַר בְּבֵיתָהּ:		<i>vəkhol yaqar tzavar bəveiteh.</i>
מִבְּכֵי נְהָרוֹת חִבְשָׁה	11	<i>Mibəkhi nəharot ḥibəsheh</i>
וְתַעְלֹמָה יוֹצִי' עוֹר:		<i>vəta'lumah yotzi'eh or.</i>
וְהַחֲסֵד מֵאֵין יִמָּצֵא	12	<i>Vəhaḥésed mei'áyin yimatzei</i>
וְאִי זֶה מְקוֹם אָמֵן:		<i>və'ei zeh məqom ómen.</i>
לֹא יָדָעָה אִשָּׁה עֶרְכוֹ	13	<i>Lo yadə'eh isheh erko</i>
וְלֹא יִמָּצֵא בְּאֶרֶץ הַחַיִּיל:		<i>vəlo imatzei bə'éretz haḥayol.</i>
תֹּהוֹם אָמַר לֹא בִי־הוּא	14	<i>Təhom amar lo vi hu</i>
וַיָּם אָמַר אֵין עֲמָדִי:		<i>vəyam amar ein imadi.</i>
לֹא־יִתֵּן סָגוֹר תַּחְתּוֹ	15	<i>Lo yutan səgor taḥtav</i>
וְלֹא יִשְׁקַל כֶּסֶף מִזְחִירוֹ:		<i>vəlo yishaqeil késef məḥiro.</i>
רָאמוֹת וְנִגְבִּישׁ לֹא יִזְכֵּר	18	<i>Ramot vəgavish lo yizakheir</i>
וּמִשְׁדֵּי חֲסֵד מִפְּנִינִים:		<i>uméshekh ḥésed mipəninim.</i>
וְהַחֲסֵד מֵאֵין יָבוֹא	20	<i>Vəhaḥésed mei'áyin yavo</i>
וְאִי זֶה מְקוֹם אָמֵן:		<i>və'ei ze məqom ómen.</i>

- 10 They've carved mineshafts thru boulders,  
and everything precious piles up in their house.
- 11 They bandage the weeping of brooks,  
and bring what's buried to light.
- 12 But devotion, where does that come from?  
Where's the source of faithfulness?
- 13 A human can't know its worth,  
nor can it be found in the land of the living.
- 14 The abyss says, "It's not in me!",  
and the sea says, "Nor with me!".
- 15 Goldwork can't be given for it,  
nor will silver be weighed for its worth;
- 18 coral and crystal won't recall it,  
for a pouch of devotion is better than rubies.
- 20 But where does devotion come from?  
Where's the source of faithfulness?



וְנֶעְלַם מִדַּרְכֵי כָל־חַיָּה וּמִעוֹף הַשָּׁמַיִם נִסְתָּר:	21	<i>Vəne'elam midarkhei khol ḥayet umei'of hashamayim nistar.</i>
אָבְדוֹן וּמָוֶת אָמְרוּ בְּאָזְנוֹנוּ שָׁמָנוּ שִׁמְעוֹ:	22	<i>Avadon vamávet aməru bə'oznéinu shamánu shim'o.</i>
אֱלֹהִים הִבִּינָה דַּרְכּוֹ וְהָא יָדָעָה אֶת־מְקוֹמוֹ:	23	<i>Elohim heivíneh darko vəhe yadə'eh et məqomo.</i>
כִּי הִיא לִקְצוֹת־הָאָרֶץ יִבְיֹטָה תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶת:	24	<i>Ki he liqtzot ha'áretz yabíteh táḥat hashamayim yir'et.</i>
לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וַיִּמֶם תִּכְנֶה בְּמִדָּה:	25	<i>La'asot larú'ah mishqal umáyim tikneh bəmidah.</i>
בַּעֲשֻׁתָּהּ לַמָּטָר חֹק וְדַרְךְ לַחֲזִיז קְלוֹת:	26	<i>Ba'asoteh lamatar ḥoq vədérekḥ laḥaziz qolot.</i>
אִז רָאָתָה וַיִּסְפְּרָהּ הִכְיִנָּהּ וַיִּגַּם־חֶקְרֶתָּהּ:	27	<i>Az ra'ateh vaysapəróhu hekhinóhu vəgam ḥaqarétu.</i>
וַיֹּאמְרָה לַאֲשֶׁה רֹדֶפֶה חֶסֶד יִמְצָאָהּ אָמֵן צְדָקָה וְכָבוֹד:	28	<i>Vayomreh la'isheh rodéfeh ḥésed yimtzə'eh ómen tzədaqah vəkhavod.</i>

- 21 It's concealed from the paths of every living thing,  
and from the bird of the heavens it's hidden.
- 22 Ruination and Death say,  
"With our ears, we've only heard a rumor of it."
- 23 But God has discerned its path,  
and Voi has known its source,
- 24 for Voi will consider the ends of the earth,  
whatever is under heaven, Voi will see.
- 25 To make a weight for the wind,  
Voi meted the waters with a measure;
- 26 in making a law for the rain  
and a path for the thunder's lightning,
- 27 then Voi saw and reckoned it,  
attended to it and explored it too.
- 28 And Voi instructs the human:  
"Who pursues devotion will find  
faithfulness, righteousness, and dignity."

Proverbs 21:21

## Anshet H'efetz

This portrait of an ideal companion comes from the final chapter of the Book of Proverbs.

- |                                 |    |                                     |
|---------------------------------|----|-------------------------------------|
| אִנְשֵׁת־חֶפֶץ מִי יִמְצָאָהּ   | 10 | <i>Anshet h'efetz mi yimtza'eh</i>  |
| וְרַחֵק מִפְּנִינִים מִכְרָהּ:  |    | <i>vərahoq mipənanim mikhreh.</i>   |
| בְּטָחָה בָּהּ לֵב רַעְתָּהּ    | 11 | <i>Batahe beh leiv rei'eteh</i>     |
| וְשָׁלוֹם לֹא יַחְסְרָהּ:       |    | <i>vəshalom lo yehsareh.</i>        |
| גָּמָלָתָהּ טוֹב וְלֹא־רָע      | 12 | <i>Gəmaléteh tov vəlo ra</i>        |
| כָּל יְמֵי חַיֶּיהָ:            |    | <i>kol yəmei hayéihe.</i>           |
| דָּרָשָׁה צְדָק וִישׁוּעָה      | 13 | <i>Darəsheh tzédeq vishu'ah</i>     |
| וַיַּעַשׂתָּ בְּחֶפֶץ לְבָבָהּ: |    | <i>vaya'aset bəh'efetz ləvaveh.</i> |
| הֵיטָהָ כְּאֹנִיָּה בַיָּם      | 14 | <i>Hayəteh ko'oniyah bayam</i>      |
| נִסְמְכָהּ עַל עֲדָתָהּ:        |    | <i>nismékkeh al adateh.</i>         |
| וַיַּעֲזֶרְהָ יוֹם חָדָשׁ       | 15 | <i>Vaya'úreh yom hadash</i>         |
| וַיִּתְּנָהּ טָרֶף לַגּוֹפֶה    |    | <i>vayitaneh téref ləgufeh</i>      |
| אוֹ לְבָדָהּ אוֹ בְּעֶזְרָהּ:   |    | <i>o ləvadeh o və'ezrah.</i>        |

- 10 **A**n anyone found a person of desire?  
Far more than rubies is hir worth!
- 11 **B**ut a friend trusts hir with their heart  
and won't lose any peace.
- 12 **C**onsistently, zie piles up good, not bad,  
all the days of hir life.
- 13 **D**iligently, zie seeks out Justice and Liberation,  
and makes them hir heart's desire.
- 14 **F**air-rigged a ship goes forth on the sea,  
and zie is like that, depending on hir community.
- 15 **G**reeting a new day,  
zie gives hir body food,  
either by hirself or with help.

- 16 **Zaməneh khoḥeh vayihləqóhu**  
**זָמְנָה כֹּחָה וַיִּחְלָקֶהּ**  
**וְכַאֲשֶׁר עֵיפָה אַז יִנּוּחָה:**  
*vəkha'asher ayeifeh az yanúheh.*
- 17 **Hagəreh vəhein motnéihe**  
**חֲגֶרֶה בְּחֵן מִתְנִיָּה**  
**וַיִּצְדִּיקָה כָּל-עֲצָמוֹתֶיהָ:**  
*vayatzdíqeh khol atzmotéiheh.*
- 18 **Ta'ameh ki tov sikhleh**  
**טָעַמָּה כִּי-טוֹב שִׁיחֶלֶה**  
**לֹא-תִפְתָּה יַעֲצָה רָעָה:**  
*lo táfateh eitzah ra'ah.*
- 19 **Yaméihe asəteh lətzédeq**  
**יָמֶיהָ עֲשֵׂתָה לְצִדִּיק**  
**וְכָל-לַיְלוֹתֶיהָ לְשָׁלוֹם:**  
*vəkhoh leilótéihe ləshalom.*
- 20 **Kaspeh parəseh le'aniyeh**  
**כַּסְפָּה פָּרָשָׁה לְעֲנִיָּה**  
**וַיִּקְבְּלָה עֶזֶר בְּמַחְסוּרָה:**  
*viqabəleh éizer bəmaḥsoreh.*
- 21 **Lo yizret sodoteh kəsháleg**  
**לֹא-יִזְרֹת סוּדוֹתָהּ כְּשֶׁלֶג**  
**כִּי יִשְׁמָרָה כָּל-סוּד אָמְנָה:**  
*ki yishməreh khol sod omnah.*
- 22 **Mimarvadim histakəreh**  
**מִמַּרְבָּדִים הִשְׁתַּכְּרָה**  
**יֵשׁ וְאַרְגָּמָן לְבוּשׁ-לָהּ:**  
*sheish və'argaman ləvush leh.*
- 23 **Noda bashə'arim omneh**  
**נֹדָע בִּשְׁעָרִים אָמְנָה**  
**בְּשִׁבְתָּהּ עִם-זִקְנוֹל-אֶרֶץ:**  
*bəshivteḥ im ziqnol áretz.*

- 16 **Having planned out hir energy, zie rations it,**  
**and when zie grows weary, zie rests.**
- 17 **Joining a belt of grace around hir hips,**  
**zie makes every one of hir bones Just.**
- 18 **Keenly zie's tasted the good of hir wits;**  
**zie is not seduced by wicked council.**
- 19 **Let hir days be spent on Justice,**  
**and all hir nights on peace!**
- 20 **Money that's hirs zie shares with the poor,**  
**and accepts help in turn when zie is in need.**
- 21 **No secrets will zie strew like snowflakes!**  
**For zie will guard every secret faithfully.**
- 22 **Plush blankets zie deserves,**  
**linen and purple for hir clothes.**
- 23 **Quite well known in the gates, hir trustworthiness,**  
**when zie sits among the elders of the land.**

- סָבְבוּ אוֹתָהּ מִלְאָכוֹל 24 *Sovəvu oteh mal'akhol*  
 וּבִרְכָתָל נָתַנּוּ לְנִשְׁמָתָהּ: *uvirkhatal natənu lanishmateh.*  
 עֲזֹ-וְהָדָר לְבוּשָׁה 25 *Oz vəhadar ləvushəh*  
 וַיִּשְׁחַקָּה לַיּוֹם אַחֲרוֹן: *vayishḥaqeh layom aḥaron.*  
 פָּתְחָהּ אוֹתָהּ לְחֻכְמָהּ 26 *Patəḥəh oteh ləḥokhmah*  
 וְתוֹרַת חֶסֶד עַל-נִשְׁמָתָהּ: *vətorat ḥésed al nishmateh.*  
 צוּפִיַּת הַלְכוֹת תַּיִּיה 27 *Tzofiyet hilkhót ḥayéihe*  
 וְלֶחֶם שְׁלֹוָה אִזּוּ יֵאָכְלָהּ: *vələkhém shalvah az yokhleh.*  
 קָמוּ אַחֲרוֹל וַיֵּאֲשְׁרוּהָ 28 *Qámu aḥeírol vay'ashəruhe*  
 כָּלָל וַיְהַלְלוּהָ: *kulal vayhaləluhe.*  
 רַבּוֹל בָּנוֹל אָסוּ טוֹבָה 29 *Rabol banol ásu tovah*  
 וְאֵךְ אֶתָּה בְּתוֹךְ-כָּלָל: *və'akh atah vətokh kulal.*  
 שֶׁקֶר הַחַוִּין וְהַבֵּל הַיָּפִי 30 *Shéqer hahon vəhével hayófi*  
 אִשְׁהָ יִרְאֵת-יְהוָה הֵא יִתְהַלְלָהּ: *isheh yirat ADONAI he yithaləleh.*  
 תַּנּוֹל-לָהּ מִפְּרֵי תַיִּיה 31 *Tənoł leh mipəri ḥayéihe*  
 וַיְהַלְלוּהָ בְּשָׂרִים מַעֲשֵׂיהָ: *vihaləluhe vasharim ma'aséihe.*

- 24 **Round** about hir angels muster  
 and give their blessing to hir soul.  
 25 **Strength** and glory are hir raiment,  
 and zie laughs with the coming day.  
 26 **To** wisdom, zie opened herself  
 and a teaching of devotion is on hir soul.  
 27 **Valid** laws of hir life zie minds,  
 then eats the bread of ease.  
 28 **When** others rise up, they call hir blessed,  
 they praise hir one and all:  
 29 "Extremely well, many people have done,  
 and surely you must be among them all!"  
 30 **Yes**, wealth is a lie, and beauty fleeting;  
 a person who fears ADONAI — zie is to be praised!  
 31 **Zealously** give hir the fruit of hir life,  
 and hir deeds will be well known in the gates.

## Blessing the Children

At this point, any children present may be blessed. The Hebrew for this blessing is given three times: First in the grammatical common, then in the feminine, and finally in the masculine. Since these changes do not affect the meaning, the translation is only presented once.

Grammatically common:

יְשִׁמְךָ אֱלֹהִים *Yəsimókhe Elohim*  
צְדִיקָה וּבְטוּחָה לְבָרְכָהּ: *tzadiqeh uvтуhēh livrakhah.*  
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ: *Yəvarəkhókhe ADONAI veyishmərókhe.*  
יְאָרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh ADONAI panéihe eiléikhe viḥunóke.*  
יִשְׁאַח יְהוָה פָּנֶיהָ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiléikhe*  
וְיִשְׁמַח לָךְ שָׁלוֹם: *vəyaséimeh lakhe shalom.*

Grammatically feminine:

יְשִׁמְךָ אֱלֹהִים *Yəsimokh Elohim*  
צְדִיקָה וּבְטוּחָה לְבָרְכָהּ: *tzadiqah uvтуhah livrakhah.*  
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ: *Yəvarəkhokh ADONAI veyishmərokh.*  
יְאָרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh ADONAI panéihe eiláyikh viḥunok.*  
יִשְׁאַח יְהוָה פָּנֶיהָ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiláyikh*  
וְיִשְׁמַח לָךְ שָׁלוֹם: *vəyaséimeh leikh shalom.*

Grammatically masculine:

יְשִׁמְךָ אֱלֹהִים *Yəsimókha Elohim*  
צְדִיק וּבְטוּחַ לְבָרְכָהּ: *tzadiq uvту'ah livrakhah.*  
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ: *Yəvarəkhókha ADONAI veyishmərókha.*  
יְאָרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh ADONAI panéihe eiléikha viḥunóka.*  
יִשְׁאַח יְהוָה פָּנֶיהָ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiléikha*  
וְיִשְׁמַח לָךְ שָׁלוֹם: *vəyaséimeh lakha shalom.*

May God make you

Just and trusted, for a blessing.

May ADONAI bless you and guard you.

May ADONAI shine Voix face towards you, grace you.

May ADONAI lift Voix face towards you

and give you peace.

BəMidbar 6:24–26

## Friday Evening Qidush

On a Festival, pray the Festival Evening Qidush instead (p 176).

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר *Vayhi érev vayhi vóqer*  
 יוֹם הַשְּׁשִׁי: *yom hashishi.*  
 וַיַּכְלִי הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vaha'áretz*  
 וְכָל-צָבָאָם: *vakhhol tzava'am.*  
 וַיַּכְלֵת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*  
 מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָהּ *məlakhteh asher asəteh*  
 וַיִּשְׁבְּתָהּ בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*  
 מִכָּל-מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָהּ: *mikol məlakhteh asher asəteh.*  
 וַיְבָרֶכֶה אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי *Vayvārkeh Elohim et yom hashəvi'i*  
 וַיְקַדְּשֵׁהוּ אֹתוֹ *vayqadəsheh oto*  
 כִּי בּוֹ שָׁבְתָהּ מִכָּל-מְלַאכְתָּהּ *ki vo shavteh mikol məlakhteh*  
 אֲשֶׁר-בָּרָאָהּ אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

If one person is praying on behalf of a group, they invite:

סִבְרַת חֲבֵירוֹלַי: *Savərut həveirolai.*

The group then responds:

לְחַיִּים: *Ləhayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh Adonai*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 בּוֹרֵאת פְּרֵי הַגֶּפֶן: *bora'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh Adonai*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 שֶׁהַכֹּל נִהְיָה בְּדִבְרָהּ: *shehakol nihyah bidvareh.*

“And there was evening and there was morning:  
the sixth day!

**And finished were the heavens and the earth  
and all their multitudes.**

And God finished, on the seventh day,  
Voix work that Voi had done,  
and Voi rested on the seventh day  
from all Voix work that Voi had done.

And God blessed the seventh day  
and made it Holy,  
for on it Voi rested from all Voix work  
that God had created to do.”

Bəreishit 1:31-2:3

If one person is praying on behalf of a group, they invite:  
With your permission, my friends?

The group then responds:  
To life!

If praying over wine or grape juice:  
Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Creator of the fruit of the vine.

If praying over any other liquid:  
Blessed are You, ADONAI,  
our God, Life of endless worlds,  
thru Whose word everything came to be.

In all cases continue on the next page.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*  
 וְרָצָתָה בָּנוּ *vəratzəteh vānu*  
 וְשַׁבַּת קֹדֶשֶׁה *vəShabat qodəsheh*  
 בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ *bə'ahavah uvratzon hinḥilétnu*  
 זְכוֹרֹן לְמַעֲשֵׂה בְּרָאשִׁית *zikaron ləma'aseih vəreishit*  
 כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ *ki hu yom təḥilah ləmiqra'ei qódes*  
 זְכוֹר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzáyim*  
 כִּי אוֹתָנוּ קִדְּשָׁתָה *ki otānu qidáshte*  
 וּכְלָנוּ קִבְּלָתָה מִכָּל הָעַמִּים *vəkhulānu qibálte mikol ha'amim*  
 וְשַׁבַּת קֹדֶשֶׁה *vəShabat qodshəkke*  
 בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ: *bə'ahavah uvratzon hinḥalténu.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
 מִקְדֶּשֶׁה הַשַּׁבָּת: *məqadésheh haShabat.*

Blessed are You, ADONAI,  
 our God, Life of endless worlds,  
 Who made us Holy with Voix commandments  
 and wanted us.  
 And Voix Holy Sabbath  
 Voi bestowed on us with love and favor,  
 a memorial to the act of Creation.  
 For it is the primary day among Holy convocations,  
 a remembrance of going out from Egypt!  
 For You made us Holy  
 and welcomed every one of us from among all peoples,  
 and Your Holy Sabbath  
 You bestowed on us with love and favor.  
 Blessed are You, ADONAI,  
 Who makes Shabbat Holy.



If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*  
וְצִוָּתָנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétnu leisheiv basukah.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to dwell in the sukah.

At all times, some also wash their hands at this juncture and include the following blessing:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*  
וְצִוָּתָנוּ עַל נְטִילַת יָדַיִם: *vətzivétnu al nətilat yadáyim.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us about washing hands.

If ritually washing utensils or tools for eating that you would not call “hands”, the following blessing may be used:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*  
וְצִוָּתָנוּ עַל נְטִילַת הַמַּיִם: *vətzivétnu al nətilat hamáyim.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us about washing with water.

(If the bread has been covered, the cover is removed before blessing the challah for Shabbat.)

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
הַמוֹצִיָּא לֶחֶם מִן הָאָרֶץ: *hamotzi'eih léhem min ha'áretz.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
the Bringer-Forth of bread from the earth.



# **The Festival Evening Service**



# Candlelighting for Ḥanukah

On Friday afternoon, Ḥanukah candles are lit shortly before candlelighting for Shabbat. On Saturday evening, traditions are more variable, but one accepted custom is to light Ḥanukah candles shortly before praying Havdalah.

After lighting the shamash candle but before lighting the other candles, pray:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה: *asher qidəshétnu bəmitzvotéiḥe vatzivétnu  
ləhadliq ner shel Ḥanukah.*

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments and commanded us  
to kindle the lights of Ḥanukah.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

שֶׁעָשָׂתָה נִסִּים לְאַבְוֵלֵינוּ *she'asəteh nisim lə'ivoléinu*

בַּיָּמִים הָהֵם בְּזִמַּן הַזֶּה: *bayamim haheim bazəman hazeh.*

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who made miracles for our forebears  
in those days in this season.

On the first night of Ḥanukah add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

שֶׁהֵחַיָּתָנוּ וְקִיָּמָתָנוּ וְהִגִּיעָתָנוּ  
לְזִמַּן הַזֶּה: *sheheḥeyétnu vəqiyámétnu vəhigi'étnu  
lazəman hazeh.*

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who has made us live, and preserved us, and brought us  
to this season.

*(Light the remaining cantles on the menorah.)*

On Friday evening, continue with Candlelighting for Shabbat (p 6). On Saturday evening, continue with Havdalah (p 708).

# Candlelighting for Festivals

*(To avoid either lighting a flame on a Festival or benefiting from the candles' light before blessing them, some light the candles, cover their eyes, then pray the blessing. Between lighting the candles and covering their eyes, some circle their hands over the flames three times to ward off evil spirits; others make a different gesture to draw the light of the fire into their eyes or hearts.)*

When a Festival falls on Shabbat, add the boxed words.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh YOTZÉTEH

אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ asher qidəshétnu bemitzvotéiḥe vətzivétnu

לְהַדְלִיק נֵר ləhadliq ner

שֶׁל שַׁבָּת וְ shel Shabat və

שֶׁל יוֹם טוֹב: shel yom tov.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments and commanded us  
to kindle the lights  
of Shabbat and  
of the Festival.

On all Festivals other than the end of Pésah add:

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh YOTZÉTEH

אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim

שֶׁהֵחַיָּתָנוּ וְקִיַּמָּתָנוּ וְהִנִּיעָתָנוּ sheheḥeyétnu vəqiyámétnu vəhigi'étnu

לַזְמַן הַזֶּה: lazəman hazeh.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Who has made us live, and preserved us, and brought us  
to this season.

Some continue with Qabalat Ḥag below. On a Festival that falls on a weekday, others continue with the Call to Prayer (p 40) (if praying with a minyan) or the Blessing for Evening (Contemporary) (p 43) (if praying without a minyan). On a Festival that falls on Shabbat, some continue with Psalm 92 instead (p 26).

# Qabalat Ḥag

Traditionally, the Festival evening service segued directly from candlelighting into the blessings around the Shəma. The Reconstructionist *Kol Haneshamah* siddur introduced a celebratory introductory service analogous to the celebratory series of psalms that precedes the Shəma and her blessings in the Friday evening service. I'm quite fond of this liturgical innovation, but the texts that the Reconstructionist liturgists drew from aren't all in the public domain, which means I can't reproduce them freely here. As such, and to model this Qabalat Ḥag section of the service more closely on the Qabalat Shabbat model, I've opted to restructure it as a series of psalms, drawing mainly from the Psalms of Ascent, which some think were once sung by pilgrims on their way to Yərushaláyim to celebrate the three pilgrimage Festivals. This section is structured as a series of five psalms that are common to all the Festivals, and then an additional sixth psalm that varies depending on which Festival it is. My thought was that this would echo the Festival morning Torah service, which features five readings from one scroll and then a sixth reading from an additional scroll detailing the specific offerings of the specific Festival day. When a Festival falls on Shabbat, one can then add Psalms 92 and 93, bringing the total number of psalms to eight, just as there are eight readings from the Torah on a Shabbat morning service if you include the maftir reading. Try it out, see how it goes, and adapt it as you will to better suit your needs.

## 1. Psalm 133

שִׁיר הַמַּעֲלוֹת לְדָוִד	1	<i>Shir hama'alot ləDavid</i>
הִנֵּה מַה־טוֹב וּמַה־נָּעִים		<i>hineih mah tov umah na'im</i>
שֵׁבֶת כָּלֵנוּ יַחַד:		<i>shévet kulánu yáhad.</i>
כַּשֶּׁמֶן הַטוֹב עַל־הָרֹאשׁ	2	<i>Kashémen hatov al harosh</i>
יֵרֵד עַל־הַזָּקֵן זָקֵן־אַהֲרֹן		<i>yoreid al hazaqan zəqan Aharon</i>
שֵׁיֵרֵד עַל־פִּי מִדּוֹתָיו:		<i>sheyoreid al pi midotav.</i>
כַּטַּל־הַרְמוֹן	3	<i>Kətal Ḥermon</i>
שֵׁיֵרֵד עַל־הַרְרֵי צִיּוֹן		<i>sheyoreid al hararei tzayon</i>
כִּי שָׁם צִוְּתָהּ יְהוָה		<i>ki sham tzivəteh SHĕKHINAH</i>
אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:		<i>et habərahah ḥayim ad ha'olam.</i>

- 1 A psalm of ascents, of David:  
How good and pleasant it is  
for us all to dwell together!
- 2 It's like good oil on the head,  
flowing down onto the beard — onto Aharon's beard!  
Which flows down over the mouth of his garments.
- 3 It's like the dew of Mt Ḥermon,  
which flows down over desert hills,  
for there the PRESENCE commanded  
this blessing: Life, to eternity!



## 2. Psalm 121

שִׁיר לַמַּעֲלוֹת	1	<i>Shir lama'alot</i>
אֶשָּׂא אֶבְלִי אֶל-הַהָרִים		<i>esa evli el heharim</i>
מֵאֵין יָבֹא עֲזָרִי:		<i>mei'ayin yavo ezri.</i>
עֲזָרִי מֵעַם יְהוָה	2	<i>Ezri mei'im SHĀKHINAH</i>
עֹשֶׂת שָׁמַיִם וָאָרֶץ:		<i>oset shamáyim va'áretz.</i>
אֶל-יִתְנֶה לַמוֹט אֶמְצָךְ	3	<i>Al yitāneh lamot omtzékhe</i>
אֶל-יָנוּמָה שְׁמֹרְךָ:		<i>al yanúmeh shomerékhe.</i>
הִנֵּה לֹא-יָנוּמָה	4	<i>Hineih lo yanúmeh</i>
וְלֹא-יִישָׁנָה שׁוֹמְרָה יִשְׂרָאֵל:		<i>vəlo yishāneh shoméreih Yisra'eil.</i>
יְהוָה שְׁמֹרְךָ	5	<i>SHĀKHINAH shomerékhe</i>
צִלְךָ עַל-צַד יָמִינֶךָ:		<i>tziləkhe al tzad yəminékhe.</i>
יוֹמָם הַשֶּׁמֶשׁ לֹא-יִכָּכֶה	6	<i>Yomam hashémesh lo yakékeh</i>
וַיָּרֶחַ בַּלַּיְלָה:		<i>vəyaré'ah balailah.</i>
יְהוָה יִשְׁמְרְךָ מִכָּל-רָע	7	<i>SHĀKHINAH yishmərókhe mikol ra</i>
יִשְׁמְרֶה אֶת-נַפְשְׁךָ:		<i>yishmāreh et nafshékhe.</i>
יְהוָה יִשְׁמְרֶה-צֵאתְךָ וּבּוֹאֶךָ	8	<i>SHĀKHINAH yishmāreh tzeitkhe uvo'ékhe</i>
מֵעַתָּה וְעַד-עוֹלָם:		<i>mei'atah və'ad olam.</i>

- 1 A psalm for ascents:  
I will carry my grief to the hills!  
From where will my help come?
- 2 My help will come from the PRESENCE,  
the Maker of the Heavens and the Earth.
- 3 Voi won't let your courage falter;  
your Guardian will not weary.
- 4 Take note! Voi will not weary,  
nor will the Guardian of Yisra'eil sleep.
- 5 The PRESENCE is your Guardian,  
the shade on your right side.
- 6 The sun will not smite you by day,  
nor the moon mid-night;
- 7 The PRESENCE will guard you from every evil.  
Voi will guard your soul.
- 8 The PRESENCE will guard your going and your coming,  
now and forever.

## 3. Psalm 122

- 1 Shir hama'alot ləDavid  
שִׁיר הַמַּעֲלוֹת לְדָוִד  
שָׁמַחְתִּי בְּאִמְרוֹל לִי  
בֵּית יְהוּה גִּלְדִּי:  
beit SHĖKHINAH neileikh.
- 2 Omeitz hayah libéinu  
אִמֵּץ הָיָה לִבֵּנוּ  
בְּשַׁעֲרֵיךָ יְרוּשָׁלַם:  
bish'aráyikh Yərushaláyim.
- 3 Yərushaláyim habənuyah  
יְרוּשָׁלַם הַבְּנוּיָה  
כָּעֵר שְׁחֻבְרָה-לָהּ יַחְדָּו:  
kə'ir shehubərah lah yaḥdav.
- 4 Shesham alu shəvatim shivtei YAH  
שֶׁשָׁם עָלוּ שְׁבָטִים שְׁבִטֵי-יָהּ  
עֲדוֹת לְיִשְׂרָאֵל  
eidut ləYisra'eil  
לְהֹדוֹת לְשֵׁם יְהוּה:  
ləhodot ləsheim SHĖKHINAH.
- 5 Ki shamah yashəvu khis'ot ləmishpat  
כִּי שָׁמָּה יָשְׁבוּ כִּסְאוֹת לְמִשְׁפָּט  
כִּסְאוֹת לְבֵית דָּוִד:  
kis'ot ləveit David.
- 6 Sha'alol shəlom Yərushaláyim  
שְׁאַלּוֹל שְׁלוֹם יְרוּשָׁלַם  
יִשְׁלִיֹּל אֶהְבֹּלֶיךָ:  
sha'alol shəlom Yərushaláyim  
yishláyol ohavoláyikh.
- 7 Yəhi shalom bəḥeileikh  
יְהִי-שְׁלוֹם בְּחֵילֶיךָ  
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:  
Yəhi shalom bəḥeileikh  
shalvah bə'armənotáyikh.
- 8 Ləmə'an ahyolai vərei'olai  
לְמַעַן אַחֲיוּלִי וְרַעוּלִי  
אֶתְפַּלֵּל-נָה שְׁלוֹם בָּךְ:  
Ləmə'an ahyolai vərei'olai  
etpaləlah nah shalom bakh.
- 9 Ləmə'an ḥag SHĖKHINAH Elohéinu  
לְמַעַן חַג-יְהוּה אֱלֹהֵינוּ  
אַבְקֶשָׁה טוֹב לָךְ:  
Ləmə'an ḥag SHĖKHINAH Elohéinu  
avaqshah tov lakh.

## The Festival Evening Service

- 1 A psalm of ascents, of David:  
I used to rejoice when they summoned me:  
“Let’s go to the House of the PRESENCE!”
- 2 Our heart took courage there  
in your gates, Yərushaláyim!
- 3 Yərushaláyim built up!  
When she was a city who was allied with herself, unified,
- 4 where the tribes would ascend, the tribes of YAH  
— an edict for Yisra’eil —  
to thank the Name of the PRESENCE.
- 5 For there sat seats of judgement,  
seats for the house of David.
- 6 Hope for wholeness for Yərushaláyim!  
May all who love you have ease.
- 7 May there be wholeness in your holds,  
ease in your estates!
- 8 For the sake of my siblings and friends,  
let me pray for wholeness for you.
- 9 For the sake of the fest of the PRESENCE, our God,  
let me demand the Good for you.

## 4. Psalm 126

שִׁיר הַמַּעֲלוֹת	1	<i>Shir hama'alot</i>
בְּשׁוּב יְהוָה אֶת־שְׁבִית עוֹלָם		<i>bəshuv SHĀKHINAH et shəvit olam</i>
הָיִינוּ כְּחֹלְמוֹל:		<i>hayínu kəḥoləmol.</i>
אִזְ יִמָּלֵא שְׂחוֹק אֶרֶץ	2	<i>Az yimalei səḥoq áretz</i>
וְשָׁמַיִם גִּילָה		<i>vəshamáyim gilah</i>
אִזְ נֹאמַר זֶת־אֶל־זֶת		<i>az nomar zet el zet</i>
הַגְדִּילָה יְהוָה לַעֲשׂוֹת אֲתָנוּ:		<i>higdíleh SHĀKHINAH la'asot itánu.</i>
הַגְדִּילָה יְהוָה לַעֲשׂוֹת עִמָּנוּ	3	<i>Higdíleh SHĀKHINAH la'asot imánu</i>
הָיִינוּ שְׂמִיחֹל:		<i>hayínu səmeiḥol.</i>
שׁוּבָה יְהוָה אֶת־שְׁבִית־עוֹלָם	4	<i>Shúveh SHĀKHINAH et shəvit olam</i>
כְּאַפִּיקִים בְּנֶגֶב:		<i>ka'afiqim baNégev.</i>
הַזֶּרְעוֹל בְּדִמְעָה	5	<i>Hazorə'ol bədim'ah</i>
בְּגִילָה יִקְצְרוֹל:		<i>bəgilah yiqtzórol.</i>
הָלוֹךְ יִלְכֶּה וּבָכָה	6	<i>Halokh yeiləkheh uvakhoh</i>
נִשְׂאָה מִשֶּׁד־הַזֶּרַע		<i>noséi'ah mėshekh hazara</i>
בְּאִיבָאָה בְּגִילָה		<i>bo yavó'eh vəgilah</i>
נִשְׂאָה אֶל־מִתִּיה:		<i>noséi'ah alumotéihe.</i>

- 1 A psalm of ascents:  
When the PRESENCE restores the freedom of the world,  
we will be like dreamers.
- 2 Then laughter might fill the earth,  
and rejoicing heaven.  
Then we might share with one another,  
"The PRESENCE has acted mightily with us!"
- 3 The PRESENCE has acted mightily with us,  
and we have been glad.
- 4 Restore the freedom of the world, PRESENCE,  
like the floodways of the Négev!
- 5 Those now sowing with weeping  
with rejoicing would reap!
- 6 One would go grudging and lamenting,  
carrying the bag of seeds,  
but come quick back in joy,  
carrying faer harvest sheaves.

## 5. Psalm 127

שִׁיר הַמַּעֲלוֹת לְשְׁלֹמֹה	1	<i>Shir hama'alot liShlomoh</i>
אִם־יְהוּה לֹא־יִבְנֶת בַּיִת		<i>im SHĀKHINAH lo yivnet báyt</i>
שָׁוֵא עִמָּלוּ בִּזְנוּלָיו בּוֹ		<i>shav aməlu vonolav bo</i>
אִם־יְהוּה לֹא־יִשְׁמְרֶה עִיר		<i>im SHĀKHINAH lo yishmāreh ir</i>
שָׁוֵא שְׂקָרָה שׁוֹמֶרֶה:		<i>shav shaqāreh shoméreh.</i>
שָׁוֵא לְכָל מַשְׁכִּימֹל עוֹר	2	<i>Shav lakhel mashkimol ur</i>
מֵאַחַר־לַשֶּׁבֶת		<i>mə'aḥarol shévet</i>
אֲכָלוֹל לֶחֶם הָעֲצָבִים כֵּן		<i>okhlol léhem ha'atzavim kein</i>
יִבְקֹשֶׁה יְהוּה לִידִידֶתָה שְׁנָא:		<i>yəvaqsheh SHĀKHINAH lidideteḥ sheina.</i>
הִנֵּה נַחֲלַת יְהוּה חֶסֶד	3	<i>Hineih naḥalat SHĀKHINAH ḥésed</i>
שָׁכַר פָּרִי הַצֶּדֶק:		<i>sakhar pəri hatzédeq.</i>
כְּלֶחֶם לְרוּעֶבָה כֵּן מַעֲשֵׂי חֶסֶד:	4	<i>Kələhem ləro'éveh kein ma'asei ḥésed.</i>
אֲשֶׁר־יִהְיֶה הַנִּבְרָה אֲשֶׁר מְלָאָה	5	<i>Ashrei hagavreh asher milə'eh</i>
אֶת־הָעוֹלָם מֵהֶם לֹא־יִבְשָׁה		<i>et ha'olam meihem lo yeivósheh</i>
כִּי־יִסְפָּרֶה מַעֲשֵׂיָהּ בְּדוֹן:		<i>ki yəsapāreh ma'aséiḥe vədin.</i>

- 1 A psalm of ascents, of Shəlomoh:  
If the PRESENCE won't build the house,  
the builders worked on it for nothing.  
If the PRESENCE won't guard a city,  
the guard stayed alert for nothing.
- 2 It gets you nothing to get up early  
and stay up late  
and eat the bread of overwork; thus  
the PRESENCE desires sleep for Voix beloved.
- 3 Take note: The inheritance of the PRESENCE is devotion,  
Voix wage the fruit of Justice.
- 4 Like food to the famished, so are the deeds of devotion —
- 5 happy the person who fills  
the world with them! Xe'll feel no shame  
when xe recounts xer deeds in judgement.

At the beginning of Pésah, continue with Psalm 43 on the next page. At the end of Pésah, continue with Psalm 66 (p 136). On Shavu'ot, continue with Psalm 111 (p 139). At the beginning of Sukot, continue with Psalm 84 (p 141). On Shəmini Atzérét, continue with Psalm 65 (p 144). On Simḥat Torah, in communities where Simḥat Torah is observed as a separate holiday, continue with the excerpts from Psalm 119 (p 147).

## 6. Psalm 43 (For the Beginning of Pésah)

This short, heartfelt psalm, which captures powerful feelings of despair at being in the midst of unjust surroundings along with a yearning to leave to worship God, echoes many of the themes of Pésah, which is why I chose it to mark the beginning of the Festival.

שִׁפְטֹנִי אֱלֹהִים	1	<i>Shiftóni Elohim</i>
רִיבָה רִיבִי		<i>ríve rivi</i>
מִגּוֹי אֶדְ-עוֹשֶׁק		<i>migoí akh osheiq</i>
מֵאַנְשֵׁת מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:		<i>mei'anshet mirmah və'avlah təfələtóni.</i>
כִּי אֶתָּה אֱלֹהֵי מַעֲזֵי	2	<i>Ki ateh Elohei ma'uzi</i>
לָמָּה זִנְחָתָנִי		<i>lamah zənahténi</i>
לָמָּה-קִדְדָּרָה אֶתְעַנֶּה		<i>lamah qodéreh et'aneh</i>
בְּלַחֵץ אוֹיְבָה:		<i>bəláhatz oyéveh.</i>
שְׁלַחַה-אוֹתָךְ וְאַמְתָּךְ	3	<i>Shilhəh otəkhe və'amitəkhe</i>
הַמָּה יִנְחֹנֵנִי		<i>heimah yanḥúní</i>
יְבִיאֵנִי אֶל-הַר-קֹדֶשְׁךָ		<i>yəvi'úni el har qodshəkhe</i>
וְאֶל-מִשְׁכְּנוֹתֶיךָ:		<i>və'el mishkənotéikhe.</i>
וְאַבּוֹאָה אֶל-חֲצַר אֱלֹהִים	4	<i>Və'avó'ah el ḥatzar Elohim</i>
אֶל-אֵל שִׁמְחַת גִּילִי		<i>el Eil simḥat gili</i>
וְאוֹדְךָ בְּמִנְחֹת אֱלֹהִים אֱלֹהֵי:		<i>və'odəkhe vəminḥot Elohim Elohai.</i>
מָה-תִּשְׁתוֹחָחִי נַפְשִׁי	5	<i>Mah tishtoḥaḥi nafshi</i>
וּמָה-תִּתְּנֵנִי עָלַי		<i>umah tehemí alai</i>
הוֹחִילִי לְאֱלֹהִים		<i>hoḥíli l'Eilohim</i>
כִּי-עוֹד אוֹדְנָה		<i>ki od odéneh</i>
יְשׁוּעַת פָּנַי וְאֵלֵהִי:		<i>yəshu'ot panai vEilohai.</i>

## The Festival Evening Service

- 1 Vindicate me, God!  
Pursue my suit  
against an utterly abusive nation!  
From a person of deceit and violence You must make me safe!
- 2 For You are the God of my refuge —  
Why have You spurned me?  
Why, mourning, must I be abused  
by the oppression of an enemy?
- 3 Send forth Your sign and Your truth!  
They will guide me.  
They will bring me to the mountain of Your Holiness  
and to Your presence-places.
- 4 And let me come to the courtyard of God!  
To God, happiness of my joy!  
And I will thank You with gifts, God, my God!
- 5 My soul, why would you droop?  
Why would you snarl within me?  
Await God,  
for I will once again thank Void,  
Liberation before me, my God.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## 6. Psalm 66 (For the End of Pésah)

The end of Pésah brings a more celebratory mood as we approach the liturgical anniversary of the miracle at the Reed Sea. With its upbeat mood and reference to the miracle, this psalm feels a fitting choice to celebrate this holy day.

לְמִנְצַחַה שִׁיר מִזְמוֹר	1	<i>Lamnatzáḥah shir mizmor</i>
נִגִּילָה בְּאֱלֹהִים כָּל־יִשְׂרָאֵל:		<i>nagílah vEilohim kol Yisra'eil.</i>
בְּרָכוֹל כְּבוֹד־שְׁמֶה	2	<i>Barəkhōl kavod shəmeḥ</i>
שִׁימוֹל כְּבוֹד תְּהִלָּתָה:		<i>símol kavod təhílateh.</i>
אִמְרוּ לְאֱלֹהִים	3	<i>Imrol lEilohim</i>
מַה־נּוֹרָא מַעֲשֵׂיךָ		<i>mah nora ma'aséikhe</i>
בְּרַב עֹזְךָ		<i>bərov uzəkhe</i>
יִכְחָשׁוּ לָךְ אִיבּוֹלֶיךָ:		<i>yəkhāshol lakhe oyəvoléikhe.</i>
כָּל־יִשְׂרָאֵל יִצְטַנְעוּ לָךְ	4	<i>Kol Yisra'eil yitztanə'ol lakhe</i>
וַיְבָרְכוּךָ יְבָרְכוּל שְׁמֶךָ סֶלָה:		<i>vivarəkhúkhe yəvarəkhōl shimkhe sélah.</i>
לְכוֹל וּמִנּוֹל מַפְעָלוֹת אֱלֹהִים	5	<i>Ləkhōl umnol mif'alot Elohim</i>
נּוֹרָאָה עָלֶיךָ עַל־בְּנוֹל שָׂרָה:		<i>nora'eh alilah al bənol Sarah.</i>
הִפָּכָה יָם לַיַּבָּשָׁה	6	<i>Hafəkkeh yam layabashah</i>
בְּנָהָר יַעֲבְרוּ בְּאַרְץ		<i>banahar ya'avru və'áretz</i>
שָׁמַיִם נִשְׁמַחָה־בָּהּ:		<i>sham nishməḥah beh.</i>

- 1 For the conductor, a psalm, a hymn:  
Let's rejoice in God, all Yisra'eil!
- 2 Bless the Glory of Voix name!  
Make Voix praise into Glory.
- 3 Give these words to God:  
"How dreadful are Your works!  
In the abundance of Your strength,  
Your enemies will cringe."
- 4 All Yisra'eil will be humble for You  
and will bless You — they'll bless Your name — selah!
- 5 Come and count the acts of God,  
dreadful in deed above the children of Sarah.
- 6 Voi turned the sea into dry land.  
That flood they crossed on earth,  
thus we celebrate Void.



- מִשְׁלָּה בְּבוֹרְתָהּ עוֹלָם 7 *Moshéleh vigvurateh olam*  
 עֵינֶיהָ בְּגוֹיִם תִּצְפִּינָה *einéihe vagoyim titzpéinah*  
 הַלּוֹחֲצִים אֶל-יְרוּמוֹ לָמוּ סֵלָה: *halohətzim al yarúmu lámo sélah.*  
 בָּרְכוּל עַמִּי אֱלֹהֵינוּ 8 *Barəkhol ami Elohéinu*  
 וְהוֹדִיעוּל כָּל תְּהִלָּתָהּ: *vəhodí'ol kol təhilateh.*  
 הַשְּׁמָה נַפְשֵׁנוּ בְּחַיִּים 9 *Hasameh nafshéinu bəhayim*  
 וְלֹא-נִתְּנָה לָמוֹט אֲמָצֵנוּ: *vəlo natəneh lamot omtzéinu.*  
 כִּי-בְחַנְתָּנוּ אֱלֹהִים 10 *Ki vəħanténu Elohim*  
 צָרַפְתָּנוּ כַּצָּרָף-כֶּסֶף: *tzərafténu kitzrof kásef.*  
 הִבַּאתָנוּ בַּמַּצוּרָה 11 *Haveiténu vamatzurah*  
 שְׁמֵת מוֹעֵקָה בְּמַתְּנֵינוּ: *sámte mu'aqah vəmotnéinu.*  
 הִרְכַּבְתָּ אִשָּׁה לְרֹאשֵׁנוּ 12 *Hirkávte isheh ləroshéinu*  
 בָּאֵנוּ-בְּאֵשׁ וּבַמָּיִם *bánu va'eish uvamáyim*  
 וְתוֹצִיאָנוּ לָרוּחָהּ: *vatotzi'ónu larəvəħah.*  
 אָבוֹא גִנָּךְ בְּמִנְחוֹת 13 *Avo ganəkhə vəminħot*  
 אֲשַׁלֵּם לְךָ נְדָרַי: *ashaleim ləkhe nədarai.*  
 אֲשֶׁר-נָדַר לְבָבִי 14 *Asher nadar ləvavi*  
 וְדִבַּרְתִּי בְּצַר-לִי: *vədibárti batzar li.*

- 7 Ruling in Voix might without limit,  
 Voix eyes will keep watch amid nations;  
 may those who oppress not rise up for their own sake — selah!
- 8 Bless God, my people!  
 And make known all Voix praise!
- 9 The One Who sent our souls to life  
 and has not let our courage falter.
- 10 For You have tested us, God,  
 You have smelted us like smelting silver,
- 11 You have brought us into a net,  
 You've set distress on our hips,
- 12 You've made people trample our heads;  
 we have come thru fire and thru water,  
 and You have brought us to relief.
- 13 I will go to Your garden with offerings;  
 I will fulfill my vows to You,
- 14 which my heart vowed  
 and I promised when bonds were on me.

מַעֲשֵׂי טוֹב אֶעֱשֶׂה-לָךְ	15	<i>Ma'asei tov e'eseh lakh</i>
עִם-חֶסֶד וְחֵן אֶעֱשֶׂה		<i>im h́esed v́hein e'eseh</i>
צֶדֶק עִם-רַחֲמִים סֵלָה:		<i>tzédeq im raḥamim sélah.</i>
לְכֹל-שִׁקְטוֹל וְאִסְפָּרָה	16	<i>Ləkhól shiqtol va'asaparah</i>
כָּל-יִרְאוֹל אֱלֹהִים		<i>kol yir'ol Elohim</i>
אֲשֶׁר עָשְׂתָה לְנַפְשִׁי:		<i>asher asəteh lanafshi.</i>
לֵה כִי-צַמָּאֲתִי	17	<i>Leh ki tzamáti</i>
וְרוֹמָם תַּחַת לִבִּי:		<i>vəromam táhat ləvavi.</i>
אֲנִי אִם-זָמַמְתִּי בְּלִבִּי	18	<i>Áven im zamámti vəlibi</i>
לֹא יִרְוֶת אֲדָנִי:		<i>lo yarvet adani.</i>
אֲכֵן הִרְוֵתָה אֱלֹהִים	19	<i>Akhein hirvəteh Elohim</i>
הַקְשִׁיבָה בְּכָל תַּפְלָתִי:		<i>hiqshíveh vəkhol təfilati.</i>
בְּרוּכָה אֱלֹהִים	20	<i>Bərukheh Elohim</i>
אֲשֶׁר לֹא-הִסִּירָה תַּפְלָתִי		<i>asher lo heisíreh təfilati</i>
וְחִסְדָּה מֵאֲתִי:		<i>vəḥasdeh mei'iti.</i>

- 15 Good deeds I will do for You,  
with lovingkindness and grace I will act,  
Justice with mercy — selah!
- 16 Come, be at ease, and I will recount  
— everyone who fears God —  
what Voi has done for this very me.
- 17 For I thirsted for Void,  
and exaltation was on my heart;
- 18 if I had plotted wickedness in my heart,  
my Foundation would not have sated me.
- 19 But sate me God did!  
Voi paid attention to my entire prayer.
- 20 Blessed is God,  
Who has not turned away my prayer,  
nor Voix lovingkindness from me.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## 6. Psalm 111 (For Shavu'ot)

As Shavu'ot celebrates the giving of Torah at Mt Sinai with a frequent emphasis on the Ten Commandments, so this ten-verse psalm celebrates the covenant and wisdom of God. The alphabetical acrostic suggests completeness, an exhaustive catalogue of the wonders of God.

הַלְלוּיָהּ	1	<i>HaləluYAH</i>
אוֹדֶה יְהוָה בְּכָל-לֵב		<i>odeh SHƏKHINAH bəkhəl ləvav</i>
בְּסוֹד חֲסִידוֹל וְעֵדָה:		<i>bəsod ḥasidol və'eidah.</i>
גְּדוֹלִים מַעֲשֵׂי יְהוָה	2	<i>Gədolim ma'asei SHƏKHINAH</i>
דְּרוּשִׁים לְכָל-חַפְצוֹלֵיהֶם:		<i>dərushim ləkhəl ḥeftzoléihem.</i>
הוֹד וְהָדָר פָּעֵלָה	3	<i>Hod vəhadar po'oleh</i>
וַעֲזִידָתָהּ עֹמֶדֶת לְעַד:		<i>vətzidqateh omédet la'ad.</i>
זִכָּר עֲשֵׂתָהּ לְנִפְלְאוֹתֶיהָ	4	<i>Zéikher asəteh ləniflə'otéiher</i>
חֲנוּנָה וְרַחֲמוּמָה יְהוָה:		<i>ḥanuneh vərahūmeh SHƏKHINAH.</i>
טָרֵף נָתַנָּה לְרַעֲבָה	5	<i>Téref natāneh lir'eivah</i>
יִזְכָּרָה לְעוֹלָם בְּרִיתָהּ:		<i>yizkəreh lə'olam bəritēh.</i>

- 1 Praise YAH!  
A whole heart I'll thank the PRESENCE with,  
being in the council of the pious and the whole congregation.
- 2 Colossal the creations of the PRESENCE,  
drashable by all who desire them.
- 3 Filigree, fabulosity are Voix deeds;  
God's Justice endures forever!
- 4 History Voi made with Voix miracles;  
judicious and merciful is the PRESENCE!
- 5 Kitted food for the hungry Voi has;  
loyally Voi remembers Voix covenant forever.

- פָּחַ מַעֲשֵׂיֶה הַגִּידָה לְעַמָּה 6 *Kó'ah ma'aseihe higídeh lə'ameh*  
 לַתֵּת לָהֶל נַחֲלַת תּוֹרָה: *lateit lahel naḥalat torah.*  
 מַעֲשֵׂי יָדֶיהָ אֱמֶת וּמִשְׁפָּט 7 *Ma'asei yadéihe emet umishpat*  
 נֶאֱמָנִים כָּל-פְּקוּדֶיהָ: *ne'emanim kol piqudéihe.*  
 סְמוּכִים לְעַד לְעוֹלָם 8 *Sə mukhim la'ad lə'olam*  
 עֲשׂוּיִם בְּאֵמֶת וְחָכְם: *asuyim be'emet vəḥakham.*  
 פְּדוּת שְׁלָחָהּ לְעַמָּה 9 *Pədut shaləḥeh lə'ameh*  
 צִוְּתָהּ-לְעוֹלָם בְּרִיתָהּ *tzivəteh lə'olam bəritēh*  
 קָדוֹשׁ וְנוֹרָא שְׁמָהּ: *qadosh vənora shəməh.*  
 רֵאשִׁית חֲכָמָה יִרְאֵת יְהוָה 10 *Reishit ḥokhmah yir'at SHƏKHINAH*  
 שֹׁכֵר טוֹב לְכָל-עֲשׂוּלֵיהֶם *séikher tov ləkhoh ololéihem*  
 תְּהַלֵּלָתָהּ עֲמֶדֶת לְעַד: *təhilateh omédet la'ad.*

- 6 **Mighty** the makings Voi revealed to Voix people,  
 now to give them the inheritance of the Law.  
 7 **Prudence** and truth are the works of Voix hands;  
**quite** dependable are all Voix rulings —  
 8 **reliable** eternally, forever,  
 shaped with truth and wisdom.  
 9 **To** Voix people, Voi sent redemption;  
 Voi commanded Voix covenant forever.  
**Wondrous** and Holy is Voix name!  
 10 **Exquisite** thought starts with fear of the PRESENCE;  
 you who work at it merit good wit.  
**Zeal-words** for Void endure forever!

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## 6. Psalm 84 (For the Beginning of Sukot)

This tender psalm is woven thru with pastoral imagery. During Sukot, when many leave their permanent houses behind, its theme of finding shelter in the Divine seems fitting, and the references to birds finding a similar kind of shelter resonate with the season of harvest and migration, when even city dwellers may be more attuned to the rhythms of animal and vegetable life than at other times of the year.

לִמְנַצְחָהּ עַל־הַגִּיתִית	1	<i>Lamnatzáhah al hagitit</i>
לְבָנוֹל־קָרַח מִזְמוֹר:		<i>livnol Qórah mizmor.</i>
מִהַ־יְדִידוֹת מִשְׁכְּנוֹתֶיךָ	2	<i>Ma yədidot mishkənotéikhe</i>
יְהוָה צְבָאוֹת:		<i>SHĀKHINAH tzəva'ot.</i>
נִכְסָפָה וְנִסְכָּלְתָה נַפְשִׁי	3	<i>Nikhsəfah vəgam kalətah nafshi</i>
לְחִצְרוֹת יְהוָה		<i>ləhətzrot SHĀKHINAH</i>
לִבִּי וּבִשְׂרִי יַחְבְּרוּ אֶל־חַיִּית:		<i>libi uvsari yəḥabəru el Eil ḥayet.</i>
גַּם־צִפּוֹר מְצָאָהּ בֵּית	4	<i>Gam tzipor matzə'ah váyit</i>
וְדִרְוֹר קֵן לָהּ		<i>udror qein lah</i>
אֲשֶׁר־שָׁתָה אֶפְרֹחֶיהָ		<i>asher shátah efrohéiha</i>
אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת		<i>et mizbəhotéikhe SHĀKHINAH tzəva'ot</i>
חַיִּי וְאֱלֹהָי:		<i>ḥayai vEilohai.</i>

- 1 For the conductor, on the gitit,  
of the children of Qórah, a hymn:
- 2 How beloved Your presence-places,  
multitudinous PRESENCE!
- 3 My soul has ached, even died,  
for the courtyards of the PRESENCE.  
My heart and my flesh will unite with the living God.
- 4 Even the songbird has found a home —  
and the swallow a nest for herself  
where she's put her chicks —  
near Your altars, multitudinous PRESENCE,  
my Life and my God.

- 5 Ashrei yoshəvol veitékhe  
 od yəhaləlúkhe sélah.  
 אֲשֶׁרִי יוֹשְׁבּוֹל בֵּיתְךָ  
 עוֹד יִתְלַלֹּךְ סֵלָה:
- 6 Ashrei isheh oz leh bakh  
 məsilot bilvaval.  
 אֲשֶׁרִי אִשֶּׁה עוֹז-לָהּ בֶּךָ  
 מְסִלוֹת בִּלְבָבָל:
- 7 Ovərot bə'Éimeq haBakha  
 mayan təshitúhu  
 עֲבֵרוֹת בְּעֵמֶק הַבֶּכָא  
 מֵעֵין תִּשְׁתִּיטֶהוּ
- 8 Teiléikhnah meiháyil el háyil  
 tinhéinah el Elohim bəTziyon.  
 גַּם-בְּרָכוֹת יַעֲטֶה מוֹרָה:  
 תֵּלְכֶנָּה מִחַיִּל אֶל-חַיִּל
- 9 ShəKHINAH Elohim tzəva'ot  
 qishveh təfilati  
 תִּנְחִינָה אֶל-אֱלֹהִים בְּצִיּוֹן:  
 יִהְיֶה אֱלֹהִים צָבָאוֹת
- 10 Kəvodéinu rə'et Elohim  
 vəhabíteh kol dodoléikhe.  
 קִשְׁבָּה תְּפִלָּתִי  
 הַעֲזִירָה אֱלֹהֵי יַעֲקֹב סֵלָה:
- 11 Ki tov yom baḥatzairéikhe  
 mei'álef bahárti  
 כְּבוֹדֵנוּ רֵאֵת אֱלֹהִים  
 וְהִבִּיטָה כָּל דּוֹדוֹלֶיךָ:
- 12 Ki shémesh umagein ShəKHINAH  
 ḥein vəkhavod yitəneh ShəKHINAH  
 כִּי טוֹב-יוֹם בַּחֲצִירֶיךָ  
 מֵאַלֶּף בַּחֲרָתִי
- 13 ShəKHINAH tzəva'ot  
 ashrei adam botáḥah vakh.  
 הִסְתּוֹפֶף בְּבֵית אֱלֹהֵי  
 מְדוּר בְּאַהֲלֵי-רֶשֶׁע:
- חֵן וְכְבוֹד יִתֶּנָּה יְהוָה  
 לֹא יִמְנָעָה-טוֹב  
 לַהֲלֹכְכֹל בְּתַמִּים:  
 יִהְיֶה צָבָאוֹת
- אֲשֶׁרִי אָדָם בּוֹטָאֲחַ בֶּךָ:

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- 5 Happy those who dwell in Your house!  
They shall praise You forever — selah!
- 6 Happy the human whose strength is in You,  
those in whose hearts are the pilgrimage paths
- 7 that, crossing the Bakha Valley,  
will set a spring there  
as the early rain wraps it in blessings.
- 8 The paths will go from stronghold to stronghold;  
they'll lead to God in Tziyon.
- 9 PRESENCE, multitudinous God,  
pay attention to my prayer!  
Be a help, God of Ya'aqov — selah!
- 10 Behold our glory, God,  
and note all Your beloveds.
- 11 For better one day in Your courtyards  
than a thousand I have chosen —  
lingering on the cusp of the house of my God  
than settling down in tents of wickedness.
- 12 For the PRESENCE is a sun and a shield!  
The PRESENCE will give grace and glory!  
Voi will not withhold good  
from those who go with integrity.
- 13 Multitudinous PRESENCE!  
Happy the human who trusts in You.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## 6. Psalm 65 (For Shəmini Atzéret)

Of all the Festivals, Shemini Atzéret may have the least distinctive celebratory rituals, but the change from the prayer for dew to the prayer for rain is a high point of the liturgical year, and the fructifying blessing of rain is captured beautifully in this graceful, eloquent psalm.

לַמְנַצְחָה מִזְמוֹר לְדָוִד שִׁיר: 1 *Lamnatzáhah mizmor ləDavid shir.*

לְךָ דְּמִיָּה תְהִלָּה 2 *Ləkhe dumiyah təhilah*

אֱלֹהֵי יִשְׂרָאֵל *Elohei Yisra'eil*

וְלְךָ יְשׁוּלָם נֶדֶר: *ulkhe yəshulam néder.*

מִקְשִׁיבָה תִפְלָה 3 *Maqshiveh təfilah*

אֵלֵינוּ לִבְרָכָה יִבָּאֶה: *eiléinu livrakhah yavó'eh.*

דְּבָרֵי עֲוֹנוֹת גָּבְרוּ מִנִּי 4 *Divrei avonot gavəru méní*

פָּשְׁעֵינוּ אֶתָּה תִכַּפֶּרֶם: *pəsha'éinu ateh təkḥapərom.*

אֲשֶׁרִי תִבְחָרָה וּתְקַרְבָּה 5 *Ashrei tivḥareh utqarəveh*

יִשְׁכְּנֶה חֲצֵרֶיךָ *yishkəneh ḥatzéiréikhe*

נִשְׂבָּעָה בְּטוֹב בֵּיתְךָ *nisbə'ah bətuv beitékhe*

קָדֹשׁ הֵיכָלְךָ: *qədos̱h heikhalékhe.*

1 For the conductor, a psalm of David, a hymn:

2 To You, silence is praise,  
God of Yisra'eil,  
and a vow to You must be fulfilled.

3 The One Who attends to prayer!  
Let Voi come to us as a blessing.

4 Wicked words were mightier than me;  
You, Yourself, must atone for our sins!

5 How happy one You choose and draw near —  
thou will settle in Your sheltered places.  
May we be sated by the goodness of Your house,  
the Holiness of Your sanctuary!



6	נֹרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטַח כָּל-קְצוּיִי- אֶרֶץ וַיָּם רְחֻקִּים: מְכִינֵה הָרִים בְּכַחַהּ נֶאֱזָרָה בְּגִבּוּרָה: מִשְׁבִּיחָה שָׁאוֹן יָמִים שָׁאוֹן גְּלִיָּהֶם וְהַמּוֹן לְאֻמִּים: וַיִּירָאוּל יִשְׁבּוּל קְצֻצוֹת מְאוֹת־תֵּיךְ מוֹצְאֵי בֶקֶר וְעֶרֶב תִּרְנִינָה: פְּקָדוֹת הָאֶרֶץ וְהַשְׁקָקָה רַבַּת תַּעֲשֶׂרנָה	6	Nora'ot bətzédeq ta'anónu Elohei yish'éinu mivtah kol qatzvei éretz vāyam rəḥoqim. 7	Məkhineh harim bəkhoḥeh nezéreh vigvurah. 8	Mashbiḥeh shə'on yamim shə'on galéihem vahamon la'umim. 9	Vayirā'ol yoshəvol qətzavot mei'ototéikhe motza'ei voqer va'érev tarníneh. 10	Paqádtēh ha'áretz vatəshoqəqóha rabat tashəróna
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- 6 With deeds dreadful in Justice You must answer us,  
God of liberation,  
refuge of all remotest  
ends of Earth and Sea!
- 7 The One Who makes mountains stable with Voix strength,  
girded with might!
- 8 The One Who soothes the seething of seas —  
the seething of their piled waves —  
and the commotion of crowds!
- 9 Hinterland dwellers dreaded Your signs;  
You'll make the springs of morning and evening sing.
- 10 You've looked after the Earth and watered her;  
greatly You have enriched her.

פֶּלֶג אֱלֹהִים מָלֵא מַיִם	<i>péleg Elohim malei máyim</i>
תְּכִינֶה דָגָנָל כִּי־כֵן תְּכִינֶה:	<i>takhíneh dəganal ki khein təkhinóha.</i>
תִּלְמִיָּה רֵוֶת	11 <i>Təlaméiha ravet</i>
נַחַת גְּדוּדָהָ	<i>naḥeit gədudéha</i>
בְּרִיבִים תִּמְגְּנָה	<i>birvivim təmogəgónah</i>
צִמְחָה תִּבְרַכָּה:	<i>tzimḥah təvarəkkeh.</i>
עֲטַרְתִּי שָׁנַת טוֹבָתָךְ	12 <i>Itarteh shənat tovatékhe</i>
וּמַגָּלֶיךָ יִרְעֲפוּ דָשֵׁן:	<i>umagaléikhe yir'afun dáshen.</i>
יִרְעֲפוּ נְאוֹת מִדְבָּר	13 <i>Yir'afu nə'ot midbar</i>
וְגִיל גְּבָעוֹת תַּחְגֹּרְנָה:	<i>vəgil gəva'ot taḥgórnah.</i>
לְבָשׁוּ כָרִים הַצֹּאן	14 <i>Lavəshu kharim hatzon</i>
וַעֲמֻקִּים יַעֲטֹפוּ	<i>va'amaqim ya'atfu var</i>
בְּדַמִּיתָם אֲזִישִׁרוּ:	<i>bədumiyatam az yashíru.</i>

The channel of God has filled with water!  
You will ready their grain, for so You'll ready her.

- 11 Drench her furrows,  
run down her ridges,  
with swelling showers soften her,  
bless her sprouts!
- 12 You have crowned the year of Your abundance,  
and Your wagon-ruts will drip with fat.
- 13 The leas of the wilderness will drip,  
and the glens gird themselves with gladness.
- 14 The meadows have put on their flocks,  
and the vales will wrap themselves in grain;  
In their silence, then they sing!

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## 6. Psalm 119 (Excerpts) (For Simḥat Torah)

At 176 verses long, Psalm 119 is the longest single chapter in all of Tanakh. What better way to mark a holiday observed by unfurling an entire Torah scroll could there be than excerpts from such a psalm? Even more fittingly, this bombastic hymn is an acrostic, with eight verses for each of the twenty two letters of the Hebrew alphabet, largely given over to yearning for and celebrating God's teachings. I've excerpted one verse per letter of the Hebrew alphabet here, preserving the acrostic without resulting in undue length.

- |                                   |    |                                       |
|-----------------------------------|----|---------------------------------------|
| אֲשֶׁרִי תְּמִימִלְ-דָּרְךָ       | 1  | <b>Ashrei tēmimol dárech</b>          |
| הַהִלְכֹל בְּתוֹרַת יְהוָה:       |    | <i>haholəkhoh bətorat SHĖKHINAH.</i>  |
| בְּרוּכָה אַתָּה יְהוָה           | 12 | <b>Bərukheh ateh SHĖKHINAH</b>        |
| לְמַדְנִי חֻקֶּיךָ:               |    | <i>lamədóni ḥuqéikhe.</i>             |
| נָרְסָה נַפְשִׁי לְתַאֲבָה        | 20 | <b>Garəсах nafshi ləta'avah</b>       |
| אֶל-מִשְׁפָּטֶיךָ בְּכָל-עֵת:     |    | <i>el mishpatéikhe bəkhoh eit.</i>    |
| דָּבַקָה לְעֶפֶר נַפְשִׁי         | 25 | <b>Davəqah le'afar nafshi</b>         |
| חַיִּנִי כְּדַבְּרְךָ:            |    | <i>ḥayóni kidvarékhe.</i>             |
| הִבִּינִי וְאַצְרָה תוֹרָתְךָ     | 34 | <b>Havinóni və'etzərah toratéikhe</b> |
| וְאַשְׁמְרֶנָּה בְּכָל-לֵב:       |    | <i>və'eshmərənah vəkhoh leiv.</i>     |
| וְאַשְׁתַּעֲשַׂע בְּמִצְוֹתֶיךָ   | 47 | <b>Və'eshta'asha bəmitzvotéikhe</b>   |
| אֲשֶׁר אֶהְבֵּתִי:                |    | <i>asher ahávti.</i>                  |
| זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם | 52 | <b>Zakhárti mishpatéikhe mei'olam</b> |
| יְהוָה וְאַתְּנַחֵם:              |    | <i>SHĖKHINAH və'etneḥam.</i>          |
- 
- |    |   |
|----|---|
| 1  | <b>Anyone</b> whose manner is integrous is happy!<br>Those who go with the teaching of the PRESENCE!  |
| 12 | <b>Blessed</b> are You, PRESENCE;<br>teach me Your laws.  |
| 20 | <b>Crushed</b> my soul has been with longing<br>for Your judgements in every moment.                  |
| 25 | <b>Dust</b> my soul has clung to;<br>make me live, like You promised!                                 |
| 34 | <b>Fit</b> discernment to me and I'll keep Your teaching,<br>I'll guard it with a whole heart.        |
| 47 | <b>Giddy</b> I'll be with Your mitzvot,<br>which I have loved.  |
| 52 | <b>How</b> long (always!) have I remembered Your judgements,<br>PRESENCE, and been comforted in them. |

וְחִסְדְּךָ יְהוָה מִלְּאָה הָאָרֶץ חֻקֶּיךָ לְמִדְנִי:	64	<i>Hasdækhe Shəkhinah malə'ah ha'áretz huqéikhe lam'dóni.</i>
טוֹב טַעַם וְדַעַת לְמִדְנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי:	66	<i>Tuv tá'am vadá'at lamədóni ki vəmitzvotéikhe he'emánti.</i>
יְהִי־נָא חִסְדְּךָ לְנַחֲמִנִי כְּאִמְרַתְךָ לְעַבְדְּתֶךָ:	76	<i>Yəhi na hasdækhe lənaḥaméini kə'imratəkhe lə'avdetékhe.</i>
כְּחִסְדְּךָ חַיִּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ:	88	<i>Kəhasdækhe ḥayóni və'eshmərəh eidut píkhe.</i>
לְעוֹלָם לֹא־אֶשְׁכַּח פְּקוּדֶיךָ כִּי בָם חִיֵּיתִנִּי:	93	<i>Lə'olam lo eshkah piqudéikhe ki vam ḥiyiténí.</i>
מִפְּקוּדֶיךָ אֶתְבוֹנֵן עַל־כֵּן שִׁנֵּאתִי כָל־אֶרֶץ שָׁקֶר:	104	<i>Mipiqudéikhe etvonan al kein saneiti kol órah sháqer.</i>
נִשְׁבַּעְתִּי וְאֶקְיָמָהּ לִשְׁמֹר מִשְׁפָּטֶי צִדְקָךָ:	106	<i>Nishbáti va'aqayéimah lishmor mishpātei tzidqékhe.</i>
סְעֵדֵנִי וְאוֹשַׁעַה וְאֶשִׁישׁ בְּחֻקֶּיךָ תָּמִיד:	117	<i>Sə'adóni və'ivashéi'ah və'asis bəhuqéikhe tamid.</i>

- 64 Just as Your mutuality fills the Earth, PRESENCE,  
just so fill my mind with Your laws!
- 66 Kit me with keen taste and understanding,  
for I have relied on Your mitzvot.
- 76 Let Your lovingkindness console me!  
Just as Your word does Your servant!
- 88 Make me live thru Your lovingkindness,  
and I will guard the edicts of Your mouth!
- 93 Never will I forget Your dictates,  
for thru them You have made me live.
- 104 Poring over Your judgements,  
I have come to hate every way of lies.
- 106 Quite firmly have I sworn and affirmed  
to guard the judgements of Your righteousness.
- 117 Re-enforce me and I will be liberated,  
and I will always rejoice in Your laws.

עֲשֵׂת עִם־עַבְדְּךָ כְּחַסְדְּךָ וְחֻקֶּיךָ לְמַדְנִי:	124	<b>Aset im avdækhe khəḥasdékhe vəḥuqéikhe lamədóni.</b>
פָּנֵת־אֵלַי וְחֲנֹנִי כְּמִשְׁפַּט לְאַהְבּוֹל שְׁמֶךָ:	132	<b>Pənet eilai vəḥonóni kəmişpat lə'ohavol shəmékhe.</b>
צִוִּיתְךָ צֶדֶק עֲדֹתֶיךָ וְאַמוּנָה מְאֹד:	138	<b>Tzivíte tzédeq eidotéikhe ve'emunah mə'od.</b>
יָדַעְתִּי מֵעֲדֹתֶיךָ כִּי לְעוֹלָם יִסְדָּתָם:	152	<b>Qédem yadáti mei'eidotéikhe ki lə'olam yəsadtem.</b>
רֹאשׁ־דְּבָרְךָ אֱמֶת וְלְעוֹלָם כָּל־מִשְׁפַּט צֶדֶקְךָ:	160	<b>Rosh dəvarəkhe emet ul'olam kol mishpat tzidqékhe.</b>
שְׁמֶרָה נַפְשִׁי עֲדֹתֶיךָ וְאַהְבֵם מְאֹד:	167	<b>Shamərah nafshi eidotéikhe va'ohaveim mə'od.</b>
תַּעֲשֵׂה כְּשֶׁה אֶבֶר בְּקֶשֶׁה עַבְדְּךָ	176	<b>Ta'íti kəseh oveid baqəsheh avdetékhe</b>
כִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:		<b>ki mitzvotéikhe lo shakháhti.</b>

124 **So act towards Your servant with Your lovingkindness  
and teach me Your laws!**

132 **Turn towards me and grace me  
like the judgement due to lovers of Your name.**

138 **Virtuous verdicts You commanded,  
and profound trustworthiness;**

152 **Well I know the essentials from Your decrees,  
for You establish them forever!**

160 **Expressions of Yours start with Truth,  
and eternal is the judgement of Your righteousness.**

167 **Your edicts my soul has guarded,  
and I have loved them deeply.**

176 **Zig-zagging like a straying sheep I've gone;  
seek Your servant!  
For I have not forgotten Your mitzvot.**

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

## HaTəfilah for Festivals

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

In the evening, haTəfilah is prayed individually. If praying without a minyan during the morning or afternoon service, pray all of haTəfilah individually. If praying with a minyan during the morning or afternoon service, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּח וְלִבִּי יַגִּיד תְּהִלָּתְךָ:

*Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.*

My Foundation! Open my blocked places and my heart will announce Your praise.

Before the Minḥah repetition of haTəfilah, the leader may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גֹּדֶל לְאֱלֹהֵינוּ:

*Ki sheim SHƏMOTEH eqra havol gódel l'Eilohéinu.*

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

## 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ    ↪ Bərukkeh ateh SHƏMOTEH Elohéinu  
 וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ    vEilohei avotéinu və'imotéinu  
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק    Elohei Avraham Elohei Yitzḥaq  
 וְאֱלֹהֵי יַעֲקֹב    vEilohei Ya'aqov  
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah    Elohei Sarah Elohei Rivqah  
 אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה    Elohei Raḥeil Elohei Lei'ah  
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה:    Elohei Bilhah vEilohei Zilpah.  
 הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה    Ha'Eil hagədoleh hagiboreh vəhanora'eh  
 אֵל עֲלִיוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים    Eil elyoneh goméleh ḥasadim tovim  
 וְקוֹנֵת הַכֹּל    vəqonet hakol  
 וְזוֹכֶרֶת חֲסָדֵי אִמּוֹת וְאָבוֹת    vəzokhéreh ḥasdei imot və'avot  
 וּמְבִיאָה גְּאֻלָּה לִּבְנוֹל בְּנוֹלֵיהָ    umvi'eh gə'ulah livnol bənoleiheh  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה:    ləmə'an shəmeḥ bə'ahavah.  
 יוֹצֵרֶת עֲזָרָה וּמוֹשִׁיעָה וּמִגֵּן:    Yotzéreh ozéreh umoshi'eh umagein.  
 בְּרוּכָה אַתָּה יְיָ    ↪ Bərukkeh ateh SHƏMOTEH  
 עֲזַרְת שָׂרָה וּמִגֵּן אַבְרָהָם:    ezrat Sarah umagein Avraham.

↪ Blessed are You, MANY-NAMED ONE, our God  
 and God of our patriarchs and matriarchs:  
 God of Avraham, God of Yitzḥaq,  
 and God of Ya'aqov;  
 God of Sarah, God of Rivqah,  
 God of Raḥeil, God of Lei'ah,  
 God of Bilhah, and God of Zilpah.  
 The great, mighty, and awesome God!  
 God on high! Voi piles up good lovingkindnesses  
 and establishes everything,  
 and Voi remembers the good deeds of our matriarchs and patriarchs  
 and brings redemption to their children's children  
 for the sake of Voix name, with Love.  
 Creator, Helper and Liberator and Shield!  
 ↪ Blessed are You, MANY-NAMED ONE,  
 Help of Sarah and Shield of Avraham.

## 2. Divine Might

אֶתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי *Ateh giboreh la'olam adani*  
 מַחַיֵּית מֵתוֹל אֶתָּה רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh lahoshí'a.*  
 From Minḥah of Shəmini Atzéret thru Shaḥarit of the first day of Pésah:  
 מְשִׁיבָה הַרֹוֹחַ וּמוֹרִידָה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

At all other times:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֶּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*  
 מַחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
 סוֹמֵכָה נּוֹפֵלּוֹל וְרוֹפֵאָה חוֹלּוֹל *somékeh nofəlol vəroféi'ah ḥolol*  
 וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
 וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישְׁנוֹל עֶפֶר: *umqayémeh emunateh lisheinol afar.*  
 מִי כְמוֹךָ בַּעֲלַת גִּבּוֹרוֹת *Mi khamókhe ba'alet gəvurot*  
 וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
 גּוֹבֶרֶה מְמִיתָהּ וּמַחַיֵּית *govéreh məmíteh umḥayet*  
 וּמַצְמִיחָהּ יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*  
 וְנֶאֱמָנָה אֶתָּה לְהַחַיּוֹת מֵתוֹל: *Vəne'eméneh ateh laḥaḥayot meitol.*  
 בְּרוּכָה אֶתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 מַחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*



You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

From Minhah of Shəmini Atzérét thru Shaḥarit of the first day of Pésah:

Voi makes the wind blow and the rain descend.

At all other times:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick

and releases the imprisoned

and keeps Voix faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

The One Who overpowers, causing death and causing life,

and making liberation sprout forth.

And You are faithful in making the dead live.

Blessed are You, MANY-NAMED ONE,

Who makes the dead live.

### 3. Sanctification of the Name

During Ma'ariv, and when praying individually during other services, pray this paragraph and then continue with the fourth blessing, the Sanctification of the Day. During the Shaḥarit or Minhah repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the appropriate Qədushah below instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*

וְקְדוֹשׁוֹלֶיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhól yom*

יְהַלְלוּךָ סֶלָה: *yəhaləlúkhe sélah.*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏMOTEH*

הָאֵל הַקְדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy

and every day Your holy ones

will praise You — selah!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day (p 160).

# **Qədushah for Shaharit:**

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing during Shaharit.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם *Nəqadeish et shimkhe ba'olam*

בְּשֵׁם שְׁמַקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*

בְּשִׁמֵּי מָרוֹם *bishmei marom*

כַּכְתוּב עַל יַד נְבִיאֶךָ: *kakatuv al yad nəvi'ékhe.*

וְקִרְאָה זֶת אֶל־זֶת וְאִמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה *↑Qədosheh ↑qədosheh ↑qədosheh*

יְהוָה זָבָאוֹת *SHƏMOTEH tzəva'ot*

מֵלֵא כָל־הָאָרֶץ כְּבוֹדָה: *məlo khol ha'áretz kəvodeh.*

אִזּ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק *Az bəqol rá'ash gadol adir vəhəzaq*

מִשְׁמִיעוֹל קוֹל *mashmi'ol qol*

מִתְנַשְּׂאוֹל לְעַמַּת שְׂרָפוֹל *mitnasə'ol lə'umat sərafol*

לְעַמָּתְל בָּרוּךְ יִאֲמְרוּל: *lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמָה: *↑Barukh kəvod SHƏMOTEH miməqomeh.*

מִמְקוֹמְךָ חַיֵּינוּ תוֹפִיעָה *Miməqoməkhe hayéinu tofí'eh*

וְתִפְנֹת אֵלֵינוּ *vətifnet eiléinu*

כִּי מַחְכּוֹל אֲנַחְנוּ לָךְ: *ki məḥakol anáḥnu lakh.*

מָתִי תִפְנֹת אֶל־עוֹלָם: *Matai tifnet el olam.*

בְּקָרוֹב בְּיָמֵינוּ *Bəqarov bəyaméinu*

לְעוֹלָם וָעֶד תִּשְׁכָּנֶה: *le'olam və'ed tishkəneh.*

תִּתְגַּדֵּלְהָ וְתִתְקַדֶּשֶׁה *Titgadəleh vətitqadəsheh*

The congregation, followed by the leader:  
We will make Your name Holy in the world  
as they make it Holy  
in Heaven above,  
as was written by the hand of Your prophet:  
“And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Then with their voice — a mighty, glorious, and strong noise —  
they make their voice heard

and raise themselves opposite the serafs;

opposite the serafs, they will thunder “Blessed!”:

The congregation, followed by the leader:

“↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəḥezqel 3:12

From Your place, our Life, appear!

And turn towards us,

for we are waiting for You.

When will You turn towards the world?

Soon and in our days

may You dwell here forever!

You will be magnified and sanctified

בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ *bətokh Yərushaláyim irkhe*  
 וּבְכָל מָקוֹם שֶׁשְׁחֻקְהֵי אִמְךָ *uvkhol maqom sheshokhein aməkhe*  
 לְדוֹר וָדוֹר וּלְנִצָּחַ נִצָּחִים: *lədor vador ulnéitzah nətzaḥim.*  
 וְלִבֵּנוּ יָדַע אֶת־תּוֹרַתְךָ *Vəlibéinu yeida et Toratékhe*  
 כְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲזָךְ *kadavar ha'amur bəshirei uzékhe*  
 עַל יְדֵי דָוִד בֶּסֶפֶר תְּהִלִּים: *al yədei David bəSéifer Təhilim.*

The congregation, followed by the leader:

↑יִגְ'עַת שְׁמֹטֶה לְעוֹלָם *↑Yig'et ShəMOTEH lə'olam*  
 אֱלֹהֵיךָ עִמִּי *Elohéikha ami*  
 לְדוֹר וָדוֹר הַלְלוּיָהּ: *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נָגִיד גּוֹדְלֶכָה *Lədor vador nagid godlékhe*  
 וּלְנִצָּחַ נִצָּחִים *ulnéitzah nətzaḥim*  
 קְדוּשַׁתְךָ נִקְדִּישׁ *qədushatəkhe naqdish*  
 וְשִׁבְחֶךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*  
 מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*  
 כִּי אֵל מוֹפְתֶה גְדוֹלָה וְקְדוּשָׁה אֲתָה: *ki Eil moféteh gədoleh uqdoshéh áteh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ShəMOTEH*  
 הָאֵל הַקְדוּשָׁה: *ha'Eil haqədoshéh.*

in the heart of Yərushaláyim, Your city,  
and in every place in which Your people dwell,  
from generation to generation and for eternity of eternities.  
And our hearts will know Your teaching  
according to the line recorded in the psalms of Your strength  
by the hands of David, in the Book of Praises:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,  
from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,  
and for eternity of eternities  
we'll make Holy Your Holiness,  
and Your praise, our God,  
won't depart from us, not ever.  
For, God, a great and Holy miracle are You!  
Blessed are You, MANY-NAMED ONE,  
the Holy God.

Continue with the Sanctification of the Day (p 160).

*(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)*

### Qədushah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing during Minḥah.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם *Nəqadeish et shimkhe ba'olam*

כָּשֵׁם שְׁמַקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*

בְּשִׁמֵי מְרוֹם *bishmei marom*

כַּכְתוּב עַל יַד נְבִיאֶיךָ: *kakatuv al yad navi'ékhe.*

וְקִרְאָה זֶת אֶל־זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה *↑Qədosheh ↑qədosheh ↑qədosheh*

יְהוָה זָבָעוֹת *SHƏMOTEH tzəva'ot*

מֵלֹא כֹל־הָאָרֶץ כְּבוֹדָה: *məlo khol ha'áretz kəvodeh.*

לְעִמְתָּל בְּרוּךְ יוֹמֵי־רוֹל: *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמָה: *↑Barukh kəvod SHƏMOTEH mīməqomeh.*

The congregation, followed by the leader:

We will make Your name Holy in the world

as they make it Holy

in Heaven above,

as was written by the hand of Your prophet:

“And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Those opposite the serafs will thunder “Blessed!”:

The congregation, followed by the leader:

↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəhezqel 3:12

וּבְדַבְּרֵי קֹדֶשׁ כָּתוּב לֵאמֹר: Uvdivrei qodshəke katuv leimor.

The congregation, followed by the leader:

↑יִגְ'עַת שְׁמֹטֶה לְעוֹלָם ↑Yig'et SHƏMOTĖH lə'olam

אֱלֹהֵיכָּה אֲמִי Elohéikha ami

לְדֹר וָדֹר הַלְלוּיָהּ: lədor vador haləluYAH.

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֶכֶּה Lədor vador nagid godlékhe

וּלְנִצָּח נֶצְחִים ulnéitzah nətzahim

קְדוּשַׁתְּךָ נִקְדִּישׁ qədushatəke naqdish

וְשִׁבְחְךָ אֱלֹהֵינוּ veshivḥakhe Elohéinu

מִמְנוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד miménu lo yamush le'olam va'ed

כִּי עַל מוֹפֶתֶה גְדוֹלָה וְקְדוּשָׁה אָתָּה: ki Eil moféteh gədoleh uqdosheh áteh.

בָּרוּכָה אָתָּה יְהוָה Bərukheh ateh SHƏMOTĖH

הָאֵל הַקְדוֹשֶׁה: ha'Eil haqədoshēh.

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

#### 4. Sanctification of the Day

Simḥat Torah is listed separately here to acknowledge that “the second day of Shəmini Atzérét” has become a distinct holiday, the Diaspora’s gift to the liturgical calendar. Those preferring the traditional liturgy should pray the line for Shəmini Atzérét instead.

On Shabbat, add the boxed words.

אַתָּה קִבַּלְתָּנוּ מִכָּל הָעַמִּים *Ateh qibalténu mikol ha'amim*  
 אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*  
 וְלִמַּדְתָּנוּ בְּכָל הַלְשׁוֹנוֹת *vəlimadténu bəkhhol haləshonot*  
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *vəqidashténu bəmitzvotéikhe*  
 וְקִרְבַּתָּנוּ חַיֵּינוּ לַעֲבוֹדָתְךָ *vəqeiravténu ḥayéinu la'avodatékhe*  
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*  
 עָלֵינוּ קָרָאתָ: *aléinu qaráte.*

On Saturday evening add:

וַתּוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ *Vatodiónu SHƏMOTEH Elohéinu*  
 אֶת מִשְׁפָּטֶי צִדְקָךָ *et mishpətei tzidqékhe*  
 וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ *vatəlamədónu la'asot ḥuqei rətzonékhe*  
 וַתִּתֶּנָּה לָנוּ יְהוָה אֱלֹהֵינוּ *vatitəneh lānu SHƏMOTEH Elohéinu*  
 מִשְׁפָּטִים שְׁפִירִים וְתוֹרַת אֱמֶת *mishpatim shapirim vətorat emet*  
 חֻקִּים וּמִצְוֹת טוֹבִים *ḥuqim umitzvot tovim*  
 וַתַּנְחִילֵנוּ זְמַנֵּי שָׁשׂוֹן *vatanḥilónu zəmanei sason*

You have welcomed us from all peoples;  
 You have loved us and You have wanted us  
 and You have taught us in all languages  
 and You have made us Holy with Your commandments  
 and You, our Life, have brought us close to Your service  
 and Your great and Holy Name  
 You have invoked over us.

On Saturday evening add:

And You made known to us, MANY-NAMED ONE, our God,  
 the rules of Your justice,  
 and You taught us to do the laws of Your will.  
 And You gave us, MANY-NAMED ONE, our God,  
 pleasing rules and true instruction,  
 laws and good commandments.  
 And You made us inherit seasons of joy



וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי בְרָכָה *umo'adei qódesht vəḥagei vərakhah*  
 וַתּוֹרִישֵׁנוּ קֹדֶשׁ שַׁבָּת *vatorishónu qədushat Shabat*  
 וּכְבוֹד מוֹעֵד וְחַגֵּיגַת הַרְגֵל: *ukhvod mo'eid vəḥagigat haréigel.*  
 וַתַּבְדֵּלָהּ יְהוָה אֱלֹהֵינוּ *Vatəvadələh SHƏMOTEH Elohéinu*  
 בֵּין קֹדֶשׁ לַחֹל *bein qódesht ləḥol*  
 בֵּין אֹר לְחֹשֶׁק *bein or ləḥóshekh*  
 בֵּין שְׁתִּיקָה לְקוֹלִים *bein shətiqah ləqolim*  
 בֵּין יוֹם הַשְּׁבִיעִי *bein yom hashəvi'i*  
 לַשְּׁשֶׁת יָמֵי הַמַּעֲשֶׂה: *ləshéishet yəmei hama'aseh.*  
 בֵּין קֹדֶשׁ שַׁבָּת *Bein qədushat Shabat*  
 לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה *liqdushat yom tov hivdálte*  
 וְאֵת יוֹם הַשְּׁבִיעִי *və'et yom hashəvi'i*  
 מִשְׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת: *mishéishet yəmei hama'aseh qidáshte.*  
 הַבְּדִלָּה וְקֹדֶשֶׁת *Hivdálte vəqidáshte*  
 אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתךָ: *et aməkhe Yisra'eil biqdushatékhe.*  
 At all times continue:  
 וַתִּתֶּנָּה לָנוּ יְהוָה *Vatitəneh lānu SHƏMOTEH*

and times of Holiness and Festivals of blessing.  
 And You bestowed on us the Holiness of Shabbat  
 and the glory of the Season and the celebration of the Pilgrimage.  
 And You divided, MANY-NAMED ONE, our God,  
 between Holy and ordinary,  
 between light and darkness,  
 between silence and sounds,  
 between the seventh day  
 and the six days of working.  
 Between the Holiness of Shabbat  
 and the Holiness of the Festival You divided,  
 and the seventh day  
 You made Holier than the six days of working.  
 You divided and made Holy  
 Your people, Yisra'eil, with Your holiness.  
 At all times continue:  
 And You gave us, MANY-NAMED ONE,

אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*

שַׁבָּתוֹת לְמִנוּחָהּ ו *Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*

חַגִּים וּזְמָנִים לְשִׂשׂוֹן *ḥagim uzmanim ləsason*

אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם *et yom haShabat hazeh və'et yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתֵנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*

On Shavu'ot:

חַג הַשְּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרָתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *Ḥag haSukot hazeh zəman simḥatéinu*

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָאַתְזֶרֶת הַזֶּה *haShəmini Ḥag ha'Atzéret hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

our God, in love,

Sabbaths for rest and

times for joy,

Festivals and seasons for rejoicing:

this day of Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

the Festival of Shavu'ot,

season of the gift of our Torah,

On Sukot:

the Festival of Sukot, season of our Joy,

On Shəmini Atzéret:

the Festival of Shəmini Atzéret,

season of our Joy,

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah,

season of our Joy,

At all times continue:

מִקְרָא קֹדֶשׁ בְּאַהֲבָה *bə'ahavah miqra qódes*

זִכְרֵךְ לִיְצִיאת מִצְרַיִם: *zéikher litzi'at Mitzráyim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*

וַיָּבֹא וַיַּגִּיעַ וַיַּעֲרֶה וַיַּעֲרֹזֶה *vəyavo vəyagi'a vəyeira'eh vəyeiratzeh*

וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר *vəyishama vəyipaqeid vəyizakheir*

זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹלֵינוּ *zikhronéinu ufiqdonéinu vəzikhron ivoléinu*

וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov shehalámn*

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ *vəzikhron Yərushaláyim ir qodshékhe*

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləhein*

וּלְחֶסֶד וּלְרַחֲמִים *ulhésed ulrahāmim*

לְחַיִּים וּלְשָׁלוֹם *ləhayim uləshalom*

On Pésah:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: *bəyom Hag haMatzot hazeh.*

On Shavu'ot:

בְּיוֹם חַג הַשְּׁבוּעוֹת הַזֶּה: *bəyom Hag haShavu'ot hazeh.*

At all times continue:

in love, a holy convocation,

a remembrance of going out from Egypt!

Our God and God of our forebears, may there arise

and arrive and reach and be seen and be wanted

and be attended to and be counted and be remembered

the memory of us and our surety, and the memory of our forebears,

and the memory of the good world we dreamed of,

and the memory of Yərushaláyim, the city of Your Holiness,

and the memory of all Your people, the House of Yisra'eil,

before You for refuge, for goodness, for grace

and for lovingkindness and for compassion

and for life and for peace

On Pésah:

on this day of the Festival of Matzot.

On Shavu'ot:

on this day of the Festival of Shavu'ot.

On Sukot:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה: *bəyom Ḥag haSukot hazeh.*

On Shəmini Atzéret:

בְּיוֹם שְׁמִינִי חַג הָעֲצֵרֶת הַזֶּה: *bəyom Shəmini Ḥag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

בְּיוֹם חַג שִׁמְחַת תּוֹרַת הַזֶּה: *bəyom Ḥag Simḥat haTorah hazeh.*

At all times continue:

זִכְרֹנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərahəməim*

חֻסֶּה וְחֻנּוֹנוּ *ḥúseh vəḥonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *rahameh aléinu vəhoshi'ónu*

כִּי אֵלֶיךָ תִּינֵנוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חֲנֻנֶה וְרַחֲמֵה אֹתָהּ: *ḥanuneh vərahəməh áteh.*

וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ *Vəhasi'ónu SHƏMOTEH Elohéinu*

אֶת בִּרְכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*

לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה וּלְשִׁשׁוֹן *ləḥayim ulshalom ləsimḥah ulsason*

On Sukot:

on this day of the Festival of Sukot.

On Shəmini Atzéret:

on this day of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

on this day of the Festival of Simḥat Torah.

At all times continue:

Remember us on it, MANY-NAMED ONE, our God, for goodness,  
and take stock of us on it for blessing  
and liberate us on it for life.

And with a word of liberation and compassion  
spare and be gracious to us,

have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,  
merciful and compassionate, are You!

And wed to us, MANY-NAMED ONE, our God,

the blessing of Your appointed times

for Life and for Peace, for Joy and for Rejoicing

כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ: *ka'asher ratzíte və'amárte ləvarəkhéinu.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

רָצֵת בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*

וְתַנֵּה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*

שְׂבַעֲנוּ מִטוֹבֶךָ *sabə'ónu mituvékhe*

וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*

וְטַהַרֵּה לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*

וְהַנְחִילָנוּ יְיָהוּה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*

בְּשִׂמְחָה בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon* bəsimḥah

וּבְשִׁשׁוֹן שַׁבָּת וּמוֹעֲדֵי קֹדֶשׁ *uvsason* *Shabat u*mo'adei qodshékhe

וְיִשְׁמְחוּל בְּךָ יִשְׂרָאֵל *vəyisməḥol bəkhe Yisra'eil*

מִקְדָּשׁוֹל שְׁמֶךָ: *məqadəshol shəmékhe.*

בְּרוּכָה אַתָּה יְיָהוּה *Bərukkeh ateh SHƏMOTEH*

מִקְדָּשֶׁה הַשַּׁבָּת וְ *məqadésheh* *haShabat və*

יִשְׂרָאֵל וְהַזְמָנִים: *Yisra'eil vəhazəmanim.*

as You wanted and promised to bless us.

Our God and God of our forebears,  
want our rest!

Make us Holy with Your mitzvot!

And grant our portion in Your Torah!

Sate us from Your goodness!

And make us glad with Your liberation!

And purify our hearts to serve You with truth,  
and let us inherit, MANY-NAMED ONE, our God,

with love and with favor, with joy

and with rejoicing, Your Holy *Shabbat and* appointed times.

And in You may Yisra'eil rejoice,

who make Your name Holy.

Blessed are You, MANY-NAMED ONE,

Who makes *Shabbat and*

Yisra'eil and the seasons Holy.

## 5. Service

רָצֵת יְהוָה אֱלֹהֵינוּ *Ratzet SHƏMOTEH Elohéinu*  
 בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתוֹ *bə'aməkhe Yisra'eil uvitfilatal*  
 וְהַשִּׁיבָה אֶת צְדָקָתְךָ *vəhashíveh et tzidqatəkhe*  
 לַחֲדָר לִבֵּנוּ *lahadar libéinu*  
 וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתוֹ *vəhasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִקְבְּלֶה בְרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*  
 וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat hayéinu*  
 אֶת קֹדֶשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 הַמְמַלְאָה אֶת הָעוֹלָם בְּקִדּוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness  
 to the inner sanctum of our heart.  
 And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.  
 And may the service of our lives bring  
 Your Holiness into the world.  
 Blessed are You, MANY-NAMED ONE,  
 Who fills the world with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ ↪ ↩ *Modol anáħnu lakh*  
 שְׂאֲתָהּ הָא יְהוּה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*  
 וְאֵלֵהִי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אֲתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al nisékhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflā'otékhe vətovotékhe*  
 שֶׁבְּכֹל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיְּנוּ לָךְ: *mei'olam qivínu lakh.*

↪ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׁאַתֶּה הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵה בְּרָאשִׁית: *yotzeréinu yotzéreiḥ bəreishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *lašimkhe hagadol vəhaqadosh*  
 עַל שֶׁהֵחַיִּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*  
 כֵּן תַּחֲיֵנוּ וְתַקֵּימָנוּ *Kein təḥayónu utqayəmonu*  
 וְתוֹבִילָה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קֹדְשְׁךָ לְשִׁמּוֹר תִּקְיָךְ *ləmitzvot qodshékhe lishmor ḥuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלֶבָב שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!



The individual prayer and the repetition conclude:

וְעַל כָּלֶם *Və'al kulam*  
 יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ *yitbarakh vəyitromam shimkhe*  
 תְּיִינֵנוּ תָמִיד לְעוֹלָם וָעֶד: *ḥayéinu tamid lə'olam va'ed.*  
 וְכָל חַיּוֹלֵיךָ יוֹדוּךָ סֶלָה *Vəkhōl ḥayoléikhe yodúkhe sélah*  
 וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת *vihaləlōl et shimkhe be'emet*  
 הָאֵל יִשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה: *ha'Eil yəshu'atéinu və'ezratéinu sélah.*  
 בְּרוּכָה אַתָּה יְהוָה *↪ Bərukkeh ateh SHƏMOTEH*  
 הַטּוֹבָה שְׁמֶךָ וְלָךְ נָאֵת לַהֲדוֹת: *hatoveh shimkhe ulkhe na'et ləhodot.*

The individual prayer and the repetition conclude:

And for all these things  
 may Your Name be blessed and exalted,  
 our Life, always, forever and ever.  
 And all Your living things will thank You — selah! —  
 and praise Your name in Truth,  
 God of our liberation and our hope — selah!  
 ↪ Blessed are You, MANY-NAMED ONE;  
 Your Name is “The Good One” and to You it is fitting to give thanks.

## 7. Peace

During Ma'ariv and Minḥah:

שְׁלוֹם רַב *Shalom rav*  
 עַל יִשְׂרָאֵל עַמְּךָ *al Yisra'eil aməkhe*  
 וְעַל פְּלִשְׁתִּינָה *və'al Palestinah*  
 וְעַל כָּל יוֹשְׁבֹוֹל תִּבֵּל *və'al kol yoshəvol teiveil*  
 תְּשִׁימָה לְעוֹלָם כִּי אַתָּה הָאֵל *tasímeh la'olam ki ateh he*  
 יוֹצֵרָה אֶדֶן לְכָל הַשָּׁלוֹם: *yotzéreh éden ləkhoh hashalom.*  
 וְטוֹב בְּעֵינֶיךָ *Vətov bə'einékhe*  
 לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל *ləvareikh et aməkhe Yisra'eil*  
 וְאֶת עַם פְּלִשְׁתִּינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ: *bəkhoh eit uvkhoh sha'ah bishlomékhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHƏMOTEH*  
 הַמְּבָרֶכֶה אֶת עַמְּךָ יִשְׂרָאֵל *hamvārékheh et ameh Yisra'eil*  
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*  
 וְאֶת כָּל הָעַמִּים בְּשָׁלוֹם: *və'et kol ha'amim bashalom.*

Abundant peace  
 over Yisra'eil, Your people,  
 and over Palestine  
 and over all who dwell on earth  
 You will set forever, for You are Voi,  
 the Creator, the Foundation for all peace.  
 And it is good in Your eyes  
 to bless Your people, Yisra'eil,  
 and the people of Palestine and all peoples  
 at every time and at every moment with Your peace.  
 Blessed are You, MANY-NAMED ONE,  
 Who blesses Voix people, Yisra'eil,  
 and the people of Palestine  
 and all peoples with peace.

If praying individually, continue with the Private Prayer (p 174). If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

During Shaḥarit, the Threefold Blessing may be added. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: *בֵּן יְהִי רָצוֹן* | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

*אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ בְּרַכְנוּ* *Elohéinu vEilohei ivoléinu barəkhónu*  
*בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה* *babərahkah hamshuléshet baTorah*  
*הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ* *hakətuvah al yədei Mosheh avdékhe*  
*הָאֲמִירָה מִפִּי אַהֲרֹן וּבָנָיו* *ha’amurah mipi Aharon uvanav*  
*כֹּהֲנֵי עַם קְדוֹשׁוֹלֶיֶכֶה כָּאֲמֹר:* *kohanei am qədosholéikhe ka’amur.*

*יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:* *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*  
*יֵאֲרֶה יְהוָה פָּנָיִךָ אֵלֶיךָ וַיַּחֲנוֹךְ:* *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunóke.*  
*יִשָּׂאֶה יְהוָה פָּנָיִךָ אֵלֶיךָ* *Yisə’eh SHƏMOTEH panéihe eiléikhe*  
*וַיַּשְׁמֶה לְךָ שְׁלוֹם:* *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us  
 with the Threefold Blessing in the Torah,  
 the one written by the hands of Mosheh, Your servant,  
 the one uttered by the mouth of Aharon and his sons,  
 the priests of Your Holy people, as it is recorded:

May God bless you and guard you.  
 May God shine Voix face towards you, grace you.  
 May God lift Voix face towards you  
 and give you peace.

BəMidbar 6:24–26

Continue with the Shaḥarit prayer for peace on the next page.

During Shaharit, pray this blessing, whether or not the Threefold Blessing is included.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeḥ shalom tovah uvrakhah</i>
חֵן וְחֶסֶד וְרַחֲמִים	<i>ḥein vaḥésed vərəḥamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֹל תֵּיבֵל:	<i>və'al kol yoshəvol teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאַחַד	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פָּנֶיךָ	<i>bətzeil panéikhe</i>
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ	<i>ki vətzeil panéikhe natáte lánú</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vərəḥamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמּוֹךְ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhoh sha'ah bishlomékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמּוֹהַּ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

Place peace, goodness, and blessing,  
grace and lovingkindness and mercy  
upon us and upon all Yisra'eil, Your people,  
and upon all Palestine  
and upon all who dwell on Earth.  
Bless us, our Quickener, all of us as one,  
in the shelter of Your face,  
for in the shelter of Your face, You have given us,  
MANY-NAMED ONE, our God,  
a Torah of Life and a love of lovingkindness  
and Justice and blessing and mercy  
and life and peace.  
And it is Good in Your eyes to bless  
Your people, Yisra'eil,  
and the people of Palestine  
and all peoples  
at every time and at every hour with Your peace.  
Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples  
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

## ➤. Private Prayer

Every instance of haTefilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשִׁי תִדּוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשִׁי כֶּעָפָר לִכְל תִּתְּיָהּ:	<i>vənafshi ke'afar lakol tiyeh.</i>
פִּתְּחָה לִבִּי בְּתוֹרָתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhōl haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפֶּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מַחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לִמְעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לִמְעַן יְמִינֶךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לִמְעַן קִדְשָׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לִמְעַן תּוֹרָתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לִמְעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidolékhe</i>
הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe və'anóni.</i>
יִהְיוּ לְרָצוֹן כָּל אֲמָרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgō'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בִּמְרוֹמֶיךָ	<i>Oset shalom bimroméihe</i>
הָאֵל יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאֲמָרוּל אָמֵן:	<i>və'imrol amein.</i>

## The Festival Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah during Shaḥarit or Minḥah, return to the beginning of HaTəfilah for Festivals (p 150).

After finishing haTəfilah during Ma'ariv: On Friday evening, some continue with the Symbolic Repetition of haTəfilah (p 70). Otherwise, continue with the Prayer for Healing (p 74), Qadish Shaleim (p 78), or Qidush for Festivals (p 176), depending on the practice of your community and the presence of a minyan.

After finishing haTəfilah during Shaḥarit: On Sukot, unless it is also Shabbat, continue with Taking up the Lulav (p 506). On all other Festivals, and on Sukot when it coincides with Shabbat, continue with Haleil (p 508).

After finishing haTəfilah during Minḥah: If praying with a minyan, continue with Qadish Shaleim (p 699); if praying without a minyan, continue with the Aléinu that follows (p 701).

# Concluding Prayers

## Qidush for Festival Evenings

When the Festival falls on Shabbat, begin here. The first line is prayed individually.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר Vayhi érev vayhi vóqer  
יוֹם הַשְּׁשִׁי: yom hashishi.  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ Vaykhulu hashamáyim vaha'áretz  
וְכָל-צָבָאָם: vakhol tzava'am.  
וַיַּכְלֵת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי Vaykhalet Elohim bayom hashəvi'i  
מְלַאכְתָּהּ אֲשֶׁר אִשְׁתָּהּ mēlakhteh asher asəteh  
וַיִּשְׁבְּתָהּ בַּיּוֹם הַשְּׁבִיעִי vayishbətēh bayom hashəvi'i  
מִכָּל-מְלַאכְתָּהּ אֲשֶׁר עָשְׂתָה: mikol mēlakhteh asher asəteh.  
וַיְבָרֶכֶה אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי Vayvārkeh Elohim et yom hashəvi'i  
וַיְקַדְּשֶׁה אֹתוֹ vayqadəsheh oto  
כִּי בּוֹ שָׁבְתָהּ מִכָּל-מְלַאכְתָּהּ ki vo shavətēh mikol mēlakhteh  
אֲשֶׁר-בָּרָאָה אֱלֹהִים לַעֲשׂוֹת: asher barə'eh Elohim la'asot.

“And there was evening and there was morning:  
the sixth day!

**And finished were the heavens and the earth**  
and all their multitudes.

And God finished, on the seventh day,  
Voix work that Voi had done,  
and Voi rested on the seventh day  
from all Voix work that Voi had done.

And God blessed the seventh day  
and made it Holy,  
for on it Voi rested from all Voix work  
that God had created to do.”

Bəreishit 1:31-2:3



## The Festival Evening Service

When the Festival falls on a weekday, begin here. On Shabbat, continue here.

The leader invites:

סְבֵרֻת חֲבֵרֹלַי: *Savərut ḥaveirolai.*

The congregation responds:

לְחַיִּים: *Ləḥayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
בוֹרְאֵת פְּרִי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
שֶׁהַכֹּל נִהְיָה בְּדַבָּרָה: *shehakol niḥyah bidvareh.*

The leader invites:

With your permission, my friends?

The congregation responds:

To life!

If praying over wine or grape juice:

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Creator of the fruit of the vine.

If praying over any other liquid:

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
thru Whose word everything came to be.

In all cases, continue on the next page.

## CONCLUDING PRAYERS: Qidush for Festival Evenings

On Shabbat, add the boxed words.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh Adonai*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 אֲשֶׁר קִבַּלְתָּנוּ מִכָּל עַם *asher qibalétnu mikol am*  
 וְלִמַּדְתָּנוּ בְּכָל לָשׁוֹן *vəlimadétnu bəkhhol lashon*  
 וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וַתִּתֶּנָּה לָנוּ *vəqidəshétnu bəmitzvotéihe vatitəneh lānu*  
 יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה *Adonai Elohéinu bə'ahavah*

שַׁבָּתוֹת לְמִנוּחָהּ וְ

*Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*  
 חַגִּים וְזִמְנִים לְשִׂשׁוֹן *ḥagim uzmanim ləsason*

אֵת יוֹם הַשַּׁבָּת הַזֶּה וְאֵת יוֹם *et yom* *haShabat hazeh və'et yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתֵנוּ *Hag haMatzot hazeh zəman ḥeirutéinu*

On Shavu'ot:

חַג הַשְּׁבוּעוֹת הַזֶּה *Hag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרָתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *Hag haSukot hazeh zəman simḥatéinu*

Blessed are You, Adonai,  
 our God, Life of endless worlds,  
 Who welcomed us from every people  
 and taught us in every tongue  
 and made us Holy with Voix commandments. And You gave us,  
 Adonai, our God, in love,

Sabbaths for rest and

times for joy,

Festivals and seasons for rejoicing,

this day of Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

the Festival of Shavu'ot,

season of the gift of our Torah,

On Sukot:

the Festival of Sukot, season of our Joy,

On Shəmini Atzérét:

הַשְּׁמִינִי חַג הָעֶצְרֶת הַזֶּה *haShəmini Hag ha'Atzérét hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת תּוֹרָה הַזֶּה *Hag Simḥat haTorah hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

At all times continue:

מִקְרָא קֹדֶשׁ בְּאַהֲבָה *bə'ahavah miqra qódes̥h*

זִכָּר לִיצִיַּאת מִצְרַיִם *zéikher litzi'at Mitzráyim*

כִּי אוֹתָנוּ קִדָּשְׁתָּ *ki otánu qidáshte*

וְכָלֵנוּ קִבַּלְתָּ מִקּוֹל הָעַמִּים *vəkhulánu qibálte miqol ha'amim*

וְשַׁבָּת וּמוֹעֲדֵי קֹדֶשׁ *vəShabat umo'adei qodshəke*

בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon*

בְּשִׂמְחָה וּבִשְׂשׂוֹן הַנִּחְלָתָנוּ: *bəsimḥah uvsason hinḥalténu.*

בְּרוּכָה אַתָּה יְיָ הוֹה מִקְדָּשָׁה *Bərukkeh ateh Adonai məqadésheh*

הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְמָנִים: *haShabat və Yisra'eil vəhazəmanim.*

On Shəmini Atzérét:

the Festival of Shəmini Atzérét,  
season of our Joy,

On Simḥat Torah, when observed as an independent Festival:  
the Festival of Simḥat Torah,  
season of our Joy,

At all times continue:

in love, a holy convocation,  
a remembrance of going out from Egypt!

For You made us Holy

and welcomed every one of us from among all peoples,  
and Your Holy Sabbath and Festivals

with love and favor,

with joy and rejoicing You bestowed on us.

Blessed are You, Adonai, Who makes Holy

Shabbat and Yisra'eil and the seasons.

If the Festival begins on Saturday evening, add the Havdalah blessings on the next page.

## CONCLUDING PRAYERS: Qidush for Festival Evenings

(Some lift their hands towards the Festival candles while praying these blessings.)

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh Adonai  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
בוֹרְאֵת מְאֹרֵי הָאֵשׁ: borə'at mə'orei ha'eish.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh Adonai  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל hamavdileh bein qódeshe ləhəl  
בֵּין אֹר לְחֹשֶׁךְ בֵּין שְׁתִּיקָה bein or ləhoshekh bein shətiqah  
לְקוֹלִים בֵּין יוֹם הַשְּׁבִיעִי ləqolim bein yom hashəvi'i  
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: ləshéishet yəmei hama'aseh.

בֵּין קִדּוּשַׁת שַׁבָּת Bein qədushat Shabat  
לְקִדּוּשַׁת יוֹם טוֹב הַבְּדִלָּה liqdushat Yom Tov hivdálte  
וְאֵת יוֹם הַשְּׁבִיעִי və'et yom hashəvi'i  
מִשְׁשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדָּשְׁתָּ: mishéishet yəmei hama'aseh qidáshte.

הַבְּדִלָּה וְקִדָּשְׁתָּ Hivdálte vəqidáshte  
אֵת עַמְּךָ יִשְׂרָאֵל בְּקִדּוּשְׁתֶּךָ: et aməkhe Yisra'eil biqdushatékhe.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh Adonai  
הַמְבַדִּילָה בֵּין קֹדֶשׁ לְקֹדֶשׁ: hamavdileh bein qódeshe ləqódeshe.

Blessed are You, Adonai,  
our God, life of endless worlds,  
Creator of the lights of fire.

Blessed are You, Adonai,  
our God, life of endless worlds,  
Who divides between Holy and ordinary,  
between light and darkness, between silence  
and sounds, between the seventh day  
and the six days of working.  
Between the Holiness of Shabbat  
and the Holiness of the Festival You divided,  
and the seventh day  
You made Holier than the six days of working.  
You divided and made Holy  
Your people, Yisra'eil, with Your holiness.  
Blessed are You, Adonai,  
Who divides between Holy and Holy.

On Sukot, when praying Qidush in the sukah, add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidashétnu bəmitzvotéihe*  
וְצִוָּתָנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétnu leisheiv basukah.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to dwell in the sukah.

At all times except the end of Pésah add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
שֶׁהֵחַיָּתָנוּ וְקִיָּמָתָנוּ וְהִגִּיעָתָנוּ *sheheheyétnu vāqiyamétnu vāhigi'étnu*  
לְזֶמַּן הַזֶּה: *lazəman hazeh.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who has made us live, and preserved us, and brought us  
to this season.

Some conclude with the blessing over bread here.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
הַמוֹצִיָּאֵה לֶחֶם מִן הָאָרֶץ: *hamotzi'eih léhem min ha'áretz.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
the Bringer-Forth of bread from the earth.

Continue with Aléinu (p 84), the Mourner's Qadish (p 88), Psalm 27 (p 90), Concluding Verses (p 94), or Haqafot, as appropriate.

# Haqafot for Simḥat Torah

Simḥat Torah marks the completion of the annual cycle of Torah readings and the immediate commencement of the next cycle. It is a joyous occasion, usually marked by taking all the Torah scrolls a community has, removing them from the ark, and dancing with them around the sanctuary and out into the streets. An introductory prayer stitched together from verses of Tanakh serves as a prelude to seven rounds of dancing that are structured as an alphabetical acrostic.

אַתָּה נִלְמַדְתָּ לַדָּעַת	<i>Ateh nilmádde ladá'at</i>
כִּי יְהוָה הָאֱלֹהִים	<i>ki HAMORET he ha'Elohim</i>
אֵין עוֹד מִלְבָּדָה:	<i>ein od miləvadeh.</i>
לַעֲשֹׂת נִפְלְאוֹת גְּדוֹלוֹת לְבָדָה	<i>Lə'oset nifla'ot gədolot ləvadeh</i>
כִּי לְעוֹלָם חֲסִדָּה:	<i>ki lə'olam ḥasdeh.</i>
אֵין-כְּמוֹךְ בְּאָדָמָה אֲדָנִי	<i>Ein kamókhe va'adamah adani</i>
וְאֵין כְּמַעֲשֵׂיךְ:	<i>və'ein kəma'aséikhe.</i>
יְהִי כְבוֹד יְהוָה לְעוֹלָם	<i>Yəhi khəvod HAMORET lə'olam</i>
יִשְׁמַחַהּ יְהוָה בְּמַעֲשֶׂה:	<i>yisməḥeh HAMORET bəma'aseh.</i>

You have been taught to know	
that THE TEACHER, Voi is God!	
There is no other besides Void.	Dəvarim 4:35
[Praises] to the doer of great wonders all by Voidself,	
yes, eternal is Voix constancy!	Psalm 136:4
None is like You on Earth, my Foundation,	
and none are like Your deeds.	Psalm 86:8
May THE TEACHER's glory be forever!	
May THE TEACHER rejoice in Voix deeds!	Psalm 104:31

יהי שם יהוה מְבֹרָךְ Yəhi sheim HAMORET məvorakh  
 מֵעַתָּה וְעַד-עוֹלָם: mei'atah və'ad olam.  
 יהי יהוה אֱלֹהֵינוּ עִמָּנוּ Yəhi HAMORET Elohéinu imánu  
 כַּאֲשֶׁר הָיְתָה עִם-אֲבוֹלֵינוּ ka'asher hayəteh im ivoléinu  
 אֶל-יַעֲזֹבֵנוּ וְאֶל-יִתְּשֵׁנוּ: al ya'azvónu və'al yitəshónu.  
 וְאִמְרוּל הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ Və'imrol hoshi'ónu Elohei yish'éinu  
 וְאִמְצֹנוּ וְהַצִּילֵנוּ מִן-כָּל-עוֹשֶׁק və'amətzónu vəhatzilónu min kol ósheq  
 לַהֲדוֹת לְשֵׁם קָדְשְׁךָ ləhodot ləsheim qodshékhe  
 לְהִשְׁתַּבֵּחַ בְּתִילָתֶךָ: ləhishtabéi'ah bithilatékhe.  
 יהוה גִּזָּאת יהוה גָּאֲתָה HAMORET go'et HAMORET ga'ateh  
 יהוה יִגָּאֵת לְעוֹלָם וָעֶד: HAMORET yig'et lə'olam və'ed.  
 יהוה עֹז לְעַמָּה יִתֶּנֶּה HAMORET oz lə'ameh yitəneh  
 יהוה יְבָרְכֶה אֶת-עַמָּה בְּשָׁלוֹם: HAMORET yəvarəkheh et ameh vashalom.  
 וַיְהִי נָא אֲמָרֵינוּ לְרָצוֹן Vəyihyu na amaréinu ləratzon  
 לִפְנֵי אֶדֶן כָּל: lifnei éden kol.

May the Name of THE TEACHER be blessed,  
now and forever!

Psalms 113:2

May THE TEACHER, our God, be with us,  
as Voi was with our forebears!

May Voi not abandon us; may Voi not reject us.

1 Kings 8:57

And pray: "Liberate us, God of liberation!

And strengthen us and rescue us from all oppression!

To thank Your Holy Name,

To glory in Your praise."

1 Chronicles 16:35

THE TEACHER is exalted. THE TEACHER has been exalted.

THE TEACHER will be exalted forever and ever.

THE TEACHER will give Voix people strength;

THE TEACHER will bless Voix people with peace!

Psalms 29:11

And may our words be welcome

before the Foundation of all.

(Some stand here as the ark is opened.)

וַיְהִי בִנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה	Vayhi binsó'a ha'aron vayómer Mosheh
קוּמָה יְהוּה	qúmeH HAMORET
וַיַּפְזֹל אִיבּוֹלֶיךָ	vəyafútzol oyəvoléikhe
וַיִּנְסֹל מִשְׁנְאוֹלֶיךָ מִפְּנֶיךָ:	vəyanúsol məsan'oléikhe mipanéikhe.
קוּמָה יְהוּה לְמִנּוּחָתְךָ	QúmeH HAMORET limnuḥatékhe
אֶתָּה וְאַרְוֵן עִיךָ:	ateh va'aron uzékhe.
קָהָלְךָ יִלְבָּשׁוּ טְזֵדֶדֶק	Qəhaléikhe yilbəshu tzédeq
וַחֲסִידוֹלֶיךָ יַחֲלִילוּ:	vəḥasidoléikhe yəḥaléilol.
בַּעֲבוּר דָּוִד עֲבָדְךָ	Ba'avur David avdékhe
אַל־תִּשְׁכַּח פְּנֵי עֲדָתְךָ:	al tashéiveh pənei eidatékhe.
וְאָמְרָה בַּיּוֹם הַהוּא	Və'aməreh bəyom hahu
הִנֵּה אֱלֹהֵינוּ זֵת	hineh Elohéinu zet
קִיּוֹנוֹ לָהּ וַיּוֹשִׁיעֵנוּ	qivínu leh vəyoshi'ónu
זֵת יְהוּה קִיּוֹנוֹ לָהּ	zet HAMORET qivínu leh
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתָה:	nagílah vənisməḥah bishu'ateh.
מִבְּטָחְךָ מִבְּטָח כָּל־עוֹלָמִים	Mivtaḥakhe mivtaḥ kol olamim
וּמִנּוּחָתְךָ בְּכָל־דּוֹר וָדוֹר:	umnuḥatékhe bəḥkol dor vador.
כִּי מִמֶּנּוּ תֵצֵא תּוֹרָה	Ki miménu teitzei Torah
וּדְבַר־יְהוּה מִכָּל־יִשְׂרָאֵל:	udvar HAMORET mikol Yisra'eil.



And it was when the ark set out that Mosheh prayed,  
“Advance, TEACHER,  
and may Your enemies be scattered,  
and may Your haters flee from before You!” BəMidbar 10:35  
Advance to Your peacefulness, TEACHER,  
You and the ark of Your power!  
Your congregations are dressed in righteousness,  
and Your faithful ones will offer praise;  
for the sake of David, Your servant,  
don’t turn away from Your community. Psalm 132:8–10  
And it will be sworn on that day:  
Take note: This is our God!  
We hoped for Void, and Voi liberated us.  
This is THE TEACHER! We hoped for Void.  
Let us be glad and rejoice in Voix liberation! Yəshayáhu 25:9  
Protection — Your protection is for the entire world,  
and Your peacefulness for all eternity. Psalm 145:13  
For from us shall come forth Torah,  
and the word of THE TEACHER from all Yisra’eil. Yəshayáhu 2:3

*(At this point, all of the Torah scrolls are removed from the ark. Some dance seven dances, or haqafot, with them. In many communities, these dances are supplemented by many additional songs drawn from across the entire repertoire of Jewish liturgy and music; what is printed on the following pages is the formal announcement of each haqafah, not an exhaustive list of the text that one might encounter in any given communal celebration of this event.)*

**First Haqafah:**

אָנאַ יהוה הוֹשִׁיעָה נָא *Ana HAMORET hoshí'eh na*  
 אָנאַ יהוה הצְלִיחָה נָא: *ana HAMORET hatzlí'eh na.*  
 אָנאַ יהוה עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *Ana HAMORET anónu bəyom qor'éinu.*

אֱלֹהֵי הַרְוִיחוֹת הוֹשִׁיעָה נָא *Elohéi haruḥot hoshí'eh na*  
 בּוֹחֵנָה לְבָבוֹת הצְלִיחָה נָא *boḥéneih ləvavot hatzlí'eh na*  
 גּוֹאֲלֵה חַזְקָה עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *go'éleh ḥazaqeh anónu bəyom qor'éinu.*

Please, TEACHER, liberate us!

Please, TEACHER, make us prosper!

Psalm 118:25

Please, TEACHER, answer us on the day of our plea!

Animating breaths' God, liberate us!

Basic-selves' Examiner, make us prosper!

Colossal redeemer, answer us on the day of our plea!

**Second Haqafah:**

דּוֹבֵרֵת צְדָקוֹת הוֹשִׁיעָה נָא *Dovéreih tzədaqot hoshí'eh na*  
 הַדוֹרֵת בְּלִבוֹשֶׁה הצְלִיחָה נָא *hadureh bilvusheh hatzlí'eh na*  
 וְתִקֶּה וְחִסִּידָה *vətiqeh vəḥasídeh*  
 עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *anónu bəyom qor'éinu.*

Discourser of Justice, liberate us!

Fabulously clothed One, make us prosper!

Gentle and venerable One,

answer us on the day of our plea!

**Third Haqafah:**

נָא זָכֶה וְתַמֵּה הוֹשִׁיעָה נָא *Zakeh vətameh hoshí'eh na*  
נָא חֲנוּנָה וְרַחוּמָה הַצְלִיחָה נָא *hanuneh vərəhumeh hatzlíheh na*  
טוֹבָה וּמֵיטִיבָה עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *toveh umeitivah anónu bəyom qor'éinu.*

Honest and transparent One, liberate us!  
Joyously gracious and merciful One, make us prosper!  
Kind One Who acts kindly, answer us on the day of our plea!

**Fourth Haqafah:**

יִדְעָה מַחֲשָׁבוֹת הוֹשִׁיעָה נָא *Yodá'ah maḥashavot hoshí'eh na*  
כְּבִירָה כֹחַ הַצְלִיחָה נָא *kabireh kó'ah hatzlíheh na*  
לֹבֶשֶׁה צְדָקוֹת עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *lovésheh tzədaqot anónu bəyom qor'éinu.*

Learner of thoughts, liberate us!  
Mighty in strength, make us prosper!  
Natty in Justice, answer us on the day of our plea!

**Fifth Haqafah:**

מִבְּטַח עוֹלָמִים הוֹשִׁיעָה נָא *Mivtaḥ olamim hoshí'eh na*  
נְאֻרָה וְאֲדִירָה הַצְלִיחָה נָא *nə'oreh və'adireh hatzlíheh na*  
סוֹמֵכָה וְסוֹעֶדָה *somékkeh vəso'édeh*  
עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *anónu bəyom qor'éinu.*

Protection of the world, liberate us!  
Quivering-light, mighty One, make us prosper!  
Reliever and restorer,  
answer us on the day of our plea!

**Sixth Haqafah:**

עֲזֹרָה דַּלּוֹל הוֹשִׁיעָה נָא *Ozéreih dalol hoshí'eh na*  
 פֹּדֶת וּמַצִּילָה הַצְלִיחָה נָא *podet umatzileh hatzli'eh na*  
 צוֹר עוֹלָמִים עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *tzur olamim anónu bəyom qor'éinu.*  
 Supporter of the poor, liberate us!  
 Tether-breaker and redeemer, make us prosper!  
 Vast, timeless Rock, answer us on the day of our plea!

**Seventh Haqafah:**

קְדוֹשֶׁה וְנוֹרָאָה הוֹשִׁיעָה נָא *Qədosheh vənora'eh hoshí'eh na*  
 רַחוּמָה וְחַנוּנָה הַצְלִיחָה נָא *rahūmeh vəḥanuneh hatzli'eh na*  
 שׂוֹכֵנָה שְׁחָקִים *shokhéneih shəḥaqim*  
 עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *anónu bəyom qor'éinu.*  
 תּוֹמָכָה תְּמִימוֹל הוֹשִׁיעָה נָא *Tomékheih təmimol hoshí'eh na*  
 תְּקִיפָה לְעַד הַצְלִיחָה נָא *taqifeh la'ad hatzli'eh na*  
 תְּמִימָה בְּמַעֲשֵׂיהָ *təmimeh bəma'aséi'he*  
 עֲנֵנוּ בְּיוֹם קִרְאָנוּ: *anónu bəyom qor'éinu.*  
 Wondrous and Holy One, liberate us!  
 Extremely merciful and gracious one, make us prosper!  
 You cloud-yard Dweller,  
 answer us on the day of our plea!  
 Zooming to the zealously honest, liberate us!  
 Zesty forever, make us prosper!  
 Zealously honest in Voix deeds,  
 answer us on the day of our plea!

*(After the final haqafah, all the Torah scrolls are returned to the ark except for those that will be used in the Torah reading. The exact procedure here varies widely from community to community: In some, only the final Torah portion is read; in others, the entire Torah scroll is unfurled around the inside of the sanctuary so that both the end and beginning of the Torah can be read from the same scroll.)*

If haqafot were done immediately following Qadish Shaleim, continue with Qidush for Festival Evenings (p 176). If haqafot were done after all other evening prayers were concluded, the service is now over. *Ḥag saméi'ah!*

# **The Bedtime Shəma**



Relatively early on, the tradition of praying the Shəma an additional time just before going to bed developed as part of Rabbinic Judaism. Over time, numerous additional texts and prayers were added to surround the Shəma, so that a person might pray continuously until falling asleep. As this is necessarily an individual practice, texts for the bedtime Shəma vary considerably from siddur to siddur; the version printed here errs on the side of length and inclusion, but, as always, let your own practice be your final guide.

## Introductory Meditations

The second word is gendered in the Hebrew and is presented first in the common, then the feminine, and finally the masculine.

הָרֵינִי <מוֹחֶלֶה | מוֹחֶלֶת | מוֹחֵיל> *Haréini <moḥéleh | moḥélet | moḥeil>*  
לְכֹל מִי שֶׁהִכְעִיסָהּ וְהִקְנִיטָה אוֹתִי *ləkhol mi shehikh'íseh vəhiqníteh oti*  
אוֹ שֶׁחָטְאָה כְּנַגְדִּי *o sheḥatə'eh kənegdi*  
בֵּין בְּגוּפִי בֵּין בְּמַמּוֹנִי *bein bəgufi bein bəmamoni*  
בֵּין בְּכַבּוּדִי בֵּין בְּכֹל אֲשֶׁר לִי *bein bikvodi bein bəkhol asher li*  
בֵּין בְּאֹנֶס בֵּין בְּרָצוֹן *bein bə'ónes bein bəratzon*  
בֵּין בְּשׁוֹגְגָה בֵּין בְּמִזִּידָה *bein bəsogégeh bein bimzideh*  
בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֶׂה *bein bədibur bein bəma'aseh*  
וְלֹא יַעֲנֹשֶׂה שׁוּם אָדָם בְּסִבָּתִי: *vəlo yeianəsheh shum adam bəsibati.*

Here I am, forgiving  
anyone who has provoked and vexed me  
or who has sinned against me  
either against my body or my money,  
either against my dignity or against anything that's mine,  
either coercedly or willingly,  
either mistakenly or deliberately,  
either in word or in deed —  
don't let any person be punished because of me.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHOMÉREH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 הַמְפִּילָה חֲבִלֵי שֵׁנָה עַל גּוּפִי *hamapileh hevlei sheinah al gufi*  
 וַתְּנוּמָה עַל עֲצָמוֹתַי: *utnumah al atzmotai.*  
 וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Vihi ratzon miləfanéikhe SHOMÉREH*  
 אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלֵי *Elohai vEilohei ivolai*  
 שֶׁתִּשְׁכִּיבֵנִי לְשָׁלוֹם *shetashkivóni ləshalom*  
 וְתִקְיָצֵנִי לְשָׁלוֹם *vətaqitzóni ləshalom*  
 וְאַל יִבְהַלֵּנִי רַעְיוֹנֵי *və'al yəvahalúni ra'yonai*  
 וַחֲלוֹמוֹת רָעִים *vaḥalomot ra'im*  
 וַהֲרִחֲרִים רָעִים *vəhirhurim ra'im*  
 וַתְּהֵא מִטָּתִי שְׁלֵמָה לְפָנֶיךָ *uthei mitati shəleimah ləfanéikhe*  
 וַתְּהַיֶּת נַפְשִׁי פֶּן אִישָׁן הַמּוֹת *vəhahyet nafshi pen ishan hamávet*  
 כִּי אַתָּה מַחֲיֵתָנִי לְאַשּׁוּן כָּל חַיִּי: *ki ateh məḥáyétnei le'eshun kol ḥayai.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHOMÉREH*  
 הַמַּחֲיֵת עוֹלָם כָּלֹ בְּכַבּוּדָּה: *haməḥayet olam kulo bikhvodeh.*

Blessed are You, GUARDIAN,  
 our God, Life of endless worlds,  
 The One Who drapes ropes of sleep on my body  
 and slumber on my bones.  
 And may it be pleasing before You, GUARDIAN,  
 my God and God of my forebears,  
 that You lay me down to peace  
 and wake me up to peace,  
 and that my ambitions not trouble me,  
 neither bad dreams  
 nor bad obsessions,  
 and may my bed be peaceful before You.  
 And may You make my soul live, lest I rest in death,  
 for You make me live the rest of all my life.  
 Blessed are You, GUARDIAN,  
 Who makes the whole entire world live in Voix glory.



## The Bedtime Shəma

If praying all three paragraphs of the Shəma, substitute the Shəma in the evening service (p 44), adding the pertinent non-minyan additions. Otherwise, continue below.

## The Shəma

Choose one of the four options for the first word, and/or one of the two options for the translation. For an explanation of the possibilities, consult the Shəma in the evening service.

(Some cover their eyes for this prayer.)

<שְׁמַע | שְׁמַעָה | דַּע | דַּעָה> יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
<Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.  
<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!

After any version of the Shəma conclude:

בָּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁה לְעוֹלָם וָעֶד:  
Barukh sheim kəvod mamasheh la'olam va'ed.  
Blessed is the Name of the Glory of Voix Reality forever and ever.

## The First Paragraph of the Shəma (Və'ahavte: Dəvarim 6:5-9)

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְתְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם  
לְבָנוֹל-בָּךְ וְאָמַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ בְּדֶרֶךְ וּבְשָׁכְבְּךָ  
וּבְעוֹרְךָ: וְקָשַׁרְתָם לְאוֹת עַל-גִּיּוֹפְךָ וְהָיוּ לְטַטְפֹּת עַל רֹאשְׁךָ:  
וְכָתַבְתָּם עַל-מִזְוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Və'ahavte eit SHOMÉREH Elohéikhe bəkhōl ləvavkhe uvkhol nafshəkhe uvkhol mə'odékhe.  
Vəhayu hadəvarim ha'éileh asher anokhi mətzavetkhe hayom al ləvavékhe. Vəshinantem  
labanol bakh və'amarte bam bəshivtəkhe bəveitékhe uvlektəkhe vadérekhe uvshokhbəkhe  
uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al roshékhe.  
Ukhtavtem al məzuzot beitékhe uvish'arékhe.

And you will love the GUARDIAN, your God, with all your heart and with all your soul and with all that makes you you. <sup>6</sup>And these words that I command you today will be on your heart. <sup>7</sup>And you will instill them in the children among you and pray them when you stay in your home and when you go out on the road and when you sleep and when you wake. <sup>8</sup>And you will bind them as a sign on your body and they will be a symbol on your head. <sup>9</sup>And you will write them on the doorposts of your home and on your gates.

## Psalm 90:17

וַיְהִי נָעִם הָאָדָן אֱלֹהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*  
 וּמַעֲשֵׂה תַיִנוּ כּוֹנֵנָה עָלֵינוּ *uma'asei hayéinu konəneh aléinu*  
 וּמַעֲשֵׂה תַיִנוּ כּוֹנֵנָהּ: *uma'aseh hayéinu konənohu.*

And may the pleasantness of the Foundation, our God, be upon us!  
 And establish the work of our lives for us!  
 And establish the work of our lives!

## Psalm 91

יֹשֶׁבֶת בֵּסֶתֶר עֲלִיֹנָה 1 *Yoshéveh bəséiter elyoneh*  
 בְּצֵל שְׁדַי יִתְלֹנָנָה: *bətzeil Shadai yitlonáneh.*  
 אֶמַר לַיהוָה מַחְסִי וּמְצֻדָּתִי 2 *Omar laSHOMÉREH maḥsi umtzudati*  
 אֱלֹהֵי אֲבֹתַי: *Elohai evtaḥ beh.*  
 כִּי הוּא יִצִּילֵךְ מִפֶּחַ יָקוּשֶׁה 3 *Ki he yatzilókhe mipaḥ yaqusheh*  
 מִדֶּבֶר הָוֹת: *midéver havot.*

- 1 Who dwells in the shelter of the Highest,  
in the shade of Shadai shall rest.
- 2 I swear of the GUARDIAN, my safety and stronghold,  
my God, in Whom I trust,
- 3 that Voi will save you from the birdcatcher's net,  
from the plague of destruction.

- 4 *Bə'efrateh yasékeh lakh*  
 וְתַחַת־כְּנָפֶיהָ תִּחְסֶה  
 צִנָּה וְסִחְרָה אֲמִתָּה:  
 5 *Lo tira'eh mipáhad láilah*  
 לֹא־תִירָאָה מִפַּחַד לַיְלָה  
 מִחֵץ יְעוּף יוֹמָם:  
 6 *Midéver bə'ófel yaḥalokh*  
 מִדְּבַר בְּאַפֵּל יַהֲלוֹךְ  
 מִקָּטֵב יִשׁוּד צְהֲרָיִם:  
 7 *Yipol mitzidakhe élef*  
 יִפֹּל מִצִּדָּךְ אֶלֶף  
 וּרְבָבָה מִיְמִינֶךָ  
 אֵלֶיךָ לֹא יִגָּשׁ:  
 8 *Raq lavavəkhe tatet*  
 רַק לְבַבְךָ תִּטֵּט  
 וּמִדְּרֶךְ רָשָׁעוֹל תִּסְוֶרָה:  
 9 *Ki ateh SHOMÉREH maḥsi*  
 כִּי אַתָּה יְהוָה מַחֲסִי

- 4 With Voix pinions, Voi will cover you,  
 and under Voix wings will you find refuge —  
 Voix faithfulness is a shield and a bulwark.  
 5 You will not fear the dread of night,  
 nor the arrow flying by day;  
 6 the plague that goes about in gloom,  
 nor the destruction that devastates at noon:  
 7 A thousand may fall at your right,  
 at your left, a myriad —  
 it will not near you.  
 8 Surely you will bend your heart  
 and spurn the way of the wicked.  
 9 For you have made the GUARDIAN,

- עֲלִיֹנָה שְׁמֹתָ מְעֹנָה: elyoneh sámte mǝ'ónékhe.  
 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה 10 Lo tǝ'unekh eiléikhe ra'ah  
 וְנִנֵּעַ לֹא־יִקְרַב בְּאֻחֶיךָ: vǝnéga lo yiqrav bǝ'oholékhe.  
 כִּי מִלְאֲכֹלֵיהֶּ יַצְזַוֶּת לָךְ 11 Ki mal'akholéihe yǝtzavet lakh  
 לִשְׁמֹרְךָ בְּכֹל־דַּרְכֶּיךָ: lishmorkhe bǝkhol dǝrakhéikhe.  
 עַל־כַּפַּיִם יִשְׁאֲוֶנֶךָ 12 Al kapáyim yisa'únækhe  
 פֶּן־תִּגְפֶּה בְּאֶבֶן אֶתְךָ: pen tigǝfe ba'éven otákhe.  
 לְשַׁחַל וּפָתַל תִּנָּאֵת 13 Lǝsháhhal vafétel tin'et  
 תִּרְעֵת כַּפִּיר וְתַנִּין: tir'et kǝfir vǝtanin.  
 כִּי בִי חֲשָׁקָה וְאַפְלָטָה 14 Ki vi hashǝqeh va'afalátéihe  
 אֲשַׁגְבֶּהָ כִּי־יָדְעָה שְׁמִי: ashagǝvéihe ki yadǝ'eh shǝmi.  
 יִקְרָאֵנִי וְאַעֲנֶהָ 15 Yiqrǝ'óni vǝ'e'enéihe  
 עֲמָה־אֲנֹכִי בְצָרָה imeh anokhi vǝtzarah  
 אַחֲלָצֶהָ וְאֶכְבְּדֶהָ: aǝhalátzéihe va'akhabǝdéihe.  
 אֲרֹךְ יָמִים אֲשַׁבִּיעָה 16 Órekh yamim asbi'éihe  
 וְאוֹרָה יְשׁוּעָתִי: vǝ'oréihe yǝshu'ati.

my safety, the Highest, your refuge.

- 10 Evil shall not befall you,  
 nor shall pestilence approach your tent,  
 11 for Voix angels Voi will command to you,  
 to guard you in all your ways;  
 12 they will cup you in their palms  
 lest you strike yourself on a stone.  
 13 To lion and cobra you will be pleasant,  
 you will be friends to cub and dragon.  
 14 "Because ny loved Me I will deliver nym  
 I will set nym in safety because ny knew My Name.  
 15 Ny will call on Me and I will answer nym;  
 I Myself will be with nym in distress;  
 I will set nym free and honor nym;  
 16 with a length of days I will sate nym,  
 and I will teach nym My liberation."

# Psalm 3

- יְהוָה מִה־רַבּוֹ צָרוּלִי 2 *SHOMÉREH mah rabu tzərolai*  
 רַבּוֹל קוּמוֹל עָלַי: *rabol qumol alai.*  
 רַבּוֹל אִמְרוֹל לְנַפְשִׁי 3 *Rabol omərol lənafshi*  
 אֵין יִשׁוּעָתָה לֵּה בְּאֱלֹהִים סֵלָה: *ein yəshu'atah leh vEilohim sélah.*  
 וְאַתָּה יְהוָה מָגֵן בְּעָדִי 4 *Və'ateh SHOMÉREH magein ba'adi*  
 כְּבוֹדִי וּמְרִימָה רֹאשִׁי: *kəvodi umrimeh roshi.*  
 אֲבָלִי אֶל־יְהוָה אֶקְרָא 5 *Evli el SHOMÉREH eqra*  
 וַיַּעֲנֵנִי מִהֵר קְדֹשֶׁה סֵלָה: *vaya'anóni meihar qodsheh sélah.*  
 אֲנִי שָׁכַבְתִּי וַאֲשָׁנָה 6 *Ani shakhávti va'ishánah*  
 הִקִּיצוּתִי כִּי יְהוָה יִסְמְכֵנִי: *heqitzóti ki SHOMÉREH yisməkhóni.*  
 לֹא־אִירָא מִרַבָּבוֹת עִם 7 *Lo ira meirivəvot am*  
 אֲשֶׁר סָבִיב שָׁתוּ עָלַי: *asher saviv shatu alai.*  
 קוּמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי 8 *Qumeh SHOMÉREH hoshíoni Elohai*  
 כִּי־הִכִּיתָ אֶת־כָּל־אִיְבּוּלֵי לִבִּי *ki hikíte et kol oyəvolai leivav*  
 נַפְשׁוֹת רָשָׁעִים שִׁבְרָתָ: *nafshot rəsha'ol shibárte.*  
 לִיהוָה הִישׁוּעָה 9 *LəSHOMÉREH hayəshu'ah*  
 עַל־עַמֶּךָ בִּרְכָתְךָ סֵלָה: *al aməkke birkhatékhe sélah.*

- 2 GUARDIAN, how many are my straits!  
 Many have arisen against me!  
 3 Many have said of me,  
 "There's no liberation for that one from God!" — selah!  
 4 But You, GUARDIAN, are a shield around me,  
 my glory and the lifter of my head.  
 5 I will call my grief to the GUARDIAN  
 and Voi will answer me from the mountiain of Voix Holiness — selah!  
 6 I lay down to sleep and I slumbered;  
 I have awoken again because the GUARDIAN supports me.  
 7 I will not fear the myriads of armies  
 that have set themselves all around against me!  
 8 Arise, GUARDIAN! Liberate me, my God!  
 For You smote all my enemies in the heart,  
 the souls of the wicked You shattered.  
 9 Liberation is the GUARDIAN'S.  
 On Your people, Your blessing — selah!

## Blessings for Rest

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם Hashkivónu SHOMÉREH Elohéinu ləshalom  
 וְהַקִּיצֵנוּ שׁוֹמְרֵנוּ לְחַיִּים vəhaqitzónu shomeréinu ləhayim  
 וּפְרֹשֶׁה עָלֵינוּ סִכַּת שְׁלוֹמֶךָ ufirse aléinu sukat shəlomékhe  
 וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ vətaqənonú bə'eitzah tovah miləfanéikhe  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ vəhoshi'ónu ləmə'an shəmékhe.  
 וְהַגְּנֵה בְּעֵדֵנוּ Vəhagéineh ba'adéinu  
 וְהַסִּירָה מֵעָלֵינוּ vəhasíreh mei'aléinu  
 אִיבָה דֶּבֶר וְחָרֵב וְרָעַב וְיָגוֹן eivah déver vəhérév vərə'av vəyagon  
 וְהַסִּירָה שָׁטָן vəhasíreh satan  
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ miləfanéinu umei'aḥaréinu  
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. uvtzeil kənaféikhe tastirónu.  
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵתָנוּ אַתָּה Ki Eil shomeréinu umatziletéinu áteh  
 כִּי אֵל מִגֵּן חַנוּנִיָּה וְרַחוּמֵה אַתָּה. ki Eil magein ḥanuneh vəraḥumeh áteh.  
 וְשִׁמְרֵה צִדְקָתָנוּ וּבִזְמָנוּ Vəshimre tzeitéinu uvo'éinu  
 לְחַיִּים וּלְשָׁלוֹם ləhayim ulshalom  
 מֵעַתָּה וְעַד עוֹלָם: mei'atah və'ad olam.

Lay us down, GUARDIAN, our God, to peace,  
 and wake us up, our Guardian, to life.  
 And spread over us the sukah of Your peace,  
 and set us in order with good council from before You,  
 and liberate us for the sake of Your name.  
 And shield us,  
 and remove from over us  
 enmity, plague and sword and famine and suffering;  
 and remove any with hostility  
 from before us and behind us,  
 and may You seclude us in the shadow of Your wings.  
 For, God, our Guardian and our Savior are You!  
 For, God, a Shield, gracious and merciful are You!  
 And guard our going and our coming  
 for life and for peace,  
 now and forever.

בְּרוּכָה יְהוָה בַּיּוֹם *Bərukkeh SHOMÉREH bayom*  
 בְּרוּכָה יְהוָה בַּלַּיְלָה *bərukkeh SHOMÉREH baláilah*  
 בְּרוּכָה יְהוָה בְּשֹׁכְבֵּנוּ *bərukkeh SHOMÉREH bəshokhvéinu*  
 בְּרוּכָה יְהוָה בְּעוֹרְנוּ: *bərukkeh SHOMÉREH bə'uréinu.*  
 כִּי בִידְךָ נַפְשׁוֹת *Ki bəyadəkhe nafshot*  
 חַיֹּלֵינוּ וּמֵתוֹלֵינוּ *ḥayoléinu umeitoléinu*  
 אֲשֶׁר בְּיָדְךָ נֶפֶשׁ הַחַי *asher bəyadeh néfesh haḥai*  
 וְרוּחַ בְּשַׁר אִשָּׁה: *vəru'ah bəsar isheh.*  
 בִּידְךָ אֶפְקִיד רוּחִי *Bəyadəkhe afqid ruḥi*  
 פְּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת: *padíteh oti SHOMÉREH Eil emet.*  
 אֱלֹהֵינוּ שֶׁבַשְׁמַיִם *Elohéinu shebashamayim*  
 יַחַדְהָ שִׁמְךָ *yahadeh shimkhe*  
 וְקִיְמָה עוֹלָמְךָ תָּמִיד *vəqayəmeḥ olaməkhe tamid*  
 וּפְדֵת אוֹתָנוּ לְעוֹלָם וָעֶד: *ufdet otánu la'olam va'ed.*

Blessed is the GUARDIAN by day;  
 blessed is the GUARDIAN by night;  
 blessed is the GUARDIAN when we sleep;  
 blessed is the GUARDIAN when we wake.  
 For in Your hand are the souls  
 of our living and our dead,  
 Voi in Whose hand is the soul of life  
 and the breath of a person's flesh.  
 Into Your hand I entrust my breath;  
 You have liberated me, GUARDIAN, true God.  
 Our God, who is in the Heavens,  
 unite Your name  
 and sustain Your world perpetually  
 and liberate us forever and ever.

Iyov 12:10

יְגִאוּ חַיֵּינוּ וַיִּשְׂמַח לִבֵּנוּ *Yig'u ḥayéinu vəyismaḥ libéinu*  
 וְתִגַּל נַפְשֵׁנוּ בִישׁוּעָתְךָ *vətageil nafshéinu bishu'atəke*  
 בְּאַמֶּת בְּאֶמֶר לָנוּ *bə'emet be'emor lānu*  
 בֵּינִיכֵל אֱלֹהֵיכֵל: *beineikhel Eloheikhel.*  
 יְהוּה גּוֹאֵת *SHOMÉREH go'et*  
 יְהוּה גּוֹאֵת *SHOMÉREH ga'ateh*  
 יְהוּה יְגִאֵת לְעוֹלָם וָעֶד: *SHOMÉREH yig'et lə'olam va'ed.*  
 כִּי הָעוֹלָם שֶׁלְךָ הוּא *Ki ha'olam sheləke hu*  
 וּלְעוֹלָמֵי עַד תִּגְאֵת בְּכָבוֹד *ul'oləmei ad tig'et bəkhavod*  
 כִּי אֵין לָנוּ גּוֹ'וֹן אֶלָּא אֵתָה: *ki ein lānu ga'on ela áteh.*

Our lives will swell, our hearts be glad,  
 our souls rejoice in Your liberation  
 when truly it is announced to us:  
 "Your God is among you!"  
 The GUARDIAN is exalted.  
 The GUARDIAN has been exalted.  
 The GUARDIAN will be exalted forever and ever.  
 For the world is Yours,  
 and for endless eternity will You be exalted in Glory,  
 for we have no other exaltation than You.



## Biblical Passages

### Bəreishit 48:16

הַמַּלְאָךְ הַנִּצְאָלָה אֵתִי מִכָּל רָע Hamal'akh hago'éleh oti mikol ra  
יְבָרֵךְ אֶת הַנְּעֻרִים yəvarəkheh et hanə'arol  
וַיִּקְרָא בְּהֵל שְׁמִי vəyiqarə'eh vəhel shəmi  
וְשֵׁם אַבְרָהָם וְשָׂרָה vəsheim ivolai Avraham vəSarah  
וַיִּדְגֹּל לָרֹב בַּקָּרֶב הָאָרֶץ vəyidgol larov bæqérev ha'áretz.

May the angel that rescued me from every evil  
bless the youths  
and call them by my name  
and the names of my forebears, Avraham and Sarah,  
and may they increase fishfold across the land.

### Shəmot 15:26

וַיֹּאמֶרָה אִם־שָׁמוּעַ תִּשְׁמָעָה Vayómreh im shamó'a tishmə'eh  
לְקוֹל יְהוָה אֱלֹהֶיךָ ləqol SHOMÉREH Elohéikhe  
וְהִתְמִימָה בְּעֵינֶיהָ תַעֲשֶׂת vəhatəmiməh bæ'einéihe ta'aset  
וְהִעֲרִצְתָּ אֶת־מִצְוֹתֶיהָ vəhe'eratzte et mitzvotéihe  
וְשָׁמַרְתָּ כָּל־חֻקֶּיהָ vəshamarte kol ḥuqéihe  
כָּל־הַמַּחֲלָה אֲשֶׁר־שְׁמַתִּי בַּמִּצְרָיִם kol hamahalah asher sámti vəMitzráyim  
לֹא־אֲשִׁים עָלֶיךָ lo asim aléikhe  
כִּי אֲנִי יְהוָה רֹפֵאֲתָךְ ki ani SHOMÉREH rofə'atékhe.

And Voi promised: "If you fully follow  
the command of the GUARDIAN, your God,  
and do honest things in Voix sight  
and revere Voix mitzvot  
and guard all Voix laws,  
any plague that I set upon Mitzráyim  
I shall not set over you,  
for I, the GUARDIAN, am your Healer."

### Zəkharyah 3:2

וַיִּמְרֶה יְהוָה אֶל-הַשָּׂטָן Vayómreh SHOMÉREH el haSatan  
 וַיִּנְעֲרֶה יְהוָה בֶּךָ הַשָּׂטָן yig'areh SHOMÉREH bəkha haSatan  
 וַיִּנְעֲרֶה יְהוָה בְּךָ vəyig'areh SHOMÉREH bəkha  
 הַמְקַבֵּלֶה יִשְׂרָאֵל habəqabéleh Yisra'eil  
 הֲלוֹא זֶה אִיד מִצֵּל מֵאֵשׁ: halo zeh ud mutzal mei'eish.

And the GUARDIAN said to the Accuser:  
 "The GUARDIAN shall rebuke you, Accuser,  
 and the GUARDIAN shall rebuke you,  
 the One Who welcomes Yisra'eil;  
 for is this not a brand rescued from fire?"

### Shir haShirim 3:7-8

הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה Hineih mitato sheliShlomoh  
 שִׁשִּׁים גִּבּוֹרֹל סָבִיב לָהּ shishim giborol saviv leh  
 מִגִּבּוֹרֹל יִשְׂרָאֵל: migiborol Yisra'eil.  
 כָּלֹל אֲחֻזּוֹל חֶרֶב Kulal ahuzol hérev  
 מִלְּמַדּוֹל מִלְחָמָה mələmədol milḥamah  
 אִשֶּׁה חֲרֻבָּה עַל-יֶרֶקָה isheh ḥarbeh al yəreikkeh  
 מִפֶּחַד בַּלֵּילוֹת: mipáhad baleilot.

Behold the bed, Shəlomoh's!  
 Sixty valiants around it,  
 from among the valiant of Yisra'eil:  
 All trained in the sword,  
 tutored in war,  
 each with a sword on their thigh  
 out of dread of night.

## Mantras

Each of the following prayers until Psalm 128 is traditionally prayed three times.

יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ: Yəvarəkhókhe SHOMÉREH vəyishmərókhe.

יְאִרֶה יְהוָה פָּנָיִךְ אֵלַיִךְ וַיַּחֲנוֹךְ: Ya'éireh SHOMÉREH panéihe eiléikhe viḥunóke.

יִשְׁאַה יְהוָה פָּנָיִךְ אֵלַיִךְ Yisə'eh SHOMÉREH panéihe eiléikhe

וַיַּשְׁמֶה לְךָ שָׁלוֹם: vəyaséimeh lakhe shalom.

May God bless you and guard you.

May God shine Voix face towards you, grace you.

May God lift Voix face towards you

and give you peace.

BəMidbar 6:24–26

הִנֵּה לֹא־יִנּוּמָה Hineih lo yanúmeh

וְלֹא־יִישָׁנָה שׁוֹמְרָה יִשְׂרָאֵל: vəlo yishāneh shoméreih Yisra'eil.

Take note! Voi will not weary,

nor will the Guardian of Yisra'eil sleep.

Psalm 121:4

לִישׁוּעָתְךָ קִיּוּתִי יְהוָה Lishu'atəke qivíti SHOMÉREH

קִיּוּתִי יְהוָה לִישׁוּעָתְךָ qivíti SHOMÉREH lishu'atəke

יְהוָה לִישׁוּעָתְךָ קִיּוּתִי: SHOMÉREH lishu'atəke qivíti.

For Your liberation I have hoped, GUARDIAN!

Bəreishit 49:18

I have hoped, GUARDIAN, for Your liberation!

GUARDIAN, for Your liberation I have hoped!

בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל Bəsheim SHOMÉREH Elohei Yisra'eil

מִיְמִינִי מִיְכָאֵל mimini Mikha'eil

וּמִשְׁמָאֵלִי גַבְרִיאֵל umis'moli Gavri'eil

וּמִלְּפָנַי אֱוִרִיאֵל umiləfanai Uri'eil

וּמֵאֲחֹרַי רַפָּאֵל umei'aḥorai Rəfa'eil

וְעַל רֹאשִׁי שְׁכִינַת אֵל: və'al roshi shəkhinat Eil.

In the Name of the GUARDIAN, God of Yisra'eil:

On my right, Mikha'eil,

and on my left, Gavri'eil,

and in front of me, Uri'eil,

and behind me, Rəfa'eil,

and above my head, the Presence of God.

## Psalm 128

- שִׁיר הַמַּעֲלוֹת 1 *Shir hama'alot*  
 אֲשֶׁרֵי כָל־יִרְאַת יְהוָה *ashrei kol yir'at SHOMÉREH*  
 תִּהְלֶכֶה בְּדַרְכֶיהָ: *haholékkeh bidrakhéihe.*  
 יִגִּיעַ תֵּינִיךְ כִּי תֹאכְלָה 2 *Yagi'a hayéikhe ki tokhleh*  
 אֲשֶׁרֵיךְ וְטוֹב לָךְ: *ashreikhe vaton lakh.*  
 קָהִילָה כְּנֻפֵּן פְּרִיָה 3 *Qahilah kagéfen poriyah*  
 בִּירְכָתִי בֵיתְךָ *bayarkatei veitékhe*  
 תְּבִירוֹל כִּשְׁתֵּלֵי זֵיתִים *haveirol kishtilei zeitim*  
 סָבִיב לְשִׁלְחָנְךָ: *saviv lashulhanékhe.*  
 הִנֵּה כִּי־כֵן יִבְרָכֶה 4 *Hineih khi khein yavorakkeh*  
 גִּבְרָה יִרְאַת יְהוָה: *gaváreh yir'at SHOMÉREH.*  
 יִבְרָכְךָ יְהוָה מִצִּיּוֹן 5 *Yavarakhókhe SHOMÉREH miTziyon*  
 וּנְוֶת בָּטוֹב לְכָל־יִשְׂרָאֵל *unvet vatov lakhol Yisra'eil*  
 כָּל יְמֵי תֵינִיךְ: *kol yamei hayéikhe.*  
 וּנְוֶת בְּדוֹר אַחֲרֵי דוֹר 6 *Unvet bador aharei dor*  
 שָׁלוֹם עַל־יִשְׂרָאֵל: *shalom al Yisra'eil.*

- 1 A psalm of ascents:  
Happy whoever fears the GUARDIAN,  
whoever goes in Voix ways!
- 2 The fruits of your life you'll surely eat;  
you'll be content, and good will be yours:
- 3 Community, like a fruiting vine,  
in the walls of your house!  
Friends, like olive shoots,  
around your table!
- 4 Take note: Surely thus will be blessed  
a person who fears the GUARDIAN.
- 5 May the GUARDIAN bless you from Tziyon,  
and may you dwell in the good of all Yisra'eil  
all the days of your life.
- 6 And may you dwell with generation after generation!  
Peace upon Yisra'eil!

The following verse is traditionally prayed three times.

רִגְזוֹל וְאֶל-תַּחֲטָאוֹל *Rigzol və'al tehetá'ol*  
 אִמְרוֹל בְּלִבְכֶּכֶל עַל-מִשְׁכַּבְכֶּל *imrol vilvavkhel al mishkavkhel*  
 וְדַמּוֹל סֵלָה: *vədomol sélah.*

Shiver and don't sin!  
 Trade words in your hearts on your beds  
 and be silent — selah!

Psalm 4:5

## Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חִיְתָה *Éden olam asher hayāteh*  
 בְּטָרֵם כָּל יִצִּיר נִבְרָא: *bətérem kol yətzir nivra.*  
 לַעֵת נַעֲשֶׂה בְּחִפְזָהּ כָּל *Lə'eit na'asah vəḥeftzeh kol*  
 אֲזִי נִצַּח שְׁמָהּ נִקְרָא: *azai nétzah shəmeḥ niqra.*  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל *Və'aḥarei kikhlot hakol*  
 הָאֵל יִחְיֶה בְּלִי חֶבְרָה: *he yiḥyet bəli ḥevrah.*  
 וְהָאֵל חִיְתָהּ וְהָאֵל הוֹת *Vəhe hayāteh vəhe hovet*  
 וְהָאֵל יִחְיֶה בְּתִפְאָרָה: *vəhe yiḥyet bətif'arah.*

Foundation of the world, Who lived  
 before all creatures came to be!  
 When by Voix will all things were made,  
 Voix Name was cried eternally.  
 And after all the world is done,  
 then Voi will live sans company.  
 For Voi has been, and now Voi is,  
 and Voi will be quite splendidly.

וְהָא אֶחָד וְאֵין שְׁנֵי Vəhe aḥed və'ein sheinei  
 לְהַמְשִׁיל לֵה לְהַחְבִּירָה: ləhamshil leh ləhahbīrah.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית Bəli reishit bəli takhlit  
 וְלֵה הָעֵז וְהַמְשָׁרָה: vəleh ha'oz vəhamisrah.  
 וְהָא אֵלִי וְחַיִּת גּוֹאֵלִי Vəhe Eili vəḥayet go'eli  
 וְצֹר חֲבֻלִי בַּעֵת צָרָה: vətzur ḥevli bə'eit tzarah.  
 וְהָא נָסִי וּמָנוֹס לִי Vəhe nisi umanos li  
 מְנַת כּוֹסֵי בַּיּוֹם אֶקְרָא mənāt kosi bəyom eqra  
 בְּיָדָהּ אֶפְקִיד רוּחִי Bəyadeh afqid ruḥi  
 בַּעֵת אִישָׁן וְאַעִּירָה: bə'eit ishan və'a'irah.  
 וְעַם רוּחִי גְּוִיָּתִי Və'im ruḥi gəviyati  
 יִהְיֶה לִּי וְלֹא אִירָא SHOMÉREH li vəlo ira.

And Voi is One — there is no “two”  
 who even nears equality.  
 Without beginning, without end,  
 Voi has the strength to all decree.  
 Voi is my God, my living Help,  
 my Rock when I am lost at sea.  
 My Miracle and Refuge, Voi,  
 my Cup-full answering my plea.  
 Into Voix hand I trust my breath,  
 both sleepily and wakefully,  
 And with my breath, my body here;  
 I shall not fear, for God’s with me.

# **The Shabbat and Festival Morning Service**





As with the Friday Evening Service, the morning service developed by way of consecutive accretions around an original core. As such, while the ancient core of *haTəfilah* and the *Shəma* and her blessings remains relatively consistent across geographical and theological divides, some of the later additions are subject to a considerable degree of variation. The first section of the morning service, in particular, is especially fluid: No two of the prayerbooks I consulted in working on this siddur include all the same blessings in exactly the same order, and my personal experience praying with different congregations is that even two synagogues that pray from the same siddur may include, exclude, and rearrange blessings in this section to a striking degree. If your own custom differs from the arrangement presented here, by all means it should take precedence.

# Greeting a New Day

## On Waking

### Modet ani

Many pray this immediately on awakening after sleep, so that their first conscious thought is a prayer.

There are three versions of the first word in Hebrew: the first grammatically common, the second feminine, the third masculine.

<מודֶת | מוֹדָה | מוֹדֶה> <Modet | Modah | Modeh>  
אֲנִי לִפְנֵיךָ רוּחַ חַיִּת וְקַיָּמָה ani ləfanéikhe rú'ah hayet vəqayémeh  
שֶׁהֵחֵזְרָתָ בִּי נִשְׁמָתִי בְּחֶמְלָה shehehezárte bi nishmati bəhemlah  
רַבָּה אֱמוּנָתְךָ rabah emunátékhe.

I give thanks  
before You, living and enduring spirit,  
You Who have returned my breath to me in compassion;  
abundant is Your faithfulness!

Systems wishing to pray this blessing collectively may pray this pluralized version instead.

<מודֹל | מוֹדוֹת | מוֹדִים> <Modol | modot | modim>  
אֲנוּ לִפְנֵיךָ רוּחַ חַיִּת וְקַיָּמָה ánu ləfanéikhe rú'ah hayet vəqayémeh  
שֶׁהֵחֵזְרָתָ בָּנוּ נִשְׁמוֹתֵינוּ בְּחֶמְלָה shehehezárte bānu nishmotéinu bəhemlah  
רַבָּה אֱמוּנָתְךָ rabah emunátékhe.

We give thanks  
before You, living and enduring spirit,  
You Who have returned our breath to us in compassion;  
abundant is Your faithfulness!

## Ritual Washing

Immediately upon waking, some ritually wash their hands using the following blessing.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAVAYAH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
עַל נְטִילַת יָדַיִם: *asher qidəshétnu bəmitzvotéihe vətzivétu  
al nətilat yadáyim.*

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments and commanded us  
about washing hands.

If ritually washing a different part of the body, the following blessing may be used.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAVAYAH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
עַל נְטִילַת הַמַּיִם: *asher qidəshétnu bəmitzvotéihe vətzivétu  
al nətilat hamáyim.*

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments and commanded us  
about washing with water.

**Asher yətzarétnu**

This prayer offers thanks for our physical forms, without which we would not exist in this world, and is also prayed by some after going to the bathroom.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 אֲשֶׁר יִצְרָתָנוּ שׁוֹנוֹל בְּחֻכְמָה *asher yətzarétnu shonol bəḥokhmah*  
 וּבְרָאָה בָנוּ *uvarə'eh vānu*  
 נִקְבִּים נִקְבִּים חָלוּלִים חָלוּלִים: *nəqavim nəqavim ḥalulim ḥalulim.*  
 גָּלוּי וַיָּדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ *Galui vəyadú'a lifnei khisei khəvodékhe*  
 שָׁאֵם יִפְתַּח יוֹתֵר מִדַּי *she'im yipatéi'ah yoteir midai*  
 אוּ יִסָּתֵם יוֹתֵר מִדַּי *o yisateim yoteir midai*  
 אִי אֶפְשָׁר לְהִתְקַיֵּם *i efshar ləhitqayeim*  
 וְלַעֲבוֹד לִפְנֶיךָ: *vəla'avod lifanéikhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*  
 רוֹפֵא כָּל בָּשָׂר *roféi'ah khol basar*  
 וּמַפְלִיאָה לַעֲשׂוֹת: *umaftli'eh la'asot.*

Blessed are You, EXISTENCE,  
 our God, Life of endless worlds,  
 Who wisely made us varied  
 and created in us  
 holes upon holes, hollows upon hollows.  
 It is revealed and known before the throne of Your glory  
 that if too many of them were open,  
 or too many of them were closed,  
 it would not be possible to persist  
 and worship in Your presence.  
 Blessed are You, EXISTENCE,  
 Healer of all flesh  
 and Wonder maker.

# Elohai nəshamah

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי *Elohai nəshamah shenatáte bi*  
טְהוֹרָה הִיא *təhorah hi.*

אַתָּה בְּרָאתָה אֶתָּה יִצְרָתָה *Ateh vərə'étah ateh yətzarétah*  
אַתָּה נִפְחָתָה בִּי *ateh nəfaḥétah bi*

וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי *və'ateh məshamérah bəqirbi*  
וְאַתָּה עֲתִיד לִטְלֹחַ מִמֶּנִּי *və'ateh atid litələh miméni*  
וּלְהַחְזִירָה בִּי לְעֲתִיד לָבוֹא *ulhaḥazirah bi le'atid lavo.*

כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי *Kol zəman shehanəshamah vəqirbi*  
This word varies by gender — common, feminine, then masculine.

<מִוֶּדֶת | מִוֶּדָּה | מִוֶּדֶה> אֲנִי *<modet | modah | modeh> ani*

לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלָי *ləfanéikhe HAVAYAH Elohai vEilohei ivolai*  
מֵעַיִן כָּל מַעֲשֵׂינוּ *mayan kol ma'aséinu*

רוּחַ כָּל נִשְׁמוֹתֵינוּ *rú'ah kol nishmotéinu.*

בְּרוּכָה אַתָּה יְהוָה הַמַּחְזִירָה *Bərukkeh ateh HAVAYAH hamahazireh*  
נִשְׁמוֹת לִפְגָּרִים מֵתִים *nəshamot lifgarim meitim.*

My God, the soul You gave me  
is pure.

You created it, You fashioned it,

You breathed it into me,

and You maintain it inside me,

and in future You will lift it from me

and restore it to me, in the future that is coming.

For all the time that this soul is in me,

I give thanks

in Your presence,

EXISTENCE, my God, and God of my forebears,

wellspring of all our acts,

breath of all our souls.

Blessed are You, EXISTENCE, the One Who restores

souls to lifeless corpses.

## Preparing to Worship

### Donning Tzitzit

If wearing tzitzit but not a talit, pray the following blessing before putting on tzitzit. If wearing a talit, continue with Donning a Talit instead. If wearing neither tzitzit nor talit, continue with the Blessings before Torah Study (p 216).

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAVAYAH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidashétnu bəmitzvotéihe*  
וְצִוֵּתָנוּ עַל מִצְוַת תְּצִיטִית: *vətzivétnu al mitzvat tzitzit.*

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us about the commandment of tzitzit.

After putting on tzitzit conclude:

יְהִי רָצוֹן מִלְּפָנֶיךָ *Yəhi ratzon miləfanéikhe*  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAVAYAH Elohéinu vEilohei ivoléinu*  
שֶׁתְּהֵא חֲשׁוּבָה מִצְוַת צִיצִית *shetəhei hashuvah mitzvat tzitzit*  
לְפָנֶיךָ *ləfanéikhe*  
כְּאִלּוּ קִדְּמְתָהּ בְּכֹל פְּרָטֶיהָ *kə'ilu qidamtíha bəkhhol pəratéiha*  
וְדִקְדַּקְתָּהּ וּכְוִנֵּיתָהּ *vədiqduqéiha vəkhavanotéiha*  
וְתַרְיָג מִצְוֹת הַתְּלוּיֹת בָּהּ *vəтарыag mitzvot hatəluyot bah*  
אָמֵן סֵלָה: *amein sélah.*

May it be Your will,  
EXISTENCE, our God and God of our forebears,  
that the commandment of tzitzit be deemed  
before You  
as if I had fulfilled it in all its details  
and nuances and intentions,  
as well as the 613 commandments that hang upon it.  
Amen selah!

Continue with the Blessings before Torah Study (p 216).

## Donning a Talit

Pray this section if wearing a talit, even if you are also wearing a separate garment with tzitzit. Before putting on the talit pray:

בָּרַכְּךָ נַפְשִׁי אֱתֵיְהוָה *Barəkhi nafshi et HAVAYAH*  
יְהוָה אֱלֹהֵי גְדָלְתָּ מְאֹד *HAVAYAH Elohai gadálte mə'od*  
הוֹד וְהָדָר לְבִשָּׁתָּ: *hod vəhadar laváshte.*  
עֹטֶת אוֹר כְּשֶׁלֶמָה *Otet or kashalmah*  
נוֹטֶת שָׁמַיִם כִּירִיעָה: *notet shamáyim kairi'ah.*

Bless, my soul, EXISTENCE!

EXISTENCE, my God, You are greatly magnified;  
praise and adornment You have donned,  
wrapping Yourself in light like a cloak,  
stretching heaven out like a canvas.

Psalms 104:1-2

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*  
וְצִוֵּתָנוּ לְהִתְעַטֵּף בְּצִיצִית: *vətzivétnu ləhit'ateif batzitzit.*

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to wrap ourselves in tzitzit.

(Some spend a moment wrapped in the talit in private meditation at this point.  
Some pray the meditation on the following page while doing so.)

מַה־יָקָר חֲסִדְךָ אֱלֹהִים *Mah yaqar ḥasdakhe Elohim*  
וּבְנוֹל חָוָה בָּצֵיל כְּנָפֶיךָ יַחְסִיֹּל: *uvnol Ḥavah bātzeil kənaféikhe yehesayol.*  
יִרְוֹל מִדֶּשֶׁן בֵּיתְךָ *Yirvayol midéshen beitékhe*  
וְנָחַל עֲדָנֶיךָ תִּשְׁקֹם: *vənáḥal adanéikhe tashqom.*  
כִּי־עִמָּךְ מְקוֹר חַיִּים *Ki imakhe məqor ḥayim*  
מִנִּיבְךָ נֶאֱרָה־נִיב: *minivakhe ne'ereh niv.*  
מִשְׁכֶּה חֲסִדְךָ לִידְעוּלֶיךָ *Mishkheh ḥasdakhe liyodə'oléikhe*  
וְצִדְקָתְךָ לְתַמּוֹל־לֵב: *vətzidqatékhe lətamol leiv.*

How precious is Your lovingkindness, God!  
And the children of Ḥavah will find refuge in the shade of Your wings:  
They will be sated from the fat of Your house  
and with the wadi of Your luxuries will You water them,  
for with You is the fountain of life —  
from Your fruit will we harvest fruit.  
Prolong Your lovingkindness for those who know You,  
and Your righteousness for the honest of heart. Psalm 36:8–11

## Blessings before Torah Study

Before the Torah service later in the morning, some study fixed excerpts from the Torah, Mishnah, and Gəmara. The traditional passages are presented after the blessings.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAVAYAH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéikhe*  
וְצִוָּתָנוּ לְעֹסֵק בְּדִבְרֵי תוֹרָה: *vətzivétnu la'asoq bədivrei Torah.*

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to engage with words of Torah.



וְהַעֲרִיבָה נָא יְהוָה אֱלֹהֵינוּ Vəha'aríveh na HAVAYAH Elohéinu  
אֶת דְּבָרֵי תוֹרַתְךָ et divrei Toratəkhe  
לְכָלֵנוּ וּלְכָל עַמְּךָ בֵּית יִשְׂרָאֵל: ləkhulānu ulkol aməkhe beit Yisra'eil.  
וְנִחְיֶה אֲנַחְנוּ וְצִאֲצָאוּלֵינוּ Vənihyeh anáħnu vətze'etzə'oléinu  
וְצִאֲצָאוּל עַמְּךָ בֵּית יִשְׂרָאֵל vətze'etza'ol aməkhe beit Yisra'eil  
כָּלֵנוּ יוֹדְעוֹל שְׁמֶךָ kulānu yodə'ol shəmékhe  
וְלִמְדוֹל תוֹרַתְךָ לְשִׁמָּה: vəlomədol Toratəkhe lishmah.  
בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAVAYAH  
הַמְלַמֶּדֶה תּוֹרָה לְעַמָּהּ יִשְׂרָאֵל: hamlamédeh Torah lə'ameh Yisra'eil.

And make pleasant, EXISTENCE, our God,  
the words of Your Torah  
for all of us and for all Your people, the house of Yisra'eil.  
And may we — us and our progeny  
and the progeny of Your people, the house of Yisra'eil —  
may we all know Your name  
and learn Your Torah for its own sake.  
Blessed are You, EXISTENCE,  
the One Who teaches Torah to Voix people, Yisra'eil.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAVAYAH  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu ĥei ha'olamim  
אֲשֶׁר קִבְּלֵתָנוּ מִכָּל הָעַמִּים asher qibələtnu mikol ha'amim  
וְנִתְּנָה לָנוּ אֶת תּוֹרַתְךָ: vənatəneh lānu et Torateh.  
בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAVAYAH  
נוֹתֵנָה הַתּוֹרָה: noténeih haTorah.

Blessed are You, EXISTENCE,  
our God, Life of endless worlds,  
Who has welcomed us from among all peoples  
and given us Voix Torah.  
Blessed are You, EXISTENCE,  
Giver of the Torah!

These are the traditional passages for study at this moment in the service. Because they are passages for study, they are presented without alteration.

**Torah (BəMidbar 6:24–26):**

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: *Yəvarekhəkhā HAVAYAH vəyishmərəkha.*  
 יָאֵר יְיָ פָנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ: *Ya'eir HAVAYAH panav eilékha viḥunéka.*  
 יֵשָׁא יְיָ פָנָיו אֵלֶיךָ *Yisa HAVAYAH panav eilékha*  
 וַיַּשֵּׁם לְךָ שְׁלוֹם: *vəyaseim ləkhā shalom.*

May EXISTENCE bless you and guard you.  
 May EXISTENCE shine Voix face towards you, grace you.  
 May EXISTENCE lift Voix face towards you  
 and give you peace.

**Mishnah (Pei'ah 1:1):**

אֵלוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר הַפֶּאֶה וְהַבְּכוּרִים  
 וְהַרְאִיּוֹן וְנִמְלִיּוֹת חֻסְדִּים וְתִלְמוּד תּוֹרָה:

*Éilu davarim shə'ein lahem shi'ur hapei'ah vəhabikurim  
 vəhanei'ayon ugmilut ḥasadim vətalmud Torah.*

These are the things that don't have a fixed measure: the field corners, and the first-fruit offering, and the pilgrimage Festival [offering], and acts of lovingkindness, and studying Torah.

**Gəmara (Based on Shabat 127a):**

אֵלוּ דְּבָרִים שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְתֵקֶרֶן קִיּוּמָתָא לֹא לְעוֹלָם  
 תָּבֵא וְאֵלוּ הֵן כְּבוֹד אָב וְאָם וְנִמְלִיּוֹת חֻסְדִּים וְהַשְׁכָּמָת בֵּית הַמִּדְרָשׁ שְׁחִירֵית  
 וְעֶרְבִית וְהַכְנָסָת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסָת כָּלָה וּלְבִיטָה הִמָּת וְעִיּוֹן  
 תַּפְלָה וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ וְתִלְמוּד תּוֹרָה כְּנֻגַּד כָּלָם:

*Éilu davarim she'adam okheil peiroteihem ba'olam hazeh vəhaqéren qayémet lo la'olam  
 haba və'éilu hein kibud av və'eim ugmilut ḥasadim vəhashkamat beit hamidrash shaḥarit  
 və'arvit vəhaknhasat oraḥim uviqur ḥolim vəhaknhasat kalah ulvayat hameit və'iyun  
 təfilah vahava'at shalom bein adam laḥaveiro vətalmud Torah kənégud kulam.*

These are the things that a person eats the fruit of in this world but the fullness [of which] remains for them in the world to come — and these are those things: Honoring father and mother, and acts of lovingkindness, and earliness [at] the house of study (morning and evening!), and welcoming in guests, and visiting the sick, and welcoming in a bride, and accompanying the dead, and devotion [during] prayer, and bringing peace between a man and his friend — and studying Torah is equal to all of them.

## Meditations

### Sháhar avaqeshkhe

This poem was written by Solomon ibn Gabriol, an 11th-century Andalusian poet and philosopher. The translation can be sung to the same melody as the original.

שָׁחַר אֲבָקֶשְׁךָ צוּרִי וּמִשְׁגָּבִי *Sháhar avaqeshkhe tzuri umisgabi*  
אֶעְרוֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי: *erokh ləfanéikhe shaḥri vəgam arbi.*  
לִפְנֵי גְדֻלָּתְךָ אֶעְבֹּד וְאֶבְהֵל *Lifnei gədulatékhe evod və'ebaheil*  
כִּי עֵינֶיךָ תִּרְעָה כָּל מַחֲשָׁבוֹת לִבִּי: *ki einəkhe tir'eh kol maḥshəvot libi.*  
מָה זֶה אֲשֶׁר יוּכַל הַלֵּב וְהַכִּשְׁרוֹן *Mah zeh asheryukhal haleiv vəhakishron*  
לַעֲשׂוֹת וּמָה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי: *la'asot umah kó'ah ruḥi bətokh qirbi.*  
הֵינִי לְךָ תִּטְבָּה חֶבְרַת אֲנוֹשׁ עַל כֵּן *Hineih ləkhe titəveh ḥevrat enosh al kein*  
אוֹדְךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי: *odəkhe bə'od tihyeh nishmat Eló'ah bi.*

At dawn, I seek You, rock and refuge where I flee;  
to You, at morning and at night, I'll send my plea.  
Before Your greatness, I will worship and be awed,  
for all the thinkings of my heart Your eyes will see.

Ah! What is this that heart or skill is able to  
achieve? And what the sum of strength within me be?  
But note! You cherish human company and so  
I thank You while the soul of God abides in me.

## Loving Your Neighbor

The second word of the Hebrew changes depending on the person praying it. It is presented here first in the common, then the feminine, and then the masculine.

הָרֵינִי *Haréini*  
<מִקְבֵּלָה | מִקְבֵּלָת | מִקְבֵּל> *<məqabéleh | məqabélet | məqabeil>*  
עָלַי מִצְוַת הַבּוֹרֵא *alai mitzvat haboréi'ah*  
וְאַהֲבַת לְרֵעִי כָמוֹךָ: *və'ahavte larei'etkhe kamókhe.*

I hereby  
accept  
upon myself the Creator's commandment:  
"And you will love your neighbor as yourself."

Vayiqra 19:18

## Entering Community

### Mah tóvu

One of the oldest rabbinical prayers, Mah tóvu is frequently prayed upon entering a space for worship. This version concludes with a modified version of the refrain that some communities use to include more women in the liturgical text.

מַה טּוֹבוֹ אֶהְיֶיךָ יְעֻקֵּב *Mah tóvu ohaléikha Ya'aqov*  
 מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: *mishkənotéikha Yisra'eil.*  
 וָאֲנִי בָרַב חֲסִדֶּיךָ *Va'ani bərov ḥasdəkhe*  
 אָבוֹא בֵיתְךָ *avo veitékhe*  
 אֶצְטַנֵּעַ אֶל קָהָל קֹדְשְׁךָ *etztanéi'a el qahal qodshəkhe*  
 בִּירְאָתְךָ: *bəyir'atékhe.*  
 יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ *HAVAYAH ahavti mə'on beitéikhe*  
 וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ: *umqom mishkan kəvodékhe.*  
 וָאֲנִי אֶצְטַנֵּעַ וְאֶעֱבֹד *Va'ani etztanéi'a və'e'evod*  
 אֶתְּפַלֵּל לִפְנֵי יְהוָה עֲשֵׂתִי: *etpaleil lifnei HAVAYAH oséti.*  
 וָאֲנִי תְּפִלָּתִי לָךְ *Va'ani təfilati ləkhe*  
 יְהוָה עֵת רָצוֹן *HAVAYAH eit ratzon*  
 אֱלֹהִים בָּרַב חֲסִדֶּיךָ *Elohim bərov ḥasdəkhe*  
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ: *anóni be'emet yish'ékhe.*  
 מַה טּוֹבוֹ אֶהְיֶיךָ לֵאחָה *Mah tóvu ohaláyikh Lei'ah*  
 מִשְׁכַּנְתֶּיךָ רַחֵל: *mishkənotáyikh Raḥeil.*

## The Shabbat and Festival Morning Service

How pleasant are your tents, Ya'aqov, your dwellings, Yisra'eil!	BəMidbar 24:5
And as for me, with Your abundant kindness I'll enter Your home;	
I'll be humble towards Your holy congregation, in awe of You.	Psalm 5:8
EXISTENCE, I have loved the refuge of Your home and the Place of the dwelling of Your glory.	Psalm 26:8
And as for me, I'll be humble and worship and pray before EXISTENCE, my Maker.	Psalm 95:6
And as for me, may my prayer to You, EXISTENCE, be at a desired time!	
God, in Your abundant kindness, answer me with the truth of Your liberation.	Psalm 69:14
How pleasant are your tents, Lei'ah, your dwellings, Raḥeil!	

Some continue with Birkot haSháḥar here (p 226). Others include one or both of the following piyutim.

## Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חַיְתָּה *Éden olam asher hayateh*  
 בְּטֶרֶם כָּל יִצִּיר נִבְרָא: *bətérem kol yətzir nivra.*  
 לַעֲת נַעֲשֶׂה בְּחִפְזָה כָּל *Lə'eit na'asah vəheftzeh kol*  
 אַזִּי נִצַּח שְׁמָה נִקְרָא: *azai nétzah shəmeḥ niqra.*  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל *Və'aḥarei kikhlot hakol*  
 הָא יַחְיֶה בְּלִי חֶבְרָה: *he yihyet bəli ḥevrah.*  
 וְהָא חַיְתָּה וְהָא חוֹבֵת *Vəhe hayateh vəhe hovet*  
 וְהָא יַחְיֶה בְּתִפְאָרָה: *vəhe yihyet bətif'arah.*  
 וְהָא אַחֵד וְאֵין שֵׁנִי *Vəhe aḥed və'ein sheinei*  
 לְהַמְשִׁיל לָהּ לְחֶבְרָה: *ləhamshil leh ləhaḥbírah.*  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית *Bəli reishit bəli takhlit*  
 וְלָהּ הָעֹז וְהַמְשָׁרָה: *vəleh ha'oz vəhamisrah.*  
 וְהָא אֵלִי וְחַיִּית גּוֹאֲלִי *Vəhe Eili vəḥayet go'eli*  
 וְצוּר חֶבְלִי בְּעֵת צָרָה: *vətzur ḥevli bə'eit tzarah.*  
 וְהָא נְסִי וּמָנוֹס לִי *Vəhe nisi umanos li*  
 מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא: *mənat kosi bəyom eqra*  
 בְּיָדָהּ אֶפְקִיד רוּחִי *Bəyadeh afqid ruḥi*  
 בְּעֵת אִישָׁן וְאַעֲיָרָה: *bə'eit ishan və'a'írah.*  
 וְעַם רוּחִי גּוֹיָתִי *Və'im ruḥi gəviyati*  
 יַחוּהּ לִי וְלֹא אִירָא: *HAVAYAH li vəlo ira.*

Foundation of the world, Who lived  
before all creatures came to be!  
When by Voix will all things were made,  
Voix Name was cried eternally.  
And after all the world is done,  
then Voi will live sans company.  
For Voi has been, and now Voi is,  
and Voi will be quite splendidly.  
And Voi is One — there is no “two”  
who even nears equality.  
Without beginning, without end,  
Voi has the strength to all decree.  
Voi is my God, my living Help,  
my Rock when I am lost at sea.  
My Miracle and Refuge, Voi,  
my Cup-full answering my plea.  
Into Voix hand I trust my breath,  
both sleepily and wakefully,  
And with my breath, my body here;  
I shall not fear, for God’s with me.

## Yigdāleh

This poetic summary of Maimonides's thirteen principles of faith is quite popular, even tho the thirteen principles themselves were controversial at the time of their formulation and are far from universally accepted today.

יִגְדָּלֶה אֱלֹהִים חַיֵּת וַיִּשְׁתַּבַּחַהּ	<i>Yigdāleh Elohim ḥayet vāyishtabāḥeh</i>
נִמְצָאָה וַאִין עֵת אֵל מְצִיאוֹתָהּ:	<i>nimtzéi'ah vā'ein eit el mətzi'uteh.</i>
אֶחָד וַאִין יַחֲדָה כִּיחֻדָּה	<i>Aḥed vā'ein yaḥīdeh khəyīḥudeh</i>
נֶעֱלָמָה וְגַם אֵין סוֹף לְאַחֲדוּתָהּ:	<i>nelémeh vəgam ein sof lə'aḥduteh.</i>
אֵין לָהּ דְמוּת הַגּוֹף וַאִינָה גּוֹף	<i>Ein leh dəmut haguf vā'eineh guf</i>
לֹא נֶעֱרַךְ אֱלִיָּה קִדְשָׁתָהּ:	<i>lo na'arokh eilēiḥe qədushateh.</i>
קִדְמוֹנָה לְכֹל דָּבָר אֲשֶׁר נִבְרָא	<i>Qadmoneh ləkhōl davar asher nivra</i>
רִישוֹנָה וַאִין רִאשִׁית לְרֵאשִׁיתָהּ:	<i>rishoneh vā'ein reishit ləreishiteh.</i>
הִנֵּה אֶדֶן עוֹלָם וְכֹל נֹצְרָה	<i>Hineh éden olam vəkhōl notzereh</i>
יֹרֶת גְּדוּלָּתָהּ וּמַחֲלָתָהּ:	<i>yoret gədulateh umḥilateh.</i>
שֹׁפַע נְבוֹאָתָהּ נִתְּנָה אֵל	<i>Shéfa nəvu'ateh nətaneh el</i>
נִשּׁוֹל סִגְלָתָהּ וְתַפְאֲרָתָהּ:	<i>nəshol səgulateh vətif'arteh.</i>
לֹא קָמָה בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד	<i>Lo qameh vəYisra'eil kəMoshe od</i>
נָבִיא וּמַבִּיט אֶת תְּמוּנָתָהּ:	<i>navi umabit et təmunateh.</i>
תּוֹרַת אֱמֶת נִתְּנָה לְעַמָּה אֵל	<i>Torat emet natāneh lə'ameh Eil</i>
עַל יַד נְבִיאָהּ נֶאֱמַן בֵּיתָהּ:	<i>al yad nəvi'eh ne'eman beiteh.</i>
לֹא יַחֲלִיפָה הָאֵל וְלֹא יִמְרָה	<i>Lo yaḥlīfeh ha'Eil vəlo yamíreh</i>
דָּתָהּ לְעוֹלָמִים לְזוֹלָתָהּ:	<i>dateh lə'olamim ləzulateh.</i>
צוֹפֶת וַיּוֹדְעָה סֵתָרֵינוּ	<i>Tzofet vāyodá'ah sətaréinu</i>
מִבִּיטָה לְסוֹף דָּבָר בְּקִדְמָתָהּ:	<i>mabíteh ləsof davar bəqadmateh.</i>
גּוֹמֵלָה לְאִישָׁה חֹסֵד כְּמַפְעֵלָה	<i>Goméleh lə'isheh ḥésed kəmiḥ'aleh</i>
נוֹתְנָה לְרִשְׁעָה רַע כְּרִשְׁעָתָהּ:	<i>noténeh lirsha'eh ra kərish'ateh.</i>
יִשְׁלַחִי לְקֶץ לָנוּ צֶדֶק נִצְחִי	<i>Yishlāḥi ləqeitz lānu tzédeq nitzḥi</i>
לְפִדּוֹת מַחְכּוֹל קֶץ יִשׁוּעָתָהּ:	<i>lifdot məḥakol qeitz yəshu'ateh.</i>
מֵתוֹל יַחֲיֵית אֵל בָּרַב חֲסִידָהּ	<i>Meitol yaḥāyet Eil bərov ḥasdeh</i>
בָּרוּךְ אֵדֵי עַד שֵׁם תְּהִלָּתָהּ:	<i>barukh adei ad sheim təhilateh.</i>



Extolled will be the great and living God!  
All time's in Voix reality's purview.  
The One! And Voix uniqueness is unique:  
infinite, Voix oneness, thru and thru.  
Voi has no body, nor the shape of one;  
Voix Holiness outstrips all in our view.  
Voi came before each thing that came to be,  
yet never, ever was Voix newness new.  
The bedrock of the world and all Voi formed,  
all show Voix greatness and forgiveness too.  
Prophetic bounty Voi bestowed upon  
Voix beautiful and also treasured few.  
There was, in Yisra'eil, none like Mosheh,  
the prophet who beheld Voix outline true.  
God gave Voix people Torah, which is truth,  
via a hand never to Void untrue.  
And never will Voi alter, never change,  
Voix law eternal never make anew.  
Voi sees and knows our deepest secret things;  
a plan's end at Voix start Voi can construe.  
Voi grants a person kindness for their deeds,  
and gives the bad the badness they accrue.  
Voi will someday send everlasting Right  
to those who never faith in Voi withdrew.  
The dead will live again since Voi is kind.  
The Name of Praise has endless blessings due!

# Morning Blessings

## Birkot haSháhar

These blessings were originally prayed at home, each accompanying a different stage of the waking up process, but were eventually added to the formal liturgy to be prayed communally. As with many parts of the morning service, different communities have different practices concerning the exact order of these blessings. *(Some stand here.)*

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
אֲשֶׁר נָתַנָּה לַשִּׁכּוֹי בֵּינָה asher nataneh lasekhvi vinah  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה: lahavhin bein yom uvein láilah.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
Who gave the rooster discernment  
to divide between day and night.

There are four versions of the last line of this blessing: One gives praise for a universal Divine-image-ness, the other three give praise for being made in a gendered fashion — first female, then male, then nonbinary. There are further comments in Appendix B.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
שֶׁעָשִׂתָּנִי בְּצַלְמָה: | | universal: she'asétni bətzalmeh.  
שֶׁעָשִׂתָּנִי נְקֵבָה: | | female: she'asétni nəqavah.  
שֶׁעָשִׂתָּנִי זָכָר: | | male: she'asétni zakhar.  
שֶׁעָשִׂתָּנִי מִחוּץ לַשְּׁנַיִם: | | nonbinary: she'asétni miḥutz lashənéyim.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
| universal: Who made me in Voix image.  
| female: Who made me female.  
| male: Who made me male.  
| nonbinary: Who made me outside the binary.

## The Shabbat and Festival Morning Service

The second-to-last word of the following blessing changes depending on the gender of the worshiper. It is given here first in the common, then the feminine, then the masculine.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
שֶׁעָשְׂתָנִי <בֵּת | בַּת | בֶּן> חוֹרִין she'asétni <bet | bat | ben> ħorin.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
Who made me a child of Freedom.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
שֶׁעָשְׂתָנִי יִשְׂרָאֵל she'asétni Yisra'eil.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
Who made me of Yisra'eil.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
מְעִירַת יָשְׁנוֹל mə'iret yəsheinol.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
waker-up of the sleeping.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
מַלְבִּישֵׁת עֲרֻמּוֹל malbishet arumol.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
cloth of the naked.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
מַתִּירֵת אֲסוּרוֹל: *matiret asurol.*

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
releaser of the imprisoned.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
זֹנֶת רָעוּבֹל: *zanet ra'eivol.*

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
feeder of the famished.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
רוֹקֵעַ הָאָרֶץ עַל הַמָּיִם: *roqá'ah ha'áretz al hamáyim.*

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
stretching out the land over the water.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
הַמְכִינָה מוֹסְרֵי גְבוּרָה: *haməkhineh musərei gavreh.*

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
the One Who steadies a person's morals.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
שֶׁעָשְׂתָה לִּי כָּל צָרָכִי: *she'asəteh li kol tzorki.*

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
Who made me everything I need.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
אוֹזֶרֶה יִשְׂרָאֵל בְּגִבּוּרָה: ozéreh Yisra'eil bigvurah.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
girdling Yisra'eil with courage.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
עוֹטֶרֶה יִשְׂרָאֵל בְּתִפְאַרֶה: otéreh Yisra'eil batif'arah.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
adorning Yisra'eil with splendor.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
הַנוֹתֵנָה לַיָּעִיפָה כֹּחַ: hanoténeh layə'eifeh kó'ah.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
the One Who gives strength to the tired.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAMAQOR  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
הַמַּעֲבִירָה שְׁנָה מֵעֲצָבִי hama'avireh sheinah mei'atzabai  
וּתְנוּמָה מֵעֲצָמוֹתַי: utnumah mei'atzmotai.

Blessed are You, SOURCE,  
our God, Life of endless worlds,  
the One Who makes sleep pass from my nerves  
and slumber from my bones.

*(At this point, anyone standing now sits.)*

Some continue with the Passages for Study (p 238) or with Psalm 30 here (p 246). Others continue below.

וִיהִי רָצוֹן מִלְפָּנֶיךָ יְהוָה *Vihi ratzon miləfanéikhe HAMAQOR*  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 שֶׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ *shetargilónu bəToratékhe*  
 וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ *vədabəqónu bəmitzvotéikhe*  
 וְאַל תְּבִיאֵנוּ לֹא לַיְדֵי חֶטָּא *və'al təvi'ónu lo lidei ʔeit*  
 וְלֹא לַיְדֵי עֲבֵרָה וְעוֹן *vəlo lidei aveirah və'avon*  
 וְלֹא לַיְדֵי נִסְיָוֹן וְלֹא לַיְדֵי בִזְיוֹן: *vəlo lidei nisayon vəlo lidei vizayon.*  
 וְאַל תִּשְׁלַח בָּנוּ יָצָר הָרָע *Və'al tashléteh bánu yéitzer hara*  
 וְתַרְחִיקֵנוּ מֵאָדָם רָעָה *vəharḥiqónu me'i'adam ra'eh*  
 וּמִחֲבֵרָה רָעָה *umeiḥaveireh ra'eh*  
 וְדַבְּקֵנוּ בַּיָּצָר הַטּוֹב *vədabəqónu bəyéitzer hatov*  
 וּבְמַעֲשֵׂים טוֹבִים *uvma'asim tovim*  
 וְכַפֶּה יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ: *vəkhópeh yitzréinu ləhishtabed lakh.*  
 וּתְנֵנוּ הַיּוֹם וּבְכָל יוֹם *Utnónu hayom uvkhol yom*  
 לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים *ləḥein ulḥésed ulraḥamim*  
 בְּלִבְךָ וּבְלִבּוֹת כָּל יוֹדְעוֹלֵינוּ *bəlibəkhe uvlibot kol yodə'oléinu*  
 וּתְגַמְלֵנוּ חֲסָדִים טוֹבִים: *vətigməlónu ḥasadim tovim.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAMAQOR*  
 גּוֹמֵלָה חֲסָדִים טוֹבִים *goméleh ḥasadim tovim*  
 לַעֲמֵה יִשְׂרָאֵל: *lə'ameh Yisra'eil.*

And may it be pleasing before You, SOURCE,  
our God and God of our forebears,  
that You accustom us to Your Torah  
and attach us to Your commandments,  
and that You not make us come into the clutches of error  
nor into the clutches of transgression and wrong  
nor into the clutches of temptation nor into the clutches of shame.  
And don't make us governed by the evil inclination,  
and remove us from an evil person  
and an evil friend,  
and attach us to the good inclination  
and to good deeds,  
and bend our inclination to be subservient to You.  
And give us, today and every day,  
to grace and to lovingkindness and to mercy,  
in Your heart and in the hearts of all who know us,  
and pile up good lovingkind acts upon us.  
Blessed are You, SOURCE,  
Who piles up good lovingkind acts  
on Voix people, Yisra'eil.

Some read the Aqedah (the Binding of Yitzḥaq, Bəreishit 22) here.

## Dread of Heaven

לְעוֹלָם יִהְיֶה אָדָם יִרְאֵת שָׁמַיִם *Lə'olam yəhet adam yərei'et shamáyim*  
 בְּסֶטֶר וּבְגִלּוּי וּמוֹדֶת עַל הָאֵמֶת *bəséiter uvgalui umodet al ha'emet*  
 וְדוֹבֶרֶת אֵמֶת בְּלִבָּהּ *vədovéreh emet bilvaveh*  
 וַיִּשְׁכְּמָה וַיּוֹמֶרֶה: *vəyashkéimeh vəyomreh.*

רִבּוֹן כָּל הָעוֹלָמִים *Ribon kol ha'olamim*  
 לֹא עַל צִדְקוֹתֵינוּ *lo al tzidqotéinu*  
 אֲנַחְנוּ מִפִּילּוֹל תַּחֲנוּנֵינוּ לְפָנֶיךָ *anahnu mapilol taḥanunéinu ləfanéikhe*  
 כִּי עַל רַחֲמֶיךָ הִרְבִּים: *kī al raḥaméikhe harabim.*

מָה אָנוּ מֶה חַיֵּינוּ *Mah ánu meh ḥayéinu*  
 מָה חֲסִדֵּינוּ מֶה צִדְקוֹתֵינוּ *meh ḥasdéinu mah tzidqotéinu*  
 מָה יִשׁוּעָתֵנוּ מֶה פָּחֵנוּ *mah yəshu'atéinu mah koḥéinu*  
 מָה גְבוּרָתֵנוּ מֶה נֹאמַר לְפָנֶיךָ *mah gəvuratéinu mah nomar ləfanéikhe*  
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*  
 הֲלֹא כָל הַגְּבוּרֹל כָּאֵין לְפָנֶיךָ *halo khol hagiborol kə'áyin ləfanéikhe*

Always should a person dread Heaven,  
 in private and in public, acknowledging the truth,  
 and speaking truly in one's heart,  
 and one should awake early and pray:

“Great One of all the worlds,  
 not because of our righteousness  
 do we lay our supplications before You,  
 but because of Your great mercy!”

Daniyeil 9:18

What are we? What are our lives?  
 What is our lovingkindness? What is our righteousness?  
 What is our liberation? What is our strength?  
 What is our power? What will we pray before You,  
 SOURCE, our God and God of our forebears?  
 Aren't all the powerful like Nothing before You?



וְנָשׁוּל הַשֵּׁם כָּלֹא הָיוּ vənashol hasheim kəlo hayu  
 וְחֻכָּמוֹל כִּבְלֵי מַדָּע vaḥakhamol kivli mada  
 וְנִבְּנוֹל כִּבְלֵי הַשֶּׁכֶּל unvonol kivli haskeil  
 כִּי רַב מַעֲשֵׂי־הֶל תִּהְיוּ kol rov ma'aseihel tóhu  
 וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ vimei ḥayeihem hével ləfanéikhe  
 וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵין umotar ha'adam min habəheimah áyin  
 כִּי הַכֹּל הָבֵל ki hakol hável.

אָבֵל אֲנַחְנוּ עִמָּךְ בָּנוֹל בְּרִיתְךָ Aval anáḥnu aməkhe bənol bəritékhe  
 בָּנוֹל אַבְרָהָם אַהֲבָךְ bənol Avraham ohavkhe  
 שֶׁנִּשְׁבָּעְתָּ לוֹ בְּהַר הַמֹּרְיָה shenishbáte lo bəHar haMorəyah  
 זֶרַע יִצְחָק יֶחֱידוֹ zéra Yitzḥaq yaḥido  
 שֶׁנֶּעֱקַד עַל גִּבֵּי הַמִּזְבֵּחַ shene'eqad al gabei hamizbéi'ah  
 עַד־תֵּעָקֵב בִּנְךָ בְּכוֹרְךָ adat Ya'aqov binkhe vəkhorékhe  
 שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ shemei'ahavatəkhe she'ahávte oto  
 וּמִשְׁמַחַתְךָ שֶׁשְׂמַחְתָּ בוֹ umisimḥatəkhe shesamáḥte bo  
 קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן qaráte et shəmo Yisra'eil vIshurun.

And the famous like they never were?  
 And the wise like those without knowledge?  
 And the discerning like those without wisdom?  
 All the abundance of their deeds are waste,  
 and the days of their lives are breath before You!  
 “And the superiority of human over beast is Nothing,  
 for everything is breath.”

Qohélet 3:19

And yet we are Your people, children of Your covenant,  
 children of Avraham  
 — to whom You swore on Mount Morəyah —  
 seed of Yitzḥaq  
 — who was bound upon the altar —  
 congregation of Ya'aqov, Your son, Your firstborn  
 — whom, from Your love with which You loved him  
 and from Your joy with which You rejoiced in him,  
 You called by name Yisra'eil and Yəshurun.

לְפִיכֶךְ אֲנַחְנוּ תִּיבּוֹל לְהוֹדוֹת לְךָ *Ləfikhakh anáhnū hayavol ləhodot ləkhe*  
 וּלְשִׁבְחֶךָ וּלְפָאֲרֶךָ וּלְבָרְךָ *ulshabeiḥakhe ulfa'erkhe ulvareikh*  
 וּלְקַדְּשׁ וּלְתַת *ulqadeish vəlateit*  
 שְׁבַח וְהוֹדָיָה לְשִׁמְךָ: *shévaḥ vəhodayah lishmékhe.*  
 אֲשֶׁרֵינוּ מֵה טוֹב חֶלְקֵנוּ *Ashréinu mah tov ḥelqéinu*  
 וּמֵה נְעִים גּוֹרְלֵנוּ *umah na'im goraleínu*  
 וּמֵה יָפָה יְרֻשָּׁתֵנוּ: *umah yafah yərushatéinu.*  
 אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ *Ashréinu she'anáhnū*  
 מִשְׂכִּימוֹל וּמִזְרָבוֹל עֶרֶב וּבֹקֶר *mashkimol uma'arivol érev vavóqer*  
 וְאוֹמְרוֹל פַּעַמִּים בְּכָל יוֹם: *və'omərol pa'amáyim bəkhōl yom.*

There are four choices for the first word of the Shəma in Hebrew. For a full explanation, consult the full version of the Shəma (p 336).

<שְׁמַע | שְׁמְעָה | דַּע | דַּעְהָ > יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
 <Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.  
 בָּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁה לְעוֹלָם וָעֶד:  
 Barukh sheim kəvod mamasheh lə'olam va'ed.

Therefore we are bound to thank You  
 and to praise You and to adorn You and to bless  
 and to make Holy and to give  
 praise and thanks to Your name.  
 Happy us! How good our portion  
 and how pleasant our lot  
 and how fitting our heritage.  
 Happy us! We who  
 awake early and stay up late,  
 evening and morning,  
 and pray twice every day:

There are two choices for the beginning of the Shəma in English. For a full explanation, consult the full version of the Shəma (p 336).

<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!  
 Blessed is the Name of the Glory of Voix Reality forever and ever.

Some include either the first paragraph or all three paragraphs of the Shəma at this point. They can be found in the full version of the Shəma.

אַתָּה הָא עַד שְׁלֹא נִבְרָא הָעוֹלָם *Ateh he ad shelo nivra ha'olam*  
אַתָּה הָא מִשְׁנִיבְרָא הָעוֹלָם *ateh he mishenivra ha'olam*  
אַתָּה הָא בְּעוֹלָם הַזֶּה *ateh he ba'olam hazeh*  
וְאַתָּה הָא לְעוֹלָם הַבָּא: *və'ateh he la'olam haba.*  
קִדְשֵׁה אֶת שְׁמֶךָ *Qadəsheh et shimkhe*  
עַל מַקְדִּישׁוֹל שְׁמֶךָ *al maqdishol shəməkhe*  
וְקִדְשֵׁה אֶת שְׁמֶךָ בְּעוֹלָמְךָ *vəqadəsheh et shimkhe bə'olamékhe*  
וּבִישׁוּעָתְךָ תְּרוּמָה *uvishu'atəkhe tarúmeḥ*  
וְתִגְבִּיֶהָ קַרְנֵינוּ: *vətagbíheḥ qarnéinu.*  
בְּרוּכָה אַתָּה יְיָ *Bərukheh ateh HAMAQOR*  
הַמְקַדֶּשֶׁה אֶת שְׁמֶה בְּרַבּוֹל: *hamqadésheh et shəmeḥ barabol.*

You were Voi while the world had not been created.  
You are Voi now that the world has been created.  
You are Voi in this world.  
You will be Voi in the world to come.  
Sanctify Your name  
thru the sanctifiers of Your name!  
And sanctify Your name in Your world.  
And with Your liberation may You raise  
and elevate our horn.  
Blessed are You, SOURCE,  
the One Who sanctifies Voix name among the many.

At this point, some continue with the Passages for Study (p 238) or with Psalm 30 (p 246). Others continue on the next page.

## Decolonization

אֶתָּהּ הָא יְהוָה אֱלֹהֵינוּ	Ateh he HAMAQOR Elohéinu
בְּשָׁמַיִם וּבָאָרֶץ	bashamáyim uva'áretz
וּבְשָׁמַיִם הַשְּׁמַיִם הָעֲלִיּוֹנִים:	uvishmei hashamáyim ha'elyonim.
אֱמֶת אֶתָּהּ הָא רִשְׁוֹנָה	Emet ateh he rishoneh
וְאֶתָּהּ הָא אַחֲרוֹנָה	və'ateh he aḥaroneh
וּמִבְּלֶעְדֶּיךָ אֵין לָנוּ אֱלֹהִים:	umibal'adéikhe ein lánu elohol.
הַחֲזִירָה מוֹרָשׁוֹל	Haḥzíreh murashol
אַרְבַּע כַּנְפוֹת הָאָרֶץ	arba kanfot ha'áretz
יָדִירוֹל וַיַּעֲשֶׂהוֹל כֹּל בְּאוֹל עוֹלָם	yadírol vəyeishəvol kol ba'ol olam
בָּאָרֶץ מְשׁוּחָרֶרֶת מֵרַעִי יָרֶשׁוּת	bə'éretz məshuḥarét meira'ei yarshut
וּמֵרַעִי כֹל עוֹשֶׂה:	umeira'ei khol ósheq.
אֶתָּהּ עֲשִׂיתָ אֶת הַשְּׁמַיִם	Ateh asíte et hashamáyim
וְאֶת הָאָרֶץ	və'et ha'áretz
אֶת הַיָּם וְאֶת כֹּל אֲשֶׁר בָּל	et hayam və'et kol asher bal
וּמִי בְּכֹל מַעֲשֵׂי יָדֶיךָ	umi bəkhhol ma'asei yadéikhe
בְּעֲלִיּוֹנִים אוֹ בַּתְּחַתּוֹנִים	ba'elyonim o vataḥtonim
שִׂיאֲמָרָה לָךְ מַה תַּעֲשֶׂה:	sheyomreh ləkhe mah ta'aset.
אֶבְנוּ שֶׁבַשְּׁמַיִם	Ivéinu shebashamáyim
עֲשֵׂת עֲמָנוּ חֶסֶד	aset imánu ḥésed
בְּעֶבֶר שִׁמְךָ הַגָּדוֹל	ba'avur shimkhe hagadol
שֶׁנִּקְרָא עָלֵינוּ	sheniqra aléinu
וְקִיָּמָה לָנוּ יְהוָה	vəqayəmeḥ lánu HAMAQOR
אֱלֹהֵינוּ מַה שֶּׁכָּתוּב:	Elohéinu mah shekatuv.
וּבְנוֹ בָּתִּים וַיַּשְׁבֹּל	Uvanu vatim vəyashávol
וְנִטְעוּ כְרָמִים וְאָכְלוּ פְּרִים:	vənatə'u khəramim və'akhəlu pīryam.
לֹא יִבְנוֹל וְאַחֲרָהּ יִשָּׁבָה	Lo yivnol və'aḥéreh yeishəveh
לֹא יִטְעוֹל וְאַחֲרָהּ יֹאכְלֶה:	lo yitə'ol və'aḥéreh yokhleh.

## The Shabbat and Festival Morning Service

You are Voi, THE SOURCE, our God,  
in Heaven and on Earth  
and in the Heaven of the highest heavens.  
Truly You are Voi, the First,  
and You are Voi, the Last,  
and we have no gods besides You.  
Restore the dispossessed  
of the four corners of the Earth!  
May they dwell and settle — all to come in the world —  
on an Earth freed from the evils of colonization  
and from the evils of all oppression.  
You made the Heavens  
and the Earth,  
the Sea and everything in them.  
And who among all the works of Your hands  
in the heights or in the depths  
can tell You what You should do?  
Our Quickener Who is in the heavens,  
deal devotedly with us  
for the sake of Your great Name,  
which is invoked over us.  
And fulfill for us, SOURCE,  
our God, what is written:  
“And they shall build houses and settle in them,  
and they shall plant vineyards and eat their fruit.  
They shall not build and another settle;  
they shall not plant and another eat.”

Yəshayáhu 65:21-22

At this point, some continue with Psalm 30 (p 246).

## Passages for Study

Traditionally, some read passages from Jewish religious texts describing details of the Temple service here. As with the Friday Evening Service, I have pulled together a selection of alternative passages that might be more relevant to those who do not wish to have the Temple service resume in all its sacrificial particulars. Once again, these are only suggested possibilities, mostly limited to sources in the public domain. The traditional passages can be found in Appendix A (p 736).

### CREATION

#### On the beginning of a new day:

Dawn opens like a great gold flower,  
 Petal by monstrous petal,  
 Quivering minute by minute,  
 Hour by hour.  
 Stretches great live leaves over hundreds of hills,  
 Scatters flakes of pollen dust into a few valleys,  
 Drops a loose petal down where a slender waterfall spills.

Morning opens like a gold flower,  
 Stirs and quivers singingly at the feet of day;  
 Shoots transparent light into a moving mist  
 That twists spirally  
 Like a butterfly at play.

In the heart of the mist, morning opens, a gold flower,  
 Superbly, like a dawning passion.  
 Can night be the consummation  
 Of this expectant white hour?

— Elsa Gidlow, “Dawn”, *On a Grey Thread* (Chicago: Will Ransom, 1923), 68

#### On the creative potential of souls:

In a beginning, Elokim created the heaven and the earth, and the earth was chaos and void (Bereishis 1:1–2)

There’s a legend that Elokim created a thousand worlds before this one (Or haChaim on Bereishis 1:1). This is why, some say, the Torah begins with the second letter ב, and not the first letter א (Bereishis Rabbah 1:10). This is not the beginning, but a beginning. There was time before this beginning, and letter-numbers to count the many worlds.

And now, Elokim begins with an earth that is **וָהוּ וַבְּהוּ**/*tohu vavohu*, chaos and void. But what, precisely, is both chaos and void?

## The Shabbat and Festival Morning Service

The letters of the alef-bet are numbers. א is the first letter, and ב the second. A word with א in it gets a little one-ness; a word with ב receives a little two-ness. A word with both א and ב receives one-ness and two-ness, which is three-ness.

Each word is a facet of an underlying number. Two words for the same number are two faces of the same coin.

תהו ובהו is one face of the number 430. Another is נפש/ *nefesh*: a living soul.

In our beginning, the world wasn't chaos, alone. The world wasn't only void. The world was chaosvoid, potential, the spark of a single living soul.

The Torah begins with ב – the second letter, the sign of life and death (Sefer Yetzirah) – to teach us: we were all one nefesh

and Elokim separated . . . (Bereishis 1:4)

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### On Water:

Of all inorganic substances, acting in their own proper nature, and without assistance or combination, water is the most wonderful. If we think of it as the source of all the changefulness and beauty which we have seen in clouds; then as the instrument by which the earth we have contemplated was modelled into symmetry, and its crags chiselled into grace; then as, in the form of snow, it robes the mountains it has made . . . ; then as it exists in the form of the torrent — the iris which spans it, in the morning mist which rises from it, in the deep crystalline pools which mirror its hanging shore, in the broad lake and glancing river; finally, in that which is to all human minds the best emblem of unwearied, unconquerable power, the wild, various, fantastic, tameless unity of the sea; what shall we compare to this mighty, this universal element, for glory and for beauty? or how shall we follow its eternal changefulness of feeling? It is like trying to paint a soul.

— John Ruskin, "Of Truth of Water", in *Modern Painters*, 2nd ed (London: Smith, Elder and Co, 1844), 327

### On connecting with G-d by studying Creation:

We get closer to [G-d] as we get more intimately and understandingly acquainted with the things He has created. I know of nothing more inspiring than that of making discoveries for one's self. . . .

The singing birds, the buzzing bees, the opening flower, and the budding trees, along with other forms of animate and inanimate matter, all have their marvelous creation story to tell each searcher for truth. . . .

First, to me, my dear young friends, nature in its varied forms are the little windows through which [G-d] permits me to commune with Him, and to see much of His glory, majesty, and power by simply lifting the curtain and looking in.

Second, I love to think of nature as unlimited broadcasting stations, through which [G-d] speaks to us every day, every hour, and every moment of our lives, if we will only tune in and remain so. . . .

To those who have as yet not learned . . . the joy of coming into the closest relationship with the Maker and Preserver of all things, begin now to study the little things in your own door yard, going from the known to the nearest related unknown, for indeed each new truth brings one nearer to [G-d].

— George Washington Carver to Hubert W Pelt, 24 February 1930, letter

## REST

### On the divinity of rest:

Becoming a cripple is how I learned about the divinity of rest. It took a long time. I've been sick for over a decade and it's only in the last few years that rest has really sunk into my bones.

Rest is a practice, a skill set. The capitalist hustle grind culture that surrounds us devalues this crucial practice. Illness forces you to embrace it, whether you like it or not. And disregarding its necessity can bring illness to your door.

In Judaism, however, rest is elevated to the sacred, treated with due reverence. Our temple of time is dedicated to it, centered around it. The holiest time, Shabbat, is the time for rest. We sanctify and celebrate it, and above all we practice.

We know that it is hard, to set down all the striving and doing and making and unmaking. That is why we enshrine it in ritual and intertwine it with communal life, such that when I forget about the holiness and centrality of rest, you can remind me. When you forget, I can remind you. And Shabbat reminds and embraces us all.

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### On abundance and idleness:

This our earth produces not only a sufficiency and a superabundance, but in one year pours a cornucopia of good things forth, enough to fill us all for many years in succession. The only reason we do not enjoy it is the want of rational organisation. I know, of course, and all who think know that some labour or supervision will be always necessary, since the plough must travel the furrow and the seed must be sown; but I maintain that a tenth, nay, a hundredth, part of the labour . . . now gone through will be sufficient . . . Is ideal man, then, to be idle? I answer that if so I see no wrong, but a great good. I deny altogether that idleness is an evil, or that it produces evil, and I am well aware why the interested are so bitter against idleness — namely, because it gives time for thought, and if men had time to think their reign would come to an end. Idleness — that is, the absence of the necessity to work for subsistence — is a great good.

I hope succeeding generations will be able to be idle. I hope that nine-tenths of their time will be leisure time; that they may enjoy their days, and the earth, and the beauty of this beautiful world; that they may rest by the sea and dream; that they may dance and sing, eat and drink. I will work towards that end with all my heart.

— Richard Jeffries, *The Story of My Heart* (London: Longmans, Green, and Co, 1883), 162–63



## The Shabbat and Festival Morning Service

### On the enjoyment of food:

The pleasure of the table belongs to all ages, to all conditions, to all countries, and to all eras; it mingles with all other pleasures, and remains at last to console us for their departure. (p 25)

Gourmandise is a passionate preference, well determined and satisfied, for objects which flatter our taste. . . .

Look at gourmandise under any aspect you please, and it deserves praise....

Morally, it is implicit resignation to the orders of [G-d], who made us eat to live, invites us to do so by appetite, sustains us by flavor, and rewards us by pleasure. (pp 172-73)

— Jean Anthelme Brillat-Savarin, *The Physiology of Taste; or, Transcendental Gastronomy*, trans. Fayette Robinson (Philadelphia: Lindsay and Blakiston, 1854)

M Henrion de Pensey, late President of the Court of Cassation, . . . expressed himself as follows to MM Laplace, Chaptal, and Berthollet, three of the most distinguished men of science of their day:— “I regard the discovery of a dish as a far more interesting event than the discovery of a star, for we have always stars enough, but we can never have too many dishes; and I shall not regard the sciences as sufficiently honored or adequately represented amongst us, until I see a cook in the first class of the Institute.”

— John Gibson Lockhart, ed, untitled review of *Physiologie du Goût* and *The French Cook*, *The Quarterly Review* 54, no. 107 (July 1835): 117

### On expectant cessation:

THE earth is motionless  
And poised in space . . .  
A great bird resting in its flight  
Between the alleys of the stars.  
It is the wind's hour off. . . .  
The wind has nestled down among the corn. . . .  
The two speak privately together,  
Awaiting the whirr of wings.

— Lola Ridge, “Interim”, *Sun-Up and Other Poems* (New York: BW Huebsch, 1920), 61 (ellipses in the original)

## THE END OF ALL OPPRESSION

### On expansive love:

Every Jack sees in his own particular Jill charms and perfections to the enchantment of which we stolid onlookers are stone-cold. . . . Where would any of us be, were there no one willing to know us as we really are or ready to repay us for our insight by making recognizant return? We ought, all of us, to realize each other in this intense, pathetic, and important way.

If you say that this is absurd, and that we cannot be in love with everyone at once, I merely point out to you that, as a matter of fact, certain persons do exist with an enormous capacity for friendship and for taking delight in other people's lives; and that such persons know more of truth than if their hearts were not so big. The vice of ordinary Jack and Jill affection is not its intensity, but its exclusions and its jealousies. Leave those out, and you see that the ideal I am holding up before you . . . contains nothing intrinsically absurd.

We have unquestionably a great cloud-bank . . . weighing down upon us, only transiently riven here and there by fitful revelations of the truth. It is vain to hope for this state of things to alter much. Our inner secrets must remain for the most part impenetrable by others . . . But, if we cannot gain much positive insight into one another, cannot we at least . . . [be] more cautious in going over the dark places? Cannot we escape some of those hideous ancestral intolerances and cruelties, and positive reversals of the truth?

— William James, "What Makes a Life Significant", in *Talks to Teachers on Psychology: and to Students on Some of Life's Ideals* (New York: Henry Holt and Company, 1899), 265–68

### **On world peace:**

It is assuredly the hope of every decent-minded person that this war shall be the last ever to darken the world again, and that out of it will grow a world of nations which shall know no rivalry, but only the peace that comes from friendly co-operation. Is there any way, however, of bringing about this internationalism, except by removing the causes which have hitherto prevented it? . . .

A lasting world-peace cannot come because we long for it, or because we ethically assert that it ought to be. A lasting world-peace cannot come so long as the economic system which prevails in the industrial nations is that of capitalism, under which the economic rivalry among the capitalists of those nations is inevitable. A lasting world-peace, or internationalism, cannot exist in the same world as capitalism — in a world where production is carried on privately by a few who compete for profits, instead of socially by all who produce only for the use of all. Mark well our words, say the Socialists: Any peace that is not based on the socialization of industry, that still leaves capitalists in the various nations with the power and the right to compete with each other, cannot be a lasting peace, for the germ of war will not have been eradicated.

— Anita C Block, "As Seen by the Socialists", *The Woman Citizen*, August 17, 1918

### **On faith in possibility:**

#### **Prayer to Survive the Apocalypse**

Creator above, ancestors, and guides, meet us at the crossroads. Accept these meager offerings, and give us comfort in this time of unrest.

## The Shabbat and Festival Morning Service

Strengthen our resolve and shield us from despair as we fight against injustice.

Make clear our path and unsnarl our words, so that we may speak when needed.  
Unblock our ears and our heart that we may listen deeply.

And always let us be guided by love in its most active form.

Through love, let us recommit to humanity.  
Through love, let us defend the Earth.  
Through love, help us fend off deadly apathy.  
Through love, help us cultivate empathy.  
Through love, let us be ruthless and thoughtful.  
Through love, help us honor your name.

We are not alone on this solemn walk. Generations to come will live and die by the choices.

Hold us close and embolden us, creator, ancestors, guides.

We offer gratitude.

We move in faith.

✘

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### **On tenderness and solidarity:**

Come, brothers all!  
Shall we not wend  
The blind-way of our prison-world  
By sympathy entwined?  
Shall we not make  
The bleak way for each other's sake  
Less rugged and unkind?  
O let each throbbing heart repeat  
The faint note of another's beat  
To lift a chanson for the feet  
That stumble down life's checkered street.

— Georgia Douglas Johnson, "Brotherhood", *Bronze: A Book of Verse* (Boston: BJ Brimmer Company, 1922), 17

If praying with a minyan, continue with Qadish dəRabanun. If praying without a minyan, continue with Psalm 30 (p 246).

## Qadish dəRabanun

Qadish dəRabanun is prayed after studying, but not without a minyan. In some communities, the prayer leader prays this text; in others, congregants in a period of mourning do; in yet others, all pray it together. Those who do not pray the full text join for the boxed passages. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֶלְמָא דִּי בְרָאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

בְּעֶנְלָא וּבִזְמַן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמָיָא *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ veyitpa'ar veyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֹה דְקֻדְשָׁתָא בְּרִיכָהּ הֵא *shəməh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא וּלְעֵילָא מִכּוֹל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרֵן בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

# The Shabbat and Festival Morning Service

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהֶם Al Yisra'eil vā'al talmiduthol  
 וְעַל כָּל תַּלְמִידוֹת תַּלְמִידוֹתָהּ vā'al kol talmidut talmiduthol  
 וְעַל כָּל מָאן דְּעִסְקֻן בְּאַרְיֵיתָא vā'al kol man dā'asəqun bə'oraita  
 דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר di bə'atra hadein vədi bəkhhol atar vā'atar  
 יְהֵא לְהֹל וּלְכָל שְׁלָמָא רַבָּא yəhei ləhol ulkhol shəlama raba  
 חֲנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי hina vəhisda vərahamei vəhayei arikhei  
 וּמְזֻזֵּי רְוִיחֵי וּפְרָקְנָא מִן קָדָם umzonei rəvihei ufurqana min qodam  
 אֲבֵתְהֹל דִּי בְּשָׁמַיָּא וְאַמְרוּל אָמֵן. avethol di vishmaya vā'imrol amein.

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shəlama raba min shəmaya  
 וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəhayim tovim aléinu vā'al kol Yisra'eil  
 וְעַל כָּל פְּלִשְׁתִּינָה vā'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּבֵל וְאַמְרוּל אָמֵן. vā'al kol yoshəvol teiveil vā'imrol amein.

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

עֶשֶׂת שְׁלֹום בִּמְרוֹמֵיהּ Oset shalom bimroméihe  
 הֵא בְּרַחֲמֵיהּ יַעֲשֶׂת שְׁלֹום עָלֵנוּ He bərahameihe ya'aset shalom aléinu  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה vā'al kol Yisra'eil vā'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּבֵל וְאַמְרוּל אָמֵן. vā'al kol yoshəvol teiveil vā'imrol amein.

To Yisra'eil and to teachers and to their students  
 and to all their students' students  
 and to all who study holy texts  
 whether in this place or in any other place elsewhere  
 may there come — to them and to you — peace abundant,  
 grace and kindness, mercy and long life  
 and bountiful sustenance and liberation because of  
 their Quickener in Heaven. And respond: Amen!

May there be abundant peace from Heaven,  
 and good life for us and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth. And respond: Amen!

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

The One Who makes peace in Voix heavens,  
 may Voi in Voix mercy make peace for us  
 and for all Yisra'eil and for all Palestine  
 and for all who dwell on Earth. and respond: Amen!

## Psalm 30

Psalm 30 originally entered the liturgy by way of Hānukah, but it was incorporated into the morning service by the same mystical movements that created the sequence of psalms at the start of the Friday evening service.

- מִזְמוֹר שִׁיר-חֲנֻכַּת הַבַּיִת לְדָוִד: 1 *Mizmor shir hanukat habáyit ləDavid.*  
 אֲרוּמְמֶךָ יְהוָה כִּי דִלִּיתָנִי 2 *Aromimkhe HAMAQOR ki diliténi*  
 וְלֹא-שִׁמַּחְתָּ אִיבֹלֵי לִי: *vəlo simáhte oyəvolai li.*  
 יְהוָה אֱלֹהֵי 3 *HAMAQOR Elohai*  
 שָׁנְעָתִי אֱלֹהֶיךָ *shiváti eiléikhe*  
 וְתִרְפָּאֵנִי: *vatirpa'óni.*  
 יְהוָה הֶעֱלִיתָ מִן-שְׂאוֹל 4 *HAMAQOR he'elíte min Shə'ol*  
 נַפְשִׁי חַיִּיתָנִי מִיּוֹרְדוֹל-בּוֹר: *nafshi hayiténi miyoredol bor.*  
 בִּקְשׁוֹל לִיהוָה חֲסִידוֹלֶיהָ 5 *Baqəshol lAMAQOR hasidoléihe*  
 וְהוֹדוֹל לַזֵּכֶר קִדְשָׁהּ: *vəhodol ləzéikher qodsheh.*  
 כִּי רָגַע בְּאַפֶּה חַיִּים בִּרְצוֹנָהּ 6 *Ki réga bə'apeh hayim birtzoneh*  
 בָּעֶרֶב יָלִין בָּכִי וּלְבָקֶר גִּילָהּ: *ba'érev yalin bəkhi vəlabóqer gilah.*  
 וְאֲנִי אֶמְרָתִי בְשִׁלְוִי 7 *Va'ani amárti vəshalvi*  
 בַּל-אֲמוֹט לְעוֹלָם: *bal emot lə'olam.*

- 1 A psalm, a house-dedicating hymn, of David.
- 2 I will raise You up, SOURCE, for You drew me up  
and did not make my enemies happy over me.
- 3 SOURCE, my God,  
I pleaded to You  
and You healed me.
- 4 SOURCE, You brought me up from Shə'ol,  
my very self You kept from those descending to the pit!
- 5 Seek THE SOURCE, Voix faithful!  
And praise the monument of Voix Holiness!
- 6 For Voix rage is momentary; Life is with Voix will.  
In the evening lodges weeping, and at daybreak: joy!
- 7 And I thought in my ease,  
"I will never be shaken!"

יְהוָה בִּרְצוֹנָךְ	8	<i>HAMAQOR birtzonakhe</i>
הֵעֲמַדְתָּ לְהַרְרִיעַז		<i>he'emádtteh ləharəri oz</i>
הִסְתַּרְתָּ פָנֶיךָ הֵייתִי נִבְהָלָה:		<i>histárte fanéikhe hayítí nivhéleh.</i>
אֵלֶיךָ יְהוָה אֶקְרָא	9	<i>Eiléikhe HAMAQOR eqra</i>
וְאֶל-אָדָנִי אֶתְחַנֵּן:		<i>və'el adani etḥanan.</i>
מִהַּבִּצָּע בְּדָמִי בְּרַדְתִּי אֶל-שַׁחַת	10	<i>Mah métza bədami bəridti el sháḥat</i>
הַיּוֹדֵךְ עֹפֵר הַיָּגִיד אֲמִתְּךָ:		<i>hayodəkhe afar hayagid amitékhe.</i>
שִׁמְעָה-יְהוָה וְחַנּוּנִי	11	<i>Shim'eh HAMAQOR vəḥanóni</i>
יְהוָה הֵייתָ-עֲזָרָה לִּי:		<i>HAMAQOR heyeit ozéreh li.</i>
הַפְּכֵת מִסַּפְדִּי לְמִשׁוֹשׁ לִי	12	<i>Hafákhte mispədi ləmason li</i>
פִּתְחָתָּ שְׂקִי וַתֹּאזְרֵנִי שִׂמְחָה:		<i>pitáḥtesaqi vatə'azəroni simḥah.</i>
לְמַעַן יִבְקֶשֶׁךָ כִּבְדִּי	13	<i>Ləmə'an yəvaqeshkhe khəveidi</i>
וְלֹא יִגַּז		<i>valo yigaz</i>
יְהוָה אֱלֹהֵי לְעוֹלָם אֲדַכֶּךָ:		<i>HAMAQOR Elohai lə'olam odéke.</i>

- 8 SOURCE, by Your will  
You made me firm with mountain might;  
You hid Your face and I was terrified.
- 9 You, SOURCE, I will beg,  
and my Bastion I'll beseech:
- 10 "What bounty is in my blood? In my descent to the grave?  
Will dust thank You? Will it announce Your truth?"
- 11 Understand, SOURCE, and grace me!  
SOURCE, be my Helper!
- 12 You transformed my lamentation into celebration for me,  
You ripped away my sackcloth and wrapped me in happiness
- 13 so that my core would seek You  
and never be cut off.  
SOURCE, my God, forever will I thank You.

Some include the Mourner's Qadish (p 470) here if praying with a minyan.

# Pəsuqei dəGilah (Verses of Celebration)

This section of Biblical passages and reverent prayer was primarily codified a little more than a thousand years ago. Once formally added to the liturgy, the texts in question were then surrounded by blessings, one at the beginning of this section and one at the end.

## Bərukheh She'aməreh

(Some stand for this introductory blessing. Some also hold the front tzitziyot of their talis here.)

בְּרוּכָה הָא:	בְּרוּכָה שְׁאֻמְרָה וְהִיא הָעוֹלָם:
בְּרוּךְ שְׁמָה:	בְּרוּכָה עוֹשֶׂת בְּרָאשִׁית:
בְּרוּכָה הָא:	בְּרוּכָה אוֹמְרָה וְעוֹשֶׂת:
בְּרוּךְ שְׁמָה:	בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת:
בְּרוּכָה הָא:	בְּרוּכָה מְרַחֶמֶת עַל הָאָרֶץ:
בְּרוּךְ שְׁמָה:	בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת:
בְּרוּכָה הָא:	בְּרוּכָה מְשַׁלֶּמֶת שְׂכָר טוֹב לִירְאוּלֵיהָ:
בְּרוּךְ שְׁמָה:	בְּרוּכָה חַיֵּת לְעַד וְקַיֶּמֶת לְנֶצַח:
בְּרוּכָה הָא וּבְרוּךְ שְׁמָה:	בְּרוּכָה בּוֹדֶת וּמַצִּילָה:
<i>Bərukheh she'aməreh vəhayah ha'olam.</i>	<i>Bərukheh he.</i>
<i>Bərukheh oset bəreishit.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukheh oméreh və'oset.</i>	<i>Bərukheh he.</i>
<i>Bərukheh gozéreh umqayémeh.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukheh mərahémeh al ha'áretz.</i>	<i>Bərukheh he.</i>
<i>Bərukheh mərahémeh al habəriyot.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukheh məshalémeh sakhar tov lirei'oléiḥe.</i>	<i>Bərukheh he.</i>
<i>Bərukheh ḥayet la'ad vəqayémeh lanétzah.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukheh fodet umatzileh.</i>	<i>Bərukheh he uvarukh shəmeḥ.</i>

Blessed is the One Who spoke, and there was the World.	Blessed is Voi!
Blessed is the Maker of Creation.	Blessed is Voix Name!
Blessed is the Wordsmith and Maker.	Blessed is Voi!
Blessed is the Ordainer and Fulfiller.	Blessed is Voix Name!
Blessed is the Carer for the world.	Blessed is Voi!
Blessed is the Carer for creatures.	Blessed is Voix Name!
Blessed is the Payer of good rewards to those who fear Void.	Blessed is Voi!
Blessed is the Forever Living and Eternally Enduring.	Blessed is Voix Name!
Blessed is the Redeemer and Rescuer.	Blessed is Voi and blessed is Voix Name!



בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHĀKHINAH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 הָאֵל הָאֵב הָרַחֲמָנָה *ha'Eil ha'iv haraḥaméneh*  
 הַמְהַלֵּלָה בְּלֵב עָמָה *haməhulélēh vāleiv ameh*  
 מְשַׁבְּחָה וּמְפַאֲרָה *məshubéheh umfo'éreh*  
 בְּחַיֵּי חֲסִידוּלֶיהָ וְעַבְדוּלֶיהָ *vəḥayeih ḥasidoléihe va'avdoléihe*  
 וּבִשְׁרֵי דָוִד עַבְדֶּךָ: *uvshirei David avdéke.*  
 נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ *Nəhalelkhe SHĀKHINAH Elohéinu*  
 בְּשִׁבְחוֹת וּבִתְהִלָּה *bishvaḥot uvithilah*  
 נִגְדֶלְךָ וּנְשַׁבְּחֶךָ *nəgadelkhe unshabeiḥakhe*  
 וּנְפַאֲרֶךָ וְנִזְכִּיר שִׁמְךָ *unfa'erkhe vānazkir shimkhe*  
 וְנַעֲלֶתְךָ עַל־וַנְּנוּ אֱלֹהֵינוּ: *vāna'aletkhe elyonéinu Elohéinu.*  
 ◀ יְחִידָה חַי הָעוֹלָמִים ▶ *Yəḥideh hei ha'olamim*  
 מוֹרֶת מְשַׁבְּחָה וּמְפַאֲרָה עַד עַד *moret məshubéheh umfo'éreh adei ad*  
 שְׁמָה הַגָּדוֹל: *shəmeḥ hagadol.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHĀKHINAH*  
 מוֹרֶת מְהַלֵּלָה בַּתְּשִׁבְחוֹת: *moret məhulélēh batishbaḥot.*

Blessed are You, PRESENCE,  
 our God, Life of endless worlds,  
 God, the compassionate Quickener,  
 the One praised in Voix people's heart,  
 lauded and adorned  
 in the lives of Voix faithful and Voix servants,  
 and in the psalms of David, Your servant.  
 We will praise You, PRESENCE, our God,  
 with lauds and praises!  
 We will magnify You and laud You  
 and adorn You and make Your name remembered  
 and elevate You, our Elevated One, our God.  
 ► Singular One, Life of endless worlds!  
 The Teacher lauded and adorned forever and forever:  
 such is Voix magnificent Name!  
 Blessed are You, PRESENCE,  
 the Teacher praised in laudations.

(Anyone standing now sits. Anyone holding their tzitziyot kisses and releases them here.)

# 1 Chronicles 16:8–36

In the Book of Chronicles, this psalm is included in the text to mark the arrival of the Ark of the Covenant to the City of David. Largely a composite of Psalms 105 and 96, it echoes many of the themes of the Friday evening liturgy.

- הודול ליהוה קראול בשמה 8 *Hodol liSHKHIṬAH qir'ol vishmeh*  
הודיעול בקהל עלילתיה: *hodi'ol baqahal alilotéihe.*  
כספול לה חפשוול לה 9 *Kispol leh ḥapəsol leh*  
שיחול בכל נפלאותיה: *síḥol bəḥhol niflə'otéihe.*  
התהללול בשם קדשה 10 *Hithaləlol bəsheim qodsheh*  
ישמח לב מבקשוול יהוה: *yismaḥ leiv məvaqshol SHƏKHIṬAH.*  
דרשוול יהוה ועזה 11 *Dirshol SHƏKHIṬAH və'uzeh*  
בקשוול פניה תמיד: *baqəshol panéihe tamid.*  
זכרוול נפלאותיה אשר עשתה 12 *Zikhrol niflə'otéihe asher asəteh*  
מפתיה ומשפטי חקה: *moftéihe umishpətei ḥuqeh.*  
זרע ישראל עבדה 13 *Zéra Yisra'eil avdeh*  
בנול שרה בוחרול-בה: *bənoḥ Sarah voḥarol beh.*  
הא יהוה אלהינו 14 *He SHƏKHIṬAH Elohéinu*  
בכל יהודה משפטיה: *bəḥhol Yəhudah mishpatéihe.*  
זכרוול לעולם בריתה 15 *Zikhrol lə'olam bəriteh*

- 8 Praise the PRESENCE! Invoke Voix name!  
Make Voix deeds known in the congregation!  
9 Yearn for Void, quest for Void,  
meditate on all Voix wonders,  
10 boast about the Name of Voix Holiness!  
Happy will be the heart of the seekers of the PRESENCE.  
11 Consult the PRESENCE and Voix strength;  
seek Voix company constantly.  
12 Remember Voix wonders — which Voi did! —  
Voix omens and the judgements of Voix law.  
13 Seed of Yisra'eil, Voix servant,  
children of Sarah, you who choose Void:  
14 Voi is the PRESENCE, our God!  
In all Yəhudah are Voix judgements.  
15 Remember, forever, Voix covenant,

- דָּבַר צִוְיָתָהּ לְאַלְף דּוֹר:  
 אֲשֶׁר כָּרַתָּה אֶת־אַבְרָהָם  
 וּשְׁבִוְעָתָהּ לְרִבְקָה:  
 וַיַּעֲמִידָהּ לַיַּעֲקֹב לְחֹק  
 לְיִשְׂרָאֵל בְּרִית עוֹלָם:  
 לֵאמֹר לְךָ אֶתֵּן תּוֹרַת־אֱמוּנָה  
 חֻבֵּל נַחֲלַתְכֶּל:  
 בִּהְיוֹתְכֶּל מְתוֹל מִסְפָּר  
 כְּמַעַט וְכֹל נָרָה:  
 וַיִּתֶּן לְכוֹל מִגֹּי אֶל־גֹּי  
 וּמִמַּמְלָכָה אֶל־עַם אֲחֵר:  
 לֹא־הִנִּיחָהּ לְאִשָּׁה לְעַשְׂקָהּ  
 וַיּוֹכִיחָהּ עַל־יְהִל מַלְאֲכִים:  
 אֶל־תִּנְעֻנוּ בְּמִשְׁחֹלַי  
 וּבִנְבִיאוֹלַי אֶל־תָּרְעוּ:  
 הוֹדוּל לַיהוָה כָּל־יִשְׂרָאֵל  
 בְּשָׂרוֹל מִיּוֹם־לְיוֹם יִשְׁוּעָתָהּ:
- 16 *Asher karateh et Avraham  
ushvu'ateh laRivqah.*
- 17 *Vaya'amidóha laYa'aqov lahoq  
laYisra'eil berit olam.*
- 18 *Leimor lakhe etein torat emunah  
hevel nahalatkhel.*
- 19 *Bihyotkhel mətol mispar  
kim'at vakhol gareh.*
- 20 *Vayithalakhhol migoí el goi  
umimamlakhah el am aheir.*
- 21 *Lo hiníheh la'isheh la'asqal  
vayokhiheh aleihel malakhim.*
- 22 *Al tigə'u bimshiholai  
uvinvi'olai al taré'u.*
- 23 *Hodol liSHKHIṬAH kol Yisra'eil  
basərol miyom layom yəshu'ateh.*

- a pact Voi commanded for a thousand generations,  
 16 which Voi cut with Avraham,  
 and Voix vow to Rivqah —  
 17 and Voi confirmed it to Ya'aqov as Law,  
 to Yisra'eil as a covenant forever,  
 18 saying, "To you, I will give a steadfast teaching,  
 a portion, your inheritance."  
 19 When you were few enough to count,  
 an infinitesimal, and every one a wayfarer,  
 20 and you went about from nation to nation  
 and from one kingdom to some other people,  
 21 Voi did not let anyone oppress you;  
 Voi rebuked, on your behalf, kings:  
 22 "You will not touch My anointed,  
 and My prophets you will not harm."  
 23 Praise the PRESENCE, all Yisra'eil!  
 Bring glad news from day to day of Voix liberation!

- 24 לַמְדוֹל זֶת אֵל זֶת כְּבוֹדָה  
 בְּכָל-יִשְׂרָאֵל נִפְלְאוֹתֶיהָ:  
 25 כִּי גְדוֹלָה יְהוָה וּמְהֻלָּלָה מְאֹד  
 נִרְאָה הָאֵל עַל-כָּל-אֱלִילִים:  
 26 כִּי כָל אֱלֹהֹת הָעַמִּים לֹא לָנוּ  
 וְרַק יְהוָה אֱלֹהֵינוּ:  
 27 הוֹד וְהָדָר לְפָנֶיהָ  
 עַז וְחֶדְוָה בְּמִקְוֶהָ:  
 28 הָבוּל לִיהוָה כָּל-בֵּית-יִשְׂרָאֵל  
 הָבוּל לִיהוָה כְּבוֹד וְעֹז:  
 29 הָבוּל לִיהוָה כְּבוֹד שְׁמָהּ  
 שְׂאוּל-מִנְחָה וּבָאוּל לְחַצְרוֹתֶיהָ  
 תִּנּוּל כְּבוֹד לִיהוָה  
 בְּהַדְרַת-קֹדֶשׁ:  
 30 חִילוּל מִפָּנֶיהָ כָּל-יִשְׂרָאֵל  
 אַף-תִּכּוֹן תִּבֵּל בַּל-תִּמוּט:  
 24 *Lamədol zet el zet kəvodeh*  
*bəḥol Yisra'eil niflə'otéihe.*  
 25 *Ki gədoleh SHĀKHINAH umhuléleh mə'od*  
*nora'eh he al kol elilim.*  
 26 *Ki kol elohol ha'amim lo lānu*  
*vəraq SHĀKHINAH Elohéinu.*  
 27 *Hod vəhadar ləfanéihe*  
*oz vəhedvah bimqomeh.*  
 28 *Havol liSHKHINAH kol beit Yisra'eil*  
*havol liSHKHINAH kavod va'oz.*  
 29 *Havol liSHKHINAH kəvod shəmeḥ*  
*sə'ol minḥah uvó'ol ləḥatzrotéihe*  
*tənoḥ kavod liSHKHINAH*  
*bəhadrat qódesḥ.*  
 30 *Hílol mipanéihe kol Yisra'eil*  
*af tikon teiveil bal timot.*

- 24 Teach each other about Voix glory,  
 about Voix wonders among all Yisra'eil.  
 25 For mighty is the PRESENCE, and greatly to be praised;  
 Voi is revered over all idols.  
 26 Truly, all the gods of other nations are not for us;  
 only the PRESENCE is our God.  
 27 Praise and adornment are before Void,  
 strength and joy in Voix place!  
 28 Devote to the PRESENCE, all the House of Yisra'eil,  
 devote to the PRESENCE glory and strength!  
 29 Devote to the PRESENCE the glory of Voix name!  
 Bring an offering and come into Voix shelter.  
 Give glory to the PRESENCE with splendor of Holiness!  
 30 All Yisra'eil will quiver in Voix presence.  
 And, too, the world endures, it shall not be dashed!

- יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ 31 *Yisməhu hashamáyim vətageil ha'áretz*  
וְלַמְדּוֹל זֶת אֶל זֶת יְהוּה חַיֵּת:  
יָרְעַם הַיָּם וּמַלְאוּ 32 *Yir'am hayam umlo'o*  
יַעֲלוֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ:  
אֲזַ יִרְנְנוּ כָּל־עֲצֵי־יָעַר 33 *Az yəranənu kol atzei yá'ar*  
לִפְנֵי יְהוּה כִּי בָאָה  
לְרַפֵּא אֶת־הָאָרֶץ: *lifnei SHĀKHINAH kil va'eh*  
הוֹדוּ לַיהוּה כִּי טוֹבָה *lirpo et ha'áretz.*  
כִּי לְעוֹלָם חֶסֶדָּה: 34 *Hodol liSHKINAH ki toveh*  
וְאִמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו  
וְחַלְצֵנוּ וְהַצִּילֵנוּ מִן־כָּל־עוֹשֶׁק 35 *Və'imrol hoshi'ónu Elohei yish'éinu*  
לְהוֹדוֹת לְשֵׁם קְדוֹשׁךָ  
לְהִשְׁתַּבֵּחַ בְּתִהִלָּתְךָ: *vəhalətzónu vəhatzilónu min kol ósheq*  
בְּרוּכָה יְהוּה אֱלֹהֵי יִשְׂרָאֵל  
מִן־הָעוֹלָם וְעַד הָעוֹלָם  
וַיֹּאמְרוּ כָּל־הָעָם 36 *Bərukkeh SHĀKHINAH Elohei Yisra'eil*  
אָמֵן וְהִלְלָה לַיהוּה: *min ha'olam və'ad ha'olam*  
*vayomrol kol ha'am*  
*amein vəhaləleh liSHKHINAH.*

- 31 Let the Heavens rejoice and the Earth convulse ecstatic,  
and teach each other: The PRESENCE lives!
- 32 Let the Sea and its multitude roar;  
let the fields and what fills them be gleeful—
- 33 let all trees of the forest sing out  
before the PRESENCE! For Voi is coming  
to heal the Earth.
- 34 Praise the PRESENCE, for Voi is Good —  
yes eternal is Voix constancy!
- 35 And pray: “Liberate us, God of our Liberation!  
And rescue us and free us from all oppression  
to praise the Name of Your holiness,  
to celebrate with lauding You.”
- 36 Blessed is the PRESENCE, God of Yisra'eil,  
from forever and to forever!  
And the entire people said  
“Amen!” and “Laud the PRESENCE!”

## Verses of Reconciliation (Roməmol SHƏKHINAH)

Many of the earliest prayers were created by taking individual Biblical verses and stitching them together into new arrangements. In many cases, the verses are connected primarily by thematic content and repeated words. In this case, all of the verses are taken from psalms, and are identified by the psalm number and verse.

רוממול יהוה אלהינו והצטנעול להדם רגליה קדושה היא:	99:5	<i>Roməmol SHƏKHINAH Elohéinu vəhitztanə'ol lahadom ragléihe qədoshe he.</i>
רוממול יהוה אלהינו והצטנעול להר קדשה כי קדושה יהוה אלהינו:	99:9	<i>Roməmol SHƏKHINAH Elohéinu vəhitztanə'ol lahar qodsheh ki qədoshe SHƏKHINAH Elohéinu.</i>
והא רחומה יכפרה עון ולא־ישחיתה והרבתה להשיב אפה ולא־יעירה כל־חמתה:	78:38	<i>Vəhe raḥumeh yəkchapəreh avon vəlo yashḥíteh vəhərbəteh ləhashiv apəh vəlo ya'íreh khol ḥaməteh.</i>
אתה יהוה לא־תכלא רחמיך ממני חסדיך ואמתך	40:12	<i>Ateh SHƏKHINAH lo tikhlə'eh raḥaméikhe miméni ḥasdəkhe va'amitəkhe</i>

99:5	Exalt the PRESENCE, our God! And go humbly before the pedestal of Voix feet — Voi is Holy!
99:9	Exalt the PRESENCE, our God! And go humbly before the mountain of Voix holiness — for the PRESENCE, our God, is Holy!
78:38	Compassionate, Voi'll pardon wrong, not devastate; aboundingly avert wrath, not waken full fury.
40:12	You, PRESENCE, will not withhold Your compassion from me; Your lovingkindness and faithfulness

תָּמִיד יִצְרֹנִי:		<i>tamid yitzarúni.</i>
זְכֹר־רַחֲמֶיךָ	25:6	<i>Zikhreh raḥaméikhe</i>
יְהוָה וְחַסְדֶּיךָ		<i>SHĖKHINAH vaḥasadéikhe</i>
כִּי מְעוֹלָם הָמָּה:		<i>ki mei'olam heimah.</i>
תִּנּוֹל עֹז לֵאלֹהִים	68:35	<i>Tənol oz l'Eilohim</i>
עַל-יִשְׂרָאֵל גְּאוּתָּהּ		<i>al Yisra'eil ga'avateh</i>
וְעֹז בַּשָּׁחֳקִים:		<i>və'uzeh bashəḥaqim.</i>
נִרְאָה אֱלֹהִים מִמִּקְדָּשֶׁיךָ	68:36	<i>Nora'eh Elohim mimiqdashéikhe</i>
אֵל יִשְׂרָאֵל הָאֵל נֹתֵנָה		<i>Eil Yisra'eil he noténeh</i>
עֹז וְתַעֲצֻמוֹת לָעָם		<i>oz vəta'atzumot la'am</i>
בְּרוּכָה אֱלֹהִים:		<i>bərukkeh Elohim.</i>
אֵל-נִקְמֹת יְהוָה	94:1	<i>Eil nəqamot SHĖKHINAH</i>
אֵל נִקְמֹת הַחַיָּה:		<i>Eil nəqamot hoshí'eh.</i>
הַנִּשְׁאָה שֹׁפֶטֶת יִשְׂרָאֵל	94:2	<i>Hinasə'eh shoféteih Yisra'eil</i>
הַשִּׁבָּה גְּמוּל עַל-גְּאוּל:		<i>hashíveh gəmul al gə'ol.</i>

- will always protect me.
- 25:6 Remember Your compassion,  
PRESENCE, and Your lovingkindness,  
for they are from eternity.
- 68:35 Give strength to God!  
Voix pride is over Yisra'eil,  
and Voix strength is in the cloud-wisps.
- 68:36 Awesome is God from Voix Holy places!  
The God of Yisra'eil! Voi gives  
strength and sturdiness to the people.  
Blessed is God!
- 94:1 God of vengeance, PRESENCE,  
God of vengeance, liberate!
- 94:2 Rise up, Judge of Yisra'eil!  
Return comeuppance to the contemptuous!

לִיהוּה הַיְשׁוּעָה עַל־עַמְךָ בִּרְכַּתְךָ סֶלָה: יְהוּה צְבָאוֹת עִמָּנוּ מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְהוּה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַחָה בְּךָ: יְהוּה הוֹשִׁיעָה הַרְוֵיחַ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ: וּבְרַכָּה אֶת־נַחֲלָתְךָ וּרְעַל וְנִשְׂאֹל עַד־הָעוֹלָם: נַפְשֵׁנוּ חִקְתָּה לִיהוּה עֲזְרָנוּ וּמַגִּנָּנוּ הֵא: כִּי־בָהּ יִשְׁמַח לִבֵּנוּ כִּי בְשֵׁם קִדְשֶׁהּ בְּטַחָנוּ:	3:9 46:8 84:13 20:10 28:9 33:20 33:21	<i>LiSHKHINAH hayəshu'ah al aməkhe birkhatékhe sélah. SHƏKHINAH tzəva'ot imānu misgav lānu Elohei Ya'aqov sélah. SHƏKHINAH tzəva'ot ashrei adam botáḥah vakh. SHƏKHINAH hoshí'eh harú'ah ya'anónu vəyom qor'éinu. ► Hoshí'eh et amékhe uvarəkkeh et naḥalatékhe ur'ol vənasa'ol ad ha'olam. Nafshéinu ḥikətah liSHKHINAH ezréinu umaginéinu he. Ki veh yismaḥ libéinu ki vəsheim qodsheh vatáḥnu.</i>
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- 3:9 Liberation is the PRESENCE's.  
On Your people, Your blessing — selah!
- 46:8 The multitudinous PRESENCE is with us!  
Our refuge is the God of Ya'aqov — selah!
- 84:13 Multitudinous PRESENCE!  
Happy the human who trusts in You.
- 20:10 PRESENCE, liberate!  
The Breath will answer us on the day we pray out.
- 28:9 ► Liberate Your people  
and bless Your inheritance  
and shepherd them and support them endlessly.
- 33:20 Our soul pines for the PRESENCE —  
our help and our shield is Voi —
- 33:21 for in Void has our heart rejoiced,  
for in the Name of Voix holiness we have trusted.



יְהִי חֲסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:	33:22	<i>Yəhi ḥasdəkhe SHĖKḤINAH aléinu ka'asher yihálnu lakh.</i>
הַעֲטֵנוּ יְהוָה חֲסֶדְךָ וְשִׁעֲךָ תִּתֵּנָה לָנוּ:	85:8	<i>Hatónu SHĖKḤINAH ḥasdékhe vəyesh'akhe titəneh lānu.</i>
קוּמָה עֲזָרְתָהּ לָנוּ וּפְדֹנוּ לַמָּעַן חֲסֶדְךָ:	44:27	<i>Qumeh ezrátah lānu ufdónu ləmə'an ḥasdékhe.</i>
אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶתְךָ מֵאֶרֶץ מִצְרַיִם הַרְכִּיבָהּ פִּיךָ וְאִמְלֵאָהּ:	81:11	<i>Anokhi SHĖKḤINAH Elohéikhe hama'aletkhe mei'éretz Mitzráyim harkhíveh píkke va'amal'éihu.</i>
אֲשֶׁרִי חָעַם שֶׁכַּחַח לוֹ אֲשֶׁרִי חָעַם שִׁיְהוּהָ אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákchah lo ashrei ha'am sheSHĖKḤINAH Elohav.</i>
וְאֲנִי בְּחֶסֶדְךָ בִּטְחֹתִי יִגַּל לִבִּי בִישׁוּעָתְךָ אֲשׁוּרָה לִיהוָה כִּי גָמְלָה עָלַי:	13:6	<i>Va'ani bəḥasdəkhe vatáḥti yageil libi bishu'atékhe ashurah liSHKḤINAH ki gaməleh alai.</i>

- 33:22 May Your lovingkindness, PRESENCE, be upon us  
as we have waited for You!
- 85:8 Enfold us, PRESENCE, in Your lovingkindness  
and Your liberty may You give us.
- 44:27 Be unshakeable, a help to us,  
and redeem us for the sake of Your lovingkindness.
- 81:11 "I am the PRESENCE, your God,  
the One Who brought you up from the land of Mitzráyim.  
Stretch your mouth wide and I'll fill it!"
- 144:15 Happy the people who have it thus!  
Happy the people where the PRESENCE is their God!
- 13:6 And I! In Your lovingkindness have I put my trust.  
My heart will be gladdened with Your liberation;  
let me journey to the PRESENCE,  
for Voi piled goodness upon me.

On Hoshana Rabah, some communities continue with Psalm 100. Other communities continue with Psalm 19 (p 259) at all times.

**Psalm 100***(Some stand for this psalm.)*

מִזְמוֹר לַתּוֹדָה	1	<i>Mizmor lətodah</i>
הַקְשִׁיבֹול לַיהוָה כָּל־יִשְׂרָאֵל:		<i>haqshívol liSHĖKHINAH kol Yisra'eil.</i>
עֲבֹדֹל אֶת־יְהוָה בְּשִׂמְחָה	2	<i>Ivdol et SHĖKHINAH bəsimḥah</i>
בְּאוֹל לִפְנֵיָהּ בִּבְרָכָה:		<i>bó'ol ləfanéiḥe bivrakḥah.</i>
דַּעֲוֹל כִּי־יְהוָה הֵא אֱלֹהִים	3	<i>Də'ol ki SHĖKHINAH he Elohim</i>
הֵא עָשָׂתָנוּ וְלָהּ אֲנַחְנוּ		<i>he asétnu vəleh anáḥnu</i>
עֲמֵה וְצֹאן מְרִיעִתָּה:		<i>ameh vətzon mar'iteh.</i>
בְּאוֹל שְׁעָרֶיהָ בַּתּוֹדָה	4	<i>Bó'ol shə'aréiḥe bətodah</i>
חֲצֵרוֹתֶיהָ בִּתְהִלָּה		<i>ḥatzeirotéiḥe bithilah</i>
הוֹדוּל לָהּ בְּרוּכָה שְׁמָהּ:		<i>hodol leh bərukkeh shəmeḥ.</i>
כִּי־טוֹבָה יְהוָה לְעוֹלָם חַסְדָּהּ	5	<i>Ki toveh SHĖKHINAH lə'olam ḥasdeh</i>
וְעַד־דֹּר וָדֹר אֱמוּנָתָהּ:		<i>və'ad dor vədor emunateh.</i>

- 1 A psalm of thanks:  
Pay attention to the PRESENCE, all Yisra'eil!
- 2 Serve the PRESENCE with gladness;  
enter before Void with blessing.
- 3 Know that the PRESENCE — Voi is God!  
Voi made us and Voix we are,  
Voix people, the flock of Voix field.
- 4 Enter Voix gates with thanks,  
Voix shelter with praise!  
Thank Void! Bless Voix name!
- 5 For good is the PRESENCE, eternal Voix love!  
And from generation to generation is Voix faithfulness.

*(Anyone standing now sits.)*

## Psalms for Holy Days

In an echo of the psalms of Qabalat Shabat, a sequence of psalms is added on Saturday morning or the morning of a Festival. There are nine psalms in total, divided into six that represent the days of the week, a warm-up meditation, and then the psalm of Shabbat and an additional psalm to point towards eternity. (Some omit these last two when a Festival falls on a weekday.)

### 1. Psalm 19

לַמְנַצְחָה מִזְמוֹר לְדָוִד:	1	<i>Lamnatzáhah mizmor ləDavid.</i>
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל	2	<i>Hashamáyim məsapərim kəvod Eil</i>
וּמַעֲשֵׂה יָדָיָה מְגִיד הָרָקִיעַ:		<i>uma'aseih yadéihe magid haraqí'a.</i>
יוֹם לַיּוֹם יִבְיַע אֹמֶר	3	<i>Yom layom yabí'a ómer</i>
וְלַיְלָה לַלַּיְלָה יַחְוֶה-דַּעַת:		<i>vəláilah ləláilah yaḥavéh dá'at.</i>
אֵין-אֹמֶר וְאֵין דְּבָרִים	4	<i>Ein ómer və'ein dəvarim</i>
בְּלִי נִשְׁמָע קוֹלָם:		<i>bəli nishma qolam.</i>
בְּכָל-הָאָרֶץ יֵצֵא קוֹם	5	<i>Bəkhoh ha'áretz yatza qavam</i>
וּבְקִצֵּיהֶם תִּבֵּל מְלִיחָה		<i>uviqtzeih teiveil mileihem</i>
לְשִׁמֶשׁ שָׁמַח-אֹהֶל בָּהֶם:		<i>lashémesh sameh óhel bahem.</i>

- 1 For the conductor, a psalm of David:
- 2 The Heavens bring news of the glory of God,  
and the works of Voix hands are expounded by the sky!
- 3 Day on day will pour out the word;  
and night on night make the knowledge known.
- 4 There is no word and there is no speech!  
Unhearable are their voices!
- 5 Thru all the earth goes their reverberation,  
and at the edge of the world their utterances.  
For the Sun, God put a tent in them,

וְהוּא כָּחָתָן יֵצֵא מִחֻפָּתוֹ	6	<i>Vəhu kəḥatan yotzei meiḥupato</i>
יָשִׁישׁ כְּגִבּוֹרָה לְרוּץ אֶרֶץ:		<i>yasis kəgiboreh larutz órah.</i>
מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ	7	<i>Miqtzeih hashamáyim motza'o</i>
וּתְקוּפָתוֹ עַל-קִצְוֹתָם		<i>utqufato al qətzotam</i>
וְאֵין נִסְתָּרָה מִחֻמָּתוֹ:		<i>və'ein nistéret meiḥamato.</i>
תּוֹרַת יְהוָה תָּמִימָה	8	<i>Torat SHƏKHINAH təmimah</i>
מְשִׁיבַת נֶפֶשׁ		<i>məshivat náfesh</i>
עֵדוּת יְהוָה נְאֻמָּנָה		<i>eidut SHƏKHINAH ne'emanah</i>
מַתִּירַת נִפְתָּל:		<i>matirat niftal.</i>
פִּקּוּדֵי יְהוָה יְקָרִים	9	<i>Piqudei SHƏKHINAH yəqarim</i>
מְשַׁמְּחֵי-לֵב		<i>məsaməḥei leiv</i>
מִצְוַת יְהוָה בָּרָה		<i>mitzvat SHƏKHINAH barah</i>
מְאֻכִּילַת רוּחַ:		<i>ma'akhilat rú'ah.</i>
יִרְאַת יְהוָה טְהוֹרָה	10	<i>Yirat SHƏKHINAH təhorah</i>
עוֹמֶדֶת לְעַד		<i>omédet la'ad</i>

- 6 and he, as a groom comes out from his ḥupah, rejoices, like an olympian, to run his route.
- 7 At the edge of the Heavens is his emergence, and his circuit to their extremities — and nothing is hidden from his heat!
- 8 The Teaching of the PRESENCE is integrous, a restorer of the soul.  
The testimony of the PRESENCE is dependable, an untangler of the complex.
- 9 The statutes of the PRESENCE are precious, gladdens of the heart.  
The commandment of the PRESENCE is sincere, a sustainer of the spirit.
- 10 The dread of the PRESENCE is pure, enduring forever.

מִשְׁפָּטֵי־יְהוָה אֱמֶת	<i>mishpātei ShəKHINAH emet</i>
צִדְקוֹ יַחֲדָו:	<i>tzadāqu yaḥdav.</i>
הַנֶּחֱמָדִים מִזָּהָב	11 <i>Hane'hemadim mizáhav</i>
וּמִפָּז רָב	<i>umipaz rav</i>
וּמִתּוֹקִים מִדְּבַשׁ	<i>umtuqim midəvash</i>
וְנֹפֶת צוּקִים:	<i>vənofet tzuqim.</i>
גַּם־עֲבֹדְתָךְ נִזְהָרָה בָּהֶם	12 <i>Gam avdetkhe nizhéreh bahem</i>
בְּשֹׁמְרָם עֶקֶב רָב:	<i>bəshomram éiqev rav.</i>
שְׂגִיאוֹת מִי־בִינָה	13 <i>Shəgi'ot mi yavíneh</i>
מִנִּסְתָּרוֹת נִקְנִי:	<i>ministarot naqóni.</i>
גַּם מִזֵּידִים חֲשָׁפָה עֲבֹדְתָךְ	14 <i>Gam mizeidim ḥiskeh avdetékhe</i>
אֶל־יִמְשָׁלוּ־בִי	<i>al yimshəlu vi</i>
אֲזַיְתָם וְנִקִּיתִי מִפֶּשַׁע רָב:	<i>az eitam vəneiqtí mipéshe rav.</i>
יְהִי לְרָצוֹן כָּל אֲמָרִי	15 <i>Yihyu ləratzon kol imrai</i>
וְהִגִּיֵּן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanéikhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>ShəKHINAH tzuri vəgo'eli.</i>

The judgements of the PRESENCE are true,  
righteous utterly,

- 11 more desirable than gold,  
than abundant filigree,  
and sweeter than honey,  
than the drippings of honeycombs.
- 12 Truly Your servant is admonished by them;  
in guarding them there is abundant reward!
- 13 Missteps! Who can distinguish them?  
From hidden ones cleanse me!
- 14 Even from arrogance restrain Your servant;  
don't let it rule me!  
Then shall I be integrous and cleansed of abundant transgression.
- 15 May all my words be pleasing before You  
and the meditation of my heart,  
PRESENCE, my Rock and my Rescuer.

## 2. Psalm 34

This psalm, an alphabetical acrostic, is one of several attributed to specific moments in David's life.

לְדָוִד בְּשָׁנוֹתָיו אֶת־טָעֻז׃	1	<i>LəDavid bəshanoto et tatzo</i>
לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ׃		<i>lifnei Avimélekh vaygarshéihu vayeilakh.</i>
אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת׃	2	<i>Avarəkhah et SHĕKHINAH bəkhōl eit</i>
תָּמִיד תְּהִלָּתָה עָמִי׃		<i>tamid təhilateh imi.</i>
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי׃	3	<i>BiSHKHINAH tithalein nafshi</i>
יִקְשְׁבֹל עָנוּל וַיִּשְׁמַחֹל׃		<i>yiqshəvol anavol vəyismāhōl.</i>
גָּדְלוֹל לִיהוָה אֲתִי׃	4	<i>Gadəlol liSHKHINAH iti</i>
וַיִּרְמָמָה שְׁמָהּ יַחְדָּו׃		<i>unroməmah shəmeḥ yaḥdav.</i>
דָּרַשְׁתִּי אֶת־יְהוָה וַעֲנֵתָנִי׃	5	<i>Daráshti et SHĕKHINAH və'anétni</i>
וּמִכָּל־מִגֻּרֹתַי הִצִּילָתָנִי׃		<i>umikol migurotai hatzilétni.</i>
הִקִּיצֻ אֵלֶיָּה וּצְלָחוּ׃	6	<i>Heiqítzu eiléiḥe vətzaláhu</i>
וּפְנִיָּהּ אֶל־יַחְפָּרוּ׃		<i>ufneiḥel al yəḥpáru.</i>
זֶת עֲנִיָּה קָרָאָה וַיַּחַדֵּה קָשָׁבָה׃	7	<i>Zet aniyeh qarə'eh uSHKHINAH qashəveh</i>
וּמִכָּל־צָרוֹתַיָּה הוֹשִׁיעָתָה׃		<i>umikol tzarotéiḥe hoshi'éteh.</i>

- 1 Of David, when he disguised his judgement before Avimélekh, and he expelled him, and he went:
- 2 **At** all times shall I bless the PRESENCE!  
Voix praise is within me always.
- 3 **Boast** in the PRESENCE, that's what my soul will do!  
Let the humble heed it and be happy!
- 4 **Come** exalt the PRESENCE with me;  
let's elevate Voix Name together.
- 5 **Due** to my seeking out the PRESENCE, Voi answered me,  
and from all my terrors Voi freed me.
- 6 **For** they awoke to Void and they prospered,  
and their faces shall never show shame.
- 7 **Here's** a humble one who pleaded and the PRESENCE heeded,  
and from all aer constraints, Voi liberated aer.

- זִזְנֵת מִלְאֲךְ-יְהוָה 8 **Honet mal'akh SHĀKHINAH**  
 סָבִיב לִירְאוּלֵיהָ וַיַּחֲלֹצֶל: *saviv lirei'oléihe vayḥalətzol.*
- טָאָמוֹל וּדְעוֹל כִּי-טוֹבָה יְהוָה 9 **Ta'amol ud'ol ki toveh SHĀKHINAH**  
 אֲשֶׁרִי גְבֻרָה יַחֲסֶת-בָּהּ: *ashrei gavreh yeḥeset beh.*
- יִרְאוּל אֶת-יְהוָה קְדוֹשׁוֹלֵיהָ 10 **Yər'ol et SHĀKHINAH qədosholéihe**  
 כִּי-אֵין מַחְסוֹר לִירְאוּלֵיהָ: *ki ein maḥsor lirei'oléihe.*
- כְּפִירִים רָשׁוּ וְרַעְבוּ 11 **Kəfirim rashu vərə'éivu**  
 וְדָרְשׁוֹל יְהוָה לֹא-יַחֲסְרוֹל *vədorəshol SHĀKHINAH lo yaḥsərol*  
 כָּל-טוֹב: *kol tov.*
- לְכוֹל-בָּנוֹל קִשְׁוֹל-לִי 12 **Ləkhoh banol qishvol li**  
 יִרְאֵת יְהוָה אֶלְמֶדְכֶּל: *yir'at SHĀKHINAH alamedkhel.*
- מִי-הָאִשָּׁה הֶחֱפֵצָה חַיִּים 13 **Mi ha'isheh heḥafeitzeh ḥayim**  
 אֶהְבָּה יָמִים לַפְּעוֹל טוֹב: *ohéveh yamim lif'ol tov.*
- נִצְרָה מַעֲשֵׂיךָ מֵרַע 14 **Nitzreh ma'aséikhe meira**  
 וּשְׁכַלְךָ מִדְּבָרֵי מִרְמָה: *vəsikhləkhe midivrei mirmah.*
- סוּרָה מֵרַע וַעֲשֵׂת-טוֹב 15 **Súreh meira va'aset tov**  
 בִּקְשָׁה שְׁלוֹם וְרַדְּפָהּ: *baqəsheh shalom vərídfohu.*

- 8 **Just so:** The angel of the PRESENCE  
 camps around those who fear Void and frees them.
- 9 **Know** from a taste that the PRESENCE is good!  
 Happy whoever takes refuge in Void!
- 10 **Let Voix** holy ones fear the PRESENCE!  
 For there's no lack for those who fear Void.
- 11 **Mighty** lions hunger and starve  
 while PRESENCE-seekers don't lack  
 anything good.
- 12 **Now** come, children, and pay attention to me:  
 Fear of the PRESENCE I'll teach to you.
- 13 **Perhaps** you're a person who longs for life,  
 who loves to do good daily?
- 14 **Quit** acting wickedly, then,  
 and keep your wit from words of deceit!
- 15 **Reject** wickedness and act well;  
 seek out peace and pursue it!

- 16 **Ezrat** *SHƏKHINAH* el tzadiqol  
 וְיִשְׁעָהּ אֶל-צָרֵיהֶּל:  
 17 **Pənei** *SHƏKHINAH* bə'oshol ra  
 פְּנֵי יְהוָה בַּעֲשׂוֹל רָע  
 לַהֲחַרִּית מֵאָרֶץ זִכְרָל:  
 18 **Tzamə'u** *uSHKHINAH* shamə'eh  
 צָמְאוּ וַיְהוֹה שָׁמָעָה  
 וּמִכָּל-צָרוֹתַי הִצִּילֵתַל:  
 19 **Qarov** *SHƏKHINAH* lənishbərol leiv  
 קָרוֹב יְהוָה לְנִשְׁבְּרוֹל-לֵב  
 וְאֶת-דֹּכָאוֹל-רוּחַ יוֹשִׁיעָה:  
 20 **Rabot** *ra'ot* tzadiqeh  
 רַבּוֹת רָעוֹת צָדִיקָה  
 וּמִכָּלֶם יִצִּילָנָה יְהוָה:  
 21 **Shoméreh** *khol* atzmotéihe  
 שֹׁמְרָה כָּל-עֲצָמוֹתֶיהָ  
 אַחַת מֵהֵנָּה לֹא-נִשְׁכַּחַת:  
 22 **Təmoteit** *rəsha'eh* ra'ah  
 תִּמְוֹתַי רָשָׁעָה רָעָה  
 וְשִׁנְאוֹל צָדִיקָה יֶאֱשָׁמוֹל:  
 23 **Podet** *SHƏKHINAH* néfesh avdoléihe  
 פֹּדֵת יְהוָה נַפְשׁ עַבְדּוֹלֶיהָ  
 וְלֹא יֶאֱשָׁמוֹל כָּל-הַחֲסוֹל בָּהּ:

- 16 **Succor** of the **PRESENCE** is for the just,  
 and **Voix** assistance for their needs.  
 17 The **PRESENCE**'s face is against evildoers  
 to cut their memory off from the earth.  
 18 **Very** parched they were, and **Voi** took note  
 and from all their constraints, **Voi** freed them.  
 19 **Well** nigh is the **PRESENCE** to those of shattered hearts,  
 and the crushed of spirit **Voi** liberates.  
 20 **Extra** the extremis of the righteous,  
 but from all of them, the **PRESENCE** will free aer.  
 21 **Yes**, **Voi** guards every one of aer bones  
 and not even one of them will be forgotten.  
 22 **Zapped** are the wicked by wickedness,  
 and the haters of the just will be condemned.  
 23 The **PRESENCE** redeems the soul of **Voix** servants  
 and none will be condemned who take refuge in **Void**.



### 3. Psalm 90

The only psalm in the Book of Psalms attributed to Mosheh, Psalm 90 echoes much of the language used in the books of Qohélet and Iyov. As such, its placement here in the morning liturgy creates a subtle tension with and resistance to the theological certainties of Psalm 34 above. We may want to believe that living justly is rewarded, but the world we live in does not always play out that way, and Jewish texts have long grappled with the fleeting and arbitrary nature of human life.

תַּפִּלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים	1	<i>Təfilah ləMosheh ish ha'Elohim</i>
אֲדָנִי מְעוֹן אֶתָּה תְּיִיתָ לָנוּ		<i>adani ma'on ateh hayíte lānu</i>
בְּדֹר וָדֹר:		<i>bədor vador.</i>
בְּטָרֵם הָרִים יֻלְדוּ	2	<i>Bətérem harim yuladu</i>
וַתַּחֲלֹלָה אֶרֶץ וַתֵּיבֵל		<i>vataḥlōlah éretz vateiveil</i>
וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:		<i>umei'olam ad olam ateh Eil.</i>
תִּשָּׁבֶה אִשָּׁה עַד־דָּכָא	3	<i>Tashéveh isheh ad daka</i>
וַתֵּאֱמָרָה שׁוּבוּל בְּנוֹל־אָדָם:		<i>vatomreh shuvol bənol Adam.</i>
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם	4	<i>Ki élef shanim bə'einékhe kāyom</i>
אֶתְמוֹל כִּי יַעֲבֹר		<i>etmol ki ya'avor</i>

- 1 A prayer of Mosheh, man of God:  
My Foundation! You've been our refuge  
in generation after generation.
- 2 Before the mountains were born  
and You writhed birthing the earth and world,  
even from eternity to eternity, You are God!
- 3 You will return a person to atoms;  
You said, "Return, human children!"
- 4 For a thousand years to Your eyes are a day,  
yesterday, which passes,

- וַאֲשְׁמֹרָה בַּלַּיְלָה׃  
 זְרַמְתֵּל שָׁנָה 5 *Zəramtel sheinah*  
 יְהִיּוֹל בַּבֹּקֶר כְּחֻצִיר יַחְלֹף׃  
 בַּבֹּקֶר יֵצֵץ וַחֲלָף 6 *Babóqer yatzitiz vaḥalaf*  
 לָעֶרֶב יִמּוֹלֵל וַיָּבֵשׁ׃  
 כִּי־כָלִינוּ בְּאַפְךָ 7 *Ki khalínu və'apékhe*  
 וּבַחֲמַתְךָ נִבְהָלְנוּ׃  
 שָׁתָה עֲוֹנוֹתֵינוּ לִנְנוּךָ 8 *Shateh avonotéinu lanegdékhe*  
 עַל־מַנּוּ לְמֹאזֵר פָּנֶיךָ׃  
 כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרֹתֶיךָ 9 *Ki khol yaméinu panu və'evratékhe*  
 כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶח׃  
 יָמֵי־שָׁנוֹתֵינוּ 10 *Yəmei shanotéinu*  
 בָּהֶם שִׁבְעִים שָׁנָה  
 וְאִם בְּנִבְּוֹרֹת שְׁמוֹנִים שָׁנָה  
 וְרֹהֶבָם עָמַל וָאָוֶן  
 כִּי־גַז חֵישׁ וְנִעָפָה׃  
*və'ashmurah valáilah.*  
*la'érev yəmoleil vəyaveish.*  
*uvaḥamatəkke nivhálnu.*  
*aluméinu lim'or panéikhe.*  
*kilínu shanéinu khəmo hégech.*  
*vahem shiv'im shanah*  
*və'im bigvurot shəmonim shanah*  
*vərohbam amal va'áven*  
*ki gaz ḥish vana'úfah.*

or like a watch in the night.

- 5 You pour out sleep on mortals;  
 in the morning, they are like renewing grass:  
 6 In the morning, it sprouts up and is renewed,  
 in the evening it is cut off and withers away.  
 7 So we are ended by Your rage-breath!  
 And by Your wrath we are terrified.  
 8 You put our wrongs in front of You,  
 our secrets in the light of Your face.  
 9 So all our days turn to naught by Your passion;  
 we end our years like a sigh.  
 10 The days of our years  
 have seventy years in them  
 or, if there's strength, eighty years,  
 and the pride of them is toil and sorrow  
 for it fades swiftly and we fly away.

מִי־יֹדָעַה עֹז אַפֶּךָ וְכִירְאַתְךָ עֲבָרְתְּךָ: לְמִנּוֹת יָמֵינוּ כֵּן הוֹדָעַה וְנָבֵא לְבָב חֲכָמָה: שׁוּבָה יְהוָה עַד־מָתִי וְהִנַּחְמָה עַל־עֲבֹדוֹלֶיךָ: שִׁבְעֵנוּ בִּבְקָר חֲסִדְךָ וְנִרְמָמָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ: שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ שָׁנוֹת יָדְעָנוּ רָעָה: יִוָּדַע אֶל־עֲבֹדוֹלֶיךָ פֶּעַלְךָ וְהִדָּרְךָ עַל־בְּנוֹלֵיהֶל: וַיְהִי נֹעַם הָאָדָן אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָהוּ:	11 <i>Mi yodá'ah oz apékhe ukhyir'atékhe evratékhe. Limnot yaméinu kein hodéi'eh vənavi ləvav ḥokhmah. Shuveh SHƏKHINAH ad matai vəhinaḥameh al avdoléikhe. Sabə'ónu vabóqer ḥasdékhe unroməmah vənisməḥah bəkhəl yaméinu. Saməḥónu kimot initénu shənot yadánu ra'ah. Yivada el avdoléikhe fo'olékhe vahadarəkhe al bənoleihel. Vihi nó'am ha'éden Elohéinu aléinu uma'aseih ḥayéinu konəneh aléinu uma'aseih ḥayéinu konənohu.</i>
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- 11 Who knows the strength of Your rage-breath?  
And that Your fear is like Your passion?
- 12 To number our days rightly You must teach us!  
And we will bring a heart of wisdom to be.
- 13 Return, PRESENCE! Until when?  
Have mercy on Your servants!
- 14 Replenish us in the morning with Your constancy,  
and we will exalt and rejoice  
for all our days.
- 15 Rejoice us for as many as the days You afflicted us!  
Repay the years we knew evil!
- 16 Let Your act be known to Your servants  
and Your splendor to their children.
- 17 And may the pleasantness of the Foundation, our God, be upon us!  
And establish the work of our lives for us!  
And establish the work of our lives!

## 4. Psalm 91

- יִשְׁכֶּה בְּסִתְר עֲלִיּוֹנָה 1 *Yoshéveh bəséiter elyoneh*  
 בְּצֵל שְׁדַי יִתְלֹנְנָה: *bətzeil Shadai yitlonáneh.*  
 אָמַר לַיהוָה מַחְסִי וּמְצֻדָּתִי 2 *Omar liSHKHIṬNAH maḥsi umtzudati*  
 אֱלֹהֵי אֲבֹתַי: *Elohai evtah beh.*  
 כִּי הֵא יִצְלִי־לִי מִפֶּה יְקוֹשֶׁה 3 *Ki he yatzilókhe mipah yəqusheh*  
 מִדֶּבֶר הָוֹת: *midéver havot.*  
 בְּאֶפְרַתָּה יִסְכֶּה לִי 4 *Bə'efrateh yasékeh lakh*  
 וּתַחַת־כְּנָפֶיהָ תִּחְסֶה *vətáḥat kənaféihe teḥset*  
 צִנָּה וְסַחְרָה אֲמִתָּה: *tzinah vəsoḥeirah amiteh.*  
 לֹא־תִירָאָה מִפֶּחַד לַיְלָה 5 *Lo tirə'eh mipáḥad láilah*  
 מִחַץ יְעוֹף יוֹמָם: *meiḥetz ya'uf yomam.*  
 מִדֶּבֶר בְּאֶפֶל יִהְיֶה־לִי 6 *Midéver bə'ófel yaḥalokh*  
 מִקָּטֵב יִשׁוּד צְהָרִים: *miqétev yashud tzohoráyim.*  
 יִפֹּל מִצִּדְּךָ אֵלַי 7 *Yipol mitzidəkhe élef*  
 וּרְבֵבָה מִיְמִינֶךָ *urvavah miminékeh*  
 אֵלַי־לֹא יִגַּשׁ: *eiléikhe lo yigash.*  
 רַק לִבְבְּךָ תִּטֵּת 8 *Raq ləvavəkhe tatet*

- 1 Who dwells in the shelter of the Highest,  
in the shade of Shadai shall rest.
- 2 I swear of the PRESENCE, my safety and stronghold,  
my God, in Whom I trust,
- 3 that Voi will save you from the birdcatcher's net,  
from the plague of destruction.
- 4 With Voix pinions, Voi will cover you,  
and under Voix wings will you find refuge —  
Voix faithfulness is a shield and a bulwark.
- 5 You will not fear the dread of night,  
nor the arrow flying by day;
- 6 the plague that goes about in gloom,  
nor the destruction that devastates at noon:
- 7 A thousand may fall at your right,  
at your left, a myriad —  
it will not near you.
- 8 Surely you will bend your heart

- וּמִדְרֶךְ רָשָׁעוֹל תִּסּוּרָה:  
 9 כִּי אַתָּה יְהוָה מַחְסִי  
 עֲלִיּוֹנָה שְׁמֹתָ מְעוֹנֶךָ:  
 10 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה  
 וְנָגַע לֹא־יִקְרַב בְּאֵהָלֶךָ:  
 11 כִּי מִלְּאֲחֹלֵיֶהָ יֹצֵאת־לָךְ  
 לִשְׁמֹרֶךָ בְּכָל־דְּרָכֶיךָ:  
 12 עַל־כַּפַּיִם יִשְׁאֹנֶךָ  
 פֶּן־תִּגְפֶּה בְּאֵבֶן אֶתֶךָ:  
 13 לְשַׁחַל וּפָתַל תִּנָּאת  
 תִּרְעַת כַּפִּיר וְתַנִּין:  
 14 כִּי בִי חֲשָׁקָה וְאַפְלָטָה  
 אֲשַׁנְבֶּהָ כִּי־יִדְעָה שְׁמִי:  
 15 יִקְרָאֵנִי וְאֶעֱנֶהָ  
 עֲמֹה־אֲנֹכִי בְצָרָה  
 אַחֲלָצֶהָ וְאֶכְבַּדָּהָ:  
 16 אֲרֹךְ יָמִים אֲשַׁבִּיעֶהָ  
 וְאוֹרָהּ יִשׁוּעָתִי:  
 and spurn the way of the wicked.  
 9 For you have made the PRESENCE — my safety,  
 the Highest — your refuge.  
 10 Evil shall not befall you,  
 nor shall pestilence approach your tent,  
 11 for Voix angels Voi will command to you,  
 to guard you in all your ways;  
 12 they will cup you in their palms  
 lest you strike yourself on a stone.  
 13 To lion and cobra you will be pleasant,  
 you will be friends to cub and dragon.  
 14 "Because ny loved Me I will deliver nym  
 I will set nym in safety because ny knew My Name.  
 15 Ny will call on Me and I will answer nym;  
 I Myself will be with nym in distress;  
 I will set nym free and honor nym;  
 16 with a length of days I will sate nym,  
 and I will teach nym My liberation."

## 5. Psalm 135

This psalm was probably originally written as an introduction to Psalm 136, which follows. Together, the two comprise a liturgical unit sometimes referred to as the “Great Haleil”, as opposed to the “Egyptian Haleil” of Psalms 113–118.

1	הַלְלוּיָהּ הַלְלוּ אֶת־שֵׁם יְהוָה הַלְלוּ עַבְדּוֹל יְהוָה:	<i>HaləluYAH haləlol et sheim SHƏKHINAH haləlol avdol SHƏKHINAH.</i>
2	שְׁעֹלָזוֹל בְּבֵית יְהוָה בְּחֲצֹרֹת בֵּית יְהוָה:	<i>She’oləzol bəveit SHƏKHINAH bəḥatzrot beit SHƏKHINAH.</i>
3	הַלְלוּיָהּ כִּי־טוֹבָה יְהוָה בְּקִשׁוֹל לִשְׁמָהּ כִּי נָעִים:	<i>HaləluYAH ki toveh SHƏKHINAH baqəshol lishmeh ki na’im.</i>
4	כִּי־יַעֲקֹב קִבְּלָהּ לָהּ יָהּ יִשְׂרָאֵל לִסְגֻלָּתָהּ:	<i>Ki Ya’aqov qibəleh leh YAH Yisra’eil lisgulateh.</i>
5	כִּי אֲנִי יָדַעְתִּי כִּי־גְדוֹלָהּ יְהוָה אֲדַנְּנוּ מִכָּל־אֱלִילִים:	<i>Ki ani yadāti ki gədoleh SHƏKHINAH adanəinu mikol elilim.</i>
6	כָּל אֲשֶׁר־חָפְצָהּ יְהוָה עָשְׂתָהּ בַּשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וּכְל־תְּהוֹמוֹת:	<i>Kol asher ḥafeitzeh SHƏKHINAH asəteh bashamayim uva’āretz bayamim vəkhol təhomot.</i>
7	מַעֲלֵת נְשִׂאִים מִקְצֵה הָאָרֶץ	<i>Ma’alet nəsi’im miqtzeih ha’āretz</i>

- 1 Praise YAH! Praise the name of the PRESENCE!  
Praise, servants of the PRESENCE!
- 2 You who rejoice in the house of the PRESENCE,  
in the courts of the house of the PRESENCE!
- 3 Praise YAH, for good is the PRESENCE!  
Seek Voix Name, for it is pleasant.
- 4 Truly Voi welcomed Ya’aqov to Voidself, YAH,  
Yisra’eil as a treasured possession.
- 5 Truly I myself have known how much greater is the PRESENCE,  
our Foundation, than all idols!
- 6 All that Voi desires, the PRESENCE has done!  
In the Heavens and on Earth,  
in the seas and all their chasms.
- 7 Voi makes clouds rise up from the ends of the Earth!

בְּרָקִים לַמָּטָר עָשְׂתָה	<i>bəraqim lamatar asəteh</i>
מוֹצֵאֶה-רוּחַ מֵאוֹצְרוֹתֶיהָ:	<i>motzei'eh rú'ah mei'otzrotéihe.</i>
שֶׁשְׁמָה כָּל-מוֹשָׁב מִצְרַיִם	8 <i>Sheshameh khol moshav Mitzráyim</i>
מֵאָדָם עַד-בְּהֵמָה:	<i>mei'adam ad bəheimah.</i>
שָׁלַחַה אוֹתוֹת וּמִפְתִּים	9 <i>Shaləḥeh otot umoftim</i>
בְּתוֹכֵי מִצְרַיִם	<i>bətokheikhi Mitzráyim</i>
בְּפִרְעָה וּבְכָל-עַבְדֵּי לִי:	<i>bəFar'oh uvkhol avdolav.</i>
שֶׁשְׁמָה עֶזְרֵל רַבּוֹל	10 <i>Sheshameh azol rabol</i>
וְהָרָגָה מְלָכוֹל עֲצוּמוֹל:	<i>vəharəgeh mələkhol atzumol.</i>
לְמְלָכוֹל חֲדָלוֹל בְּמַהֲרָה	11 <i>Limlakhol ḥadeilol bimheirah</i>
בְּנוֹל-אָדָם שְׁמֵיתוֹל	<i>bəno! Adam shemeitol</i>
וְשִׁיחַפְכוֹל לְעָפָר:	<i>vəsheyahafkhol lə'afar.</i>
הִצְלִיחַתְנוּ בְּלִי-מְלָכָה	12 <i>Hitzliḥétnu bəli malkeh</i>
בְּלִי-מְלָכָה שָׁוּל זֶת אֵל זֶת:	<i>bəli malkeh shavol zet el zet.</i>
יְהוֹה שְׁמֶךָ לְעוֹלָם	13 <i>SHƏKHINAH shimkhe lə'olam</i>
יְהוֹה זִכְרְךָ לְדוֹר-דּוֹר:	<i>SHƏKHINAH zikhrəkhe lədor vador.</i>

Thunder for the rain Voi has made!

Voi lets out the wind from Voix storerooms.

8 Voi devastated the whole society of Mitzráyim,  
from human to beast:

9 Voi sent signs and wonders  
to the midst of Mitzráyim,  
to Pharaoh and all his servants.

10 Voi devastated many mighty ones  
and slew strong monarchs,

11 quickly passing monarchs,  
children of Adam, who die  
and who turn to dust.

12 Voi made us flourish with no monarch —  
with no monarch, equal to one another!

13 PRESENCE, Your Name is forever!

PRESENCE, Your memory is in generation after generation!

- 14 *Ki yadínu ShəKHINAH ameh*  
 וְעַל-עַבְדֹּלֵיהֶ יִתְנַחֲמָה:  
 15 *Elilei ha'ósheq gəvul vəzahav*  
 אֱלִילֵי הָעוֹשֶׂק גְּבוּל וְזָהָב  
 מַעֲשֵׂה חַי אָדָם:  
 16 *Oz lahem vəlo yəḥaléitzu*  
 עֲזֹלָהֶם וְלֹא יַחֲלִצֻוּ  
 שְׁפַע לָהֶם וְלֹא יַפְרִסֻוּ:  
 17 *Atzəmah lahem vəlo ya'atzímu*  
 עֲצָמָה לָהֶם וְלֹא יַעֲצִימוּ  
 אֶף אֵין יֵשׁ-בִּטָּח בְּצִלָּם:  
 18 *Azuvo! yihyol osoléihem*  
 עֲזוּבוּל יִהְיוּל עֲשׂוּלֵיהֶם  
 כֹּל אֲשֶׁר-בִּטָּחָה בָּהֶם:  
 19 *Beit Yisra'eil barəkhol et ShəKHINAH*  
 בֵּית יִשְׂרָאֵל בָּרְכוּל אֶת-יְהוָה  
 בֵּית אַהֲרֹן בָּרְכוּל אֶת-יְהוָה:  
 20 *Beit haLeivi barəkhol et ShəKHINAH*  
 בֵּית הַלֵּוִי בָרְכוּל אֶת-יְהוָה  
 יִרְאוּל יְהוָה בָּרְכוּל אֶת-יְהוָה:  
 21 *Bərukkeh ShəKHINAH miménu*  
 בְּרוּכָה יְהוָה מִמֶּנּוּ  
 שְׁכֵנָה יְרוּשָׁלַיִם הַלְלוּיָהּ:  
 21 *shokhéneh Yərushaláyim haləluYAH.*

- 14 Truly the PRESENCE will judge Voix people  
 and Voix worshipers Voi will comfort.  
 15 The idols of oppression are borders and gold,  
 the work of human lives.  
 16 Might they have, but they will not rescue;  
 abundance they have, but they will not share;  
 17 strength they have, but they will not strengthen;  
 indeed, there is no safety in their shadow!  
 18 Forsaken will be those who make them,  
 anyone who trusts in them.  
 19 House of Yisra'eil, bless the PRESENCE!  
 House of Aharon, bless the PRESENCE!  
 20 House of Leivi, bless the PRESENCE!  
 Fearers of the PRESENCE, bless the PRESENCE!  
 21 Blessed is the PRESENCE from us,  
 dwelling in Yərushaláyim. Praise YAH!



## 6. Psalm 136

The second half of the Haleil that began with the previous psalm, Psalm 136 has a built-in refrain that is often prayed responsively. (*Some stand for this psalm.*)

הודול ליהוה כִּי־טוֹבָה	1	<i>Hodol liSHKHHINAH ki toveh</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
הודול לֵאלֹהֵי יִשְׂרָאֵל	2	<i>Hodol l'Eilohei Yisra'eil</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
הודול לְאֶדֶן הָאָדָמִים	3	<i>Hodol lə'éden ha'adanim</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
לַעֲשֹׂת נִפְלְאוֹת גְּדֹלוֹת לְבָדָה	4	<i>Lə'oset nifla'ot gədolot ləvadeh</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
לַעֲשֹׂת הַשָּׁמַיִם בְּתִבְנוּנָה	5	<i>Lə'oset hashamáyim bitvunah</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
לְרַקְעָה הָאָרֶץ עַל־הַמַּיִם	6	<i>Ləroqá'ah ha'áretz al hamáyim</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>

- 1 Praise the PRESENCE, for Voi is Good!  
Yes, eternal is Voix constancy!
- 2 Praise the God of Yisra'eil!  
Yes, eternal is Voix constancy!
- 3 Praise the Foundation of foundations!  
Yes, eternal is Voix constancy!
- 4 Who does great miracles by Voidself,  
Yes, eternal is Voix constancy!
- 5 Who makes the Heavens with discernment,  
Yes, eternal is Voix constancy!
- 6 Who stretches out the Earth over the Waters,  
Yes, eternal is Voix constancy!

לַעֲשֹׂת אוֹרִים גְּדֹלִים	7	<i>Lə'oset orim gədolim</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
אֶת־הַשֶּׁמֶשׁ לְמַמְשְׁלֵת בַּיּוֹם	8	<i>Et hashémesh ləmemshélet bayom</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
אֶת־הַיָּרֵחַ וְכּוֹכָבִים	9	<i>Et hayaréi'ah vəkhokhavim</i>
לְמַמְשְׁלֵת בַּלַּיְלָה		<i>ləmemshélet baláilah</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
לְמִשְׁמַחַת כָּלִיל־מוֹשָׁב מִצְרָיִם	10	<i>Limshimeh khəlil moshav Mitzráyim</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
וַיּוֹצֵאָהּ יִשְׂרָאֵל מִתּוֹכָהּ	11	<i>Vayotzéi'eh Yisra'eil mitokhal</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	12	<i>Bəyad ḥazaqah uvizró'a nətuyah</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>

- 7 Who makes great lights:  
Yes, eternal is Voix constancy!
- 8 the sun for dominion of the day,  
Yes, eternal is Voix constancy!
- 9 the moon and stars  
for dominion of the night.  
Yes, eternal is Voix constancy!
- 10 Who devastated the whole society of Mitzráyim  
Yes, eternal is Voix constancy!
- 11 and brought Yisra'eil out from their midst  
Yes, eternal is Voix constancy!
- 12 with a strong hand and an outstretched arm.  
Yes, eternal is Voix constancy!

- 13 לְגִזְרֶהָ יַם־סוּף לִגְזָרִים *Ləgozéreh Yam Suf ligzarim*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 14 וַהֲעֲבִירָה יִשְׂרָאֵל בְּתוֹכָהּ *Vehe'evíreh Yisra'eil batokho*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 15 וַעֲצָרָה פָּרֹחַ וְחִילוֹ בַּיָּם־סוּף *Və'atzəreh Par'oh vəheilo vəYam Suf*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 16 לְמֹלִיכָה עֲמָה בַּמִּדְבָּר *Ləmolikhe ameh bamidbar*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 17 לְמִשְׁמַחַת מְלָכֹה גְדוֹלָה *Limshimeh mēlakhol gədolol*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 18 וַיַּהֲרֹגָהּ מְלָכֹה אֲדִירוֹל *Vayahargeh mēlakhol adirol*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*
- 19 לְמִלְכֹה חֲדָלוֹל בְּמַהֲרָה *Limlakhol ḥadeilol bimheirah*  
 כִּי לְעוֹלָם חֲסִדָּהּ: *ki lə'olam ḥasdeh.*

- 13 And Who parted the Reed Sea into parts  
 Yes, eternal is Voix constancy!
- 14 and made Yisra'eil cross between them.  
 Yes, eternal is Voix constancy!
- 15 And Who thwarted Pharaoh and his army with the Reed Sea!  
 Yes, eternal is Voix constancy!
- 16 Who led Voix people in the wilderness.  
 Yes, eternal is Voix constancy!
- 17 Who devastated great monarchs  
 Yes, eternal is Voix constancy!
- 18 and slew splendid monarchs,  
 Yes, eternal is Voix constancy!
- 19 quickly passing monarchs,  
 Yes, eternal is Voix constancy!

בְּנוֹל־אָדָם שְׁמֵיתוֹל	20	<i>Bənoḷ Adam shemeitol</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
וְלֹהֲצִלְיָהֲנוּ בְּלִי-מֶלֶכָה	21	<i>Vəhitzliḥétnu bəli malkeh</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
בְּלִי-מֶלֶכָה שָׁוֹל זֶת אֶל זֶת	22	<i>Bəli malkeh shavol zet el zet</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
שֶׁבַשְׁפִּלְנוּ זָכָרָה לָנוּ	23	<i>Shebəshifléinu zakhəreh lānu</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
וַיִּפְרָקֵנוּ מִצָּרֵינוּ	24	<i>Vayifrəqónu mitzaréinu</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
נֹתֵנָה לֶחֶם לְכָל-בָּשָׂר	25	<i>Noténeh léḥem ləkhhol basar</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>
הוֹדוּל לְאֵל הַשָּׁמַיִם	26	<i>Hodol lə'Eil hashamáyim</i>
כִּי לְעוֹלָם חֲסִדָּה:		<i>ki lə'olam ḥasdeh.</i>

- 20 children of Adam, who die.  
Yes, eternal is Voix constancy!
- 21 Who made us flourish with no monarch —  
Yes, eternal is Voix constancy!
- 22 with no monarch, equal to one another!  
Yes, eternal is Voix constancy!
- 23 In our depression, Voi remembered us  
Yes, eternal is Voix constancy!
- 24 and snatched us from our miseries.  
Yes, eternal is Voix constancy!
- 25 Voi gives bread to all flesh!  
Yes, eternal is Voix constancy!
- 26 Praise the God of Heaven!  
Yes, eternal is Voix constancy!

(Anyone standing now sits.)

# . : Psalm 33 : .

Structurally, Psalm 33 has a similar function in the morning service as Ana bə-Khó'ah in the evening service: It is a meditative prelude to Psalm 92, the Psalm for Shabbat. Psalm 33 was chosen for this function both because of its subject matter — its exhortations to joy and its description of creation — and also because Jewish mystics found repeated patterns of seven in its text — like, for example, the seven words that end with וְנוּ | -nu | “we/us/our” in the last three verses.

הַדְרֹל צְדִיקוֹל אֶת־יְהוָה	1	<i>Hadərol tzadiqol et SHƏKHINAH</i>
לְתַמִּימֹל נֶאֱוָה תְהִלָּה:		<i>latmimol na'vah təhilah.</i>
הוֹדוֹל לִיְהוָה בִּקְטוֹרֶת	2	<i>Hodol liSHKHXINAH biqtóret</i>
בְּשִׁיר וּבִרְקוֹד בְּרָכוּהָ:		<i>bəshir uvriqod barəkhúhe.</i>
נוּבֹל־לָהּ נֹב חֲדָשׁ	3	<i>Nuvol leh nov hədash</i>
הֵטִיבוֹל נַחֵם נֶאֱוָל:		<i>heitívol naħeim na'anol.</i>
כִּי־תָמִים דְּבַר־יְהוָה	4	<i>Ki tamim dəvar SHƏKHINAH</i>
וְכָל־מַעֲשֵׂהָ בְּאֱמוּנָה:		<i>vəkhól ma'aséihe be'emunah.</i>
אֶהְבֶּה צְדָקָה וּמִשְׁפָּט	5	<i>Ohéveh tzədaqah umishpat</i>
חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:		<i>həsəd SHƏKHINAH mal'ah ha'áretz.</i>
בְּדִבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ	6	<i>Bidvar SHƏKHINAH shamáyim na'asu</i>
וּבִרְוּחַ פִּיהָ כָל־צְבָאִים:		<i>uvrú'ah píhe khol tzəva'am.</i>
כִּנְסָה כְנֵד מֵי הַיָּם	7	<i>Konéseh kaneid mei hayam</i>

- 1 Adorn, just ones, the PRESENCE!  
For the integrous, praise is fitting.
- 2 Thank the PRESENCE with incense —  
with song and dance bless Void!
- 3 Fruit a new fruit for Void!  
Act rightly, comforting the afflicted!
- 4 For perfect is the word of the PRESENCE,  
and all Voix deeds are steadfast.
- 5 Voi loves justice and judgement;  
the kindness of the PRESENCE fills the earth.
- 6 With a word of the PRESENCE, the heavens were made  
and with the breath of Voix mouth, all their hosts.
- 7 Voi gathers in a heap the waters of the sea;

- נִתְּנָה בְּאוֹצְרוֹת תְּהוֹמוֹת:      *noténeh bə'tzrot təhomot.*
- 8 יִירָאוּל מִיְהוּה כָּל-יִשְׂרָאֵל      *Yirə'ol meiShəKHINAH kol Yisra'eil*  
מִמֶּנֶּה יִגְדֹּל כָּל-עַם יְהוּדָה:      *miméneh yagúrol kol am Yəhudah.*
- 9 כִּי הָא אָמַרְה וַיְהִי      *Ki he aməreh vayéhi*  
הָא צִוְּתָה וַיַּעֲמֹד:      *he tzivəteh vaya'amod.*
- 10 יְהוּה הַפִּירָה עֲצַת-רָעוֹל      *ShəKHINAH heifíreh atzat ra'ol*  
הֵנִי'עַה מַחֲשָׁבוֹת יְהִירוֹל:      *heini'eh maḥshəvot yəhirol.*
- 11 אֲצַת יְהוּה לְעוֹלָם תַּעֲמֹד      *Atzat ShəKHINAH lə'olam ta'amod*  
מַחֲשָׁבוֹת לִבָּהּ לְדֹר וָדֹר:      *maḥshəvot libeh lədor vador.*
- 12 אֲשֶׁרֵי הַגּוֹי אֲשֶׁר-יְהוּה אֱלֹהָיו      *Ashrei hagai asher ShəKHINAH Elohav*  
הָעַם קִבְּלָהּ לְנַחֲלָהּ לָהּ:      *ha'am qibəleh lənaḥalah leh.*
- 13 מִשָּׁמַיִם הִבִּיטָה יְהוּה      *Mishamáyim hibíteh ShəKHINAH*  
רָאֲתָה אֶת-כָּל-בְּנוֹל יִשְׁרוּן:      *ra'ateh et kol bənol Yəshurun.*
- 14 מִמֶּכּוֹן-שִׁבְתָּהּ הִשְׁגִּיחָהּ      *Miməkhon shivteḥ hishgíḥeh*  
אֵל כָּל-שׁוֹמְרוֹל בְּרִיתָהּ:      *el kol shomərol bəriteh.*
- 15 הַיֹּצֵרָה יַחַד לִבָּל      *Hayotzéreh yáḥad libal*

Voi puts in storerooms the primal depths.

- 8 Let all Yisra'eil fear the PRESENCE!  
Let all the nation of Yəhudah dread Void!
- 9 For Voi spoke and it was;  
Voi commanded and it lasted.
- 10 The PRESENCE crushes the plans of the wicked,  
Voi hinders the designs of the haughty;
- 11 the plans of the PRESENCE last forever,  
the designs of Voix heart from generation to generation.
- 12 Happy the people who have the PRESENCE for their God!  
The nation Voi welcomed as Voix inheritance.
- 13 From the heavens, the PRESENCE peers down;  
Voi has seen all the children of Yəshurun.
- 14 From Voix lair, Voi gazes out  
on all who guard Voix covenant.
- 15 The fashioner of all their hearts!

הַמְבִּינָה אֶל-כָּל-מַעֲשֵׂיהָ:	<i>haməvineh el kol ma'aseihel.</i>
16 אֵין-הַמֶּלֶכָּה נוֹשָׁעָה בְּרֶב-חַיִּל	<i>Ein hamalkeh nosá'ah bərov ḥáyil</i>
נְבוֹרָה לֹא-יִנָּצֵלָה בְּרֶב-כֹּחַ:	<i>giboreh lo yinatzaleh bərov kó'ah.</i>
17 שֶׁקֶר הַסּוֹס לְתַשׁוּעָה	<i>Shéqer hasus litshu'ah</i>
וּבְרֶב חֵילוֹ לֹא יִמָּלֵט:	<i>uvrov ḥeilo lo yəmaleit.</i>
18 הִנֵּה לֵב יְהוָה אֶל-יִרְאֵי לֶיהָ	<i>Hineih leiv SHĖKHINAH el yərei'oléihe</i>
לְמִיחָלוֹל לְחֶסֶדָּה:	<i>lamiḥalol ləḥasdeh.</i>
19 לְהַצִּיל מִמּוֹת נַפְשָׁל	<i>Ləhatzil mimávet nafshal</i>
וּלְחֵיווֹתָל בָּרָעָב:	<i>ulḥayotal bara'av.</i>
20 נַפְשֵׁנוּ חֶפְתָּה לִיהוָה	<i>Nafshéinu ḥikətah liSHĖKHINAH</i>
עֲזָרְנוּ וּמַגִּנְנוּ הָא:	<i>ezréinu umaginéinu he.</i>
21 כִּי-בֵּה יִשְׂמַח לִבֵּנוּ	<i>Ki veh yismaḥ libéinu</i>
כִּי בִשֵׁם קֹדֶשׁ בְּטַחְנוּ:	<i>ki vəsheim qodsheh vatáḥnu.</i>
22 יְהִי-חֶסֶדְךָ יְהוָה עָלֵינוּ	<i>Yəhi ḥasdəkhe SHĖKHINAH aléinu</i>
כַּאֲשֶׁר יַחְלֵנוּ לָךְ:	<i>ka'asher yiḥálnu lakh.</i>

The discerner of all their deeds!

- 16 No monarch is saved by a mighty force,  
nor is a warrior rescued by mighty strength;
- 17 a horse is a lie when it comes to salvation  
and with its mighty force it offers no escape.
- 18 Take note! The heart of the PRESENCE is towards those who fear Void,  
those who wait for Voix kindness,
- 19 to rescue from death their very selves  
and to keep them alive during famine.
- 20 Our soul pines for the PRESENCE —  
our help and our shield is Voi —
- 21 for in Void has our heart rejoiced,  
for in the Name of Voix holiness we have trusted.
- 22 May Your lovingkindness, PRESENCE, be upon us  
as we have waited for You!

On a Festival that does not fall on Shabbat, some continue with Verses of Exaltation (p 283).

## 7. Psalm 92

- 1 Mizmor shir layom haShabat.  
 מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:  
 2 Tov lahodot liSHKHI<sup>NAH</sup>  
 טוֹב לְהַדוֹת לַיהוָה  
 ulhalel et shimkhe elyon.  
 וּלְהַלֵּל אֶת שִׁמְךָ עֲלִיוֹן:  
 3 Ləhagid babóqer ḥasdékhe  
 לְהַגִּיד בַּבֹּקֶר חֲסֶדְךָ  
 ve'emunatakhe baleilot.  
 וְאֱמוּנָתְךָ בַּלַּיְלוֹת:  
 4 Bəshir uvriqud o viqtóret  
 בְּשִׁיר וּבְרִקוּד אוֹ בְקִטּוֹרֶת  
 bətzíyur uvkhol təhilah.  
 בְּצִיּוֹר וּבְכָל־תְּהִלָּה:  
 5 Ki simaḥtēni SHĀKHI<sup>NAH</sup> bəfo'olékhe  
 כִּי שִׂמַּחְתָּנִי יְהוָה בְּפִעֲלֶךָ  
 et ma'asei yadéikhe a'aritz.  
 אֶת מַעֲשֵׂי יָדֶיךָ אֶעְרִיץ:  
 6 Mah gadəlu ma'aséikhe SHĀKHI<sup>NAH</sup>  
 מַה־גַּדְלוּ מַעֲשֵׂיךָ יְהוָה  
 mə'od aməqu maḥshəvotéikhe.  
 מְאֹד עֲמָקוּ מַחְשְׁבֹתֶיךָ:  
 7 Ishe bá'ar lo yirə'eh  
 אִישָׁה בָּעֵר לֹא יִירָאָה  
 vəra'eh lo yavíneh et zot.  
 וְרָעָה לֹא־יִבְנֶנָּה אֶת זֹאת:  
 8 Ki forəḥol rasha'ol kəmo éisev  
 כִּי־פּוֹרְחֹל רָשָׁעוֹל כְּמוֹ עֵשֶׂב  
 vayatzítzol kol po'alol áven  
 וַיִּצְיָצוֹל כָּל־פְּעֻלּוֹל אָוֶן  
 vəyishamədol adei ad.  
 וַיִּשְׁמְדוֹל עַד־עַד:

- 1 A psalm, a hymn for the Sabbath day:
- 2 It is Good to thank the PRESENCE  
and to praise Voix exalted Name,
- 3 to bring news of Voix kindness at daybreak  
and of Voix faithfulness at nightfall
- 4 with song and dance, or with fragrant incense,  
with image-work and every form of praise.
- 5 Because You have pleased me with Your deeds, PRESENCE,  
I will venerate Your works!
- 6 How mighty Your works are, PRESENCE!  
How profound Your designs!
- 7 A cruel person doesn't act in awe of this,  
a wicked one doesn't consider it:
- 8 That tho the wicked may be flourishing like weeds,  
and all who cause sorrow blossoming,  
they shall be obliterated permanently



- 9 *Və'ateh marom lə'olam SHĀKHINAH.*  
 וְאַתָּה מָרוֹם לְעֹלָם יְהוָה:  
 10 *Ki hineih oyvoléikhe SHĀKHINAH*  
 כִּי הִנֵּה אֵיבֹלֵיךָ יְהוָה  
 כִּי־הִנֵּה  
*ki hineih*  
 אֵיבֹלֵיךָ יֹאבְדֹול  
*oyvoléikhe yové'idol*  
 יִתְפָּרְדֹול כָּל־פְּעֻלֹול אֹון:  
*yitparədol kol po'alol áven.*  
 11 *Vatarímeh kir'eim qarni*  
 וַתְּרִימָה כְּרָאִים קַרְנִי  
*baləti bəshémen ra'anan.*  
 בָּלְתִי בְשֶׁמֶן רַעַנִן:  
 12 *Vayéida libi bəshurolai baqamol alai*  
 וַיֵּדַע לִבִּי בְשִׁוְרוּלַי בַּקָּמוֹל עָלַי  
*mərei'ol tishma nishmati.*  
 מֵרַעוֹל תִּשְׁמַע נִשְׁמָתִי:  
 13 *Tzadiqeh katamar yifrəheh*  
 צַדִּיקָה כַּתָּמַר יִפְרָחַה  
*kə'érez baLvanon yisget.*  
 כְּאַרְזֵי בִלְבָנוֹן יִשְׁגֶּת:  
 14 *Shətulol bəgan haḥayim*  
 שְׁתוּלוֹל בְּגֵן הַחַיִּים  
*bəḥatzrot shalom arokh yafriḥol.*  
 בְּחֻצְרוֹת שָׁלוֹם אֲרוֹךְ יִפְרַחֹול:  
 15 *Od yənuvol bəseivah*  
 עוֹד יִנוּבֹול בְּשֵׁיבָה  
*dəsheinol vərə'ananol yihyol.*  
 דֹשֵׁנוֹל וְרַעַנְנוֹל יִהְיוּל:  
 16 *Və'agid ki tameh SHĀKHINAH*  
 וְאֶגִּיד כִּי־תָמָה יְהוָה  
*tzuri vəlo avlatah beh.*  
 צוּרִי וְלֹא־עוֹלָתָה בָּה:
- 9 while You are on high forever, PRESENCE!  
 10 For look! Your enemies, PRESENCE  
 — Yes! Look! —  
 Your enemies are no more!  
 And all who cause sorrow are scattered!  
 11 You raise my horn like an auroch;  
 I am anointed with fresh oil.  
 12 And my heart knows that even as my stalkers muster against me  
 they are broken; my soul will learn of this!  
 13 The righteous will flourish like a palm tree;  
 like a cedar of Lebanon ve'll thrive.  
 14 Planted in the garden of life,  
 in sheltered courts of eternal peace they'll flourish.  
 15 They'll still bear fruit in old age;  
 fat and fresh they shall be!  
 16 And I will bring news that the PRESENCE is perfect,  
 my Rock! There is no flaw in Void.

## ∞. Psalm 93

Many understand this psalm as a celebration of Creation completed, and thus a vision of the final completion of Creation in the World to Come. It stands beyond the seven psalms of the week because it represents the world beyond time, when every day will be like Shabbat.

- 1 *SHƏKHINAH* ḥayet gei'ut lavəsheh  
 לַבִּשָּׁה יְהוָה חַיַּת גֵּי'וּת לַבִּשָּׁה  
 לַבִּשָּׁה יְהוָה עַז הַתְּאַזְרָה  
 אֶף-תִּכּוֹן תִּכְּלַל בַּל תִּמּוֹט:  
 2 *Nakhon kis'akhe me'az me'olam áteh.*  
 נָכוֹן כִּסְאָךָ מֵאֶז מֵעוֹלָם אָתָּה:  
 3 *Nasə'u nəharot SHƏKHINAH*  
 נִשְׂאוּ נְהָרוֹת יְהוָה  
 נִשְׂאוּ נְהָרוֹת קוֹלָם  
 יִשְׂאוּ נְהָרוֹת דִּכְיָם:  
 4 *Miqolot máyim rabim*  
 מִקְּלוֹת מַיִם רַבִּים  
 אֲדִירִים מִשְׁבְּרֵי-יָם  
 אֲדִירָה בַּמָּרוֹם יְהוָה:  
 5 *Eidotéikhe ne'emnu mə'od*  
 עֲדִיתְךָ נֶאֱמְנוּ מְאֹד  
 לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ יְהוָה  
 לְאֶרֶץ יָמִים:

- 1 The PRESENCE lives! Voi is dressed in sea-swells.  
 The PRESENCE is dressed, girded with strength.  
 And, too, the world endures, it shall not be dashed!
- 2 Your throne was established of old; eternal are You.
- 3 Rivers raise — PRESENCE —  
 rivers raise their thunder!  
 Rivers will raise their crashing floods!
- 4 More than the thunderings of the primal abyss,  
 than the majestic breakers of the sea,  
 the PRESENCE is more majestic on high!
- 5 Your edicts are truly enduring;  
 Holiness is perfect for Your dwelling, PRESENCE,  
 For as long as there are days.

## Verses of Exaltation (Yəhi khəvod)

As with the Verses of Reconciliation, this early liturgical composition is built from individual verses drawn from the Bible. Unlike the Verses of Reconciliation, this prayer uses verses from outside of the Book of Psalms.

יְהִי כְבוֹד יְהוָה לְעוֹלָם *Yəhi khəvod SHĀKHINAH lə'olam*  
 יִשְׁמַחַהּ יְהוָה בְּמַעֲשָׂהּ: *yismāḥeh SHĀKHINAH bəma'aseh.*  
 יְהִי שֵׁם יְהוָה מְבֹרָךְ *Yəhi sheim SHĀKHINAH məvorakh*  
 מֵעַתָּה וְעַד-עוֹלָם: *mei'atah və'ad olam.*  
 מִמִּזְרַח-שֶׁמֶשׁ עַד-מְבֹאוֹ *Mimizrah shémesh ad məvo'o*  
 מְהֻלָּל שֵׁם יְהוָה: *məhulal sheim SHĀKHINAH.*  
 רָמָה עַל-כָּל-אֱלִיל יְהוָה *Rameh al kol elil SHĀKHINAH*  
 עַל הַשָּׁמַיִם כְּבוֹדָה: *al hashamáyim kavodeh.*  
 יְהוָה שִׁמְכֶה לְעוֹלָם *SHĀKHINAH shimkhe lə'olam*  
 יְהוָה זִכְרְךָ לְדֹר-נֹדֶר: *SHĀKHINAH zikhrəkhe lədor vador.*  
 יְהוָה בַּשָּׁמַיִם הִכִּינָה כִסְאָהּ *SHĀKHINAH bashamáyim heikhíneh khis'eh*  
 וּמִבְטָחָהּ בְּכָל יִשְׂרָאֵל: *umivtaḥeh bəkhol Yisra'eil.*  
 יִשְׁמַחוּ הַשָּׁמַיִם וְתִגֵּל הָאָרֶץ *Yismāḥu hashamáyim vətageil ha'áretz*

May the PRESENCE's glory be forever!

May the PRESENCE rejoice in Voix deeds!

Psalms 104:31

May the Name of the PRESENCE be blessed,  
 now and forever!

From the rising-place of the sun to his setting-place  
 is the Name of the PRESENCE praised!

Exalted above every idol is the PRESENCE,  
 above the heavens is Voix glory!

Psalms 113:2-4

PRESENCE, Your Name is forever!

PRESENCE, Your memory is in generation after generation!

Psalms 135:13

The PRESENCE founded Voix throne in the heavens  
 and Voix protection over all Yisra'eil.

Psalms 103:19

Let the Heavens rejoice and the Earth convulse ecstatic,

וְלַמְדּוֹל זֶת אֵל זֶת יְהוּה גּוֹאֵת: vəlamədol zet el zet ShəKHINAH go'et.  
 יְהוּה גּוֹאֵת: ShəKHINAH go'et.  
 יְהוּה גָּאֵתָה: ShəKHINAH ga'ateh.  
 יְהוּה יִגָּאֵת לְעוֹלָם וָעַד: ShəKHINAH yig'et lə'olam va'ed.  
 יְהוּה גּוֹאֵת עוֹלָם וָעַד ShəKHINAH go'et olam va'ed  
 אָבְדוּ רְעוּל מִדַּרְכָּה: avədu ra'ol meidarkeh.  
 יְהוּה הִפְיִרָה עֲצַת־רְעוּל ShəKHINAH heifíreh atzat ra'ol  
 הִנִּיאָה מַחֲשָׁבוֹת יְהִירוּל: heini'eh maḥshəvot yəhirol.  
 רַבּוֹת מַחֲשָׁבוֹת בָּלֵב־אִשָּׁה Rabot maḥshəvot bəlev isheh  
 וְעֲצַת יְהוּה הִיא תִקּוּם: va'atzat ShəKHINAH hi taqum.  
 עֲצַת יְהוּה לְעוֹלָם תַּעֲמֹד Atzat ShəKHINAH lə'olam ta'amod  
 מַחֲשָׁבוֹת לִבָּה לְדֹר וָדֹר: maḥshəvot libeh lədor vador.  
 כִּי הֵא אָמְרָה וַיְהִי Ki he aməreh vayéhi  
 הֵא צִוְּתָה וַיַּעֲמֹד: he tzivəteh vaya'amod.  
 כִּי־קִבְּלָה יְהוּה אוֹתָנוּ Ki qibəleh ShəKHINAH otanu  
 אוֹתָנוּ לְמוֹשָׁב לָהּ: ivétnu ləmoshav leh.  
 כִּי־יַעֲקֹב קִבְּלָה לָהּ יְהִי Ki Ya'aqov qibəleh leh YAH  
 יִשְׂרָאֵל לִסְגֻלָּתָהּ: Yisra'eil lisgulateh.  
 כִּי לֹא־יִטָּשֶׁה יְהוּה עַמָּהּ Ki lo yitəsheh ShəKHINAH ameh  
 וְנַחֲלָתָהּ לֹא יַעֲזֹבָה: vənaḥalateh lo ya'azveh.  
 וְהֵא רַחֲמֶיהָ יִכְפֹּרָה Vəhe raḥumeh yəkhapəreh  
 עוֹן וְלֹא־יִשְׁחִיתֶה avon vəlo yashḥíteh  
 וְהִרְבֵּתָה לְהַשִּׁיב אָפֶה vəhírbəteh ləhashiv apeh  
 וְלֹא־יַעֲיִרָה כָּל־חַמָּתָה: vəlo ya'íreh khol ḥamateh.  
 יְהוּה הוֹשִׁיעָה ShəKHINAH hoshi'eh  
 הָרִוּיִת יַעֲנֶנּוּ בְיוֹם־קָרְאָנוּ: harú'ah ya'anónu vəyom qor'éinu.

## The Shabbat and Festival Morning Service

and teach each other: The PRESENCE is exalted!	1 Chronicles 16:31
The PRESENCE is exalted.	Psalms 10:16
The PRESENCE has been exalted.	Psalms 93:1
The PRESENCE will be exalted forever and ever.	Shemot 15:18
The PRESENCE is exalted forever and ever; the wicked have vanished from Voix path.	Psalms 10:16
The PRESENCE crushes the plans of the wicked, Voi hinders the designs of the haughty.	Psalms 33:10
Many the designs in a human's heart, but the plan of the PRESENCE — that will endure.	Mishlei 19:21
The plans of the PRESENCE last forever, the designs of Voix heart from generation to generation.	Psalms 33:11
For Voi spoke and it was; Voi commanded and it lasted.	Psalms 33:9
For the PRESENCE welcomed us; Voi desired us for Voix dwelling.	Psalms 132:13
For Voi welcomed Ya'aqov to Voidself, YAH, Yisra'eil as a treasured possession.	Psalms 135:4
For the PRESENCE will not neglect Voix people; Voix inheritance Voi will not abandon!	Psalms 94:14
Compassionate, Voi'll pardon wrong, not devastate; aboundingly avert wrath, not waken full fury.	Psalms 78:38
PRESENCE, liberate! The Breath will answer us on the day we pray out.	Psalms 20:10

## Ashrei

This popular liturgical unit — built from Psalm 145 surrounded by verses from other psalms that serve as introductions and conclusions — is repeated many times across the liturgy. The sixteenth verse has been understood as a summation of all of Pəsuqei dəGilah, and is generally prayed here with additional emphasis accordingly. Psalm 145's alphabetic acrostic is missing the letter nun; in the Babylonian Talmud (Bərakhot 4b), Rabbi Yoḥanan explains that this verse was omitted due to negative connotations of certain words that begin with that letter in the Book of Amos. An unsigned commentary in the Conservative *Lev Shalem* maḥzor connects the numerical value of the letter nun (50) to the fifty gates of wisdom in mystical traditions: It is not possible for humans to pass thru the final gate (even Mosheh only made it to the forty ninth), so the sequestering of the letter nun is a reminder that we are never done striving after the Divine. Our prayers are always unfinished.

Some pray Ashrei responsively, the leader and the congregation alternating lines.

אֲשֶׁרִי יוֹשְׁבֹול בֵּיתְךָ	84:5	<i>Ashrei yoshəvol veitékhe</i>
עוֹד יְהַלְלוֹךְ סֶלָה:		<i>od yəhaləlúkhe sélah.</i>
אֲשֶׁרִי חַעַם שֶׁכָּכָה לוֹ	144:15	<i>Ashrei ha'am shekákchah lo</i>
אֲשֶׁרִי הָעַם שִׁיחֻהוּ אֱלֹהָיו:		<i>ashrei ha'am sheSHƏKHINAH Elohav.</i>

תְּהִלָּה לְדָוִד	1	<i>Təhilah ləDavid</i>
אֲרוֹמִמְךָ אֱלֹהֵי הָרִוּחַ		<i>aromimkhe Elohai harú'ah</i>
וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:		<i>va'avarəkhah shimkhe lə'olam va'ed.</i>
בְּכָל־יוֹם אֶבְרַכְךָ	2	<i>Bəkhəl yom avarəkhéke</i>

84:5 Happy those who dwell in Your house!  
They shall praise You forever — selah!

144:15 Happy the people who have it thus!  
Happy the people where the PRESENCE is their God!

- 1 A praisework of David:  
**Ah!** I will exalt You, my God, the Breath!  
And I will bless Your name forever and ever.
- 2 **B**lessing You is how I'll spend every day,

- וְאֶהְלֹלָה שִׁמְךָ לְעוֹלָם וָעֶד:  
 גְּדוֹלָה יְהוָה וּמְהֻלָּלָה מְאֹד 3 *Gədoleh SHĀKHINAH umhuléleh mə'od*  
 וְלִגְדֻלָּתָהּ אֵין חֶקֶר:  
 דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ 4 *Dor lador yashabah ma'aséikhe*  
 וּגְבוּרֹתֶיךָ יִגְדֹּל:  
 הָדָר כְּבוֹד הוֹדֶךָ 5 *Hadar kavod hodékhe*  
 וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וְעִזּוֹז נִזְרָאוֹתֶיךָ יֵאֱמָרוּל 6 *Ve'ezuz norə'otéikhe yoméirol*  
 וְנִגְדֻלָּתְךָ אֲסַפְּרָנָה:  
 זִכָּר רַב־טוֹבְךָ יִבְיַעוּל 7 *Zéikher rav tuvákhe yabí'ol*  
 וְצִדְקָתְךָ יְרוֹמְמוּל:  
 חֲנוּנָה וְרַחוּמָה יְהוָה 8 *Hanuneh vərəhumeh SHĀKHINAH*  
 אֲרֶכֶת אַפִּים וְגִדְלַת־חֹסֶד:  
 טוֹבָה־יְהוָה לְכָל 9 *Toveh SHĀKHINAH lakol*  
 וְרַחֲמֶיהָ עַל־כָּל־מַעֲשֵׂיהָ:  
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ 10 *Yodúkhe SHĀKHINAH kol ma'aséikhe*

and I will praise Your name forever and ever.

- 3 **Colossal** is the PRESENCE, and greatly to be praised!  
 There is no fathoming Voix colossality.
- 4 **Down** the generations they'll laud Your works,  
 and Your courage they'll spread word of.
- 5 **Flourishes** of the glory of Your splendor  
 and words of Your wonders I'll study.
- 6 **Great** wonders of Yours they'll relate,  
 and Your colossality I'll recount.
- 7 **How** the memory of Your abundant Goodness they'll pour forth!  
 And Your righteousness they'll exalt!
- 8 **Justly** gracious and merciful is the PRESENCE,  
 slow to anger and colossal in judiciousness.
- 9 **Kind** is the PRESENCE to all,  
 and Voix mercy is on all Voix works.
- 10 **Let** all Your works thank You, PRESENCE!

- וְחִסְדּוֹ לֵיךְ יְבָרְכֶנָּה:  
 כְּבוֹד מִבְּטָחְךָ יֵאֱמָרוּל  
 וְגִבּוֹרָתְךָ יִגְדֹּל:  
 לְהוֹדִיעַ לְבָנוּל  
 יִשְׂרָאֵל גְּבוּרָתֶיךָ  
 וְכְבוֹד הָדָר מִבְּטָחֶךָ:  
 מִבְּטָחְךָ מִבְּטָח כָּל-עוֹלָמִים  
 וּמְנוּחָתְךָ בְּכָל-דּוֹר וָדוֹר:  
 סוּמְכָה יְהוָה לְכָל-הַנִּפְלֹל  
 וְעֹנֶת לְכָל-הַחֲסִירוֹל:  
 עֲמֻקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ  
 וְאַתָּה נֹתֶנָּה-לָכָל  
 אֶת-אֲכָלָל בְּעֵתוֹ:  
 בּוֹתֵחָ אֶת-יָדְךָ  
 וּמַשְׂבִּיעָה לְכָל-חַיַּת רָצוֹן:
- 11 *Kəvod mivtaḥakhe yoméirol*  
*ugvuratəkhe yagídol.*
- 12 *Ləhodí'a livnol*  
*Yisra'eil gəvurotéihe*  
*ukhvod hadar mivtaḥeh.*
- 13 *Mivtaḥakhe mivtaḥ kol olamim*  
*umnuḥatəkhe bəḵhol dor vador.*
- 14 *Somékekhe SHƏKHINAH ləḵhol hanofəlol*  
*və'onet ləḵhol haḥaseirol.*
- 15 *Imqeinu eiléikhe yəsabéiru*  
*və'ateh noténeh lakol*  
*et okhlal bə'ito.*
- 16 *Potáḥah et yadəkhe*  
*umasbi'eh ləḵhol ḥayet ratzon.*

And Your devoted ones bless You!

- 11 **May** they relate the glory of Your protection  
 and spread the word of Your courage,  
 12 **notifying** the children  
 of Yisra'eil of Voix courage  
 and the glory of the splendor of Voix protection.  
 13 **Protection!** Your protection is for the entire world,  
 and Your peacefulness for all eternity.  
 14 **Raising up** all who fall: The PRESENCE!  
 And answering all in need!  
 15 **So** our depths shall yearn for You,  
 and You give everyone  
 food in its time.

- 16 **Throwing open** Your hand,  
 You sate the desire of all that lives.



17	<b>Tzadiqeh SHĀKHINAH</b> <i>bəkhōl dərahéihe</i> <i>vəḥasideh bəkhōl ma'aséihe.</i>	צַדִּיקָה יְהוָה בְּכָל-דִּרְכֶיהָ וְחִסְדֶיהָ בְּכָל-מַעֲשֶיהָ:
18	<b>Qarov SHĀKHINAH qor'oléihe</b> <i>ləkhōl asher yiqra'úhe ve'emet.</i>	קָרוֹב יְהוָה קְרֹאֲלֶיהָ לְכָל אֲשֶׁר יִקְרָאָהּ בְּאֵמֶת:
19	<b>Ratzon yarei'oléihe ya'aset</b> <i>və'et shav'atal yishmə'eh vəyoshi'ol.</i>	רָצוֹן יִרְאֶהָ יַעֲשֶׂה וְאֵת שׁוֹעֲתָהּ יִשְׁמָעָהּ וְיוֹשִׁיעַל:
20	<b>Shoméreh SHĀKHINAH</b> <i>et kol ohavoléihe</i> <i>və'eit kol harəsha'ol yashmídeh.</i>	שׁוֹמְרָהּ יְהוָה אֶת-כָּל-אֹהֲבֹלֶיהָ וְאֵת כָּל-הָרָשָׁעוֹל יִשְׁמִידָהּ:
21	<b>Təhilat SHĀKHINAH asapéirah</b> <i>vivareikh kol omer</i> <i>sheim qodsheh lə'olam va'ed.</i>	תְּהִלַּת יְהוָה אֲסַפֶּירָהּ וַיְבָרֶךְ כָּל-אֹמֶר שֵׁם קֹדֶשׁהּ לְעוֹלָם וָעֶד:
115:18	<b>Va'anáhnū nəvareikh YAH</b> <i>mei'atah və'ad olam haləluYAH.</i>	וַאֲנַחֲנוּ נִבְרָךְ יָהּ מֵעַתָּה וְעַד-עוֹלָם תְּלַלֶיהָ:

- 17 **Very** righteous is the PRESENCE  
in all Voix ways,  
and devoted in all Voix deeds.
- 18 **Whoever** implores the PRESENCE, Voi is close to them,  
to all who truly implore Void.
- 19 **Exhortations** of those who fear Void Voi does,  
and their imploration Voi heeds, and Voi liberates them!
- 20 **Yes**, the PRESENCE guards  
all who love Void,  
and all the wicked Voi will annihilate.
- 21 **Zeal-words** of the PRESENCE I'll recount,  
and every letter will bless  
the Name of Voix holiness forever!

115:18 And we ourselves shall bless YAH,  
now and forever! Praise YAH!

## Psalm 146

הללויה

1 HaləluYAH

הללי נפשי את־יהוה: haləli nafshi et SHƏKHINAH.

אתהללה יהוה בחיי 2 Ahaləlah SHƏKHINAH bəḥayai

אברכה את־יהוה בעודי: avarəkkeh et SHƏKHINAH bə'odi.

אל־תבטחול בנדיבול 3 Al tivtəḥol bindivol

בבת־אדם שאין לה תשועה: bəvet Adam she'ein leh təshu'ah.

תצא רוחה ישבה לאדמתה 4 Teitzei ruḥeh yashúveh la'admateh

ביום ההוא אברו עשתונתיה: bəyom hahu avədu eshtonotéihe.

אשרי שאל יעקב בעזרה 5 Ashrei she'Eil Ya'aqov bə'ezreh

שברה על־יהוה אלהיה: sivreh al SHƏKHINAH Elohéihe.

עשת שמים וארץ 6 Oset shamáyim va'áretz

את־הים ואת־כל־אשר־בל et hayam və'et kol asher bal

השמרה אמת לעולם: hashoméreh emet la'olam.

עשת משפט לעשוקול 7 Oset mishpat la'ashuqol

נתנה לחם לרעבול noténeh léhem larə'eivol

יהוה מתירה אסורול: SHƏKHINAH matireh asurol.

יהוה ענת חסרול 8 SHƏKHINAH onet ḥaseirol

מרות צמאול marvet tzəmei'ol

אהבה צדיקול: ohéveh tzadiqol.

יהוה שמרה את־גרול 9 SHƏKHINAH shoméreh et geirol

יתומה ואלמנה ועודדה yətoməh və'almanəh yə'odədəh

ודרך רשעול יעצרה: vədérekḥ rəsha'ol ya'atzreh.

יגאת יהוה לעולם 10 Yig'et SHƏKHINAH la'olam

אלהיה עמי Elohéikha ami

לדר ודר lədor vador

הללויה

haləluYAH.

## The Shabbat and Festival Morning Service

- 1 **Praise YAH!**  
Praise, my soul, the PRESENCE!
- 2 Let me praise the PRESENCE with my life;  
let me bless the PRESENCE with my endurance.
- 3 You must not trust in nobles,  
in a child of Adam who cannot liberate:
- 4 Their breath will go out, they'll return to their soil;  
on that day, their thoughts have vanished.
- 5 Happy whoever has Ya'aqov's God for their help,  
whose hope is towards the PRESENCE as their God!
- 6 Voi makes the heavens and earth,  
the sea, and everything in them!  
Voi is the Guardian of Truth forever.
- 7 Voi makes justice for the oppressed;  
Voi gives bread to the famished;  
the PRESENCE frees the imprisoned;
- 8 the PRESENCE answers the deprived;  
Voi quenches the thirsty;  
Voi loves the just;
- 9 the PRESENCE guards the stranger;  
the orphan and the widowed Voi revives;  
and the path of the wicked Voi obstructs.
- 10 May the PRESENCE be exalted forever!  
Your God, my people,  
from generation to generation.  
**Praise YAH!**

## Psalm 147

הללויה

1 HaləluYAH

- כִּי־טוֹב רוֹמָמָה אֱלֹהֵינוּ *ki tov roməmah Elohéinu*  
 כִּי־נָעִים נָאֻה תְּהִלָּה: *ki na'im navah təhilah.*  
 בּוֹנֵת יְרוּשָׁלַיִם *2 Bonet Yərushaláyim*  
 גּוֹלַת יִשְׂרָאֵל יַפְרִיחֶהָ: *golat Yisra'eil yafriḥeh.*  
 הַרְפָּאָה לְשִׁבְרוֹל לֵב *3 Haroféi'ah lishvurol leiv*  
 וּמַחְבֶּשֶׁה לְעִצְבוֹתַי: *umḥabésheh lə'atzəvotai.*  
 מוֹנֵת מִסְפָּר לַכּוֹכָבִים *4 Monet mispar lakokhavim*  
 לְכֻלָּם שְׁמוֹת יִקְרָאָהּ: *ləkhulam sheimot yiqra'eh.*  
 גְּדוֹלָה אֲדַנְנוּ וְרַב־הַכֹּחַ *5 Gədoleh adanéinu vərəbeh khó'ah*  
 לְתִבְנִיתָהּ אֵין מִסְפָּר: *litvunateh ein mispar.*  
 מְעוֹדְדָה עֲנוּל יְהוָה *6 Mə'odédeh anavol SHƏKHINAH*  
 מְשִׁפִּילָה רָשָׁעוֹל עַד־אֲרֶץ: *maspileh rəsha'ol adei áretz.*  
 עֲנוּל לִיהוָה בְּתוֹדָה *7 Enol liSHKHINAH bətodah*

1 Praise YAH!

- Yes, it's good to exalt our God;  
 yes, it's pleasant, fitting praise.  
 2 The Builder of Yərushaláyim: the PRESENCE!  
 Voi will make Yisra'eil's Diaspora flourish.  
 3 Voi heals those with shattered heart  
 and knits together their wounds.  
 4 Voi counts the reckoning of the stars —  
 each of their names Voi invokes.  
 5 Great is our Foundation, abounding in might!  
 Voix discernment has no reckoning.  
 6 The Restorer of the destitute: the PRESENCE!  
 Voi brings the wicked down — down to the ground!  
 7 Answer the PRESENCE with thanks;

רוֹמָמוֹל אֱלֹהֵינוּ בְּבִרְכָּה:	<i>roməmol Elohéinu vivrakhah.</i>
הַמְכַסֶּת שָׁמַיִם בְּעָבִים	8 <i>Haməkhaset shamáyim bə'avim</i>
הַמְכִינָה לָאָרֶץ מָטָר	<i>haməkhineh la'áretz matar</i>
הַמְצַמִּיחַ הָרִים חֲצִיר:	<i>hamatzmiḥeh harim ḥatzir.</i>
נוֹתֵנָה לְבֵהֶמָּה לַחֲמָה	9 <i>Noténeh livheimah laḥmah</i>
לְבָנוֹל עֵרֵב אֲשֶׁר יִקְרָאוּל:	<i>livnol oreiv asher yiqrá'ol.</i>
לֹא בִנְבוֹרַת הַסּוֹס יִחַפֵּצָה	10 <i>Lo vigvurat hasus yehpátzeh</i>
לֹא־בְשׁוֹקֵי הָאִשָּׁה יִרְצֶת:	<i>lo vəshoqei ha'isheh yirtzet.</i>
רוֹצֵת יְהוָה אֶת־יִרְאוּלֶיהָ	11 <i>Rotzet SHƏKHINAH et yarei'oléihe</i>
אֶת־הַמִּיחָלוֹל לַחֲסֵדָה:	<i>et hamyaḥalol ləḥasdeh.</i>
שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה	12 <i>Shabəḥi Yərushaláyim et SHƏKHINAH</i>
הַלְלֵי אֱלֹהֶיךָ גּוֹלָה:	<i>haləli Eloháyikh golah.</i>
כִּי־חִזְקָה בְּרִיחֵי שַׁעְרֶיךָ	13 <i>Ki ḥizəqeh bəriḥei she'aráyikh</i>
בִּרְכָּה בְּנוֹלֶיךָ סְבִיבֶיךָ:	<i>beirəkheh bənoláyikh səviveikh.</i>

exalt our God with blessing!

- 8 The Shrouder of heaven in clouds,  
the Preparer of rain for the earth,  
the Sprouter of grass on the mountains:
- 9 Voi gives wildlife its food,  
the chicks of ravens what they beg for.
- 10 Voi delights not in the strength of a horse,  
nor does Voi want a person's thighs:
- 11 The PRESENCE wants those who fear Void,  
those who wait for Voix constancy.
- 12 Laud the PRESENCE, Yərushaláyim!  
Praise your God, Diaspora!
- 13 For Voi has strengthened the bars of your gates;  
Voi has blessed the children around you.

- 14 הַשָּׁמַיִם-לְאֵמֶיךָ שָׁלוֹם  
חֵלֶב חִטִּים יִשְׁבִּיעֶךָ:  
Hashameh lə'umeikh shalom  
h'éilev hitim yashbi'okh.
- 15 הַשִּׁלְחָה אִמְרָתָה אֶרֶץ  
עַד-מְהֵרָה יָרוּץ דְּבָרָה:  
Hasholálah imrateh áretz  
ad məheirah yarutz dəvareh.
- 16 הַנֹּתֵנָה שֶׁלֶג כַּצֹּמֶר  
כָּפוֹר כְּאֵיפֶר יַפְזֵרָה:  
Hanoténeh shéleg katzámer  
kəfor kaéifer yəfazéireh.
- 17 מִשְׁלִיכָה קֶרְחָה כְּפִתִּים  
לִפְנֵי קֶרְתָּה מִי יַעֲמֶדָה:  
Mashlikkeh qarḥeh kəfitim  
lifnei qarateh mi ya'amdeh.
- 18 יִשְׁלַחַה דְּבָרָה וַיִּמְסֹם  
יִשָּׁבֶה רוּחָה יִזְלֹו-מַיִם:  
Yishlāḥeh dəvareh vəyamsom  
yashəveh ruḥeh yizəlu máyim.
- 19 מַגִּידָה דְּבָרֶיהָ לְיַעֲקֹב  
חֻקֶּיהָ וּמִשְׁפָּטֶיהָ לְיִשְׂרָאֵל:  
Magideh dəvaréihe ləYa'aqov  
ḥuqéihe umishpatéihe ləYisra'eil.
- 20 לֹא עָשְׂתָה כֵן לְכָל-גּוֹי  
וּמִשְׁפָּטִים בַּל-יָדְעוּם  
Lo asəteh khein ləkhoh goi  
umishpatim bal yəda'um
- תְּלַלֶּיהָ:** **haləluYAH.**

- 14 The One Who grants your populace peace —  
Voi'll sate you with the fat of the wheat!
- 15 The Sender of Voix command to earth —  
swiftly will Voix word run!
- 16 The Giver of snow like wool —  
frost like fire-dregs Voi fritters about.
- 17 Voi hurls down hail like breadcrumbs!  
Before Voix hoarchill, who can endure?
- 18 Voi sends Voix word and melts them!  
Voi lets out Voix breath, and water flows!
- 19 Voi tells Voix word to Ya'aqov,  
Voix laws and judgements to Yisra'eil;
- 20 Voi did not do so for every nation —  
these judgements they do not know.

**Praise YAH!**

# Psalm 148

<b>הַלְלוּיָהּ</b>	<b>1 HaləluYAH</b>
הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם	<i>haləlol et SHĀKHINAH min hashamáyim</i>
הַלְלוּהוּ בַמְרוֹמִים:	<i>haləluhe baməromim.</i>
הַלְלוּהוּ כָל־מַלְאֲכֹלֵיהֶּ	<b>2 Haləluhe khol mal'akholéihe</b>
הַלְלוּהוּ כָל־צְבָאָה:	<i>haləluhe kol tzəva'eh.</i>
הַלְלוּהוּ שֶׁמֶשׁ וַיָּרֵחַ	<b>3 Haləluhe shémesh vəyaréi'ah</b>
הַלְלוּהוּ כָל־כּוֹכְבֵי אוֹר:	<i>haləluhe kol kokhəvei or.</i>
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם	<b>4 Haləluhe shəmei hashamáyim</b>
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:	<i>vəhamáyim asher mei'al hashamáyim.</i>
יְהַלְלוּ אֶת־שֵׁם יְהוָה	<b>5 Yəhaləlol et sheim SHĀKHINAH</b>
כִּי הוּא צִוְּתָהּ וַיְבָרָא:	<i>ki he tzivəteh vənivrá'u.</i>
וַיַּעֲמִידֵהּ לְעַד לְעוֹלָם	<b>6 Vaya'amidol la'ad lə'olam</b>
חֶק־נִתְּנָהּ וְלֹא יֵעָבֹר:	<i>hoq natəneh vəlo ya'avor.</i>
הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ	<b>7 Haləlol et SHĀKHINAH min ha'áretz</b>
תַּנִּינִים וְכָל־תַּחֲמוֹת:	<i>taninim vəkhol təhomot.</i>
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטוֹר	<b>8 Eish uvarad shéleg vəqitor</b>

- 1 Praise YAH!**  
Praise the PRESENCE from the Heavens!  
Praise Void in the heights!
- Praise Void, all Voix angels!  
Praise Void, all Voix host!
- Praise Void, sun and moon!  
Praise Void, all stars of light!
- Praise Void, Heavens above the Heavens,  
and the waters that are above the Heavens!
- They will praise the Name of the PRESENCE  
because Voi commanded and they were created,
- and Voi made them endure forever, without limit!  
Voi gave a rule and it will never change.
- Praise the PRESENCE from the Earth!  
Sea serpents and abysses!
- Fire and hail, snow and smoke!

- רוּחַ סְעָרָה עֹשֶׂה דְבָרָה: *ru'ah sə'arah osah dəvareh.*
- 9 הַהָרִים וְכָל-גִּבְעוֹת *Heharim vəkhol gəva'ot*  
 עֵץ פָּרִי וְכָל-אֲרָזִים: *eitz pəri vəkhol arazim.*
- 10 הַחַיָּה וְכָל-בְּהֵמָה *Haḥayah vəkhol bəheimah*  
 רֶמֶשׂ וְצִפּוֹר כָּנָף: *rêmes vətzipor kanaf.*
- 11 מוֹרֹל-עַמִּי וְכָל-לוֹמְדוֹל *Morol ami vəkhol lomədol*  
 עֵזוֹל וְכָל-עֲנוּוֹל עַמִּי: *azol vəkhol anavol ami.*
- 12 מְשַׁנּוֹל מִיַּן וְגַם-שֶׁלֹא *Məshanol min vəgam shelo*  
 זֶקֶנוֹל עִם-נְעֻרוֹל: *zəqeinol im nə'arol.*
- 13 יִהְלָלוּל אֶת-שֵׁם יְהוָה *Yəhaləlol et sheim SHƏKHINAH*  
 כִּי-נִשְׁגַב שְׁמָהּ לְבָדוֹ *ki nisgav shəmeḥ ləvado*  
 הוֹדָה עַל-אֶרֶץ וְשָׁמַיִם: *hodeh al éretz vəshamáyim.*
- 14 וַיִּרְמָה קֶרֶן לְעִמָּה *Vayaréimeḥ qéren lə'amēh*  
 תִּהְלָה לְכָל-חַסִּידוֹלֶיהָ *təhilah ləkhol ḥasidoléiḥe*  
 לְבָנוֹל יִשְׂרָאֵל עִם קֶרְבָּה *livnol Yisra'eil am qəroveh*

**תְּלַלִּיָּהּ:**

**haləluYAH.**

Storm winds, making Voix word!

- 9 Mountains and all hills!  
 Fruiting tree and all cedars!
- 10 Wild beasts and livestock!  
 Creeper and winged bird!
- 11 Teachers of my people and all students!  
 The mighty and all meek of my people!
- 12 Those who change sex and those who don't!  
 Old and also young!
- 13 They will praise the Name of the PRESENCE  
 because Voix name is exalted, alone,  
 Voix glory is on Earth and Heaven.
- 14 And Voi raised the horn of Voix people,  
 praise for all Voix faithful,  
 the children of Yisra'eil, a people close to Void.

**Praise YAH!**



## Psalm 149

### הַלְלוּיָהּ

1 **HaləluYAH**

- הוֹדוּ לַיהוָה הוֹד חָדָשׁ  
תְּהִלָּתוֹ בְּקִהְלֵי חֲסִידוֹ:  
יִשְׁמַח יִשְׂרָאֵל בְּעֲשָׂתוֹ  
בְּנוֹל־שָׂרָה יִגִּילוּל בְּצוּרָל:  
יְהַלְלוּ שְׁמֵהּ בְּקִטְרֵת  
בְּכֹל תְּהִלָּה יִשְׁבְּחוּהָ:  
כִּי־רוֹצֵת יְהוָה בְּעַמָּהּ  
יַפְאֶרֶה עַנּוּל בִּישׁוּעָה:
- 1 *hodol liSHKHASH hod ḥadash  
təhilateh biqhal ḥasidol.  
Yismah Yisra'eil bə'oséto  
bənol Sarah yagilol bətzural.  
Yəhaləlol shəmeḥ biqtóret  
bəkhəl təhilah yishabəḥúhe.  
Ki rotzet SHĀKHASH bə'ameh  
yəfa'areh anavol bishu'ah.*

1 **Praise YAH!**

- Glorify the PRESENCE with a new glory!  
Voix praise is in the faithful congregation.  
2 Let Yisra'eil celebrate with their Maker!  
Let them be glad, the children of Sarah, with their Rock!  
3 Let them praise Voix Name with incense,  
with every form of praise let them laud Void!  
4 For the PRESENCE wants Voix people:  
Voi will adorn the lowly with liberation.

יַעֲלֹזוּל חֲסִידוֹל בְּכָבוֹד	5	<i>Yaləzöl ḥasidol bəkhavod</i>
יְבָרְכוּל עַל-מִשְׁכְּבוֹתָל:		<i>yəvarəkhöl al mishkəvotal.</i>
רוֹמָמוֹת אֵל בְּלִבָּל	6	<i>Roməmot Eil bəlibal</i>
וַיַּחֲרֵב פִּיפִיּוֹת בְּתוֹכָל:		<i>vəḥérev pifiyot bətokhal.</i>
לַעֲשׂוֹת צְדָקָה בְּרָעוֹל	7	<i>La'asot tzədaqah vara'ol</i>
תוֹכְחוֹת בְּעֹשֶׂקוֹל:		<i>tokheiḥot bə'oshəqol.</i>
לְנִהוֹג כָּלֵל אֶל-כַּפָּרִים	8	<i>Linhog kulal el kipurim</i>
כָּל-נִכְבְּדוֹלֵי־הָאֵל אֶל-מַעֲשֵׂי טוֹב:		<i>kol nikhbədoileihel el ma'asei tuv.</i>
לַעֲשׂוֹת בְּהֵל מִשְׁפָּט כְּתוּב	9	<i>La'asot bahel mishpat katuv</i>
הַדָּר הוּא לְכָל-חֲסִידוֹלֵי־הָאֵל		<i>hadar hu ləkhöl ḥasidoléiḥe</i>
הַלְלוּיָהּ:		<b>haləluYAH.</b>

- 5 Let the faithful exult in glory!  
Let them offer blessings on their beds!
- 6 Exaltations of God in their bodies  
and a two-edged sword within them
- 7 to make justice for the wicked,  
correction for the oppressive;
- 8 to lead all of them to atonement,  
all their honored ones to works of good;
- 9 to make the judgements written against them:  
This is the glory of all Voix faithful!
- Praise YAH!**

# Psalm 150

Many musical settings of this psalm repeat the final verse for structural reasons, and so it is printed twice here for convenience.

<b>הַלְלוּיָהּ</b>	1	<b>HaləluYAH</b>
הַלְלוּ אֵל בְּקִדְשׁוֹ		<i>haləlol Eil bəqodsheh</i>
הַלְלוּהוּ בִרְקִיעַ עֲזָה:		<i>haləlúhe birqí'a uzeh.</i>
הַלְלוּהוּ בְּגִבּוֹרָתוֹ	2	<i>Haləlúhe vigvurotéihe</i>
הַלְלוּהוּ כָרֹב גִּדְלָה:		<i>haləlúhe kərov gudleh.</i>
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר	3	<i>Haləlúhe bətéiqa shofar</i>
הַלְלוּהוּ בְּאַמְרָה וּפְעֹל:		<i>haləlúhe bə'imrah ufó'al.</i>
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל	4	<i>Haləlúhe bətof umaḥol</i>
הַלְלוּהוּ בְּלֶהָב וּקְטֹרֶת:		<i>haləlúhe bəláhav uqtóret.</i>
הַלְלוּהוּ בְּהִלּוּלֵי שִׁמֶּעַ	5	<i>Haləlúhe vəhilulei sháma</i>
הַלְלוּהוּ בְּהִלּוּלֵי דִמְיָה:		<i>haləlúhe bəhilulei dumiyah.</i>
כָּל נִשְׁמָתָה תְּהַלֵּל יָהּ	6	<i>Kol nishmateh təhaleil YAH</i>
כָּל נִשְׁמָתָה תְּהַלֵּל יָהּ	6	<i>Kol nishmateh təhaleil YAH</i>
<b>הַלְלוּיָהּ:</b>		<b>haləluYAH.</b>

- 1 **Praise YAH!**  
Praise God in Voix holiness!  
Praise Void in the firmament of Voix might!
  - 2 Praise Void in Voix valor!  
Praise Void as much as Voi is great!
  - 3 Praise Void with shofar blast!  
Praise Void with word and deed!
  - 4 Praise Void with drum and dance!  
Praise Void with fire and incense!
  - 5 Praise Void with praises of sound!  
Praise Void with praises of silence!
  - 6 Every soul of Voix will praise YAH!
  - 6 Every soul of Voix will praise YAH!
- Praise YAH!**

## Coda to the Psalms

These lines are stitched together from a variety of psalms to form a capstone to the psalms used for Pəsuqeī dəGilah.

בְּרוּכָה יְהוָה לְעוֹלָם *Bərukheh SHƏKHINAH lə'olam*  
 אָמֵן וְאָמֵן: *amein və'amein.*  
 בְּרוּכָה יְהוָה מִמְּנוּ *Bərukheh SHƏKHINAH míménu*  
 שְׁכֵנָה יְרוּשָׁלַיִם הַלְלוּיָהּ: *shokhéneh Yərushaláyim haləluYAH.*  
 בְּרוּכָה יְהוָה אֱלֹהִים *Bərukheh SHƏKHINAH Elohim*  
 אֱלֹהֵי יִשְׂרָאֵל *Elohei Yisra'eil*  
 עֲשֵׂת נִפְלְאוֹת לְבָדֶּה: *oset nifla'ot ləvadeh.*  
 וּבָרוּךְ שֵׁם כְּבוֹדָה לְעוֹלָם *Uvarukh sheim kəvodeh lə'olam*  
 וַיִּמָּלֵא כְבוֹדָה אֶת כָּל-הָאָרֶץ *vəyimalei khəvodeh et kol ha'áretz*  
 אָמֵן וְאָמֵן: *amein və'amein.*

Blessed is the PRESENCE forever!	
Amen and amen!	Psalm 89:53
Blessed is the PRESENCE from us, dwelling in Yərushaláyim. Praise YAH!	Psalm 135:21
Blessed is the PRESENCE, God, the God of Yisra'eil!	
Maker of wonders by Voidself!	
And blessed is the Name of Voix glory forever!	
And Voix glory will fill the whole earth!	
Amen and amen!	Psalm 72:18–19

At this point, some continue with Nishmat kol ḥayetkhe (p 308), or, on Hoshana Rabah, with Yishtabah (p 315).

## Vayváreikh David

(Some stand here and remain standing until Nishmat kol hayetkhe.)

וַיְבָרֵךְ דָּוִיד אֶת־יְהוָה לִפְנֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִיד  
בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבֹנֵי מַעוֹלָם וְעַד־  
עוֹלָם: לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת  
וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה  
הַיְשׁוּעָה וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר וְהַכְּבוֹד  
מִלִּפְנֵיךְ וְאַתָּה מוֹשְׁלָה בָנוּ וּבִיָּדְךָ כֹּחַ וּגְבוּרָה לְגִידֹל  
וּלְחֹזֶק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדוֹל אֲנַחְנוּ לָךְ  
וּמְהַלְלוֹל לְשֵׁם תְּפָאֲרֶתְךָ:

*Vayváreikh David et SHĀKHINAH lifnei kol haqahal vayómer David  
bərūkheh ateh SHĀKHINAH Elohei Yisra'eil ivéinu mei'olam və'ad  
olam. Ləkhe SHĀKHINAH hagadulah vəhagəvurah vəhatif'éret  
vəhanéitzah vəhahod ki khol bashamáyim uva'áretz ləkheh SHĀKHINAH  
hayəshu'ah vəhamitnaséi'ah ləkhol lərosh. Vəha'ósher vəhakavod  
miləfanéikhe və'ateh moshéleh vānu uvyadəkhe kó'ah ugvurah ləgadeil  
ulhazeiq lakol. Və'atah Elohéinu modol anáhnū lakh  
umhaləlol ləsheim tif'artékhe.*

<sup>10</sup>And David blessed the PRESENCE before the entire congregation. And David said, "Blessed are You, PRESENCE, God of Yisra'eil, our Quickener forever and ever!

<sup>11</sup>Yours, PRESENCE, are the greatness and the mightiness and the beauty and the endurance and the splendor — yes, everything in heaven and on earth! Yours, PRESENCE, are the liberation and the vaunting up as head over all. <sup>12</sup>And wealth and glory come from You, and You have authority over us. And in Your hand are strength and mightiness! And it is in Your hand to make anyone great and strong.

<sup>13</sup>And now, our God, we thank You, and we praise the Name of Your beauty.

אַתָּה הָא יְהוָה לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי  
 הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים  
 וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחֲיֵית אֶת־כָּלָל וּצְבָא הַשָּׁמַיִם  
 לְךָ מִצְטַנְעוֹל: אַתָּה־הָא יְהוָה הָאֱלֹהִים אֲשֶׁר אֶהְבֶּת  
 אֶת־אַבְרָם וְהוֹצֵאתָהּ מֵאוּר כַּשְׂדִּיל וְשָׂמַתָּ שְׁמוֹ  
 אַבְרָהָם: וּמִצָּאתָ אֶת־לָבָבוֹ נֶאֱמָן לַפְּנֵיךָ וְכָרוֹת עִמּוֹ  
 הַבְּרִית לְנִצּוֹר אוֹתוֹ מִהַשְׂמֵד בְּכָל אַרְצוֹת מְגוּרָיו  
 מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ אֶל־שִׁילָךְ לְנִצּוֹרוֹ  
 וְזָרְעוֹ וְתִקְמָה אֶת־דְּבָרֶיךָ כִּי צִדִּיקָה אַתָּה: וְתִרְאֵת  
 אֶת־עֲנִי אֲבוֹלֵינוּ בְּמִצְרַיִם וְאֶת־צְרוּתִיהֶל שְׁמַעְתָּ עַל  
 יָם־סוּף: וְתִתְּנָה אֶת־תּוֹמָתִים בְּפָרְעָה וּבְכָל  
 עַבְדּוֹלָיו וּבְכָל־רָעָה אֲרָצוֹ כִּי יִדְעָתָּ כִּי הִזִּידוּ  
 עָלֶיהֶל וְתַעֲשֶׂת־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם בְּקָעָתָּ  
 לַפְּנִיָּהֶל וַיַּעֲבְרוּל בְּתוֹךְ־הַיָּם בִּיבֻשָּׁה וְאֶת־הַשְׂמֵד לִ  
 הַשְּׁלֶכֶת בְּמִצּוֹלֹת כְּמוֹ־אַבְן בְּמַיִם עֲזִים:

Ateh he SHƏKHINAH ləvadékhe ateh asíte et hashamáyim shəmei  
 hashamáyim vəkhoh tšəva'am ha'áretz vəkhoh asher aléiha hayamim  
 vəkhoh asher bahem və'ateh məhayet et kulal utzva hashamáyim  
 ləkhe mitztana'ol. Ateh he SHƏKHINAH ha'Elohim asher ahávte  
 et Avram vəhotzeitéhe mei'Ur Kasdol vəsámte shəmo  
 Avraham. Umatzáte et ləvavo ne'eman ləfanéikhe vəkharot imo  
 habərit lintzor oto meihishameid bəkhoh artzot məgurav  
 miqtzeih ha'áretz və'ad qətzeih ha'áretz el sheyeileikh lintzoro  
 vəzar'o vataqéimeh et dəvaréikhe ki tzadiqeh áteh. Vatéiret  
 et oni ivoléinu bəMitzráyim və'et tzaroteihel shamáte al  
 Yam Suf. Vatitəneh otot umoftim bəFar'oh uvkhol  
 avdolav uvkhol ra'eh artzo ki yadáte ki heizidu  
 aleihel vata'aset ləkhe sheim kəhayom hazeh. Vəhayam baqáte  
 lifneihel vaya'avrol bətokh hayam bayabashah və'et hishameidal  
 hishlákhte vimtzolot kəmo éven bəmayim azim.

<sup>6</sup>You are Voi, the PRESENCE, only You! You made the heavens, the heavens above the heavens, and all their host; the earth and everything that is upon her; the seas and all that is in them. And You make them all live! And to You the host of Heaven humble themselves. <sup>7</sup>You are Voi, the PRESENCE, the God who loved Avram and brought him out from Ur of the Chaldeans and made his name Avraham. <sup>8</sup>And You found his heart faithful to You and cut a covenant with him to protect him from destruction in all the lands of his sojournings, from one end of the earth to the other end of the earth, wherever he would go — to protect him and his seed! And You fulfilled Your promise because You are Righteous. <sup>9</sup>And You saw the degradation of our forebears in Mitzáyím and their distress You heeded at the Reed Sea, <sup>10</sup>and You gave signs and wonders against Pharaoh and all his servants and all the wicked of his land, for You knew that they seethed against them. And You made for Yourself a Name that endures to this day. <sup>11</sup>And the sea You split before them, and they went across thru the middle of the sea on dry land, and their destruction You hurled into the abyss like a stone into mighty waters.

## Todat haYam (Shəmot 14:30–15:18)

וַיּוֹשִׁיעָה יְהוָה בַּיּוֹם אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּצֵּל יִשְׂרָאֵל  
מִמִּצְרָיִם שֵׁם עַל־שַׁפַּת הַיָּם: וַיַּדַּע יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה  
אֲשֶׁר עָשְׂתָה יְהוָה בְּמִצְרָיִם וַיִּירָאוּל הָעָם אֶת־יְהוָה וַיֹּאמְרוּ  
בֵּיתָהּ וּבְמֹשֶׁה עַבְדָּהּ:

*Vayoshi'eh SHƏKHINAH bayom hahu et Yisra'eil miyad Mitzráyim vayátzeil Yisra'eil  
miMitzráyim sham al səfat hayam. Vayéida Yisra'eil et hayad hagədolah  
asher asəteh SHƏKHINAH bəMitzráyim vayirə'ol ha'am et SHƏKHINAH vaya'amínol  
biSHKHINAH uvMosheh avdeh.*

<sup>14:30</sup> And the PRESENCE liberated Yisra'eil on that day from the hand of Mitzráyim. And Yisra'eil was rescued from Mitzráyim there on the lip of the sea. <sup>31</sup>And Yisra'eil knew the mighty hand that the PRESENCE made against Mitzráyim, and the people feared the PRESENCE and trusted the PRESENCE and Mosheh, Voix servant.

אֲזַ יוֹדֶה־מֹשֶׁה וּבְנוֹל יִשְׂרָאֵל אֶת־הַתּוֹדָה הַזֹּאת לַיהוָה וַיֹּאמְרוּל  
לֵאמֹר אֲהַדָּה לַיהוָה כִּי־נָצָה נִצָּתָה רָע  
וּשְׂנָאָה רָמַתָּה בָּיָם: עָזִי וְזִמְרַת יְהוָה נִהְיִת־לִי  
לִישׁוּעָה זֶת אֵלִי וְאַנְוָה אֱלֹהֵי  
אָבִי וְאַרְמָנָהּ: יְהוָה אִשָּׁה מְלַחֲמָה יְהוָה  
שָׁמָּה: מַחֲשַׁבֶּת פְּרָעָה וְעֵזוֹ יִרְתָּה בָּיָם וְעִזְרַת

*Az yodeh Mosheh uvənoł Yisra'eil et hatodah hazot liSHKHINAH vayoməroł  
leimor ahodeh liSHKHINAH ki ga'oh ga'ateh ra  
vəsin'ah raməteh vayam. Ozi vəzimrat YAH vayihyet li  
lishu'ah zet Eili və'anvéihe Elohei  
ivi və'aroməménhe. SHƏKHINAH isheh milhamah SHƏKHINAH  
shəmeħ. Maḥshəvot Par'oh və'uzo yarəteh vayam və'ezrat*

<sup>1</sup>Then Mosheh and the children of Yisra'eil thanked this thanks to the PRESENCE and prayed, praying: "I'll thank the PRESENCE, for Voi is extremely exalted! Evil

and hate Voi cast in the sea. <sup>2</sup>My strength and might are YAH! Voi was my liberation. This is my God; I'll beautify Void, the God of

my parent: I'll exalt Void! <sup>3</sup>The PRESENCE is a warrior! The PRESENCE

is Voix Name! <sup>4</sup>Pharaoh's plans and strength Voi hurled in the sea. And the hope



שְׁנֵאתוֹ טַבְעָה בַּיָּם-סוּף: תְּהוֹמֹת יַבְסִיָּה יִרְדָּה בְּמִצּוֹלֹת כְּמוֹ-  
אֶבֶן: יְמִינֶךָ יִהְיֶה נֹאדָרִי בְכַח יְמִינֶךָ  
יִהְיֶה תִרְעָץ אֹנִיָּה: וּבְרַב גְּאוּנֶךָ תִּהְרָסָה  
קְמוּלֶיךָ תִּשְׁלַחַה חֲרֹנֶךָ יֹאכְלֵלוּ כֶּקֶשׁ: וּבְרוּחַ  
אֶפְיֶיךָ נִעְרָמוּ מַיִם נִצְבּוּ כְּמוֹ-גֵד  
נְזִלִים קָפְאוּ תְּהוֹמֹת בְּלִבָּיִם: אֲמָרָה  
אֹנִיָּה אֶרְדָּף אֲשִׁיג אֲחַלֵּק שָׁלַל תִּמְלֹאֲלוּ  
נַפְשִׁי אֲרִיק חֲרָבִי תוֹרִישֵׁלוּ יָדַי: נִשְׁפֹּת  
בְּרוּחְךָ אֶל-כָּל הָרֶסֶל שִׁצְלָל כַּעֲוֶפֶרֶת בַּמַּיִם  
אֲדִירִים: מִי-כִמְכָּה בְּאֶרֶץ יִהְיֶה מִי  
כִמְכָּה נֹאדָרָה בְּקֹדֶשׁ נִזְרָאָה תְּהִלַּת עֲשֶׂת

*sin'ato tub'ah vāYam Suf. Təhomot yəkhasyúha yarədah vimtzolot kəmo  
áven. Yəminəkhe SHƏKHINAH nedari bakó'ah yəminəkhe  
SHƏKHINAH tir'atz oyéveh. Uvrov ga'onəkhe taharseh  
qamoléikhe təshaləhəh ḥaronəkhe yokhléilo kaqásh. Uvrú'ah  
apéikhe ne'érmu máyim nitzəvu khəmo neid  
nozəlim qafə'u təhomot bəlev yam. Aməreh  
oyəveh erdof asig aḥaleiq shalal timla'éilo  
nafshi ariq ḥarbi torishéilo yadi. Nasháfte  
vəruḥakhe el kol harsal shetzalal ka'oféret bamáyim  
adirim. Mi khamókhe ba'áretz SHƏKHINAH mi  
kamókhe nedéreh vaqódesh nora'eh təhilot óset*

of his hatred drowned in the Reed Sea. <sup>5</sup>The depths covered it; it sank to the abyss like stone.

<sup>6</sup>Your right hand, PRESENCE, awesome in power! Your right hand, PRESENCE, shatters the foe!

<sup>7</sup>In the wealth of Your might, You bring down any rising against You: You unleash Your fury; it eats them as chaff. <sup>8</sup>With the wind of Your nose, the waters heaped — they were set up like a mound,

the floods — the depths froze in the sea's heart! <sup>9</sup>The foe said: 'I'll hunt! I'll overtake!

I'll divvy the spoils! My in-breath will be full of them! I'll draw my sword! My hand ruins them!' <sup>10</sup>You breathed out

Your wind against their ruin, which sank like lead in mighty waters! <sup>11</sup>Who is like You on Earth, PRESENCE? Who

is like You, splendid with holiness, awesome in praise, doing

פְּלָה: נְטִיתַי יְמִינֶךָ תִּבְלָעְהוּ אֶרֶץ: נְחִיתַי  
 בְּחֶסֶדְךָ עִם־נְוֵי נְאֻלָּתִי נִתְלַת בְּעֶזְךָ אֶל־דֶּרֶךְ  
 קִדְשְׁךָ: שָׁמְעוּ רָעוּל יִרְגָּזוּל חֵיל  
 אֲחֻז פֻּעֵלוּל עֲוֹתָה: אֲז נִבְחָלוּ אֱלוֹפוּל  
 עֶזְן אֵילוּל חָמָס יֶאֱחֻזְלוּ רָעַד נִמְגּוּ  
 כָּל פֻּעֵלוּל מְרוּצָה: תִּפֹּל עֲלֵיהֶל אֵימָתָה  
 וּפָחַד בְּגִדֹל זְרוּעֶךָ יִדְמֹול כָּאֲבָן עַד־  
 יַעֲבֹר עִמָּךְ יִהְיֶה עַד־יַעֲבֹר עִם־נְוֵי  
 קְנִייתִי: תִּבְאָלוּ וְתִטְעֵלוּ בְּגִן נִחְלָתְךָ מְכוֹן  
 לְשִׁבְתְּךָ פֻּעֵלֶת יִהְיֶה מְקָדָשׁ אֲדָנִי כּוֹנֵן  
 דִּירְךָ: יִהְיֶה יִנָּאת לְעָלָם וְעַד:

*péleh. Natíte yəminəkhe tivla'éihu áretz. Nahíte*  
*vəḥasdəkhe am zu ga'álte neihálte və'ozəkhe el dérekhe*  
*qodshékhe. Shamə'u ra'ol yirgazol ḥil*  
*aḥaz po'alol avátah. Az nivhalu alufol*  
*avon eilol ḥamas yoḥazéilo rá'ad namógu*  
*kol po'alol mərutzah. Tipol aleihel eimátah*  
*vafáḥad bigdol zəro'akhe yidəmol ka'áven ad*  
*ya'avor aməkhe SHƏKHINAH ad ya'avor am zu*  
*qaníte. Təvi'ólo vətita'ólo bəgan naḥalatəkhe makhon*  
*lašhivtəkhe pa'álte SHƏKHINAH miqədash adani konənu*  
*yadéikhe. SHƏKHINAH yig'et la'olam va'ed.*

marvels? <sup>12</sup>You reached out Your hand; Earth swallowed! <sup>13</sup>You guided,  
 in Your love, the people You saved; You led them in Your strength to Your Holy  
 road. <sup>14</sup>The wicked noted and trembled! Pain  
 seized evil-doers; <sup>15</sup>dismayed were the chiefs  
 of wrong. Dread seized the leaders of violence! All the  
 oppression-doers melted. <sup>16</sup>On them falls fear  
 and terror! By Your mighty arm, they're still as stone until  
 Your people, PRESENCE, CROSS— until this people You  
 acquired cross. <sup>17</sup>You bring and plant them in Your treasure-garden, the place  
 You made, PRESENCE, for Your dwelling, the sanctuary, my Foundation, placed  
 by Your hands. <sup>18</sup>The PRESENCE will be exalted forever and ever!"

יהוה יגאֵת לְעֹלָם וָעֶד:

*SHĀKHINAH yig'et lə'olam va'ed.*

The PRESENCE will be exalted forever and ever!

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָת אֶהָרֹן אֶת־תִּהְיֶה בִּידָהּ וַתִּצָּאֵן כָּל־  
הַנָּשִׁים אַחֲרֶיהָ בַּתָּפִים וּבַמְחֹלֹת: וַתַּעַן לָהֶן מִרְיָם הוֹדוּל  
לַיהוָה כִּי־גָאָה נִאֲתָה רַע וְשָׁנְאָה רַמְתָּה בָּיִם:

*Vatīqah Miryam hanəvi'ah aḥot Aharon et hatof bəyadah vateitzéna khol hanashim aḥaréiha bəṭupim uvimḥolot. Vata'an lahen Miryam hodol liSHKHINAH ki ga'oh ga'ateh ra vəsin'ah raməteh vayam.*

And Miryam the prophet, sister of Aharon, took the drum in her hand, and all the women came out after her with drums and dancing. <sup>21</sup>And Miriam answered for them: "Thank the PRESENCE, for Voi is extremely exalted! Evil and hatred Voi cast in the sea!" Shəmot 15:20-21

כִּי לַיהוָה הַבְּטָחוֹת *Ki liSHKHINAH habatuḥot*

וּפֹדֶת יִשְׂרָאֵל: *ufodet Yisra'eil.*

וְעָלוּ מוֹשִׁעוֹל בְּהַר סִינַי *və'alu moshi'ol bəHar Sinai*

לְשַׁפֵּט אֶת־הַר צִיּוֹן *lishpot et Har Tziyon*

וַהֲיוּ לַיהוָה הַבְּטָחוֹת: *vəhayu liSHKHINAH habatuḥot.*

וַהֲיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד *bayom hahu yihyet SHĀKHINAH aḥed*

וּשְׁמָהּ אֶחָד: *ushmeh eḥad.*

Yes, safety is the PRESENCE's

and Voi redeems Yisra'eil!

Psalms 22:29

And liberators shall go up Mount Sinai

to judge Mount Tziyon,

and safety will be the PRESENCE's!

Ovadyah 1:21

And perfect Justice will be upon all the earth,

and on that day will the PRESENCE be one

and Voix Name one.

Zəkharyah 14:9

On Hoshana Rabah, continue with Yishtabah (p 315).

## Nishmat kol ḥayetkhe

(Anyone standing now sits.)

נִשְׁמַת כָּל-חַיִּיתְךָ תְּבָרֶיךָ Nishmat kol ḥayetkhe təvareikh  
 אֶת-שִׁמְךָ יְהוָה אֱלֹהֵינוּ: et shimkhe SHƏKHINAH Elohéinu.  
 וְרוּחַ כָּל-בָּשָׂרְךָ תִּפְאֶרַת Vəru'ah kol bəsarəkhe təfa'eir  
 וּתְרוּמָם זִכְרֶךָ תַּיִינוּ תָּמִיד: utromeim zikhrəkhe ḥayéinu tamid.  
 מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל: Min ha'olam və'ad ha'olam ateh Eil.  
 וּמִבְלָעֶיךָ אֵין לָנוּ רוּחַ Umibal'adéikhe ein lānu rú'ah  
 גּוֹ'עֵלֶה וּמוֹשִׁיעַ פִּדְתָּ וּמַצִּילֶה go'éleh umoshi'eh podet umatzileh  
 וּמִפְרִנְסָה וּמִרְחֻמָּה umfarnéseh umrahémeh  
 בְּכָל-עֵת צָרָה וְצוּקָה: bəkhōl eit tzarah vətzuqah.  
 אֵין לָנוּ סִמְךָ אֵלָּא אַתָּה: Ein lānu sémekh ela áteh.  
 אֱלֹהֵי הָרַשׁוֹנִים וְהָאַחֲרֹנִים Elohei harishonim vəha'aḥaronim  
 אֱלֹהֵי כָל בְּרִיּוֹלֶיךָ Eló'ah kol bəriyoléikhe  
 אֲדֵן כָּל תּוֹלְדוֹתֶיךָ éden kol tolədotéikhe  
 הַמְהַלְלֶה בְּרֹב הַתִּשְׁבָּחוֹת hamhuléleh bərov hatishbaḥot  
 הַמְנַהֶגֶה יְהוּדָה בְּחֶסֶד hamnaheigh Yəhudah bəḥésed

The soul of all Your living things shall bless  
 Your Name, PRESENCE, our God!  
 And the spirit of all Your flesh shall adorn  
 and exalt Your remembrance, our Life, continually!  
 From eternity to eternity, You are God.  
 And without You, we have no spirit  
 redeeming and liberating, ransoming and rescuing  
 and sustaining and relenting  
 in every time of trial and tribulation.  
 We have no support except You.  
 God of first things and of last things,  
 God of all Your creations,  
 Foundation of all Your offspring!  
 The One praised in the abundance of lauds!  
 The One leading Yəhudah with devotion

וַיִּשְׂרָאֵל בְּרַחֲמִים: vəYisra'eil bərahāmim.

וַיְהִי הָאֵל לֹא יִנּוּמָה וְלֹא יִישָׁנָה USHKHINAH lo yanúmeḥ vèlo yishāneh

הַמְעֹרְרָה יָשְׁנוֹל ham'oréireiḥ yəsḥeinol

וְהַמְקִיֵּצֶת נִרְדָּמוֹל vəhamqitzet nirdamol

וְהַמְלַבִּישֶׁת עֲרֻמוֹל vəhamalbishet arumol

וְהַמְתִּירֶת אֲסוּרוֹל vəhamatiret asurol

וְהַסּוֹמֵכָה נּוֹפְלוֹל vəhasomékheih nofəlol

וְהַזֹּנֶת רַעֲבוֹל: vəhazanet rə'eivol.

לֶךְ לְבַדְךָ אֲנַחְנוּ מוֹדוֹל: Ləḵhe ləvadəkhe anāḥnu modol.

אֱלֹהֵינוּ לִבְנוֹ מְלֵא שִׁירָה כַּיָּם Ilu libéinu malei shirah kayam

וְעֲצָמֵינוּ רִנָּה כַּחֲמוֹן גָּלָו və'atzméinu rinah kahamon galav

וַיִּדְּעֵנוּ שִׁבְחָה כְּמֶרְחָבֵי רִקְיעַ vəyadéinu shévaḥ kəmerḥavei raqí'a

וְרֹאשֵׁינוּ מְאִירִים vəroshéinu mə'irim

כַּשֶּׁמֶשׁ וְכִכְרֵךְ kashémesh vəkḥayaréi'aḥ

וְרוּחוֹתֵינוּ נְשׂוֹאוֹת כְּנִשְׁרֵי שָׁמַיִם vəruḥotéinu nəsu'ot kəniṣhrei shamáyim

וְדַמֵּינוּ קָלִים כַּאֲיָלוֹת vədaméinu qalim ka'ayalot

and Yisra'eil with compassion!

And the PRESENCE will not weary and will not sleep.

The Rouser of the sleeping

and the Waker of the slumbering

and the Clothier of the naked

and the Releaser of the imprisoned

and the Supporter of the fallen

and the Feeder of the famished!

You alone we thank.

If our heart were as full with song as the Sea

and our skeleton with joy as the multitude of its waves

and our hands with praise as the broadness of the Sky

and our heads shone

as the Sun and as the Moon

and our breaths raised up high as eagles of the Heavens

and our bloodstreams free-moving as deer,

אֵין אֲנַחְנוּ מִסְפִּיקוֹל לְהוֹדוֹת לָךְ *ein anáḥnu maspiqol ləhodot ləkhe*  
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *SHƏKHINAH Elohéinu vEilohei ivoléinu*  
 וּלְבָרֶךְ אֶת שְׁמֶךָ עַל אַחַת *ulvareikh et shimkhe al aḥat*  
 מֵאַלֶּף אַלְפֵי אַלְפִּים *mei'élef alfei alafim*  
 וְרַבֵּי רַבּוֹת *vəribei rəvavot*  
 פְּעָמִים טוֹבוֹת שְׁעָשִׂית *pə'amim tovot she'asíte*  
 עִם אֲבוֹלֵינוּ וְעִמָּנוּ: *im ivoléinu və'imánu.*

מִמִּצְרַיִם גָּאֵלְתָּנוּ *MiMitzráyim gə'aləténu*  
 יְהוָה אֱלֹהֵינוּ *SHƏKHINAH Elohéinu*  
 וּמִבֵּית עַבְדּוֹל פָּדִיתָנוּ: *umibeit avadol pəditénu.*  
 בָּרַעַב זָנְתָּנוּ וּבִשְׁבַע כָּלַפְלָתָנוּ *Bəra'av zanténu uvsava kilkalténu*  
 מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבָר מִלִּטְתָּנוּ *meiḥérev hitzalténu umidéver milat'ténu*  
 וּמִשְׁנָאוֹת רָעוֹת וּנְאֻמָּנוֹת דָּלִיתָנוּ: *umeisin'ot ra'ot vāne'emanot diliténu.*  
 עַד הִנָּה עֲזָרוּנוּ רַחֲמֶיךָ *Ad héinah azarúnu raḥaméikhe*  
 וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ *vəlo azavúnu ḥasadéikhe*  
 וְאַל תִּתְּשֵׁנוּ *və'al titəshónu*

we would not be enough to thank You,  
 PRESENCE, our God and God of our forebears,  
 and to bless Your Name for one  
 out of the thousand thousand thousand  
 and myriad myriad  
 good events that You made  
 for our forebears and for us.

From Mitzráyim You redeemed us,  
 PRESENCE, our God,  
 and from the house of slaves You ransomed us.  
 In famine, You fed us, and in abundance, You provided us with everything.  
 From the sword You rescued us and from plague You preserved us  
 and from dire and long-lasting hatreds You relieved us.  
 To this moment, Your compassion has supported us  
 and Your lovingkindness has not spurned us;  
 and You will not abandon us,

יהוה אלהינו לנצח: *SHĀKHIṬAH Elohéinu lanétzah.*  
 על כן אברים שפלתנו בנו *Al kein eivarim shepilágte bānu*  
 ורוח ונשמה שנפחת באפינו *vəru'ah unshamah shenafáhte bə'apéinu*  
 ואש ששמת בעצבינו *və'eish shesámte ba'atzabéinu*  
 הל יודול ויברכול וישבחול *heil yodol vivarəkhhol vishabəhōl*  
 ויפארוול וירוממול ויעריצול *vifa'arol viroməmōl vəya'arítzol*  
 ויקדישול וימשכול *vəyaqdíshol vəyamshíkhōl*  
 את שמך אבנו: *et shimkhe ivéinu.*

כי כל רוחנו לך יודת *Ki khol ruhéinu lakhe yodet*  
 וכל גופנו ישבע *vəkhōl guféinu yishava*  
 וכל ראתנו לך תחכה *vəkhōl rei'atéinu lakhe tiḥakeh*  
 וכל כבדנו לפניך תצטנע *vəkhōl kəveidéinu ləfanéikhe titztanéi'a*  
 וכל לבנו ייראך *vəkhōl libéinu yirə'éikhe*  
 וכל קרבנו וכל יותינו *vəkhōl qérev ukhlayot*  
 יזמרו לך לשמך: *yəzamərol lishmékhe.*

PRESENCE, our God, ever.

And so the limbs You hewed in us  
 and the breath and spirit that You blew into our noses  
 and the fire You set in our nerves —  
 they will thank and bless and laud  
 and adorn and exalt and glorify  
 and sanctify and perpetuate  
 Your Name, our Quickener:

Truly, all our breath shall thank You  
 and all our body shall swear to You  
 and all our lungs shall yearn for You  
 and all our livers shall be humble before You  
 and all our hearts shall fear You  
 and all our intestines and kidneys  
 shall sing to Your name,

כָּדָבָר שֶׁכָּתוּב *Kadavar shekatuv*  
 כָּל־עֲצָמוֹתַי תֹּאמְרָנָה *kol atzmotai tomárnah*  
 יְהוֹה מִי כָמוֹךָ *SHƏKHINAH mi khamókhe*  
 מַצִּילָה עֲנִיָּה מִחֲזָקָה מִמֶּנָּה *matzileh aniyeh meiḥazaqeh miméneh*  
 וְעֲנִיָּה וְאֲבִיוֹנָה מִזֹּזְלָה: *va'aniyeh va'evyoneh migozeleh.*

מִי יִדְמֶת לָךְ *Mi yidmet lakh*  
 וּמִי יִשְׁוֶת לָךְ *umi yishvet lakh*  
 וּמִי יַעֲרֹכֶה לָךְ *umi ya'arkheh lakh*  
 הָאֵל הַגָּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *ha'Eil hagədoleh hagiboreh vəhanora'eh*  
 אֵל עֲלִיוֹנָה קוֹנֵת שָׁמַיִם וָאָרֶץ: *Eil elyoneh qonet shamáyim va'áretz.*  
 נִהְלַלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ *Nəhalelkhe unshabeiḥakhe unfa'erkhe*  
 אֶת שֵׁם קְדֹשְׁךָ: כְּאָמֹר *et sheim qodshékhe. Ka'amur*  
 לְדָוִד בָּרַכְי נַפְשִׁי אֶת־יְהוֹה *LəDavid barəkhi nafshi et SHƏKHINAH*  
 וְכָל־קָרְבִי אֶת־שֵׁם קְדֹשְׁךָ: *vəkhoh qəravai et sheim qodsheh.*

like the word that is written:

"All my bones shall say,

'PRESENCE, who is like You?

You rescue the poor from one stronger than per,

both the poor and the distressed from per robber!" Psalm 35:10

Who could resemble You?

And who could equal You?

And who could compare to You,

God, the great, the mighty, the awesome,

elevated God, begetter of Heaven and Earth?

We will praise and laud and adorn

the Name of Your holiness. As it is recorded:

"Of David: Bless, my soul, the PRESENCE!

And, all my innards, the Name of Voix holiness!"

Psalm 103:1



## Shokhéneh ad

In some communities, a different leader takes over the service here on Festivals, including Festivals that fall on Shabbat.

בְּתַעֲצוּמוֹת עֶזְךָ	הָאֵל	Ha'Eil	bəta'atzumot uzékhe
בְּכְבוֹד שְׁמֶךָ	הַגְּדוֹלָה	hagədoleh	bikhvod shāmékhe
לְנֶצַח	הַגְּבוּרָה	hagiboreh	lanétzah
בְּנוֹרְאוֹתֶיךָ	וְהַנּוֹרָאָה	vəhanora'eh	bənora'otéikhe
	רָמָה וְנִשְׂאָה	rameh	vəniséi'ah

God,  
The great,  
The mighty,  
The awesome,  
Exalted and elevated,

in the sturdiness of Your strength!  
in the glory of Your Name!  
forever!  
in Your awesome acts!

In some communities, a different leader takes over the service here on a Shabbat that is not a Festival.

שׁוֹכֵנָה עַד מְרוֹם וְקָדוֹשׁ שְׁמָה: Shokhéneh ad marom vaqadosh shāmeḥ.  
וְכַתּוּב הַדְּרוֹל צְדִיקוֹל אֶת־יְהוָה Vəkhatur hadərol tzadiqol et SHĀKHINAH  
לְתַמִּימֹל נֶאֱוָה תְּהִלָּה: latmimol na'vah təhilah.

תְּתִרֹמֶמָה	יְצִירֹל	בְּחִי	Bəhei	yətzirol	titroməmeḥ
תְּתִבְרַכֶּה	צְדִיקוֹל	וּבְדִבְרֵי	uvdivrei	tzadiqol	titbarəkheḥ
תְּתִקְדָּשֶׁה	זִסְדִּיֹּל	וּבְמַעֲשֵׂי	uvma'asei	ḥasidol	titqadəsheḥ
תְּתִהְלָלֶה:	קָדוֹשׁוֹל	וּבְקֶרֶב	uvqérev	qadoshol	tithaləleh.

dwelling in eternity, exalted and Holy is Voix Name!

And it is written: "Adorn, just ones, the PRESENCE!"

For the integrous, praise is fitting."

Psalms 33:1

In the lives	of the <b>issue</b> -from-Eden	You will be <b>raised</b> up
and in the words	of the <b>amply</b> ethical	You will be <b>blessed</b>
and in the deeds	of the <b>always</b> faithful	You will be <b>called</b> clearly Holy
and in the midst	of the <b>claimed</b> -as-Holy	You will be <b>acclaimed</b> .

וּבִמְקַהֲלוֹת רַבּוֹת *Uvmaqhalot rivəvot*  
 עִמָּךְ בֵּית יִשְׂרָאֵל *aməkhe beit Yisra'eil*  
 בְּנִילָה יִתְפָּאֵר שְׁמֶךְ *bəgilah yitpa'eir shimkhe*  
 חַיֵּינוּ בְּכָל דּוֹר וָדוֹר *ḥayéinu bəḥhol dor vador*  
 שֶׁכֶּן חֹבֶת כָּלָנוּ לְפָנֶיךָ *shekein ḥovat kulānu ləfanéikhe*  
 יְהוָה אֱלֹהֵינוּ *SHƏKHINAH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ *vEilohei ivoléinu*  
 לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ *ləhodot ləhaleil ləshabéi'ah*  
 לְפָאֵר לְרוֹמֵם *ləfa'eir ləromeim*  
 לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּס *ləhadar ləvareikh lə'aleih ulqaleis*  
 עַל כָּל דְּבָרֵי *al kol divrei*  
 שִׁירֹת וְתִשְׁבָּחוֹת *shiroṭ vətishbəḥot*  
 דָּוִד בֶּן יִשָּׁי *David ben Yishai*  
 עַבְדְּךָ מְשִׁיחֶךָ: *avdəkhe məshihékhe.*

And in the congregations of the myriads  
 of Your people, the house of Yisra'eil,  
 with joy will Your Name be adorned,  
 our Life, in each generation after generation.  
 This is the obligation of all of us before You,  
 PRESENCE, our God  
 and God of our forebears:  
 to thank, to praise, to laud,  
 to adorn, to exalt,  
 to glorify, to bless, to extol, and to acclaim  
 beyond all the words  
 of the psalms and lauds  
 of David, son of Yishai,  
 Your servant, Your anointed.

## Yishtabah

If Bərūkkeh She'aməreh was not prayed at the beginning of Pəsuqei dəGilah, omit this blessing.

(Some stand for this blessing when it is included.)

יִשְׁתַּבַּח שְׁמֶךָ לְעַד תִּיְיָנוּ *Yishtabah shimkhe la'ad hayéinu*  
הָאֵל הַרֹּחַ הַגָּדוֹלָה וְהַקְדוּשָׁה *haEil harú'ah hagədoleh vəhaqədosheh*  
בְּשָׁמַיִם וּבָאָרֶץ כִּי לָךְ נָאֵה *bashamáyim uva'áretz ki lakhe na'eh*  
יְהוָה אֱלֹהֵינוּ וְאֵלֵינוּ *SHĀKHIṬNAH Elohéinu v'Eilohei ivoléinu*  
שִׁיר וּשְׁתִּיקָה הַלֵּיל וְחֲדָוָה עֹז *shir ushtiqaḥ haleil vəhedvah oz*  
וּמְשָׁלָה נִצָּח גְּדוּלָה וּגְבוּרָה *umemshalah nétzaḥ gədulah ugvurah*  
תְּהִילָה וְתַפְאֶרֶת קְדוּשָׁה וְשִׁמּוּר *təhilah vətif'éret qədushah vəshimur*  
בְּרָכוֹת וְהוֹדָאוֹת ◀ ▶ *bərakhot vəhoda'ot*  
מֵעַתָּה וְעַד עוֹלָם: *mei'ataḥ və'ad olam.*  
בְּרוּכָה אַתָּה יְהוָה *Bərūkkeh ateh SHĀKHIṬNAH*  
אֵל רֹחַ גָּדוֹלָה בַּתְּשַׁבְּחוֹת *Eil rú'ah gədoleh batishbaḥot*  
אֵל הַהוֹדָאוֹת אֶדֶן הַנִּפְלְאוֹת *Eil hahoda'ot éden hanifla'ot*  
הַגָּלָה בְּשִׁירֵי זִמְרָה *hagaleh bəshiyarei zimrah*  
רוּחַ אֵל חַי הָעוֹלָמִים: *rú'ah Eil ḥei ha'olamim.*

Your Name will be blessed forever, our Life!  
God, the great and holy Spirit  
in the Heavens and on the Earth. For to You are fitting,  
PRESENCE, our God and God of our forebears,  
song and silence; praise and celebration; strength  
and power; eternity, greatness, and might;  
praising and beauty; holiness and protection;  
▶ blessings and thanks,  
now and forever.  
Blessed are You, PRESENCE,  
God, Spirit great in lauds!  
God of thanks, Foundation of wonders,  
the One Who delights in song-surpassing silence,  
Spirit, God, Life of endless worlds!

## Psalm 130

On Shabbat Shuvah and Hoshana Rabah, some include this psalm here. Many communities that include this psalm pray it responsively, verse by verse.

(If praying in a room with a Torah Ark, some open it here and stand (or continue standing).)

- |                                       |   |   |
|---------------------------------------|---|---|
| שִׁיר הַמַּעֲלוֹת                     | 1 | <i>Shir hama'alot</i>                     |
| מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:      |   | <i>mima'amaqim qəratíkhe SHƏKHINAH.</i>   |
| אֲדָנִי שִׁמְעָה בְּעָלִי             | 2 | <i>Adani shim'eh və'uli</i>               |
| תְּהִי־יִנָּה אֲבְרוּתִיךָ קִשְׁבוֹת  |   | <i>tihyéinah evrotéikhe qashuvot</i>      |
| לְעוֹל תַּחֲנוּנִי:                   |   | <i>lə'ol taḥanuni.</i>                    |
| אִם־עוֹנוֹת תִּשְׁמְרֶה־יָהּ          | 3 | <i>Im avonot tishməreh YAH</i>            |
| אֲדָנִי מִי יַעֲמֶדֶה:                |   | <i>Adani mi ya'amdeh.</i>                 |
| כִּי־עֲמַךְ הַסְּלִיחָה               | 4 | <i>Ki iməkhe hasəliḥah</i>                |
| לְמַעַן תִּתְּרָאֶה:                  |   | <i>ləmə'an tivarə'eh.</i>                 |
| קִוִּיתִי יְהוָה                      | 5 | <i>Qivíti SHƏKHINAH</i>                   |
| קִוְיָתָה נַפְשִׁי                    |   | <i>qivətah nafshi</i>                     |
| וְלִדְבָרָהּ הוֹחֲלִיתִי:             |   | <i>vəlidvareh hoḥálti.</i>                |
| נַפְשִׁי לְאֲדָנִי מִשְׁמֹרֹל לִבְקָר | 6 | <i>Nafshi la'adani mishomərol labóqer</i> |
| שְׁמֹרֹל לִבְקָר:                     |   | <i>shomərol labóqer.</i>                  |
| יַחַל יִשְׂרָאֵל אֶל־יְהוָה           | 7 | <i>Yaheil Yisra'eil el SHƏKHINAH</i>      |
| כִּי־עַם־יְהוָה הִתְחַסֵּד            |   | <i>ki im SHƏKHINAH haḥésed</i>            |
| וְהִרְבֵּה עֲמָה פְדוּת:              |   | <i>vəharbeih imeh fədut.</i>              |
| וְהָא יִפְדֶּת אֶת־יִשְׂרָאֵל         | 8 | <i>Vəhe yifdet et Yisra'eil</i>           |
| מִכָּל עוֹנוֹתָיו:                    |   | <i>mikol avonotav.</i>                    |

## The Shabbat and Festival Morning Service

- 1 A psalm of ascents:  
From the depths, I implored You, PRESENCE!
- 2 My Foundation, heed my burden;  
may Your pinions attend  
to the burden of my plea.
- 3 If You kept track of wrongs, YAH,  
my Foundation, who could withstand it?
- 4 For with You is forgiveness  
so You will be feared.
- 5 I have hoped for the PRESENCE.  
My soul has hoped,  
and for Voix words have I yearned,
- 6 my soul for the Foundation, more than night-watch for morning —  
than night-watch for morning!
- 7 Yearn, Yisra'eil, for the PRESENCE!  
For with the PRESENCE is devotion,  
and redemption abounds with Void,
- 8 and Voi will redeem Yisra'eil  
from all their wrongs.

## Ḥatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal vəyitqadash shəmoḥ rabah* **amein**  
 בְּעֶלְמָא דִּי בְרָאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*  
 וַיְשַׁלְמֵהּ שְׁלָמוֹה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*  
 וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*  
 בְּעֶגְלָא וּבְזִמְנָן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**  
 יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*  
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*  
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*  
 שְׁמוֹה דְקֻדְשֵׁיטָא בְּרִיכֵהּ הָא *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא לְעָלָא מִכֹּל *lə'éila lə'éila mikol* לְעָלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְּהָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*  
 דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —  
 in the world that Voi made by Voix will,  
 and may Voi complete Voix peace in your lives  
 and in your days and in the lives of the whole house of Yisra'eil,  
 with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
 forever and to the end of eternities!

Blessed and lauded and glorified and exalted  
 and lifted up and beautified and cherished and praised  
 be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation  
 that we offer in this world. And respond: **Amen!**

# Shaharit

## The Call to Prayer

The morning service begins with a formal call to prayer. The service leader instructs the congregants to bless God, which the congregants then do. The service leader then repeats the blessing lest they appear to exclude themselves from the community of worshipers. *(Some stand (or continue standing) and face Yərusha-láyim, the ark, or the front of the worship space and then bow at the first word, with many who do so making a point of standing upright by the time they get to God's name.)*

If praying without a minyan, omit the call to prayer and continue with The Blessing for Morning — the weekday version (p 327) on Hoshana Rabah or a Festival that falls on a weekday and the shabbat version (p 320) at all other times.

Leader:

בְּרַכּוֹל אֶת יְהוָה הַמְּבֹרָכָה:  
*Barəkhōl et Adonai haməvorékkeh.*  
Bless Adonai, the Blessed One!

Congregation, then leader:

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:  
*Bərukkeh Adonai haməvorékkeh lə'olam va'ed.*  
Blessed is Adonai, the Blessed One forever and ever!

*(Anyone standing now sits.)*

## The Shəma and Her Blessings

In some communities, the blessings that surround the Shəma are prayed collectively; in others, they are prayed individually, and the prayer leader brings everyone together at the black triangle. Those not praying the final blessing may respond: **בְּרוּכָה הָא וּבְרוּךְ שְׁמָהּ** | *Bərukheh he uvarukh shəmeḥ*. | “Blessed is Voi and Blessed is Voix name!” after the Divine Name.

On Hoshana Rabah or a Festival that falls on a weekday, continue with The Blessing for Morning (Weekday) (p 327). At all other times, continue with The Blessing for Morning (Shabbat).

### The Blessing for Morning (Shabbat)

**בְּרוּכָה אַתָּה יְהוָה** *Bərukheh ateh ADONAI*  
**אֱלֹהֵינוּ חַי הָעוֹלָמִים** *Elohéinu ḥei ha’olamim*  
**יִצְרָה אֹר וּבִרְאָה חֹשֶׁךְ** *yotzéreh or uvoréi’ah ḥóshekh*  
**עֲשֵׂת שְׁלוֹם וּבִרְאָה אֶת הַכֹּל:** *oset shalom uvoréi’ah et hakol.*

**כָּלנוּ נִדְבֶךְ וְכָלנוּ נִשְׁבַּחְךָ** *Kulánu nodékhe vəkḥulánu nəshabáḥkhe*  
**וְכָלנוּ נִאֲמַר** *vəkḥulánu nomar*  
**אֵין קְדוֹשָׁה כִּיהוָה** *ein qədosheh ka’ADONAI*  
**כָּלנוּ נְרֹמְמְךָ סֵלָה** *kulánu nəroméimkhe sélah*  
**יִצְרָה כָּלנוּ:** *yotzéreh khulánu.*

Blessed are You, ADONAI,  
 our God, Life of endless worlds,  
 fashioner of light and creator of darkness,  
 maker of peace and creator of all things.

All of us will thank You and all of us will praise You  
 and all of us will affirm:  
 None is Holy like ADONAI!  
 All of us will exalt You — selah! —  
 fashioner of all of us.



הָאֵל הַפּוֹתָחָהּ בְּכָל יוֹם *Ha'Eil hapotáhah vəkhol yom*  
 דַּלְתוֹת שַׁעֲרֵי מִזְרַח *daltot sha'arei mizrah*  
 וּבֹקֵעָה חֲלוּנֵי רָקִיעַ *uvoqá'ah ḥalonei raqí'a*  
 מוֹצִיָּאָה חַמָּה מִמְקוֹמָהּ *motzi'eh ḥamah miməqomah*  
 וּלְבָנָה מִמְכוֹן שְׁבִתָּהּ *ulvanah miməkhon shivtah*  
 וּמְאִירָה לְעוֹלָם כָּלוּ *um'ireh la'olam kulo*  
 וּלְיוֹשְׁבוֹלָיו שֶׁבְרָאָהּ *ulyoshvolav shebarə'eh*  
 בְּמִידַת הַרַחֲמִים: *bəmidat haraḥamim.*  
 הַמְאִירָה לְאֶרֶץ *Hamə'ireh la'áretz*  
 וְלַדְרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bəraḥamim*  
 וּבְטוּבָהּ מְחַדָּשָׁה בְּכָל יוֹם *uvtuveh məḥadésheh vəkhol yom*  
 תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: *tamid ma'asei vərəishit.*  
 הָרוּחַ מְרוֹמָמָה לְבִדְהָ מְאֵז *Harú'ah məromémeh ləvadeh mei'az*  
 הַמְשֻׁבָּחָה וְהַמְפָּאָרָה *hamshubáḥah vəhaməfo'éreh*  
 וְהַמְתַּנְשָׂאָה מִיְמֹת עוֹלָם: *vəhamitnaséi'ah mimot olam.*  
 אֱלֹהֵי עוֹלָם *Elohei olam*

God is the One Who opens, every day,  
 the doors of the gates of the East  
 and pries apart the windows of the sky;  
 Voi makes the sun come out from her place  
 and the moon from the point of her rest,  
 and Voi illuminates the world — all of it! —  
 and its inhabitants, who Voi created  
 with the attribute of Compassion.  
 The One Who illuminates the earth  
 and those dwelling upon her with compassion  
 and Who, in Voix goodness, renews, every day,  
 perpetually, the work of Creation.  
 The spirit exalted alone from the beginning!  
 The praised One and the adorned One  
 and the exalted One from days of eternity!  
 God of eternity,

בְּרַחֲמֶיךָ הָרַבִּים רַחֲמָה עָלֵינוּ *bəraḥaméikhe harabim raḥameh aléinu*  
 אֶדֶן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ *éden uzéinu tzur misgabéinu*  
 מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בְּעֵדָנוּ: *magein yish'éinu misgav ba'adéinu.*

אֵין כְּעֶרְכְּךָ *Ein kə'erkékhe*  
 וְאֵין זִילְתְּךָ *və'ein zulatékhe*  
 אֶפֶס בִּלְתְּךָ *éfes biltékhe*  
 וּמִי דֹמֶת לָךְ: *umi dómet lakh.*  
 אֵין כְּעֶרְכְּךָ יְהוָה *Ein kə'erkəkhe ADONAI*  
 אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה *Elohéinu ba'olam hazeh*  
 וְאֵין זִילְתְּךָ חַיֵּינוּ *və'ein zulatəkhe ḥayéinu*  
 לַחַיִּי הָעוֹלָם הַבֶּא *ləḥayei ha'olam haba*  
 אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ *éfes biltəkhe go'eléinu*  
 לִימֹת אַחֲרִית *limot aḥarit*  
 וְאֵין דֹּמֶת לָךְ מוֹשִׁיעֵתָנוּ *və'ein dómet lakhe moshí'etéinu*  
 לְתַחֲיַת הַמֵּתוּל: *lithiyat hameitol.*

in Your bountiful compassion, have compassion on us!  
 Foundation of our strength, Rock of our refuge,  
 Shield of our liberation, Refuge of our protection.

There is nothing like Your worth  
 and there is nothing apart from You.  
 There is naught without You,  
 and who compares to You?  
 There is nothing like Your worth, ADONAI,  
 our God, in this world,  
 and there is nothing apart from You, our Life,  
 in the life of the world to come.  
 There is naught without You, our Redeemer,  
 in future days,  
 and there is no one like You, our Liberator,  
 to revive the dead.

**El Éden**

אֵל אֶדֶן שֶׁל כָּל הַמַּעֲשִׂים *El éden shel kol hama'asim*  
 בְּרוּכָה וּמְבֻרָכָה *bərukheh umvorékheh*  
 בְּחֵי כָּל נִשְׁמָתָהּ *bəḥei khol nishmateh*  
 גְּדֹלָה וְשׁוֹבָה מְלֵא עוֹלָם *godleh vətuvveh malei olam*  
 דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתָהּ: *dá'at utvunah sovəvim oteh.*

הַמִּתְנַצֵּת עַל חֵיּוֹל הַקָּדֵשׁ *Hamitga'et al ḥayol haqódes*  
 וְנִהְדָּרָה בְּכָבוֹד עַל הַמְרַבָּה *vənehdéreh vəkhhavad al hamerkavah*  
 זְכוּת וּמִישׁוֹר לִפְנֵי כְסֵאָהּ *zəkhut umishmor lifnei khis'eh*  
 זָסֵד וְרַחֲמִים לִפְנֵי כְבוֹדָהּ: *hésed vərəḥamim lifnei khəvodeh.*

טוֹבִים מְאֻרוֹת שֶׁבְּרָאָה אֱלֹהֵינוּ *Tovim mə'orot shebarə'eh Elohéinu*  
 יִצְרָתָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל *yətzarətam bədá'at bəvinah uvhaskeil*  
 כָּח וּגְבוּרָה נִתְּנָה בָּהֶם *kó'ah ugvurah natəneh vahem*  
 לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: *lihyot moshəlim bəqérev teiveil.*

Ah, the Foundation of all works: God,  
 blessèd and blessed  
 by the lives of all Voix souls.  
 Crowding the world: Voix greatness and good;  
 discernment and knowledge surround Void.

Fully extolled by the holy Ḥayol,  
 glorified and adorned on the Chariot!  
 Honesty and right before Voix throne,  
 just as kindness and mercy are before Voix wealth.

Kindled the orbs of heaven did our God!  
 Lit them with wisdom and discernment and with skill.  
 Might and endurance Voi put in them  
 now to be commanders within the world.

מְלֵאִים זֵיו וּמְפִיקִים נֹגַהּ *Məlei'im ziv umfiqim nógah*  
 נָאֶה זֵיוָם בְּכָל הָעוֹלָם *na'eh zivam bəkhoh ha'olam*  
 שְׂמֵיחִים בְּצֵאתָם וְשִׂשִׁים בְּבוֹאָם *səmeiḥim bətzeitam vəsasim bəvo'am*  
 עוֹשִׂים בְּאֵימָה רִצּוֹן קוֹנֵתָם: *osim bə'eimah rətzon qonetam.*

פָּאָר וְכָבוֹד נֹתְנִים לְשִׁמְהָ *Pə'eir vəkhavod notənim lishmeh*  
 צְהִלָּה וְרִנָּה לְזִכָּר מְבִטָּחָה *tzoholah vərinah ləzéikher mivtaḥeh*  
 קִרְאָה לְשִׁמֶשׁ וַיִּזְרַח אוֹר *qarə'eh lashémesh vayizrah or*  
 רְאֵתָה וְהִתְקִינָה צוּרַת הַלְבָנָה: *ra'ateh vəhitqíneh tzurat haləvanah.*

שִׁבַּח נֹתָנוּל לָהּ כָּל צָבָא מָרוֹם *Shévaḥ notənoḥ leh kol tzəva marom*  
 תִּפְאָרֶת וְגִדְלָה שְׂרָפוֹל *tif'éret ugduḥah sərafol*  
 וְאוֹפָנוֹל וְחַיּוֹל הַקֹּדֶשׁ *və'ofanol vəḥayol haqódesh*

Pulsing with light, radiating bright,  
 quite fitting their light for all the world.  
 Rejoicing in going and happy in coming,  
 so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;  
 Voix refuge gets rejoicing and celebration!  
 When Voi called the sun, it shone light;  
 examined and established, the moon was formed.

Yes, praise the whole exalted host give Void!  
 Zealousness and beauty the Sərafol  
 and Ofanol and holy Ḥayol

לְאֵל אֲשֶׁר שָׁבַתָּה מִכָּל הַמַּעֲשִׂים *l'Eil asher shavəteh mikol hama'asim*  
 בְּיוֹם הַשְּׁבִיעִי נִתְעַלְתָּה *bəyom hashəvi'i nit'aləteh*  
 וַיָּשָׁבֶה עַל כִּסֵּי כְהוֹדֶה *vəyashəveh al kisei khəvodeh*  
 תִּפְאֶרֶת עֲטָתָה לְיוֹם הַמְּנוּחָה *tif'éret atəteh ləyom hamənuḥah*  
 עֲנֵג קָרָאָה לְיוֹם הַשְּׁבַת: *óneg qarə'eh ləyom haShabat.*  
 זֶה שִׁבְחַ שְׁלַיּוֹם הַשְּׁבִיעִי *Zeh shévaḥ shelayom hashəvi'i*  
 שִׁבּוֹ שָׁבַתָּה אֵל מִכָּל מַלְאֲכֶתָה *shebo shavəteh Eil mikol məlakhteḥ*  
 וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר *vəyom hashəvi'i məshabéi'ah və'omeir*  
 מִזְמוֹר שִׁיר לְיוֹם הַשְּׁבַת *mizmor shir ləyom haShabat*  
 טוֹב לַהֲדוֹת לַיהוָה: *tov ləhodot la'ADONAI.*  
 לְפִיכָךְ יִפְאָרוּל וַיִּבְרְכוּל *Ləfikhakh yəfa'arol vivarəkhōl*  
 לְאֵל כָּל יִצְרוּלֵיהֶ: *la'Eil kol yətzuroléiḥe.*  
 שִׁבְחַ יָקָר וְנִדְלָה וַיִּתְּנוּל *Shévaḥ yəqar ugdulah yitənoḥl*

give to God who rested from all works  
 on the seventh day, raised up  
 and settled on the throne of Voix glory.  
 Voi crowned the day of rest with beauty;  
 Voi called the Sabbath day "delight".  
 This is the praise of the seventh day,  
 on which God rested from all Voix labor.  
 And the seventh day gives praise and says,  
 "A psalm, a hymn for the Sabbath day:  
 It is Good to thank ADONAI"  
 Therefore all Voix creations  
 will adorn and bless God.  
 Praise and gravity and greatness they'll give

Psalm 92:1-2

לְאֵל רוּחַ יוֹצֵרָה כָּל: *la'Eil rú'ah yotzéreih khol.*  
 הַמְנַחִילָה מְנוּחָה *Hamanḥileh mānuḥah*  
 לְעַמָּה יִשְׂרָאֵל בְּקִדְשָׁתוֹ *lə'ameh Yisra'eil biqdushato*  
 בְּיוֹם שַׁבָּת קֹדֶשׁ: *bəyom Shabat qódes̥h.*  
 שִׁמְךָ יְהוָה אֱלֹהֵינוּ יִתְקַדַּשׁ *Shimkhe ADONAI Elohéinu yitqadash*  
 וְזִכְרְךָ תִּינֶנּוּ יִתְפָּאֵר *vəzikhṛəkhe ḥayéinu yitpa'ar*  
 בְּשָׁמַיִם מְעַל *bashamáyim mimá'al*  
 וְעַל הָאָרֶץ מִתַּחַת: *və'al ha'áretz mitáḥat.*  
 תִּתְבָּרַכָּה מוֹשִׁיעֵתָנוּ *Titbarəkhe moshí'etéinu*  
 עַל שְׁבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*  
 וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ *və'al mə'orei or she'asíte*  
 יִפְאָרוּךְ סֶלָה: *yifa'arúkhe sélah.*

to God, Spirit, fashioner of all.  
 The One Who bequeaths quietude  
 to Voix people, Yisra'eil, in their Holiness  
 on the Holy Sabbath day.  
 Your Name, ADONAI, our God, will be made Holy  
 and Your memory, our Life, will be adorned  
 in the Heavens above  
 and on the Earth below.  
 You will be blessed, our Liberator,  
 for the praise of the work of Your hands  
 and for the sky-lamps of light that You made—  
 they themselves will adorn You — selah!

Continue with The Conclusion of the Blessing for Morning (p 329).

## The Blessing for Morning (Weekday)

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
יוֹצֵרֶה אוֹר וּבוֹרֵאֵה חֹשֶׁךְ *yotzéireih or uvoréi'ah hóshekh*  
עֹשֶׂת שְׁלוֹם וּבוֹרֵאֵה אֵת הַכֹּל: *oset shalom uvoréi'ah et hakol.*

הַמְאִירָה לָאָרֶץ *Hamə'ireh la'áretz*  
וְלִדְרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bərahānim*  
וּבְטוֹבָה מְתַדְּשָׁה בְּכָל יוֹם *uvtuveh məhadésheh vəkhol yom*  
תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: *tamid ma'aseih vərəishit.*  
מָה רַבּוּ מַעֲשֵׂיךָ יְהוָה *Mah rabu ma'aséikhe ADONAI*  
כָּלֵם בְּחֻכְמָה עֲשִׂית *kulam bəhokhmah asíte*  
מְלֵאָה הָאָרֶץ קִינְיָנֶתְךָ: *malə'ah ha'áretz qinyanétkhe.*  
הָרוֹת מְרוֹמָמָה לְבָדָה מְאֹז *Harú'ah məromémeh ləvadeh mei'az*  
הַמְשֻׁבָּחָה וְהַמְפֹאֶרֶה *hamshubáhah vəhaməfo'éreh*  
וְהַמִּתְנַשֵּׂא מִיְּמוֹת עוֹלָם: *vəhamitnaséi'ah mimot olam.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
fashioner of light and creator of darkness,  
maker of peace and creator of everything.

The One Who illuminates the earth  
and those dwelling upon her with compassion  
and Who, in Voix goodness, renews, every day,  
perpetually, the work of Creation.  
How abundant are Your deeds, ADONAI!  
You did all of them with wisdom;  
the earth is full of Your formation.  
The spirit exalted alone from the beginning!  
The praised One and the adorned One  
and the exalted One from days of eternity!

אֱלֹהֵי עוֹלָם *Elohei olam*  
 בְּרַחֲמֶיךָ הָרַבִּים רַחֲמָה עָלֵינוּ *bərahameíkhe harabim raḥameh aléinu*  
 אֶדֶן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ *eden uzéinu tzur misgabéinu*  
 מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בְּעֲדָנוּ: *magein yish'éinu misgav ba'adéinu.*

אֵל בָּרוּכָה גְדוֹלַת דְּעָה *Eil bərukkeh gədolet dei'ah*  
 הֵיכִינָה וּפַעֲלָה זֹהֲרֵי זִמְחָה *heikhíneh ufa'aleh zohorei ḥamah*  
 טוֹב יִצְרָה כְּבוֹד לְשִׁמְחָה *tov yatzəreh khavod lishmeh*  
 מְאֻרוֹת נְתָנָה סְבִיבוֹת עֲזָה *mə'orot natəneh səvivot uzeh*  
 פְּנוֹת צְבָאִיָּה קְדוֹשִׁים *pinot tzəva'eihe qədoshim*  
 רוֹמְמֵי שְׂדֵי תָמִיד: *roməmei Shadai tamid.*  
 מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתָה: *Məsapərim kəvod eil uqdushateh.*  
 תִּתְבָּרֶכֶה מוֹשִׁיעֵתָנוּ *Titbarəkkeh moshi'etéinu*  
 עַל שְׂבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*  
 וְעַל מְאֻרֵּי אוֹר שְׁעָשִׂיתָ *və'al mə'orei or she'asíte*  
 יִפְאָרוּךְ סֵלָה: *yəfa'arúkhe sélah.*

God of eternity,  
 in Your bountiful compassion, have compassion on us!  
 Foundation of our strength, Rock of our refuge,  
 Shield of our liberation, Refuge of our protection.

Ah! God — **b**lessed One, **c**olossal in **d**eep knowing —  
**f**ounded and **g**enerated the **h**alos of **j**ubilant Sol.  
**K**indly, Voi let Glory **m**anifest for **N**ame's sake.  
**P**hosphorescents Voi **q**uickened all 'round Voix **s**trong might;  
**t**ermini of Voix holy **w**idespread host  
**e**xalt Shadai (**Y**ah!) with **z**ero pauses.  
 They spread news of the Glory of God and Voix Holiness.  
 You will be blessed, our Liberator,  
 for the praise of the work of Your hands  
 and for the sky-lamps of light that You made—  
 they themselves will adorn You — selah!

Continue with The Conclusion of the Blessing for Morning.



**The Conclusion of the Blessing for Morning**

תִּתְבָּרֶכֶּה צוּרֵינוּ *Titbarəkheh tzuréinu*  
חַיֵּינוּ וְגוֹאֲלֵנוּ *hayéinu vāgo'eléinu*  
בִּרְאָה קְדוֹשִׁים: *boréi'ah qədoshim.*  
יִשְׁתַּבַּח שִׁמְךָ לְעַד חַיֵּינוּ *Yishtabah shimkhe la'ad hayéinu*  
יוֹצֵרֶה מְשַׁרְתּוֹל *yotzéreh məsharətol*  
וְאֲשֶׁר מְשַׁרְתּוֹלֵיֶה *va'asher məsharətoléihe*  
כָּלֵל עוֹמְדוֹל בְּרוּם עוֹלָם *khulal omərol bərum olam*  
וּמְשַׁמֵּיעוֹל בִּירְאָה יַחַד *umishmi'ol bəyir'ah yáhad*  
בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים *bəqol divrei Elohim hayim*  
וְרוּחַ עוֹלָם: *vəru'ah olam.*  
כָּלֵל אַהֻבּוֹל כָּלֵל בְּרוּרוֹל *Kulal ahuvol kulal bərurol*  
כָּלֵל גִּבּוֹרוֹל *kulal giborol*  
וְכָלֵל עֲשׂוֹל בְּאֵימָה וּבִירְאָה *vəkhulal osol bə'eimah uvyir'ah*  
רְצוֹן קוֹנֵתָל: *rətzon qonetal.*  
וְכָלֵל פּוֹתְחוֹל אֶת־לֵבָל בִּקְדוּשָׁה *Vəkhulal potəhol et libal biqdushah*  
בְּשִׁירָה וּבְדוּמָה *bəshirah uvdumah*

You are blessed, our Rock,  
our Life, and our Rescuer,  
Creator of Holiness!  
Praised is Your Name forever, our Life,  
fashioner of heavenly ministers,  
Whose heavenly ministers,  
all of them, endure in the unlimited heights  
and proclaim in dread, together,  
the command of the words of the living God  
and the Spirit of eternity.  
All of them adored, all of them bright,  
all of them courageous!  
And all of them do, in awe and dread,  
the will of their former.  
And all of them open their heart with Holiness,  
with song and with silence,

וּמְבָרָכוֹל וּמְשַׁבְּחוֹל וּמְפָאָרוֹל *umvarəkhhol umshabəḥol umfa'arol*  
וּמַעְרִיצוֹל וּמַקְדִּישׁוֹל וּמְגַאֹל *uma'aritzol umaqdishol umag'ol*

אֵת שֵׁם הָאֵל הַגּוֹאֵת *et sheim ha'Eil hago'et*  
הַגְּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה *hagədoleh hagiboreh vəhanora'eh*  
קְדוֹשֶׁה הֵא: *qədosheh he.*

וְכָל־מַקְבָּלוֹל אֵלֵיהֶל *Vəkhulal məqabəlol aleihel*  
עַל זְכוּת שָׁמַיִם *ol zəkhut shamáyim*

זֶת מִזֶּת *zet mizet*  
וְנוֹתְנוֹל רֶשׁוּת זֶת לָזֶת *vənotənoḥ rəshut zet lazet*  
לְהַקְדִּישׁ לַיּוֹצֵרֵל בְּנִחַת רוּחַ *ləhaqdish ləyotzerel bənáḥat rú'ah*  
בְּשָׁפָה בְּרוּרָה וּבְנֵימָה קְדוֹשָׁה *bəsafah vərurah uvin'imah qədosshah*  
כָּל־כְּאֶחֶד עֹנוֹל *kulal kə'aḥed onol*  
וְאוֹמְרוֹל בִּירְאָה: *və'oməroḥ bəyir'ah.*

and bless and praise and adorn  
and laud and sanctify and exalt

the Name of God, the exalted,  
the great, the mighty, and the awesome —  
Voi is Holy!

And all of them accept on themselves  
the yoke of the merit of heaven,  
each from the other,  
and give authority, each to the other,  
to sanctify their fashioner with gentle spirit,  
with bright speech, and with Holy melody,  
all of them, as one, answer  
and affirm in dread:

In many congregations, everyone prays these lines together.

קְדוֹשֶׁה קְדוֹשֶׁה קְדוֹשֶׁה Qədosheh qədosheh qədosheh  
 יְהוָה זָבָאוֹת ADONAI tzəva'ot  
 מֵלֵא כֹל הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.

וְהַאֲפָנוֹל וְהַיָּוֵל הַקָּדֵשׁ Vəha'ofanol vəhayol haqódesh  
 בְּרַעַשׁ גָּדוֹל bərá'ash gadol  
 מִתְנַשְּׂאוֹל לְעַמַּת שְׂרָפוֹל mitnasə'ol lə'umat sərafol  
 לְעַמַּתֹּל מִשְׁבַּחֹל וְאוֹמְרוֹל: lə'umatal məshabəḥol və'omərol.

In many congregations, everyone prays this line together.

בָּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמָה: Barukh kəvod ADONAI miməqomeh.

לְאֵל בְּרוּכָה נְעִימוֹת יִתְנוּל Lə'Eil bərukheh nə'imot yitéinol  
 לִזְכָּה אֵל חַיֵּת וְקִיָּמָה lazakeh Eil ḥayet vəqayémeh  
 זְמִירוֹת יֹאמְרוּל zəmirot yoméirol  
 וְתִשְׁבַּחוּת יִשְׁמִיעוּל vətishbəḥot yashmí'ol  
 כִּי הֵא לְבָדָה פּוֹעֵלָה גְבוּרוֹת ki he ləvadeh po'éleh gəvurot

In many congregations, everyone prays these lines together.

“Holy, Holy, Holy

is multitudinous ADONAI!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

And the Ofanol and Holy Hayol:

With a mighty noise,

they raise themselves opposite the serafs;

opposite them, they praise and affirm:

In many congregations, everyone prays this line together.

“Blessed is the Glory of ADONAI from Voix place!”

Yəḥezqeil 3:12

To blessed God they'll give melodies,  
 to the pure God who lives and endures.

Hymns they'll pray

and praises they'll proclaim,

for Voi alone does great things,

עֲשֵׂת חֲדָשׁוֹת *oset ḥadashot*  
 בַּעֲלֵת מַחְשָׁבוֹת *ba'alet maḥshavot*  
 זוֹרְעַת צְדָקוֹת *zorá'ah tzədaqah*  
 מַצְמִיחַת יְשׁוּעוֹת *matzmiḥeh yəshu'ot*  
 בּוֹרְאָה רְפוּאוֹת *boréi'ah rəfu'ot*  
 נוֹרְאָה תְּהִילוֹת *nora'eh təhilot*  
 אֶדֶן הַנִּפְלְאוֹת *éden hanifla'ot*  
 הַמְּחַדָּשֶׁה בְּטוּבָהּ בְּכָל יוֹם *hamḥadésheh vətuvéh bəḥhol yom*  
 תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: *tamid ma'aseih vərəishit.*  
 כְּאִמּוֹר *ka'amur*  
 לְעֲשֵׂת אוֹרִים גְּדוֹלִים *lə'oset orim gədolim*  
 כִּי לְעוֹלָם חֲסִדָּה: *ki lə'olam ḥasdeh.*  
 אֹר חֲדָשׁ עַל עוֹלָם תְּאִירָה ◀ ▶ *Or ḥadash al olam ta'ireh*  
 וְנִזְכֶּה כָּלֵנוּ בְּמַהֲרָה לְאוֹרוֹ: *vəniḥzeh khulānu bimhe'irah lə'oro.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*  
 יוֹצֵרֵה הַמְּאוֹרוֹת: *yotzéireih hamə'orot.*

makes new things,  
 is a master of thoughts,  
 sows righteousness,  
 sprouts liberation,  
 creates healing,  
 awesome in lauds,  
 foundation of wonders,  
 the One Who renews, in Voix goodness, every day,  
 perpetually, the work of Creation.

As it is said:

"[Praise the One] Who makes great lights:  
 Yes, eternal is Voix constancy!"

Psalm 136:7

▶ Make a new light shine on the world,  
 and may we all swiftly merit its light.

Blessed are You, ADONAI,  
 Fashioner of heavenly lights.

## The Blessing for Love

אֶהָבָה רַבָּה אֶהְבֵּתֵנוּ *Ahavah rabah ahavtenu*  
יְהוָה אֱלֹהֵינוּ *ADONAI Elohéinu*  
חֶמְלָה גְּדוֹלָה וִיִּתְרָה *hemlah gadolah viteirah*  
חֶמְלָתָ עָלֵינוּ: *hamálte aléinu.*  
אֲבֵנו חַיֵּינוּ *Ivéinu hayéinu*  
בְּעָבוּר אֲבוּלֵינוּ שֶׁבִטְחוּ בָךְ *ba'avur ivoléinu shebatəhu vəkhe*  
וְתַלְמִדְלֵ חֲקֵי חַיִּים *vatəlamədol huqei hayim*  
בֵּן תַּחֲנוּנוֹ וְתַלְמִדְנוֹ: *kein təḥonónu utlamədónu.*  
אֲבֵנו חָאֵב הֶרַחֲמֵנָה *Ivéinu ha'iv haraḥaméneh*  
הַמְרַחֲמֵה רַחֲמֵה עָלֵינוּ *hamraḥemeh raḥameh aléinu*  
וְתֵנָה בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל *utəneh bəlibéinu ləhavin ulhaskil*  
לְשִׁמּוֹ'א לִלְמוֹד וּלְלַמֵּד *lishmó'a lilmod uləlameid*  
לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיֵּם *lishmor vəla'asot ulqayim*  
אֶת כָּל דִּבְרֵי תַלְמוּד *et kol divre talmud*  
תּוֹרַתְךָ בְּאַהֲבָה: *Toratékhe bə'ahavah.*

You have loved us an abounding Love,  
ADONAI, our God;  
a great and surpassing warmth  
You have warmed upon us.  
Our Quickener, our Life,  
for the sake of our forebears who trusted You,  
and whom You taught laws of life,  
grace us and teach us!  
Our Quickener, the Quickener compassionate,  
Compassion-Haver, have compassion on us!  
And give our hearts to discerning and understanding,  
following, learning, and teaching,  
obeying and doing and and fulfilling  
all the words of the teaching  
of Your Torah in love.

וְהַעִירָה תּוֹכְנוּ בְּתוֹרַתְךָ *Vəha'íreh tokhéinu bəToratékhe*  
 וְדַבְּקָה לִבֵּנוּ בְּמִצְוֹתֶיךָ *vədabəqeh libéinu bəmitzvotéikhe*  
 וְיִחַדְּהָ לְבַבְנוּ לְאַהֲבָה *vəyahadeh lavavéinu lə'ahavah*  
 וּלְיִרְאָה אֶת שְׁמֶךָ *ulyir'ah et shamékhe*  
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד *vəlo neivosh lə'olam va'ed*  
 כִּי בְּשֵׁם קְדֻשְׁךָ הַגָּדוֹל *ki vəsheim qodshékhe hagadol*  
 וְהַנּוֹרָא בְּטַהֲנוּ *vəhanora batáhnnu*  
 נִגִּילָה וְנִשְׂמְחָה בִּישׁוּעָתְךָ : *nagílah vənisməḥah bishu'atékhe.*

Awaken our insides with Your Torah!  
 Attach our heart to Your commandments!  
 And unify our heart to love  
 and fear Your Name!  
 And we will never be ashamed ever again.  
 Because in Your holy, great,  
 and awesome Name we trusted,  
 let us celebrate and rejoice in Your liberation.

(Some gather their tzitziyot and hold them in their left hand here.)

וְהַחֲזִירָה בְּשָׁלוֹם מוֹרָשׁוֹל Vəhaḥzیره vəshalom murashol

אַרְבַּע כַּנְפוֹת הָאָרֶץ arba kanfot ha'áretz

וְהִסִּירָה כָּל יִרְשׁוֹת vəhasíreh khol yarshut

וְעוֹשֶׂה מֵאָרֶץ: və'ósheq mei'éretz.

כִּי אֵל פּוֹעֵלָה יְשׁוּעוֹת אֶתָּה ◀ ▶ Ki Eil po'éleh yəshu'ot áteh

וְקִבַּלְתָּנוּ מִכָּל עַם וְלָשׁוֹן vəqibələtnu mikol am vəlashon

וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל vəqeiravtenu ləshimkhe hagadol

סֵלָה בְּאֵמֶת sélah be'emet

לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה: ləhodot ləkhe ulyahedkhe bə'ahavah.

בְּרוּכָה אַתָּה יְיָ Bərukkeh ateh ADONAI

הַמְקַבֵּלָה עִמָּה יִשְׂרָאֵל בְּאַהֲבָה: haməqabéleh ameh Yisra'eil bə'ahavah.

Restore completely the dispossessed  
of the four corners of the Earth!

And remove all colonization  
and oppression from Earth,

▶ for You are a God acting for liberation.

And You have welcomed us from among every people and language,  
and have drawn us close to Your great Name

— selah! — in truth

to thank You and unify You in love.

Blessed are You, ADONAI,

the One Who welcomes Voix people, Yisra'eil, in Love.

Some move directly from the end of this blessing into the Shema without pause; others take some time here to focus their intentions before continuing.

## The Shəma (Dəvarim 6:4)

Four versions of the Shəma are given here: two that retain the original verb and two that replace it with one not tied to a physical sense. For each verb, the first version leaves the verb in the masculine, to agree with “Yisra’eil”, while the second re-conjugates it in the nonbinary. The ע and ד of the Hebrew spell the word for “witness”, a word that is woven thru the English translation. (*Some stand here; some cover their eyes; some pray each word for a long time; other traditions abound.*)

When praying without a minyan:

אל מסד נאמן: *Eil masad ne’eman.*

God, **adamantine** Foundation!

In all cases, continue with one of the four options below.

שְׁמַע יִשְׂרָאֵל יְהוָה אֶחָד: אֲנִי יְהוָה | אֲחָד:

*Shəma Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Follow **this**, Yisra’eil: **The PRESENCE is** our God! ADONAI **is** one!

שִׁמְעָה יִשְׂרָאֵל יְהוָה אֶחָד: אֲנִי יְהוָה | אֲחָד:

*Shim’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

Follow **this**, Yisra’eil: **The PRESENCE is** our God! ADONAI **is** one!

דַּע יִשְׂרָאֵל יְהוָה אֶחָד: אֲנִי יְהוָה | אֲחָד:

*Da Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

**Know**, Yisra’eil: **The PRESENCE is** our God! ADONAI **is** one!

דַּעַה יִשְׂרָאֵל יְהוָה אֶחָד: אֲנִי יְהוָה | אֲחָד:

*Də’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.*

**Know**, Yisra’eil: **The PRESENCE is** our God! ADONAI **is** one!

After any version of the Shəma, conclude individually:

בָּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁה לְעוֹלָם וָעֶד:

*Barukh sheim kavod mamasheh la’olam va’ed.*

Blessed is the Name of the Glory of Voix Reality forever and ever.



**The First Paragraph of the Shəma (Və'ahavte: Dəvarim 6:5-9)**

**וְאָהַבְתָּ** אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי  
מְצַוְתְּךָ הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנוֹל-בֶּךָ וְאָמַרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשָׁכְבְּךָ  
וּבְעוֹרְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-גּוֹפְךָ וְהָיוּ לְטָטְפֹת עַל  
רֹאשְׁךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

**Və'ahavte** eit ADONAI Elohéikhe bəkhoh lavavkhe uvkhol nafshəkhe  
uvkhol mə'odəkhe. Vəhayu hadəvarim ha'éileh asher anokhi  
mətzavetkhe hayom al lavavékhe. Vəshinantem labanol bakh və'amarte  
bam bəshivtəkhe bəveitəkhe uvlekhtəkhe vadérekh uvshokhbəkhe  
uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al  
roshékhe. Ukhtavtem al məzuzot beitəkhe uvish'aréikhe.

**And you will love** ADONAI, your God, with all your heart and with all your soul and  
with all that makes you you. <sup>6</sup>And these words that I command you today will  
be on your heart. <sup>7</sup>And you will instill them in the children among you and pray  
them when you stay in your home and when you go out on the road and when you  
sleep and when you wake. <sup>8</sup>And you will bind them as a sign on your body and  
they will be a symbol on your head. <sup>9</sup>And you will write them on the doorposts of  
your home and on your gates.

**The Second Paragraph of the Shəma (Vəhayah im shamó'a: Dəvarim 11:13–21)**

Some pray this paragraph and the next individually; some come together at the triangle in the third paragraph. Some move directly from the Və'ahavte to the triangle in the third paragraph of the Shəma.

**וְהָיָה אִם-שָׁמַעַ תִּשְׁמָעוּל' אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֹת אֶתְכֶל**  
הַיּוֹם לֹא־הִכָּה אֶת-יְהוָה אֱלֹהֶיכֶל' וְלֹעֲבָדָה בְּכָל-לְבַבְכֶל  
וּבְכָל-נַפְשְׁכֶל: וְנָתַתִּי מִטֶּר-אֶרְצְכֶל בַּעֲתוֹ יוֹרָה וּמִלְקוֹשׁ  
וְאִסְפַּת דִּגְנֶךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶךָ  
לְבִהְמֹתֶךָ וְאֶכְלֹת וְשָׂבַעְתָּ: הַשֶּׁמֶן וְלֶכֶל פֶּן יִפְתָּה לְבַבְכֶל  
וְסָרְתָל וְעַבְדָּתָל אֱלִילַי עֲשׂוּקִים וְהִצְטַנְעַתָל לָהֶם: וְהָרָה  
אֶף-יְהוָה בְּכָל וְעֲזָרָה אֶת-הַשָּׁמַיִם וְלֹא-יְהִיָה מִטֶּר וְתִאֲדָמָה  
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדָּתָל מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה  
אֲשֶׁר יְהוָה בָּרָאָה לָכֶל: וְשָׁמַתָל אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶל  
וְעַל-נַפְשְׁכֶל וְקִשְׁרָתָל אֹתָם לְאוֹת עַל-נוֹפְכֶל וְהָיוּ לְטוֹטָפֹת  
עַל רֹאשְׁכֶל: וְלִמְדָתָל אֹתָם אֶת-הַבְּנוֹל-בְּכָל לֵאמֹר בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְעוֹרְךָ:  
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמִיכֶל'  
וַיְמִי בַּבְּנוֹל-בְּכָל עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ יְהוָה לֵאבֹלָלָהּ  
לְהֶאֱרִיךְ לָהֶל כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

**Vəhayah im shamó'a** tishm'ol el mitzvotai asher anokhi matzavet etkhel  
hayom lə'ahavah et ADONAI Eloheikhel ul'ovdeh bəkhel ləvavkhel  
uvkhol nafshəkhel. Vənatati matar artzəkhel bə'ito yoreh umalqosh  
və'asafte dəganékhe vətiroshkhe vəyitzharékhe. Vənatati éisev bəsadəkhe  
livhemtékhē və'akhalte vəsaváte. Hishamarol lakhel pen yifteh ləvavkhel  
vəsartel va'avadtel elilei ashuqim vəhitztana'atel lahem. Vəharah  
af ADONAI bakhel və'atzəreh et hashamáyim vəlo yihyeh matar vəha'adamah  
lo titein et yəvulah va'avadtel məheirah mei'al ha'áretz hatovah  
asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel  
və'al nafshəkhel uqshartel otam lə'ot al gufəkhel vəhayu lətotafot  
al roshkhel. Vəlimadtel otam et habanol bakhel leimor bam  
bəshivtəkhē bəveitékhē uvlektəkhē vadérekhe uvshokhbəkhē uv'urékhe.  
Ukhtavtem al məzuzot beitékhē uvish'arékhe. Ləmə'an yirbu yəmeikhel  
vimeī vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkhel  
ləha'arikh lahel kimeī hashamáyim al ha'áretz.

And if you fully follow My commandments that I command you today — love ADONAI, your God, and serve Void with all your heart and with all your soul — <sup>14</sup>then I will give your soil rain in its season, autumn rain and spring rain, and you will gather your grain and your wine and your oil, <sup>15</sup>and I will give grass to the field for your herds, and you will eat and you will be sated. <sup>16</sup>Guard yourselves then, lest your heart be gullible and you swerve and serve idols of oppression and submit to them, <sup>17</sup>and ADONAI's fury blaze and Voi shut the heavens and there be no rain, and the soil not give her growths and you die quickly from the good Earth that ADONAI made for you. <sup>18</sup>But you will set My words — these! — on your heart and on your soul, and you will bind them as a sign on your body and they will be a symbol on your head, <sup>19</sup>and you will teach them to the children among you, praying them when you stay in your home and when you go out on the road and when you sleep and when you wake, <sup>20</sup>and you will write them on the doorposts of your home and on your gates <sup>21</sup>so your days and the days of the children among you will multiply on the soil that ADONAI swore to your forebears to preserve for them for all the days that the heavens are above the Earth.

### The Third Paragraph of the Shəma (Vayómreh: BəMidbar 15:37-41)

(Some kiss their tzitziyot at each of the twisted thread symbols (א).)

**וַיֹּאמֶר** יְהוָה אֶל-מֹשֶׁה לֵאמֹר: אָמַר אֶל-בְּנוֹל יִשְׂרָאֵל וְאָמַרְתָּ אֵלֶיּהָל  
וַעֲשׂוּ לָהֶל אֲצִיצַת עַל-פְּנֵי בִגְדֵיהֶל לְדִרְתָּל וְנָתַנּוּ עַל-אֲצִיצַת הַפָּנֶה  
פְּתִיל תְּכֵלֶת: וְהָיָה לָכֵל אֲצִיצַת וּמִשְׁשָׁתֶל אֹתוֹ וּזְכָרְתָּל אֶת-כָּל-מִצְוֹת  
יְהוָה וַעֲשִׂיתָל אֹתָם וְלֹא-תָתְרוּל אַחֲרַי לְבִבְכָל וְאַחֲרַי מִחֻשְׁבוֹתֶיכָל  
אֲשֶׁר-אַתָּל עֹשֶׂקוֹל אַחֲרֵיהֶל: ◀ לִמְעַן תִּזְכָּרוֹל וַעֲשִׂיתָל אֶת-כָּל-מִצְוֹתַי  
וְהֵייתָל קְדוֹשׁוֹל לֵאלֹהֵיכָל: אֲנִי יְהוָה אֱלֹהֵיכָל אֲשֶׁר הוֹצֵאתִי אֶתְכָל  
מֵאֶרֶץ מִצְרַיִם לְהִינֹת לָכֵל לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכָל:

**Vayómreh** ADONAI el Mosheh leimor. Emor el bənol Yisra'eil və'amarta aleihel  
və'asu lahel אֲצִיצִית al kanfei vigdeihel lədorotal vənatənu al אֲצִיצִית hakanaf  
pətil təkheilet. Vəhayah lakhel אֲצִיצִית vəmishashtel oto uzkhartel et kol mitzvot  
ADONAI və'asitel otam vəlo tatúrol aḥarei ləvavkhel və'aḥarei maḥshəvoteikhel  
asher atel oshəqol aḥareihel. ▶ Ləmə'an tizkərol və'asitel et kol mitzvotai  
vihyitel qədoshol l'Eloheikhel. Ani ADONAI Eloheikhel asher hotzéiti etkhel  
mei'éretz Mitzráyim lihyot lakhel l'Eilohim ani ADONAI eloheikhel.

**And spoke** ADONAI to Mosheh, saying: <sup>38</sup>“Address the children of Yisra'eil and instruct them, and they will make for themselves a אֲצִיצִית on the corners of their garments across their generations. And they will give the אֲצִיצִית a thread of hyacinth. <sup>39</sup>And this will be your אֲצִיצִית and you will feel it and you will remember all the mitzvot of ADONAI, and you will do them. And you will not go astray after your heart and after your thoughts after which you go oppressing. ▶ <sup>40</sup>Do this so you remember and do all My commandments and be holy for your God. <sup>41</sup>I am ADONAI, your God, Who brought you out from the land of Egypt to be your God. I am ADONAI, your God!”

When praying with a minyan, the service leader adds the following; the congregation joins for the boxed word, omitting the identical word at the start of the blessing for liberation. If praying without a minyan, omit this line and begin with the boxed word at the start of the blessing instead.

**אֱמֶת** יְהוָה אֱלֹהֵיכָל ADONAI Eloheikhel **emet**

ADONAI is your God — it's **True**

## The Blessing for Liberation

(Anyone holding tzitziyot kisses them at the first line and kisses and releases them at the last line on this page.)

אֱמֶת וְיִצִּיב וְנִכּוֹן וְקִיָּם	Emet	vəyatziv vənakhon vəqayam
וְתַמִּים וְנֶאֱמָן וְאֶהוּב וְחָבִיב		vətamim vəne'eman və'ahuv vəḥaviv
וְנֶחֱמַד וְנָעִים וְנוֹרָא וְאֲדִיר		vəneḥmad vəna'im vənora və'adir
וּמִתְקָן וּמִקְבָּל וְטוֹב וְיָפֵה		umtuqan umqubal vətov vəyafeh
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד:		hadavar hazeh aléinu lə'olam va'ed.
אֱמֶת אֱלֹהֵי עוֹלָם חַיִּינוּ	Emet Elohei olam ḥayéinu	
צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ	tzur Ya'aqov magein yish'éinu	
לְדוֹר וָדוֹר	lədor vədor	
הָא קַיָּמֶה וּשְׁמֶה קַיָּם	he qayémeh ushmeh qayam	
וּכְסֹאָה נִכּוֹן וְאַחֲדוּתָהּ	vəkhis'eh nakhon və'aḥduteh	
וְאַמּוּנָתָהּ לְעַד קַיָּמֶת:	ve'emunateh la'ad qayémet.	
וּדְבָרֶיהָ חַיִּים וְקַיָּמִים	Udvaréihe ḥayim vəqayamim	
נֶאֱמָנִים וְנֶחֱמָדִים	ne'emanim vəneḥmadim	
לְעַד וּלְעוֹלָמֵי עוֹלָמִים	la'ad ul'olamei olamim	

True and irrefutable and established and enduring  
and integrous and trustworthy and beloved and cherished  
and lovely and pleasant and awesome and strong  
and desired and welcome and good and beautiful  
is this word for us forever and ever!  
True: The God of eternity is our Life,  
the Rock of Ya'aqov is the shield of our Liberation.  
From generation to generation  
Voi endures and Voix Name endures,  
and Voix throne is established and Voix unity  
and Voix trustworthiness always endure.  
And Voix words live and endure,  
dependable and desired  
forever and ever and ever,

עַל אֲבוֹלֵינוּ וְעַלֵינוּ *al ivoléinu və'aléinu*  
 עַל בְּנוֹלֵינוּ וְעַל דּוֹרוֹתֵינוּ *al bəṇoléinu və'al dorotéinu*  
 וְעַל כָּל דּוֹרוֹת *və'al kol dorot*  
 זֶרַע יִשְׂרָאֵל עַבְדּוֹלֵיכֶּה *zéra Yisra'eil avdoléikhe*  
 עַל הָרִאשׁוֹנוֹל וְעַל הָאַחֲרוֹנוֹל *al harishonol və'al ha'aḥaronol*  
 דְּבַר טוֹב וְקִים לְעוֹלָם וָעֶד *davar tov vəqayam la'olam va'ed*  
 אֱמֶת וְאֱמוּנָה חֹק וְלֹא יַעֲבֹר: *emet ve'emunah ḥoq vəlo ya'avor.*  
 אֱמֶת שְׂאֵתָהּ הָאֱיֹהִי *Emet sha'ateh he Adonai*  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 חַיֵּינוּ חַי אֲבוֹלֵינוּ *ḥayéinu ḥei ivoléinu*  
 גּוֹ'עֵלֵינוּ גּוֹ'עֵלֵי אֲבוֹלֵינוּ *go'eléinu go'éleih ivoléinu*  
 יוֹצֵרֵנוּ צֹר יִשׁוּעֵתָנוּ *yotzeréinu tzur yəshu'atéinu*  
 פּוֹדֵתָנוּ וּמַצִּילֵתָנוּ *podetéinu umatziletéinu*  
 מֵעוֹלָם שְׁמֶךָ *mei'olam shámékhe*  
 אֵין אֱלֹהֵינוּ זֹולָתָךְ: *ein Elohéinu zulatékhe.*

for our forebears and for us,  
 for our children and for our generations  
 and for all the generations  
 of the seed of Yisra'eil, Your servants,  
 on the first and on the last,  
 a good and enduring word forever and ever,  
 a true and trustworthy law that will never pass away.  
 True: That You are Voi, ADONAI,  
 Our God and God of our forebears,  
 our Life and Life of our forebears,  
 our Redeemer and Redeemer of our forebears,  
 our Fashioner, the Rock of our Liberation,  
 our Rescuer and Deliverer  
 — eternal is Your Name! —  
 we have no God besides You.

עֲזַרְתָּ אֲבוֹלֵינוּ *Ezrat ivoléinu*

אַתָּה הָא מְעוֹלָם *ateh he mei'olam*

מָגֵן וּמוֹשִׁיעָה *magein umoshi'eh*

לְבִנְיָהֶל אַחֲרֵיהֶל *livnoleihel aḥareihel*

בְּכֹל דּוֹר וָדוֹר: *bəkhōl dor va dor.*

בְּרוּם עוֹלָם מוֹשָׁבֶךְ *Bərum olam moshavékhe*

וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ *umishpatéikhe vatzidqatékhe*

עַד אֶפְסֵי אֶרֶץ: *ad afsei áretz.*

אַשְׁרֵי אִשָּׁה שֵׁיִשְׁמָעָה לְמִצְוֹתֶיךָ *Ashrei isheh sheyishmá'eh lámitzvotéikhe*

וְתוֹרַתְךָ וְדִבְרֶךְךָ *vəToratékhe udvarékhe*

יִשְׁימָה עַל לִבָּהּ: *yasímeh al libeh.*

אֱמֶת אַתָּה הָא אֶדֶן לְעַמְּךָ *Emet ateh he éden la'amékhe*

וְרוּעַת גִּבּוֹרָה לְרִיב רִיבָל: *vəro'et giboreh lariv rival.*

אֱמֶת אַתָּה הָא רִישׁוֹנָה *Emet ateh he rishoneh*

וְאַתָּה הָא אַחֲרוֹנָה *və'ateh he aḥaroneh*

Help of our forebears,  
You are Voi eternally,  
shield and liberator  
for their children after them  
in every generation after generation.  
In the heights of the universe is Your abode,  
and Your judgements and justice  
go to the ends of Earth.  
Happy the human who heeds Your commandments  
and who sets Your Torah  
and word on their heart!  
True: You are Voi, Foundation of Your people,  
and a mighty shepherd to dispute their dispute.  
True: You are Voi, the First,  
and You are Voi, the Last,

וּמִבְלַעְדֶּיךָ אֵין לָנוּ חֵלֶק *vəmbal'adéikhe ein lānu ḥeileq*  
 גּוֹאֲלָהּ וּמוֹשִׁיעָהּ: *go'éleh umoshi'eh.*  
 מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ *MiMitzráyim gə'alténu ADONAI Elohéinu*  
 וּמִבֵּית עַבְדּוֹל פְּדִיתָנוּ *umibeit avadol pəditénu*  
 כָּל עֶזְל נִפְצָתָ וְעֶזְךָ גִּלִּיתָ *kol uzal nipátzte və'uzəkhe gilíte*  
 וַיָּם סוּף בָּקַעְתָּ וַיִּזְדּוֹל עֲצָרְתָּ *vəYam Suf baqáte vəzeidol atzártē*  
 וַיִּדְדוֹל הָעֵבְרִיתָ *vididol he'evárte*  
 וַיַּגְנוּ מַיִם אוֹתָל *vayagéinu mayim otal*  
 אַחֵד מֵהֵל לֹא נַעֲזֶבֶה: *aḥed meihel lo ne'ezveh.*  
 עַל זֹאת שִׁבְחֻ אַהוּבֹל *Al zot shibəḥu ahuvol*  
 וְרוֹמְמוּ אֵל *vəroməmu Eil*  
 וְנִתְּנוּ יִדְדוֹל תַּפְלוֹת *vənatənu yədidol tāfilot*  
 מִנְּחֹת וְתִשְׁבָּחוֹת *mənəḥot vətishbəḥot*  
 בְּרָכוֹת וְהוֹדָאוֹת לְפִנֵּית *bərachot vəhoda'ot ləfodet*  
 אֵל חַיֵּת וְקַיָּמָה *Eil ḥayet vəqayémeh*

and without You we have no portion,  
Redeemer, and Liberator.

From Mitzráyim You redeemed us, ADONAI, our God,  
and from the slavehouse You rescued us.

All their strength You shattered and Your strength You revealed,  
and the Reed Sea You split and the wicked You thwarted,  
and the adored You brought over,  
and the water hid them

and not one of them was left behind.

Psalms 106:11

For this the beloved praised  
and exalted God

and the adored gave prayers,  
offerings, and praises,  
blessings and thanks to the Redeemer,  
God, living and enduring,



רָמָה וְנִשְׁאָה גְדוֹלָה וְנוֹרָאָה *rameh vāniséi'ah gədoleh vənora'eh*  
 מַשְׁפִּילָה גֵּאוֹל וּמַגְבִּיָּה שְׁפָלוֹל *mashpileh gei'ol umagbiheh shəfalol*  
 מוֹצִיָּאָה אֲסִירֹל וּפּוֹדֶת עֲנוּל *motzi'et asirol ufodet anavol*  
 וְעוֹזֶרָה דָּלוֹל וְעוֹנֶת לְעָמָה *və'ozéreh dalol və'onet lə'ameh*  
 בְּעֵת שְׂוֹעַל אֵלֶיהָ: *bə'eit shavə'al eiléihe.*

exalted and elevated, great and awesome,  
 humbling the arrogant and elating the humbled,  
 bringing out the imprisoned and rescuing the meek  
 and helping the poor and answering Voix people  
 in the time of their desperate need of Void.

*(Some stand here in preparation for haTəfilah. Some who stand for haTəfilah wait until closer to the end of this blessing to stand.)*

תְּהִלֹּת לֵאל עֲלִיוֹנָה *Təhilot lə'Eil elyoneh*  
 בְּרוּכָה הָא וּמְבֹרָכָה *bərukheh he umvorékheh*  
 מֹשֶׁה וּמִרְיָם וּבְנוֹל יִשְׂרָאֵל *Mosheh uMiryam uvnol Yisra'eil*  
 לָךְ עָנוּ מִנְּחָה בְּשִׂמְחָה רַבָּה *ləkheh anu minḥah bəsimḥah rabah*  
 וְאָמְרוּ כָלֵל: *və'aməru khulal.*

מִי כְמוֹכָה בְּאֶרֶץ יְהוָה *Mi khamókhe ba'áretz ADONAI*  
 מִי כְמוֹכָה נְדִעָרָה בְּקֹדֶשׁ *mi kamókhe nedéreh baqódesh*  
 נוֹרָאָה תְּהִלֹּת עֹשֶׂת פֶּלֶא: *nora'eh təhilot óset péle.*

Lauds to God, the highest!  
 Blessed is Voi and to be blessed!  
 Mosheh and Miryam and the children of Yisra'eil  
 sent up an offering to You in abounding joy  
 and they all prayed:  
 "Who is like You on earth, ADONAI?  
 Who is like You, splendid with holiness,  
 awesome in praise, doing marvels?

Shəmot 15:11

מִנְחָה חֲדָשָׁה שִׁבְחֹהוּ גְאוּלוֹל *Minḥah ḥadashah shibəḥu gə'ulol*  
 לְשִׁמְךָ עַל שְׂפַת הַיָּם *lašimkhe al səfat hayam*  
 יַחַד כָּלֵל הוֹדוּ *yāḥad kulal hodu*  
 וְהִגְאוּ וְאָמְרוּ: *vəhig'u və'aməru.*  
 יְהוָה יִגָּדַל לְעֹלָם וָעֶד: *ADONAI yig'et lə'olam va'ed.*

With a new offering the redeemed ones praised  
 Your name on the lip of the sea.  
 Together they all thanked  
 and exalted You and prayed:  
 "ADONAI will be exalted forever and ever!"

Shəmot 15:18

*(Some stand here in preparation for haTəfilah. Some pray the conclusion of this blessing collectively so that there is no pause (to respond "Amen!") between the end of this blessing and the beginning of haTəfilah.)*

צִוְרֵי יִשְׂרָאֵל *Tzur Yisra'eil*  
 קוּמֶה בְּעִזְרַת יִשְׂרָאֵל *qúmeḥ bə'ezrat Yisra'eil*  
 וּפְדֵת כְּנָאמֶךָ *ufdet khin'umékhe*  
 יְהוּדָה וַיִּשְׂרָאֵל *Yəhudah vəYisra'eil*  
 גְּאוּלְנוּ יְהוָה צְבָאוֹת שְׁמֶה *go'eléinu ADONAI tzəva'ot shəmeḥ*  
 קְדוֹשֶׁת יִשְׂרָאֵל: *qədoshet Yisra'eil.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*  
 גְּאוּלֵּה יִשְׂרָאֵל: *ga'aleh Yisra'eil.*

Rock of Yisra'eil,  
 arise for the help of Yisra'eil!  
 And rescue — as in Your revelation! —  
 Yəhudah and Yisra'eil!  
 Our Redeemer, multitudinous ADONAI is Your Name,  
 Holy one of Yisra'eil.  
 Blessed are You, ADONAI,  
 Who redeemed Yisra'eil.

On Hoshana Rabah, continue with HaTəfilah for Hoshana Rabah (p 483).  
 On a Festival, including a Festival that falls on Shabbat, continue with  
 HaTəfilah for Festivals (p 150). At all other times, continue below.

## HaTəfilah for Shabbat Morning

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:

*Adani nistamai tiftəḥeh vəlibi yagid təhilatéke.*

My Foundation! Open my blocked places and my heart will announce Your praise.

### 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ ↺ ↻ *Bərūkheh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqָּה *Elohei Sarah Elohei Rivqah*

אֱלֹהֵי רָחֵל אֱלֹהֵי לֵי'ָה *Elohei Raḥeil Elohei Lei'ah*

אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*

↺ ↻ Blessed are You, MANY-NAMED ONE, our God  
and God of our patriarchs and matriarchs:  
God of Avraham, God of Yitzḥaq,  
and God of Ya'aqov;  
God of Sarah, God of Rivqah,  
God of Raḥeil, God of Lei'ah,  
God of Bilhah, and God of Zilpah.

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vahanora'eh*  
 אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh hasadim tovim*  
 וְקוֹנֵת הַכֹּל *vəqonet hakol*  
 וְזוֹכֶרָה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh hasdei imot və'avot*  
 וּמְבִיאָה גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה. *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:

זִכְרֵנוּ לְחַיִּים *Zikhrónu laḥayim*  
 מִדֶּה חֲפֵצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*  
 וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*  
 לְמַעַן אֱלֹהִים חַיִּים. *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יוֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמַגִּיעָה *Yotzéreh ozéreh umoshi'eh umagein.*

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*

עֲזַרְתָּ שָׂרָה וּמַגִּיעָה אַבְרָהָם *ezrat Sarah umagein Avraham.*

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses

and establishes everything,

and Voi remembers the good deeds of our matriarchs and patriarchs

and brings redemption to their children's children


for the sake of Voix name, with Love.

On Shabbat Shuvah add:

Remember us for life,  
 Measurer Who delights in life!  
 And write us in the Book of Life  
 for Your sake, God of Life!

At all times conclude:

Creator, Helper and Liberator and Shield!

 Blessed are You, MANY-NAMED ONE,

Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*  
מַחַיֵּית מֵתוֹל אַתָּה רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשִּׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחָסֶד *Məkhalkéleh ḥayol bəḥésed*  
מַחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
סוֹמֵכֶה נּוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékeh nōfəlol vəroféi'ah ḥolol*  
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
וּמְקַיֶּמֶה אֱמוּנָתָה לִישְׁנוֹל אֶפֶר: *umqayémeh emunateh lisheinol afar.*  
מִי כְמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gavurot*  
וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
גּוֹבֶרֶה מְמִיתָה וּמַחַיֵּית *govéreh məmiteh umḥayet*  
וּמַצְמִיחָה יֵשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick  
and releases the imprisoned

and keeps Voix faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

The One Who overpowers, causing death and causing life,  
and making liberation sprout forth.

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*

זֹכֶרֶה יַצְרוֹלֵיהֶּ *zokhéreh yatzuroléihe*

לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנִאֲמָנָה אֶתָּה לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מַחְיֵת הַמֵּתוֹל: *məḥayet hameitol.*

On Shabbat Shuvah add:

Who is like You, Quickener of compassion,  
Who remembers Voice creations  
for life in compassion!

At all times conclude:

And You are faithful in making the dead live.

Blessed are You, MANY-NAMED ONE,

Who makes the dead live.

### 3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the Sanctification of the Day. During the repetition of haTefilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*

וּקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhōl yom*

יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה הַמְּדִיחַ הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*

You are Holy and Your Name is Holy

and every day Your holy ones

will praise You — selah!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE, the Holy God.

**Qəduṣṣah for Shaḥarit:**

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

*(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)*

The congregation, followed by the leader:

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם *Nəqadeish et shimkhe ba'olam*  
כְּשֵׁם שְׁמִקְדִּישׁוֹל אוֹתוֹ בְּשָׁמַי *kəsheim shemaqdishol oto bishmei*  
מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ: *marom kakatuv al yad nəvi'ékhe.*  
וְקִרְאָה זֶת אֶל-זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה *↑Qədosheh ↑qədosheh ↑qədosheh*  
יְהוָה צְבָאוֹת *SHƏMOTEH tzəva'ot*  
מֵלֵא כֹל-הָאָרֶץ כְּבוֹדָה: *məlo khol ha'áretz kəvodeh.*

אִזּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזָק *Az bəqol rá'ash gadol adir vəḥazaq*  
מִשְׁמִיעוֹל קוֹל *mashmi'ol qol*  
מִתְנַשְּׂאוֹל לְעַמַּת שְׂרָפוֹל *mitnasə'ol lə'umat sərafol*  
לְעַמַּתְל בְּרוּךְ יֵאֱמָרוּל: *lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

We will make Your name Holy in the world  
as they make it Holy in Heaven  
above, as was written by the hand of Your prophet:  
“And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayaḥu 6:3

Then with their voice — a mighty, glorious, and strong noise —  
they make their voice heard  
and raise themselves opposite the serafs;  
opposite the serafs, they will thunder “Blessed!”:

The congregation, followed by the leader:

↑<sup>1</sup>Barukh kəvod SHƏMOTEH miməqomeh.  
 ↑<sup>2</sup>ברוך כְּבוֹד־יְהוָה מִמְּקוֹמָהּ:

מִמְּקוֹמָךְ חַיֵּינוּ תוֹפִיעָה *Miməqoməkhe hayéinu toff'eh*  
 וְתִפְנֶת אֵלֵינוּ *vətifnet eiléinu*  
 כִּי מַחְכּוֹל אֲנַחְנוּ לָךְ: *ki məḥkol anáḥnu lakh.*  
 מַתִּי תִפְנֶת אֶל־עוֹלָם: *Matai tifnet el olam.*  
 בְּקָרוֹב בְּיָמֵינוּ *Bəqarov bəyaméinu*  
 לְעוֹלָם וָעֶד תִּשְׁכַּנֶּה: *le'olam va'ed tishkəneh.*  
 תִּתְגַּדֵּלָהּ וְתִתְקַדְּשֶׁהּ *Titgadəleh vətitqadəsheh*  
 בַּתּוֹךְ יְרוּשָׁלַיִם עִירָךְ *bətokh Yərushaláyim irkhe*  
 וּבְכָל מְקוֹם שֶׁשׁוֹכֵן עִמָּךְ *uvkhol maqom sheshokhein aməkhe*  
 לְדוֹר וָדוֹר וּלְנֶצַח נֶצְחִים: *lədor vador ulnéitzah nətzaḥim.*  
 וְלִבְנוֹ יֵדַע אֶת־תּוֹרַתְךָ *Vəlibéinu yeida et Toratékhe*  
 כַּדָּבָר הָאֲמוּר בְּשִׁירֵי עֲזָרָה *kadavar ha'amur bəshirei uzékhe*  
 עַל יְדֵי דָוִד בְּסֶפֶר תְּהִלִּים: *al yədei David bəSéifer Təhilim.*

The congregation, followed by the leader:

↑<sup>1</sup>Blessed is the Glory of the MANY-NAMED ONE from Voix place!" Yəḥezqeil 3:12

From Your place, our Life, appear!  
 And turn towards us,  
 for we are waiting for You.  
 When will You turn towards the world?  
 Soon and in our days  
 may You dwell here forever!  
 You will be magnified and sanctified  
 in the heart of Yərushaláyim, Your city,  
 and in every place in which Your people dwell,  
 from generation to generation and for eternity of eternities.  
 And our hearts will know Your teaching  
 according to the line recorded in the psalms of Your strength  
 by the hands of David, in the Book of Praises:



## The Shabbat and Festival Morning Service

The congregation, followed by the leader:

יִגְעַת יְהוָה לְעוֹלָם ↑ *Yig'et SHƏMOTEH lə'olam*

אֱלֹהֵיכָּה אֲמִי *Elohéikha ami*

לְדֹר וָדֹר הַלְלוּהָ: *lədor vador haləluYAH.*

The leader concludes:

לְדֹר וָדֹר נָגִיד גֹּדְלֶכָּה *Lədor vador nagid godlékhe*

וּלְנֵצַח נְצָחִים *ulnéitzah nətzahim*

קְדוּשַׁתְךָ נִקְדִּישׁ *qədushatəkke naqdish*

וְשִׁבְחְךָ אֱלֹהֵינוּ *veshivhakhe Elohéinu*

מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵל מוֹפְתָה גְדוֹלָה וְקְדוּשָׁה אֲתָה: *ki Eil moféteh gədoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמִּדֶּה הַקְדוֹשָׁה: *hamadeh haqədosh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הָאֵל הַקְדוֹשָׁה: *ha'Eil haqədosh.*

The congregation, followed by the leader:

“↑ May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE,  
he Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

#### 4. Sanctification of the Day

יִשְׁמַח מֹשֶׁה בְּמַתָּנַת חֶלְקוֹ Yismah Mosheh bəmatanat ḥelqo  
 כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ ki éved ne'eman qaráte lo  
 כְּלִיל תְּפִאֶרֶת בְּרָאשׁוֹ נָתַתָּ לוֹ kəlil tif'éret bərosho natáte lo  
 בְּעֹמְדוֹ לְפָנֶיךָ עַל הַר סִינַי bə'omdo ləfanéikhe al har Sinai  
 וּשְׁנֵי לוחֹת אֲבָנִים הוֹרִיד בְּיָדְךָ ushnei luḥot avanim horid bəyado  
 וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת vəkhatuv bahem shəmirat Shabat  
 וְכֵן כָּתוּב בְּתוֹרָתְךָ vəkhein katuv bəToratékhe.

וְשָׁמְרוּ בְּנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת Vəshaməru vənol Yisra'eil et haShabat  
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָל la'asot et haShabat lədorotal  
 בְּרִית עוֹלָם bərit olam.  
 בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל Beini uvein bənol Yisra'eil  
 אֹת הִיא לְעוֹלָם ot hi lə'olam  
 כִּי־שֵׁשֶׁת יָמִים עָשִׂתָּהּ יְהוָה ki shéishet yamim asəteh SHƏMOTEH  
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ et hashamáyim və'et ha'áretz  
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָּה וַיִּנְפָּשֶׂה uvayom hashəvi'i shavateh vayinafəsheh.

Let Mosheh rejoice in his lot,  
 for You called him a servant who wavers not.  
 About his head a splendid circlet You did knot  
 when he stood before You on Mount Sinai,  
 and two stone tablets down in his hands he brought.  
 And guarding Shabbat was written on them,  
 and so it is written in Your Torah:

“And the Children of Yisra'eil will observe Shabbat,  
 making Shabbat, for all their generations,  
 an eternal Covenant.  
 Between Me and between the Children of Yisra'eil,  
 she is a sign forever!”

For in six days did the MANY-NAMED ONE make  
 the heavens and the earth,  
 and on the seventh day, Voi rested and was refreshed. Shəmot 31:16-17

Some omit the following five lines.

וְלֹא נִתַּתָּהּ יְהוָה אֱלֹהֵינוּ	<i>Vəlo nətatéhu SHƏMOTEH Elohéinu</i>
לְגוֹיֵי הָאָרֶצוֹת	<i>ləgoyei ha'aratzot</i>
וְלֹא הִנַּחְתָּהּ חַיֵּינוּ	<i>vəlo hinħaltéhu</i>
לְשֶׁלֹא עוֹבְדוֹ לֵיךְ	<i>ləshelo ovədoléikhe</i>
וְגַם בְּמִנּוּחָתוֹ רַק אֲנַחֲנוּ נִשְׁכֵּן	<i>vəgam bimnuħato raq anáħnu nishkon</i>

All continue here:

כִּי לְיִשְׂרָאֵל עָמְךָ נִתַּתָּהּ בְּאַהֲבָה	<i>ki ləYisra'eil aməkhe nətatéhu bə'ahavah</i>
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּךְ בָּחָרוּ:	<i>ləzéra Ya'aqov asher bəkhe baħáru.</i>
עִם מְקַדָּשׁוֹל שְׁבִיעִי	<i>Am məqadəshol shəvi'i</i>
כָּלֹל יִשְׁבַּעוֹל וַיִּתְּעַנְּגוֹל מִטוּבְךָ	<i>kulal yisbə'ol vəyit'anəgol mituvékhe</i>
וּבְשֶׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּהּ	<i>uvashəvi'i ratzíte bo vəqidashtéhu</i>
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ	<i>ħemdat yamin oto qaráte</i>
זָכַר לְמַעֲשֵׂה בְרָאשִׁית:	<i>zéikher ləma'aseih vəreishit.</i>

Some omit the following five lines.

And You did not give it, MANY-NAMED ONE, our God,  
to all the nations of the lands,  
nor did You bequeath it, our Life,  
to those who do not worship You.  
Yes, in its rest only we will dwell!

All continue here:

Indeed You gave it to Yisra'eil, Your people, in love,  
to the seed of Ya'aqov who chose You,  
a nation that sanctifies the seventh day.  
All of them will be sated and delighted by Your goodness  
and by the seventh day — You wanted and sanctified it;  
the most cherished of days You called it,  
a remembrance of the Work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רְצֵת בִּמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*  
 קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*  
 וְתִנֵּה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*  
 שְׂבַעֲנוּ מִטּוֹבֶךָ *sabə'ónu mituvékhe*  
 וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*  
 וְטַהַרֵּה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת *vətahareh libéinu lə'ovdəkhe be'emet*  
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ *bə'ahavah uvratzon Shabat qodshékhe*  
 וַיִּנְיחוּלָּהּ בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*  
 מִקֹּדֶשׁ שְׁמֶךָ: *məqadəshoh shəmékhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 מִקֹּדֶשׁ הַשַּׁבָּת: *məqadésheh haShabat.*

Our God and God of our forebears,  
 want our rest!  
 Make us Holy with Your mitzvot!  
 And grant our portion in Your Torah!  
 Sate us from Your goodness!  
 And make us glad with Your liberation!  
 And purify our hearts to serve You with truth,  
 and let us inherit, MANY-NAMED ONE, our God,  
 with love and with favor, Your Holy Shabbat.  
 And in her may Yisra'eil rest,  
 who make Your name Holy.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes Shabbat Holy.

## 5. Service

רְצֵת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*  
 בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָלָהּ *bə'aməkhe Yisra'eil uvitfilatal*  
 וְהָשִׁיבָה אֶת צְדָקָתְךָ לַחֲדָר לִבֵּנוּ *vəhashíveh et tzidqatékhe laḥadar libéinu*  
 Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness to the inner sanctum of our heart.

וְחֶסֶדֵי יִשְׂרָאֵל וּתְפִלָּתָהּ *vəḥasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִּקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*

On Hol haMo'eid or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*  
 וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיַּעֲרִיץ *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*  
 וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר *vəyishama vəyipaqid vəyizakheir*  
 זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ *zikhronéinu ufiqdonéinu*  
 וּזְכוֹרֹן אֲבוּלֵנוּ *vəzikhron ivoléinu*  
 וּזְכוֹרֹן הָעוֹלָם הַטּוֹב שְׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*  
 וּזְכוֹרֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה *vəzikhron Yərushaláyim ir qodshékhe*  
 וּזְכוֹרֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל *vəzikhron kol amékhe beit Yisra'eil*  
 לְפָנֶיךָ לְפִלְיָטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləḥein*  
 וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*  
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Hódesh:

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה: *bəyom Rosh haHódesh hazeh.*

And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.

On Hol haMo'eid or Rosh Hódesh add:

Our God and God of our forebears, may there arise  
 and arrive and reach and be seen and be wanted  
 and be attended to and be counted and be remembered  
 the memory of us and our surety,  
 and the memory of our forebears,  
 and the memory of the good world we dreamed of,  
 and the memory of Yərushaláyim, the city of Your Holiness,  
 and the memory of all Your people, the House of Yisra'eil,  
 before You for refuge, for goodness, for grace  
 and for lovingkindness and for compassion  
 and for life and for peace

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: *bəyom Hag haMatzot hazeh.*

On Sukot:

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה: *bəyom Hag haSukot hazeh.*

On all festivals and new moons continue:

זִכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshíonu vo ləhayim.*

וּבְדָבָר יִשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərəḥamim*

חִוְסָה וְחֲנוּנָה *ḥúseh vəhonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵילֶיֶךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חַנוּנָה וְרַחֲמֵה אֹתָהּ: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*

אֶת קֹדֶשְׁךָ בְּעוֹלָם: *et qodshəkke ba'olam.*

בְּרוּכָה אַתָּה יְהוָה *Bərūkkeh ateh SHƏMOTEH*

הַמְמַלְאָה אֶת הָעוֹלָם בְּקִדּוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

Remember us on it, MANY-NAMED ONE, our God, for goodness,  
and take stock of us on it for blessing  
and liberate us on it for life.

And with a word of liberation and compassion  
spare and be gracious to us,  
have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,  
merciful and compassionate, are You!

At all times continue:

And may the service of our lives bring  
Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,  
Who fills the world with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ ↪ ↩ *Modol anáḥnu lakh*  
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*  
 וְאֵלֵהִי אֲבֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al nisékhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflā'otékhe vətovotékhe*  
 שֶׁבְּכֹל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיְּנוּ לָךְ: *mei'olam qivínu lakh.*

↪ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.

During the repetition of haTefilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵי־בְרֵאשִׁית: *yotzeréinu yotzéreiḥ bəreishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *lašimkhe hagadol vəhaqadosh*  
 עַל שֶׁהֵחַיִתָּנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*  
 כֵּן תַּחֲיֶנוּ וְתַקְיָמוֹנוּ *Kein təḥayónu utqayəmonu*  
 וְתוֹבִילָה כְּוָנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קִדְשְׁךָ לְשִׁמּוֹר תְּקִיךָ *ləmitzvot qodshékhe lishmor ṭuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלֶבֶב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!



On Hanukah add:

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ הַיּוֹם וּבְזֶמַּן הַזֶּה: בְּיָמֵינוּ מִתְּתִיחֵנוּ בֶּן יוֹחָנָן  
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁכִּיתָ לְתוֹרָתְךָ וּלְהַעֲבִירָ לְמַחְנֵי רִצּוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לְהֵל בַּעַת צָרָתָ לְרַבָּת אֶת רִיבָל הַנֶּתָּ אֶת דִּינָל נִקְמָתָ  
אֶת נִקְמָתָ לְמַסְרָתָ גְּבוּרָתָ בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיּוֹל  
בְּיַד חֲנוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרָתְךָ וְלֹךְ עֲשִׂיתָ  
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן  
כְּהִיּוֹם הַזֶּה: וְאַחֵר כֵּן בָּאוּ בְּגוֹלֵיךָ לְדַבֵּר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ  
וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ  
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהֵלֵל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot  
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan  
kohein gadol Hashmonai uvanav kasha'amadah malkhut Yavan harasha'ah al amakhe  
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonékhe va'ateh berahamékhe  
harabim amáde lahel ba'eit tzaratal rávte et rival dante et dinal naqámte  
et niqmatal masárte giborol bayad halashol varabol bayad ma'atol va'akhzariyol  
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite  
sheim gadol vaqadosh ba'olamékhe ulamékhe Yisra'eil asite tashu'ah gadolah ufurqan  
kahayom hazeh. Va'ahar kein bá'u vanolékhe lidvir beitékhe ufinu et heikhalékhe  
vatiharu et miqdashékhe vahidliqú neivot bəhatzrot qodshékhe vaqavə'u shəmonat  
yamei Hanukah éilu lahodot ulhaleil lashimkhe hagadol.*

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityahu ben Yohanan, Hashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'eil, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'eil, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Hanukah to thank and praise Your great Name.

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְּרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תָּיִינוּ תָּמִיד לְעוֹלָם וָעֶד ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בָּנוֹל בְּרִיתְךָ kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סֵלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihalalol et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֵלָה ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה בְּרוּכָה אַתָּה SHƏMOTEH

הַטּוֹבָה שְׁמֶךָ וְלֶךְ נָאֶת לְהוֹדוֹת hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things  
may Your Name be blessed and exalted,  
our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life  
all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —  
and praise Your name in Truth,  
God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is "The Good One" and to You it is fitting to give thanks.

## 7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: **כֵּן יְהִי רָצוֹן** | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בָּרְכֵנוּ** *Elohéinu vEilohei ivoléinu barəkhónu*  
**בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה** *babərahkah hamshuléshet baTorah*  
**הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ** *hakətuvah al yədei Mosheh avdékhe*  
**הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו** *ha’amurah mipi Aharon uvanav*  
**כֹּהֲנֵי עַם קְדוֹשְׁךָ לְךָ כְּאָמַר:** *kohanei am qədosholéikhe ka’amur.*

**יְבָרְכְךָ יְהוָה וַיִּשְׁמְרְךָ:** *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*  
**יֵאָרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיַּחֲנוֹךְ:** *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunóke.*  
**יִשָּׂא יְהוָה פָּנֶיהָ אֵלֶיךָ** *Yisə’eh SHƏMOTEH panéihe eiléikhe*  
**וַיַּשְׁמֶה לְךָ שָׁלוֹם:** *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us  
 with the Threefold Blessing in the Torah,  
 the one written by the hands of Mosheh, Your servant,  
 the one uttered by the mouth of Aharon and his sons,  
 the priests of Your Holy people, as it is recorded:

May God bless you and guard you.  
 May God shine Voix face towards you, grace you.  
 May God lift Voix face towards you  
 and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמֵּה שְׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*  
 חַן וְחֶסֶד וְרַחֲמִים *hein vahésed varahamim*  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ *aléinu v'al kol Yisra'eil amækhe*  
 וְעַל כָּל פְּלִשְׁתִּינָה *v'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל׃ *v'al kol yoshəvol teiveil.*  
 בָּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאַחַד *Barəkhónu ivéinu kulánu kə'ahed*  
 בְּצֵל פָּנֶיךָ *bətzeil panéikhe*  
 כִּי בְצֵל פָּנֶיךָ נִתְּתָ לָנוּ *ki vətzeil panéikhe natáte lánú*  
 יְהוָה אֱלֹהֵינוּ *SHƏMOTEH Elohéinu*  
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat hayim v'ahavat h́esed*  
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah varahamim*  
 וְחַיִּים וְשְׁלוֹם׃ *vəhayim vəshalom.*  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ *Vətov bə'einéikhe ləvareikh*  
 אֶת עַמְּךָ יִשְׂרָאֵל *et amækhe Yisra'eil*  
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*  
 וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,  
 grace and lovingkindness and mercy  
 upon us and upon all Yisra'eil, Your people,  
 and upon all Palestine  
 and upon all who dwell on Earth.  
 Bless us, our Quickener, all of us as one,  
 in the shelter of Your face,  
 for in the shelter of Your face, You have given us,  
 MANY-NAMED ONE, our God,  
 a Torah of Life and a love of lovingkindness  
 and Justice and blessing and mercy  
 and life and peace.  
 And it is Good in Your eyes to bless  
 Your people, Yisra'eil,  
 and the people of Palestine  
 and all peoples

בְּכָל יֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ: *bəkhōl eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם *Bəséifer ḥayim bərahah vəshalom*  
וּפְרִנָּסָה טוֹבָה *ufarnasah tovah*  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anāḥnu vəkhol aməkhe beit Yisra'eil*  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
עוֹשֶׂת הַשָּׁלוֹם: *oset hashalom.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הַמְּבָרָכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékkeh et ameh Yisra'eil*  
וְאֶת עַם פְּלֶשְׁתִּינָה *və'et am Palestinah*  
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*  
בְּשָׁלוֹם: *bashalom.*

at every time and at every hour with Your peace.

On Shabbat Shuvah conclude:

In the Book of Life, Blessing, and Peace  
and Good Sustenance  
may we be remembered and inscribed before You,  
us, and all Your people, the children of Yisra'eil,  
for good life and for peace.  
Blessed are You, MANY-NAMED ONE,  
Who makes peace.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples  
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

## ➤. Private Prayer

Every instance of haTefilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדִּבְרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשִׁי תִדּוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשִׁי כֶּעָפָר לִכְל תִּתְּיָהּ:	<i>vənafshi ke'afar lakol tiyeh.</i>
פִּתְּחָה לִבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhōl haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפֶּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֵלָה מִחֲשָׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לִמְעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לִמְעַן יְמִינֶךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לִמְעַן קִדְשָׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לִמְעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לִמְעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidolékhe</i>
הַוְשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe və'anóni.</i>
יִהְיוּ לְרָצוֹן כָּל אֲמָרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgō'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בִּמְרוֹמֶיךָ	<i>Oset shalom bimroméihe</i>
הָאֵל יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאָמְרוּל אָמֵן:	<i>və'imrol amein.</i>

## The Shabbat and Festival Morning Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Morning (p 347).

After finishing haTəfilah or the repetition of haTəfilah: On Rosh Hódesh, Hól haMo'eid, or Hānukah, continue with Haleil (p 508). If praying with a minyan on any other Shabbat, continue with Qadish Shaleim. Otherwise, continue with the Torah Service (p 370).

## Qadish Shaleim

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal vëyitqadash shëmoh rabah* **amen**

בְּעֶלְמָא דִּי בִרְאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיִּיכֹל *vëyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעִנְיָא וּבְזִמְנָא קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amen.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vëyishtabah vëyitpa'ar vëyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vëyitnasei vëyithadar vëyit'aleh vëyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא בְּרִיקָהּ הָא *shəmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִכּוֹל לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila lə'éila mikol* לְעֵילָא מִן כּוֹל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vənəḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amen.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**



## The Shabbat and Festival Morning Service

תִּתְקַבֵּלָה צְלוֹתָהּל וּבְעוֹתָהּל *Titqabāleh tzəlotəhəl uva'utəhəl*

דָּכַל יִשְׂרָאֵל *dəkhəl Yisra'eil*

קֹדָם אֲבֵתָהּן דִּי בְשִׁמָּיָא *qodam avethon di vishmaya*

וְאָמְרוּל *və'imrol* אָמֵן. *amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא *Yəhei shəlama raba min shāmaya*

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*

וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבֹל תְּבִל וְאָמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן. *amein.*

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בִּמְרוֹמֵיהָ *Oset shalom bimroméihe*

הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבֹל תְּבִל וְאָמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן. *amein.*

May You accept the prayers and pleas  
of all Yisra'eil  
before their Quickener in Heaven!  
And respond: **Amen!**

May there be abundant peace from Heaven,  
and life for us and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

On Shabat Ḥol haMo'eid or the final day of a Festival, the appropriate mēgilah is read before the Torah Service proper. On Simḥat Torah, some insert Haqafot here (p 182).

# The Shabbat and Festival Morning Torah Service

A full Torah service traditionally requires both a minyan and a kosher Torah scroll. The halakhah of what to do when praying without one, the other, or both is not entirely settled, and customs vary from community to community. With the advent of the covid-19 pandemic and the rise of Zoom services, these questions received a sudden flurry of renewed attention, with many new traditions arising. As this is an area under active development, the pointers included here can only be rough guides to one possible practice at best, and should be taken in that spirit.

When praying without a minyan, some skip the entire Torah service and continue with either Musaf (p 425) or Concluding Prayers (p 456), depending on their practice; some read the Torah out of a regular printed edition instead of a scroll, without the blessings over the Torah or inviting anyone to an aliyah. When praying without a kosher Torah scroll, some likewise read the week's portion out of a regular printed edition instead, omitting the blessings and without inviting anyone to an aliyah. Some communities, however, include many or all of the texts surrounding the Torah reading, and may invite congregants to an aliyah and include blessings over a regular printed edition.

## Removing the Torah

### Opening the Ark

אֵין־כְּמוֹךָ בָּאָדָמָה אֲדָנִי *Ein kamókhe va'adamah adani*  
וְאֵין כְּמַעֲשֶׂיךָ: *və'ein kəma'aséikhe.*  
מִבְּטַחְךָ מִבְּטַח כָּל־עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*  
וּמְנוּחָתְךָ בְּכָל־דּוֹר וָדוֹר: *umnuḥatəkhe bəkhhol dor vador.*  
יְהוָה גִּזָּאת יְהוָה נִאֲתָה *HA'EIN SOF go'et HA'EIN SOF ga'ateh*  
יְהוָה יִגָּאת לְעוֹלָם וָעֶד: *HA'EIN SOF yig'et lə'olam va'ed.*  
יְהוָה עֹז לְעַמָּה יִתְּנָה *HA'EIN SOF oz lə'ameh yitāneh*

None is like You on Earth, my Foundation,  
and none are like Your deeds.

Psalm 86:8

Protection! Your protection is for the entire world,  
and Your peacefulness for all eternity.

Psalm 145:13

THE INFINITE is exalted! THE INFINITE has been exalted!

THE INFINITE will be exalted forever and ever!

THE INFINITE will give Voix people strength;

יהוה יברכה את־עַמָּה בְּשָׁלוֹם: *HA'EIN Sof yəvarəkhe et ameh vashalom.*

אב הַרְחָמִים הִיטִיבָה *Iv haraḥamim heitíveh*

בְּרִצּוֹנָךְ אֶת־צִיּוֹן *virtzonəkhe et Tziyon*

תִּבְנֶת שָׁלוֹם יְרוּשָׁלַם: *tivnet shəlom Yərushaláyim.*

כִּי בָךְ לָבָד בְּטַחְנוּ מוֹרֶת *Ki vəkhe ləvad batáḥnu moret*

אֵל רָמָה וְנִשְׂאָה אֶדֶן עוֹלָמִים: *Eil rameh vəniséi'ah éden olamim.*

THE INFINITE will bless Voix people with peace! Psalm 29:11  
Quickener of compassion, gladden,  
with your will, Tziyon;

rebuild the peace of Yərushaláyim! Psalm 51:20  
For You alone we have trusted, Teacher,  
God, high and exalted, Foundation of all worlds.

*(The ark is opened here. Some stand while the ark is open.)*

וַיְהִי בִנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*

קוֹמָה יְהוָה *qúmeḥ HA'EIN Sof*

וַיַּפְצֹל אִיבּוֹלֶיךָ *vəyafútzol oyəvoléikhe*

וַיִּנְסֹל מִשְׂנְאוֹלֶיךָ מִפְּנֶיךָ: *vəyanúsol məsan'oléikhe mipanéikhe.*

כִּי מִמֶּנּוּ תֵצֵא תוֹרָה *Ki miménu teitzei Torah*

וּדְבַר־יְהוָה מִכָּל־יִשְׂרָאֵל: *udvar HA'EIN Sof mikol Yisra'eil.*

בְּרוּכָה שֶׁנִּתְּנָה תוֹרָה *Bərukkeh shenatəneh Torah*

לְעַמָּה יִשְׂרָאֵל בְּקִדּוּשְׁתָּה: *lə'ameh Yisra'eil biqdushateh.*

And it was when the ark set out that Mosheh prayed,  
“Advance, INFINITE,

and may Your enemies be scattered,  
and may Your haters flee from before You!” BəMidbar 10:35

For from us shall come forth Torah,  
and the word of THE INFINITE from all Yisra'eil. Yəshayáhu 2:3

Blessed Who gave Torah  
to Voix people, Yisra'eil, in Voix Holiness.

On a Festival that falls on a weekday, and on Hoshana Rabah, continue with the Weekday Meditations below. Otherwise, continue with the Mystical Meditation (p 376) instead.

## Weekday Meditations

The following passage, the Thirteen Attributes, is prayed three times.

יהוה יהוה HA'EIN SOF HA'EIN SOF

אל רחומה וחנונה Eil raḥumeh vəḥanuneh

ארכת אפים ורבת חסד ואמת: arket apáyim vərabet ḥésed ve'emet.

נצרה חסד לאלפים Notzéreh ḥésed la'alafim

נשאה עון ופשע וחטאה ונקה: noséi'ah avon vafésheh vəḥata'ah vanaqei'h.

THE INFINITE! THE INFINITE!

God, compassionate and gracious,

slow to anger and abundant in devotion and truth!

Extending devotion to a thousand generations,

taking away wrong and transgression and sin, and absolving! Shəmot 34:6-7

On Hoshana Rabah:

רבונה של עולם Riboneh shel olam

מלאה משעלותי לטובה malə'eh mish'alotai lətovah

והפיקה רצוני ותנה שאלתי vəhafiqeh rətzoni utəneh shə'eilati

ומחלה לי על כל עונותי umahaleh li al kol avonotai

ועל כל עונות אשול ביתי və'al kol avonot ishol veiti

מחילה בחסד מחילה ברחמים: məḥilah bəḥésed məḥilah bəraḥamim.

וטהרנו מחטאינו Vətaharónu meihata'éinu

ומעונותינו ומפשעינו umei'avonotéinu umipasha'éinu

וזכרנו בזכרון טוב לפניך vəzikhrónu bəzikaron tov ləfanéikhe

ופקדנו בפקדת ישועה ורחמים ufiqdónu bifqumat yəshu'ah vəraḥamim

Great One of the world,

fill my yearnings for good

and furnish my will and grant my request

and pardon me for all my wrongs

and for all the wrongs of the people of my house,

a pardon in devotion, a pardon in compassion.

And purify us from our sins

and from our wrongs and from our misdeeds,

and remember us with a Good memory before You,

and redeem us with a redemption of liberation and compassion,

וְזָכְרָנוּ לְחַיִּים טוֹבִים *vəzikhrónu ləḥayim tovim*  
 וְלְשָׁלוֹם וּפְרֻנָּסָה וּכְלָקָלָה *ulshalom ufarnasah vəkḥalkalah*  
 וְלֶחֶם לְאֹכֵל וּבִגְד לְלִבֹּשׁ *vələḥem le'ekhol uvéged lilbosh*  
 וְעֹשֶׁר וְכָבוֹד וְאַרְדֵּי יָמִים *və'ósher vəkḥavod və'órekh yamim*  
 לַהֲגוֹת בְּתוֹרַתְךָ וּלְקִיִּם מִצְוֹתֶיךָ *lahagot bəToratékhe ulqayeim mitzvotéiḥa*  
 וְשִׁכְל וּבִינָה לְהָבִין *vəséikhel uvinah ləhavin*  
 וְלִהְיוֹת עִמָּךְ סוֹדוֹתֶיךָ: *ulhaskil imqei sodotéiḥa.*  
 וְהַפִּיקָה רְפוּאָה לְכָל מַכְאוּבֵינוּ *Vəhafíqeh rəfu'ah ləḥkol makh'ovéinu*  
 וּבָרְכָה כָּל מַעֲשֵׂה חַיֵּינוּ *uvarəkhe kol ma'aseih ḥayéinu*  
 וּגְזִרָה עָלֵינוּ גְּזֵרוֹת טוֹבוֹת *vəgizreh aléinu gəzeirot tovoṭ*  
 יְשׁוּעוֹת וְנִחְמוֹת *yəshu'ot vəneḥamot*  
 וּבְטָלָה מֵעָלֵינוּ *uvataleh mei'aléinu*  
 כָּל גְּזֵרוֹת קָשׁוֹת וְרָעוֹת: *kol gəzeirot qashot vəra'ot.*  
 וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים *Vətishmərónu mima'asim ra'im*  
 וּמִשְׁעוֹת רָעוֹת *umisha'ot ra'ot*  
 הַמַּתְרַגְּשׁוֹת לְבּוֹא לְעוֹלָם: *hamitragəshot lavo la'olam.*  
 אָמֵן וְיִהְיֶה רָצוֹן: *Amein vəkhein yaḥi ratzon.*

and remember us for good life  
 and for peace and sustenance and provision  
 and bread to eat and clothing to wear  
 and wealth and honor and length of days  
 — to meditate on Your Torah and fulfill her commandments —  
 and understanding and discernment — to discern  
 and understand the depths of her Secrets.  
 And furnish Healing for all our sufferings;  
 and bless every deed of our lives;  
 and decree for us decrees of goodness,  
 liberation, and comfort;  
 and remove from us  
 all decrees of harshness and evil.  
 And may You guard us from evil deeds  
 and evil times  
 that come throwing the world into turmoil.  
 Amen, and may it be Your will!

On a Festival:

רְבוּנָהּ שֶׁל עוֹלָם *Riboneh shel olam*  
 מְלָאָה מִשְׁאָלוֹת לְבִי לְטוֹבָה *malə'eh mish'alot libi lətovah*  
 וְהִפִּיקָהּ רְצוֹנִי וְתָנָה שְׂאֵלָתִי *vəhafiqeh rətzoni utəneh shə'eilati*  
 וְצָקֵת לִי *vəzaket li*  
 [insert names of loved ones]  
 לַעֲשׂוֹת רְצוֹנֶךָ בְּלִבְךָ שָׁלֵם: *la'asot rətzonəkhe bəleivav shaleim.*  
 וּמְלִטְנוּ מִיֵּצֵר הָרָע *Umalətonu miyéitzer hara*  
 וְתָנָה חֶלְקֵנוּ בְּתוֹרָתְךָ *utəneh həlqéinu bəToratékke*  
 וְצָכְנוּ שְׁתִּישְׁרֵה שְׁכִינָתְךָ עָלֵינוּ *vəzakónu shetishreh shəkhinatəkhe aléinu*  
 וְהוֹפִיעָה עָלֵינוּ *vəhoff'eh aléinu*  
 רוּחַ חֲכָמָה וּבִינָה *rú'ah həkhmah uvinah*  
 וַיִּתְּקֵם בָּנוּ מִקְרָא שְׁכָתוֹב: *vəyitqayeim bānu miqra shekatuv.*  
 וְנָחָה עָלֶיָּהּ רוּחַ יְהוָה *Vənahah aléihe rū'ah HA'EIN Sof*  
 רוּחַ חֲכָמָה וּבִינָה *rú'ah həkhmah uvinah*  
 רוּחַ עֵצָה וְגִבּוּרָה *rú'ah eitzah ugvurah*

Great One of the world,  
 fill the yearnings of my heart for good  
 and furnish my will and grant my request  
 and make worthy me and  
 [insert names of loved ones]  
 to do Your will with a whole heart.  
 And rescue us from the evil inclination  
 and give us our portion in Your Torah  
 and make us worthy to have Your presence rest upon us  
 and shine on us  
 a spirit of wisdom and discernment  
 that in us might be fulfilled the verse that is written:  
 "And on thou will rest a spirit of THE INFINITE,  
 a spirit of wisdom and discernment,  
 a spirit of council and courage,

רוּחַ דָּא'ת וַיִּרְאֵת יְהוָה: *rú'ah dá'at vāyir'at HA'EIN Sof.*  
 וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ *Uvkhein yāhi ratzon miləfanéikhe*  
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HA'EIN Sof Elohéinu vEilohei ivoléinu*  
 שֶׁתַּזְכֵּנוּ לַעֲשׂוֹת *shetəzakónu la'asot*  
 מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ *ma'asim tovim bə'einéikhe*  
 וְלַחֲיוֹת בְּדַרְכֵי תַמִּימוֹל לְפָנֶיךָ: *vəlihyot bədarkhei təmimol ləfanéikhe.*  
 וְקִדְשָׁנוּ בְּקִדְשָׁתְךָ *Vəqadəshónu biqdushatékhe*  
 כְּדֵי שְׁנִיזְכָּה *kədei shənižkeh*  
 לַחַיִּים טוֹבִים וְאַרוּכִים *ləhayim tovim va'arukhim*  
 וְלַחַיֵּי הָעוֹלָם הַבָּא: *ulhayei ha'olam haba.*  
 וְתַשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים *Vətishmərónu mima'asim ra'im*  
 וּמַשְׁעוֹת רָעוֹת *umisha'ot ra'ot*  
 הַמַּתְרַנְּשׁוֹת לָבוֹא לָעוֹלָם: *hamitragəshot lavo la'olam.*  
 וְהַבּוֹטְחָה בִּיהוָה *Vəhabotáhah ba'EIN Sof*  
 חֶסֶד יְסוֹבְבָנָה: אָמֵן *həsəd yəsovəvéneh. Amein.*

a spirit of knowledge and fear of THE INFINITE."  
 And so may it be Your will,  
 INFINITE, our God and God of our forebears,  
 that You make us worthy to do  
 good deeds in Your eyes  
 and live on the paths of the integrous before You.  
 And make us Holy with Your Holiness  
 so that we might be worthy  
 of a good and long life  
 and life in the world to come.  
 And may You guard us from evil deeds  
 and evil times  
 that come throwing the world into turmoil.  
 "And may the one who trusts in THE INFINITE  
 be surrounded by devotion." Amen!

Yəshayáhu 11:2

Psaln 32:10

## THE MORNING TORAH SERVICE: Removing the Torah

On both a Festival and Hoshana Rabah conclude:

יְהִי לְרָצוֹן כָּל אִמְרֵי Yihyu ləratzon kol imrai  
וְהִגִּיז לִבִּי לְפָנֶיךָ vəhegyon libi ləfanéikhe  
יְהוָה צוּרִי וְנוֹאֲלִי: HA'EIN SOF tzuri vəgo'eli.

May all my words be pleasing before You  
and the meditation of my heart,  
INFINITE, my Rock and my Rescuer.

Psalm 19:15

The following verse is prayed three times.

וְאֲנִי תַפְלִיטִי לֶךְ Va'ani təfilati ləkhe  
יְהוָה עֵת רָצוֹן HA'EIN SOF eit ratzon  
אֱלֹהִים בָּרֹב חַסְדֶּךָ Elohim bərov ḥasdəkhe  
עֲנֵנִי בְאֵמֶת יִשְׁעֶךָ: anóni be'emet yish'ékhe.

And as for me, may my prayer to You,  
INFINITE, be at a desired time!  
God, in Your abundant kindness,  
answer me with the truth of Your liberation.

Psalm 69:14

Continue with the Mystical Meditation below.

### Mystical Meditation (Zohar 2:206a, Vayaqheil)

בָּרִיךְ שְׁמוֹה דְּמֶרְאֵת עֲלָמָא Bərikh shəmoḥ dəmarə'et aləma  
בָּרִיךְ כְּתָרְךָ וְאַתְרְךָ bərikh kitréikhe və'atréikhe  
יְהֵא רְעוּתְךָ עִם עַמְּךָ yəhei rə'utéikhe im améikhe  
יִשְׂרָאֵל לְעֹלָם Yisra'eil lə'alam  
וּפְיֻרְקָן יְמִינְךָ אֲחֻזָּה ufurəqan yəminéikhe aḥzəyeh  
לְעַמְּךָ בְּבֵתִי קִהָלֶיךָ lə'améikhe bəvatei qihaléikhe

Blessed is Voix Name, the Authority of the world!  
Blessed are Your crown and Your place!  
May Your will be with Your people,  
Yisra'eil, forever,  
and may You reveal the redemption of Your right hand  
to Your people in the houses of Your assemblies.



וְלֹא־מִטּוֹיָה לָנָא מִטּוֹב נְהוֹרֵךְ *ul'amtoyeh lána mitov nəhoréikhe*  
 וְלִקְבָּלָא צְלוֹתָנָא בְּרַחֲמִין: *ulqabəle tzəlotána bəraḥamin.*  
 יְהֵא רַעְוָא קְדָמְךָ *Yəhei ra'ava qodaméikhe*  
 דְּתוֹרִיכָה לֵן חַיִּים בְּטִיבוֹ *dətoríkhe lan ḥayim bətivu*  
 וְלֵהֲוֵי אָנָּא פְּקִידָא בְּגוֹ צְדִיקִין *vəlehevei ana pəqide bəgo tzadiqayun*  
 לְמִרְחָמָה עָלַי *ləmirḥameh alai*  
 וּלְמִנְטָרָה יְתִי וַיַּת כָּל דִּילִי *ulmintareh yati vəyat kol dili*  
 וְדִי לְעַמְךָ יִשְׂרָאֵל: *vədi lə'améikhe Yisra'eil.*  
 אַנְתָּה הָא זָנֵה לְכָלָא *Anteh he zaneh ləkhola*  
 וּמְפַרְנֶסָה לְכָלָא *umfarnəseh ləkhola*  
 אַנְתָּה הָא שְׁלִיטָה עַל כָּלָן *anteh he shaliteh al kalan*  
 אַנְתָּה הָא דְּשְׁלִיטָה עַל מַלְכֵין *anteh he dəshaliteh al malkhayun*  
 וְשְׁלוּטָא דִּילְךָ הָא: *vəshiluta diléikhe he.*  
 אָנָּא עֲבִידְתָּא דְּקוּדְשֵׁיטָא *Ana avdeita dəqudsheita*  
 בְּרִיכָה הָא דְּסַגִּידְנָא קַמּוֹה *bərikkeh he dəsagidəna qamoh*  
 וּמִקְמֵי דִיקָר אִוְרֵייתָה *umiqamei diqar Oraitoh*

And offer us Your good light  
 and welcome our prayers with compassion.  
 May it be Your will  
 to lengthen our life in goodness.  
 And may I be deemed among the righteous  
 so You will have compassion on me  
 and guard my being and the being of all that is mine  
 and that is all Your people, Yisra'el's.  
 You are Voi, feeding all  
 and sustaining all!  
 You are Voi, sovereign over all of us!  
 You are Voi, sovereign over all monarchs!  
 Sovereignty is Yours, that's Voi!  
 I am a servant of the Holy one  
 — Voi is blessed! — before Whom  
 and before Whose Torah I worship

בְּכֹל יֵדָן וְעֵדָן: *bəkhōl idan və'īdan.*  
 לֹא עַל אָדָם רַחֲמֵינוּ *La al adam rahīmtna*  
 וְלֹא עַל בֵּית אֱלֹהִים סְמִיכְנָא *vəla al bet elahūn samīkhna*  
 אֵלָּא בְּאֵלֹהֵי דִּשְׁמַיָּא *ela bə'Elahē dīshmayā*  
 דִּהֵּה אֱלֹהֵי קֶשֶׁט *dəhe Elahē qəshot*  
 וְאֹרֵייתָהּ קֶשֶׁט *və'Oraitōh qəshot*  
 וּנְבִיאָתָהּ קֶשֶׁט *unvi'utoh qəshot*  
 וּמִסְגֵּי לְמַעְבַּדְהָ טַבְּוֹן וְקֶשֶׁט: *umasgei ləmebadēh tav'van uqshot.*  
 ◀ בֹּה אַנָּא רַחֲמֵינוּ ▶ *Boh ana rahīmtna*  
 וְלִשְׁמֹחַ קְדִישָׁא יִקְרָא *vəlishmōh qadisha yaqira*  
 אַנָּא אֵימָרְהָ תוּשְׁבָחָן: *ana eimāreh tushbāhān.*  
 יְהֵא רַעְוָא קְדָמָךְ *Yəhe ra'ava qodamakh*  
 דְּתַפְתְּכָה לְבָאֵי בְּאֹרֵייתָךְ *dətiftekheh libai bə'Oraitakh*  
 וְתַשְׁלִימֵהּ מִשְׁאֲלֵינוּ דְּלְבָאֵי *vətashlimeh mish'alīn dəlibai*  
 וְלְבָאֵי דְּכָל עַמְךָ יִשְׂרָאֵל *vəliba dəkhōl amakh Yisra'eil*  
 לְטַב וְלַחַיִּין וְלְשָׁלָם אָמֵן: *lətav ulḥayin vəlishlam amēin.*

always, at time after time.  
 Not in mortals do I trust,  
 nor on any child of gods do I rely,  
 but on the God of Heaven,  
 Who is the God of truth —  
 and Voix Torah is truth  
 and Voix prophets are truth  
 and Voix abundant works are goodness and truth!  
 ▶ In Void I trust,  
 and to Voix Holy and precious name  
 I pray praises.  
 May it be Your will  
 to open my heart to Your Torah  
 and complete the requests of my heart  
 and the heart of all Your people, Yisra'eil  
 for good and for life and for peace. Amen!

## Processional

At this point, a Torah scroll is removed from the ark. The person holding the Torah prays the following line, which is then repeated by the congregation. There are four choices for the first word of the Shəma in Hebrew, two in English. For a full explanation, consult the full version of the Shəma (p 336).

<שְׁמַע | שְׁמַעָה | דַּע | דַּעָה> יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
<Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.  
<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!

This line is also prayed by the person holding the Torah scroll followed by the congregation. On Hoshana Rabah, add the word(s) between parentheses.

אֶחָד אֱלֹהֵינוּ גְדוֹלָה אֲדָנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמָה:  
Aḥed Elohéinu gədoleh adanéinu qadosh (vənora) shəmeḥ.  
One is our God, great is our Foundation, Holy (and awesome) is Voix Name!

*(The person holding the Torah scroll turns to face the ark, and may bow while praying this line.)*

גְּדָלוֹל לִיהוָה אֲתִי וְנִרְמְמָה שְׁמָה יַחְדָּו:  
Gadəlol la'EIN Sof iti unroməmah shəmeḥ yaḥdav.  
Magnify THE INFINITE with me and let us exalt Voix Name together!

## THE MORNING TORAH SERVICE: Removing the Torah

*(At this point, the Torah is brought around the prayer space in an exuberant procession. As it passes, many reach out to touch the cover of the scroll with the spine of their prayerbooks or with their tzitziyot. The texts below are sometimes repeated many times as the Torah makes its way around the space.)*

On Sukot, some pray Hoshanot here (p 524).

לֵךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה Ləkhe HA'EIN SOF hagadulah vəhagəvurah  
וְהַתְפָּאֲרֶת וְהַנְצָח וְהַהוֹד vəhatif'éret vəhanéitzah vəhahod  
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ ki khol bashamáyim uva'áretz  
לֵךְ יְהוָה הַיְשׁוּעָה ləkheh HA'EIN SOF hayəshu'ah  
וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ: vəhamitnasé'ah ləkhol lərosh.  
רֹמֶמֶל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN SOF Elohéinu  
וְהַצְטַנְעוּל לַחַדּוֹם רַגְלֶיהָ vəhitztanə'ol lahadam ragléihe  
קְדוֹשָׁה הֵא: qədoshe he.  
רֹמֶמֶל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN SOF Elohéinu  
וְהַצְטַנְעוּל לְהַר קְדֻשָּׁה vəhitztanə'ol ləhar qodsheh  
כִּי קְדוֹשָׁה יְהוָה אֱלֹהֵינוּ: ki qədoshe HA'EIN SOF Elohéinu.

Yours, INFINITE, are the greatness and the mightiness  
and the beauty and the endurance and the splendor —  
yes, everything in heaven and on earth!

Yours, INFINITE, are the liberation

and the vaunting up as head over all.

1 Chronicles 29:10

Exalt THE INFINITE, our God!

And go humbly before the pedestal of Voix feet —

Voi is Holy!

Exalt the INFINITE, our God!

And go humbly before the mountain of Voix holiness —

for the INFINITE, our God, is Holy!

Psalms 99:5,9

*(Anyone standing now sits as the Torah is placed on the bimah.)*

## Reading the Torah

This siddur presents a somewhat streamlined Torah service, with one universal way of inviting congregants to an aliyah without referring to the gender or number of the people involved. It also makes no reference to a special aliyah for a Kohéneh.

The gabai prays the following, with the congregation joining in at אָמֵן | *amein* | amen.

וַיַּעֲזְרֵה וַיַּגְדֵּל וַיּוֹשִׁיעַ Vəya'azreh vəyagéineh vəyoshi'eh  
לְכֹל הַחֹסֶס לְבַיָּת וְנֹאמַר אָמֵן : ləkhōl haḥōsol beh vənomar ameīn.  
הַכֹּל הַבּוֹל גֹּדֵל לֵאלֹהֵינוּ Hakol havol gōdel l'Eilohéinu  
וְתִנּוֹל כְּבוֹד לַתּוֹרָה : utnol kavod laTorah.

And may Voi help and shield and liberate  
all who seek refuge in Void, and let us pray: amen!  
Everyone, ascribe greatness to our God  
and give glory to the Torah!

The gabai invites whoever is receiving the current aliyah:

אֶקְרָא לַתּוֹרָה [name(s)] Eqra laTorah [name(s)]  
לְעֲלִיָּה <הַרְשׁוֹנָה | הַשְּׁנִיָּה la'aliyah <harishonah | hasheinit  
הַשְּׁלִישִׁית | הַרְבִּיעִית | הַחֲמִישִׁית | hashelishit | harəvi'it | haḥamishit  
>: הַשִּׁשִּׁית | הַשְּׁבִיעִית | הַמַּפְטִירָה > hashishit | hashəvi'it | hamaftirah>.  
I invite to the Torah [name(s)]  
for the <first | second  
| third | fourth | fifth  
| sixth | seventh | maftir> aliyah.

After inviting the first person or group to receive an aliyah, the gabai adds:

בְּרוּכָה שֶׁנָּתַןָה תּוֹרָה לְעַמָּהּ יִשְׂרָאֵל בְּקִדְשָׁתָהּ :  
Bərūkheh shenatāneh Torah lə'ameh Yisra'eil biqdushateh.  
Blessed is the One Who gave Torah to Voix people, Yisra'eil, in Voix Holiness.

The congregation responds with this line, which the gabai repeats.

וְאַתָּה הַדְּבָקוֹל בִּיהוָה אֵל הַיָּכֹל חַיֹּל כָּלְכָל הַיּוֹם :  
Və'atel hadəveiqlōl bā'EIN Sof Eloheikhel ḥayol kulkhel hayom.  
And you who cling to THE INFINITE, your God, are alive, all of you, today.  
Dəvarim 4:4

*(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)*

The one(s) receiving the aliyah:

בְּרָכוֹל אֶת יְהוָה הַמְּבֹרָכָה:  
*Barəkhoh et HA'EIN Sof haməvorékkeh.*  
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:  
*Bərukkeh HA'EIN Sof haməvorékkeh la'olam va'ed.*  
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:  
*Bərukkeh HA'EIN Sof haməvorékkeh la'olam va'ed.*  
בְּרוּכָה אַתָּה יְהוָה  
*Bərukkeh ateh HA'EIN Sof*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים  
*Elohéinu hei ha'olamim*  
אֲשֶׁר קִבְּלָתָנוּ מִכָּל הָעַמִּים  
*asher qibálétnu mikol ha'amim*  
וְנִתְּנָה לָנוּ אֶת תּוֹרָתָה:  
*vənatəne lānu et Torateh.*  
בְּרוּכָה אַתָּה יְהוָה  
*Bərukkeh ateh HA'EIN Sof*  
נֹתֶנֶה הַתּוֹרָה:  
*noténeih haTorah.*

Blessed is THE INFINITE, the Blessed One  
forever and ever!  
Blessed are You, INFINITE,  
our God, Life of endless worlds,  
Who has welcomed us from among all peoples  
and given us Voix Torah.  
Blessed are You, INFINITE,  
Giver of the Torah!

## The Shabbat and Festival Morning Service

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר נָתַןָה לָנוּ תּוֹרַת אֱמֶת *asher natəneh lānu Torat emet*  
וַחַיֵּי עוֹלָם נִשְׁעָה בְּתוֹכָנוּ: *vəḥayeī olam natə'eh bətokhéinu.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*  
נוֹתֵנָה הַתּוֹרָה: *noténeih haTorah.*

Blessed are You, INFINITE,  
our God, Life of endless worlds,  
Who has given us a Torah of truth  
and eternal life planted within us.  
Blessed are You, INFINITE,  
Giver of the Torah!

As the Torah Service is, in many ways, the high point of the morning service, it is an auspicious time to insert other blessings and prayers for the individuals honored with aliyot and the larger community. While some of these prayers are universal (or nearly so), others vary markedly from community to community. The selection on the following pages represents the most common ones in my experience.

## HaGoméleh

This blessing, which requires a minyan, is prayed by one who has survived a dangerous experience or journey. The Hebrew of the response is gendered, and is presented here first in the common, then the feminine, and then the masculine.

The person who survived a dangerous experience or journey:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 הַגּוֹמֵל לְחַיָּבוֹל טוֹבוֹת *hagoméleh ləḥayavol tovot*  
 שֶׁגַּמַּלְתָּנִי כָּל טוֹב: *shegəmalétni kol tov.*

Blessed are You, INFINITE,  
 our God, Life of endless worlds,  
 the One Who piles up good on those indebted to Void,  
 Who has piled upon me every good.

The congregation responds:

Common:

אָמֵן: מִי שֶׁגַּמַּלְתָּ כָּל טוֹב *Amein. Mi shegəmalétkhe kol tov*  
 הָאֵל יִגְמַלְךָ כָּל טוֹב סֵלָה: *he yigməlókhe kol tov sélah.*

Feminine:

אָמֵן: מִי שֶׁגַּמַּלְתְּ כָּל טוֹב *Amein. Mi shegəmaléteikh kol tov*  
 הָאֵל יִגְמַלְךָ כָּל טוֹב סֵלָה: *he yigməlokh kol tov sélah.*

Masculine:

אָמֵן: מִי שֶׁגַּמַּלְתָּ כָּל טוֹב *Amein. Mi shegəmalétkha kol tov*  
 הָאֵל יִגְמַלְךָ כָּל טוֹב סֵלָה: *he yigməlókha kol tov sélah.*

Amen! The One Who has piled upon you every good,  
 may Voi keep piling upon you every good — selah!



## Mi sheBeirəkhe Blessings

All of these blessings have a similar structure, and all have some gendered language in them. The gendered forms will be given in the common, then the feminine, and then the masculine, with a short vertical stroke (|) separating the choices. (In a few cases, a passage with many gendered forms will be pulled out and presented in the three grammatical genders separately. These passages will be labeled by gender.) The translation uses they/themself for the grammatically common option, but, of course, if praying these blessings in English, the actual pronouns of the person being honored should be used.

### For one who has received an aliyah:

מִי שֶׁבֵּרַכָּה אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*

אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*

וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*

רַחֵיל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*

הָא יְבָרַכְהָ אַתָּה *he yəvarəkheh et*

[name of the one being honored]

בְּעָבוּר *ba'avur*

<שֶׁעָלָה | שֶׁעָלָתָה | שֶׁעָלָתָה> *<she'aləteh | she'alətah | she'alah>*

לְכָבוֹד הַמָּקוֹם *likhvod hamaqom*

וּלְכָבוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וּלְכָבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

May the One Who blessed our patriarchs

Avraham, Yitzḥaq, and Ya'aqov

and our matriarchs Sarah, Rivqah,

Raḥeil, Lei'ah, Bilhah, and Zilpah

bless

[name of the one being honored]

because

<they | she | he> received an aliyah

for the glory of this place

and the glory of the Torah

On Shabbat:

and the glory of Shabbat

THE MORNING TORAH SERVICE: Reading the Torah

On a Festival:

וְלִכְבוֹד הַרְגֵּל: *vəlikhvod harégel.*

At all times continue:

בְּשֹׁכֵר זֶה הַקְדוֹשֶׁה בְּרוּכָה הִיא *Biskhar zeh haqadosheh bərukheh he*

Common:

יִשְׁמְרֶה אוֹתָהּ וְאֵת כָּל מִשְׁפַּחָתָהּ *yishmāreh oteh vā'et kol mishpahteh*

וַיְשַׁלַּח בְּרָכָה וְהַצְלָחָה *vəyishlāheh bəрахah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיֵּיהָ *bəkhoh ma'aseih hayeiha*

Feminine:

יִשְׁמְרֶה אוֹתָהּ וְאֵת כָּל מִשְׁפַּחָתָהּ *yishmāreh otah vā'et kol mishpahtah*

וַיְשַׁלַּח בְּרָכָה וְהַצְלָחָה *vəyishlāheh bəрахah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיֵּיהָ *bəkhoh ma'aseih hayeiha*

Masculine:

יִשְׁמְרֶה אוֹתוֹ וְאֵת כָּל מִשְׁפַּחָתוֹ *yishmāreh oto vā'et kol mishpahto*

וַיְשַׁלַּח בְּרָכָה וְהַצְלָחָה *vəyishlāheh bəрахah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיָּיו *bəkhoh ma'aseih hayav*

On a Festival:

and the glory of the Festival.

At all times continue:

In reward for this, may the Holy Blessed One

Common:

guard them and all their family,

and may Voi send blessing and success

to all the work of their life,

Feminine:

guard her and all her family,

and may Voi send blessing and success

to all the work of her life,

Masculine:

guard him and all his family,

and may Voi send blessing and success

to all the work of his life,

## The Shabbat and Festival Morning Service

On a Festival:

<וַיִּזְכֶּה | וְתִזְכֶּה | וַיִּזְכֶּה> <vayizket | vətizkeh | vəyitzkeh>

לְנִתְכַבֵּד בְּרָגֶל lənītkabeid barégel

At all times:

עַם כָּל יִשְׂרָאֵל im kol Yisra'eil

<אֲחֻלָּיָהּ | אֲחֻלָּיָהּ | אֲחֻלָּיו> <aḥoléihe | aḥoléiha | aḥolav>

וְנֹאמַר אָמֵן: vənomar amein.

On a Festival:

and may <they | she | he> merit  
being honored by the Festival

At all times:

along with all Yisra'eil,  
<their | her | his> kin.

And let us respond: Amen!

### For one who is ill:

מִי שֶׁבֵּרַכְהָ אֲבוֹתֵינוּ אֲבוֹתֵינוּ Mi shebeirākhe avotéinu

אַבְרָהָם יִצְחָק וְיַעֲקֹב Avraham Yitzḥaq vəYa'aqov

וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה və'imotéinu Sarah Rīvqah

רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה Raḥeil Lei'ah Bilhah vəZilpah

הָא יְבָרַכְהָ וְיִרְפְּאָה אֶת he yəvarākhe vəyirpə'eh et

[name of the sick]

הַקְדוֹשֶׁה בְּרוּכָה הִיא Haqədoshēh bərukkeh he

May the One Who blessed our patriarchs  
Avraham, Yitzḥaq, and Ya'aqov  
and our matriarchs Sarah, Rīvqah,  
Raḥeil, Lei'ah, Bilhah, and Zilpah  
bless and heal

[name of the sick]

May the Holy Blessed One

Common:

יִמְלֹאֶה רַחֲמִים עָלֶיהָ yimalə'eh raḥamim aléihe  
 לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ ləhaḥaziqeh ulrapə'oteh  
 וַיִּשְׁלַחַהּ לָהּ מִהֶרָה vəyishləḥeh leh məheirah

Feminine:

יִמְלֹאֶה רַחֲמִים עָלֶיהָ yimalə'eh raḥamim aléiha  
 לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ ləhaḥaziqah ulrapə'otah  
 וַיִּשְׁלַחַהּ לָהּ מִהֶרָה vəyishləḥeh lah məheirah

Masculine:

יִמְלֹאֶה רַחֲמִים עָלָיו yimalə'eh raḥamim alav  
 לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ ləhaḥaziqo ulrapə'oto  
 וַיִּשְׁלַחַהּ לוֹ מִהֶרָה vəyishləḥeh lo məheirah

For all conclude:

רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם rəfu'ah shəleimah min hashamayim  
 רַפּוּאָת הַנֶּפֶשׁ וּרַפּוּאָת הַגּוּף rəfu'at hanéfesh urfu'at haguf  
 בְּתוֹךְ שָׁׁר חֹלּוֹל בְּעוֹלָם: bətokh shə'ar ḥolol ba'olam.  
 הַיּוֹם הוּא מִלִּזְעוֹק Hayom hu miliz'oq  
 וּרַפּוּאָה קְרוֹבָה לְבוֹא urfu'ah qərovah lavo  
 הַשָּׁתָּא בְּעִנְיָהּ וּבְיָמָן קָרִיב hashta ba'agalah uvizman qariv  
 וְנֹאמַר אָמֵן: vənomar amein.

be filled with compassion towards <them | her | him>,  
 to strengthen <them | her | him> and heal <them | her | him>  
 and quickly send <them | her | him>  
 a complete healing from Heaven,  
 a healing of the soul and a healing of the body,  
 amidst the rest of the sick of the world.  
 Today is a day not to implore,  
 but may healing be soon to come,  
 now, swiftly, and in a soon time.  
 And let us respond: Amen!

A collective prayer for healing can be found after haTəfilah in the Friday Evening Service (p 74).

**For a newborn:**

This blessing is provided only in the grammatical common, as it is impossible to know the gender of a newborn baby.

מִי שֶׁבֵּרַכָּה אֲבוֹתֵינוּ *Mi shebeirākhe avotéinu*  
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*  
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
הָא יְבָרַכָּה אֶת נוֹלָדָה *he yəvarəkkeh et nolédeh*  
[name]  
וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל *vəyiqarei shəmeḥ bəYisra'eil*  
[Hebrew name]  
יְהִי רָצוֹן מִלְפָּנֶי *Yəhi ratzon milifnei*  
הַקְּדוֹשֶׁה בְּרוּכָה הִיא *haqədosheḥ bərukkeh he*  
שִׁיתְּבָגֶרֶה אֶל זִקְנָה *sheyitbagəreh el ziqnah*  
וְחַיֵּיהָ יִמְלֵא בְּלִמּוּד בְּרָעוּת *vəḥayéiḥe yimalei bəlimud bərei'ut*  
וּבְמַעֲשֵׂים טוֹבִים וְנֹאמַר אָמֵן: *uvma'asim tovim vənomar amein.*

May the One Who blessed our patriarchs  
Avraham, Yitzḥaq, and Ya'aqov  
and our matriarchs Sarah, Rivqah,  
Raḥeil, Lei'ah, Bilhah, and Zilpah  
bless the newborn  
[name]  
and may their name in Yisra'eil be called  
[Hebrew name]  
May it be the will  
of the Holy Blessed One  
that they grow up into old age,  
and that their life be filled with learning, with friendship,  
and with good deeds. And let us respond: Amen!

**For a bet, bat, or bar mitzvah:**

מִי שֶׁבֵּרַכְהָ אֲבוֹתֵינוּ *Mi shebeirākhe avotéinu*  
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*  
רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
[name] הָא יְבִרַכְהָ אֵת [name] *he yəvarəkheh et [name]*

Common:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'eh ləmitzvot və'alāteh*

Feminine:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'ah ləmitzvot və'alātah*

Masculine:

שֶׁהִגִּיעַ לְמִצְוֹת וְעָלָה *shehig'a ləmitzvot və'alāh*

For all continue:

לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלְכָבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכָבוֹד הַרְגֵּל: *vəlikhvod harégel.*

At all times continue:

הַקָּדוֹשׁ בְּרוּכָה הָא *Haqadosheh bərukheh he*

May the One Who blessed our patriarchs

Avraham, Yitzḥaq, and Ya'aqov

and our matriarchs Sarah, Rivqah,

Raḥeil, Lei'ah, Bilhah, and Zilpah

bless [name]

who has reached the age of mitzvot and received an aliyah

for the glory of this place and for the glory of the Torah

On Shabbat:

and for the glory of Shabbat

On a Festival:

and for the glory of the Festival.

At all times continue:

May the Holy Blessed One

Common:

יִשְׁמְרֶהָ וַיַּחֲזֶהָ וַיְכַוְנֶנָּה אֶת לְבָהּ yishmāróhe viḥayóhe vikhonāneh et libeh

לְהִיּוֹת שָׁלֵם עִם יְהוָה אֱלֹהֶיהָ lihyot shaleim im HA'EIN Sof Elohéihe

Feminine:

יִשְׁמְרֶהָ וַיַּחֲזֶהָ וַיְכַוְנֶנָּה אֶת לְבָהּ yishmāróha viḥayóha vikhonāneh et libah

לְהִיּוֹת שָׁלֵם עִם יְהוָה אֱלֹהֶיהָ lihyot shaleim im HA'EIN Sof Elohéiha

Masculine:

יִשְׁמְרֶהוּ וַיַּחֲזֶהוּ וַיְכַוְנֶנָּה אֶת לְבֹו yishmāróhu viḥayóhu vikhonāneh et libo

לְהִיּוֹת שָׁלֵם עִם יְהוָה אֱלֹהָיו lihyot shaleim im HA'EIN Sof Elohav

For all continue:

לְהַגֹּת בַּתּוֹרָתָהּ לְלֶכֶת בְּדַרְכֶיהָ lahagot bəTorateh lalékhet bidrakhéihe

וּלְשַׁמֹּר מִצְוֹתֶיהָ vəlishmor mitzvotéihe

וַיִּשְׁלַחַּהּ בְּרַכָּה וְהַצְלַחַּהּ vəyishlāḥeh bərachah vəhatzlaḥah

בְּכֹל מַעֲשֶׂה bəkhoh ma'aseih

<חַיֶּיהָ | חַיֶּיהָ | חַיֶּיהָ> <ḥayéihe | ḥayéiha | ḥayav>.

יְהִי רָצוֹן yəhi ratzon

שֵׁימָלֵא <חַיֶּיהָ | חַיֶּיהָ | חַיֶּיהָ> sheyimalei <ḥayéihe | ḥayéiha | ḥayav>

בַּתּוֹרָה בְּרֵעוֹת וּבְמַעֲשִׂים טוֹבִים bəTorah bərei'ut uvma'asim tovim

<וַיִּמְצָאָהּ | וַתִּמְצָא | וַיִּמְצָא> <vəyimtza'eh | vətimtza | vəyimtza>

חַן וְשֶׁכֶל טוֹב ḥein vəséikhel tov

לִפְנֵי אֱלֹהִים וְאָדָם וְנֹאמַר אָמֵן lifnei Elohim və'adam vənomar amein.

guard <them | her | him> and sustain <them | her | him> and direct <their | her | his> heart  
to be whole with THE INFINITE, <their | her | his> God,  
to ponder Voix Torah and follow in Voix ways  
and guard Voix mitzvot.

And may Voi send blessing and success

to every work of

<their | her | his> life.

And may it be Voix will

that <their | her | his> life be filled

with Torah, with friendship, and with good deeds,

and may <they | she | he> find

grace and good sense

before God and humanity. And let us respond: Amen!

**For one sharing a new gender with their community:**

This is a blessing of my own invention to honor trans Jews who use an aliyah to mark a public announcement of their transness to their communities.

מִי שֶׁבֵּרַכְהָ אֲבוֹתֵינוּ *Mi shebeirākhe avotéinu*  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*  
 רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
 הָא יְבִרַכְהָ אֶת [name] *he yəvarəkheh et [name]*  
 <שֶׁהוֹצִיאתָה | שֶׁהוֹצִיאתָה |  
 שֶׁהוֹצִיאתָה> *<shehotzi'éthe | shehotzi'átaḥ |*  
 שֶׁהוֹצִיאתָה> *shehotzi'áhu> mipəratiyut lətzibur*  
 <וְעָלְתָה | וְעָלְתָה | וְעָלְתָה> *<və'aləteh | və'alətaḥ | və'alah>*  
 לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלְכָבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכָבוֹד הַחֲגֹל: *vəlikhvod harégel.*

If taking a new Hebrew name:

וְיִקְרָא <שְׁמָה | שְׁמָה |  
 שְׁמָה> *vəyiqarei <shəmeḥ | shəmah |*  
 שְׁמוֹ <בְּיִסְרָאֵל [Hebrew name] *shəmo> bəYisra'eil [Hebrew name]*

May the One Who blessed our patriarchs

Avraham, Yitzḥaq, and Ya'aqov;

and our matriarchs Sarah, Rivqah,

Raḥeil, Lei'ah, Bilhah, and Zilpah

bless [name]

who has brought <themselves | herself |

himself> out from private to public

and taken an aliyah

for the glory of this place and for the glory of the Torah

On Shabbat:

and for the glory of Shabbat

On a Festival:

and for the glory of the Festival.

If taking a new Hebrew name:

And may <their | her |

his> name in Yisra'eil be called [Hebrew name]



At all times continue:

הַקְדוֹשָׁה בְּרוּכָה הִיא *Haqadosheh bərukkeh he*

Common:

יִשְׁמְרֶהָ וַיְחַיֶּהָ *yishməróhe viḥayóhe*

וַיַּעֲמֶקְהָ אֶת דַּעַת עַצְמִיּוּתָהּ: *vi'aməqeh et dá'at atzmiyuteh.*

וַיַּמְלֵא חַיֶּיהָ *Vəyimalei ḥayéihe*

Feminine:

יִשְׁמְרֶהָ וַיְחַיֶּהָ *yishməróha viḥayóha*

וַיַּעֲמֶקְהָ אֶת דַּעַת עַצְמִיּוּתָהּ: *vi'aməqeh et dá'at atzmiyutah.*

וַיַּמְלֵא חַיֶּיהָ *Vəyimalei ḥayéiha*

Masculine:

יִשְׁמְרֶהוּ וַיְחַיֶּהוּ *yishməróhu viḥayóhu*

וַיַּעֲמֶקְהוּ אֶת דַּעַת עַצְמִיּוּתוֹ: *vi'aməqeh et dá'at atzmiyuto.*

וַיַּמְלֵא חַיָּיו *Vəyimalei ḥayav*

For all conclude:

בְּתוֹרָה בְּרִיעוּת *bəTorah bərei'ut*

וּבְמַעֲשֵׂים טוֹבִים וְנֹאמַר אָמֵן: *uvma'asim tovim vənomar amein.*

At all times continue:

May the Holy Blessed One

guard <them | her | him> and sustain <them | her | him>  
and deepen <their | her | his> self-knowledge.

And may <their | her | his> life be filled

with Torah and with friendship

and with good deeds. And let us respond: Amen!

**For those about to be married (aufruf):**

In this blessing, “masculine” and “feminine” refer to spouses-to-be who both/all prefer masculine or feminine grammatical forms, respectively. “Common” refers to all other spouses-to-be.

מִי שֶׁבֵּרַכְהָ אַבוֹתֵינוּ *Mi shebeirakhe avotéinu*  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
 וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*  
 רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
 הָא יִבְרַכְהָ אֵת *he yavarakheh et*  
 [names of those to be married]  
 אֲשֶׁר בְּקָרוֹב <יִכָּנְסוּל | *asher bəqarov <yikanəsol |*  
 תִּכְנָסְנָה | יִכָּנְסוּ > לַחֻפָּה *tikanéisnah | yikansu> laḥupah*  
 וְעָלוּ הַיּוֹם לְכַבּוֹד הַמָּקוֹם *və'alu hayom likhvod hamaqom*  
 וְלְכַבּוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וְלְכַבּוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכַבּוֹד הַרְגֵּל: *vəlikhvod harégel.*

At all times:

תְּקַדּוֹשֶׁה בְּרוּכָה הָא *Haqadosheh bərukkeh he*  
 <יִדְרִיכֹל | יִדְרִיכֹן | יִדְרִיכֹם> *<yadrikhol | yadrikhon | yadrikhom>*  
 לְבָנוֹת בַּיִת בְּיִשְׂרָאֵל *livnot báyt bəYisra'eil*  
 אֲשֶׁר בּוֹ יִשְׁכְּנוּ *asher bo yishkənu*  
 אֲהָבָה וְאַחֲוָה וְשָׁלוֹם וְרַעוּת *ahavah və'aḥavah vəshalom vərei'ut*  
 וְיִשְׁלַחֲהָ בְּרַכָּה וְהִצְלַחָה *vəyishləḥeh bərankhah vəhatzlaḥah*  
 בְּכֹל מַעֲשֵׂה *bəkhoh ma'aseih*  
 <תִּיְהִי | תִּיְהִי | תִּיְהִי> *<ḥayeihel | ḥayeihen | ḥayeihem>*  
 וְנֹאמַר אָמֵן: *vənomar amein.*

## The Shabbat and Festival Morning Service

May the One Who blessed our patriarchs  
Avraham, Yitzḥaq, and Ya'aqov  
and our matriarchs Sarah, Rivqah,  
Raḥeil, Lei'ah, Bilhah, and Zilpah  
bless  
[names of those to be married]  
who will soon come  
under the ḥupah  
and who have received an aliyah today for the glory of this place  
and for the glory of the Torah  
    On Shabbat:  
and for the glory of Shabbat  
    On a Festival:  
and for the glory of the Festival.  
    At all times:  
May the Holy Blessed One  
guide them  
to build a house in Yisra'eil  
in which dwell  
love and mutuality and peace and friendship.  
And may Voi send them blessing and success  
to every work  
of their life.  
And we respond: Amen!

## Hatzi Qadish

This prayer, which is not prayed without a minyan, is added before the maftir aliyah. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəmoḥ rabah* **amein**

בְּעֶלְמָא דִּי בְּרָאֵת כְּרֵוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמֹה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעֶלְמָא וּבְזִמְנָן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְּרִיכָהּ הֵא *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא לְעֵילָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

## Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה Vəzot haTorah asher sam Mosheh

לְפָנֵי בְנוֹל יִשְׂרָאֵל: lifnei bəno! Yisra'eil.

עַל־פִּי יְהוָה בְּיַד מֹשֶׁה: al pi HA'EIN Sof bəyad Mosheh.

And this is the Teaching that Mosheh set  
before the children of Yisra'eil,

Dəvarim 4:44

from the mouth of THE INFINITE by the hand of Mosheh.

BəMidbar 9:23

*(The Torah is then furled and wrapped. Many congregations sing wordless tunes or extra-liturgical songs until the scroll is fully dressed and at rest. On a day when multiple Torah scrolls are used, each is wrapped in this way.)*

## Haftarah Blessings

Before the Haftarah, the reader prays:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN SOF*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 אֲשֶׁר בָּחַרָהּ בְּנִבְיָאֵל טוֹבֹל *asher bahareh binvi'ol tovol*  
 וְרָצְתָהּ בְּדִבְרֶיהָ *vəratzəteh vədivreiheh*  
 הַנְּאֻמִּים בְּאֵמֶת *hane'emarim be'emet*  
 בְּרוּכָה אַתָּה יְהוָה *bərukkeh ateh HA'EIN SOF*  
 הַרוֹצֶת בַּתּוֹרָה *harotzet baTorah*  
 וּבְמֹשֶׁה עַבְדֶּךָ *uvMosheh avdeh*  
 וּבְיִשְׂרָאֵל עַמָּה *uvYisra'eil ameh*  
 וּבְנִבְיָאֵל הָאֵמֶת וְצֶדֶק: *uvinvi'ol ha'emet vatzédeq.*

Blessed are You, INFINITE,  
 our God, Life of endless worlds,  
 Who chose good prophets  
 and was pleased with their words,  
 prophesied in truth.  
 Blessed are You, INFINITE,  
 the One Who is pleased with the Torah  
 and with Mosheh, Voix servant,  
 and with Yisra'eil, Voix people,  
 and with prophets of truth and justice.

After the Haftarah, the reader prays:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 צוּר כָּל הָעוֹלָמִים *tzur kol ha'olamim*  
 צַדִּיקָה בְּכָל הַדֹּרוֹת *tzadiqeh bəkhoh hadorot*  
 הָאֵל הַנֶּאֱמָנָה הָאוֹמֶרָה וְעוֹשֶׁת *ha'Eil hane'eméneh ha'oméreh və'oset*  
 הַנּוֹדֶרֶה וּמְקַיֶּמֶה *hanodéreh umqayémeh*  
 שְׁכֹל דְּבָרֶיהָ אֱמֶת וְצֶדֶק: *shekol dəvaréihe emet vatzédeq.*  
 נֶאֱמָנָה אַתָּה *Ne'eméneh ateh*  
 הָאֵל יְהוָה אֱלֹהֵינוּ *he HA'EIN Sof Elohéinu*  
 וְנֶאֱמָנִים דְּבָרֶיךָ *vəne'emanim dəvaréikhe*  
 וְדָבָר אֶחָד מִדְּבָרֶיךָ *vədavar ehad midvaréikhe*  
 אַחֲזֹר לֹא יִשׁוּב רִיקָם *aħor lo yashuv reiḡam*  
 כִּי אֵל רִוּחַ נֶאֱמָנָה וְרַחֲמָנָה אַתָּה: *ki Eil rū'aħ ne'eméneh vəraħaméneh áteh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*  
 הָאֵל הַנֶּאֱמָנָה בְּכָל דְּבָרֶיהָ: *ha'Eil hane'eméneh bəkhoh dəvaréihe.*

Blessed are You, INFINITE,  
 our God, Life of endless worlds,  
 Rock of all worlds,  
 Righteous in all generations,  
 the steadfast God, the Speaker and Doer,  
 the Vower and Fulfiller,  
 all of Whose words are True and Righteous.  
 Steadfast are You  
 — Voi is THE INFINITE, our God! —  
 and steadfast are Your words,  
 and not one word of Your words  
 will later return empty,  
 because God, a steadfast and merciful Spirit are You.  
 Blessed are You, INFINITE,  
 the steadfast God in all Voix words.

רַחֲמֶה עַל הָאָרֶץ *Raḥameh al ha'áretz*  
 כִּי הִיא בֵּית חַיֵּינוּ *ki hi beit ḥayéinu*  
 וְלַעֲלוּבֹל נֶפֶשׁ תּוֹשִׁיעָה *vəla'aluvol néfesh toshí'eh*  
 בְּמַהֲרָה בְּיָמֵינוּ *bimheirah vəyaméinu.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərúkkeh ateh HA'EIN Sof*  
 מְשַׁמַּחַת הָאָרֶץ בַּיּוֹם *məsamáḥah ha'áretz bəyésa.*

Have mercy on the Earth,  
 for she is the house of our lives,  
 and liberate the humiliated in spirit  
 soon, in our days!  
 Blessed are You, INFINITE,  
 Who makes the Earth rejoice in Liberation.

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ *Saməḥónu HA'EIN Sof Elohéinu*  
 בְּאֵלֵיָּהוּ הַנְּבִיאַ עֲבָדְךָ *bə'Eiliyáhu hanavi avdékhe*  
 וּבִתְקוּפַת שְׁלוֹם רַב הַבָּאָה *uvitqufat shalom rav haba'ah*  
 בְּמַהֲרָה תָּבוֹא וְתִגַּל לִבֵּנוּ *bimheirah tavo vətageil libéinu.*  
 מִן הָאָרֶץ יִפְסוּ כָּל מִלְחָמָה *Min ha'áretz yifósu khol milḥamah*  
 וְכָל חָמָס וְכָל שְׂפִיכַת דָּם *vəkhoh ḥamas vəkhoh shəfikhat dam*  
 כִּי נִשְׁבַּעְתָּ *ki nishbáte*  
 לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב *lo yisa goi el goi ḥérev*  
 וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה *vəlo yilmədu od milḥamah.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərúkkeh ateh HA'EIN Sof*  
 הַמְּשַׁלֵּמָה *hamashlimeh.*

Gladden us, INFINITE, our God,  
 with Eliyáhu the prophet, Your servant,  
 and with the era of abounding peace that is coming —  
 swiftly may it come and gladden our heart!  
 May all war vanish from the Earth  
 and all violence and all shedding of blood,  
 as You swore:  
 "Nation shall not lift up sword against nation,  
 nor will they learn war anymore." Yəshayáhu 2:4  
 Blessed are You, INFINITE,  
 the Peace-maker.

On Hoshana Rabah, continue with Communal Prayers (p 404).



## The Shabbat and Festival Morning Service

On a Shabbat that is not a Festival (except for Shabbat Ḥol haMo'eid Sukot) conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה *Al haTorah v'el ha'avodah*  
וְעַל הַנְּבִיאִים *v'el hanəvi'im*  
וְעַל יוֹם הַשַּׁבָּת הַזֶּה *v'el yom haShabat hazeh*  
שִׁנְתָּתָּ לָנוּ יְיָ אֱלֹהֵינוּ *shenatátə lānu HA'EIN Sof Elohéinu*  
לְקִדּוּשָׁה וְלִמְנוּחָה *liqdushah vəlimnuḥah*  
לְכָבוֹד וְלִתְפָּאֶרֶת *likhavod ultif'aret*  
עַל כָּל יְהוָה אֱלֹהֵינוּ *al hakol HA'EIN Sof Elohéinu*  
אֲנַחְנוּ מוֹדוֹל לָךְ *anáḥnu modol lakh*  
וּמְבָרְכוֹל אוֹתָךְ *umvarəkhoh otakh*  
יִתְבָּרַךְ שִׁמְכָה בְּכֹל יָמִים *yitbarakh shimkhe bəkhoh yamim*  
תָּמִיד לְעוֹלָם וָעֶד: *tamid lə'olam va'ed.*  
בְּרוּכָה אַתָּה יְיָ *Bərukkeh ateh HA'EIN Sof*  
מְקַדֶּשֶׁת הַשַּׁבָּת: *məqadésheh haShabat.*

For the Torah and for worship  
and for the prophets  
and for this Sabbath day  
that You have given us, INFINITE, our God,  
for Holiness and for rest,  
for glory and for splendor.  
For all this, INFINITE, our God,  
we thank You  
and bless You.  
May Your Name be blessed every day,  
perpetually, forever.  
Blessed are You, INFINITE,  
who makes the Sabbath Holy.

THE MORNING TORAH SERVICE: Reading the Torah

On a Festival, and also Shabbat Ḥol haMo'eid Sukot, conclude (adding the boxed words on Shabbat):

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה *Al haTorah və'al ha'avodah*

וְעַל הַנְּבִיאִים *və'al hanəvi'ol*

וְעַל יוֹם הַשַּׁבָּת הַזֶּה *və'al yom haShabat hazeh*

וְעַל יוֹם *və'al yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה *ḥag hamatzot hazeh*

On Shavu'ot:

חַג הַשָּׁבוּעוֹת הַזֶּה *ḥag haShavu'ot hazeh*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה *ḥag haSukot hazeh*

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֶצֶרֶת הַזֶּה *haShəmini ḥag ha'Atzéret hazeh*

For the Torah and for worship  
and for the prophets

and for this Sabbath day

and for

On Pésah:

this flatbread festival day

On Shavu'ot:

this Shavu'ot festival day

On Sukot:

this Sukot festival day

On Shəmini Atzéret:

this Shəmini Atzéret festival day

On Simḥat Torah, when observed as an independent Festival:

חַג שְׂמֵחַת הַתּוֹרָה הַזֶּה *ḥag Simḥat haTorah hazeh*

At all times continue:

שֶׁנֶּאֱתַתָּ לָנוּ יְיָהוָה אֱלֹהֵינוּ *shenatáte lānu HA'EIN Sof Elohéinu*

לְקַדְּשָׁהּ וּלְמַנוּחָהּ

*liqdushah vəlimnuḥah*

לְשִׂשׂוֹן וּלְשִׂמְחָה *ləsason ulsimḥah*

לְכָבוֹד וּלְתִפְאַרֶת *ləkhavod ultif'áret*

עַל הַכֹּל יְיָהוָה אֱלֹהֵינוּ *al hakol HA'EIN Sof Elohéinu*

אֲנַחְנוּ מוֹדוֹל לָךְ *anáḥnu modol lakh*

וּמְבָרְכוֹל אוֹתָךְ *umvarəkhol otakh*

יִתְבָּרַךְ שִׁמְךָ בְּכָל יָמִים *yitbarakh shimkhe bəkhoh yamim*

תָּמִיד לְעוֹלָם וָעֶד: *tamid lə'olam va'ed.*

בְּרוּכָה אַתָּה יְיָהוָה *Bərukkeh ateh HA'EIN Sof*

שַׁבָּת וְ

מִקְדָּשֶׁהּ

*məqadésheh* **Shabat və**

יִשְׂרָאֵל וְהַזְמָנִים: *Yisra'eil vəhazəmanim.*

On Simḥat Torah, when observed as an independent Festival:  
this Simḥat Torah festival day

At all times continue:

that You have given us, INFINITE, our God,

for Holiness and for rest,

for joy and for gladness,

for glory and for splendor.

For all this, INFINITE, our God,

we thank You

and bless You.

May Your Name be blessed every day,

perpetually, forever.

Blessed are You, INFINITE,

Who makes Shabbat and

Yisra'eil and the seasons Holy.

## Communal Prayers

### For building community (Yəqum Purqan):

Some do not pray this prayer on a Festival that falls on a weekday. Some also do not pray it (or only pray until the first amen) without a minyan.

יְקוּם פִּרְקָן מִן שָׁמַיָּא *Yəqum purqan min shəmayā*

חֲנָא וְחֲסִידָא *ḥina vəḥisda*

וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי *vərahamei vəḥayeī arikhei*

וּמְזוֹנֵי רְוִיחֵי וְסִיעָתָא דְשָׁמַיָּא *umzonei rəviḥei vəsiyata dishmaya*

וּבְרִיּוֹת גּוּפָא וּבִינָא מַעְלָא *uvaryut gufa uvina mə'alāya*

לְגִטּוֹנָא אֲרִיכָא וְקִימָא *legtona arikha vəqayama*

לְגִטּוֹנָא דִּי לָא יִפְסוּק *legtona di la yīfsuq*

וְדִי לָא יִבְטוּל מִפְתָּגְמֵי אִוְרֵיתָא *vədi la yivtul ipitgamei Oraita*

לְכֹל קְהָלָא קַדִּישָׁא הָדִין: *ləkhol qəhala qadisha hadein.*

רוּחָא יַעֲלָמָא יְבָרַכָּה יִתְכַנֶּנָּה *Ruḥa ya'aləma yəvarəkkeh yitkoneh*

יַפְשֶׁה חַיִּיכוֹל וְיַסְגֶּנָּה יוֹמֵיכוֹל *yapəsheh ḥayeikhol vəyasgə'eh yomeikhel*

וְיִתְנֶה אֲרָכָא לְשָׁנֵיכוֹל *vəyitaneh arkha lishneikhol*

וְתִתְּפָרְקוּל וְתִשְׁתִּיזְבוּל *vətitparəqul vətishteizəvul*

מִן כָּל עָקָא *min kol aqa*

וּמִן כָּל מַרְעִין בִּישִׁין: *umin kol mar'in bishin.*

May there arise deliverance from Heaven,  
grace and devotion

and compassion and long life

and easy food and help from Heaven

and health of body and perfect insight,

a long and enduring legacy,

a legacy that will not cease

and that will not be annulled from words of Torah

for all this Holy congregation.

May the Spirit of the world bless and establish you,

expand your lives and increase your days

and give length to your years.

And may you be delivered and rescued

from all distress

and from all illnesses that exist.

מָרֶתָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעֲדָכוֹל *Maretan di vishmaya yəhet bəsadəkhol*  
 כָּל זְמַן וְעֵדָן *kol zəman və'idan*  
 וְנֹאמַר אָמֵן: *vənomar amein.*

מִי שֶׁבֵּרַכָּה אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*  
 רַחֵל לֵא'ה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
 הָא יְבָרַכָּה *he yəvarəkheh*  
 אֶת כָּל הַקָּהָל הַקָּדוֹשׁ הַזֶּה *et kol haqahal haqadosh hazeh*  
 עִם כָּל קְהִלּוֹת הַקֹּדֶשׁ *im kol qəhilot haqódesh*  
 הֵל וְכָל אֲשֶׁר לָהֶל *heil vəkhol asher lahel*  
 וּמִי שֶׁמְיַחֲדוֹל *umi sheməyahadol*  
 בָּתֵּי כְּנִסְיֹת לִתְפִּלָּה *batei khəneisiyyot litfilah*  
 וּמִי שֶׁמְיַחֲדוֹל מִיָּנִיִּים *umi sheməyahadol minyanim*  
 בָּהֶל שֶׁלֹּא יוֹצֵאוֹל מִבְּתִיָּהֶל *bahel shelo yotzə'ol mibateihel*

May our Authority in Heaven be your help  
 at every time and moment.  
 And let us respond: Amen!

May the One Who blessed our patriarchs  
 Avraham, Yitzḥaq, and Ya'aqov;  
 and our matriarchs Sarah, Rivqah,  
 Raḥeil, Lei'ah, Bilhah, and Zilpah  
 bless  
 all this Holy congregation  
 together with all Holy congregations,  
 them and all that is theirs,  
 and those who bring together  
 houses of assembly for prayer  
 and those who bring together minyans  
 for those who cannot leave their homes

וּמִי שֶׁבָּאוֹל בְּתוֹכָהּ לְהַתְּפִילָהּ *umi sheba'ol mətokhal ləhitpaleil*  
 וּמִי שֶׁנֹּתְנוֹל נֵיר לְהַדְלִיק *umi shenotənol neir ləhadliq*  
 וּמִשְׁקָה לְקִדּוּשׁ וּלְהַבְדֵּלָהּ *umashqeh ləqidush ulhavdalah*  
 וּפֶת לְאוֹרְחוֹ וּצְדָקָה לְעֲנִיּוֹל *ufat lə'orəḥol utzdaqah la'aniyol*  
 וְכֹל שְׁעוֹסָקוֹל מַטְזֹרְכֵי *vəkhōl she'osəqol mətzorkhei*  
 צָבוּר בְּאַמוּנָה: *tzibur be'emunah.*  
 הַקְדוּשָׁה בְּרוּכָה הִיא *Haqədoshēh bərukkeh he*  
 יִשְׁלָמֶה שְׂכָרָהּ *yishaləmeḥ səkharal*  
 וְיִסְיְרָה מֵהֶל כֹּל מַחְלָה *vəyasíreh meihel kol maḥalah*  
 וְיִרְפְּאֶה לְכֹל גּוּפָל *vəyirpə'eh ləkhōl gufal*  
 וְיִסְלַחֶה לְכֹל עוֹנָל *vəyisləḥeh ləkhōl avonal*  
 וְיִשְׁלַחֶה בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərankhah vəhatzlahāh*  
 בְּכֹל מַעֲשֵׂי חַיֵּיהֶל *bəkhōl ma'asei ḥayeiḥel*  
 עַם כָּל יִשְׂרָאֵל *im kol Yisra'eil*  
 אֲחֻלֵּיהֶל וְנֹאמַר אָמֵן: *aḥoleihel vənomar amein.*

and those who come into their midst to pray  
 and those who provide candles for lighting  
 and drink for qidush and havdalah  
 and food for guests and justice for the meek  
 and all who occupy themselves with the need  
 of the community faithfully.  
 May the Holy Blessed One  
 pay their wage  
 and turn every illness away from them  
 and heal all their bodies  
 and pardon all their sins  
 and send blessing and success  
 to all the works of their lives  
 together with all Yisra'eil,  
 their kin. And let us respond: Amen!

**For creation and renewal:**

This prayer is adapted from one written by Hillel Zeitlin that was included in the first Reconstructionist prayerbook in 1945. The acknowledgements in that prayerbook indicate that it was earlier published elsewhere, but do not give any further publication details.

אב כל באול עולם *Iv kol ba'ol olam*  
אתה בוראה את עולמך *ateh voréi'ah et olamækhe*  
בכל מעוף עין *bəkhhol mə'uf áyin*  
אם כהרף עין *im kahéref áyin*  
תסירה את חסד יצירתך *tasíreh et ḥésed yatzíratékhe*  
והיה הכל אין ואפס: *vəhayah hakol áyin va'áfes.*

אבל אתה מריקה על יצירולייך *Aval ateh məriqeh al yatzíroléikhe*  
צנורי ברקה רגע ורגע: *tzinorei vərakhah réga véréga.*

ועוד פעם יופיעו כוכבי שחר *Və'od pá'am yofi'u kokhəvei sháḥar*  
ושירו שירת אהבה לפניך: *vəshiru shirat ahavah ləfanéikhe.*  
ועוד פעם יצא שמש בגבורתו *Və'od pá'am yeitzei shémesh bigvurato*  
ושר שירת עז לפניך: *vəshar shirat oz ləfanéikhe.*

Quickener of everything that comes into this world,  
You generate Your world  
in every twitch of an eye.  
If for the blink of an eye,  
You took away Your love of creation,  
everything would become nothing and naught.

But You pour out on Your creatures  
a spout of blessing instant after instant.

Even now the morning stars will shine  
and sing a song of love before You.  
Even now the sun will emerge in his might  
and sing a song of strength before You.

וְעוֹד פָּעַם יִשְׁרִי עֲשָׂבִים Və'od pá'am yashíru asavim

שִׁירַת גַּעְנוּעִים לְפָנֶיךָ shirat gagu'im ləfanéikhe.

וְעוֹד פָּעַם תִּשְׁרְנָה צִפּוֹרִים Və'od pá'am tashárnah tziporim

שִׁירַת גִּיל לְפָנֶיךָ shirat gil ləfanéikhe.

וְעוֹד פָּעַם יִתְעַטְפוּ אֵילָנוֹת Və'od pá'am yit'atəfu ilanot

כְּשִׁלְיֵי צִבּוֹר לְפָנֶיךָ kishlihei tzibur ləfanéikhe.

וְעוֹד פָּעַם יִלְחַשׁ מַעַן Və'od pá'am yilhash mayan

אֶת תְּפִלָּתוֹ לְפָנֶיךָ et təfilato ləfanéikhe.

הֲלֹא אַתָּה בּוֹרְאָה הַכֹּל מִחֲדָשׁ: Halo ateh voré'ah hakol meiḥadash.

בְּרָאָה נָא Bir'eh na

אֲבִי אוֹתִי יִלְדֶתְךָ מִחֲדָשׁ: ivi oti yaldetkhe meiḥadash.

נִשְׁמֶה בִּי מִנִּשְׁמַת אַפִּיךָ Nishmeh vi minishmat apéikhe

וְחַיֵּיתִי חַיִּים חֲדָשִׁים vəḥayíti ḥayim ḥadashim

חַיֵּי יִלְדוֹת חֲדָשָׁה ḥayei yaldut ḥadashah.

Even now grasses will sing  
a song of yearning before You.  
Even now birds will sing  
a song of joy before You.

Even now trees will en-talit themselves  
like messengers from the crowd before You.  
Even now a well will whisper  
its prayer before You.

Are You not generating everything anew?  
Generate me,  
a child of Yours, my Quickener, anew!

Breathe into me from the breath of Your nose  
and I will live a new life,  
a life of childhood renewed!



**For peace:**

This prayer is adapted from Nathan Sternhartz's *Liqutei Tefilot*, a collection of prayers based on the teachings of Rebbe Nachman of Breslov. The original is the 53rd prayer in Volume II.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה	<i>Yəhi ratzon milfanéikhe</i> <i>HA'EIN SOF</i>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ	<i>Elohéinu vEilohei ivoléinu</i>
שֶׁתַּבְּטֹלֶה מִלְחָמוֹת	<i>shetəvatəleh milḥamot</i>
וּשְׁפִיכֻת דָּמִים מִן עוֹלָם	<i>ushfikhut damim min olam</i>
וְתַמְשִׁיכֶה שָׁלוֹם גָּדוֹל	<i>vətamshíkkeh shalom gadol</i>
וְנִפְלֵא בְּעוֹלָם	<i>vənifla ba'olam</i>
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב	<i>vəlo yisa goi el goi ḥérev</i>
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:	<i>vəlo yilmədu od milḥamah.</i>
רַק יִכְרֹל כָּל יוֹשְׁבֹוֹל תִּבֵּל	<i>Raq yakírol kol yoshəvol teiveil</i>
הָאֱמֶת לְאֱמֶתוֹ	<i>ha'emet la'amito</i>

May it be Your will, INFINITE,  
 our God and God of our forebears,  
 that You abolish wars  
 and the spilling of blood from the world  
 and that You extend a great  
 and wondrous peace into the world  
 and “nation shall not lift up sword against nation,  
 nor will they learn war anymore”.  
 May all those who dwell on earth only recognize  
 this truth for its truth:

Yəshayáhu 2:4

אֲשֶׁר לֹא בָּאנוּ לְזֶה הָעוֹלָם *asher lo bánu ləzeh ha'olam*  
 בְּשִׁבִּיל רִיב וּמַחֲלָקֶת חֵס וְשָׁלוֹם *bishvil riv umahálóqet ḥas vəshalom*  
 וְלֹא בְּשִׁבִּיל שִׁנְאָה וְקִנְאָה וְקִנְטוּר *vəlo bishvil sin'ah vəqin'ah vəqintur*  
 וּשְׂפִיכוֹת דָּמִים חֵס וְשָׁלוֹם *ushfikhut damim ḥas vəshalom*  
 רַק בָּאנוּ לְעוֹלָם כְּדִי *raq bánu la'olam kədei*  
 לְעֶזֶר וּלְהַשְׁעִין זֶת בְּזֹת: *la'azor ulhisha'ein zet bəzet.*  
 וּבְכֵן יִקְיָם מִקְרָא שְׁכָתוּב *Uvkhein yaquyam miqra shekatuv*  
 וְנִתְּתִי שָׁלוֹם בְּאַרְץ *vənatáti shalom ba'áretz*  
 וּשְׁכַבְתֶּל וְאֵין מַחְרִידֶה: *ushkhavtel və'ein maḥarideh.*  
 וְנֹאמַר אָמֵן: *Vənomar amein.*

that we have not come into this world  
 for the sake of strife and division — G-d forbid! —  
 nor for the sake of hatred and jealousy and vexation  
 and the spilling of blood — G-d forbid!

We have only come into the world in order  
 to help and depend on one another.

And so may the verse be fulfilled as it is written:

“And I will give peace to the Earth,

and when you lie down, no one will make you afraid.”

Vayiqra 26:6

And let us respond: Amen!

## Blessing the New Month

On the Shabbat before the beginning of a new Jewish month, the following is prayed. In some communities, the congregation prays it first, followed by the prayer leader.

*(Some stand for this blessing, and some prayer leaders will lift the wrapped Torah scroll while praying it.)*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon milfanéikhe HA'EIN Sof*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

שֶׁתְּחַדֶּשֶׁה עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה *shethadəsheh aléinu et haḥódesh hazeh*

לְטוֹבָה וְלִבְרָכָה: *lətovah vəlivrakhah.*

וְתִתֶּנָּה לָנוּ חַיִּים אֲרוּכִים *Vətitəneh lānu ḥayim arukhim*

חַיִּים שֶׁל שְׁלוֹם חַיִּים שֶׁל טוֹבָה *ḥayim shel shalom ḥayim shel tovah*

חַיִּים שֶׁל בְּרָכָה חַיִּים שֶׁל פָּרְנָסָה *ḥayim shel bərakhah ḥayim shel parnasah*

חַיִּים שֶׁל חִלּוּץ אֶצְמוֹת חַיִּים שֶׁיֵּשׁ *ḥayim shel ḥilutz atzamot ḥayim sheyeish*

בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֹטָא *bahem yir'at shamáyim vəyir'at ḥeit*

חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלָמָה *ḥayim she'ein bahem bushah ukhlimah*

חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד *ḥayim shel ósher vəkhavod*

חַיִּים שֶׁתִּהְיֶה בָּנוּ אֲהַבַת תּוֹרָה *ḥayim shetəhei vānu ahavat Torah*

וְיִרְאֵת שָׁמַיִם חַיִּים שֶׁיִּמָּלֵא *vəyir'at shamáyim ḥayim sheyimālə'u*

מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה אָמֵן סֶלָה: *mish'alot libéinu lətovah amein sélah.*

May it be Your will, INFINITE,

our God and God of our forebears

to renew for us this month

for good and for blessing.

And may You give us a long life,

a life of peace, a life of good,

a life of blessing, a life of sustenance,

a life of strengthened bones, a life in which

there is fear of heaven and fear of sin,

a life in which there is no shame or rebuke,

a life of wealth and dignity,

a life in which we have love of Torah

and fear of Heaven, a life in which

the desires of our heart are fulfilled for good, amen, selah!

מִי שֶׁעָשְׂתָה נִסִּים לְאַבְרָהָם  
 וְנִצְּלָה אוֹתָהּ מֵעֲבָדוֹת לְחֵירוֹת  
 הִיא יִנְצֵלָה הָעוֹלָם בְּקָרוֹב  
 וְיִתְחַזְּרֶה אֶת מוֹרְשׁוֹ  
 אַרְבַּע כַּנְפּוֹת הָאָרֶץ  
 לְעוֹלָם בְּלִי יָרָשׁוּת  
 וְנֹאמַר אָמֵן :

The leader, followed by the congregation:

Rosh Hódesh <Tishrei |  
Heshvan | Kislev | Teivait |  
Shavat | Adar [Rishon/Sheini] |  
Nisan | Iyar | Sivan |  
Tamuz | Av | Elul>  
Yihyeh bayom <rishon |  
sheini | shalishi | ravi'i |  
hamishi | shishi | haShabat>

May the One Who did miracles for our forebears  
and redeemed them from slavery to freedom  
redeem the world soon  
and restore the dispossessed  
of the four corners of the earth  
to a world without colonization.  
And let us respond: Amen!

The leader, followed by the congregation:

Rosh Hodesh <Tishrei |  
Heshvan | Kislev | Teivait |  
Shvat | Adar [1/2] |  
Nisan | Iyar | Sivan |  
Tamuz | Av | Elul>  
will be on <Sunday |  
Monday | Tuesday | Wednesday |  
Thursday | Friday | Shabbat>

## The Shabbat and Festival Morning Service

When there will be two days of Rosh Hódesh add:

<וּלְמַחֲרָתוֹ בְּיוֹם | *ulmoḥorato bəyom* |  
וּבְיוֹם שֵׁנִי | *uvyom sheini* | וּבְיוֹם שְׁלִישִׁי | *uvyom shālīshi* |  
וּבְיוֹם רְבִיעִי | *uvyom rəvī'i* | וּבְיוֹם חֲמִישִׁי | *uvyom ḥamishi* |  
וּבְיוֹם שִׁשִּׁי | *uvyom shishi* | וּבְיוֹם הַשַּׁבָּת > *uvyom haShabat*>

At all times conclude:

הָבָא אֵלֵינוּ *haba aléinu*  
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה: *və'al kol Yisra'eil lətovah.*

The congregation, followed by the leader:

יְחַדְּשֵׁהוּ הַקְדוֹשָׁה בְּרוּכָה הִיא *Yəḥadəshóhu haqədosheh bərukkeh he*  
אֵלֵינוּ וְעַל כָּל עַמָּה *aléinu və'al kol ameh*  
בֵּית יִשְׂרָאֵל *beit Yisra'eil*  
לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*  
לְשִׁשׁוֹן וּלְשִׁמְחָה *ləsason ulsimḥah*  
לִישׁוּעָה וּלְנַחֲמָה *lishu'ah ulneḥamah*  
וְנֹאמַר אָמֵן: *vənomar amein.*

When there will be two days of Rosh Hódesh add:

<and on the day after |  
and on Monday | and on Tuesday |  
and on Wednesday | and on Thursday |  
and on Friday | and on Shabbat>.

At all times conclude:

May it come to us  
and to all Yisra'eil for good!

The congregation, followed by the leader:

May the Holy Blessed One renew it  
on us and on all Voix people,  
the house of Yisra'eil,  
for life and for peace,  
for joy and for delight,  
for liberation and for comfort.  
And let us respond: Amen!

On the last day of a Festival (which is Shəmini Atzérét, for Sukot), continue with Yizkəreh here (p 563). Otherwise, continue with Ashrei below.

## Ashrei

Some pray Ashrei responsively, the leader and the congregation alternating lines.

אֲשֶׁרִי יוֹשְׁבֹוֹל בֵּיתְךָ עוֹד יִתְלַלְוֶךָ סֵלָה:	84:5	<i>Ashrei yoshəvol veitékhe od yəhaləlúkhe sélah.</i>
אֲשֶׁרִי חָעַם שֶׁכָּכָה לוֹ אֲשֶׁרִי הָעַם שְׁיִהוּה אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákhhah lo ashrei ha'am sheHA'EIN Sof Elohav.</i>
תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהֵי הָרוּחַ וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד:	1	<i>Təhilah ləDavid aromimkhe Elohai harú'ah va'avarəkhah shimkhe lə'olam va'ed.</i>
בְּכָל־יוֹם אֶבְרַכְךָ וְאֶתְלַלָּה שִׁמְךָ לְעוֹלָם וָעֶד:	2	<i>Bəkhoh yom avarəkhéke va'ahaləlah shimkhe lə'olam va'ed.</i>

- 84:5 Happy those who dwell in Your house!  
They shall praise You forever — selah!
- 144:15 Happy the people who have it thus!  
Happy the people where THE INFINITE is their God!
- 1 A praisework of David:  
**Ah!** I will exalt You, my God, the Breath!  
And I will bless Your name forever and ever.
- 2 **Blessing** You is how I'll spend every day,  
and I will praise Your name forever and ever.

- גְּדוּלָהּ יְהוָה וּמְהֻלָּלָהּ מְאֹד 3 **Gədoleh HA'EIN Sof umhuléleh mə'od**  
 וְלִגְדֻלָּתָהּ אֵין חֶקֶר: *vəligdulateh ein həiqer.*
- דֹר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ 4 **Dor lədor yəshabah ma'aséikhe**  
 וּגְבוּרָתֶיךָ יִגְדֹּל: *ugvurotéikhe yagídol.*
- הַדָּר כְּבוֹד הוֹדֶךָ 5 **Hadar kəvod hodékhe**  
 וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: *vədivrei niflə'otéikhe asíḥah.*
- וְעִזּוֹ נִזְרָאוֹתֶיךָ יֵאֱמָרוּל 6 **Ve'ezuz norə'otéikhe yoméirol**  
 וּגְדֻלָּתְךָ אֲסַפְּרָנָה: *ugdulatəkhe asapərénah.*
- זִכְרֵךְ רַב-טוֹבְךָ יִבְיַעוּל 7 **Zéikher rav tuvəkhe yabí'ol**  
 וְצִדְקָתְךָ יִרְמָמוּל: *vətzidqatəkhe yəroméimol.*
- חֲנוּנָה וְרַחוּמָה יְהוָה 8 **Hanuneh vərəḥumeh HA'EIN Sof**  
 אֲרֶכֶת אֲפִים וְגִדְלַת-חֶסֶד: *arket apáyim ugdolet həsed.*
- טוֹבָה-יְהוָה לִכְלֹ 9 **Toveh HA'EIN Sof lakol**  
 וְרַחֲמֶיהָ עַל-כָּל-מַעֲשֵׂיהָ: *vəraḥaméihe al kol ma'aséihe.*
- יִזְדוּךָ יְהוָה כָּל-מַעֲשֵׂיךָ 10 **Yodúkhe HA'EIN Sof kol ma'aséikhe**  
 וְחֲסִידוֹלֶיךָ יְבָרְכוּכָה: *vaḥasidoléikhe yəvarəkhúkheh.*

- 3 **Colossal is THE INFINITE, and greatly to be praised!**  
 There is no fathoming Voix colossality.
- 4 **Down the generations they'll laud Your works,**  
 and Your courage they'll spread word of.
- 5 **Flourishes of the glory of Your splendor**  
 and words of Your wonders I'll study.
- 6 **Great wonders of Yours they'll relate,**  
 and Your colossality I'll recount.
- 7 **How the memory of Your abundant Goodness they'll pour forth!**  
 And Your righteousness they'll exalt!
- 8 **Justly gracious and merciful is THE INFINITE,**  
 slow to anger and colossal in judiciousness.
- 9 **Kind is THE INFINITE to all,**  
 and Voix mercy is on all Voix works.
- 10 **Let all Your works thank You, INFINITE!**  
 And Your devoted ones bless You!

- 11 **כְּבוֹד מִבְּטָחְךָ יֹאמְרוּל** *Kəvod mivtaḥakhe yoméirol*  
**וְגִבּוֹרָתְךָ יִגִּידוּל:** *ugvuratəkhe yagídol.*  
 12 **לְהוֹדִיעַ לְבָנֹל** *Ləhodi'a livnol*  
**יִשְׂרָאֵל גִּבּוֹרָתֶיהָ** *Yisra'eil gəvurotəiḥe*  
**וְכְבוֹד הַדָּר מִבְּטָחָהּ:** *ukhvod hadar mivtaḥeh.*  
 13 **מִבְּטָחְךָ מִבְּטַח כָּל־עוֹלָמִים** *Mivtaḥakhe mivtaḥ kol olamim*  
**וּמְנוּחָתְךָ בְּכָל־דּוֹר וָדוֹר:** *umnuḥatəkhe bəḥhol dor vador.*  
 14 **סוֹמֵכָה יְהוָה לְכָל־הַנִּפְלֹל** *Somékekhe HA'EIN Sof ləḥhol hanofəlol*  
**וְעֹנֶת לְכָל־הַחֲסִירוֹל:** *və'onet ləḥhol haḥaseirol.*  
 15 **עֲמִקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ** *Imqeinu eiléikhe yəsabéiru*  
**וְאַתָּה נֹתֶנֶת־לָכֶל** *və'ateh noténeh lakol*  
**אֶת־אֶכְלָל בְּעֵתוֹ:** *et okhlal bə'ito.*  
 16 **פּוֹתַחַת אֶת־יָדְךָ** *Potáhah et yadəkhe*  
**וּמַשְׂבִּיעָה לְכָל־חַיֵּית רָצוֹן:** *umasbi'eh ləḥhol ḥayet ratzon.*

- 11 **May** they relate the glory of Your protection  
 and spread the word of Your courage,  
 12 **notifying** the children  
 of Yisra'eil of Voix courage  
 and the glory of the splendor of Voix protection.  
 13 **Protection!** Your protection is for the entire world,  
 and Your peacefulness for all eternity.  
 14 **Raising** up all who fall: THE INFINITE!  
 And answering all in need!  
 15 **So** our depths shall yearn for You,  
 and You give everyone  
 food in its time.  
 16 **Throwing** open Your hand,  
 You sate the desire of all that lives.



17	<b>Tzadiqeh HA'EIN Sof</b> <i>bəkhōl dərahéihe</i> <i>vəḥasideh bəkhōl ma'aséihe.</i>	צַדִּיקָה יְהוּה בְּכָל־דֶּרֶכֶיהָ וְחַסִּידָהּ בְּכָל־מַעֲשֶׂיהָ:
18	<b>Qarov HA'EIN Sof qor'oléihe</b> <i>ləkhōl asher yiqra'úhe ve'emet.</i>	קָרוֹב יְהוּה קְרֹאֲלֶיהָ לְכָל אֲשֶׁר יִקְרָאָהּ בְּאֵמֶת:
19	<b>Ratzon yarei'oléihe ya'aset</b> <i>və'et shav'atal yishmā'eh vəyoshi'ol.</i>	רָצוֹן יִרְאֶה לֶיהָ יַעֲשֶׂה וְאֵת שׁוֹעֲתָהּ יִשְׁמָעָהּ וַיּוֹשִׁיעַל:
20	<b>Shoméreh HA'EIN Sof</b> <i>et kol ohavoléihe</i> <i>və'eit kol harəsha'ol yashmídeh.</i>	שׁוֹמְרָהּ יְהוּה אֶת־כָּל־אֹהֲבֹלֶיהָ וְאֵת כָּל־הָרָשָׁעוֹל יַשְׁמִידָהּ:
21	<b>Təhilat HA'EIN Sof asapéirah</b> <i>vivareikh kol omer</i> <i>sheim qodsheh lə'olam va'ed.</i>	תְּהִלַּת יְהוּה אֲסַפְּרָהּ וַיְבָרֶךְ כָּל־אֹמֶר שֵׁם קְדֹשָׁהּ לְעוֹלָם וָעֶד:
115:18	<b>Va'anáhnū nəvareikh YAH</b> <i>mei'atah və'ad olam haləluYAH.</i>	וַאֲנַחֲנוּ נְבָרֶכְךָ יְהוָה מֵעַתָּה וְעַד־עוֹלָם תְּלַלֶּנּוּ:

- 17 **Very** righteous is THE INFINITE  
in all Voix ways,  
and devoted in all Voix deeds.
- 18 **Whoever** implores THE INFINITE, Voi is close to them,  
to all who truly implore Void.
- 19 **Exhortations** of those who fear Void Voi does,  
and their imploration Voi heeds, and Voi liberates them!
- 20 **Yes**, THE INFINITE guards  
all who love Void,  
and all the wicked Voi will annihilate.
- 21 **Zeal-words** of THE INFINITE I'll recount,  
and every letter will bless  
the Name of Voix holiness forever!

115:18 And we ourselves shall bless YAH,  
now and forever! Praise YAH!

## Returning the Torah

### Opening the Ark

*(Some stand as the ark is opened here.)*

In some communities, the leader prays the first two lines, with the congregation responding with the remainder of the text.

יְהַלְלוּ אֶת־שֵׁם יְהוָה    *Yəhalələl et sheim HA'EIN Sof*  
בִּי־נִשְׁגַּב שְׁמֹה לְבָדּוֹ    *ki nisgav shəmeḥ ləvado*  
הוֹדֶה עַל־אֶרֶץ וְשָׁמַיִם:    *hodeh al éretz vəshamáyim.*  
וַיִּרְמֶה קֶרֶן לְעֹמֶה    *Vayaréimeḥ qéren lə'amēh*  
תְּהִלָּה לְכָל־חַסִּידוֹלֵיהֶּ    *təhilah ləkhoh ḥasidoléiḥe*  
לְבָנוֹל יִשְׂרָאֵל עִם קָרְבָּה    *livnol Yisra'eil am qəroveh*  
הַלְלוּיָהּ:    *haləluYAH.*

They will praise the Name of THE INFINITE  
because Voix name is exalted, alone,  
Voix glory is on Earth and Heaven.  
And Voi raised the horn of Voix people,  
praise for all Voix faithful,  
the children of Yisra'eil, a people close to Void.  
Praise YAH! Psalm 148:13-14

Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. When doing so on Shabbat (including a Festival that falls on Shabbat), this processional is accompanied by Psalm 29. When doing so on a Festival that falls on a weekday, or on Hoshana Rabah, this processional is accompanied by Psalm 24 (p 421).

## Psalms 29

מִזְמוֹר לְדָוִד	1	<i>Mizmor ləDavid</i>
הָבֹל לַיהוָה בֵּית יִשְׂרָאֵל		<i>Havol la'EIN Sof beit Yisra'eil</i>
הָבֹל לַיהוָה כְּבוֹד וְעֹז:		<i>havol la'EIN Sof kavod va'oz.</i>
הָבֹל לַיהוָה כְּבוֹד שְׁמָה	2	<i>Havol la'EIN Sof kəvod shəmeḥ</i>
הַצִּטָּנֹעַל לַיהוָה		<i>hitztanə'ol la'EIN Sof</i>
בְּהַדְרַת־קֹדֶשׁ:		<i>bəhadrat qódesh.</i>
קוֹל יְהוָה עַל־הַמַּיִם	3	<i>Qol ha'EIN Sof al hamáyim</i>
אֶל־הַכְּבוֹד הַרְעִימָה		<i>Eil hakavod hir'ímeh</i>
יְהוָה עַל־מַיִם רַבִּים:		<i>ha'EIN Sof al máyim rabim.</i>
קוֹל־יְהוָה בִּכְחַ	4	<i>Qol ha'EIN Sof bakó'ah</i>
קוֹל יְהוָה בְּהַדָּר:		<i>qol ha'EIN Sof behadar.</i>
קוֹל יְהוָה שֹׁבֵר אֲרָזִים	5	<i>Qol ha'EIN Sof shoveir arazim</i>
וַיִּשְׁבַּרְהָ יְהוָה		<i>vayshabəreh ha'EIN Sof</i>
אֶת אֲרָזֵי הַלְבָּנוֹן:		<i>et arzei haLevanon.</i>

- 1 A psalm of David:  
Devote to THE INFINITE, House of Yisra'eil,  
devote to THE INFINITE glory and strength!
- 2 Devote to THE INFINITE the glory of Voix name.  
Be humble before THE INFINITE  
in holy filigree.
- 3 The Voice of THE INFINITE is over the oceans!  
The God of Glory thunders.  
THE INFINITE is over the primal abyss!
- 4 The Voice of THE INFINITE with vigor!  
The Voice of THE INFINITE adorned!
- 5 The Voice of THE INFINITE shatters cedars—  
THE INFINITE will shatter  
the cedars of Lebanon!

וַיִּרְקִידֵם כַּמוֹ-עֵגֶל	6	<i>Vayarqidom kəmo éigel</i>
לְבָנוֹן וְשִׁירֹן כַּמוֹ בְּנֵי-רְאִמִּים:		<i>Ləvanon vəSiryon kəmo ven rə'eimim.</i>
קוֹל-יְהוָה חֲצֹב לַהֲבוֹת אֵשׁ:	7	<i>Qol HA'EIN SOF ḥotzeiv lahavot eish.</i>
קוֹל יְהוָה יַחַל מִדְּבָר	8	<i>Qol HA'EIN SOF yaḥil midbar</i>
יַחֲלֶה יְהוָה מִדְּבָר קָדֵשׁ:		<i>yaḥīleh HA'EIN SOF midbar Qadesh.</i>
קוֹל יְהוָה יַחֲלֵל אַיָּלוֹת	9	<i>Qol HA'EIN SOF yaḥleil ayalot</i>
וַיַּחֲשֹׁף יַעֲרוֹת		<i>vayehesof ya'arot</i>
וּבְהִיכָלָהּ כָּלָה אֲמָרָה כָּבוֹד:		<i>uvheikhaleh kuleh oméreh kavod.</i>
יְהוָה לְמַבּוּל יִשְׁבֶּה	10	<i>HA'EIN SOF lamabul yashəveh</i>
וַיִּשְׁבֶּה יְהוָה בֵּינֵינוּ לָעַד:		<i>vayéishveh HA'EIN SOF beinéinu la'ad.</i>
יְהוָה עֹז לְעַמָּה יִתֶּנָּה	11	<i>HA'EIN SOF oz lə'ameh yitəneh</i>
יְהוָה יְבָרְכָה		<i>HA'EIN SOF yəvarəkhe</i>
אֶת-עַמָּה בְּשָׁלוֹם:		<i>et ameh vashalom.</i>

- 6 Voi will make them prunk like a calf,  
Lebanon and Siryon like the offspring of aurochs!
- 7 The Voice of THE INFINITE chisels tongues of fire.
- 8 The Voice of THE INFINITE makes the wilderness writhe—  
THE INFINITE will make the Qadesh wilderness writhe!
- 9 The Voice of THE INFINITE sends deer into labor,  
strips forests of their foliage!  
And in Voix sanctuary, each person prays “Glory!”
- 10 THE INFINITE sits above the Deluge!  
So shall THE INFINITE sit among us forever.
- 11 THE INFINITE will give Voix people strength;  
THE INFINITE will bless  
Voix people with peace!

Continue with Closing the Ark (p 423).

## Psalm 24

לְדָוִד מִזְמוֹר	1	<i>LəDavid mizmor</i>
לַיהוָה הָאָרֶץ וּמִלְאָהּ		<i>la'EIN Sof ha'áretz umlo'ah</i>
תֵּבֵל וָאָנוּ בָהּ:		<i>teiveil və'ánu va.</i>
כִּי־הָאֵל עַל־יָמִים יִסְדָּתָהּ	2	<i>Ki he al yamim yəsadétah</i>
וְעַל־נְהָרוֹת יִכּוֹנְנֶהּ:		<i>və'al nəharot yikhonənoha.</i>
מִי־יַעֲלֶת בַּהַר־יְהוָה	3	<i>Mi ya'alet bəhar HA'EIN Sof</i>
וּמִי־יָקוּמָהּ בִּמְקוֹם קֹדֶשׁ:		<i>umi yaqúmeah bimqom qodsheh.</i>
נָקִי־תִתְּ מַעֲשִׂים וּבָרַת־לֵב	4	<i>Nəqiyet ma'asim uvaret leivav</i>
לֹא־נִשְׁאַחַּ לְשׂוֹא נַפְשִׁי		<i>lo nasə'eh lashav nafshi</i>
וְלֹא־נִשְׁבַּעַה לְמַרְמָה:		<i>vəlo nishbə'eh ləmirma.</i>
יִשְׁאַחַּ בְּרָכָה מֵאֵת יְהוָה	5	<i>Yisə'eh vərakhah mei'eit HA'EIN Sof</i>
וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:		<i>utzdaqah mei'Elohei yish'eh.</i>

- 1 A psalm of David:  
The Earth and her fullness is THE INFINITE'S,  
the world and us upon her!
- 2 For Voi founded her upon the seas  
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of THE INFINITE?  
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,  
who has not taken My life in vain,  
and who hasn't sworn with deceit."
- 5 Ve will take a blessing from THE INFINITE  
and Justice from the God of ver Liberation!

זֶה דּוֹר דּוֹרֶשׁוֹלֵיֶה מִבְקָשׁוֹל פָּנֶיךָ יַעֲקֹב סֵלָה:	6	<i>Zeh dor dorəsholéihe məvaqshol panéikhe Ya'aqov sélah.</i>
שָׂאוּ שַׁעֲרֵימָם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיִּבְּאוּ עֲצֵם הַכָּבוֹד:	7	<i>Sə'u shə'arim rasheikhem uhinasə'u pithēi olam vəyavó'eh étzem hakavod.</i>
מִי זֶת עֲצֵם הַכָּבוֹד יְהוָה עֲזוּזָה וְגִבּוֹרָה יְהוָה גִּבּוֹרָה מוֹעִיצָה:	8	<i>Mi zet étzem hakavod HA'EIN Sof izuzeh vəgiboreh HA'EIN Sof giboreh mo'eitzah.</i>
שָׂאוּ שַׁעֲרֵימָם וְשָׂאוּ פִתְחֵי עוֹלָם וַיִּבְּאוּ עֲצֵם הַכָּבוֹד:	9	<i>Sə'u shə'arim rasheikhem us'u pithēi olam vəyavó'eh étzem hakavod.</i>
מִי זֶת עֲצֵם הַכָּבוֹד יְהוָה צְבָאוֹת הֵא עֲצֵם הַכָּבוֹד סֵלָה:	10	<i>Mi zet étzem hakavod HA'EIN Sof tzəva'ot he étzem hakavod sélah.</i>

- 6 This is a generation of ones who seek Void,  
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!  
And be lifted up, doors of eternity!  
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?  
THE INFINITE, strong and mighty!  
THE INFINITE, mighty of council!
- 9 Lift up your heads, gates!  
And lift up, doors of eternity!  
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?  
THE INFINITE multitudinous One!  
Voi is the Essence of Glory — selah!

Continue with Closing the Ark.

## Closing the Ark

וּבִנְחָה יֹאמַר שׁוּבָה יְהוָה *Uvnuḥoh yomar shuveh HA'EIN Sof*

רִבְבוֹת אֲלֵפֵי יִשְׂרָאֵל *rivəvot alfei Yisra'eil.*

קוּמָה יְהוָה לְמִנּוּחָתְךָ *QúmeH HA'EIN Sof limnuḥatékhe*

אַתָּה וְאַרְוֵן עִיֶּךָ *ateh va'aron uzékhe.*

קַהְלֵיךָ יִלְבְּשׁוּ-צֶדֶק *Qəhaléikhe yilbəshu tzédeq*

וַחֲסִידוֹלֵיךָ יִהְלְלוּ *vaḥasidoléikhe yəhaléilol.*

בַּעֲבוּר דָּוִד עַבְדְּךָ *Ba'avur David avdékhe*

אַל-תִּשָּׁכַח פָּנֵי עֵידֶתְךָ *al tashéiveh pənei eidatékhe.*

כִּי לָקַח טוֹב נָתַתִּי לְכָל *◁ ▷ Ki léqaḥ tov natáti lakhel*

תּוֹרָתִי אַל-תַּעֲזֹבוֹל *Torati al ta'azóvol.*

עֵץ-חַיִּים הִיא לְמַחְזִיקוֹל בָּהּ *◀ ▶ Eitz ḥayim hi lamaḥaziqol bah*

וְתִמְכּוֹלֶיהָ מְאַשְׁרָה *vətoməkholéiha mə'ushéreh.*

דַּרְכֶּיהָ דַּרְכֵי-נֶעַם *Dərahéiha darkhei nó'am*

וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם *vəkhól nətivotéiha shalom.*

חֲשִׁיבֵנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוֶבָה *Hashivónu HA'EIN Sof eiléikhe vənashúvah*

חֲדָשָׁה יָמֵינוּ כְּקֶדֶם *ḥadəsheh yaméinu kəqédem.*

And when [the Ark] rested, [Mosheh] would say, “Return, INFINITE!

To the myriads of thousands of Yisra'eil.”

BəMidbar 10:36

Advance to Your peacefulness, INFINITE,

You and the ark of Your power!

Your congregations are dressed in righteousness,

and Your faithful ones will offer praise;

for the sake of David, Your servant,

don't turn away from Your community.

Psalms 132:8-10

▷ “Yes, I have given you a good teaching;

don't abandon My Torah!”

Mishlei 4:2

► She is a tree of Life to all who hold her,

and all who cling to her are happy.

Mishlei 3:18

Her ways are ways of pleasantness,

and all her pathways are peace.

Mishlei 3:17

Return us, INFINITE, to You and we will return!

Renew our days as they were before.

Eikhah 5:21

(The Ark is closed.)

In a community that does not pray Musaf, continue with Ein kEilohéinu (p 456). Otherwise, continue on the next page.

## Ḥatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (Some stand here.)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəmoḥ rabah* **amein**

בְּעֶלְמָא דִּי בְרָאֵת כְּרַעְוֹתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעֶנְלָא וּבְזִמָּן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְּרִיכָהּ הָא *shəmoḥ dəqudsheita* **berikheh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila min kol*

At all times conclude:

בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

On a Festival, including a Festival that falls on Shabbat, as well as on Hoshana Rabah and Shabat Ḥol haMo'eid, continue with Musaf for Festivals (p 575). Otherwise, continue with Musaf for Shabbat.



# Musaf for Shabbat

## HaTəfilah for Shabbat Musaf

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּח וְלִבִּי יַגִּיד תְּהִלָּתְךָ:  
*Adani nistamai tiftəheh vəlibi yagid təhilatéke.*

My Foundation! Open my blocked places and my heart will announce Your praise.

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גֹּדֶל לֵאלֹהֵינוּ:  
*Ki sheim SHƏMOTEH eqra havol gódel lEilohéinu.*

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

### 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ◀ ◃ *Bərukheh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah *Elohei Sarah Elohei Rivqah*

◃ Blessed are You, MANY-NAMED ONE, our God  
and God of our patriarchs and matriarchs:  
God of Avraham, God of Yitzḥaq,  
and God of Ya'aqov;  
God of Sarah, God of Rivqah,

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*  
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא *Ha'Eil hagədoleh hagiboreh vahanora'eh*  
 אֵל עֲלִיּוֹנָה גּוֹמֵל חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*  
 וְקוֹנֵת הַכֹּל *vəqonet hakol*  
 וְזוֹכֵר חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*  
 וּמְבִיאָה גְּאוּלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleiheh*  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:

זִכְרֵנוּ לְחַיִּים *Zikhrónu laḥayim*  
 מִדֶּה חֶפְצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*  
 וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*  
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יוֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמִגֵּן: *Yotzéreh ozéreh umoshi'eh umagein.*

בְּרוּכָה אַתָּה יְהוָה   *Bərūkheh ateh SHƏMOTEH*

עֲזַרְתָּ שָׂרָה וּמִגֵּן אַבְרָהָם: *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses

and establishes everything,

and Voi remembers the good deeds of our matriarchs and patriarchs

and brings redemption to their children's children

for the sake of Voix name, with Love.

On Shabbat Shuvah add:

Remember us for life,


Measurer Who delights in life!

And write us in the Book of Life

for Your sake, God of Life!

At all times conclude:

Creator, Helper and Liberator and Shield!

 Blessed are You, MANY-NAMED ONE,

Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*  
מַחַיֵּית מֵתוֹל אַתָּה רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשִּׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחָסֶד *Məkhalkéleh ḥayol bəḥésed*  
מַחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
סוֹמֵכֶה נּוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékeh nōfəlol vəroféi'ah ḥolol*  
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
וּמְקַיֶּמֶה אֱמוּנָתָה לִישְׁנוֹל אָפֶר: *umqayémeh emunateh lisheinol afar.*  
מִי כְמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gavurot*  
וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
גּוֹבֶרֶה מְמִיתָה וּמַחַיֵּית *govéreh məmiteh umḥayet*  
וּמַצְמִיחָה יֵשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick  
and releases the imprisoned

and keeps Voix faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

The One Who overpowers, causing death and causing life,  
and making liberation sprout forth.

On Shabbat Shuvah add:

מִי כָמוֹךְ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*  
 זֹכֶרֶה יַצְרוֹלֵיהֶּ *zokhéreh yətzuroléihe*  
 לַחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנִאֲמָנָה אֶתָּה לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 מַחְיֵת הַמֵּתוֹל: *məḥayet hameitol.*

On Shabbat Shuvah add:

Who is like You, Quickener of compassion,  
 Who remembers Voix creations  
 for life in compassion!

At all times conclude:

And You are faithful in making the dead live.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes the dead live.

### 3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*  
 וְקְדוֹשׁוֹלֵיךְ בְּכֹל יוֹם *uqdosholéikhe bəkhəl yom*  
 יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה הַמְּדִיחַ הַקְדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*  
 You are Holy and Your Name is Holy  
 and every day Your holy ones  
 will praise You — selah!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE, the Holy God.

# Qədushah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

נְעִרִיצָה וְנִקְדִּישָׁה Na'aritzəkhə vənaqdishəkhə  
 כְּסוֹד שִׁית שַׂרְפוֹל קֹדֶשׁ kəsod sí'ah sarfol qódes̱h  
 הַמִּקְדִּישׁוֹל שִׁמְכֶה בִּקְדֹשׁ hamaqdishol shimkhe baqódes̱h  
 כִּכְתוּב עַל יַד נְבִיאָה kakatuv al yad nəvi'ékhe.  
 וְקִרְאָה זֶת אֶל־זֶת וְאַמְרֶה Vəqarə'eh zet el zet və'aməreh  
 The congregation, followed by the leader:  
 אֶקְדוֹשֶׁה אֶקְדוֹשֶׁה אֶקְדוֹשֶׁה ↑Qədosheh ↑qədosheh ↑qədosheh  
 יְהוָה צְבָאוֹת SHƏMOTĖH tzəva'ot  
 מְלֹא כָל־הָאָרֶץ כְּבוֹדָה məlo khol ha'áretz kəvodeh.  
 כְּבוֹדָה מְלֵא עוֹלָם Kəvodeh malei olam  
 מְשַׁרְתּוֹלֵיָהּ שׁוֹאֲלוֹל זֶת לָזֶת məsharətoléi'he sho'alol zet lazet  
 אֵיָהּ מְקוֹם כְּבוֹדָה ayeih kəvodeh  
 לְעַמְּתָל בְּרוּךְ יֹמֵירוֹל Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

אֶבְרֹךְ כְּבוֹד־יְהוָה מִמְּקוֹמָהּ ↑Barukh kəvod SHƏMOTĖH miməqomeh.

We will revere You and we will sanctify You  
 like the secret meditation of Holy serafs,  
 those sanctifying Your Name in the Holy place,  
 as is written by the hand of Your prophet:  
 "And each called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!"

Yəshayáhu 6:3

Voix glory fills the world!

Ministering angels ask each other,

"Where is the place of Voix glory?"

Those opposite will thunder, "Blessed!":

The congregation, followed by the leader:

↑"Blessed is the Glory of the MANY-NAMED ONE from Voix place!" Yəhezqeil 3:12

מִמְקוֹמָהּ הָא יִפְנֹת בְּרַחֲמִים *Miməqomeh he yifnet bəraḥamim*

וַיַּחֲנֶה עִם הַמִּיחָדוֹל שְׁמָהּ *vəyahóneh am haməyahadol shəmeḥ*

עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד *érev vavóqer bəkhól yom tamid*

פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרוֹל *pa'amáyim bə'ahavah shəma omərol*

The congregation, followed by the leader:

<שְׁמָה | שִׁמ'עָה | דָּע | דָּעָה> *<Shəma | Shim'eh | Da | Də'eh>*

יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.*

הָא אֱלֹהֵינוּ הָא אֲבָנוּ *He Elohéinu he ivéinu*

הָא מוֹרֶתְנוּ הָא מוֹשִׁיעֲתָנוּ *he moretéinu he moshí'etéinu*

וְהָא יִשְׁמִיעֵנוּ בְּרַחֲמֶיהָ *vəhe yashmiónu bəraḥaméiḥe*

שְׁנִית לִפְנֵי כָלָנוּ *sheinit lifnei khulánu*

לִהְיוֹת לְכָל לְאֱלֹהִים *lihyot lakhel l'Eilohim*

אֲנִי יְהוָה אֱלֹהֵיכֶם: *ani SHƏMOTEH Eloheikhel.*

The leader:

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר *Uvdivrei qodshəkke katuv leimor*

The congregation, followed by the leader:

יִג'עַת שְׁמָהּ יְהוָה לְעוֹלָם *↑Yig'et SHƏMOTEH lə'olam*

From Voix place may Voi turn with compassion  
and grace the people uniting Voix Name,  
evening and morning every day, always,  
twice, with love, praying the Shəma:

The congregation, followed by the leader:

<Follow this, | Know,>

Yisra'eil: The PRESENCE is our God! ADONAI is one!

Dəvarim 6:4

Voi is our God; Voi is our quickener;

Voi is our teacher; Voi is our liberator!

And Voi will make us understand, with compassion,  
again before us all:

"To be your God!

I am the MANY-NAMED ONE, your God!"

BəMidbar 15:41

The leader:

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

↑"May the MANY-NAMED ONE be exalted forever!

## The Shabbat and Festival Morning Service

אֱלֹהֵינוּ עִמֵּנוּ *Elohéikha ami*

לְדֹר וָדֹר תְּלַלֵּנוּ: *lədor vador haləluYAH.*

The leader concludes:

לְדֹר וָדֹר נִגִּיד גֹּדְלֶךָ *Lədor vador nagid godlékhe*

וְלִנְצַח נְצָחִים *ulnéitzah natzahim*

קְדוּשַׁתְּךָ נִקְדִּישׁ *qədushatəkke naqdish*

וּשְׁבַחְךָ אֱלֹהֵינוּ *veshivhakhe Elohéinu*

מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵיל מוֹפְתֶיךָ גְּדוֹלָה וְקְדוּשָׁה אַתָּה: *ki Eil moféteh gədoleh uqdoshéh áteh.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְיָ *Bərukkeh ateh SHƏMOTEH*

הַמִּדֶּה הַקְּדוֹשָׁה: *hamadeh haqədoshéh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְיָ *Bərukkeh ateh SHƏMOTEH*

הָאֵיל הַקְּדוֹשָׁה: *ha'Eil haqədoshéh.*

Your God, my people,  
from generation to generation. Praise YAH!"

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,  
and for eternity of eternities  
we'll make Holy Your Holiness,  
and Your praise, our God,  
won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE,  
the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
the Holy God.

When Rosh Hódesh falls on Shabbat, continue with the Sanctification of the Day for Rosh Hódesh. Otherwise, continue with the Sanctification of the Day for Shabbat (p 439).

#### 4. Sanctification of the Day for Rosh Hódesh

אֶתָּה יִצְרָתָ עוֹלָמְךָ מִקֶּדֶם *Ateh yatzárte olaməkhe miqédem*  
 כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי *kilíte mēlakhtəkhe bayom hashəvi'i*  
 אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*  
 וְקִבַּלְתָּנוּ מִכָּל הַלְשׁוֹנוֹת *vəqibalténu mikol haləshonot*  
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *vəqidashténu məmitzvotéikhe*  
 וְקִרְבָּתָנוּ תִּיְיָנוּ לְעִבּוּדְךָ *vəqeiravténu ḥayéinu la'avodatékhe*  
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*  
 עָלֵינוּ קָרָאתָ: *aléinu qaráte.*  
 וַתִּתְּנָה לָנוּ יְיָהוָה *Vatitəneh lánú SHƏMOTEH*  
 אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*  
 שַׁבָּתוֹת לְמִנוּחָה *Shabatot limnuḥah*  
 וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה: *vəRashei Ḥodashim ləkhaparah.*  
 וּלְפִי שְׁחָטָאעוּ לְפָנֶיךָ *Ulfi sheḥatá'u ləfanéikhe*  
 אֲנַחְנוּ וְאֲבוֹלֵינוּ *anáḥnu və'ivoléinu*  
 סָכַן עוֹלָמְנוּ וְנַעֲשָׂקוּ דְלוֹלֵינוּ *sukan olaméinu vəne'eshqu dalotéinu*

You Yourself fashioned the world long ago;  
 You finished Your work on the seventh day;  
 You loved us and wanted us  
 and welcomed us from among every tongue,  
 and You sanctified us with Your mitzvot  
 and You drew us near, our Life, to Your service  
 and Your great and Holy Name  
 You invoked over us.  
 And You gave us, MANY-NAMED ONE,  
 our God, in love,  
 Sabbaths for rest  
 and New Moons for atonement.  
 And because we sinned before You  
 — we and our forebears —  
 imperiled is our world and oppressed are our marginalized



וְגָלָה צִדְקָתֵנוּ *vəgalah tzidqatéinu*  
 וְנִטַּל כְּבוֹד מִקְהָלֵינוּ *vənutal kavod miqəhaléinu*  
 וְאֵין אֲנַחְנוּ יְכוֹלִים *və'ein anáħnu yəkholol*  
 לַעֲשׂוֹת חֻבוֹתֵינוּ *la'asot ĥovotéinu*  
 בְּעוֹלָם מוֹשָׁלָם *bə'olam mushlam*  
 בְּעוֹלָם חֲרוּת וְתַמִּימוּת *bə'olam ĥerut utmimut*  
 שֶׁנִּרְפָּא מִכָּל הָרָשָׁעָה *shenirpa mikol harish'ah*  
 מִפְּנֵי הַיָּצָר הָרָע *mipənei hayéitzet hara*  
 שֶׁהִרְשִׁינוּ לִשְׁלוֹטָנוּ: *shehirshéinu lishlotéinu.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHƏMOTEH*  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 שֶׁהִחְזִירָה מוֹרָשׁוֹל *shehaházíreh murashol*  
 אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*  
 יְדִירוֹל וַיְיָשְׁבֻל *yadírol vəyieshəvol*

and banished is our Justice  
 and torn away is glory from our congregations  
 and we cannot  
 perform our obligations  
 in a completed world,  
 in a world of freedom and integrity,  
 which has been healed from every evil,  
 because of the evil inclination  
 which we have allowed to dominate us.

May it be Your will, MANY-NAMED ONE,  
 our God and God of our forebears,  
 to restore the dispossessed  
 of the four corners of the Earth.  
 May they dwell and settle

כָּל בָּאוֹל עוֹלָם בְּאֶרֶץ kol ba'ol olam bə'éretz  
 מְשׁוּחָרֶרֶת מִרְעֵי יִרְשׁוּת məshuḥarétet meirai yarshut  
 וּמִרְעֵי כָּל עֹשֶׁק umeirai khol ósheq  
 מֵעַתָּה וְעַד עוֹלָם: mei'atah və'ad olam.  
 אֵז אֶת פִּלְחָנֵי יוֹם הַשַּׁבָּת הַזֶּה Az et pulḥanei yom haShabat hazeh  
 וַיּוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה vəyom Rosh haHódesh hazeh  
 נַעֲשֶׂה לְפָנֶיךָ בְּאֶרֶץ נִרְפֹּאת na'aseh ləfanéikhe bə'éretz nirpeit  
 וּבְאֶרֶץ שְׁלֵמוֹת וּבְאֶרֶץ רְוִיָּה uv'éretz shəleimut uv'éretz rəvayah  
 כָּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ kəmo shekatávte aléinu  
 עַל יְדֵי יֵשַׁעְיָהוּ נְבִיאָךְ al yadei Yəshayáhu nəvi'ékhe  
 מִפִּי כְבוֹדְךָ כְּאֹמֹר mipi khəvodékhe ka'amur

פַּתְחָה חֲרֻצּוֹת רָשָׁע Patəḥeh hartzubot résha  
 הַתִּירָה אֲגֻדּוֹת מוֹטָה hatíreh agudot muteh  
 וְשַׁלַּח רְצוּצוֹל חֲפָשׁוֹל vəshaləḥeh rətzutzol ḥofshol  
 וְכָל-מוֹטָה תִּנְתַּקּוֹל: vəkhol moteh tənateiqol.

— all to come in the world — on an Earth  
 freed from the evils of colonization  
 and from the evils of all oppression,  
 now and forever.  
 Then the rites of this Sabbath day  
 and this New Moon day  
 we will do before You on a healed Earth  
 and on an Earth of wholeness and on an Earth of satiety  
 as You wrote for us  
 by the hand of Yəshayáhu, Your prophet,  
 from the mouth of Your glory, as it was prophesied:

“Open the fetters of evil!  
 Untie the bonds of thwarted justice  
 and make the oppressed be free!  
 Every yoke you shall tear apart!

הָלוֹא פָּרָס לָרֵעִיבָה לַחֲמֶךָ Halo faros lar'eivah lahmékhe  
 וְעִנְיֹל מְרֻדֹל תִּבְיָאָה בָּיִת va'aniyol mērudol tavi'eh báyt  
 כִּי־תִפְגְּשֶׁה אֲרֻמֶּה וְכִסִּיתָהּ ki tifgəsheh arumeh vəkhisitéhe  
 וּמִבְשָׂרְךָ לֹא תִתְעַלְמָהּ umibəsarəkhe lo tit'alámeh.  
 אִם־תִּשְׁיֶבֶה מִשַּׁבָּת רַגְלְךָ Im tashíveh miShabbat raglékhe  
 עֲשׂוֹת חֲפָצְךָ בַּיּוֹם קֹדֶשִׁי asot hafatzékhe bəyom qodshi  
 וְקָרָאתָ לַשַּׁבָּת עֹנֵג vəqaráte laShabbat óneg  
 לִקְדוֹשׁ יְהוָה מְכֻבָּד liqdosh SHƏMOTEH məkhubad  
 וְכִבְדָּתָהּ מֵעֲשׂוֹת דְּרָכֶיךָ vəkhibadtéhu mei'asot dərakhéikhe  
 מִמַּצּוֹ חֲפָצְךָ וְאָמַר אָמֵר mimətzō ħeftzəkhe və'amor ómer.  
 אֲזִי תִתְעַנְּגָה עַל־יְהוָה Az tit'anəgeh al SHƏMOTEH

וְנִתְּנָה מִטָּר זֶרַעְךָ Vənatəneh mətar zar'akhe  
 אֲשֶׁר־תִּזְרַעַה אֶת־הָאָדָמָה asher tizrə'eh et ha'adamah  
 וְלֶחֶם תְּבוּאָתָהּ הָאָדָמָה vəléħem təvu'at ha'adamah

Indeed, break your bread with the hungry  
 and the unhoused poor bring into homes!  
 When you meet the naked, you will clothe them —  
 from your own flesh you will not hide.  
 If you turn back from trampling Shabbat,  
 doing your business on the day of My holiness,  
 and call Shabbat a delight,  
 making the Holy of the MANY-NAMED ONE honored,  
 and honor it, not doing your habits,  
 seeking out your business and promising promises,  
 then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6–7, 13–14

“And rain shall be given to your seed  
 with which you seed the soil,  
 and the bread brought forth from the soil

וְהָיָה דָשֵׁין וְשָׁמֵן *vəhayah dashein vəshamein*  
 יִרְעֶה מִקְנֶיךָ *yir'eh miqnéikhe*  
 בַּיּוֹם הַהוּא כָּר נִרְחָב׃ *bayom hahu kar nirhav.*  
 וְהָאֱלָפִים וְהָעֲרִים *Vəha'alafim vəha'ayarim*  
 עֲבָדֵי הָאָדָמָה *ovədei ha'adamah*  
 בָּלִיל חָמִיץ יֹאכְלוּ *bəlil ḥamitz yokhéilu*  
 אֲשֶׁר-זֶרַת בְּרַחַת וּבְמִזְרָה׃ *asher zoret baráḥat uvamizreh.*  
 וְהָיָה אֶל-כָּל-הָר גָּבוֹ'הָ *Vəhayah al kol har gavó'ah*  
 וְעַל כָּל-גִּבְעָה נִשְׂאָהָ *və'al kol giv'ah nisə'ah*  
 פָּלָגִים יִבְלִי-מַיִם *pəlagim yivlei máyim*  
 בַּיּוֹם שֶׁפַּע רָב *bayom shéfa rav*  
 בִּנְפֹל כָּל-עוֹשֶׁק׃ *binfol kol ósheq.*  
 וְהָיָה אוֹר-הַלְבָּנָה *Vəhayah or haləvanah*  
 כְּאוֹר הַחֲמָה *kə'or haḥamah*

shall be fat and fertile;  
 your cattle shall pasture  
 — on that day — on an expansive field,  
 and the oxen and asses  
 working the soil  
 shall eat seasoned fodder  
 that is winnowed with shovel and pitchfork.  
 And upon every high mountain  
 and every lifted-up hill,  
 there shall be channels, streams of water,  
 on a day of great abundance,  
 when all oppression falls,  
 and the light of the moon shall be  
 like the light of the sun.”

Yəshayáhu 30:23–26

יִשְׁמְחוּ בְּאַחֲדוּתְךָ *Yisməḥol bə'aḥdutəkhe*  
 שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עֲנֵג *shomərol Shabat vəqorə'ol óneg*  
 עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*  
 כָּלֹל יִשְׁבְּעוֹל וְיִתְעַנְּגוֹל מִטּוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*  
 וּבְשִׁבְעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּהּ *uvashəvi'i ratzíte bo vəqidashtéhu*  
 חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *hemdat yamim oto qaráte*  
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

אֱלֹהֵינוּ וְאֵלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רִצְתָהּ בְּמִנוּחָתֵינוּ *ritzteh vimnuḥatéinu*  
 וְחִדַּשְׁתָּהּ עֲלֵינוּ *vəḥadəsheh aléinu*  
 בְּיוֹם הַשַּׁבָּת הַזֶּה *bəyom haShabat hazeh*  
 אֶת הַחֹדֶשׁ הַזֶּה *et haḥódesh hazeh*  
 לְטוֹבָה וְלִבְרָכָה *lətovah vəlivrakhah*  
 לְשִׁשׁוֹן וְלִשְׁמִחָה *ləsason ulsimḥah*

They shall rejoice in Your oneness,  
 those guarding Shabbat, and call it a delight,  
 the people who sanctify the seventh day:  
 All of them shall be sated and delighted from Your goodness,  
 for You wanted the seventh day and made it Holy,  
 the choicest of days, You called it,  
 a memorial for the work of creation.

Our God and God of our forebears,  
 want our rest  
 and renew for us,  
 on this Sabbath day,  
 this month  
 for good and for blessing,  
 for happiness and for joy,

לִישׁוּעָה וּלְנַחְמָה lishu'ah ulneḥamah  
 לְפָרְנָסָה וּלְכֶלֶקָלָה ləfarnasah ulkhalkalah  
 לְחַיִּים וּלְשָׁלוֹם ləḥayim ulshalom  
 לְמַחֲלֵילַת חֲטָא וְלִסְלִיחַת עֲוֹן limḥilat ḥeit vəlisliḥat avon

From Ḥeshvan to Adar II in a Jewish leap year add:

וּלְכַפָּרַת פָּשָׁע ulkhaparāt pásha

At all times conclude:

כִּי עַמְּךָ יִשְׂרָאֵל קִבַּלְתָּ ki aməkhe Yisra'eil qibálte  
 מִכָּל הָעַמּוֹת mikol ha'umot  
 וְשַׁבַּת קִדְשְׁךָ לָהֵל הוֹדַעְתָּ vəShabat qodshəkhe lahel hodáte  
 וְחֻקֵּי רָאשֵׁי חֳדָשִׁים vəḥuqei Rashei Ḥodashim  
 לָהֵל קָבַעְתָּ: lahel qaváte.  
 בְּרוּכָה אַתָּה יְהוָה Bərúkkeh ateh SHƏMOTEH  
 מִקְדָּשֶׁה הַשַּׁבָּת məqdésheih haShabat  
 וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים: vəYisra'eil vəRashei Ḥodashim.

for liberation and for rest,  
 for sustenance and for provision,  
 for life and for peace,  
 for pardoning sin and for forgiving wrong

From Ḥeshvan to Adar II in a Jewish leap year add:  
 and for atoning for transgression.

At all times conclude:

For You have welcomed Your people, Yisra'eil,  
 from among all nations  
 and You made them know Your Holy Shabbat  
 and laws of New Moons  
 You appointed for them.  
 Blessed are You, MANY-NAMED ONE,  
 Sanctifier of Shabbat  
 and Yisra'eil and New Moons.

Continue with the fifth blessing, Service (p 443).

#### 4. Sanctification of the Day for Shabbat

תִּכְאַנֶּתֶ שַׁבַּת רָצִיתָ קִישׁוּתֶיהָ *Tikánte Shabat ratzíte qishutéiha*  
 צִוִּיתָ פִּירוּשֶׁיהָ עִם סִדוּרֵי נִשְׁמָרֶיהָ *tzivíte peirushéiha im sidurei nishmaréiha*  
 מְעַנְגוּלֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוֹל *mə'anəgoléiha lə'olam kavod yinḥálol*  
 טוֹעֲמוּלֶיהָ זָיִים זָכוֹל *to'amoléiha ḥayim zakhol*  
 וְגַם הָאֹהֶבּוֹל דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ: *vəgam ha'ohavol dəvaréiha gəḏulah baḥáru.*  
 אֶז מִסִּינַי נִצְטַו עָלֶיהָ *Az miSinai nitztavu aléiha*  
 וַתִּצְוֶנוּ יְהוָה אֱלֹהֵינוּ *vatətzavónu ShəMOTEH Elohéinu*  
 לְהִקְהִיל בָּהּ *ləhaqhil bah*  
 קָהָל מוֹסַף שַׁבַּת כָּרְאוּי: *qahal musaf Shabat kara'ui.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe ShəMOTEH*  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 שֶׁהִתְזַיְרָה מוֹרָשׁוֹל *shehaḥazíreh murashol*  
 אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*  
 יִדְרֹל וַיֵּשְׁבֹל *yadírol vəyieshəvol*  
 כָּל בָּאוֹל עוֹלָם בְּאָרֶץ *kol ba'ol olam bə'éretz*

Zestily founded You Shabbat; exquisiteness — You wanted hers,  
 verily commanded treatises with sequences of reserved acts, quintessentially hers.  
 Pleased ones never dimming magnificence will long possess,  
 keenly her 'joying, they hale-life possess.  
 Greatness those fancying her dictates have chosen to boot!  
 Yes, and even before Sinai, they were commanded about her;  
 You commanded us, MANY-NAMED ONE, our God,  
 to assemble on it  
 the additional appropriate assembly of Shabbat.

May it be Your will, MANY-NAMED ONE,  
 our God and God of our forebears,  
 to restore the dispossessed  
 of the four corners of the Earth.  
 May they dwell and settle  
 — all to come in the world — on an Earth

מְשׁוּחָרֶרֶת מֵרַעֵי יָרֶשׁוּת *məshuḥaréret meira'ei yarshut*  
 וּמֵרַעֵי כָּל עֹשֶׁק *umeira'ei khol ósheq*  
 מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*  
 אִזְּ אֶת פִּלְחָנֵי *Az et pulḥanei*  
 יוֹם הַשַּׁבָּת הַזֶּה *yom haShabat hazeh*  
 נַעֲשֶׂה לְפָנֶיךָ בָּאָרֶץ נִרְפֹּאת *na'aseh ləfanéikhe bə'éretz nirpeit*  
 וּבָאָרֶץ שְׁלֵמוֹת וּבָאָרֶץ רַוְיָה *uv'éretz shəleimut uv'éretz rəvayah*  
 כָּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ *kəmo shekatávte aléinu*  
 עַל יְדֵי יֵשַׁעְיָהוּ נְבִיאָךְ *al yədei Yəshayáhu nəvi'ékhe*  
 מִפִּי כְבוֹדְךָ כָּאֲמֹר *mipi khəvodékhe ka'amur*

פַּתְחֵה חֲרָצְבוֹת רָשָׁע *Pataḥeh hartzubot résha*  
 הַתִּירָה אֲגָדוֹת מוֹטָה *hatíreh agudot muteh*  
 וְשַׁלַּח רְצוּצוֹל חֶפְשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*  
 וְכָל-מוֹטָה תִּנְתָּקוֹל: *vəkhoh moteh tənateíqol.*  
 הָלוֹא פָּרַס לָרַעְבָּה לַחֲמֹךְ *Halo faros larə'eivah laḥmékhe*

freed from the evils of colonization  
 and from the evils of all oppression,  
 now and forever.  
 Then the rites  
 of this Sabbath day  
 we will do before You on a healed Earth  
 and on an Earth of wholeness and on an Earth of satiety  
 as You wrote for us  
 by the hand of Yəshayáhu, Your prophet,  
 from the mouth of Your glory, as it was prophesied:

"Open the fetters of evil!  
 Untie the bonds of thwarted justice  
 and make the oppressed be free!  
 Every yoke you shall tear apart!  
 Indeed, break your bread with the hungry



וְעִנְיֹל מְרֻדֹל תְּבִיֵּאָה בֵּית *va'aniyol mērudol tavi'eḥ báyit*  
 כִּי־תִפְגְּשֶׁה אֲרֻמָּה וְכִסִּיתָהּ *ki tifgəsheh arumeh vəkhisitéhe*  
 וּמִבְשָׂרָהּ לֹא תִתְעַלְמָהּ: *umibəsarəkhe lo tit'alámeh.*

אִם־תִּשְׁיָבָה מִשַּׁבָּת רַגְלֶךָ *Im tashíveh miShabat raglékhe*  
 עֲשֹׂת חֲפָצְךָ בַּיּוֹם קֹדֶשׁ *asot ḥafatzékhe bəyom qodshi*  
 וְקָרָאתָ לַשַּׁבָּת עֹנֶג *vəqaráte laShabat óneg*  
 לְקֹדֶשׁ יְהוָה מְכֻבָּד *liqdosh SHƏMOTEH məkhubad*  
 וְכִבְדִּתְהוּ מַעֲשֹׂת דְּרָכֶיךָ *vəkhibadtéhu mei'asot dərakhéikhe*  
 מִמַּצְאוֹ חֲפָצְךָ וְאָמַר אָמֵר: *mimətzə ḥeftzəkhe və'amor ómer.*  
 אִזְּ תִתְעַנְּגָה עַל־יְהוָה *Az tit'anəgeh al SHƏMOTEH*

יִשְׁמְחוּל בְּאַחֲדוּתְךָ *Yisməḥol bə'aḥdutəkhe*  
 שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עֹנֶג *shomərol Shabat vəqorə'ol óneg*  
 עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*  
 כָּלֹל יִשְׁבְּעוֹל וְיִתְעַנְּגוֹל מִטוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*  
 וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתָּהּ *uvashəvi'i ratzíte bo vəqidashtéhu*

and the unhoused poor bring into homes!  
 When you meet the naked, you will clothe them —  
 from your own flesh you will not hide.  
 If you turn back from trampling Shabbat,  
 doing your business on the day of My holiness,  
 and call Shabbat a delight,  
 making the Holy of the MANY-NAMED ONE honored,  
 and honor it, not doing your habits,  
 seeking out your business and promising promises,  
 then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6-7, 13-14

They shall rejoice in Your oneness,  
 those guarding Shabbat, and call it a delight,  
 the people who sanctify the seventh day:  
 All of them shall be sated and delighted from Your goodness,  
 for You wanted the seventh day and made it Holy,

חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *hemdat yamim oto qaráte*  
זָכַר לַמַּעֲשֵׂה בְרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
רָצַת בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*  
וַתֵּנֵה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*  
שִׁבְעָנוּ מִטּוֹבֶךָ *sabə'ónu mituvékhe*  
וְשָׂמָחְנוּ בִּישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*  
וַתַּהֲרֵה לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*  
וַתַּנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*  
בְּאַהֲבָה וּבְרַצּוֹן שֶׁבֶת קִדְּשָׁךְ *bə'ahavah uvratzon Shabat qodshékhe*  
וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*  
מִקִּדְּשׁוֹ שְׁמֶךָ: *məqadəshoh shəmékhe.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
מִקִּדְּשֶׁה הַשַּׁבָּת: *məqadəsheh haShabat.*

the choicest of days, You called it,  
a memorial for the work of creation.

Our God and God of our forebears,  
want our rest!  
Make us Holy with Your mitzvot!  
And grant our portion in Your Torah!  
Sate us from Your goodness!  
And make us glad with Your liberation!  
And purify our hearts to serve You with truth,  
and let us inherit, MANY-NAMED ONE, our God,  
with love and with favor, Your Holy Shabbat.  
And in her may Yisra'eil rest,  
who make Your name Holy.  
Blessed are You, MANY-NAMED ONE,  
Who makes Shabbat Holy.

Continue with the fifth blessing, Service.

## 5. Service

רַצֵּת יְהוָה אֱלֹהֵינוּ *Ratzet SHƏMOTEH Elohéinu*  
בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתוֹ *bə'aməkhe Yisra'eil uvitfilatal*  
וְהָשִׁיבָה אֶת צְדָקָתְךָ *vəhashíveh et tzidqatəkhe*  
לְחֹדֶר לִבֵּנוּ *lahadar libéinu*  
וְחַסְדֵּי יִשְׂרָאֵל וּתְפִלָּתוֹ *vəhasdei Yisra'eil utfilatal*  
בְּאַהֲבָה תִקְבְּלֶה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*  
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat hayéinu*  
אֶת קֹדְשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הַמְמַלְאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*  
בְּקִדּוּשָׁה: *biqdushah.*

Want, MANY-NAMED ONE, our God,  
Your people, Yisra'eil, as well as their prayer,  
and return Your righteousness  
to the inner sanctum of our heart.  
And the good deeds of Yisra'eil and their prayer  
You will accept with love and favor,  
and may eternally favored be  
the service of Yisra'eil, Your people.  
And may the service of our lives bring  
Your Holiness into the world.  
Blessed are You, MANY-NAMED ONE,  
Who fills the world  
with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ ⤵ ⤵ *Modol anáḥnu lakh*  
 שְׁאַתָּה הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHəMOTEH Elohéinu*  
 וְאֵלֹהֵי אֲבוֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אַתָּה הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bayadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַתְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otéikhe vətovotéikhe*  
 שֶׁבְּכֹל עֵת עָרֵב וְבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vatzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיֵּינוּ לָךְ: *mei'olam qivínu lakh.*

⤵ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.

During the repetition of haTefilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׂאֲתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHĀMOTĒH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵי־הַבְּרָאשִׁית: *yotzeréinu yotzéreiḥ bareishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vĥoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vĥaqadosh*  
 עַל שֶׁהֵחַיִּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vĥiqyamtenú.*  
 כֵּן תַּחֲיֵנוּ וְתַקִּימוֹנוּ *Kein təḥayónu utqayamónu*  
 וְתוֹבִילָה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קֹדֶשְׁךָ לְשֹׁמֵר חֻקֶּיךָ *ləmitsvot qodshékhe lishmor ḥuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלֶבֶב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!

On Ḥanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת  
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ הַיּוֹם הַזֶּה: בְּיָמֵינוּ מִתְּתִיבוֹ בֶּן יוֹחָנָן  
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו כָּשְׁעָמָדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרַתְךָ וּלְהַעֲבִירָל מַחְקֵי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לְהַל בָּעֵת צָרָתָל רַבָּת אֶת רִיבָל הִנֵּת אֶת דִּינָל נִקְמָת  
אֶת נִקְמָתָל מִסָּרָת גְּבוּרָל בֶּיַד חֲלָשׁוֹל וְרַבּוֹל בֶּיַד מַעֲטוֹל וְאַכְזָרִיוֹל  
בֶּיַד חֲנוּנוֹל וְרַשָּׁעוֹל בֶּיַד צַדִּיקוֹל וְזָדוֹל בֶּיַד עוֹסֵקוֹל תּוֹרַתְךָ וְלֹךְ עָשִׂיתָ  
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן  
כְּהִיּוֹם הַזֶּה: וְאַחֵר כֵּן בָּאוּ בְּנוֹלֶיךָ לְדַבֵּיר בֵּיתְךָ וּפְנּוּ אֶת הַיִּכְלָךְ  
וַיִּתְּרוּ אֶת מִקְדָּשְׁךָ וַהֲדִלְקוּ גִּירוֹת בְּחִצְרוֹת קִדְשְׁךָ וּקְבָעוּ  
שְׁמוֹנֶת יָמִי חֲנֻכָּה אֱלֹו לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilhamot  
sheasite lə'ivoleinu bayamim haheim uvazəman hazeh. Bimeï Matityahu ben Yohanan  
kohein gadol Hashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al aməkhe  
Yisra'eil ləhashkihal Toratéke ulha'aviral meiħuqeï rətzonékhe və'ateh bəraħamékhe  
harabim amádte lahel bə'eit tzaratal rávte et rival dānte et dinal naqámte  
et niqmatal masárte giborol bəyad ħalashol vərabol bəyad mə'atol və'akhzariyol  
bəyad ħanunol ursha'ol bəyad tzadiqol vəzeidol bəyad osəqol Toratéke uləkhe asite  
sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asite təshu'ah gədolah ufurqan  
kəhayom hazeh. Və'aħar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe  
vətiħaru et miqdashékhe vəhidliqū neirot bəħatzrot qodshékhe vəqavə'u shəmonat  
yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.*

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'el, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'el, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Ḥanukah to thank and praise Your great Name.

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תָּיִינוּ תָמִיד לְעוֹלָם וָעֶד ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בָּנוֹל בְּרִיתֶךָ kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סֵלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləlu et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֵלָה ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה בְּרוּכָה אַתָּה SHƏMOTEH

הַטּוֹבָה שְׁמֶךָ וְלָךְ נָאֵת לְהוֹדוֹת hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things

may Your Name be blessed and exalted,

our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life

all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is "The Good One" and to You it is fitting to give thanks.



## 7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: **כֵּן יְהִי רָצוֹן** | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בָּרְכֵנוּ** *Elohéinu vEilohei ivoléinu barəkhónu*  
**בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה** *babərahkah hamshuléshet baTorah*  
**הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ** *hakətuvah al yədei Mosheh avdékhe*  
**הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו** *ha’amurah mipi Aharon uvanav*  
**כֹּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶּה כְּאָמֹר:** *kohanei am qədosholéikhe ka’amur.*

**יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:** *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*  
**יֵאֲרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיַּחֲנֹךָ:** *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunóke.*  
**יִשָּׂאָה יְהוָה פָּנֶיהָ אֵלֶיךָ** *Yisə’eh SHƏMOTEH panéihe eiléikhe*  
**וַיַּשְׁמֶה לְךָ שָׁלוֹם:** *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us  
with the Threefold Blessing in the Torah,  
the one written by the hands of Mosheh, Your servant,  
the one uttered by the mouth of Aharon and his sons,  
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.  
May God shine Voix face towards you, grace you.  
May God lift Voix face towards you  
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמֵּה שְׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*  
 חַן וְחֶסֶד וְרַחֲמִים *hein vahésed vərəhamim*  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ *aléinu və'al kol Yisra'eil aməkhe*  
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל: *və'al kol yoshəvol teiveil.*  
 בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאַחַד *Barəkhónu ivéinu kulánu kə'ahed*  
 בְּצֵל פָּנֶיךָ *bətzeil panéikhe*  
 כִּי בְצֵל פָּנֶיךָ נִתַּתְּ לָנוּ *ki vətzeil panéikhe natátə lánú*  
 יְהוָה אֱלֹהֵינוּ *SHƏMOTEH Elohéinu*  
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat hayim və'ahavat h́esed*  
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vərəhamim*  
 וְחַיִּים וְשְׁלוֹם: *vəhayim vəshalom.*  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ *Vətov bə'einéikhe ləvareikh*  
 אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*  
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*  
 וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,  
 grace and lovingkindness and mercy  
 upon us and upon all Yisra'eil, Your people,  
 and upon all Palestine  
 and upon all who dwell on Earth.  
 Bless us, our Quickener, all of us as one,  
 in the shelter of Your face,  
 for in the shelter of Your face, You have given us,  
 MANY-NAMED ONE, our God,  
 a Torah of Life and a love of lovingkindness  
 and Justice and blessing and mercy  
 and life and peace.  
 And it is Good in Your eyes to bless  
 Your people, Yisra'eil,  
 and the people of Palestine  
 and all peoples

בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶיךָ: *bəkhōl eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֶפֶר חַיִּים בְּרָכָה וּשְׁלוֹם *Bəséifer ḥayim bərahah vəshalom*  
וּפְרִנָּסָה טוֹבָה *ufarnasah tovah*  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anāḥnu vəkhol aməkhe beit Yisra'eil*  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
עוֹשֶׂת הַשָּׁלוֹם: *oset hashalom.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הַמְּבָרָכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékkeh et ameh Yisra'eil*  
וְאֶת עַם פְּלֶשְׁתִּינָה *və'et am Palestinah*  
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*  
בְּשָׁלוֹם: *bashalom.*

at every time and at every hour with Your peace.

On Shabbat Shuvah conclude:

In the Book of Life, Blessing, and Peace  
and Good Sustenance  
may we be remembered and inscribed before You,  
us, and all Your people, the children of Yisra'eil,  
for good life and for peace.  
Blessed are You, MANY-NAMED ONE,  
Who makes peace.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples  
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

## ➤. Private Prayer

Every instance of haTəfilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשִׁי תִדּוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשִׁי כֶּעָפָר לִכְלֹל תִּהְיֶה:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרָתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhōl haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפֶּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מַחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשְׁתְּךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרָתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יִדְּיֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidolékhe</i>
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe və'anóni.</i>
יִהְיֶה לְרָצוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgō'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméihe</i>
הָאֵל יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>

## The Shabbat and Festival Morning Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Musaf (p 425). Otherwise, continue with Qadish Shaleim (if praying with a minyan) or Ein kEilohéinu (p 456).

## Qadish Shaleim

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal vëyitqadash shëmoh rabah* **amen**

בְּעֶלְמָא דִּי בְרָאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיִּיכֹל *vëyashləmeh shəlamoh bəḥayeikhōl*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhōl uvḥayei dākhōl beit Yisra'eil*

בְּעִנְיָא וּבְזִמְנָן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amen.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vëyishtabāḥ vëyitpa'ar vëyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vëyitnasei vëyithadar vëyit'aleh vëyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא בְּרִיכְהֵא *shəmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵלָא לְעֵלָא מִכֹּל *lə'éila lə'éila mikol* לְעֵלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vëshirata tushbəḥata vənəḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amen.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

תִּתְקַבֵּלָה צְלוֹתָהּ וּבְעוּתָהּ *Titqabāleh tzəlotəh uva'utəhol*

דָּכָל יִשְׂרָאֵל *dəkhōl Yisra'eil*

קֹדָם אֲבֵתָהּ דִּי בְשָׁמַיָּא *qodam avethon di vishmaya*

וְאָמְרוּל *və'imrol* אָמֵן *amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*

וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן *amein.*

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיהָ *Oset shalom bimroméihe*

הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן *amein.*

May You accept the prayers and pleas  
of all Yisra'eil  
before their Quickener in Heaven!  
And respond: **Amen!**

May there be abundant peace from Heaven,  
and life for us and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

# Concluding Prayers

As with the opening of the morning service, there is some variation in the precise sequence and content of these concluding prayers. What's presented here is a common practice, but is by no means universal.

## Ein kEilohéinu

This poem leads us into the conclusion of the morning service. The first letters of the first three lines spell out “amen”, and the last two lines start “Blessed are You”.

אֵין כְּאֱלֹהֵינוּ אֵין כְּאֲדָנֵנוּ  
אֵין כְּמִנְחָתֵנוּ אֵין כְּמוֹשִׁיעֵתֵנוּ:  
מִי כְּאֱלֹהֵינוּ מִי כְּאֲדָנֵנוּ  
מִי כְּמִנְחָתֵנוּ מִי כְּמוֹשִׁיעֵתֵנוּ:  
נוֹדֶה לְאֱלֹהֵינוּ נוֹדֶה לְאֲדָנֵנוּ  
נוֹדֶה לְמִנְחָתֵנוּ נוֹדֶה לְמוֹשִׁיעֵתֵנוּ:  
בְּרוּכָה אֱלֹהֵינוּ בְּרוּכָה אֲדָנֵנוּ  
בְּרוּכָה מִנְחָתֵנוּ בְּרוּכָה מוֹשִׁיעֵתֵנוּ:  
אֲתָה הָאֵל אֱלֹהֵינוּ אֲתָה הָאֲדָנֵנוּ  
אֲתָה הָאֵל מִנְחָתֵנוּ אֲתָה הָאֵל מוֹשִׁיעֵתֵנוּ:

*Ein kEilohéinu ein kadanéinu  
ein kamanhetéinu ein kamoshi'etéinu.  
Mi khEilohéinu mi khadanéinu  
mi khamanhetéinu mi kamoshi'etéinu.  
Nodeh lEilohéinu nodeh ladanéinu  
nodeh lamanhetéinu nodeh lamoshi'etéinu.  
Bərukkeh Elohéinu bərukkeh adanéinu  
bərukkeh manhetéinu bərukkeh moshi'etéinu.  
Ateh he Elohéinu ateh he adanéinu  
ateh he manhetéinu ateh he moshi'etéinu.*

Aught's like our God; aught's like our Foundation;  
aught's like our Guide; aught's like our Freer!  
Might one be like our God; might one be like our Foundation;  
might one be like our Guide; might one be like our Freer?  
Now let's thank our God; now let's thank our Foundation;  
now let's thank our Guide; now let's thank our Freer!  
Blessed is our God; blessed is our Foundation;  
blessed is our Guide; blessed is our Freer!  
You are Voi, our God; You are Voi, our Foundation;  
You are Voi, our Guide; You are Voi, our Freer!

At this point, some continue with A Final Passage for Study below; others continue directly with Aléinu (p 458).



## A Final Passage for Study (Bərakhot 64a)

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי  
חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם שְׁנֵאמַר: וְכָל  
בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרִי  
בְּנֵיךָ אֶלָּא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי  
תוֹרָתְךָ וְאִין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם  
בְּחִילְךָ שְׁלֹוה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי  
וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית ה'  
אֶלְהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ. ה' עֹז לְעַמּוֹ יִתֵּן  
ה' יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*Amar Rabi El'azar amar Rabi Hanina: Talmidei  
hakhamim marbim shalom ba'olam shene'emar: Vakhol  
banáyikh limudei HASHEIM vərav shəlom banáyikh. Al tiqrei  
banáyikh ela bonáyikh. Shalom rav lə'ohavei  
Toratékhā və'ein lāmo mikhshol. Yəhi shalom  
bəḥeileikh shalvah bə'armənotáyikh. Ləmə'an aḥai  
vərei'ai adabərah na shalom bakh. Ləmə'an beit  
HASHEIM Elohéinu avaqshah tov lakh. HASHEIM oz lə'amo yitein  
HASHEIM yəvareikh et amo vashalom.*

Rabbi El'azar said Rabbi Hanina said: The rabbis' students increase peace in the world, as it is said: “And all your children will be taught about THE NAME, and great will be the peace of your children” (Yəshayáhu 54:13). Don't read “banáyikh”, “your children”, but “bonáyikh”, “your builders”. [The Gemara adds several additional verses about peace:] “Your Torah's lovers shall have abundant peace, and there shall be no stumbling block for them” (Psalm 119:165). “May there be peace in your holds, ease in your estates. For the sake of my brothers and friends, let me pray for peace for you. For the sake of the house of THE NAME, our God, let me demand the Good for you” (Psalm 122:7–9). “THE NAME will give His people strength; THE NAME will bless His people with peace” (Psalm 29:11).

Some include Qadish dəRabanun here (p 244).

## Aléinu

(Some stand for this prayer and face east, towards Yərushaláyim, towards the bimah, or towards the ark. Some bow where noted. This bow lasts until לִפְנֵי | lifnei | “before”.)

עֲלֵינוּ לְשַׁבַּח לְאֲדָן הַכֹּל Aléinu ləshabéi’ah lə’éden hakol  
 לֵתֵת גְּדֻלָּה לַיּוֹצֵרֶה בְּרֵאשִׁית lateit gədulah ləyotzéireih bəreishit  
 אֲשֶׁר יַצְרָתָנוּ מִן עֶפֶר הָאֲדָמָה asher yətzarétnu min afar ha’adamah  
 וְהוֹחִיסֶה כֹּל מִן מַעֲיַן חַיִּים אֶחָד vəhoḥiseh kol min ma’ayan ḥayim eḥad  
 שֶׁקִּבַּלְתָּנוּ מִכָּל עַם sheqibələtnu mikol am  
 וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ: vəqidəshétnu vəmitzvotéiḥe.  
 וְאַנַּחְנוּ עוֹבְדוֹל ↪ ↩ Va’anaḥnu ovədol  
 וּמִצְטַנְעוֹל וּמוֹדוֹל umitztanə’ol umodol  
 לִפְנֵי שׁוֹפֶטֶת שׁוֹפֶטוֹל הַשּׁוֹפֶטוֹל lifnei shofətet shofətol hashofətol  
 הַקְּרוֹשֶׁה בְּרוּכָה הֵא: haqədoshəh bərukkeh he.  
 שֶׁהִיא נוֹטֶת שָׁמַיִם וְיִסְדָּה אֶרֶץ Shehe notet shamáyim vəyosédeh áretz  
 וּמוֹשָׁב יְקָרָה בְּשָׁמַיִם מִמַּעַל umoshav yəqareh bashamáyim mimá’al  
 וּשְׁכִינַת עֲזָה בְּגִבְהֵי מְרוֹמִים uskhinat uzeh bəgovhei məromim

It is on us to praise the Foundation of everything,  
 to give greatness to the Fashioner of creation,  
 Who fashioned us from the dust of the ground  
 and made all descend from one wellspring of life.  
 Who welcomed us from every people,  
 and made us Holy with Voix mitzvot.

↪ And we worship

and go humbly and give thanks  
 before the supreme Judge of all judges,  
 the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth  
 and Whose gravity dwells in the heavens above  
 and the Presence of Whose strength is in the peaks of the heights.

הָא אֱלֹהֵינוּ אֵין עוֹד׃ *he Elohéinu ein od.*  
 אֱמֶת חַיֵּינוּ אָפֶס זוּלָּתָהּ׃ *Emet hayéinu éfes zulateh.*  
 כְּכַתוּב בְּתוֹרָתָהּ׃ *Kakatuv bəTorateh*  
 וַיָּדַעַת הַיּוֹם׃ *Vəyadate hayom*  
 וְהִשְׁבַּעַת אֵל לִבְבָּךְ׃ *vahasheivote el lavavékhe*  
 כִּי יְהוָה הֵא הָאֱלֹהִים׃ *ki Adonai he ha'Elohim*  
 בְּשָׁמַיִם מִמַּעַל׃ *bashamayim mimá'al*  
 וְעַל הָאָרֶץ מִתַּחַת׃ *və'al ha'áretz mitáhat*  
 אֵין עוֹד׃ *ein od.*

Voi is our God, there is no other!  
 Truly, our Life! There is nothing beside Void.  
 As it is written in Voix Torah:  
 "And you will know today  
 and take it home on your heart  
 that ADONAI Voidself is the God  
 in the heavens above  
 and over the earth below.  
 There is no other!"

Dəvarim 4:39

Some continue with all the text that follows, others where noted with the black triangle. (In some communities, the prayer leader alone prays the first two lines where noted with the triangle, with the congregation joining at וְנֹאמַר | *vəne'emar* | "And it is recorded:".)

עַל כֵּן נִקְוֶה לָךְ יְהוָה אֱלֹהֵינוּ׃ *Al kein nəqaveh lakhe Adonai Elohéinu*  
 לְהַשְׁלִים מְהֵרָה עֲזֵינוּ נִצְבָּרִים׃ *ləhashlim məheirah uzéinu nitzbarim*  
 לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ׃ *ləha'avir kol ósheq min ha'áretz*  
 וְהָאֱלִילִים כָּרוֹת יִכָּרְעוּ׃ *vəha'elilim karot yikareitun*  
 לְבָנוֹת בְּיַחַד עוֹלָם צְדָקָה׃ *livnot bəyáhad olam tzdaqah*

And so we hope for You, ADONAI, our God,  
 to soon complete our collected strengths,  
 to make all oppression pass from the earth  
 and all idols be completely cut off,  
 to build a world of Justice together,

וְכֹל בְּנוֹל בָּשָׂר יִקְרְאוּל בְּחָסֵד *vəkhōl bənoḥ basar yiqrə'ol bəḥésed*  
 לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*  
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*  
 יִכְיְרוֹל וַיַּעֲדוֹל כָּל יוֹשְׁבוֹל תִּבְל *Yakírol vəyeidə'ol kol yoshəvol teiveil*  
 כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki lərahāmim yifneh kol leiv*  
 תִּשְׁבַּע כָּל נֶפֶשׁ: *tishava kol néfesh.*  
 לִפְנֵי רַחֲמִים וּלְפְנֵי חֶסֶד *Lifnei rahāmim vəlifnei ḥésed*  
 יִצְטַנְעוֹל וַיַּעֲבֹדוֹל *yitztanə'ol vəya'avdol*  
 וְלִכְבוֹד שָׁלוֹם יִקְר יִתְנוֹל *vəlikhvod shalom yəqar yitéinol*  
 וַיִּקְבְּלוֹל כָּלֵל *vəyiqabəlol kulal*  
 אֶת עַל תִּקּוֹן עוֹלָם: וְתִדְרִיכֵנוּ *et ol tiqon olam. Vətadrikhónu*  
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*  
 כִּי זֹאת מְלָאכֶת כָּלָנוּ *ki zot mələkhet kulánu*  
 אֶל שְׁנֵי־לֵךְ וּלְכָל יָמֵינוּ: *el sheneileikh ulkhol yaméinu.*  
 כְּכַתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*  
 צֶדֶק צֶדֶק תִּרְדָּפֶה: *Tzédeq tzédeq tirdəfeh.*

where all children of flesh will call on kindness  
 to turn back to Goodness  
 all the wicked of earth.

All who dwell on earth will realize and know  
 that to compassion every heart will turn,  
 every soul swear loyalty.

Before compassion and before kindness  
 they will be humble and do service  
 and to the glory of Peace they will give gravity,  
 and they will accept, all of them,  
 the yoke of repairing the world. Guide us  
 in this now and forever,  
 for this is the Work for all of us,  
 wherever we go, and for all our days

▶ As it is written in Your Torah:  
 "Justice! Justice you shall pursue!"

Dəvarim 16:20

וְנֵאמַר Vəne'emar

וְהָיָה צֶדֶק שְׁלֵם עַל-כָּל-הָאָרֶץ Vəhayah tzédeq shaleim al kol ha'áretz

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet Adonai aḥed

וּשְׁמֹה אֶחָד: ushmeh eḥad.

And it is recorded:

“And perfect Justice will be upon all the earth,  
and on that day, Adonai will be One  
and Voix Name One.”

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אֶל תִּירָאָה מִפָּחַד פִּתְאֹם Al tirə'eh mipáḥad pit'om

וּמִשְׂאֵת רָשָׁעוֹל כִּי תָבֹא: umisho'at rasha'ol ki tavo.

עֲצוֹל עֵצָה וְתִפָּר דְּבָרוֹל דָּבָר Útzol eitzah vətufar dabərol davar

וְלֹא יָקוּם כִּי עֲמָנוּ אֵל: valo yaqum ki imánu Eil.

וְעַד זִקְנָה אֲנִי הָא Və'ad ziqnah ani he

וְעַד שִׁיבָה אֲנִי אֶסְבֵּל və'ad seivah ani esbol

אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא ani asíti va'ani esa

וְאֲנִי אֶסְבֵּל וְאֶמְלֵיט: va'ani esbol va'amaleit.

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan

and it will not stand, for God is with us:

Yəshayáhu 8:10

“And until your old age, I am Voi.

And until your grey hair, I Myself will carry you.

I Myself made you and I Myself will lift you

and I Myself will carry you and slip you out of danger.”

Yəshayáhu 46:4

## Psalms for Marking Time

On a Festival that falls on a weekday, and on Hoshana Rabah, some include the pertinent Daily Psalm (p 614) here. On Shabbat, some include Psalm 92 here (p 280). On Hanukah, some then continue with Psalm 30 (p 246). On Rosh Hódesh, most continue with Psalm 104, whether or not other psalms were included. During the Days of Awe, continue with Psalm 27 (p 467), whether or not other psalms were included.

### Psalm 104 — for Rosh Hódesh

An ecstatic celebration of creation, Psalm 104 captures the sprawling diversity of life on earth and imagines humans as fitting neatly and harmoniously into this giddy panoply. As the moon is renewed at the start of the month, so may Earth be renewed in her abundance.

בָּרַכְי נַפְשִׁי אֶת־יְהוָה	1	<i>Barækhi nafshi et SHĀKHINAH</i>
יְהוָה אֱלֹהֵי נְדָלָת מָאֹד		<i>SHĀKHINAH Elohai gadálte mǎ'od</i>
הוֹד וְהַדָּר לְבָשָׁתָּה:		<i>hod vəhadar laváshte.</i>
עֹתֶת־אוֹר כַּשְׁלֵמָה	2	<i>Otet or kashalmah</i>
נוֹטֶת שָׁמַיִם כִּירִיעָה:		<i>notet shamáyim kairi'ah.</i>
הַמְקַרֶּת בָּמַיִם עֲלִיּוֹתֶיהָ	3	<i>Hamqaret bamáyim aliyotéihe</i>
הַשְּׁמֶת־עֲבִים רְכוּבָה		<i>hasamet avim rəkhuveh</i>
הַמְחַלֵּקֶה עַל־כַּנְפֵי־רוּחַ:		<i>hamhalékkeh al kanfei rú'aḥ.</i>
עֹשֶׂת מַלְאָכֶיהָ רוּחוֹת	4	<i>Oset mal'akhéihe ruḥot</i>
מְשַׁרְתֶּיהָ אֵשׁ לֹהֵב:		<i>məsharatéihe eish loheiv.</i>
יֹסְדֵה־אֶרֶץ עַל־מְכוּנֶיהָ	5	<i>Yasədeh éretz al məkhonéiha</i>

- 1 Bless, my soul, the PRESENCE!  
PRESENCE, my God, You are greatly magnified;  
praise and adornment You have donned,
- 2 wrapping Yourself in light like a cloak,  
stretching heaven out like a canvas.
- 3 Beaming Voix vaults in the water,  
setting clouds as Voix chariot,  
going about on wings of wind,
- 4 making Voix messengers the winds,  
Voix ministers blazing fire.
- 5 Voi fixed the earth on her foundations;

- בַּל־תִּמּוֹט עוֹלָם וָעֶד:      *bal timot olam va'ed.*
- תִּהְיוּ כְּלָבוּשׁ כִּסִּיתֶהוּ 6      *Təhom kaləvush kisitéhu*  
עַל־הָרִים יַעֲמְדוּ מַיִם:      *al harim ya'amdu máyim.*
- מִן־גַּעֲרַתְךָ יִנוּסוּן 7      *Min ga'aratəkke yənusun*  
מִן־קוֹל רַעַמְךָ יִחַפְּזוּן:      *min qol ra'amkhe yeihafeizun.*
- יַעֲלוּ הָרִים יִרְדּוּ בְּקַעוֹת 8      *Ya'alu harim yeirədu vəqa'ot*  
אֶל־מְקוֹם זֶה יִסָּדֶתְ לָהֶם:      *el məqom zeh yasádtə lahem.*
- גְּבוּל־שְׂמֹת בַּל־יַעֲבְרוּן 9      *Gəvul sámte bal ya'avurun*  
בַּל־יִשְׁבוּן לְכַסּוֹת הָאָרֶץ:      *bal yəshuvun ləkhasot ha'áretz.*
- הַמְשַׁלַּחַּה מַעְיָנִים בְּנִחְלָיִם 10      *Hamshaláhah ma'yanim banəḥalim*  
בֵּין הָרִים יִהְלִכּוּן:      *bein harim yəhaleikhun.*
- יִשְׁקוּ כָּל־חַיֵּיתוֹ שָׂדֵי 11      *Yashqu kol ḥayot sadai*  
יִשְׁבְּרוּ פְּרָאִים צִמָּאִם:      *yishbəru fəra'im tzəma'am.*
- עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוּן 12      *Aleihem of hashamáyim yishkon*  
מִבֵּין עֲפָאִים יִתְנוּ־קוֹל:      *mibein ofayim fitənu qol.*
- מִשְׁקֵת הָרִים מַעֲלִיֹּתֶיהָ 13      *Mashqet harim mei'aliyotéihe*  
מִפְּרֵי מַעֲשֵׂיךָ תִּשְׂבַּע הָאָרֶץ:      *mipəri ma'aséikhe tisba ha'áretz.*

she shall not falter ever or ever!

- 6 You covered it with the abyss like clothes:  
Waters stand tall on the mountains!
- 7 From Your rebuke they flee,  
from the voice of Your thunder they scurry away!
- 8 Mountains rise up, valleys shoot down  
to the place that You fixed for them:
- 9 A boundary You placed; the waters won't cross it,  
they won't return to cover the earth.
- 10 Sending forth springs in wadis,  
between mountains they go,
- 11 they quench each feral of the field —  
onagers obliterate their thirst!
- 12 Around them sky-fowl settle;  
from amid foliage they give voice.
- 13 Quenching mountains from Voix vaults,  
from the fruit of Voix makings the earth is sated:

מַצְמִיחַה חֲצִיר לְבֶהֱמָה וְעֵשֶׂב לְאִמְנַת הָאָדָם לְהוֹצִיא לָחֶם מִן־הָאָרֶץ:	14	<i>Matzmiḥeh ḥatzir labəheimah və'ésev la'amanat ha'adam ləhotzi léhem min ha'áretz.</i>
וַיַּיֵּן יִשְׂמַח לְבַב־אֲנוֹשׁ לְהַצְחִיל פָּנִים מִשְׁמֶן וּלְחֶם לְבַב־אֲנוֹשׁ יִסְעֵד:	15	<i>Vəyáyin yəsamah ləvav enosh ləhatzhil panim mishámen vələhem ləvav enosh yis'ad.</i>
יִשְׁבְּעוּ עֵצֵי יְהוָה אַרְזֵי לְבָנוֹן אֲשֶׁר נָטְעָה: אֲשֶׁר־שָׁם צִפּוֹרִים יִקְנְנוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָה:	16	<i>Yisbə'u atzei SHĀKHINAH arzei Ləvanon asher natá'eh.</i>
הָרִים הַגְּבוּהִים לַיַּעֲלִים סִלְעִים מַחֲסֶה לְשֹׁפְנִים:	17	<i>Asher sham tziporim yəqanéinu ḥasidah bəroshim beítah.</i>
עֲשֶׂתָה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ:	18	<i>Harim hagəvohim layə'eilim səla'im maḥseh lashfanim.</i>
תָּשִׂיתָ־חֶשֶׁק וַיְהִי לַיִלָּה בּוֹ־תִרְמֹשׁ כָּל־חַיְתוֹ־יַעַר:	19	<i>Asəteh yaré'ah ləmo'adim shémesh yada məvo'o.</i>
הַכִּפְּרִים שְׂאֵגִים לְטָרֶף	20	<i>Tashíteh ḥósheq vihi láilah bo tirmosh kol ḥayto yá'ar.</i>
	21	<i>Hakəfirim sho'agim latáref</i>

- 14 Sprouting grass for livestock  
and herbs for human sustenance  
to bring forth bread from the earth
- 15 and wine that delights a person's heart,  
to make faces shine from oil  
and bread that sustains a person's heart.
- 16 Sated are the trees by the PRESENCE,  
Ləvanon cedars that Voi planted,
- 17 in which birds nest —  
the stork in cypresses has her home.
- 18 The lofty mountains are for steep-goats,  
craggs for hyraxes.
- 19 Voi made the moon for seasons;  
the sun knows his time to set.
- 20 You set darkness about and it's night,  
when every forest feral creeps about:
- 21 The lion-cubs roar for prey



וּלְבִקֵּשׁ מֵאֵל אֲכָלָם:	<i>ulvaqesh mei'Eil okhlam.</i>
22 תִּזְרַח הַשֶּׁמֶשׁ יַעֲסִיפֻן וְאֵל-מְעֹנָתָם יִרְבֹּצֻן:	<i>Tizrah hashémesh yei'aseifun və'el mə'onotam yirbatzun.</i>
23 יִקְיֹצֶה אָדָם לַפַּעֲלָה וּלְנַחֲלָתָהּ עַד־עֶרֶב:	<i>Yaqítzeh adam láfo'oleh ulnaḥalateh adei árev.</i>
24 מַה־רַּבּוּ מַעֲשֵׂיךָ יְהוָה כָּלֵל בְּחֻכְמָהּ עֲשִׂיתָ מְלָאָה הָאָרֶץ קִינְיָנֶכָה:	<i>Mah rabu ma'aséikhe SHĖKHINAH kulal bəḥokhmah azíte malə'ah ha'áretz qinyanékhe.</i>
25 זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם שָׁם־רָמַשׁ וְאֵין מִסְפָּר חַיּוֹת קִטְנוֹת עִם־גְּדֹלוֹת:	<i>Zeh hayam gadol urḥav yadáyim sham rémes və'ein mispar ḥayot qətanot im gədolot.</i>
26 שָׁם אֲנִיּוֹת יִהְלָכוּן לְוִיָּטָן זֶה־יִצְרָתָ לְשַׁחֲקֵבּוֹ:	<i>Sham oniyot yəhaleikhun livyatan zeh yatzártə ləsaḥeq bo.</i>
27 כָּלֵל אֵלֶיךָ יִשְׁבִּירוּל לְתֵת אֲכָלָל בְּעֵתוֹ:	<i>Kulal eiléikhe yəsabeirul lateit okhlal bə'ito.</i>
28 תִּתְּנָה לָהֶל יִלְקוֹטוּל תִּפְתָּחָה יָדְךָ יִשְׁבַּעוּל טוֹב:	<i>Titəneh lahel yilqotol tiftəḥeh yadəkhe yisbə'ol tov.</i>

and seek, from God, their food.

- 22 The sun rises; they gather together  
and curl up in their dens!
- 23 Humans wake up to their doings  
and to their share, until dusk.
- 24 How abundant are Your makings, PRESENCE!  
All of them with wisdom You made!  
The earth is full of Your goods.
- 25 This is the sea, mighty and wide on both sides:  
There are creepies without number there,  
ferals meek and mighty.
- 26 There ships go about,  
and livyatan — who You fashioned to play with!
- 27 All of them wait for You  
to give their food in its time.
- 28 You give it to them, they glean it;  
You open Your hand, they are well sated.

29	תַּטְתִּירָה פָּנֶיךָ יְבַהֲלֹל תִּסְפֶּה רוּחַל יִגְוָ'ול וְאֶל־עַפְרָל יִשׁוּבֹל:	<i>Taztíreh panéikhe yibaheilol tosəfeh ruḥal yigva'ol və'el afaral yəshuvol.</i>
30	תִּשְׁלַח רוּחְךָ יִבְרֹא'ול וּתְחַדֶּשֶׁה פָּנֵי אָדָמָה:	<i>Təshaləḥeh ruḥakhe yibare'i'ol uthadəsheh pānei adamah.</i>
31	יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַחַה יְהוָה בְּמַעֲשֶׂה:	<i>Yəhi khəvod SHĀKHINAH lə'olam yisməḥeh SHĀKHINAH bəma'aseh.</i>
32	הַמְבִיטָה לָאָרֶץ וַתִּרְעַד יִגְעָה בַּהֲרִים וַיַּעֲשֶׂנוּ:	<i>Hamabiteh la'āretz vatir'ad yigə'eh beharim vəye'eshānu.</i>
33	אֲגִילָה בִיהוָה בְּחַיִּי אֲבָרְכָה אֱלֹהֵי בְעוֹדִי:	<i>Agílah viSHKHINAH bəḥayai avarəkhah Elohai bə'odi.</i>
34	יַעֲרַב עָלֶיָה שִׁחִי אֲנֹכִי אֲשַׁמַּח בִּיהוָה:	<i>Ye'erav aléiḥe siḥi anokhi esmaḥ biSHKHINAH.</i>
35	יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁע עוֹד אֵינוֹ בְּרַכִּי נַפְשִׁי אֶת־יְהוָה תְּלַלֶּנִּי:	<i>Yitámu ḥata'im min ha'áretz vərésha od eino barəkhhi nafshi et SHĀKHINAH haləluYAH.</i>

- 29 You hide Your face, they are dismayed;  
You gather their breath, they expire  
and to their dust they return.
- 30 You send forth Your breath, they are created  
and You renew the face of the soil.
- 31 May the PRESENCE's glory be forever!  
May the PRESENCE rejoice in Voix deeds!
- 32 Looking at the earth, it quakes;  
Voi touches mountains and they smoke!
- 33 Let me rejoice in the PRESENCE while I live,  
bless my God while I endure.
- 34 May my musings amuse Void;  
I shall be glad with the PRESENCE!
- 35 Sins shall perish from the earth  
and wickedness evermore be aught —  
bless, my soul, the PRESENCE! Praise YAH!

On the first day of Elul, continue with Psalm 27. Otherwise, continue with the Mourner's Qadish (p 470) if praying with a minyan or with Concluding Verses (p 472) if praying without a minyan.

## Psalms 27 — for the Days of Awe

Many communities include this psalm between the first day of Elul and Shemini Atzeret, but others stop at Yom Kippur, and others have other traditions as well.

לְדָוִד יְהוָה עֲזָרִי וַיִּשְׁעִי	1	<i>LəDavid SHĕKHINAH ezri vāyish'i</i>
מִמִּי אֵירָא		<i>mimi ira</i>
יְהוָה מְעוֹז־חַיִּי		<i>SHĕKHINAH ma'oz ḥayai</i>
מִמִּי אֶפְחָד:		<i>mimi efhad.</i>
בִּקְרוֹב עָלַי מְרֵעוֹל	2	<i>Biqrov alai marei'ol</i>
לֶאֱכֹל אֶת־בְּשָׂרִי		<i>le'ekhol et basari</i>
צָרוּלִי וְאִיבֹלִי לִי		<i>tzərolai və'oyvolai li</i>
הִלָּח אֶפְסוֹ וְהִבָּלִו:		<i>héilah afesu vəhaválu.</i>
אִם־תַּחֲנֶנָּה עָלַי מַחֲנֶה	3	<i>Im taḥaneh alai maḥaneh</i>
לֹא־יִירָא לִבִּי		<i>lo yira libi</i>
אִם־תִּקְוֶם עָלַי מִלְחָמָה		<i>im taqum alai milḥamah</i>
בְּזֹאת אֲנִי בּוֹטָחָה:		<i>bəzot ani botáhah.</i>
אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה	4	<i>Aḥat sha'alti mei'eit SHĕKHINAH</i>
אוֹתָהּ אֶבְקֵשׁ		<i>otah avaqeish</i>

- 1 Of David. The PRESENCE is my Help and my Liberation;  
who shall I fear?  
The PRESENCE is the Stronghold of my life;  
who shall I dread?
- 2 When evildoers approach me  
to eat my flesh,  
my foes and my enemies,  
it is they who have come to naught and become breath!
- 3 If an army takes arms against me,  
my heart will not fear.  
If war be built up against me,  
I trust this!
- 4 One thing I have asked of The PRESENCE,  
one thing sought out:

שָׁבִיטִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לַעֲשׂוֹת בְּנֻעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלָהּ:	<i>shivti bəveit SHĀKHINAH kol yāmei ḥayai la'atot bənó'am SHĀKHINAH ulvaqeir bəheikhaleh.</i>
כִּי יִצְפְּנֵנִי בְּסֻכֶּה בַּיּוֹם רָעָה יִסְתָּרֵנִי בְּסֹתֵר אֹהֶלָה בְּצֹר יְרוֹמָמֹנִי:	5 <i>Ki yitzpənóni bəsukeh bəyom ra'ah yastiróni bəséiter oholeh batzur yəroməmóni.</i>
וְעַתָּה יְרוֹם רֹאשִׁי עַל אֵיבֹלַי סְבִיבוֹתַי וְאֶהְלֵל בְּאֹהֶלָה הַלֵּל בַּטְּחוֹת אֲגִילָה וְאֶבְרַכָּה אֶת־יְהוָה:	6 <i>Və'atah yarum roshi al oyvolai səvivotai va'ahaleil bə'oholeh haleil batuhot agílah va'avarəkhah et SHĀKHINAH.</i>
שִׁמְעָה־יְהוָה צָרָכִי אֲשָׂאֵל וְחַנּוּנִי וְעֲנֵנִי:	7 <i>Shim'eh SHĀKHINAH tzorki esh'al vəḥonóni va'anóni.</i>
לֵךְ אָמַר לִבִּי בִקְשֵׁה פָנֶיךָ אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:	8 <i>Ləkhe amar libi baqəsheh panéikhe et panéikhe SHĀKHINAH avaqeish.</i>
אַל־תִּסְתָּרָה פָּנֶיךָ מִמֶּנִּי אַל־תִּטֶּשׂ בְּאֵף עַבְדְּךָ	9 <i>Al tastéireh panéikhe miméni al tatet bə'af avdétkhe</i>

to rest in the house of The PRESENCE all the days of my life,  
to wrap myself in The PRESENCE's pleasantness  
and to contemplate Voix sanctuary.

- 5 For Voi will hide me in Voix den on a day of evil,  
will cover me with the cover of Voix tent,  
on a rock Voi will raise me up.
- 6 And now my head is raised  
over my enemies around me,  
and I will offer praise in Voix tent, praise in security!  
I will be glad and I will bless The PRESENCE.
- 7 Pay attention, PRESENCE, to my need when I ask,  
and grace me and answer me!
- 8 "Come," said my heart, "Seek out Voix face!",  
and Your face, PRESENCE, I will seek out.
- 9 Don't cover Your face from me!  
Don't turn away from Your servant in anger!

עֲזַרְתִּי הָיִיתָ אֶל־תַּטְשֵׁנִי	<i>ezrati hayíte al titəshóni</i>
וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעִי:	<i>və'al ta'azvóni Elohei yish'i.</i>
כִּי־כָל־בֵּית יְלָדוֹתַי עֲזָבוּנִי	10 <i>Ki khol beít yalduti azavúni</i>
וַיְהוּה יֹאסֶפְנִי:	<i>uSHKHIṬNAH ya'asfóni.</i>
הוֹרֵנִי יְהוּה דַּרְכְּךָ	11 <i>Horóni SHəKHIṬNAH darkékhe</i>
וַיְנַחֵנִי בְּאַרְח מִישׁוֹר	<i>unhóni bə'óraḥ mishor</i>
לִמְעַן שׁוֹרְרוֹלַי:	<i>ləmá'an shorərolai.</i>
אֶל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרוּלִי	12 <i>Al titənóni bənéfesh tzərolai</i>
כִּי קָמוּ־בִי עֲדֵי־שָׁקֶר וַיַּפֵּחַ חָמָס:	<i>ki qámu vi eidei shéqer víféi'ah ḥamas.</i>
לֹא־הָאֵמַנְתִּי לְשֹׁכֵן	13 <i>Lulei he'emánti lishkon</i>
בְּטוֹב־יְהוּה בְּאַרְץ חַיִּים:	<i>bətuv SHəKHIṬNAH bə'éretz ḥayim.</i>
קָוֶת אֶל־יְהוּה	14 <i>qavet el SHəKHIṬNAH</i>
חֲזָקָה וַיֹּאמֶץ לַבֶּרֶךְ	<i>ḥizqeh vəya'ameitz libékhe</i>
וְקָוֶת אֶל־יְהוּה:	<i>vəqavet el SHəKHIṬNAH.</i>

- You have been my Help — don't forsake me!  
And don't fail me, God of my Liberation!
- 10 For the whole house of my childhood may fail me  
and The PRESENCE will still gather me in.
- 11 Show me Your road, PRESENCE,  
and guide me on a smooth path  
because of my opponents.
- 12 Don't give me to the spirit of my foes!  
For deceitful witnesses and a violent whisper have arisen against me.
- 13 If I did not trust I would dwell  
in the Good of The PRESENCE in the land of life—
- 14 Hope towards The PRESENCE!  
Be strong and your heart will have courage!  
And hope towards The PRESENCE!

Continue with the Mourner's Qadish if praying with a minyan or with Concluding Verses (p 472) if praying without a minyan.

## Mourner's Qadish

In some communities, only those in a period of mourning or observing a *yahrzeit* pray this qadish (which is not prayed without a minyan), with the rest of the congregation joining for the boxed text. In others, the whole community prays it in solidarity with mourners or in honor of those for whom there is no one to pray Qadish. (*Some stand here.*)

**אָמֵן** יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal veyitqdash shəmoḥ rabah* **amein**

בְּעֲלָמָא דִּי בִרְאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלָמָה שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

**אָמֵן** בְּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמֵינָא: *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא **בְּרִיכָהּ הֵא** *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא מִכָּל *lə'ēila lə'ēila mikol* לְעָלָא מִן כָּל *lə'ēila min kol*

At all times conclude:

בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

**אָמֵן** דְאִמְרִין בְּעֲלָמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

## The Shabbat and Festival Morning Service

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shəlama raba min shāmaya

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil

וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאַמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְמִיָּה Oset shalom bimroméihe

הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאַמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

May there be abundant peace from Heaven,  
and life for us and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

On Hoshana Rabah, continue with Éden Olam (p 477).

# Concluding Verses

These two piyutim have become more or less standardized as the ending to the Shabbat and Festival morning liturgy, but not all congregations do both (or either), and some include other beloved texts here.

## Poem of Glory

This piyut, attributed to Yehudah haḤésed (Germany, 1100s), grapples playfully with language's inability to capture G-d while simultaneously being one of the most common tools available to interact with the Divine. It is traditionally prayed in front of an open ark, and many communities pray it responsively, the leader and the congregation alternating couplets. (*Some stand while the ark is opened.*)

אָנַעִים חֲרִיזוֹת וּמִלִּים אֶאָרוֹג *An'im ḥarizot vəmilm e'erog*  
כִּי אֵלֶיְךָ נַפְשִׁי תַעֲרוֹג: *ki eilékhe nafshi ta'arog.*  
נַפְשִׁי חֲמָדָה בַּצֵּיל יָדְךָ *Nafshi ḥamadah batzeil yadéke*  
לְדַעַת כָּל רַז סוֹדְךָ: *ladá'at kol raz sodékhe.*  
מִדֵּי אֹמְרִי בִכְבוֹדְךָ *Midei omri bikhvodékhe*  
הוֹמָה לִּבִּי אֶל דּוֹדְךָ: *homeh libi el dodékhe.*  
עַל כֵּן אֶפְלֵל בְּךָ נִכְבְּדוֹת *Al kein afaleil bəke nikhbadot*  
וְשִׁמְךָ אֶכְבֵּד בְּאֹמְרֵי יְדִידוֹת: *vəshimkhe akhabeid bə'imrei yədidot.*  
אֶסְפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ *Asaprah khəvodəkhe vəlo rə'itíkhe*  
אֶדְמָךְ אֶכְנֶה וְלֹא יִדְעִתִּיךָ: *adaməkhe akhanəkhe vəlo yədatíkhe.*

I'll sweeten rhymes, words I'll weave  
because to You my soul would cleave.  
My soul yearned for Your shading hand,  
Your secret puzzles to understand.  
As often as I to Your glory refer,  
my heart for Your intimacy does purr.  
And so to You glories I'll pray;  
I'll glory Your name — dear words I'll array:  
Ah, let me glory You, not being shown You!  
Ah, let me name You, not having known You!



בַּיָּד נְבִיאֵיךָ בְּסוֹד עֲבֹדוֹתֶיךָ *Bəyad navi'oléikhe bəsod avdoléikhe*  
 דִּמִּיתָ הָדָר כְּבוֹד כּוֹלֶךָ: *dimíte hadar khəvod kolékhe.*

גָּדֻלַתְךָ וּגְבוּרַתְךָ *Gədulatəkhə ugvratékhə*

כִּינוּ לַתֹּקֶף פְּעֻלַתְךָ: *kinu lətóqef pə'ulatékhe.*

דִּמּוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁךְ *Dimu otəkhə vəlo khəfi yeshkhe*

וַיִּשְׁוּוּךָ לָפִי מַעֲשִׂיךָ: *vayshavúkhə ləfi ma'aséikhə.*

הִמְשִׁילוּךָ בָּרוּב חֲזִיוֹנוֹת *Himshilúkhə bərov həzyonot*

הִנֵּךְ אַחֵד בְּכֹל דִּמְיוֹנוֹת: *hinəkhe aḥed bəkhəol dimyonot.*

וַיַּחְוֹל בְּךָ זִקְנָה וּבַחֲרוּת *Vayəḥavol bəkhə ziqnah uvaḥarut*

וּשְׁעַר רֹאשְׁךָ בְּשִׁיבָה וּשְׁחָרוּת: *us'ar roshkhe bəseivah vəshaḥarut.*

זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרָב *Ziqnah bəyom din uvaḥarut bəyom qarav*

כְּאַנְשֵׁת מִלְחָמוֹת יָדֶיהָ לָהּ רָב: *ka'anshet bilḥamot yadéiḥə leh rav.*

זִבְשָׁה כּוֹבֵעַ יְשׁוּעָה בְּרֹאשָׁהּ *Havəsheh kóva yəshu'ah bərosheh*

הוֹשִׁיעָה לָהּ יְמִינָהּ וְזִרְעָה קֹדֶשֶׁה: *hoshí'ah leh yəmineh uzró'a qodsheh.*

טָלְלִי אוֹרוֹת רֹאשָׁהּ נִמְלָא *Taləlei orot rosheh nimla*

By Your prophets' hand, secret devotees,  
 You showed Your glorious splendor's keys.

Courage and colossality:

they named Your deeds' vitality,  
 describing You not as You are,  
 putting You on Your deeds' par.

Freely they limned You in many depictions;  
 for note: You are One in all contradictions.

Gisting You both hoary and sprightly,  
 the hair on Your head gleaming blackly and whitely.

Hoary in judgement, sprightly in war,  
 like a being of battle, Voi has power galore.

Jamming a freeing helm on Voix head,  
 Voix hand and arm to freedom sped.

Keeping dewdrops of light in Voix hair,

קְנֻצוֹתֶיהָ רְסִיסֵי לַיְלָה: *qəvutzotéihe rəsísei láilah.*  
 יִתְפַּאֲרֶה בִּי כִּי חֲפֻצָּה בִּי *Yitpa'areh bi ki ḥafeitzeh bi*  
 וְהָא יִהְיֶת לִי לְעֹטֶרֶת צָבִי: *vəhe yihyet li la'atret tzəvi.*  
 כְּתֵם טָהוֹר פֶּז דְּמוּת רֹאשָׁה *Kétem tahor paz dəmut rosheh*  
 וְחָק עַל מִצַּח כְּבוֹד שֵׁם קְדוּשָׁה: *vəḥaq al méitzah kəvod sheim qodsheh.*  
 לֶחֶן וּלְכָבוֹד צָבִי תִפְאָרֶה *Ləḥein ulkhavod tzəvi tif'arah*  
 אִמְתָּה לָּהּ עֲטָרָה עֲטָרָה: *umateh leh itarah atarah.*  
 מַחְלָפוֹת רֹאשָׁה כְּבִימִי בְּחֵרוֹת *Maḥləfot rosheh kəveimei vəḥurot*  
 קְנֻצוֹתֶיהָ תִּלְתָּלִים שְׁחֹרוֹת: *qəvutzotéihe taltalim shəḥorot.*  
 נֹהַ הַצֶּדֶק צָבִי תִפְאָרֶתָה *Naveh hatzédeq tzə'i tif'arteh*  
 יַעֲלֶה נָא עַל רֹאשׁ שְׁמִיחָתָה: *ya'aleh na al rosh simḥateh.*  
 סִגְלָתָהּ תִּהְיֶה נָא בְיָדָהּ עֲטָרָה *Səgulateh təhi na vəyadeh atéret*  
 וּצְנִיף נִבּוּאָה צָבִי תִפְאָרֶתָה: *utznif nivu'ah tzəvi tif'éret.*  
 עֲמוּסוֹל נִשְׁאָתָל עֲטָרָה עֲנֹדָתָל *Amusol nəsa'etal atéret inədetal*  
 מֵאֲשֶׁר יִקְרוּ בְּעֵינֶיהָ כְּבֹדָתָל: *mei'asher yaqəru və'einéihe kibədetal.*

rainshards of night in Voix tresses are there.

Let Voi beautify me, for Voi does desire me,  
and Voi for me will a crown of desire be.

Mixless gold filigree: Voix head's frame;  
etched on Voix brow the glory of Voix name.

Now for grace, glory, and great renown,  
Voix people have crowned Void with a crown.

Plaits on Voix head are as in youthful days;  
Voix locks are all black curls in arrays.

Quite righteous the place, Voix desirous renown,  
may it rise up, turn Voix frown upside-down.

Rich-loved ones in Voix hand as a crown,  
a prophetic turban, desirous renown.

Saddled, Voi lifted them, a crown they tied;  
Voi honored them past what in them Voi espied.

פֶּאֶרֶה אֵלַי וּפְאִירֵי אֶלֶיֶה *Pə'eireh alai uv'eiri aléihe*  
 וּקְרוֹבָה אֵלַי בְּקֶרְאִי אֶלֶיֶה: *uqroveh eilai bæqarə'i eiléihe.*  
 צַח וְאָדוֹם לִלְבוּשֶׁה אָדוֹם *Tzah və'adom lilvushéh adom*  
 פּוֹרָה בְּדֶרֶכֶה בְּבוֹאָה מֵאָדוֹם: *purah bædarəkkeh bævo'eh mei'Edom.*  
 קֶשֶׁר תְּפִלִּין הָרֹאֶתָה לְעֵנִי *Qésher təfilin har'ated le'anav*  
 תְּמוּנַת יְהוָה לִנְגֵד עֵינָיו: *təmunat NITZHIYEH lanéged einav.*  
 רוֹצֵת בְּעֵמֶה עֲנוּל לְפֶאֶר *Rotzet bæ'ameh anavol læfa'eir*  
 יוֹשֶׁבֶה תְּהִלּוֹת בָּל לְהִתְפַּאֵר: *yoshéveh təhilot bal læhitpa'eir.*  
 רֹאשׁ דְּבֶרֶךְ אֱמֶת קוֹרְאָה מֵרֹאשׁ *Rosh dəvarəkhe emet qoréi'ah meirosh*  
 דּוֹר וָדוֹר עִם דּוֹרְשֶׁךְ דְּרוֹשׁ: *dor vador am doreshkhe dərosh.*  
 שִׁיתָה הַמּוֹן מִלִּי נָא עֲלֶיךָ *Shíteh hamon milai na aléikhe*  
 וּפִיּוּטִי יִקְרַב אֶלֶיךָ: *ufiyuti yiqrav eiléikhe.*  
 תְּהִלָּתִי תִּהְיֶה לְרֹאשֶׁךְ עֲטָרֶת *Təhilati təhi læroshkhe atéret*  
 וּתְפִלָּתִי תִּכּוֹן קֶטְרֶת: *utfilati tikon qətóret.*  
 תִּיקַר מִלַּת רָשָׁה בְּעֵינֶיךָ *Tiqar milat rasheh bæ'einéikhe*

Thus Voix beauty on me, and mine on Void,  
 Voi's close to me when I implore Void.  
 Voi is brilliant and red; Voix garments red  
 on the winepress from Edom Voi did tread.  
 When Voi let the meek one see Voix təfilin knot,  
 the ETERNAL'S image to his eyes was brought.  
 Expressly Voi beautified Voix meek nation,  
 dwelling beautified by their adoration.  
 Expressing "truth" first as the first expression,  
 age after age seeks You out in succession.  
 Yet put the heap of my words upon You  
 and let my piyut draw near to You!  
 Zeal-words of mine are a crown on Your head;  
 let zesty incense be my prayers instead.  
 Zero I have; may You deem my words dear

כָּמֹל מִלָּל עַל מְעוֹנֶךָ: *kamil mulal al mə'onékhe.*  
 בִּרְכָתִי תֵעָלֶה לְרֹאשׁ מִשְׁבִּירָה *Birkhati ta'aleh lərosh mashbireh*  
 מְחֻלָּלָה וּמוֹלִידָה צְדִיקָה כְּבִירָה: *məḥoléleh umolideh tzadiqeh kabireh.*  
 וּבִבְרָכָתִי תִנְעֲנַעַה לִי רֹאשׁ *Uvəvirkhati tənā'an'eh li rosh*  
 וְאוֹתָהּ קָחָה לָךְ כְּבִשְׁמִים רֹאשׁ: *və'otah qəḥeh ləkhe kivsamim rosh.*  
 יַעֲרַב נָא שִׁיחִי עֲלֶיךָ *Yə'erav na sihi aléikhe*  
 כִּי נִפְשִׁי תַעְרוֹג אֵלֶיךָ: *ki nafshi ta'arog eiléikhe.*

as the words that are worded when You appear.  
 May my blessing rise to the Bringer of grain,  
 Righteous Prime Mover, too Strong to contain!  
 And on my blessing may You nod nice  
 and take it as You take the finest of spice.  
 May my musings Your amusement achieve  
 because to You my soul would cleave.

(The ark is closed.)

לָךְ יְהוָה הַגְדִּלָה וְהַגְבִּירָה *Ləkhe NITZḤIYEH hagadulah vəhagəvurah*  
 וְהַתְפַּאֲרַת וְהַנָּצַח וְהַהוֹד *vəhatif'éret vəhanéitzah vəhahod*  
 כִּי־כֹל בְּשָׁמִים וּבְאָרֶץ *ki khol bashamáyim uva'áretz*  
 לָךְ יְהוָה הִישׁוּעָה *ləkheh NITZḤIYEH hayəshu'ah*  
 וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ: *vəhamitnaséi'ah ləkhol lərosh.*  
 מִי יִמְלָלָה גְּבוּרוֹת יְהוָה *Mi yəmaləleh gəvurot NITZḤIYEH*  
 יִשְׁמִיעָה כָּל־תְּהִלָּתָה: *yashmí'eh kol təhilateh.*

Yours, ETERNAL, are the greatness and the mightiness  
 and the beauty and the endurance and the splendor —  
 yes, everything in heaven and on earth!  
 Yours, ETERNAL, are the liberation  
 and the vaunting up as head over all. 1 Chronicles 29:10  
 Who can convey the might of the ETERNAL?  
 Make known all Voix praise? Psalm 106:2

## Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חַיְתָּה    *Éden olam asher hayəteh*  
בְּטָרֵם כָּל יִצִּיר גְּבֻרָא:    *batérem kol yatzir nivra.*  
לַעֲת נַעֲשֶׂה בְּחִפְזָה כָּל    *La'eit na'asah vəḥeftzeh kol*  
אֲזַי נִצַּח שְׁמָה נִקְרָא:    *azai nétzah shəməh niqra.*  
וְאַחֲרֵי כִכְלוֹת הַכֹּל    *Və'aḥarei kikhlot hakol*  
הָא יַחְיֶה בְּלִי חֶבְרָה:    *he yiḥyet bəli ḥevrah.*  
וְהָא חַיְתָּה וְהָא חוֹבֵת    *Vəhe hayəteh vəhe hovet*  
וְהָא יַחְיֶה בְּתִפְאָרָה:    *vəhe yiḥyet bətif'arah.*  
וְהָא אַחַד וְאֵין שְׁנֵי    *Vəhe aḥed və'ein sheinei*  
לְהַמְשִׁיל לֵה לְהַחֲבִירָה:    *ləhamshil leh ləhaḥbírah.*

Foundation of the world, Who lived  
before all creatures came to be!  
When by Voix will all things were made,  
Voix Name was cried eternally.  
And after all the world is done,  
then Voi will live sans company.  
For Voi has been, and now Voi is,  
and Voi will be quite splendidly.  
And Voi is One — there is no “two”  
who even nears equality.

בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית *Bəli reishit bəli takhlit*  
 וְלֵה הָעֵז וְהַמִּשְׁרָה: *vəleh ha'oz vəhamisrah.*  
 וְהֵא אֵלִי וְחַיֵּית גּוֹאֵלִי *Vəhe Eili vəḥayet go'eli*  
 וְצוּר חֶבְלִי בְּעֵת צָרָה: *vətzur ḥevli bə'eit tzarah.*  
 וְהֵא נִסִּי וּמָנוֹס לִי *Vəhe nisi umanos li*  
 מְנַת כּוֹסֵי בַּיּוֹם אֶקְרָא: *mənat kosi bəyom eqra*  
 בְּיָדָהּ אֶפְקִיד רוּחִי *Bəyadeh afqid ruḥi*  
 בְּעֵת אִישָׁן וְאֶעֱרָה: *bə'eit ishan və'a'írah.*  
 וְעַם רוּחִי גְּוִיָּתִי *Və'im ruḥi gəviyati*  
 יְהוּה לִי וְלֹא אֵירָא: *NITZḤIYEH li vəlo ira.*

Without beginning, without end,  
 Voi has the strength to all decree.  
 Voi is my God, my living Help,  
 my Rock when I am lost at sea.  
 My Miracle and Refuge, Voi,  
 my Cup-full answering my plea.  
 Into Voix hand I trust my breath,  
 both sleepily and wakefully,  
 And with my breath, my body here;  
 I shall not fear, for God's with me.

## Qidush for Shabbat and Festival Mornings

On Shabbat, including when Shabbat coincides with a Festival, begin here.

וְשָׁמְרוּ בְּנוֹל יִשְׂרָאֵל אֶת־הַשַּׁבָּת Vəshaməru vənol Yisra'eil et haShabat  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָּל la'asot et haShabat lədorotal  
בְּרִית עוֹלָם: bərit olam.  
בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל Beini uvein bənol Yisra'eil  
אוֹת הִיא לְעוֹלָם ot hi lə'olam  
כִּי־שֵׁשֶׁת יָמִים עָשְׂתָה יְהוָה ki shéishet yamim asəteh ADONAI  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ et hashamayim və'et ha'áretz  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָּה וַיִּנָּפְשָׁה: uvayom hashəvi'i shavəteh vayinafəsheh.  
עַל־כֵּן בִּרְכָה יְהוָה Al kein beirəkkeh ADONAI  
אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהָ: et yom haShabat vayqadəshóhu.

"And the Children of Yisra'eil will observe Shabbat,  
making Shabbat, for all their generations,  
an eternal Covenant.

Between Me and between the Children of Yisra'eil,  
she is a sign forever!"

For in six days did ADONAI make

the heavens and the earth,

and on the seventh day, Voi rested and was refreshed. Shəmot 31:16–17

Therefore ADONAI blessed

the Sabbath day and made it Holy.

Shəmot 20:11

On a Festival that falls on a weekday, begin here. On a Festival that falls  
on Shabbat, continue here.

וַיֹּמֶר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנוֹל יִשְׂרָאֵל: Vayómer Mosheh et mo'adei ADONAI el bənol Yisra'eil.

And Mosheh announced the Festivals of ADONAI to the Children of Yisra'eil!

Vayiqra 23:44

At all times continue:

The leader invites:

סְבִרְתָּ חֲבֵירוֹלַי: Savərut haveirolai.

The leader invites:

With your permission, my friends?

## CONCLUDING VERSES: Qidush for Shabbat and Festival Mornings

The congregation responds:

לְחַיִּים: *Ləḥayim.*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

If praying over wine or grape juice:

בּוֹרֵאת פְּרֵי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

שֶׁהַכֹּל נִהְיָה בְּדַבָּרָה: *shehakol niyah bidvareh.*

The congregation responds:

To life!

Blessed are You, ADONAI,  
our God, Life of endless worlds,

If praying over wine or grape juice:

Creator of the fruit of the vine.

If praying over any other liquid:

thru Whose word everything came to be.

If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétu bəmitzvotéiḥe*  
וְצִוֵּתָנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétu leisheiv basukah.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us to dwell in the sukah.

Some also include the blessing over bread here:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
הַמּוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ: *hamotzi'eih léhem min ha'áretz.*

Blessed are You, ADONAI,  
our God, Life of endless worlds,  
the Bringer-Forth of bread from the earth.



# **Additions to the Morning Service**



## HaTəfilah for Hoshana Rabah

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתָּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:

*Adani nistamai tiftəḥeh vəlibi yagid təhilatéke.*

My Foundation! Open my blocked places and my heart will announce Your praise.

### 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ      ↪ Bərukheh ateh SHƏMOTEH Elohéinu

וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ      vEilohei avotéinu və'imotéinu

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק      Elohei Avraham Elohei Yitzḥaq

וְאֱלֹהֵי יַעֲקֹב      vEilohei Ya'aqov

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah      Elohei Sarah Elohei Rivqah

אֱלֹהֵי רָחֵל אֱלֹהֵי לֵיאָה      Elohei Raḥeil Elohei Lei'ah

אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִilpah.      Elohei Bilhah vEilohei Zilpah.

↪ Blessed are You, MANY-NAMED ONE, our God  
and God of our patriarchs and matriarchs:  
God of Avraham, God of Yitzḥaq,  
and God of Ya'aqov;  
God of Sarah, God of Rivqah,  
God of Raḥeil, God of Lei'ah,  
God of Bilhah, and God of Zilpah.

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*  
 אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*  
 וְקוֹנֵת הַכֹּל *vəqonet hakol*  
 וְזוֹכֶרֶה חֲסֵדֵי אֲמוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*  
 וּמְבִיאָה גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*  
 יוֹצֵרָה עֹזֶרֶה וּמוֹשִׁיעָה וּמַגִּין: *Yotzéreh ozéreh umoshi'eh umagein.*  
 בְּרוּכָה אַתָּה יְהוָה *↪ Bərukkeh ateh SHƏMOTEH*  
 עֲזַרְתְּ שָׂרָה וּמַגִּין אַבְרָהָם: *ezrat Sarah umagein Avraham.*

The great, mighty, and awesome God!  
 God on high! Voi piles up good lovingkindnesses  
 and establishes everything,  
 and Voi remembers the good deeds of our matriarchs and patriarchs  
 and brings redemption to their children's children  
 for the sake of Voix name, with Love.  
 Creator, Helper and Liberator and Shield!  
 ↪ Blessed are You, MANY-NAMED ONE,  
 Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גְּבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*  
 מַחְיֵת מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh lahoši'a.*  
 מוֹרִידָה הַטָּל: *Morideh hatal.*  
 מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*  
 מַחְיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
 סוֹמֵכָה נּוֹפְלוֹל וְרוֹפְאָה חוֹלוֹל *somékkeḥ nofəlol vəroféi'ah ḥolol*

You are powerful forever, my Foundation!  
 Making the dead live, You abound in liberation.  
 Voi makes the dew descend.  
 Voi keeps the living going with loyalty,  
 makes the dead live with abounding compassion!  
 Voi shores up those who sink down and heals the sick

וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישְׁנוֹל עֶפֶר: *umqayémeh emunateh lisheinol afar.*  
מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*  
וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
גּוֹבֶרֶה מַמִּיתָהּ וּמַחַיֶּה *govéreh məmíteh umḥayet*  
וּמַצְמִיחָהּ יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*  
וְנֶאֱמָנָה אֶתָּה לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhahəyot meitol.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
מַחַיֶּה הַמֵּתוֹל: *məḥayet hameitol.*

and releases the imprisoned  
and keeps Voix faith with those sleeping in dust.  
Who is like You, most primary Dom!  
And who can compare to You?  
The One Who overpowers, causing death and causing life,  
and making liberation sprout forth.  
And You are faithful in making the dead live.  
Blessed are You, MANY-NAMED ONE,  
Who makes the dead live.

### 3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the fourth blessing. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah on the next page instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*  
וְקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhoh yom*  
יְהַלְלוּךָ סֵלָה: *yəhaləhúkhe sélah.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הָאֵל הַקְדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy  
and every day Your holy ones  
will praise You — selah!  
Blessed are You, MANY-NAMED ONE,  
the Holy God.

Continue with the fourth blessing (p 488).

**Qədushah for Shaḥarit:**

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם Nəqadeish et shimkhe ba'olam  
 כְּשֵׁם שִׁמְךָ דִּשּׁוּל אוֹתוֹ kəsheim shemaqdishol oto  
 בְּשִׁמֵּי מְרוֹם bishmei marom  
 כִּכְתוּב עַל יַד נְבִיאֶךָ: kakatuv al yad navi'ékhe.  
 וְקָרָאָה זֶת אֶל־זֶת וְאָמְרָה Vəqarə'eh zet el zet və'aməreh

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑Qədosheh ↑qədosheh ↑qədosheh  
 יְהוָה זָבָאוֹת SHƏMOTEH tzəva'ot  
 מָלֵא כָל־הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.  
 לְעִמָּתָל בְּרוּךְ יֹמֵי־רוֹל: lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.

The congregation, followed by the leader:

We will make Your name Holy in the world  
 as they make it Holy  
 in Heaven above,  
 as was written by the hand of Your prophet:  
 "And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy  
 is the MANY-NAMED ONE of hosts!  
 The fullness of all the Earth is Voix glory!" Yəshayáhu 6:3  
 Those opposite the serafs will thunder "Blessed!":

The congregation, followed by the leader:

↑"Blessed is the Glory of the MANY-NAMED ONE from Voix place!" Yəḥezqeil 3:12

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר: *Uvdivrei qodshêke katuv leimor.*

The congregation, followed by the leader:

יִגְעַת יְהוָה לְעוֹלָם ↑ *Yig'et SHƏMOTĒH lə'olam*

אֱלֹהֵינוּ עִמֵּי *Elohéikha ami*

לְדֹר וָדֹר הַלְלוּיָהּ: *lədor vador haləluYAH.*

The leader concludes:

לְדֹר וָדֹר נִגִּיד גּוֹדְלֵכֶּה *Lədor vador nagid godlékhe*

וּלְנִצָּח נֶצְחִים *ulnéitzah nətzahim*

קְדוּשַׁתְךָ נִקְדִּישׁ *qədushatêke naqdish*

וְשִׁבְחֶךָ אֱלֹהֵינוּ *veshivhakhe Elohéinu*

מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵל מוֹפְתָה נְדוּלָה וְקְדוּשָׁה אֲתָה: *ki Eil moféteh gədoleh uqdosheh áteh.*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏMOTĒH*

הָאֵל הַקְדוֹשָׁה: *ha'Eil haqədoshêh.*

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the next blessing.

*(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)*

#### 4. Knowledge

אַתָּה חוֹנֵנֶה לְאָדָם דַּעַת *Ateh ḥonéneh le'adam dá'at*  
 וּמְלַמֶּדֶה לְאִנוֹשׁ בִּינָה: *umlamédeh le'enosh binah.*  
 חֲנֹנוּ מֵאַתָּה דַּעַת בִּינָה וְהַשְׂכֵּל: *Ḥonónu mei'itákhe dei'ah binah vəhaskeil.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 חוֹנֵנֶה הַדַּעַת: *ḥonéneih hadá'at.*

You grace humanity with knowledge  
 and teach people discernment.  
 Grace us with knowledge, discernment, and understanding from You!  
 Blessed are You, MANY-NAMED ONE,  
 Who graces with knowledge.

#### 5. Return

הַשִּׁיבֵנוּ אֲבֵנוּ לְתוֹרָתְךָ *Hashivónu ivéinu laToratékhe*  
 וְקָרְבָנוּ תֵינֵנוּ לְעִבּוּדְךָ *vəqarəvónu ḥayéinu la'avodatékhe*  
 וְהַחְזִירֵנוּ *vəhaḥazirónu*  
 בְּתִשְׁבּוּחַ שְׁלֵמָה לְפָנֶיךָ: *bitshuvah shəleimah ləfanéikhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 הַרוֹצֵת בְּתִשְׁבּוּחַ: *harotzet bitshuvah.*

Return us, our Quickener, to Your Torah,  
 and draw us near, our Life, to Your service,  
 and bring us back,  
 in complete repentance, to Your presence.  
 Blessed are You, MANY-NAMED ONE,  
 Who wants repentance.

#### 6. Atonement

(Some tap the left side of their chest at the circles.)

סִלְּחָה לָנוּ אֲבֵנוּ כִּי חָטֵאָנוּ *Silḥeh lānu ivéinu ki ḥatānu*  
 מַחֲלָה לָנוּ תֵינֵנוּ כִּי פָשַׁעָנוּ *maḥaleh lānu ḥayéinu ki ḥatānu*  
 כִּי מוֹחֲלָה וְסוֹלְחָה אַתָּה: *ki moḥeleh vəsolāḥah áteh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 חֲנוּנָה הַמַּרְבֵּת לְסִלָּח: *ḥanuneh hamarbet lisló'ah.*



## Additions to the Morning Service

Forgive us, our Quickener, for we have <sup>Ⓢ</sup>sinned.  
Pardon us, our Life, for we have <sup>Ⓢ</sup>betrayed.  
For a Pardoner and a Forgiver are You!  
Blessed are You, MANY-NAMED ONE,  
the gracious Multiplier of forgiveness.

## 7. Redemption

רְאֵת בְּעֲנִיָּנוּ וְרִיבָה רִיבֵנוּ *Rə'et və'onyéinu vəríveh rivéinu*  
וְנִאֲלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ *vəga'alónu məheirah ləmá'an shámékhe*  
כִּי גּוֹ'עֵלֶה חֲזָקָה אֵתָהּ: *ki go'éleh ḥazaqeh áteh.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
גּוֹ'עֵלֶיךָ יִסְרָאֵל: *go'éleih Yisra'eil.*

Behold our suffering and pursue our suit  
and redeem us soon for the sake of Your Name!  
For a mighty Redeemer are You.  
Blessed are You, MANY-NAMED ONE,  
Redeemer of Yisra'eil.

## 8. Healing

רִפְּאוּנוּ יְהוָה וְנִרְפָּא *Rif'ónu SHƏMOTEH vəneirafei*  
הוֹשִׁיעֵנוּ וְנִוִּשָּׁעָה *hoshi'ónu vənivashéi'ah*  
כִּי תִהְיֶה לָנוּ אֵתָהּ *ki təhilatéinu áteh*  
וְהַעֲלֵת רְפוּאָה שְׁלֵמָה *vəha'alet rəfu'ah shəleimah*  
לְכֹל מַכּוֹתֵינוּ: *ləkhoh makotéinu.*

Heal us, MANY-NAMED ONE, and we shall be healed!  
Save us, and we shall be saved!  
For You are our praise.  
And bring up a complete healing  
for all our wounds.

If praying for a specific person or group add:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHƏMOTEH*  
 אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלֵי *Elohəi vEilohei ivolai*  
 שְׁתִּשְׁלַחֵהּ מַהֲרָה רְפוּאָה שְׁלֵמָה *shetishləḥeh məheirah rəfu'ah shəleimah*  
 מִן הַשָּׁמַיִם *min hashamáyim*  
 רְפוּאָת הַנֶּפֶשׁ *rəfu'at hanéfesh*  
 וּרְפוּאָת הַגּוּף לְ *urfu'at haguf lə*  
 [name(s) of the sick]

בְּתוֹךְ שָׂאֵר חוֹלוֹל הָעוֹלָם: *bətokh shə'ar ḥolol ha'olam.*

At all times continue:

כִּי אֵיל רוּחַ רֹפֵא *Ki Eil rú'ah roféi'ah*  
 נְאֻמָּנָה וְרַחֲמָנָה אַתָּה: *ne'eméneh vərahəméneh áteh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 רֹפֵאֵת חוֹלוֹל עַמָּה יִשְׂרָאֵל *roféi'at ḥolol ameh Yisra'eil*  
 וְעַם כָּל־שְׂתִינָה וְכָל הָעַמִּים: *və'am Palestinah vəkhol ha'amim.*

If praying for a specific person or group add:

May it be Your will, MANY-NAMED ONE,  
 my God and God of my forebears,  
 that You swiftly send a complete healing  
 from Heaven,  
 a healing of the soul  
 and a healing of the body, to  
 [name(s) of the sick]  
 amid all the rest of the sick of the world.  
 At all times continue:  
 For God, a healing Spirit,  
 faithful and merciful, are You.  
 Blessed are You, MANY-NAMED ONE,  
 Healer of the sick of Voix people, Yisra'eil,  
 and the Palestinian people, and all peoples.

## 9. Fecundity

בָּרַכְהָ עָלֵינוּ יְהוָה אֱלֹהֵינוּ *Barəkkeh aléinu SHƏMOTEH Elohéinu*  
אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל *et hashanah hazot və'et kol*  
מִיְּנֵי תְבוּאַתָּה לְטוֹבָה *minei təvu'atah lətovah*  
וּתְנֶה בָּרַכְהָ עַל פְּנֵי הָאָדָמָה *utəneh bərachhah al pānei ha'adamah*  
וְשַׁבְּעֵנוּ מִטוֹבָה *vəsabə'ónu bituvah*  
וּבָרַכְהָ שְׁנָתֵנוּ כְּשָׁנִים טוֹבוֹת: *uvarəkkeh shənatéinu kashanim hatovot.*  
בָּרוּכְהָ אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
מִבָּרַכְהָ הַשָּׁנִים: *məvarékheih hashanim.*

Bless for us, MANY-NAMED ONE, our God,  
this year and all  
its kinds of produce for good.  
And give blessing to the face of the soil  
and sate us from its goodness.  
And bless our year like the good years.  
Blessed are You, MANY-NAMED ONE,  
Blessor of the years.

## 10. Decolonization

תִּקְעָה בְּשׁוֹפָר גָּדוֹל לְחֵירוֹת *Tiq'eh bəshofar gadol ləḥeirut*  
וּשְׂאֵה נֵס לְבִטּוֹל יַרְשׁוּת הָעוֹלָם *us'eh neis ləvateil yarshut ha'olam*  
וּבִטְלָהָ כָּלִיל *vəvatəlóha khalil*  
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ: *mei'arba kanfot ha'áretz.*  
בָּרוּכְהָ אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
מִחֲזִירֶת מוֹרְשׁוֹל הָעוֹלָם: *maḥaziret murashol ha'olam.*

Sound the great shofar for Freedom  
and lift up the banner for abolishing the colonization of the world!  
And abolish it utterly  
from the four corners of the Earth.  
Blessed are You, MANY-NAMED ONE,  
Repossessor of the dispossessed of the world.

## 11. Justice

הַשִּׁיבָה שׁוֹפְטוֹלֵינוּ כְּבְּרָאשׁוֹנָה Hashíveh shofətoléinu kəvarishonah  
 וְיִזְעֻזְלֵנוּ כְּבְּתַחֲלָה vəyo'atzoléinu kəvatəḥilah  
 וְהַסְרֵה מִמֶּנּוּ יָגוֹן וָאֲנָחָה vəhaséireh miménu yagon va'anahah  
 וְשִׁמְרֵנוּ אֶתָּה יְהוָה לְבִדְךָ vəshimrónu ateh SHƏMOTEH ləvadəkhe  
 בְּחֶסֶד וּבְרַחֲמִים bəḥésed uvraḥamim  
 וְצַדִּיקֵנוּ בַּמִּשְׁפָּט vətzađəqónu bamishpat.  
 בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH  
 שׁוֹפֵטָה אוֹהֶבָה צְדָקָה וּמִשְׁפָּט shoféteh ohéveh tzədaqah umishpat.

Restore our judges as at first  
 and our counselors as at the beginning.  
 And remove from us grief and sighing,  
 and guard us, You, MANY-NAMED ONE, alone,  
 with devotion and compassion,  
 and defend us with justice.  
 Blessed are You, MANY-NAMED ONE,  
 Judge, Lover of righteousness and justice.

## 12. Against Evildoers

וְלֹא מִלְּשִׁינוֹל אֵל תְּהִי תִקְוָה Vəlamalshinol al təhi tiqvah  
 וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד vəkhol harish'ah kəréga toveid  
 וְכָל עוֹשׂוֹל הָעוֹשֶׁק vəkhol osol ha'ósheq  
 מְהֵרָה יִכָּרֵטוֹל וְהִזְדוֹל məheirah yəkaréitol vəhazeidol  
 מְהֵרָה תִּעֲקָרָה וּתִשָּׁבֶרָה məheirah tə'aqareh utshabəreh  
 וּתִמְגָּרָה וּתִכְנִיעָה בְּמַהֲרָה utmagəreh vətakhni'eh bimheirah  
 בְּיָמֵינוּ: בְּרוּכָה אַתָּה יְהוָה bəyaméinu. Bərukheh ateh SHƏMOTEH  
 שׁוֹבְרָה עוֹשֶׁקוֹל וּמִכְנִיעַת זֵדוֹל shovéireh oshəqol umakhni'et zeidol.

And for the slanderers may there be no hope,  
 and may all wickedness perish in an instant,  
 and may all who do oppression  
 quickly be cut off, and the schemers  
 may You soon uproot and crush  
 and destroy and humble quickly  
 in our days. Blessed are You, MANY-NAMED ONE,  
 Crusher of the oppressive and Humbler of the schemers.

### 13. The Righteous

עַל הַצַּדִּיקוֹל וְעַל הַחֲסִידוֹל *Al hatzadiqol və'al haḥasidol*  
וְעַל זִקְנוֹל אַמְכֶּה בֵּית יִשְׂרָאֵל *və'al ziqnol aməkhe beit Yisra'eil*  
וְעַל פְּלִיטַת סוֹפְרוֹלֵיהֶל *və'al pəleitāt sofəroleihel*  
וְעַל גֵּירוֹל יַהֲדוּת וְעַלְיָנוּ *və'al geirol Yahadut və'aléinu*  
יְהֵמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ *yehemu raḥaméikhe SHƏMOTEH Elohéinu*  
וְתֵנָה שָׂכָר טוֹב *utəneh sakhar tov*  
לְכֹל הַבּוֹטְחוֹל בְּשִׁמְךָ בְּאַמֶּת *ləkhōl habotəḥol bəsimkhe be'emet*  
וְשִׁמְךָ חֶלְקֵנוּ עִמָּהֶל *vəsímeh ḥelqéinu imahel*  
וְלְעוֹלָם לֹא נִבּוֹשׁ *ul'olam lo neivosh*  
כִּי כֵךְ בָּטַחְנוּ: *ki vəkhe vatáḥnu.*  
בָּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
מִשְׁעָן וּמִבְטָח לַצַּדִּיקוֹל: *mish'an umivtaḥ latzadiqol.*

For the righteous and for the devoted  
and for the elders of Your people, the house of Yisra'eil,  
and for the remnant of their scholars  
and for converts to Judaism and for us  
let Your compassion be aroused, MANY-NAMED ONE, our God,  
and give a good reward  
to all who trust in Your Name in truth.  
And set our portion with them;  
and may we never be ashamed  
because we have trusted in You.  
Blessed are You, MANY-NAMED ONE,  
Support and Refuge of the righteous.

## 14. Community

וְלִקְהִילֹתֵינוּ בֵּיתְךָ *Vəliqḥilotéinu beítækhe*  
 בְּרַחֲמִים תְּשׁוּבָה *bərahāmim tashúveh*  
 וְתִשְׁכְּנֶנָּה בְּתוֹכֵנוּ כַּאֲשֶׁר דִּבַּרְתָּ *vətishkəneh bətokhéinu ka’asher dibárte*  
 וּבְנֵת אוֹתָנוּ בְּקָרוֹב בְּיָמֵינוּ *uvnet otánu bəqarov bəyaméinu*  
 עֵדָה עוֹלָם *eidah olam*  
 וְרוּחַ אֶהְבָּה רַבָּה *vərú’ah ahavah rabah*  
 לְתוֹכֵנוּ תִּכְיֶנָּה: *lətokhéinu takhíneh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 בּוֹנֵת קְהִילֹתֵינוּ: *bonet qəhilotéinu.*

And to our communities, Your home,  
 may You return with compassion  
 and dwell among us as You have promised.  
 And build us soon and in our days  
 into an everlasting congregation,  
 and a spirit of unbounded love  
 establish within us.  
 Blessed are You, MANY-NAMED ONE,  
 Builder of our communities.

## 15. Liberation

אֶת צֶמַח שֶׁל צֶדֶק נִצְחִי *Et tzémaḥ shel tzédeq nitzḥi*  
 מְהֵרָה תִּצְמִיחֶהּ *məheirah tatzmiḥeh*  
 וּפְרִחוֹ תִּשְׁקֶת בִּישׁוּעָתְךָ *vəfirḥo tishqet bishu’atékhe*  
 כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם: *ki lishu’atékhe qivínu kol hayom.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 מִצְמִיחַת פָּרַח יֵשׁוּעָה: *matzmiḥet pəraḥ yəshu’ah.*

The sprout of enduring justice  
 may You soon sprout  
 and water its bud with Your liberation,  
 for we hope for Your liberation every day.  
 Blessed are You, MANY-NAMED ONE,  
 Sprouter of the bud of Liberation.

## 16. Prayer

שְׁמַעַה אוֹתָנוּ יְהוָה אֱלֹהֵינוּ *Shim'eh otánu SHƏMOTEH Elohéinu*

חֹסֶה וְרַחֲמֶה עָלֵינוּ *húseh vərəḥameh aléinu*

וְקַבֵּלָה בְּרַחֲמִים *vəqabəleh bərəḥamim*

וּבְרַצוֹן אֶת תְּפִלָּתָנוּ *uvratzon et təfilatéinu*

כִּי אֵיל שׁוֹמָא'אֵה תְּפִלוֹת *ki Eil shomá'ah təfilot*

וְתַחֲנוּנִים אֶתָּה: *vətaḥanunim áteh.*

וּמִלֶּפְנֵיךָ חַיֵּינוּ *Umiləfanéikhe ḥayéinu*

רִיקָם אֶל תִּשְׁבִּנוּ *reiqam al təshivónu*

כִּי אֶתָּה שׁוֹמָא'אֵה תְּפִלָּת *ki ateh shomá'ah təfilat*

עִמְךָ יִשְׂרָאֵל בְּרַחֲמִים: *aməkhe Yisra'eil bərəḥamim.*

Some spend a moment here in private prayer.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏMOTEH*

שׁוֹמָא'אֵה תְּפִלָּה: *shomá'ah təfilah.*

Heed us, MANY-NAMED ONE, our God!

Spare and have compassion on us!

And welcome with compassion

and desire our prayer.

For a God heeding prayer

and imploration are You.

And from Your presence, our Life,

You will not return us with emptiness,

for You heed the prayer

of Your people, Yisra'eil, with compassion.

Some spend a moment here in private prayer.

Blessed are You, MANY-NAMED ONE,

Heeder of prayer.

## 17. Service

רָצַת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*  
 בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָל *bə'aməkhə Yisra'eil uvitfilatal*  
 וְהָשִׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatəkhə*  
 לַחֲדָר לִבֵּנוּ *lahədar libéinu*  
 וְחֲסֵדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhə.*  
 אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 יַעֲלֶה וְיָבֹא *ya'aleh vəyavo*  
 וְיַגִּיעַ וְיִרְאֶה וְיַעֲרֹץ וְיִשְׁמַע *vəyagí'a vəyeira'eh vəyeiratzeḥ vəyishama*  
 וְיִפְקֹד וְיִזְכֹּר *vəyipaqeid vəyizakheir*  
 זְכוֹרֵנוּ וּפְקֻדּוֹנֵנוּ *zikhronéinu ufiqdonéinu*  
 וְזְכוֹרֵן אֲבוֹלֵינוּ *vəzikhron ivoléinu*  
 וְזְכוֹרֵן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*  
 וְזְכוֹרֵן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ *vəzikhron Yərushaláyim ir qodshékhe*

Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness  
 to the inner sanctum of our heart.  
 And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.  
 Our God and God of our forebears,  
 may there arise and arrive  
 and reach and be seen and be wanted and be attended to  
 and be counted and be remembered  
 the memory of us and our surety,  
 and the memory of our forebears,  
 and the memory of the good world we dreamed of,  
 and the memory of Yərushaláyim, the city of Your Holiness,



וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləḥein*

וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*

לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה: *bəyom Hag haSukot hazeh.*

זִכְרֹנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדֹנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים *Uvidvar yəshu'ah vərəḥamim*

חֻסֶּה וְחֶנוֹנוּ *ḥúseh vəḥonónu*

רַחֲמֶה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵלֶיךָ חֲיִינוּ כִּי אֵל שׁוֹמֶרֶה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חֲנוּנֶה וּרְחוּמֶה אָתָּה: *ḥanuneh vərəḥumeh áteh.*

וְתָבִיא עֲבוֹדַת חַיִּינוּ *Vətavi avodat ḥayéinu*

אֶת קִדְשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*

בְּרוּכָה אָתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמְּמַלְאָה אֶת הָעוֹלָם בְּקִדּוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

and the memory of all Your people, the House of Yisra'eil,

before You for refuge, for goodness, for grace

and for lovingkindness and for compassion

and for life and for peace

on this day of the Festival of Sukot.

Remember us on it, MANY-NAMED ONE, our God, for goodness,

and take stock of us on it for blessing

and liberate us on it for life.

And with a word of liberation and compassion

spare and be gracious to us,

have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,

merciful and compassionate, are You!

And may the service of our lives bring

Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,

Who fills the world with Holiness.

## 18. Gratitude

מודול אֲנַחְנוּ לָךְ ↪ *Modol anáḥnu lakh*  
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHəMOTEH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bayadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַתְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otéikhe vətovotéikhe*  
 שֶׁבְּכֹל עֵת עָרֵב וְבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vatzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיֵּינוּ לָךְ: *mei'olam qivínu lakh.*

↪ We thank You,

since You are Voi, the MANY-NAMED ONE, our God  
and God of our forebears forever and ever.

The Rock of our lives, the Shield of our liberation,  
You are Voi from generation to generation.

We thank You! We recount Your praise

for our lives entrusted into Your hand

and for our souls deposited with You

and for Your miracles that are with us every day

and for Your wonders and good things

which are at every time, evening and morning and noon.

The Good One! For Your compassion is never finished.

The Compassionate One! For Your lovingkindness is never complete.

Without limit we put our hope in You.

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (*Some lean forward in their seats from the beginning of this paragraph until the Divine Name.*)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*  
 וְאֵלֵהי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵי הַבְּרָאשִׁית: *yotzeréinu yotzéreiḥ bareishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*  
 עַל שֶׁהֵחַיִיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*  
 כֵּן תַּחֲיֵנוּ וְתַקְיָמוֹנוּ *Kein təḥayónu utqayamónu*  
 וְתוֹבִילָה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קֹדֶשְׁךָ לְשֹׁמֵר חֻקֶּיךָ *ləmitsvot qodshékhe lishmor ḥuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלֶבֶב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

חַיֵּינוּ תָמִיד לְעוֹלָם וָעֶד: ḥayéinu tamid lə'olam va'ed.

וְכָל חַיּוֹלִיךְ יוֹדִיךְ סֵלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləlu et shimkhe be'emet

הָאֵל יִשְׁעֵתְנוּ וְעִזָּרְתְּנוּ סֵלָה: ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

הַטּוֹבָה שְׁמֶךָ וְלָךְ נָאֵת לַהֲדוֹת: hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things

may Your Name be blessed and exalted,

our Life, always, forever and ever.

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is "The Good One" and to You it is fitting to give thanks.

## 19. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: **כֵּן יְהִי רָצוֹן**: | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בָּרְכֵנוּ** *Elohéinu vEilohei ivoléinu barəkhónu*  
**בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה** *babərahkah hamshuléshet baTorah*  
**הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ** *hakətuvah al yədei Mosheh avdékhe*  
**הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו** *ha’amurah mipi Aharon uvanav*  
**כֹּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶּה כְּאָמֹר:** *kohanei am qədosholéikhe ka’amur.*

**יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:** *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*  
**יֵאֲרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיַּחֲנוֹךְ:** *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunóke.*  
**יִשְׁאַחַּהּ יְהוָה פָּנֶיהָ אֵלֶיךָ** *Yisə’eh SHƏMOTEH panéihe eiléikhe*  
**וַיַּשְׁמֵה לָּךְ שָׁלוֹם:** *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us  
with the Threefold Blessing in the Torah,  
the one written by the hands of Mosheh, Your servant,  
the one uttered by the mouth of Aharon and his sons,  
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.  
May God shine Voix face towards you, grace you.  
May God lift Voix face towards you  
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeh shalom tovah uvrakhah</i>
חֵן וְחֶסֶד וְרַחֲמִים	<i>hein vahésed vərəhamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל:	<i>və'al kol yoshəvol teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאָחֵד	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פָּנֶיךָ	<i>bətzeil panéikhe</i>
כִּי בְצֵל פָּנֶיךָ נִתְּתָה לָנוּ	<i>ki vətzeil panéikhe natáte lānu</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vərəhamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמָּךְ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhol sha'ah bishlomékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמָּהּ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

Place peace, goodness, and blessing,  
grace and lovingkindness and mercy  
upon us and upon all Yisra'eil, Your people,  
and upon all Palestine  
and upon all who dwell on Earth.  
Bless us, our Quickener, all of us as one,  
in the shelter of Your face,  
for in the shelter of Your face, You have given us,  
MANY-NAMED ONE, our God,  
a Torah of Life and a love of lovingkindness  
and Justice and blessing and mercy  
and life and peace.  
And it is Good in Your eyes to bless  
Your people, Yisra'eil,  
and the people of Palestine  
and all peoples  
at every time and at every hour with Your peace.  
Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples  
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, continue with Taking the Lulav (p 506).

## ➤. Private Prayer

Every instance of haTefilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bera-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדִּבְרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשִׁי תִדּוּם	<i>vəlimqalələl nafshi tidom</i>
וְנַפְשִׁי כֶּעָפָר לִכְלֹל תִּהְיֶה:	<i>vənafshi ke'afar lakol tiyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhoh haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפֶּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֵלָה מִחֲשָׁבְתָּךְ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לִמְעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לִמְעַן יְמִינֶךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לִמְעַן קִדְשָׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לִמְעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לִמְעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe və'anóni.</i>
יִהְיֶה לְרָצוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgə'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שָׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméihe</i>
הָאֵל יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>



## Additions to the Morning Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Hoshana Rabah (p 483). If praying without a minyan, or if praying in a community that does not repeat haTəfilah, continue with Taking the Lulav.

# Taking the Lulav

The lulav is used on every day of Sukot that does not fall on Shabbat. (Some hold the lulav in their left hand and the etrog, stem down, in their right, with their two hands together. After the blessing, they then turn the etrog over, extend their arms, and shake the four species to the front, to the right, to the back, to the left, upward, and then downward. They continue to hold the four species for the duration of Haleil, shaking them in the same sequence of directions where indicated.)

Some begin with an introductory meditation. The first line changes depending on the gender of the worshiper.

Grammatically common:

הִנְנִי מוֹכֵנָה וּמְזַמְנָה *Hināni mukhaneh umzuméneh*

Grammatically feminine:

הִנְנִי מוֹכְנָה וּמְזַמְנֶת *Hināni mukhanah umzuménet*

Grammatically masculine:

הִנְנִי מוֹכֵן וּמְזַמֵּן *Hināni mukhan umzuman*

לְקַיֵּם מִצְוֹת אַרְבָּעָה מִיָּמִים *ləqayeim mitzvat arba'ah minim*

כַּכְתוּב בַּתּוֹרָה: *kakatuv baTorah:*

וּלְקַחְתֶּל לַחֵל בַּיּוֹם הָרִאשׁוֹן *Ulqaḥtel lakhel bayom harishon*

פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים *pəri eitz hadar kapot tamarim*

וְעֵנַף עֵץ-עָבֹת וְעַרְבֵי נָחַל: *va'anaf eitz avot və'arvei náḥal.*

וּבִנְעֻנּוֹעַל יִשְׁפִיעַ עָלַי שְׁפָע *Uvni'anu'al yashpi'a alai shéfa*

בְּרָכוֹת וּמַחֲשָׁבוֹת קְדוֹשׁוֹת *bərakhot umaḥashavot qədoshot*

וּקְרִבְנוּ אֵלֶיךָ בִּיחּוּד שְׁלֵם *vəqirvónu eilékhe bəyihud shaleim*

וּפִרְשֵׁה עָלֵינוּ סֶכֶת שְׁלוֹמֶךָ *ufirseh aléinu sukat shəlomékhe.*

וַיְהִי נֹעַם הָאֶדֶן אֱלֹהֵינוּ אֱלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָה אֱלֵינוּ *uma'aseih ḥayéinu konəneh aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנוֹהּ: *uma'aseih ḥayéinu konənoh.*

בְּרוּכָה יְהוָה לְעוֹלָם *Bərukheh HAPORET lə'olam*

אָמֵן וְאָמֵן: *amein və'amein.*

## Additions to the Morning Service

Here I am, prepared and summoned  
to fulfill the commandment of the four species  
as it is written in the Torah:

“And you will take for yourselves on the first day  
fruit of ornamental tree, fronds of palms,  
and bough of leafy tree, and wadi willows.”

Vayiqra 23:40

And when they shake, may an abundance  
of blessings and holy thoughts abound over me!

And draw us near to You, in complete Unity,  
and spread over us the sukah of Your peace.

And may the pleasantness of the Foundation, our God, be upon us!

And establish the work of our lives for us!

Psalms 90:17

And establish the work of our lives!

Blessed is THE VERDANT ONE forever!

Amen and amen!

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAPORET*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéihe*

וַעֲזִיבְנוּ עַל נְטִילַת לֻלָּב: *vətzivétnu al nətilat lulav.*

Blessed are You, VERDANT ONE,  
Our God, Life of endless worlds,  
Who made us holy with Voix commandments  
and commanded us about the use of a lulav.

On the first day the lulav is used each year add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAPORET*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

שֶׁהֵחַיָּתָנוּ וְקִיַּמָּתָנוּ וְהִגִּיעָתָנוּ *sheheheyétnu vəqiyəmétnu vəhigi'étnu*

לְזֶמַּן הַזֶּה: *lazəman hazeh.*

Blessed are You, VERDANT ONE,  
our God, Life of endless worlds,  
Who has made us live, and preserved us, and brought us  
to this season.

Continue with Haleil.

# Haleil

This sequence of laudatory psalms is prayed in shortened form on Rosh Hódesh (except for Rosh Hódesh Teiveit, which occurs during Hanukah) and the last six days of Pésah. It is prayed in full on all other occasions.

*(On Sukot, some shake the lulav where indicated. Some stand (or continue standing) for all of Haleil.)*

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HADUREH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*  
וְצִוֵּתָנוּ לִקְרֹא אֶת הַהֶלֶל: *vətzivétnu liqro et haHaléil.*

Blessed are You, ADORNED ONE,  
our God, Life of endless worlds,  
Who has made us holy with Voix commandments  
and commanded us to invoke Haleil.

## Psalm 113

הַלְלוּיָהּ 1 *HaləluYAH*  
הַלְלוּל עַבְדּוֹל יְהוָה *haləlol avdol HADUREH*  
הַלְלוּל אֶת־שֵׁם יְהוָה: *haləlol et sheim HADUREH.*  
יְהִי שֵׁם יְהוָה מְבֹרָךְ 2 *Yəhi sheim HADUREH məvorakh*  
מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*

- 1 Praise YAH!  
Praise, worshipers of the ADORNED ONE,  
Praise the name of the ADORNED ONE!
- 2 May the Name of the ADORNED ONE be blessed,  
now and forever!

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאֵי	3	<i>Mimizrah shémesh ad mavo'o</i>
מְחֻלָּל שֵׁם יְהוָה:		<i>məhulal sheim HADUREH.</i>
רָמָה עַל־כָּל־אֱלִיל יְהוָה	4	<i>Rameh al kol elil HADUREH</i>
עַל הַשָּׁמַיִם כְּבוֹדָה:		<i>al hashamáyim kəvodeh.</i>
מִי כִּיהוָה אֱלֹהֵינוּ	5	<i>Mi kəHADUREH Elohéinu</i>
הַמַּגְבִּיהֶתִי לַשָּׁבֶת:		<i>hamagbíhethi lashávet.</i>
הַמַּשְׁפִּילֶתִי לְרֹאשׁוֹת	6	<i>Hamashpileti lir'ot</i>
בַּשָּׁמַיִם וּבָאָרֶץ:		<i>bashamáyim uva'áretz.</i>
מְקִימֶתִי מֵעַפָּר דָּלָה	7	<i>Məqimeti mei'afar dáleh</i>
מֵאֲשָׁפוֹת יָרִימָה אֲבִיוֹנָה:		<i>mei'ashpot yarímeḥ evyoneh.</i>
לְהוֹשִׁיבִי עִם־נְדִיבֹל	8	<i>Ləhoshivi im nədivol</i>
עִם נְדִיבֹל עֲמָה:		<i>im nədivol ameh.</i>
מוֹשִׁיבֶתִי עֲנוּהַ הַבַּיִת	9	<i>Moshiveti anaveḥ habáyit</i>
עִם־בְּטָחוֹת שְׂמִיחָה		<i>im batuḥot səmeiḥeh</i>
הַלְלוּיָהּ:		<i>haləluYAH.</i>

- 3 From the rising-place of the sun to his setting-place  
is the Name of the ADORNED ONE praised!
- 4 Exalted above every idol is the ADORNED ONE,  
above the heavens is Voix glory!
- 5 Who is like the ADORNED ONE, our God,  
elated of abode!
- 6 The humble Voi sees  
in Heaven and on Earth!
- 7 Voi raises up from dust the poor,  
from the midden Voi will lift the needy
- 8 to settle with the noble,  
with the noble of Voix people.
- 9 Voi settles the afflicted in a house  
with safety, happy.  
Praise YAH!

**Psalm 114**

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם	1	<i>Bətzeit Yisra'eil miMitzráyim</i>
בֵּית יַעֲקֹב מֵעַם לֵעִז:		<i>beit Ya'aqov mei'am lo'eiz.</i>
הָיְתָה יְהוּדָה לְקֹדֶשֶׁה	2	<i>Hayətah Yəhudah laqodsheh</i>
יִשְׂרָאֵל מִמִּשְׁלוֹתֶיהָ:		<i>Yisra'eil mamshəlotéihe.</i>
הַיָּם רָאָה וַיָּנֹס	3	<i>Hayam ra'ah vayanos</i>
הַיַּרְדֵּן יָסַב לְאַחֹר:		<i>haYardein yisov lə'aḥor.</i>
הַהָרִים רָקְדוּ כְּאֵילִים	4	<i>Heharim raqədu khə'eilim</i>
גְּבָעוֹת כְּבָנוֹל-צֹאן:		<i>gəva'ot kivnol tzon.</i>
מַה-לָּךְ הַיָּם כִּי תָנוֹס	5	<i>Mah ləkha hayam ki tanus</i>
הַיַּרְדֵּן תִּסָּב לְאַחֹר:		<i>haYardein tisov lə'aḥor.</i>
הַהָרִים תִּרְקְדוּ כְּאֵילִים	6	<i>Heharim tirqədu khə'eilim</i>
גְּבָעוֹת כְּבָנוֹל-צֹאן:		<i>gəva'ot kivnol tzon.</i>
מִלִּפְנֵי אֶדֶן חוּלִי אֶרֶץ	7	<i>Milifnei éden ḥúli áretz</i>
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:		<i>milifnei Eló'ah Ya'aqov.</i>
הַהֹפֵכִי הַצּוּר אֲגַם-מַיִם	8	<i>Hahofekhi hatzur agam máyim</i>
חֶלְמִישׁ לְמַעַיְנו-מַיִם:		<i>ḥalamish ləmayəno máyim.</i>

- 1 When Yisra'eil went out of Mitzráyim,  
the House of Ya'aqov from a people speaking a different tongue,
- 2 Yəhudah became Voix holiness,  
Yisra'eil Voix dominion!
- 3 The sea saw and fled,  
the Yardein turned back!
- 4 The mountains pronked like rams,  
hills like calves of the flock!
- 5 What's with you, sea, that you flee?  
Yardein, that you turn back?
- 6 Mountains, that you pronk like rams,  
hills like calves of the flock?
- 7 Writhe before the Foundation, Earth!  
Before the God of Ya'aqov!
- 8 The One Who turns the rock into a pool of water,  
flint into a spring of water!

When praying partial Haleil, continue with verse 12 of Psalm 115.

## Psalm 115

לֹא לָנוּ יְהוָה לֹא לָנוּ	1	<i>Lo lānu HADUREH lo lānu</i>
כִּי־לְשִׁמְךָ תִּתֵּן כְּבוֹד		<i>ki ləshimkhe təneh kavod</i>
עַל־חַסְדְּךָ עַל־אֱמֻנָתְךָ:		<i>al ḥasdəkhe al amitékhe.</i>
לָמָּה יִאֲמְרוּל הָרָעוּל	2	<i>Lamah yomarol hara'ol</i>
אֵי־הָנָא אֱלֹהֵיהֶל:		<i>ayeih na eloheihel.</i>
וְאֵלֵהֵינוּ בְּשִׁמִּים	3	<i>VEilohéinu vashamáyim</i>
כֹּל אֲשֶׁר־חִפְצָה עָשְׂתָה:		<i>kol asher ḥafeitzeh asəteh.</i>
עֲצָבֵיהֶל גְּבוּל וְזָהָב	4	<i>Atzabeiheh gəvul vəzahav</i>
מַעֲשֵׂה חַי אָדָם:		<i>ma'aseih ḥayei adam.</i>
עַז־לָהֶם וְלֹא יִחַלְצוּ	5	<i>Oz lahem vəlo yaḥaléitzu</i>
שָׁפַע לָהֶם וְלֹא יִפְרְסוּ:		<i>shéfa lahem vəlo yifréisu.</i>
עֲצָמָה לָהֶם וְלֹא יִחְזְקוּ	6	<i>Atzəmah lahem vəlo yeḥézqu</i>
חֹק לָהֶם וְלֹא יִצְדָּקוּ:		<i>ḥoq lahem vəlo yitzdəqun.</i>
נִכְסֵיהֶם וְלֹא יַעֲזְרוּ	7	<i>Nikhseihem vəlo ya'azrun</i>
נִדְרֵיהֶם וְלֹא יִקְיִמוּ		<i>nidreihem vəlo yaqayéimu</i>
לֹא־יִהְיוּ בְּעֹנָם:		<i>lo yihyu ba'avonam.</i>

- 1 Not to us, ADORNED ONE, not to us,  
but to Your Name give glory  
for Your devotion, for Your faithfulness!
- 2 Why jeer the wicked,  
“Where’s their God?”
- 3 when our God is in the Heavens  
— whatever Voi desires, Voi has done!
- 4 Their idols are borders and gold,  
the work of human lives.
- 5 Might they have, but they will not rescue;  
abundance they have, but they will not share;
- 6 strength they have, but they will not support;  
law they have, but they will not be just;
- 7 riches are theirs, but they will not aid;  
vows are theirs, but they will not fulfill them;  
they will un-be because of their sin.

- עֲזוּבוּל יִהְיוּל עֲשׂוּלֵיהֶם 8 *Azuvol yihyol osoléihem*  
 כָּל אֲשֶׁר־בָּטַח בָּהֶם: *kol asher botáḥah vahem.*  
 יִשְׂרָאֵל בָּטַח בִּיהוָה 9 *Yisra'eil bətaḥ bəHADUREH*  
 עֲזָרָל וּמַגֵּנָל הָא: *ezral umaginal he.*  
 בֵּית אַהֲרֹן 10 *Beit Aharon*  
 בָּטַחוּל בִּיהוָה *bithol bəHADUREH*  
 עֲזָרָל וּמַגֵּנָל הָא: *ezral umaginal he.*  
 יִרְאוּל יְהוָה 11 *Yir'ol HADUREH*  
 בָּטַחוּל בִּיהוָה *bithol bəHADUREH*  
 עֲזָרָל וּמַגֵּנָל הָא: *ezral umaginal he.*

- 8 Forsaken will be those who make them,  
 anyone who trusts in them!  
 9 Yisra'eil, trust in the ADORNED ONE!  
 Their help and shield is Voi.  
 10 House of Aharon,  
 trust in the ADORNED ONE!  
 Their help and shield is Voi.  
 11 Fearers of the ADORNED ONE,  
 trust in the ADORNED ONE!  
 Their help and shield is Voi.



At all times continue here:

- |                                     |    |  |
|-------------------------------------|----|--|
| יְהוָה זָכָרְתָּנוּ יְבָרֵךְ        | 12 | <i>HADUREH zəkharetnu yəvarəkkeh</i>     |
| יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל       |    | <i>yəvarəkkeh et beit Yisra'eil</i>      |
| יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:         |    | <i>yəvarəkkeh et beit Aharon.</i>        |
| יְבָרֵךְ יִרְאוֹל יְהוָה            | 13 | <i>Yəvarəkkeh yir'ol HADUREH</i>         |
| הַקָּטָנוֹל עִם־הַגְּדוֹל:          |    | <i>haqətanol im hagədolol.</i>           |
| יִסְפֶּה יְהוָה עָלֶיְכֶם           | 14 | <i>Yoséifeh HADUREH aleikhel</i>         |
| עָלֶיְכֶם וְעַל־בְּנוֹלֵיכֶם:       |    | <i>aleikhel və'al bənoleikhel.</i>       |
| בְּרוּכוֹל אֶתֶּל לַיהוָה           | 15 | <i>Bərukhol atel ləHADUREH</i>           |
| עֶשֶׂת שָׁמַיִם וָאָרֶץ:            |    | <i>oset shamáyim va'áretz.</i>           |
| הַשָּׁמַיִם שָׁמַיִם לַיהוָה        | 16 | <i>Hashamáyim shamáyim ləHADUREH</i>     |
| וְהָאָרֶץ נָתַנָּה לְבְנוֹל־חַוָּה: |    | <i>vəha'áretz natəneh livnol Həvavh.</i> |
| לֹא הִמָּתוּל יְהִלְלוּ־יָהּ        | 17 | <i>Lo hameitol yəhaləlol YAH</i>         |
| וְלֹא כָל־יִרְדּוֹל דּוּמָה:        |    | <i>vəlo kol yorədol dumah.</i>           |
| וְאַנְחֵנוּ נִבְרַךְ יָהּ           | 18 | <i>Va'anáhnū nəvareikh YAH</i>           |
| מֵעַתָּה וְעַד־עוֹלָם הִלְלוּיָהּ:  |    | <i>mei'atah və'ad olam haləluYAH.</i>    |

At all times continue here:

- |    |   |
|----|---|
| 12 | The ADORNED ONE has remembered us, Voi will bless!<br>Voi will bless the house of Yisra'eil!<br>Voi will bless the house of Aharon! |
| 13 | Voi will bless the fearers of the ADORNED ONE!<br>The meek with the mighty!   |
| 14 | The ADORNED ONE will add to you,<br>to you and to your children:  |
| 15 | Blessed are you by the ADORNED ONE,<br>maker of Heaven and Earth!   |
| 16 | The heavens are the heavens of the ADORNED ONE,<br>and the Earth Voi gave to Həvavh's children.                                     |
| 17 | Never will the dead praise YAH,<br>nor any descending to cessation.   |
| 18 | But we shall bless YAH!<br>Now and forever! Praise YAH!   |

When praying partial Haleil, continue with verse 12 of Psalm 116.

## Psalm 116

- 1 אֶהְיֶה כִּי־יֵדָעַה יְהוָה *Ahávti ki yeidə'eh HADUREH*  
 אֶת־צָרְכִי תַחֲנוּנִי: *et tzorki taḥanunai.*
- 2 כִּי־הִטָּתָה לִבִּי לִי *Ki hitateh libeh li*  
 וּבִימֵי אֶקְרָא: *uvyamai eqra.*
- 3 אֶפְפוּנִי חֶבְלֵי־מָוֶת *Afafúni ḥevlei mávet*  
 וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי *umtzarei Shə'ol mətza'úni*  
 צָרָה וַיַּגֹּן אֶמְצָא: *tzarah vayagon emtza.*
- 4 וּבִשְׁמִי־יְהוָה אֶקְרָא *Uvsheim HADUREH eqra*  
 אָנָּה יְהוָה מַלְּטָה נַפְשִׁי: *anah HADUREH malateh nafshi.*
- 5 חַנּוּנָה יְהוָה וְצַדִּיקָה *Ḥanuneh HADUREH vatzadiqeh*  
 וְאֱלֹהֵינוּ מִרַחֲמָה: *vEilohéinu mərəḥémeh.*
- 6 שׁוֹמֵרֵה פֶּתָאוֹל יְהוָה *Shoméreih pəta'ol HADUREH*  
 דַּלּוֹתִי וְלִי יְהוֹשִׁיעָה: *daloti vəli yəhoshí'eh.*
- 7 שׁוּבִי נַפְשִׁי לִמְנוּחֶיךָ *Shuvi nafshi limnuḥáikhi*  
 כִּי־יְהוָה נִמְלָה עָלַיְכִי: *ki HADUREH gamaleh aláikhi.*
- 8 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת *Ki ḥilatzte nafshi mimávet*

- 1 I love that the ADORNED ONE knows  
my need, my pleas,
- 2 because Voi will bend Voix heart to me  
on the days I implore.
- 3 The cords of death surrounded me  
and the griefs of Shə'ol greeted me;  
trouble and sorrow I'll greet,
- 4 and the Name of the ADORNED ONE I'll invoke:  
"Please, ADORNED ONE, save my life!"
- 5 Gracious is the ADORNED ONE, and Just;  
our God is compassionate!
- 6 The Guarder of the simple is the ADORNED ONE!  
I was helpless and Voi liberated me.
- 7 Return, my life, to your quietness!  
For the ADORNED ONE has piled good upon you,
- 8 for Voi has rescued my life from death,

- אֶת־רוּחִי מִן־דִּמְעָה      *et ruḥi min dim'ah*  
 אֶת־לִבִּי מִדְּחִי:      *et libi midéhi.*  
 9 אֵי־צֶב לִפְנֵי יְהוָה      *Eyatzeiv lifnei HADUREH*  
 בְּאַרְצוֹת הַחַיִּיל:      *bə'artzot haḥayol.*  
 10 הָאֵמָנְתִּי כִּי אֲבָקֵשׁ      *He'emánti ki avaqeish*  
 אֲנִי עֲנִיתִי מָאֹד:      *ani aníti mə'od.*  
 11 אֲנִי אִמָּרְתִּי בְּחַפְזִי      *Ani amárti vəḥofzi*  
 כָּל־הָאָדָם כֹּזֵבָה:      *kol ha'adam kozéveh.*  
 At all times continue here:  
 12 מָה־אֲשִׁיב לַיהוָה      *Mah ashiv ləHADUREH*  
 תַּגְמוּלוֹהִי עָלַי:      *tagmulóhi alai.*  
 13 כּוֹס־יְשׁוּעוֹת אֶשָּׂא      *Kos yəshu'ot esa*  
 וּבִשְׁמֵי יְהוָה אֶקְרָא:      *uvsheim HADUREH eqra.*  
 14 נֶדָרַי לַיהוָה אֲשַׁלֵּם      *Nədarai ləHADUREH ashaleim*  
 נִגְדָה־נָּא לְכָל־עַמָּה:      *negdah na ləkhol ameh.*  
 15 יָקָר בְּעֵינֵי יְהוָה      *Yaqar bə'einei HADUREH*  
 הַמּוֹתָה לַחֲסִידוֹלֵיהָ:      *hamávtah laḥasidoléihe.*

my spirit from weeping,  
 my heart from wretchedness.

- 9 I will present myself before the ADORNED ONE  
 in the lands of the living!  
 10 I have trusted when I begged,  
 "I am afflicted mightily!"  
 11 I decided in my alarm  
 that every human lies.

At all times continue here:

- 12 How can I return to the ADORNED ONE  
 these acts of grace upon me?  
 13 The cup of liberation I'll lift  
 and the Name of the ADORNED ONE I'll invoke.  
 14 My vows to the ADORNED ONE I'll complete  
 in the midst, hopefully, of all Voix people.  
 15 Grave in the eyes of the ADORNED ONE  
 is the death of Voix devoted.

- 16 *Anah HADUREH ki ani avdétkhe*  
 אָנָה יְהוָה כִּי־אֲנִי עַבְדְּךָ  
*ani avdetkhe bet bəritékhe*  
 אֲנִי אַבְדְּךָ בֵּת־בְּרִיתְךָ  
*pitáhte ləmoširai.*  
 פִּתַּחַתָּ לְמוֹסְרָי:  
 17 *Ləkhe enzor néizer todah*  
 לְךָ־אֲנִיזֹר נִיזֹר תּוֹדָה  
*uvšeim HADUREH eqra.*  
 וּבְשֵׁם יְהוָה אֶקְרָא:  
 18 *Nədarai ləHADUREH ashaleim*  
 נִדְרֵי לַיהוָה אֲשַׁלֵּם  
*negdah na ləkhoh ameh.*  
 נִגְדָה־נָּא לְכָל־עַמָּה:  
 19 *Bəḥatzrot beit HADUREH*  
 בְּחֲצֵרוֹת בֵּית יְהוָה  
*bətokhéikhi golat Yisra'eil*  
 בְּתוֹכְכִי גּוֹלַת יִשְׂרָאֵל  
*haləluYAH.*  
 הִלְלוּיָהּ:

- 16 Please, ADORNED ONE, because I am Your servant,  
 I am Your servant, a child of Your covenant,  
 undo my bonds!  
 17 On You I'll crown a crown of thanks,  
 and the Name of the ADORNED ONE I'll invoke.  
 18 My vows to the ADORNED ONE I'll complete  
 in the midst, hopefully, of all Voix people,  
 19 in the courtyards of the house of the ADORNED ONE,  
 in the midst of your Diaspora, Yisra'eil.  
 Praise YAH!

## Psalm 117

- 1 *Haləlol et HADUREH kol iti*  
 הִלְלוּל אֶת־יְהוָה כָּל־אִתִּי  
*shabəḥúhe kol Yisra'eil.*  
 שַׁבְּחוּהָ כָּל־יִשְׂרָאֵל:  
 2 *Ki gavar aléinu ḥasdeh*  
 כִּי גָבַר עָלֵינוּ חֲסֶדֶה  
*ve'emet HADUREH lə'olam*  
 וְאֶמֶת־יְהוָה לְעוֹלָם  
*haləluYAH.*  
 הִלְלוּיָהּ:

- 1 Praise the ADORNED ONE, everyone with me!  
 Laud Void, all Yisra'eil!  
 2 For mighty upon us has Voix devotion been,  
 and the steadfastness of the ADORNED ONE is forever!  
 Praise YAH!

## Psalm 118

In many congregations, the first four verses of this psalm are prayed responsively, but local traditions vary considerably concerning which specific parts are repeated — or prayed initially — by the congregation in response to the leader. A number of verses later in this psalm are also repeated; these verses are printed twice for the convenience of the worshiper.

(On Sukot, some wave the lulav where indicated by the plant symbol (🌿) thruout this psalm.)

- |   |   |                                |                                  |
|---|---|--------------------------------|----------------------------------|
| 1 | 🌿 | הודול ליהוה כִּי־טוֹבָה        | <i>Hodol laHADUREH ki toveh</i>  |
|   |   | כִּי לְעוֹלָם חֲסִדָּה:        | <i>ki la'olam ḥasdeh.</i>        |
| 2 | 🌿 | יֹאמְרוּ נָא יִשְׂרָאֵל        | <i>Yomar na Yisra'eil</i>        |
|   |   | כִּי לְעוֹלָם חֲסִדָּה:        | <i>ki la'olam ḥasdeh.</i>        |
| 3 |   | יֹאמְרוּ ל־נָא בֵּית־אַהֲרֹן   | <i>Yomarol na veit Aharon</i>    |
|   |   | כִּי לְעוֹלָם חֲסִדָּה:        | <i>ki la'olam ḥasdeh.</i>        |
| 4 |   | יֹאמְרוּ ל־נָא יְרֵאוֹל יְהוֹה | <i>Yomarol na yir'ol HADUREH</i> |
|   |   | כִּי לְעוֹלָם חֲסִדָּה:        | <i>ki la'olam ḥasdeh.</i>        |

- 1 🌿 Praise the ADORNED ONE, for Voi is Good!  
Yes, eternal is Voix constancy!
- 2 🌿 Let Yisra'eil affirm:  
Yes, eternal is Voix constancy!
- 3 Let the house of Aharon affirm:  
Yes, eternal is Voix constancy!
- 4 Let the fearers of the ADORNED ONE affirm:  
Yes, eternal is Voix constancy!

- 5 *Min hameitzar qarátì YAH*  
 עֲנֵתַנִּי בְּמִרְחָב יְהוָה  
 יהוה לי לא אירא 6 *HADUREH li lo ira*  
 מה יַעֲשֶׂת לי אָדָם:  
 יהוה לי בְּעֹזֶרִי 7 *HADUREH li bə'ozéri*  
 וְאֲנִי יָדַע בְּשִׁנְאוֹלָי:  
 טוב לַחֲסוֹת בַּיהוָה 8 *Tov laḥasot bəHADUREH*  
 מִבְּטָח בְּאָדָם:  
 טוב לַחֲסוֹת בַּיהוָה 9 *Tov laḥasot bəHADUREH*  
 מִבְּטָח בְּנִדְבֹל:  
 כָּל־רָעוֹל סָבְבוּנִי 10 *Kol ra'ol səvavúni*  
 בְּשֵׁם יְהוָה כִּי אֲמִילָל:  
 סָבְבוּנִי גַם־סָבְבוּנִי 11 *Sabúni gam səvavúni*  
 בְּשֵׁם יְהוָה כִּי אֲמִילָל:  
 סָבְבוּנִי כְּדִבּוּרִים 12 *Sabúni khidvorim*  
 דַּעְכוּ כְּאֵשׁ קוֹצִים  
 בְּשֵׁם יְהוָה כִּי אֲמִילָל:

- 5 From my constraints I invoked YAH;  
 Voi answered me with the expanse of YAH!  
 6 The ADORNED ONE is with me, I will not fear;  
 what can any human do to me?  
 7 The ADORNED ONE is with me as my Helper  
 and — I know it! — against my haters.  
 8 Better to seek refuge in the ADORNED ONE  
 than to trust in humans!  
 9 Better to seek refuge in the ADORNED ONE  
 than to trust in nobles!  
 10 All the wicked encircled me;  
 with the Name of the ADORNED ONE I will surely cut them off!  
 11 They circled me, yes!, they encircled me;  
 with the Name of the ADORNED ONE I will surely cut them off!  
 12 They circled me like bees!  
 They're extinguished like burning thorns —  
 with the Name of the ADORNED ONE I will surely cut them off!

- 13 *Dəḥoh dəḥitēni linpol*  
וַיְהוֹה עֲזָרָתִי: *vəHADUREH azarétni.*
- 14 *Ozi vəzimirat YAH*  
עֲזִי וְזִמְרַת יָהּ: *vayihyet li lishu'ah.*
- 15 *Gal todah vishu'ah*  
גַּל תּוֹדָה וִישׁוּעָה: *bə'oholei tzadiqol*
- yəmin HADUREH ósah ḥáyil.*  
יְמִין יְהוֹה עֲשָׂה חַיִּל:
- 16 *Yəmin HADUREH romeimah*  
יְמִין יְהוֹה רוֹמֵמָה: *yəmin HADUREH ósah ḥáyil.*
- 17 *Lo amut ki eḥyeh*  
לֹא אָמוּת כִּי־אֶחְיֶה: *va'asapeir ma'asei YAH.*
- 18 *Yasor yisarétni YAH*  
יִסֹר יִסְרֹתַי יָהּ: *vəlamávet lo nətanétni.*
- 19 *Pithu li sha'arei tzédeq*  
פֶּתַח־לִי שַׁעְרֵי־צֶדֶק: *avo vam odeh YAH.*
- 20 *Zeh hashá'ar ləHADUREH*  
זֶה־הַשַּׁעַר לַיהוֹה: *tzadiqol yavó'ol bo.*

- 13 You punishingly pressed me to fall  
and the ADORNED ONE helped me.
- 14 My strength and might are YAH!  
To me, Voi was deliverance.
- 15 A wave of thanks and deliverance  
in the tents of the righteous:  
The right hand of the ADORNED ONE has acted mightily!
- 16 The right hand of the ADORNED ONE is exalted!  
The right hand of the ADORNED ONE has acted mightily!
- 17 I shall not die, but I shall live  
and recount the acts of YAH!
- 18 I have been deeply disciplined by YAH  
but was not given to death!
- 19 Open for me, gates of righteousness!  
I will enter them, I will praise YAH.
- 20 This is the gate of the ADORNED ONE:  
The righteous will enter it!

- 21 *Odəkke ki aniténi*  
 וַתִּהְיֶה לִי לִישׁוּעָה:  
 21 *Odəkke ki aniténi*  
 וַתִּהְיֶה לִי לִישׁוּעָה:  
 22 *Éven ma'asu habonol*  
 אֶבֶן מָאֲסוּ הַבּוֹנוֹל  
 22 *Éven ma'asu habonol*  
 אֶבֶן מָאֲסוּ הַבּוֹנוֹל  
 23 *Mei'eit HADUREH hayətah zot*  
 מֵאֵת יְהוָה הִיְתָה זֹאת  
 23 *Mei'eit HADUREH hayətah zot*  
 מֵאֵת יְהוָה הִיְתָה זֹאת  
 24 *Zeh hayom asəteh HADUREH*  
 זֶה הַיּוֹם עָשְׂתָה יְהוָה  
 24 *Zeh hayom asəteh HADUREH*  
 זֶה הַיּוֹם עָשְׂתָה יְהוָה  
*nagílah vənisməḥah vo.*  
 נִגִּילָה וְנִשְׂמְחָה בּוֹ:  
*nagílah vənisməḥah vo.*  
 נִגִּילָה וְנִשְׂמְחָה בּוֹ:

- 21 I praise You because You answered me  
 and to me, You were deliverance.  
 21 I praise You because You answered me  
 and to me, You were deliverance.  
 22 The stone rejected by the builders  
 has become the cornerstone.  
 22 The stone rejected by the builders  
 has become the cornerstone.  
 23 This is from the ADORNED ONE,  
 it is a miracle in our lives!  
 23 This is from the ADORNED ONE,  
 it is a miracle in our lives!  
 24 This is the day the ADORNED ONE has acted —  
 let us rejoice and be glad on it!  
 24 This is the day the ADORNED ONE has acted —  
 let us rejoice and be glad on it!



אָנא יְהוָה הוֹשִׁיעָה נָא	25	ⲛⲁ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲭⲟⲩⲱⲥⲓⲉⲥ ⲛⲁ
אָנא יְהוָה הוֹשִׁיעָה נָא		ⲛⲁ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲭⲟⲩⲱⲥⲓⲉⲥ ⲛⲁ
אָנא יְהוָה הַצְלִיחַה נָא		ⲁⲛⲁ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲭⲁⲩⲥⲗⲓⲁⲥⲥ ⲛⲁ
אָנא יְהוָה הַצְלִיחַה נָא:		ⲁⲛⲁ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲭⲁⲩⲥⲗⲓⲁⲥⲥ ⲛⲁ.

בְּרוּכָה הַבָּאָה בְּשֵׁם יְהוָה	26	Ⲑⲣⲱⲕⲥⲥ ⲬⲁⲐⲁⲉⲥ Ⲑⲁⲥⲥⲁⲓⲙ Ⲭⲁⲩⲁⲩⲁⲛⲁ
בְּרַכְנוּכֶּל מִבֵּית יְהוָה:		ⲐⲉⲓⲣⲁⲕⲬⲛⲁⲕⲥⲥ ⲙⲓⲐⲉⲓⲥ Ⲭⲁⲩⲁⲩⲁⲛⲁ.

בְּרוּכָה הַבָּאָה בְּשֵׁם יְהוָה	26	Ⲑⲣⲱⲕⲥⲥ ⲬⲁⲐⲁⲉⲥ Ⲑⲁⲥⲥⲁⲓⲙ Ⲭⲁⲩⲁⲩⲁⲛⲁ
בְּרַכְנוּכֶּל מִבֵּית יְהוָה:		ⲐⲉⲓⲣⲁⲕⲬⲛⲁⲕⲥⲥ ⲙⲓⲐⲉⲓⲥ Ⲭⲁⲩⲁⲩⲁⲛⲁ.

אֵל יְהוָה וַיַּעֲרֵתֵנוּ	27	Ⲉⲓⲓ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲑⲁⲓⲉⲓⲣⲉⲧⲛⲁ
אֶסְרוּל־חַג בַּעֲבֹתִים		ⲓⲥⲣⲟⲓ Ⲭⲁⲓ Ⲑⲁⲁⲟⲧⲓⲙ
עַד־קַרְנוֹת הַמִּזְבֵּחַ:		ⲁⲩ ⲓⲣⲁⲛⲟⲧ ⲬⲁⲙⲓⲥⲐⲉⲓⲁⲬ.

אֵל יְהוָה וַיַּעֲרֵתֵנוּ	27	Ⲉⲓⲓ Ⲭⲁⲩⲁⲩⲁⲛⲁ Ⲑⲁⲓⲉⲓⲣⲉⲧⲛⲁ
אֶסְרוּל־חַג בַּעֲבֹתִים		ⲓⲥⲣⲟⲓ Ⲭⲁⲓ Ⲑⲁⲁⲟⲧⲓⲙ
עַד־קַרְנוֹת הַמִּזְבֵּחַ:		ⲁⲩ ⲓⲣⲁⲛⲟⲧ ⲬⲁⲙⲓⲥⲐⲉⲓⲁⲬ.

25 ⲛⲁ Please, ADORNED ONE, deliver us, please!  
 ⲛⲁ Please, ADORNED ONE, deliver us, please!  
 Please, ADORNED ONE, prosper us, please!  
 Please, ADORNED ONE, prosper us, please!

26 Blessed who comes in the Name of the ADORNED ONE;  
 we bless you all from the house of the ADORNED ONE.

26 Blessed who comes in the Name of the ADORNED ONE;  
 we bless you all from the house of the ADORNED ONE.

27 God is the ADORNED ONE and has woken us up;  
 bind the festival with foliage  
 up to the horns of the altar!

27 God is the ADORNED ONE and has woken us up;  
 bind the festival with foliage  
 up to the horns of the altar!

- אֱלֹהִי אַתָּה וְאֶדְרָךְ 28 *Eili ateh və'odéke*  
 אֱלֹהֵי אֲרוֹמָמְךָ: *Elohai aroməméke.*  
 אֱלֹהִי אַתָּה וְאֶדְרָךְ 28 *Eili ateh və'odéke*  
 אֱלֹהֵי אֲרוֹמָמְךָ: *Elohai aroməméke.*  
 הַדּוּל לִיהוָה כִּי טוֹבָה 29 *Hodol ləHADUREH ki toveh*  
 כִּי לְעוֹלָם חֲסִדָּה: *ki lə'olam ḥasdeh.*  
 הַדּוּל לִיהוָה כִּי טוֹבָה 29 *Hodol ləHADUREH ki toveh*  
 כִּי לְעוֹלָם חֲסִדָּה: *ki lə'olam ḥasdeh.*

- 28 You are my God and I praise You,  
 my God, I exalt You.  
 28 You are my God and I praise You,  
 my God, I exalt You.  
 29 *H* Praise the ADORNED ONE, for Voi is Good!  
 Yes, eternal is Voix constancy!  
 29 *H* Praise the ADORNED ONE, for Voi is Good!  
 Yes, eternal is Voix constancy!

## Concluding Blessing

יְהַלְלִיךָ יְהוָה Yəhaləlúkhe HADUREH  
אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ Elohéinu kol ma'aséikhe  
וְחַסִּידוֹלֶיךָ vaḥasidoléikhe  
צְדִיקוֹל עוֹשׂוֹל רְצוֹנֶךָ tzadiqol osol rətzonékhe  
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל vəkhol aməkhe beit Yisra'eil  
בְּגִילָה יוֹדוֹל וּבִרְכוֹל bəgilah yodol vivarəkhoh  
וּישַׁבְּחוּ וּיפְאֲרוּ וִירוֹמְמוּ vishabəḥoh vifa'aroh viroməmol  
וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיַּנְעִימוּ vəya'arítzol vəyaqdíshoh vəyan'ímol  
אֶת שִׁמְךָ חַיֵּינוּ et shimkhe ḥayéinu.  
כִּי לָךְ טוֹב לַהֲדוֹת Ki lakhe tov lahodot  
וּשְׁמִיךָ נָאֵה לְבָרֵךְ vəshimkhe na'eh lavareikh  
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל ki mei'olam və'ad olam ateh Eil.  
בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HADUREH  
רוּחַ מְהַלְלֶה בַּתְּשַׁבְּחוֹת rú'ah məhuléleh batishbəḥot.

All Your works, ADORNED ONE,  
our God, shall praise You,  
as shall Your devoted ones,  
the righteous who do Your will,  
and all Your people, the house of Yisra'eil.  
With joy they'll thank and bless  
and laud and adorn and exalt  
and praise and sanctify and sweeten  
Your Name, our Life.  
For it is good to thank You  
and to bless Your Name,  
for from eternity and to eternity, You are God.  
Blessed are You, ADORNED ONE,  
Spirit praised by lauds.

During Sukot, including Hoshana Rabah, some continue with Hoshanot here. Otherwise, if praying with a minyan, continue with Qadish Shaleim (p 368). If praying without a minyan, continue with the Torah Service directly (p 370).

# Hoshanot

(On a weekday, when praying in a space with a Torah scroll, the ark is opened and a Torah scroll is brought to the bimah. A procession then forms to circle the bimah, with some carrying lulavs as they make their circuit. On Shabbat, the ark is opened, but a Torah is not removed, and no one carries a lulav because of the prohibition on carrying on Shabbat. If praying without a minyan, many communities pray these prayers without removing a Torah from the ark or forming a procession. Some rise when the ark is opened. On Hoshana Rabah, all the Torah scrolls are taken out of the Ark, and the procession circles the bimah seven times.)

Each of the following lines is prayed by the leader, followed by the congregation.

הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshí'eh na ləma'ankhe  
:אֱלֹהֵינוּ הוֹשִׁיעָה נָא Elohéinu hoshí'eh na.  
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshí'eh na ləma'ankhe  
:בּוֹרְאֵנוּ הוֹשִׁיעָה נָא bor'atéinu hoshí'eh na.  
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshí'eh na ləma'ankhe  
:גּוֹ'עֲלֵנוּ הוֹשִׁיעָה נָא go'eléinu hoshí'eh na.  
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshí'eh na ləma'ankhe  
:דּוֹרֶשְׁנוּ הוֹשִׁיעָה נָא doreshéinu hoshí'eh na.

Save us, please, for Your sake,  
our **A**donai, save us, please!  
Save us, please, for Your sake,  
our **B**ringer-into-existence, save us, please!  
Save us, please, for Your sake,  
our **C**lear-of-trouble-maker, save us, please!  
Save us, please, for Your sake,  
our **D**esirer, save us, please!

When the first day of Sukot falls on Shabbat, continue with Hoshanot for Shabbat (p 531) on the first day of Sukot and the Second Circle (p 526) on the second day of Sukot. Otherwise, continue with the First Circle on the first day of Sukot, the Second Circle on the second day of Sukot, and Hoshanot for Shabbat on Shabbat Ḥol haMo'eid Sukot. On Hoshana Rabah, begin with the First Circle and Second Circle, and then proceed with the remaining Hoshanot for Hoshana Rabah below.

## First Circle

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms have been rearranged to better match the English alphabet. Each Hebrew term is translated; merely the order has changed.

הוֹשִׁיעָה נָא לְמַעַן אֲמִתָּךְ לְמַעַן *Hoshí'eh na ləmə'an amitakh ləmə'an*  
 בְּרִיתְךָ לְמַעַן יִגְדֶּלְךָ וּתְפַאֲרֶתְךָ *bəritakh ləmə'an godlakh vətif'artakh*  
 לְמַעַן דָּתְךָ לְמַעַן הוֹדְךָ *ləmə'an datakh ləmə'an hodakh*  
 לְמַעַן וְעוֹדְךָ לְמַעַן זִכְרְךָ *ləmə'an vi'udakh ləmə'an zikhrah*  
 לְמַעַן חֶסֶדְךָ לְמַעַן טוֹבְךָ *ləmə'an hasdakh ləmə'an tuvakh*  
 לְמַעַן יְחִוּדְךָ לְמַעַן כְּבוֹדְךָ *ləmə'an yihudakh ləmə'an kəvodakh*  
 לְמַעַן לְמוּדְךָ לְמַעַן מִבְטָחְךָ *ləmə'an limudakh ləmə'an mivtahakh*  
 לְמַעַן נִצְחָךְ לְמַעַן סוֹדְךָ *ləmə'an nitzhakh ləmə'an sodakh*  
 לְמַעַן עֶזְךָ לְמַעַן פֶּאֶרְךָ לְמַעַן *ləmə'an uzakh ləmə'an pə'eirakh ləmə'an*  
 צִדְקָתְךָ לְמַעַן קִדְשָׁתְךָ לְמַעַן *tzidqatakh ləmə'an qədushatakh ləmə'an*  
 רַחֲמֶיךָ הָרַבִּים לְמַעַן שְׁכִינָתְךָ *raháméikhe harabim ləmə'an shəkhinatakh*  
 לְמַעַן תִּהְלִיתָ הוֹשִׁיעָה נָא: *ləmə'an təhilatakh hoshí'eh na.*

Save us, please, for the sake of Your adornment, for the sake of  
 Your beauty and greatness, for the sake of Your covenant,  
 for the sake of Your devotion, for the sake of Your fidelity,  
 for the sake of Your goodness, for the sake of Your Holiness,  
 for the sake of Your justice, for the sake of Your knowledge-giving,  
 for the sake of Your law, for the sake of Your memory,  
 for the sake of Your nobility, for the sake of Your Presence,  
 for the sake of Your quintessential mercy, for the sake of Your refuge,  
 for the sake of Your singularity, for the sake of Your truth, for the sake of  
 Your veiledness, for the sake of Your wondrousness, for the sake of  
 Your exaltation, for the sake of Your years unending,  
 for the sake of Your zeal, save us, please!

On Sukot, continue with the Weekday Conclusion to Hoshanot (p 527). On  
 Hoshana Rabah, add the following, then continue with the Second Circle.

כִּי־אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה:

*Kí amárti olam h́esed yibaneh.*

For I affirmed: The world is built on devotion.  
 Psalm 89:3

## Second Circle

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms have been rearranged to better match the English alphabet. Each Hebrew term is translated, merely the order has changed.

הוֹשִׁיעָה נָא אֶבֶן שְׁתִּיָּה *Hoshi'eh na éven shətiyah*  
 בֵּית קְהִלָּה גֹרֵן אֶרְנָן *beit qəhilah góren Ornan*  
 דְּבִיר הַמִּצְנֶעַ הַר הַמּוֹרִיָּה *dəvir hamutzna Har haMoriyah*  
 וְהַר יַעֲרָאֵת זְבוּל תִּפְאַרְתְּךָ *vəHar Yeira'et zəvul tif'artékhe*  
 זִנְהָ דָוִד טוֹב הַיִּשְׂרָאֵל *hanah David tov haYisra'eil*  
 יָפֵה נֹף מְשׁוֹשׁ כָּל יְהוּדָה *yəfeih nof məsos kol Yəhudah*  
 כָּלִילַת יוֹפִי לִינַת הַצֶּדֶק *kəlilat yófi linat hatzédeq*  
 מִכּוֹן שִׁבְתְּךָ נוֹהַ שְׁאֲנָן *məkhon shivtékhə naveh sha'anán*  
 סֻכַּת שְׁלֵם עֲלִיַּת שְׁבָטִים *sukat Shaleim aliyat shəvatim*  
 פִּנַּת יִקְרַת צִיּוֹן הַמְצִינֶת *pinat yiqrat Tziyon hamətzuyénét*  
 קֹדֶשׁ הַקְּדָשִׁים רָצוּף אַהֲבָה *qódesch haqodashim ratzuf ahavah*  
 שְׁכִינַת כְּבוֹדְךָ תֵּל תִּלְפִּיּוֹת *shəkhinat kəvodékhe teil talpiyot*  
 הוֹשִׁיעָה נָא *hoshi'eh na.*

Save us, please, **a**bode of Your rest,  
**b**eneficence of Yisra'eil, **c**amp of David,  
**d**welling of assembly, **F**oundation Stone,  
**g**oing-up-place of the tribes, **H**oly of Holies,  
**j**oint-filled with love, **k**noU of prayer,  
**l**ocale of ease, **M**ount Moriyah,  
**n**esting-place of Justice, **p**resence of Your glory,  
**q**uintessence of the summit of joy of all Yəhudah,  
**r**esidence of beauty, **s**ukah of Shaleim,  
**t**hrashing-field of Ornan, **v**eiled sanctuary,  
**w**reath of adornment, **e**xquisite cornerstone,  
**Y**eira'et Mountain, **z**eroed-in-on Tziyon,  
 save us, please!

On Sukot, continue with the Weekday Conclusion of Hoshanot. On Hoshana Rabah, add the following, then continue with the third circle (p 539).

לֶכֶּה זֶרֶוֹ'א יַם גַּבְוֵרָה תַּעֲזֵ יָדְךָ תָּרוּם יְמִינְךָ:

*Ləkhe zəró'a im gəvurah ta'oz yadəkhe tarum yəminékhe.*

You have an arm with might! Strong will be Your hand, exalted Your right hand!

Psalm 89:14

## Weekday Conclusion to Hoshanot

אָנִי וְהָ הוֹשִׁיעָה נָא: *Ani va he hoshí'eh na.*

כְּהוֹשַׁעְתָּ אֱלֹל בְּלוֹד עַמְךָ *Kəhosháte eilol bəlud amékhe*

בְּצֹאתְךָ לַיִשֶׁע עַמְךָ *bətzeitəkhe layéisha amékhe*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים *Kəhosháte goi vEilohim*

דָּרוּשׁוֹל לַיִשֶׁע אֱלֹהִים *dərushol layéisha Elohim*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ הָמוֹן צְבָאוֹת *Kəhosháte hamon tzəva'ot*

וְעַמָּל מִלְאָכוֹל צְבָאוֹת *və'imāl mal'akhōl tzəva'ot*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ זֹלָלֹל מִבֵּית עֲבָדֶיךָ *Kəhosháte zoləlol mibeit avadol*

חֲנוּנָה בִּידֵל מִעֲבִידֹל *hanuneh bəyadal ma'avidol*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

I and Voi, save us, please!

As You saved **august** ones in Lud with You  
**by** bringing them out for saving Your people too,  
so save us, please.

As You saved **community** and God,  
**delvers** for the salvation of God,  
so save us, please.

As You saved the **flock** of hosts  
**go-between**s also of hosts,  
so save us, please.

As You saved the **horribly** treated from the house of slavery,  
**Judicious** One in the hands of those making slavery,  
so save us, please.

כְּהוֹשַׁעַת טְבוּעוֹל בְּצוּל גְּזָרִים *Kəhosháte təvu'ol bətzul gəzarim*  
 יִקְרָךְ עֵמָל מַעְבִּירוֹל *yəqarəkhe imal ma'avirol*  
 כֵּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַת כְּנָה מְשׁוֹרֶרֶת וַיּוֹשִׁיעָה *Kəhosháte kanah məshoréret vayoshi'eh*  
 לְגוֹחֶתָה מְצִינֶת וַיִּוֹשַׁעָה *ləgoḥetah mətzuyénet vayivashə'eh*  
 כֵּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַת מַאֲמַר וְהוֹצֵאתִי אֶתְכֶל *Kəhosháte ma'amar vəhotzéiti etkhel*  
 נָקוּב וְהוֹצֵאתִי אֶתְכֶל *naquv vəhutzéiti itkhel*  
 כֵּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַת סוּבְבוֹל מִזְבֵּחַ *Kəhosháte sovəvol mizbéi'ah*  
 עוֹמָסוֹל עֲרָבָה לְהַקִּיף מִזְבֵּחַ *oməsol aravah ləhaqif mizbéi'ah*  
 כֵּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved the **kelp**-enveloped thru the depths sliced apart,  
 lustrously crossing over with their part,  
 so save us, please.

As You saved the **meek** shoot singing “And Voi saved”,  
**notated** by its redeemer “And Voi was saved”,  
 so save us, please.

As You saved, **proposing** “And I brought you out”,  
**quoted** “And with you I was brought out”,  
 so save us, please.

As You saved those 'round the altar,  
**stringing** up willows to encircle the altar,  
 so save us, please.



בְּהוֹשַׁעַתָּ פִּלְאֵי אֲרוֹן כְּהַפְשֵׁעַ Kəhosháte **pil**'ei aron kəhufsha  
 צִיעַר הָרָעוֹל בַּחֲרוֹן אַף וְנוֹשַׁע tzi'eir hara'ol baharon af vənosa  
 בֵּין הוֹשִׁיעָה נָא: kein hoshí'eh na.

בְּהוֹשַׁעַתָּ קַהֲלוֹת בָּבֶלָה שְׁלַחַת Kəhosháte **qə**hilot Bavélah shiláhte  
 רַחֲמֶמָה לְמַעַנְלָ שְׁלַחַת raḥumeh ləma'anal shuláhte  
 בֵּין הוֹשִׁיעָה נָא: kein hoshí'eh na.

בְּהוֹשַׁעַתָּ שְׂאֵר שִׁבְטֵי יַעֲקֹב Kəhosháte **shə**'ar shivtei Ya'aqov  
 תִּקְוֶמָה וְתִקְוֶמָה שְׂאֵר אֹהֲלֵי יַעֲקֹב taqúmeḥ vətaqímeḥ shə'ar oholei Ya'aqov  
 וְהוֹשִׁיעָה נָא: vəhoshí'eh na.

בְּהוֹשַׁעַתָּ שׁוֹמְרוֹל מִצְוֹת Kəhosháte shomərol mitzvot  
 וְחוֹכוֹל יְשׁוּעוֹת vəḥokhol yəshu'ot  
 אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא: Eil ləmosha'ot vəhoshí'eh na.

אֲנִי וְהָ הוֹשִׁיעָה נָא: Ani vəhe hoshí'eh na.

As You saved the Ark of wonders when it was depraved —  
 vile ones it constrained with fury of rage —  
 so save us, please.

As You saved the worshipers that to Babylon You sent,  
 extremely merciful, for their sake You too were sent,  
 so save us, please.

As You saved Ya'aqov's tribes' remnant,  
 zeal Yourself up and zeal up Ya'aqov's tents' remnant  
 and save us, please.

As You saved those who guard the mitzvot  
 and await salvation,  
 God of salvation, save us, please.

I and Voi, save us, please!

On Hoshana Rabah, continue with the Climactic Supplications (p 547).

*(The Torah is returned to the ark.)*

הוֹשִׁיעָה אֶת-עַמְךָ Hoshí'eh et amékhe  
 וּבִרְכָה אֶת-נַחֲלָתְךָ uvarəkhe et naḥalatékhe  
 וְרַעַל וְנִשְׁאַל עַד-הָעוֹלָם: ur'ol vənasa'ol ad ha'olam.  
 וַיְהִי דְבַר יְאֵל Vəyihyu dəvarai eileh  
 אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה asher hitḥanánti lifnei MOSHI'EH  
 קְרֹבִים אֶל-יְהוָה qərovim el MOSHI'EH  
 אֱלֹהֵינוּ יוֹמָם וָלַיְלָה Elohéinu yomam valáilah  
 לַעֲשׂוֹת מִשְׁפָּט עֲבָדֶיךָ la'asot mishpat avdeh  
 וּמִשְׁפָּט עַמָּה יִשְׂרָאֵל umishpat ameh Yisra'eil  
 דְּבַר יוֹם בְּיוֹמוֹ: dəvar yom bəyomo.  
 לְמַעַן דַּעַת כָּל עַמָּה יִשְׂרָאֵל Ləmə'an dá'at kol ameh Yisra'eil  
 כִּי יְהוָה הֵא הָאֱלֹהִים ki MOSHI'EH he ha'Elohim  
 אֵין עוֹד: ein od.

Save Your people  
 and bless Your inheritance  
 and shepherd them and support them endlessly.  
 And may my words — these ones  
 that I seek favor with before the SAVIOR —  
 draw close to the SAVIOR,  
 our God, day and night  
 to make judgement for Voix servant  
 and judgement for Voix people, Yisra'eil:  
 the needs of the day on each day,  
 so that all Voix people, Yisra'eil, know  
 that the SAVIOR Voidself is God,  
 there is no other.

Psalm 28:9

1 Kings 8:59-60

*(The ark is closed.)*

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

## Hoshanot for Shabbat

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms in the first section have been rearranged to better match the English alphabet. Each Hebrew term is translated, merely the order has changed.

הוֹשִׁיעָה נָא	<i>Hoshí'eh na</i>
אִם נִצְרָה כְּבַבַּת	<i>om natzurah kəvavat</i>
בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת	<i>bonénet bədat néfesh məshivat</i>
גּוֹמֶרֶת הִלְכוֹת שַׁבָּת	<i>goméret hilkhot Shabat</i>
דּוֹרֶשֶׁת מַשָּׂאֵת שַׁבָּת	<i>doréshet mas'at Shabat</i>
הַקּוֹבֵעַת אֲלָפִים תְּחֻם שַׁבָּת	<i>haqová'at alpáyim təhum Shabat</i>
וּמְשִׁיבַת מִדְרָךְ שַׁבָּת	<i>umshivat midérekh Shabat</i>
זָכוֹר וְשָׁמֹר מְקִימַת בְּשַׁבָּת	<i>zakhor vəshamor məqayémet baShabat</i>
חֹשֶׁה לְמַהֵר בִּיאַת שַׁבָּת	<i>hāshah ləmaheir bi'at Shabat</i>
טוֹרָחַת כּוֹל מִשִּׁישָׁה לַשַּׁבָּת	<i>toráhat kol mishishah laShabat</i>
יוֹשֶׁבֶת וּמַמְתֵּנֶת עַד כְּלוֹת שַׁבָּת	<i>yoshévet umamténet ad kəlot Shabat</i>
כָּבוֹד וָעֹנֶג קוֹרְאָה לַשַּׁבָּת	<i>kavod va'óneg qorə'ah laShabat</i>
לְבוּשׁ וּכְסוּת מְחַלְלֶת בְּשַׁבָּת	<i>ləvush ukhsut bəḥaléfet baShabat</i>
מַאֲכָל וּמִשְׁתֶּה מְכִינָה לַשַּׁבָּת	<i>ma'akhal umishteh məkhinah laShabat</i>

Save us, please,  
a people guarded like a pupil-dot,  
bustling ahead to speed the coming of Shabbat,  
changing clothing and raiment for Shabbat,  
distinguishing soul-refreshment with thought,  
fixing two thousand cubits as the limit of Shabbat,  
glory and delight they call Shabbat,  
Holiness of the day making Holy on Shabbat,  
jibing with the halakhot of Shabbat,  
kindling the lamp they're commanded to kindle on Shabbat,  
leyning seven portions with wisdom on Shabbat,  
marking out the four domains of Shabbat,  
noshing on three meals on Shabbat,  
provisions and potables preparing for Shabbat,

נָעַם מְגָדִים מְנַעֲמַת לַשַּׁבָּת *nó'am mēgadim man'émet laShabat*  
 סְעוּדוֹת שְׁלֹשׁ מְקַיֶּמֶת בַּשַּׁבָּת *sə'udot shalosh məqayémet baShabat*  
 עַל שְׂתֵי כְּכָרוֹת בּוֹצְעַת בַּשַּׁבָּת *al shətei khikarot botzá'at baShabat*  
 פּוֹרֶטֶת אַרְבַּע רִשְׁיֹת שַׁבָּת *porétet arba rəshuyot Shabat*  
 צוּי הַדְּלָקַת נֵר מַדְלֶקֶת בַּשַּׁבָּת *tzivui hadlaqat neir madléqet baShabat*  
 קִדּוּשׁ הַיּוֹם מְקַדֶּשֶׁת בַּשַּׁבָּת *qidush hayom məqadéshet baShabat*  
 רִצֵּף שֶׁבַע מַפְלָלֶת בַּשַּׁבָּת *rétzef shéva məfalélet baShabat*  
 שִׁבְעָה בְּדַת קוֹרְאָה בַּשַּׁבָּת *shiv'ah vadat qorə'ah baShabat*  
 תַּנְחִילֶנָּה לַיּוֹם שֶׁכָּלוּ שַׁבָּת *tanhílenah layom shekulo Shabat*  
 הוֹשִׁיעָה נָא *hoshí'eh na.*

אֲנִי וְהָ הוֹשִׁיעָה נָא *Ani vahe hoshí'eh na.*

כְּהוֹשִׁיעַת אָדָם יִצְרִיחַ *Kəhosháte Adam yetzireh*  
 כַּפִּיךָ לְגוֹנֵנָה *kapéikhe ləgonənah*  
 בַּשַּׁבָּת קֹדֶשׁ הִמְצַעְתוּ *bəShabat qódeshtim tze'it*  
 כֶּפֶר וַחֲנִינָה *kófer vaḥaninah*  
 כֵּן הוֹשִׁיעָה נָא *kein hoshí'eh na.*

querying lifting-limits on Shabbat,  
 "Remember" and "Keep" fulfilling on Shabbat,  
 sevenfold blessing-sequence praying on Shabbat,  
 turning from roads their Shabbat,  
 vegging and slowing the end of Shabbat,  
 working all six days for Shabbat,  
 exulting over two loaves on Shabbat,  
 yummy pleasures partitioning for Shabbat,  
 zealously awaiting a day that is entirely Shabbat,  
 save us, please!

I and Voi, save us, please!

As You saved **Adam**, fashioned  
 in Your hands, to protect hir  
 by making hir ransom and  
 mercy the Sabbath dear,  
 so save us, please.

כְּהוֹשַׁעַתָּ גּוֹי מַצְיָן מִקְוֹל חֶפֶשׁ *Kəhosháte goi mätzuyan məqavol hófesh*  
 דָּעה כִּנְנו לַבוּשׁ שְׁבִיעִי לְנוֹפֶשׁ *dei'ah kivənu lavush shəvi'i lənófesh*  
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתָּ הָאָם *Kəhosháte ha'am*  
 נִהְגַּתָּ כְּצֹאן לְהִנְחֹת *nihágte katzon ləhanhot*  
 וַחֲקַ שְׁמֹתָ בְּמָרָה עַל מֵי מְנוּחֹת *vəhoq sámte bəMarah al mei mənukhot*  
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתָּ זְבוּדוֹל בְּמִדְבָּרָה *Kəhosháte zəvudol bəmidbar*  
 בְּמִדְבַּר סִין *Sin bamaḥaneh*  
 זָכְמוּ וְלָקְטוּ בַשִּׁשִּׁי לֶחֶם מִשְׁנֶה *hakhəmu vəlaqətu vashishi léhem mishneh*  
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתָּ טְפוֹלוֹלֵיקֶה *Kəhosháte təfuloléikhe*  
 הוֹרוּ הַכְּנָה בְּמִדְבָּרָה *horu hakhanah bəmada'al*  
 יִשְׁרַ כְּחָל וְהוֹדָה לָלוּ רוֹעַל *yisheir koḥal vəhodah lalo ro'al*  
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved a community marked out, hoping for release,  
 distinguishing in thought to, on the seventh day, cease,  
 so save us, please.

As You saved a flock,  
 the people You guided, for rest,  
 giving a law at Marah by the waters of rest,  
 so save us, please.

As You saved Your handed-down-to ones in  
 camp in the wilderness of Sin —  
 judicious they were and on the sixth day brought a double portion in —  
 so save us, please.

As You saved those knitted to You  
 — they learned readiness in their recall,  
 leveling their strength, their shepherd thanked them all,  
 so save us, please.

כְּהוֹשַׁעְתָּה כָּל־כָּלוּ בְּעֶנְיָ Kəhosháte **kulkəlu** bə'óneg  
 מִן הַמְשָׁמָר man haməshumar  
 לֹא הִפָּךְ עֵינָיו וְרִיחוֹ לֹא נָמַר lo hafakh eino vareiḥo lo namar  
 כֵּן הוֹשִׁיעָה נָא kein hoshí'eh na.

כְּהוֹשַׁעְתָּ מִשְׁפָּטֵי מַשְׂאוֹת Kəhosháte **mishpətei** mas'ot  
 שַׁבַּת גָּמָרוּ Shabat gamáru  
 נָחֻ וְשָׁבְתוּ náḥu vəshavətu  
 רְשׁוּיֹת וּתְחֻמִּים שָׁמָרוּ rəshuyot uṯhumim shamáru  
 כֵּן הוֹשִׁיעָה נָא kein hoshí'eh na.

כְּהוֹשַׁעְתָּ סִינֵי הַשְּׁמַעוּ Kəhosháte **Sinai** hoshmə'u  
 בְּדִבּוֹר רַבִּיעִי bəḏibur rəvī'i  
 עֲנֵן זָכוֹר וְשָׁמֹר לְקַדֵּשׁ שְׁבִיעִי inyan zakhor vəshamor ləqadeish shəvī'i  
 כֵּן הוֹשִׁיעָה נָא kein hoshí'eh na.

כְּהוֹשַׁעְתָּ פְּקָדוֹ Kəhosháte **puqədu**  
 לְהַמְנִיעַ מִכָּל דֶּרֶךְ ləhamnī'a mikol dérekḥ  
 צִוּוּ לָנוּחַ בַּשַּׁבָּת מִדֶּרֶךְ tzuvu lanú'aḥ baShabat midérekḥ  
 כֵּן הוֹשִׁיעָה נָא kein hoshí'eh na.

As You saved those **munching** on manna  
 stored up with delight —  
**no** change in its look, and its scent was still right,  
 so save us, please.

As You saved **p**recept of Shabbat  
 picking-up learners,  
**q**uieters down, resters,  
 domain and boundary concerners,  
 so save us, please.

As You saved **r**eceivers of the Fourth  
 Commandment at Sinai,  
**s**anctifying the seventh — both “Remember” and “Keep” apply —  
 so save us, please.

As You saved those **r**equired  
 to refrain from every journey,  
**v**erily commanded to rest on Shabbat from their journey,  
 so save us, please.

בְּהוֹשִׁיעַת קֹהֵלֶת וְעַמּוֹ Kəhosháte Qohélet və'amo

בְּבֵית עוֹלָמִים bəveit olamim

רִצְוֹךְ בְּחֻגְגַּל שִׁבְעָה ritzúkhe bəḥogəgal shiv'ah

וְשִׁבְעָה יָמִים vəshiv'ah yamim

כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

בְּהוֹשִׁיעַת שָׁבּוֹל מֵרַע Kəhosháte shavol meira

וְחֵטָא לְפָדְיוֹם vəḥeit ləfidyom

תּוֹרַתְךָ בְּקֶרֶךְ לְבֶחַג יוֹם יוֹם Toratəkhe bəqor'al bəḥag yom yom

כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

בְּהוֹשִׁיעַת מַשְׁמַחוּלַיִךְ Kəhosháte məsaməḥoléikhe

בְּבִנְיָן שֵׁנִי הַמְּחֻדָּשׁ bəvinyan sheini haməḥudash

נוֹטְלוֹל לִילָב כָּל שִׁבְעָה בְּמִקְדָּשׁ notəlöl lulav kol shiv'ah bamiqdash

כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

בְּהוֹשִׁיעַת חִבּוּט עֲרָבָה שַׁבַּת מִדְּחוּל Kəhosháte ḥibut aravah Shabat madḥol

מִרְבִּיּוֹת מוֹצָא לִיסוֹד מִזְבֵּחַ מִנִּיחוּל murbiyot Motza lisod mizbéi'ah maniḥol

כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

As You saved, with his people, Qohélet  
in the House of Endless Days,  
expressing Your will at their festival for seven  
and seven days,  
so save us, please.

As You saved those yawning away from harm  
and sin to redemption's way,  
zinging out Your Torah on the Festival day after day,  
so save us, please.

As You saved Your rejoicers  
in the second house, made new,  
those taking up the lulav all seven days in the sanctuary true,  
so save us, please.

As You saved those who put off Shabbat willow-beating,  
the altar's base with Motza willows completing,  
so save us, please.

כְּהוֹשֵׁעַת בְּרָכוֹת וְאַרְכוֹת    *Kəhosháte bərakot va'arukot*  
 וּגְבוּהוֹת מַעְלָסוֹל    *ugvohot mə'aləsol*  
 בִּפְטִירַתֵּל יָפִי לָךְ מִזְבֵּחַ מְקַלָּסוֹל    *biftiratal yófi ləkha mizbéi'ah məqaləsol*  
 בֵּין הוֹשִׁיעָה נָא:    *kein hoshí'eh na.*

כְּהוֹשֵׁעַת מוֹדוֹל וּמִיחָלוֹל    *Kəhosháte modol umyāhalol*  
 וְלֹא מִשְׁנוֹל    *vəlo məshanol*  
 כָּלָנוּ אָנוּ לַיָּה וְחַיֵּינוּ לַיָּה שְׁנוֹל    *kulánu ánu ləYAH vəhayéinu ləYAH shonol*  
 בֵּין הוֹשִׁיעָה נָא:    *kein hoshí'eh na.*

כְּהוֹשֵׁעַת יָקֵב מַחְצָבִיךְ    *Kəhosháte yéqev maḥatzavéikhe*  
 סוֹבְבוֹל בְּרַעֲנָנָה    *sovəvol bəra'ananaḥ*  
 רוֹנָנוֹל אָנִי וְהָ הוֹשִׁיעָה נָא    *ronənoḥ ani vahe hoshí'eh na*  
 בֵּין הוֹשִׁיעָה נָא:    *kein hoshí'eh na.*

כְּהוֹשֵׁעַת חֵיל זְרִיזוֹל    *Kəhosháte ḥeíl zərazol*  
 מְשַׁרְתוֹל בִּמְנוּחָה    *məsharətol bimnuḥah*  
 קָרְבֵּן שַׁבַּת כָּפוֹל עוֹלָה וּמִנְחָה    *qorban Shabat kaful olah uminḥah*  
 בֵּין הוֹשִׁיעָה נָא:    *kein hoshí'eh na.*

As You saved those rejoicing with branches bendy  
 and long and tall,  
 at their exit praising "Beauty to you, altar!" all,  
 so save us, please.

As You saved those thanking and waiting  
 and not changing,  
 "We all are for YAH and our lives are for YAH!" exchanging,  
 so save us, please.

As You saved those circling the vat of  
 Your carving with shoots like these,  
 hymning, "I and Voi, save us, please!",  
 so save us, please.

As You saved the throng of eager  
 ministers on the rest day,  
 the double offering, sacrifice and meal, of the Sabbath day,  
 so save us, please.



כְּהוֹשָׁתָּ לְוִיֹּלֵיֶיךָ *Kəhosháte Ləviyoléikhe*  
 עַל דּוּכְחָנָל לְהַרְבַּת *al dukhanal ləharbat*  
 אֹמְרוֹל מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת *omərol mizmor shir layom haShabat*  
 בִּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשָׁתָּ נִחְמוֹלֵיֶיךָ בְּמִצְוֹתֶיךָ *Kəhosháte niḥumoléikhe bəmitzvotéikhe*  
 תָּמִיד יִשְׁתַּעֲשׂוּל *tamid yishtashə'ol*  
 וְרָצְתָל וְהִחְלִיצְתָל *vəratzetal vəhaḥalitzetal*  
 בְּשׁוּבָה וְנַחַת יִנְשְׁעוּל *bəshuvah vanāḥat yivashei'ol*  
 בִּין הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשָׁתָּ שְׂאֵר שִׁבְטֵי יַעֲקֹב *Kəhosháte shə'ar shivtei Ya'aqov*  
 תְּקוּמָה וְתִקְיָמָה שְׂאֵר אֶהְלֵי יַעֲקֹב *taqúmeḥ vətaqímeḥ shə'ar oholei Ya'aqov*  
 וְהוֹשִׁיעָה נָא: *vəhoshí'eh na.*

כְּהוֹשָׁתָּ שׁוֹמְרוֹל מִצְוֹת *Kəhosháte shomərol mitzvot*  
 וְחֹכְחֹל יִשׁוּעוֹת *vəḥokhol yəshu'ot*  
 אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא: *Eil ləmosha'ot vəhoshí'eh na.*

As You saved Your Levites  
 on their platform to make them increase a lot,  
 singing “A psalm, a hymn for the day of Shabbat”,  
 so save us, please.

As You saved Your comforted ones — Your commands  
 they always celebrated —  
 You wanted them and rescued them  
 and with restoration and ease they'll be saved,  
 so save us, please.

As You saved Ya'aqov's tribes' remnant,  
 zeal Yourself up and zeal up the Ya'aqov's tents' remnant  
 and save us, please.

As You saved those who guard the mitzvot  
 and await salvation,  
 God of salvation, and save us, please.

אָנִי וְהֵ הוֹשִׁיעָה נָא: *Ani vāhe hoshí'eh na.*

הוֹשִׁיעָה אֶת־עַמְּךָ *Hoshí'eh et amékhe*

וּבְרַכָּה אֶת־נַחֲלָתְךָ *uvarəkhe et naḥalatékhe*

וְרַעַל וְנִשְׁאָל עַד־הָעוֹלָם: *ur'ol vānasə'ol ad ha'olam.*

וַיְהִי דְבָרֵי אֱלֹהִים *Vəyihyu dəvarai eileh*

אֲשֶׁר הִתְחַנְנָתִי לִפְנֵי יְהוָה *asher hithānānti lifnei MOSHI'EH*

קְרֹבִים אֶל־יְהוָה *qərovim el MOSHI'EH*

אֶל־הַיָּנוּ יוֹמָם וּלְיָלָה *Elohéinu yomam valáilah*

לַעֲשׂוֹת מִשְׁפָּט עֲבָדָה *la'asot mishpat avdeh*

וּמִשְׁפָּט עַמָּה יִשְׂרָאֵל *umishpat ameh Yisra'eil*

דְּבַר יוֹם בְּיוֹמוֹ: *dəvar yom bəyomo.*

לְמַעַן דַּעַת כָּל עַמָּה יִשְׂרָאֵל *Ləmə'an dá'at kol ameh Yisra'eil*

כִּי יְהוָה הֵא הָאֱלֹהִים אֵין עוֹד: *ki MOSHI'EH he ha'Elohim ein od.*

I and Voi, save us, please!

Save Your people

and bless Your inheritance

and shepherd them and support them endlessly.

Psalm 28:9

And may my words — these ones

that I seek favor with before the SAVIOR —

draw close to the SAVIOR,

our God, day and night

to make judgement for Voix servant

and judgement for Voix people, Yisra'eil:

the needs of the day on each day,

so that all Voix people, Yisra'eil, know

that the SAVIOR Voidself is God, there is no other.

1 Kings 8:59-60

(The ark is closed.)

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

## Third Circle

As with the other circles, the terms in the translations of the remaining circles for Hoshana Rabah have been rearranged for the sake of the acrostic.

הוֹשִׁיעָה נָא אֲנִי חֹמָה *Hoshí'eh na om ani homah*  
 בָּרַח כַּחֲמַח גּוֹלָה וְסוּרָה *barah kahamah golah vësurah*  
 דָּמַתָּה לַתָּמָר הַהָרֻגָה עֲלֶיךָ *damətah lətamar haharugah aléikhe*  
 וְנִחַשְׁתָּ כְּצֹאן טִבְחָה *vənehshévet kətzon tivḥah*  
 זְרֻיָּה בֵּין מַכְעִיסוֹלֵיהָ *zəruyah bein maḥ'isoléiha*  
 חֲבֻקָּה וְדִבְקָה בָּךְ *havuqah udvuqah bakh*  
 טוֹעֲנֶת עֲלֶיךָ יַחֲדָה לַיַּחֲדָךְ *to'énet ulakh yaḥidah layahadakh*  
 כָּבוּשָׁה בְּגוֹלָה לִמְדֶּת יִרְאָתְךָ *kəvushah vaGolah lomédet yir'atakh*  
 מְרוּטָת לְחֵי נִתּוּנָה לְמַכּוֹל *mərutat léhi nətunah ləmakol*  
 סוֹבֵלֶת סִבְלָךְ עֲנִיָּה סוֹעֲרָה *sovélet sivlakh aniyah so'arah*  
 פְּדֻיָּת טוֹבִיָּה צֹאן קָדָשׁוֹל *pəduyat Toviyah tzon qodashol*  
 קָהֳלוֹת יַעֲקֹב רְשׁוּמוֹל בִּשְׁמַךְ *qəhilot Ya'aqov rəshumol bishmakh*  
 שׁוֹאֲלוֹל הוֹשִׁיעָה נָא *sho'alol hoshí'eh na*  
 תְּמוּכּוֹל עֲלֶיךָ הוֹשִׁיעָה נָא: *tərukhol aléikhe hoshí'eh na.*

Save us, please! **A** nation: "I am a wall",  
 bright as the sun, **c**ast out and scattered,  
 depending on You, **f**lock of Holy ones,  
 given to bullies, **h**auling Your yoke,  
 joined with and embraced by You,  
 killed because of You, **l**earning fear of You,  
 mixed with those vexed with her,  
 notched with Your Name, **p**reserved in the Diaspora,  
 quite like a date-palm, **r**oiled and oppressed,  
 singular to singulate You, **T**oviyah redeemed her,  
 viewed as a flock for slaughter,  
 weighed down with Your weight,  
 exfoliated of jaw, **Y**a'aqov's community,  
 zinging out "Save us, please!", save us, please!

תַּתְּנֵה אֱמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם:  
*Titāneh emet ləYa'aqov həsed lə'Avraham.*

You will give truth to Ya'aqov, devotion to Avraham

Mikhaḥ 7:20

## Fourth Circle

הוֹשִׁיעָה נָא אֶדֶן הַמּוֹשִׁיעָה	<i>Hoshí'eh na éden hamoshi'eh</i>
בְּלִתְךָ אֵין לְהוֹשִׁיעַ	<i>biltakhe ein ləhoshí'a</i>
גִּבּוֹרָה וְרַבָּה לְהוֹשִׁיעַ	<i>giboreh vərabeh ləhoshí'a</i>
דָּלוֹתַי וְלִי יְהוֹשִׁיעָה	<i>daloti valí yahoshí'eh</i>
הָאֵל הַמּוֹשִׁיעָה וּמַצִּילָה וּמוֹשִׁיעָה	<i>ha'Eil hamoshi'eh umatzileh umoshi'eh</i>
זוֹעֲקוֹלֶיךָ תוֹשִׁיעָה	<i>zo'aqoléikhe toshí'eh</i>
זוֹכְלוֹלֶיךָ הוֹשִׁיעָה	<i>hokholéikhe hoshí'eh</i>
טְלוֹלוֹלֶיךָ תִּשְׁבִּיעָה יְבוּל לְהִשְׁפִּיעַ	<i>til'oléikhe tasbí'eh yəvul ləhashpí'a</i>
כָּל שִׁיחַ תִּדְשָׁאָה וְתוֹשִׁיעָה	<i>kol sí'ah tadshéi'eh vətoshí'eh</i>
לָגִיא בַל תִּרְשִׁיעָה	<i>ləgei bal tarshí'eh</i>
מְגָדִים תַּמְתִּיקָה וְתוֹשִׁיעָה	<i>məgadim tamtíqeh vətoshí'eh</i>
נְשִׂאִים לְהַסִּיעַ שְׁעִירִים לְהַנִּיעַ	<i>nis'im ləhasí'a sə'irim ləhaní'a</i>
עֲנָנִים מִלְּהַמְנִיעַ	<i>ananim miləhamní'a</i>
פּוֹתַחַה יָד וּמִשְׁבִּיעָה	<i>potáhah yad umasbí'eh</i>
צְמֹאוֹלֶיךָ תִּשְׁבִּיעָה	<i>tzim'oléikhe tasbí'eh</i>
קוֹרְעוֹלֶיךָ תוֹשִׁיעָה	<i>qorə'oléikhe toshí'eh</i>

Save us, please! **A**bundant and mighty in saving,  
besides You there's no one who saves,  
clouds promulgate, **d**ear ones — Yours! — You'll save,  
**F**oundation Who saves,  
**G**od Who saves, **h**onest ones of Yours You'll save,  
juicy fruit create,  
kids of Your flock You'll sate,  
**L**iberator and Savior,  
**m**ay You engrassiate every gulch and save,  
**n**or this valley devastate,  
**p**ulled-away-from-You ones You'll save,  
**q**uesters-for-You save, **r**ainshowers motivate,  
**s**tormclouds don't abnegate,  
**t**he waiters for You, save,  
**v**ery-thirsty-for-You ones You'll sate,  
**w**hen I am humbled, **V**oi'll save me,

רַחֲמוּלֵיכֶּה תוֹשִׁיעָה *rəḥumoléikhe toshí'eh*  
 שׁוֹחַרְוֵלֵיכֶּה הוֹשִׁיעָה *shoḥaroléikhe hoshí'eh*  
 תַּמִּימוּלֵיכֶּה תוֹשִׁיעָה הוֹשִׁיעָה נָא: *təmmimoléikhe toshí'eh hoshí'eh na.*

expand Your hand and sate,  
 Your implorers You'll save,  
 zesty fruits may You sweeten and save, save us, please!

נְעִמּוֹת בְּיְמִינְךָ נֶצַח:  
*Nə'imot biminəkhe nétzah.*

The pleasantness of Your right hand is forever.

Psalms 16:11

## Fifth Circle

הוֹשִׁיעָה נָא אָדָם וּבְהֵמָה *Hoshí'eh na adam uvheimah*  
 בָּשָׂר וְרוּחַ וְנִשְׁמָה *basar vərú'ah unshamah*  
 גִּיד וְעֶצֶם וְקֶרֶם *gid və'étzem vəqormah*  
 דָּמוֹת וְצֶלֶם וְרֶקֶם *dəmut vətzélem vəriqmah*  
 הוֹד לַהֶבֶל דָּמָה *hod lahével damah*  
 וְנִשְׁמַל כַּבְהֵמוֹת נִדְמָה *vənishmal kabəheimot nidmah*  
 זֵיב וְתֹאֵר וְקֹמָה *ziv vətó'ar vəqomah*  
 זִידוּשׁ פְּנֵי אָדָם *hidush pənei adamah*  
 טִיעַת עֲצֵי נִשְׁמָה יִקְבִּים וְקָמָה *ti'at atzei nəshamah yəqavim vəqamah*  
 כְּרָמִים וְשִׁימָה לְתֵבֶל הַמְּסֻיָּמָה *kəramim vəshiqmah ləteiveil haməsuyamah*  
 מַטְרוֹת עֹז לְסַמָּמָה *mətirot oz ləsaməmah*

Save us, please! Adam-born and creature,  
 body and soul and breath-flutter,  
 cutis and bone and vigor,  
 depiction and woven-work and feature,  
 filigree like zephyr, graded as resembling a creature,  
 habit and brilliance and stature,  
 juvenation-renewment of the soil's cover,  
 kindling-branch of soulful timber,  
 lush grain and wine reservoir,  
 mulberry-fig and grape-nectar,  
 noted world! for her: powerful rain to fragrant make her,

נְשִׂיָּה לְקַיֶּמָה שִׁיחִים לְקוֹמָמָה *nəshiyah laqayəmah sihim laqoməmah*  
 עֲדָנִים לְעֲצָמָה פְּרָחִים לְהַעֲצִימָה *adanim la'otzmah pərahim laha'atzimāh*  
 צִמָּחִים לְגִשְׁמָה קָרִים לְזֶרְמָה *tzəmaḥim laḡoshmah qarim lazormah*  
 רְבִיבִים לְשַׁלְמָה שְׁתִּיָּה לְרוֹמָמָה *rəvivim lašhaləmah shətiyah ləroməmah*  
 תְּלוּיָה עַל בְּלִימָה הוֹשִׁיעָה נָא *təluyah al bəlimah hoshí'eh na.*

יְהוָה אֲדָנֵינוּ *MOSHI'EH adanéinu*

מַה-אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ *mah adir shimkhe bəkhoh ha'áretz*  
 אֲשֶׁר תִּנְהַח הוֹדְךָ עַל-הַשָּׁמַיִם *asher tənəh hodəkhə al hashamáyim.*  
 quenched soil to renew her, rich trees to grow on her,  
 sweet-morsels to strengthen for her, tender buds to proliferate on her,  
 verdant-shoots to manifest on her, wet-cold rains to flow on her,  
 expansive rains to complete her, yearning-completion to elevate her,  
 zither-strung over the ether, save us, please!

SAVIOR, our Foundation!

How grand is Your Name over all the Earth!

Who gave Your splendor over the heavens!

Psalm 8:2

## Sixth Circle

הוֹשִׁיעָה נָא אֲדָמָה מֵאָרֶר *Hoshí'eh na adamah mei'érer*  
 בְּהֵימָה מִמְשַׁכֶּלֶת גֹּרֶן מִבָּזָם *bəheimah miməshakélet góren mibazam*  
 דָּגָן מִדִּלְקֶת הוֹן מִמְאָרָה *dagan mədaléqet hon mimə'eirah*  
 וְאֶכֶל מִמְהוּמָה זֵית מִנְשֵׁל *və'ókhelel miməhumah záyit minéshel*  
 זִטָּה מֵחִגָּב טָרֶף מִגּוֹבִי *hitah meiḥagav téref minovai*  
 יִקֵּב מִיָּלֶק פָּרֶם מִתּוֹלֵעַת *yéqev miyéleq kérem mitolá'at*

Save us, please! **A**bundance from abatement,  
**b**east from barrenness, **c**hoice-fruit from chewing-bug,  
**d**igestibles from devouring-bug, **f**ruit from blight,  
**g**rain from scorching, **h**arvest from horrors,  
**j**aw-food from turmoil, **k**ine from starvation,  
**l**ate-growth from locust, **m**ind from terror,

לִקְשׁ מֵאַרְבֵּה מְגֵד מִצְלָזַל *léqesh mei'arbeh méged mitzəlatzal*  
 נֶפֶשׁ מִבְּהָלָה שְׁבַע מִסֹּלֶ'אם *néfesh mibehalah səva misol'am*  
 עֲרִירִים מִדְּלוֹת פִּירוֹת מִשְׁדָּפוֹן *ararim malut peirot mishidafon*  
 צֶאֱן מִצְמִיתוֹת קֶצִיר מִקְלָלָה *tzon mitzəmitut qatzir miqəlaləh*  
 רֹב מֵרֶזוֹן שְׁבֹלֶת מִצְנָמוֹן *rov meirazon shibólet mitzinamon*  
 תְּבוּאָה מִחֶסֶל הוֹשִׁיעָה נָא: *təvu'ah meiḥasil hoshí'eh na*  
 צְדִיקָה יְהוּה בְּכָל-דְּרָכֶיהָ *Tzadiqeh MOSHI'EH bəkhoh dərakhéihe*  
 וְחֶסֶד בְּכָל-מַעֲשֵׂיהָ: *vəḥasideh bəkhoh ma'aséihe.*

nature from gnawing-bug, **p**roduce from swarming-bug,  
**q**uality-olive from earthfall, **r**ipe-wheat from drought,  
**s**oil from scourge, **t**hreshing-floor from thousandfold-bug,  
**v**ineyard from scalebug, **w**heat from whirling-bug,  
**e**xcess from destruction, **y**ard-animals from yawning-pit,  
**z**ymurgy-locus from zygotie-bug, save us, please!

Very righteous is the SAVIOR in all Voix ways,  
 and devoted in all Voix deeds.

Psalm 145:17

## Seventh Circle

לְמַעַן אֵיתָן הַנִּזְרָק בְּלָהָב אֵשׁ: *Ləmə'an eitan hanizraq bəláhav eish.*  
 לְמַעַן בֵּין הַנֶּעֱקָד *Ləmə'an bein hane'eqad*  
 עַל יְעִזִּים וְאֵשׁ: *al eitzim va'eish.*  
 לְמַעַן גִּבּוֹר הַנֶּאֱבָק עִם שָׂר אֵשׁ: *Ləmə'an gibor hane'evaḳ im sar eish.*  
 לְמַעַן דְּגָלִים נַחִית *Ləmə'an dəgalim naḥite*  
 בְּאוֹר וְעָנָן אֵשׁ: *bə'or va'anan eish.*  
 לְמַעַן הֶעֱלָה לַמָּרוֹם *Ləmə'an ho'aləh lamarom*

For the sake of the **a**damant, the one thrown into flames of fire!  
 For the sake of the **b**oy, the one bound  
 on branches and fire!  
 For the sake of the **c**hampion, the one who wrestled with a prince of fire!  
 For the sake of the **d**ivisions You led  
 with light and cloud of fire!  
 For the sake of the **f**etched-up to the heights,

וְנִתְעַלָּה כְּמַלְאָכוֹל אֵשׁ:	<i>vənit'alah kəmal'akhol eish.</i>
לְמַעַן וְהוּא לָךְ כְּסִיגֵל	<i>Ləmə'an vəhu lakh kəségel</i>
בְּאַרְעֵלוֹל אֵשׁ:	<i>bə'er'elol eish.</i>
לְמַעַן זָבַד דִּבְרוֹת	<i>Ləmə'an zéved dibərot</i>
הַנְּתוּנוֹת מֵאֵשׁ:	<i>hanətunot mei'eish.</i>
לְמַעַן חִפּוּי יְרִיעוֹת וַעֲנַן אֵשׁ:	<i>Ləmə'an ḥifui yəri'ot va'anān eish.</i>
לְמַעַן טָכַס הָר יִרְדֹּת עָלָיו בְּאֵשׁ:	<i>Ləmə'an tékhes har yarádte alav ba'eish.</i>
לְמַעַן יִדִּידוֹת בַּיִת	<i>Ləmə'an yədīdut báyt</i>
אֲשֶׁר אָהַבְתָּ מִשְׁמֵי אֵשׁ:	<i>asher ahávte mishəmei eish.</i>
לְמַעַן כָּמַח עַד שִׁקְעָה הָאֵשׁ:	<i>Ləmə'an kamah ad shaqə'ah ha'eish.</i>
לְמַעַן לָקַח מַחְתַּת אֵשׁ	<i>Ləmə'an laqah maḥtat eish</i>
וְהִסִּיר חֲרוֹן אֵשׁ:	<i>vəheisir ḥaron eish.</i>
לְמַעַן מִקְנֵא קִנְיָה גְדוֹלָה בְּאֵשׁ:	<i>Ləmə'an məqanei qin'ah gədolāh va'eish.</i>
לְמַעַן נָפַד יָדוֹ וַיִּרְדּוּ אַבְנֵי אֵשׁ:	<i>Ləmə'an naf yado vəyarədu avnei eish.</i>
לְמַעַן שָׁם טָלַח חֶלֶב כָּלִיל אֵשׁ:	<i>Ləmə'an sam təleih ḥalav kəlil eish.</i>

the one exalted like angels of fire!

For the sake of the **guy**, the one like a viceroy to You  
among divine spirits of fire!

For the sake of the **honor-gift** of words,  
the ones given from fire!

For the sake of the **judiciously** concealed by curtains and cloud of fire!

For the sake of the **key** rite on the mountain You descended on in fire!

For the sake of the **loved** house,

which You cherished more than heavens of fire!

For the sake of the **maintainer** of yearning until the abatement of the fire!

For the sake of the **nabber** of a censer of fire  
and turner-aside of the fury of fire!

For the sake of the **powerfully** jealous's great jealousy with fire!

For the sake of the **quiverer** of his hands and down fell stones of fire!

For the sake of the **ringer** of the milk-lamb with fire!



לְמַעַן עָמַד בַּגֶּרֶן Ləmə'an **amad** bagóren

וְנִתְרַצָּה בְּאֵשׁ: vənitratzah va'eish.

לְמַעַן פָּלַל בְּעֶזְרָה Ləmə'an **pileil** ba'azarah

וַיִּרְדָּה הָאֵשׁ: vayaradah ha'eish.

לְמַעַן צִיר עָלָה Ləmə'an **tzir** alah

וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ: vənit'alah bərékhev vəsusei eish.

לְמַעַן קָדוֹשׁוֹל מְשֻׁלָּכוֹל בְּאֵשׁ: Ləmə'an **q**ədoshol mushlakhoh ba'eish.

לְמַעַן רִבּוֹא רִיבָן חַז וְנַהֲרֵי אֵשׁ: Ləmə'an **ribo** rivavan haz vənaharei eish.

לְמַעַן שְׂמָמוֹת עִירָךְ Ləmə'an **shim**əmot irəkhe

הַשְּׂרֹפָה בְּאֵשׁ: hashərufah va'eish.

לְמַעַן תּוֹלְדוֹת אֲלֵפֵי יְהוּדָה Ləmə'an **tol**ədoh alufey Yəhudah

תַּשִּׁימֶה כְּבִיּוֹר אֵשׁ: tasímeh khəkhiyor eish.

הוֹשִׁיעָה נָא: Hoshí'eh na.

For the sake of the **s**tander in the threshing-floor,  
satisfied by fire!

For the sake of the **t**əfilah-offerer in the courtyard,  
and down came the fire!

For the sake of the **v**isionary who ascended  
and was exalted with chariot and horses of fire!

For the sake of the **w**holly holy ones flung into the fire!

For the sake of the **e**xtremely many myriads seer, and seer of rivers of fire!

For the sake of **Y**our city's destructions,  
the one burned up by fire!

For the sake of the **z**illion generations of Yəhudah  
You will make like a basin of fire!

Save us, please!

This set of verses ends with the Shəma. For a description of the alternatives offered, consult the full version of the Shəma (p 336).

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה Ləkhe MOSHI'EH hagadulah vəhagəvurah  
 וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד vəhatif'éret vəhanéitzah vəhahod  
 כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ ki khol bashamáyim uva'áretz  
 לְךָ יְהוָה הַיְשׁוּעָה ləkheh MOSHI'EH hayəshu'ah  
 וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ: vəhamitnaséi'ah ləkhol lərosh.  
 וְהָיָה צֶדֶק שְׁלֵם Vəhayah tzédeq shaleim  
 עַל-כָּל-הָאָרֶץ al kol ha'áretz  
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet MOSHI'EH aḥed  
 וּשְׁמָהּ אֶחָד: ushmeh eḥad.  
 <שְׁמַע | שְׁמְעָה | דַּע | דַּעְה> <Shəma | Shim'eh | Da | Də'eh>  
 יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ Yisra'eil SHƏKHINAH Elohéinu  
 יְהוָה אֶחָד: ADONAI aḥed.

Yours, SAVIOR, are the greatness and the mightiness  
and the beauty and the endurance and the splendor —  
yes, everything in heaven and on earth!

Yours, SAVIOR, are the liberation  
and the vaunting up as head over all.

1 Chronicles 29:10

And perfect Justice will be  
upon all the earth,  
and on that day will the SAVIOR be one  
and Voix Name one.

Zəkharyah 14:9

<Follow this, | Know,>

Yisra'eil: The PRESENCE is our God!

ADONAI is one!

Dəvarim 6:4

Continue with the Weekday Conclusion to Hoshanot (p 527).

## Climactic Supplications

The leader, followed by the congregation:

הוֹשִׁיעָה נָא אֵל נָא Hoshí'eh na Eil na  
אָנָּה הוֹשִׁיעָה נָא: ana hoshí'eh na.  
הוֹשִׁיעָה נָא סְלַחַה נָא Hoshí'eh na sil'eh na  
וְהַצְלִיחָה נָא vəhatzlí'eh na  
וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: vəhoshi'ónu Eil ma'uzéinu.

Save us, please, God, please!  
Please save us, please!  
Save us, please, forgive us, please,  
and prosper us, please,  
and save us, God of our refuge!

(At this point, lulavim are swapped for hoshanot, bundles of willow branches.)

תַּעֲנֵת אֱמוּנוֹל שׁוֹפְכוֹל לֶכֶּה Ta'anet emunol shofəkhol ləkhe  
לֵב כַּמָּיִם leiv kamáyim  
וְהוֹשִׁיעָה נָא vəhoshí'eh na  
לְמַעַן בָּא בָּאֵשׁ וּבַמַּיִם ləmə'an ba va'eish uvamáyim  
וְהַצְלִיחָה נָא vəhatzlí'eh na  
גָּזַר וְנָם יִקַּח נָא מַעַט מַיִם gazar vənam yuqah na mə'at máyim  
וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: vəhoshi'ónu Eil ma'uzéinu.

You must answer the adamant, pouring  
their heart out to You like water  
— and save us, please! —  
for the sake of the one who bore up thru fire and thru water;  
— and prosper us, please! —  
calling the shot, he said “Let someone bring a wee bit of water!”  
— and save us, God of our refuge!

תַּעֲנֵת דְּגָלִים גָּזוּ גִזְרֵי מַיִם Ta'anet **d**əgalim gázu gizrei máyim  
 וְהוֹשִׁיעָה נָא vəhoshí'eh na  
 לְמַעַן הִנָּאקֵד בְּשַׁעַר הַשָּׁמַיִם ləmə'an **h**ane'eqad bəshá'ar hashamáyim  
 וְהַצְלִיחָה נָא vəhatzlíheh na  
 וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם vəshav vəhafar bə'eivot máyim  
 וְהוֹשִׁיעֵנוּ אֵל מֵעֲזָבוֹ: vəhoshi'ónu Eil ma'uzéinu.

תַּעֲנֵת זָכוֹל חוֹנוֹל עָלֵי מַיִם Ta'anet **z**akol honol alei máyim  
 וְהוֹשִׁיעָה נָא vəhoshí'eh na  
 לְמַעַן חֲלַק מַפְצֵל ləmə'an **h**alaq məfatzeil  
 מִקְלֹת בְּשִׁקְתוֹת הַמַּיִם maqlot bəshiqtot hamáyim  
 וְהַצְלִיחָה נָא vəhatzlíheh na  
 טַעַן וְגַל אֶבֶן מִבְּאֵר מַיִם ta'an vəgal éven mibə'eir máyim  
 וְהוֹשִׁיעֵנוּ אֵל מֵעֲזָבוֹ: vəhoshi'ónu Eil ma'uzéinu.

תַּעֲנֵת יְדִידוֹל נֹחַלּוֹל Ta'anet **y**ədidol noḥalol  
 דַּת מְשׁוּלַת מַיִם dat məshulat máyim

You must answer the **d**ivisions that careered thru carved faces of water  
 — and save us, please! —  
 for the sake of the **f**ettered at the gate of the Heaven-water;  
 — and prosper us, please! —  
**g**rown up, he dug wells of water  
 — and save us, God of our refuge!

You must answer the **h**onest camping upon the water  
 — and save us, please! —  
 for the sake of the **j**aw-without-hair-haver  
 carving staves by troughs of water;  
 — and prosper us, please! —  
**k**nuckling under, he rolled away a stone from a well of water  
 — and save us, God of our refuge!

You must answer the **l**oved ones,  
 inheriting a Law like water

וְהוֹשִׁיעָה נָא vəhoshí'eh na  
 לְמַעַן כָּרוּ בַּמִּשְׁעָנוֹתַי מַיִם ləmə'an karu bəmiş'anotal máyim  
 וְהִצְלִיחָה נָא vəhatzlíḥeh na  
 לְהַכְחִין לָלוּ וּלְצַאצְאוֹ לָלוּ מַיִם ləhakhin lálo ultze'etz'olálo máyim  
 וְהוֹשִׁיעֵנוּ אֵל מֵעֲנִינוּ vəhoshí'ónu Eil ma'uzéinu.

תַּעֲנֵת מִתְחַנְנֹל Ta'anet **m**ithanənoł  
 כְּבִישִׁמוֹן עָלַי מַיִם kəvishimon alei máyim  
 וְהוֹשִׁיעָה נָא vəhoshí'eh na  
 לְמַעַן נֶאֱמַן בֵּית ləmə'an **ne**'eman báyt  
 מִסְפִּיק לָעַם מַיִם maspiq la'am máyim  
 וְהִצְלִיחָה נָא vəhatzlíḥeh na  
 סֵלַע הַיְּזוּבוֹ מַיִם séla hakh vayazúvu máyim  
 וְהוֹשִׁיעֵנוּ אֵל מֵעֲנִינוּ vəhoshí'ónu Eil ma'uzéinu.

תַּעֲנֵת עֹנוֹל עָלַי בְּאֵר מַיִם Ta'anet **o**noł ali və'eir máyim  
 וְהוֹשִׁיעָה נָא vəhoshí'eh na

— and save us, please! —  
 for the sake of those who **m**ined, with their walking-sticks, water  
 — and prosper us, please! —  
**n**imble readying, for themselves and their offspring, water  
 — and save us, God of our refuge!

You must answer those **p**leading,  
 wasteland-like, for water  
 — and save us, please! —  
 for the sake of the **q**uintessentially trusted of the house,  
 proffering, for the people, water;  
 — and prosper us, please! —  
**r**ock he struck and out flowed water  
 — and save us, God of our refuge!

You must answer those **s**inging out, “Spring up, well of water!”  
 — and save us, please! —

לְמַעַן פָּקַד בְּמֵי מְרִיבַת מַיִם *ləmá'an puqad bəMei Mərivat máyim*

וְהִצְלִיחַהּ נָא *vəhatzliḥeh na*

צִמְאוֹל לְהַשְׁקוֹת מַיִם *tzəmei'ol ləhashqot máyim*

וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵינוּ: *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֵת קְדוֹשׁוֹל *Ta'anet qədoshol*

מִנְסָכוֹל לֶךְ מַיִם *mənasəkhōl ləkhe máyim*

וְהוֹשִׁיעָהּ נָא *vəhoshi'eh na*

לְמַעַן רֹאשׁ מְשׁוֹרְרוֹל *ləmá'an rosh məshorərol*

כְּתָאב שְׁתוֹת מַיִם *kəta'av shətot máyim*

וְהִצְלִיחַהּ נָא *vəhatzliḥeh na*

שָׁב וְנִסְךְ לֶךְ מַיִם *shav vənasakh ləkhe máyim*

וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵינוּ: *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֵת שׁוֹאֲלוֹל *Ta'anet sho'alol*

בְּרִבּוּעַ אֶשְׁלֵי מַיִם *bəribú'a eshleī máyim*

וְהוֹשִׁיעָהּ נָא *vəhoshi'eh na*

לְמַעַן תֵּל תַּלְפִּיּוֹת מוֹצֵא מַיִם *ləmá'an teil talpiyot motza máyim*

for the sake of the **t**asked one at the Waters of Mərivah water

— and prosper us, please! —

**v**ery parched ones to sate with water

— and save us, God of our refuge!

You must answer the **w**holly-set-aside ones,

pouring out, for You, water

— and save us, please! —

for the sake of the **e**xplorer of song-makers

when he ached to drink water

— and prosper us, please! —

**y**awing about, he poured out, for You, water

— and save us, God of our refuge!

You must answer the **y**earners

with the four-kinds rooted by water

— and save us, please! —

for the sake of **Z**ion, ziggurat-ruined, wellspring of water,

וְהַצְלִיחַהּ נָא vəhatzliḥeh na  
תִּפְתָּחַה אֶרֶץ וְתִרְעִיפָה שָׁמַיִם tiftəḥeh éretz vatar'ífeh shamáyim  
וְהוֹשִׁיעֵנו אֵל מִצָּרוֹנוֹ vəhoshi'ónu Eil ma'uzéinu.

Leader, then the congregation:

רַחֲמֶה נָא קָהָל אֲדַת יֵשׁוּרוּן Raḥameh na qəhal adat Yəshurun  
סִלַּחַהּ וּמַחֲלֶה אֲוֹנָהּ silḥeh umahaleh avonal  
וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵינוֹ vəhoshi'ónu Elohei yishéinu.

— and prosper us, please! —

zip open the earth and zing down the Heaven-water!

— and save us, God of our refuge!

Leader, then the congregation:

Please have compassion on the community of the congregation of Yəshurun!

Forgive and pardon their sin!

And save us, God of our salvation!

אוֹת מְבַשֶּׁרֶה מְבַשֵּׁיר וְאוֹמֵר Ot məvaséreh məvaseir və'omeir  
אוֹת מְבַשֶּׁרֶה מְבַשֵּׁיר וְאוֹמֵר ot məvaséreh məvaseir və'omeir

אִמֶּץ יִשְׁעֶךָ בָּא ómetz yesh'akhe ba  
אוֹת דּוֹדֶתִי הִנֵּה זֶה בָּא ot dodeti hineih zeh ba  
מְבַשֶּׁר וְאוֹמֵר: məvaseir və'omeir.

אוֹת מְבַשֶּׁרֶה מְבַשֵּׁיר וְאוֹמֵר Ot məvaséreh məvaseir və'omeir  
אוֹת מְבַשֶּׁרֶה מְבַשֵּׁיר וְאוֹמֵר ot məvaséreh məvaseir və'omeir

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

**Ah!** Strong your Liberation comes!

The sign of my beloved! Note! It comes!

Shir haShirim 2:8

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

**בָּא בְּרִבְבוֹת גִּילִים** *Ba bərivəvot gilim*  
**לְהִיטֹב אֶת כָּל עוֹלָמִים** *ləhisov et kol olamim*  
**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*  
**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**גִּשְׁתֶּה בַּשּׁוֹפָר לִתְקֵה** *Gishte bashofar litqa*  
**תַּחְתִּיֶּה הָר יִבְקֵעַ** *tahtéihe har yibaqa*  
**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*  
**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**דַּפְקֵה וְהִצִּיצָה וְהִזְרִיחָה** *Dafqeh vəheitzítzeh vəhizríheh*  
**חֲצִי הָר מִמִּזְרַח הַבְּרִיחָה** *ḥatzi har mimizrah hivríheh*  
**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*  
**אוֹת מְבַשֶּׁרֶה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**Bringing in a billion elations  
to encircle entire creations.  
Heralding and announcing:**

**Zəkharyah 14:4**

**The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!**

**Coming near with the shofar's blast,  
underneath a mountain apart is blast.  
Heralding and announcing:**

**The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!**

**Door-knocking and peeking and being released;  
half a mountain moving towards the East.  
Heralding and announcing:**

**The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!**



הַקִּימָה מִלֵּיל נֶאֱמָה *Heiqímeh milul no'omeh*  
 וּבָאָה הָא וְכָל קְדוֹשׁוֹל עִמָּה *uva'eh he vəkhol qədoshol imeh*  
 מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

וְלִכְל בָּאוֹל הָעוֹלָם *Ulkhoh ba'ol ha'olam*  
 שְׁלוֹם יִנָּתֵן בְּעוֹלָם *shalom yinatein ba'olam*  
 מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

זֶרַע עֲמוּסוֹל רַחֲמָה *Zéra amusol rahmeh*  
 נוֹלְדוּ כִּי־לֶדָה מִמַּעַי אָבִיהַ *nolədu kəyaldeh mimə'eī iveh*  
 מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Fulfilling the words that they swore,  
 coming and bringing along holy ones galore!  
 Heraldng and announcing:

The sign of the herald, heralding and announcing!  
 The sign of the herald, heralding and announcing!

Generations — to all to come in the world  
 peace shall be given in the world!  
 Heraldng and announcing:

The sign of the herald, heralding and announcing!  
 The sign of the herald, heralding and announcing!

Heirs of those carried in Voix womb  
 have been born as from within their parent in infancy's bloom!  
 Heraldng and announcing:

The sign of the herald, heralding and announcing!  
 The sign of the herald, heralding and announcing!

זִבְלָה וַיָּלֶדָה מִי זֹאת *Hibaleh veyaladeh mi zot*

מִי יָדָעָה כִּזֹּאת *mi yadə'eh kazot*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

טְהוֹרָה פָּעֵלָה כָּל אֵלָה *Təhoreh fa'aleh khol éileh*

וּמִי חֲוָתָה כָּאֵלָה *umi havəteh ka'éileh*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

יֵשַׁע וְזִמְן הוֹחֵד *Yésha uzman huḥad*

הַיּוֹחֵל אֶרֶץ בַּיּוֹם אֶחָד *hayúḥal éretz bəyom eḥad*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Juddering with birth-pangs and birthing "Who's this?",  
who has known the likes of this?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Kosher, Voi has done all these things!

Who has experienced the like of these things?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Liberation, its time is not far away!

Can the Earth writhe in birth for only one day?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

**כְּבִירָה רוֹם וְתַחַת** *Kabireh rom vatáhat*

**אִם יִוָּלֵד גּוֹי כָּעַם אַחַת** *im yivaleid goi pá'am ehat*

**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**לַעֲת יִנְאֲלָה עֲמָה הִיעוֹר** *Lə'eit yig'aleh ameh hei'or*

**וְהָיָה לַעֲת עֶרֶב יִהְיֶה עוֹר** *vəhayah lə'eit érev yihyeh or*

**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**מוֹשִׁיעוֹל יַעֲלוֹל לְהַר צִיּוֹן** *Moshi'ol ya'alol ləHar Tziyon*

**כִּי חָלָה גַּם יִלְדָּה צִיּוֹן** *ki ḥalah gam yaladah Tziyon*

**מְבַשֵּׁר וְאוֹמֵר:** *məvaseir və'omeir.*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *Ot məvaséreh məvaseir və'omeir*

**אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר** *ot məvaséreh məvaseir və'omeir*

**Mighty both deep and sublime,**

can a nation be born all at one time?

Yəshayáhu 66:8

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

**Now when Awakening Voix people will redeem,**

then will evening with waking teem!

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

**Protectors shall climb Mount Tziyon**

when writhing, even birthing, is Tziyon!

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

נֹדַע בְּכֹל אֶרֶצְךָ *Noda bəkhōl artzəkhe*  
הִרְחִיבָה מְקוֹם אֹהֶלְךָ *harhīveh məqom oholkhe*  
מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שִׁמְחָה עַד קְצָוֹת מִשְׁכְּנוֹתֶיךָ *Símeh ad qətzavot mishkənotéikhe*  
קָבֵלָה רְעוּלֶיךָ וּבְנוּלֶיךָ *qabəleh rə'oléikhe uvnoléikhe*  
מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

עֲלִי חֲבַצְלֵת הַשָּׁרוֹן *Ilzi ḥavatzélet haSharon*  
כִּי קָמוּ יִשְׁנוּל חֶבְרוֹן *ki qámu yəsheinol Ḥevron*  
מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Quite well known in all Your land:

“Widen the place for your tent to stand!”

Yəshayáhu 54:2

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Reel out Your presence-places to the ends of the earth!

Welcome Your friends and those Yours by birth!

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Sparkle, lily of Sharon!

For risen up have the sleepers of Ḥevron!

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

פָּנּוּל אֵלַי וְהִנֵּשְׂעוּל *Pānol eilai vāhivashə'ol*  
 הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּל *hayom im bəqoli tishmá'ol*  
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

צִמְחָה עִיר צִמְחָה שְׁמָה *Tzaməheh ir tzémah shəmah*  
 הִיא חֵירוּת בְּעֶצְמָהּ *hi heirut bə'atzmah*  
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

קוּמוּל כְּפוּשׁוּל אַפֵּר *Qúmol kəfushol afar*  
 הִקְיִצוּל וְעִנְגוּל שׁוֹכְנוּל אַפֵּר *haqítzol və'anəgol shokhənoł afar*  
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*  
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

“Turn to Me and be freed! Yəshayáhu 45:22  
 If only today My command you’d heed!”  
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!  
 The sign of the herald, heraldng and announcing!

Vaunted up has a city, “Vaunting” her name,  
 and she has freedom in her very frame.  
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!  
 The sign of the herald, heraldng and announcing!

Wake up, you crushed into dust!  
 Be firm and celebrate, you lying in dust!  
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!  
 The sign of the herald, heraldng and announcing!

רַבָּתִי אִם בְּהַפְּלִיאוֹ *Rabáti am bəhafli'o*

מִגְדוֹל יְשׁוּעוֹת שִׂיאוֹ *migdol yəshu'ot si'o*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שֵׁם רֶשָׁעוֹל לְהַאֲבִיד *Sheim rəsha'ol ləha'avid*

עֵשֶׂת חֶסֶד כָּל אֵל לְהַאֲבִיד *óset ḥésed kol al ləha'avid*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

תָּנֶה יְשׁוּעוֹת לְעַם עוֹלָם *Təneh yəshu'ot lə'am olam*

לְחַוָּה וּלְזֶרְעָה עַד עוֹלָם *ləḤavah ulzar'ah ad olam*

מְבַשֵּׁר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׁרָה מְבַשֵּׁר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Exalted people, with wondermaking inside,  
a tower of liberation is their pride!  
Heralding and announcing:

The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!

Yes, the name of the wicked shall be blotted out!  
All who work devotion shall never be blotted out!  
Heralding and announcing:

The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!

Zap this people with liberation forever,  
Ḥavah and her seed forever and ever!  
Heralding and announcing:

The sign of the herald, heralding and announcing!  
The sign of the herald, heralding and announcing!

## Additions to the Morning Service

*(The willow branches are beaten against the floor, or some other hard surface, either five times or until their leaves fall off.)*

הוֹשִׁיעָה אֶת־עַמְךָ Hoshi'eh et amékhe  
וּבִרְכָּהּ אֶת־נַחֲלָתָךְ uvarəkhe et naḥalatékhe  
וְרַעַל וְנִשְׂאָל עַד־הָעוֹלָם: ur'ol vėnasə'ol ad ha'olam.  
וַיְהִי דְבַר־יְהוָה Vəyihyu dəvarai eileh  
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה asher hithanánti lifnei MOSHI'EH  
קְרֹבִים אֶל־יְהוָה qərovim el MOSHI'EH  
אֱלֹהֵינוּ יוֹמָם וּלְיָלָה Elohéinu yomam valáilah  
לַעֲשׂוֹת מִשְׁפָּט עַבְדֶּךָ la'asot mishpat avdeh  
וּמִשְׁפָּט עַמֶּךָ יִשְׂרָאֵל umishpat ameh Yisra'eil  
דְּבַר יוֹם בְּיוֹמוֹ: dəvar yom bəyomo.  
לְמַעַן דַּעַת Ləmə'an dá'at  
כָּל עַמֶּךָ יִשְׂרָאֵל kol ameh Yisra'eil  
כִּי יְהוָה הוּא הָאֱלֹהִים ki MOSHI'EH he ha'Elohim  
אֵין עוֹד: ein od.

Save Your people and  
bless Your inheritance  
and shepherd them and support them endlessly.  
And may my words — these ones  
that I seek favor with before the SAVIOR —  
draw close to the SAVIOR,  
our God, day and night  
to make judgement for Voix servant  
and judgement for Voix people, Yisra'eil:  
the needs of the day on each day,  
so that all Voix people,  
Yisra'eil, know  
that the SAVIOR Voidself is God,  
there is no other.

Psalms 28:9

1 Kings 8:59–60

(The Torah scrolls are returned to the ark. The ark is closed.)

יהי רצון מלפניך יהוה *Yəhi ratzon miləfanéikhe MOSHI'EH*  
 אלהינו ואלהי אבותינו *Elohéinu vEilohei ivoléinu*  
 הבוֹחֶרֶה בְּנִבְיָאוֹל טוֹבֹל *haboḥèreh binvi'ol tovol*  
 ובְּמִנְהַגֵּיהֶל הַטּוֹבִים *uvminhaneihel hatovim*  
 שֶׁתִּקְבְּלֶה בְּרַחֲמִים וּבְרָצוֹן *shetəqabəleh bəraḥamim uvratzon*  
 אֶת תְּפִלָּתֵנוּ וְהַקְפֹּתֵינוּ: *et təfilatéinu vəhaqafotéinu.*  
 וְזָכְרָה לָנוּ *Vəzikhreh lānu*  
 זְכוּת שְׁבַעַת תְּמִימוֹלֵיכָה *zəkhut shiv'at təميمoléikhe*  
 וְתִסְיָרָה מְחַצֵּת הַבְּרָזֵל *vətasíreh məḥitzat habarzel*  
 הַמַּפְסֵקֶת בֵּינֵינוּ וּבֵינֵיךָ *hamafséqet beinéinu uveinéikhe*  
 וְתִקְשִׁיבָה שְׁוַעֲתָנוּ *vətaqshíveh shav'atéinu*  
 וְתִשָּׁיבָה לָנוּ הַחֲתִימָה *vəteitíveh lānu haḥatimah*  
 תּוֹלֵת אֶרֶץ עַל בְּלִימָה *tolet éretz al balimah*  
 וְחַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים: *vəḥitmónu bəséifer ḥayim tovim.*

May it be Your will, SAVIOR,  
 our God and God of our forebears,  
 the One Who chooses good prophets  
 and their good habits,  
 that You welcome with compassion and favor  
 our prayer and our circlings.  
 And remember for us  
 the merit of Your seven integrous ones  
 and turn away the wall of iron  
 that cuts between us and You  
 and pay attention to our asks  
 and make the Sealing good for us,  
 Suspender of the earth over the abyss,  
 and seal us in the Book of Good Life.



וְהַיּוֹם הַזֶּה תִּתְּנֵה בִּשְׁכִּינַת עֲזֶךָ Vəhayom hazeh titəneh bishkkinat uzəkhe  
 חֹמֶשׁ גְּבוּרוֹת מְמֻתָּקוֹת ḥameish gəvurot məmutaqot  
 עַל יְדֵי חֲבִיטַת עֲרָבָה al yədei ḥavitat aravah  
 מִנְהַג נְבִיאֻלֶיךָ הַקָּדוֹשׁ minhag nəvi'olékhe haqədoshol  
 וְתִתְּעוֹרֵר הָאֱהָבָה בֵּינֵיהֶם: vətit'oreir ha'ahavah beineihel.  
 וְתִנְשָׁקֵנוּ מִנְּשִׁיקוֹת פִּיךָ Utnashəqónu minəshiqot píkhe  
 מִמְּתָקֶת כָּל הַגְּבוּרוֹת mamtéqet kol hagəvurot  
 וְכָל הַדִּינִין: vəkhol hadinin.  
 וְתִאֲרֶה לִּשְׁכִּינַת עֲזֶךָ בְּשִׁמְךָ Vəta'íreh lishkkinat uzəkhe bishməkhe  
 שֶׁהוּא טַל אֹרוֹת טַלְכֶּךָ shehu tal orot talékhe  
 וּמִשָּׁם תִּשְׁפִּיעַ שֶׁפַע לְעַבְדְּךָ umisham tashpí'eh shefa lə'avdetkhe  
 הַמְּתַפְּלֵל לְפָנֶיךָ hamitpaléleh ləfanéikhe  
 שֶׁתֹּאדִיקָה יָמֶיךָ sheta'aríkheh yaméi'he

And on this very day may You give the Presence of Your strength  
 the five powers sweetened  
 by means of beating willows  
 according to the custom of Your holy prophets,  
 and may Love be aroused among them.  
 And may You kiss us with the kisses of Your mouth,  
 sweetening all powers  
 and all judgements.

And may You illuminate the Presence of Your power with Your name,  
 which is the dew of the light of Your dew,  
 and thence may You sate satiety for Your servant,  
 the one praying here before You  
 that You lengthen my days

וְתִמְחַלֶּה לִּי חַטָּאִיךָ *vətimḥaleh leh ḥata'eihe*  
 וְעוֹנוֹתֶיךָ וּפְשָׁעֶיךָ: *va'avonotéihe ufsha'eihe.*  
 וְתִפְשְׁטֶה יְמִינְךָ וְיָדְךָ לְקַבֵּלֵה *Vətifshəteh yəminəkhe vāyadəkhe*  
 בְּתִשְׁוּבָה שְׁלֵמָה לְפָנֶיךָ: *ləqabəleh bitshuvah shəleimah ləfanéikhe.*  
 וְאוֹצְרֶךָ הַטּוֹב תִּפְתָּח *Və'otzarəkhe hatov tiftəḥeh*  
 לְהַשְׁבִּיעַ מַיִם נֶפֶשׁ שׁוֹקֵיקָה *ləhasbí'a máyim néfesh shoqeiqah*  
 כְּמוֹ שֶׁכָּתוּב: *kəmo shekatuv.*  
 יִפְתָּח יְהוָה לָךְ *Yiftəḥeh MOSHI'EH ləkhe*  
 אֶת אוֹצְרֵה הַטּוֹב *et otzareh hatov*  
 אֶת הַשָּׁמַיִם לָתֵת *et hashamáyim lateit*  
 מָטָר אֶרְצְךָ בְּעֵתוֹ *mətar artzəkhe bə'ito*  
 וּבִרְךָ אֶת כָּל מַעֲשֵׂה חַיֶּיךָ: *uvareikh et kol ma'aseih ḥayéikhe.*  
 אָמֵן *Amein.*

and forgive me my sins  
 and my wrongs and my misdeeds.  
 And may You spread out Your right hand and  
 Your hand to welcome me in complete atonement before You.  
 And Your storehouse of Good may You open  
 to satisfy the yearning soul with water  
 as it is written:  
 "The SAVIOR will open for you  
 Voix storehouse of Good,  
 the heavens to give  
 rain to your land in its time  
 and to bless every work of your life."  
 Amen!

Dəvarim 28:12

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

# Yizkəreh

At the end of every Festival, Yizkəreh is a chance to remember our dead, fondly, sadly, complicatedly — with whatever emotions their memory brings. In some communities, those who have not lost a parent or other close relative leave the prayer space until Yizkəreh is concluded; in other communities, all members stay for these prayers. The service text here is fairly skeletal, presenting the core prayers of the service with minimal elaboration. These texts may be augmented with other readings about death and grief, or they may be shortened in favor of private contemplation. Some communities take this time to read a list of all their dead. (*Some stand for the duration of Yizkəreh.*)

## Introductory Meditations

יהוה מה־אדם ותדעה *ZOKHÉREH mah adam vateidə'óhe*  
 בת־אנוש ותחשבה: *bet enosh vatahashəvóhe.*  
 אדם להבל דמתה *Adam lahével damáteh*  
 ימיה כצל עובר: *yaméihe kətzeil oveir.*  
 בבקר יציה וחלפה *Babóqer yatzítzeh vəhaláfeh*  
 לערב ימולה ויבשה: *la'érev yamoləleh vəyavəsheh.*  
 תשבה אשה עד־דכא *Tashéiveh isheh ad daka*  
 ותאמרה שובל בנול־אדם: *vatomreh shuvol bənol Adam.*  
 למנות ימינו כן הודעה *Limnot yaméinu kein hodéi'eh*  
 ונבא לבב חכמה: *vənavi ləvav həkhmah.*

MEMORY KEEPER, what is a human that You have noticed one,  
 a child of mortals that You have considered one?

A human is like breath,

its days like a passing shadow.

Psalm 144:3–4

In the morning, it sprouts up and is renewed,

in the evening it is cut off and withers away.

You will return a person to atoms,

and You said, “Return, human children!”

To number our days rightly You must teach us!

And we will bring a heart of wisdom to be.

Psalm 90:6,3,12

Some may read all of Psalm 90 (p 265) or 91 (p 268) here.

Mountains, a moment's earth-waves rising and hollowing;  
the earth too's an ephemerid; the stars—  
Short-lived as grass the stars quicken in the nebula and  
dry in their summer, they spiral  
Blind up space, scattered black seeds of a future; nothing  
lives long, the whole sky's  
Recurrences tick the seconds of the hours of the ages of  
the gulf before birth, and the gulf  
After death is like dated: to labor eighty years in a notch  
of eternity is nothing too tiresome,  
Enormous repose after, enormous repose before, the flash  
of activity.  
Surely you never have dreamed the incredible depths were  
prologue and epilogue merely  
To the surface play in the sun, the instant of life, what is  
called life? I fancy  
That silence is the thing, this noise a found word for it;  
interjection, a jump of the breath at that silence;  
Stars burn, grass grows, men breathe: as a man finding  
treasure says "Ah!" but the treasure's the essence;  
Before the man spoke it was there, and after he has spoken  
he gathers it, inexhaustible treasure.

—Robinson Jeffers, "The Treasure", in *Roan Stallion, Tamar, and Other Poems*  
(New York: Boni & Liverlight, 1925)

## Prayers for the Dead

### For specific loved ones:

Many words in this prayer change based on gender. The Hebrew will be given first in the common singular, then the feminine singular, then the masculine singular, and finally the common plural. The translation uses they/themself to translate the common singular, but, of course, if praying in English, the actual pronouns of a specific individual being remembered should be used instead.

#### Common:

יִזְכְּרֶה אֱלֹהִים אֶת נִשְׁמַת Yizkəreh Elohim et nishmat  
 [name of the deceased and relationship to the one praying]  
 שֶׁהָלַכְהָ לְעוֹלָמָהּ shehaləkkeh lə'olameh  
 הִנְנִי אֶנְדוֹב צְדָקָה hinəni endov tzədaqah  
 בְּעַד הַזְכָּרַת נִשְׁמָתָהּ bə'ad hazkarat nishmateh.  
 אָנָּה תְּהִי נַפְשָׁהּ Ana təhi nafskeh  
 צְרוּרָה בְּצִרּוּר חַיִּים tzərushah bitzrur haḥayim  
 וְתִהְיֶה מְנוּחָתָה כְּבוֹד uthi mānuḥateh kavod  
 שְׂבַעַת שְׂמָחוֹת אֶת פָּנֶיהָ sov'eh səmaḥot et panéikhe  
 נְעִימוֹת בִּמְיֻנָּה נִצַּח אָמֵן nə'imot biminəkhe nétzah amein.

#### Feminine:

יִזְכְּרֶה אֱלֹהִים אֶת נִשְׁמַת Yizkəreh Elohim et nishmat  
 [name of the deceased and relationship to the one praying]  
 שֶׁהָלַכְהָ לְעוֹלָמָהּ shehaləkkeh lə'olamah.  
 הִנְנִי אֶנְדוֹב צְדָקָה Hinəni endov tzədaqah  
 בְּעַד הַזְכָּרַת נִשְׁמָתָהּ bə'ad hazkarat nishmatah.  
 אָנָּה תְּהִי נַפְשָׁהּ Ana təhi nafshah  
 צְרוּרָה בְּצִרּוּר חַיִּים tzərushah bitzrur haḥayim  
 וְתִהְיֶה מְנוּחָתָה כְּבוֹד uthi mānuḥatah kavod  
 שְׂבַעַת שְׂמָחוֹת אֶת פָּנֶיהָ sov'eh səmaḥot et panéikhe  
 נְעִימוֹת בִּמְיֻנָּה נִצַּח אָמֵן nə'imot biminəkhe nétzah amein.

**Masculine:**

יִזְכְּרֵה אֱלֹהִים אֶת נִשְׁמַת Yizkəreh Elohim et nishmat  
[name of the deceased and relationship to the one praying]  
שְׁהַלַּךְ לְעוֹלָמוֹ shehalakh lə'olamo.  
הִנְנִי אֶנְדוֹב צְדָקָה Hinəni endov tzədaqah  
בְּעַד הַזְכָּרַת נִשְׁמָתוֹ bə'ad hazkarat nishmato.  
אָנָּה תְּהִי נַפְשׁוֹ Ana təhi nafsho  
צְרוּרָה בְּצִרּוּר חַיִּים tzərushah bitzrur haḥayim  
וּתְהִי מְנוּחָתוֹ כְּבוֹד uthi mānuḥato kavod  
שְׁבַעַה שְׂמָחוֹת אֶת פָּנֶיךָ sov'eh səmaḥot et panéikhe  
נְעִימוֹת בִּימִינְךָ נֹצֵחַ אָמֵן nə'imot biminəkhe nétzah amein.

**Common plural:**

יִזְכְּרֵה אֱלֹהִים אֶת נִשְׁמוֹת Yizkəreh Elohim et nishmot  
[names of the deceased and relationships to the one praying]  
שְׁהַלַּכְוּ לְעוֹלָמָם shehaləkhū lə'olamal.  
הִנְנִי אֶנְדוֹב צְדָקָה Hinəni endov tzədaqah  
בְּעַד הַזְכָּרַת נִשְׁמוֹתֶיהֶם bə'ad hazkarat nishmoteihel.  
אָנָּה תִּהְיֶינָה נִשְׁמוֹתֶיהֶם Ana tihyéinah nishmoteihel  
צְרוּרוֹת בְּצִרּוּר חַיִּים tzərurot bitzrur haḥayim  
וּתְהִי מְנוּחָתָם כְּבוֹד uthi mānuḥatal kavod  
שְׁבַעַה שְׂמָחוֹת אֶת פָּנֶיךָ sov'eh səmaḥot et panéikhe  
נְעִימוֹת בִּימִינְךָ נֹצֵחַ אָמֵן nə'imot biminəkhe nétzah amein.

May God remember the soul(s) of  
[name(s) of the deceased and relationship(s) to the one praying]  
who <has | have> gone to <their | her | his | their> eternity.  
Here I am: I will pledge tzədaqah  
as a memorial for <their | her | his | their> soul(s).  
May <their | her | his | their> soul(s) please  
be bound in the bond of life,  
and may <their | her | his | their> rest be glory,  
sated with joy in Your presence,  
pleasantness by Your right hand forever. Amen!

## For all the dead:

אֵל מְלֵאָה רַחֲמִים *Eil məlei'eh raḥamim*  
 שׁוֹכְנָה בַּמְרוֹמִים *shokhéneh baməromim*  
 הַמְצִיָּאָה מְנוּחָה נְכוֹנָה *hamtzí'eh mənūḥah nəkhonah*  
 תַּחַת כַּנְפֵי הַשְּׁכִינָה *táḥat kanfei hashəkhinah*  
 בְּמַעְלוֹת קְדוֹשׁוֹל וְטְהוֹרוֹל *bəma'alot qədoshol uthorol*  
 כְּזֹהַר הָרָקִיעַ מְזִהִירוֹל *kəzóhar haraqí'a mazhirol*  
 לְנִשְׁמוֹת יְקִירוֹלֵינוּ וְקְדוֹשׁוֹלֵינוּ *lənishmot yaqiróléinu uqdosholéinu*  
 שֶׁהֵלְכוּ לְעוֹלָמָל: *shehaləkhū lə'olamal.*  
 אָנָּה בַּעֲלַת הָרַחֲמִים *Ana ba'alet haraḥamim*  
 הַסְּתִירוֹל בְּצֵל כְּנָפֶיךָ לְעוֹלָמִים *hastirol bətzeil kənaféikhe lə'olamim*  
 וְצִרְרָה בְּצִרְרוֹר הַחַיִּים *vətzirəreh bitzror haḥayim*  
 אֶת נִשְׁמָתָל: *et nishmatal.*  
 יְהוּהָ הָאֵל נַחֲלָלָל *ZOKHÉREH he naḥalatal*  
 וַיְנַוְּחוֹל בְּשָׁלוֹם *vəyanúḥol bəshalom*  
 עַל מִשְׁכָּבָל וְנֹאמַר אָמֵן: *al mishkaval vənomar amein.*



God full of compassion,  
dwelling in the highest,  
furnish perfect rest  
under the wings of the Divine Presence,  
in the ranks of the Holy and pure,  
shining like the shine of the sky,  
to the souls of our precious and Holy ones  
who have gone to their eternity.  
Please, Master of compassion,  
shelter them in the shadow of Your wings forever  
and bind their souls in  
the bond of life.  
The MEMORY KEEPER! Voi is their inheritance.  
And may they rest in peace  
for as long as they lie. And we respond: Amen!

## Concluding Meditations

### Psalms 23

- 1 Mizmor ləDavid  
 יהוה רֵעִי לֹא אֶחָסֵר:  
 2 Bin'ot déshe yarbitzóni  
 בְּנֵאוֹת דֶּשֶׁה יִרְבִּיצֵנִי  
 3 Nafshi yəshovəveh  
 עַל־מִי מְנַחֹת יִנְהַלֵּנִי:  
 4 Gam ki eileikh  
 נַפְשִׁי יִשׁוּבָבָה  
 5 Ta'arkheh ləfanai shulḥan  
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק  
 6 Akh tov vaḥésed  
 לְמַעַן שְׁמָה:  
 7 yirdəfúni kol yəmei ḥayai  
 גַּם כִּי־אֵלֶיךָ  
 8 vəshavti bəbeit-יהוה  
 בְּגִיא צַלְמוֹת  
 9 lə'órekh yamim:  
 לֹא אִירָא רָע  
 10 vəshavti bəbeit-יהוה  
 כִּי־אַתָּה עִמָּדִי  
 11 vəshavti bəbeit-יהוה  
 שְׁבִטָּךְ וּמִשְׁעֲנִיָּךְ  
 12 lə'órekh yamim:  
 הִקְמָה יִנְחַמְנִי:  
 13 vəshavti bəbeit-יהוה  
 תַּעֲרֹכֶה לִפְנֵי שְׁלַחַן  
 14 lə'órekh yamim:  
 נֶגֶד צִרְרוֹלַי  
 15 vəshavti bəbeit-יהוה  
 דִּשְׁנָתִי בְּשֶׁמֶן רֹאשִׁי  
 16 lə'órekh yamim:  
 כּוֹסֵי רְוִיָּה:  
 17 vəshavti bəbeit-יהוה  
 אֵךְ טוֹב וַחֲסֵד  
 18 vəshavti bəbeit-יהוה  
 יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי  
 19 lə'órekh yamim:  
 וְשָׁבְתִי בְּבֵית־יְהוָה  
 20 lə'órekh yamim:  
 לֹא־אֶרְךָ יָמִים:

## Additions to the Morning Service

- 1 A psalm of David:  
The MEMORY KEEPER is my shepherd; I shall not want.
- 2 In green-grass leas Voi lays me down;  
by waters of rest Voi leads me.
- 3 My breath Voi restores;  
Voi guides me in life-ways of Justice  
for Voix Name.
- 4 Even when I travel  
a death-dark valley,  
I'll not fear harm,  
for You are with me;  
Your rod and Your staff,  
they comfort me.
- 5 You set me a table  
opposite my oppressors.  
You have daubed my head with oil;  
my cup is bountiful.
- 6 Only goodness and loyalty  
will pursue me all the days of my life,  
and I will rest in the house of the MEMORY KEEPER  
as long as there are days.

You mirage a dead world  
in the white pool.

White rush and silver rush at twitterlight  
meet and desire as the shy boy  
lifts from his lover.  
White rush and silver rush at twitterlight  
touch in the wind and sleep.

Duck-green and willow-silver...  
has no wing touched your cheek?  
Is there no bird  
to weave a nest between your sullen limbs  
and hatch a songster,  
(amber with lizard eyes)  
to chirp above your phrases: "Love, love, love..."

Your world dies from the surface of the pool.

Why are your hands not on the willow leaves  
to feel the sharpness and the thin, soft flower?  
To feel...  
love wrinkle at the touch like a soft bird?

## Mourner's Qadish

In some communities, only those in a period of mourning or observing a *yahrzeit* pray this qadish (which is not prayed without a minyan), with the rest of the congregation joining for the boxed text. In others, the whole community prays it in solidarity with mourners or in honor of those for whom there is no one to pray Qadish. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֹלָמָא דִּי בִרְאָת כְּרֻעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלָמֶה שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhōl*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhōl uvḥayei dəkhol beit Yisra'eil*

בְּעֹלָא וּבִזְמַן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא: *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְּפֹאֵר וַיִּתְּרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וַיִּתְּנָשֵׂא וַיִּתְּהַדָּר וַיִּתְּעַלֶּה וַיִּתְּהַלֵּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֹה דְקֻדְשָׁתָא בְּרִיכָה הֵא *shəməh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵלָא לְעֵלָא מִכָּל *lə'éila lə'éila mikol* לְעֵלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבְּחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרִין בְּעֹלָמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shalama raba min shəmayā  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil  
 וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאֶמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְמִיָּה Oset shalom bimroméihe  
 הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah  
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאֶמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

May there be abundant peace from Heaven,  
 and life for us and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
 may Voi make peace for us  
 and for all Yisra'eil and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

Continue with Ashrei in the morning Torah Service (p 414).

# Musaf for Festivals

## HaTəfilah for Festival Musaf

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow at the curved arrows, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:

*Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.*

My Foundation! Open my blocked places and my heart will announce Your praise.

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גָּדֵל לֵאלֹהֵינוּ:

*Ki sheim SHƏMOTEH eqra havol gódel lEilohéinu.*

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

## 1. Patriarchs and Matriarchs

(On the first day of Pésah and on Shəmini Atzéret, the ark is opened here, either when beginning haTəfilah (if it will not be repeated) or at the start of the repetition of haTəfilah.)

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ    ↪ ↩ Bərukkeh ateh SHƏMOTEH Elohéinu  
 וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ    vEilohei avotéinu və'imotéinu  
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק    Elohei Avraham Elohei Yitzḥaq  
 וְאֱלֹהֵי יַעֲקֹב    vEilohei Ya'aqov  
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah    Elohei Sarah Elohei Rivqah  
 אֱלֹהֵי רָחֵל אֱלֹהֵי לֵי'ah    Elohei Raḥeil Elohei Lei'ah  
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִilpah:    Elohei Bilhah vEilohei Zilpah.  
 הָאֵל הַגָּדֹל הַגִּבּוֹרָה וְהַנּוֹרָאָה    Ha'Eil hagədoleh hagiboreh vəhanora'eh  
 אֵל עֲלִיּוֹנָה גּוֹמֵלֵה חֲסָדִים טוֹבִים    Eil elyoneh goméleh ḥasadim tovim  
 וְקוֹנֵת הַכֹּל    vəqonet hakol  
 וְזוֹכֵרֵה חֲסָדֵי אִמּוֹת וְאֲבוֹת    vəzokhéreh ḥasdei imot və'avot  
 וּמְבִיאָה גְאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל    umvi'eh gə'ulah livnol bənoleihele  
 לְמַעַן שְׁמָהּ בְּאַהֲבָה:    ləmə'an shəmeḥ bə'ahavah.  
 יוֹצֵרֵה עוֹזֵרֵה וּמוֹשִׁיעַה וּמַגִּיעַה:    Yotzéreh ozéreh umoshi'eh umagein.

↪ Blessed are You, MANY-NAMED ONE, our God  
 and God of our patriarchs and matriarchs:  
 God of Avraham, God of Yitzḥaq,  
 and God of Ya'aqov;  
 God of Sarah, God of Rivqah,  
 God of Raḥeil, God of Lei'ah,  
 God of Bilhah, and God of Zilpah.  
 The great, mighty, and awesome God!  
 God on high! Voi piles up good lovingkindnesses  
 and establishes everything,  
 and Voi remembers the good deeds of our matriarchs and patriarchs  
 and brings redemption to their children's children  
 for the sake of Voix name, with Love.  
 Creator, Helper and Liberator and Shield!





On the first day of Pésah, when praying Təfilat Tal, add:

בְּרַעְתָּהּ אֲבִיעָה חִידוֹת *Bədateh avi'ah ḥidot*  
 בָּעַם זֶה בָּזוּ בְּטַל לְהַחֲדוֹת: *bə'am zu bəzo bətal ləhaḥadot.*  
 טַל גֵּיא וּדְשְׁאֵיהָ לְחֲדוֹת *Tal gei udsha'éiha laḥadot*  
 דָּצִים בָּצִלוּ לְהַחֲדוֹת: *datzim bətzilo ləheihadot.*  
 אוֹת יִלְדוֹת טַל לְהִגֵּן לְתוֹלְדוֹת: *Ot yaldut tal ləhagein lətolədōt.*

On Shəmini Atzérét, when praying Təfilat Géshem, add:

אֶף-בְּרִי אֶתַּת שֵׁם שַׁר מָטָר *Af bəri utat sheim sar matar*  
 לְהַעֲבִיב וּלְהַעֲנִין לְהַרְיֵק וּלְהַמְטֵר *ləha'aviv ulha'anin ləhariq ulhamtar*  
 מַיִם אִבִּים בָּם גֵּיא לְעֵטָר: *máyim ibim bam gei la'atar.*  
 לְבַל יַעֲצָרוּ בְּנִשְׁיוֹן שָׂטָר *Ləval yu'atzáru bənishyon shətar*  
 אֱמוּנוֹל גָּנוֹן בָּל שׁוֹאֵלוֹל מָטָר: *emunol gənon bal sho'alol matar.*

At all times conclude:

בְּרוּכָה אַתָּה יְהוָה   *Bərūkkeh ateh SHƏMOTEH*  
 עֲזַרַת שָׂרָה וּמִגֵּן אַבְרָהָם: *ezrat Sarah umagein Avraham.*


On the first day of Pésah, when praying Təfilat Tal, add:

With Voix consent, puzzles I'll spew  
 that this people thus be cheered by dew,  
 the valleys and their grasses to cheer up with dew,  
 springing up beneath its shade anew.  
 A sign of youth, dew, to guard future generations too!

On Shəmini Atzérét, when praying Təfilat Géshem, add:

Af-bəri is called the name of the Angel of Rain,  
 overcasting and beclouding and emptying and making rain  
 water to crown the valley with buds again.  
 May water not be held back by what our debts contain!  
 May the faithful guard them, those who ask for rain.

At all times conclude:

 Blessed are You, MANY-NAMED ONE,  
 Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי    *Ateh giboreh lə'olam adani*  
מַחְיֵית מֵתוֹל    *məḥayet meitol*  
אַתָּה רַבָּה לְהוֹשִׁיעַ:    *ateh rabeh ləhoshí'a.*

You are powerful forever, my Foundation!  
Making the dead live,  
You abound in liberation.

On the final iteration of HaTəfilah for Festival Musaf on the first day of Pəsaḥ, continue with Təfilat Tal. On the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzéret, continue with Təfilat Géshem (p 582).

After Shəmini Atzéret and before the final iteration of HaTəfilah for Festival Musaf on the first day of Pəsaḥ add:

מְשִׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם:  
*Mashiveh harú'ah umorideh hagáshem.*  
Voi makes the wind blow and the rain descend.

After the first day of Pəsaḥ and before the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzéret add:

מוֹרִידָה הַטָּל:  
*Morideh hatal.*  
Voi makes the dew descend.

Continue with “מְכַלְכֵּלָה חַיִּי” | *Məkhalkéleh ḥayol* | Voi keeps the living going” below (p 586).

**Təfilat Tal, the Prayer for Dew**

תְּהוֹמוֹת הָדוֹם לְרִסְסוֹ כְּסוּפִים *Təhomot hadom lirsiso khəsufim*  
 וְכָל נְאוֹת דֶּשֶׁה לֹא נִכְסָפִים *vəkhoh nə'ot déshe lo nikhsafim*  
 טַל זִכְרֶה גְּבוּרוֹת מוֹסִיפִים *tal zikhreh gəvurot mosifim*  
 חֲקוּק בְּנִישַׁת מוֹסָפִים *ħaquq bəgishat musafim*  
 טַל לְהַחַיּוֹת בּוֹ נְקוּקוֹל סְעִיפִים: *tal ləħaħayot bo nəquqol sə'ifim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 טַל תִּנֶּה לִרְצוֹת אֲרֻצֶּךָ *tal təneh lirtzot artzékhe*  
 שִׁיתֵנוּ בְּרֶכֶה בְּרִיצֶךָ *shitónu vərakhah bəditzékhe*  
 רֹבֵה דָגָן וְתִירוֹשׁ בְּהַפְרִיצֶךָ *robek dagan vətirosh bəħafritzékhe*  
 קוֹמֶמֶה אֵב בּוֹ חֶפְצֶךָ בְּטַל: *qoməməh eiv bo ħeftzékhe bətal.*

טַל צִוֵּת שָׁנָה טוֹבָה וּמַעֲטֶרֶת *Tal tzavet shanah tovah um'utéret*  
 פָּרִי הָאָרֶץ לְגֵא'וֹן וּלְתַפְאֶרֶת *pəri ha'áretz ləga'on ultif'éret*  
 יֵדָה כֶּסֶךָ נֹתֶרֶת *eidah kasukah notéret*  
 שִׁמּוֹהָ בְּיָדְךָ עֲטֶרֶת בְּטַל: *simóha bəyadəkhe atéret bətal.*

The depths of God's footstool yearn for its drops,  
 as yearn all pastures, bright green with crops:  
 Dew! Increasing the renown of Voix mighty chops,  
 commanded when Festival Musaf up-crops:  
 Dew! To revive those planted with rocks on their tops.

Our God and God of our forebears:  
 Dew— Zing it forth to delight Your Earth!  
 You must set it as a blessing on us in Your mirth!  
 Expand our grain and wine with Your rebirth!  
 Well up the shoot in which You find much worth — with dew!

Dew— Verdictify a year good and deluxe!  
 The fruit of Earth for splendor and luxe!  
 Sukah-like, this community is emptied by flux;  
 Raise it in Your hand a crown deluxe — with dew!

טל נוֹפֵף עַלֵי אֶרֶץ בְּרוּכָה *Tal nofeif alei éretz bərukha*  
 מִמְּגֵד שָׁמַיִם שְׂבַעֲנוּ בְרָכָה *miméged shamáyim sabə'ónu bərahah*  
 לְהַעִיר מִתּוֹךְ חֲשֵׁכָה *ləha'ir mitokh ḥasheikhah*  
 כָּנָה אַחֲרֵיכֶּה מְשֻׁכָּה בְטָל: *kanah aḥarékhe məshukhh bətal.*

טל יַעֲסִיס צוּף הָרִים *Tal ya'asis tzuf harim*  
 טַעַם בִּמְאוּרֵיךְ עֹמְרִים *tə'eim bim'odéikhe omarim*  
 זִינוּנוֹלֵיךְ חֲלָצָה מִמַּסְגְּרִים *ḥanunoléikhe ḥalətzeh mimasgeirim*  
 זִקְנָה נָנְעִים וְקָצִיר נָרִים בְטָל: *ziqnah nan'im vəqatzir narim bətal.*

טל וְשָׁבַע מְלֵא אֲסָמֵינוּ *Tal vasóva malei asaméinu*  
 הַכְּעֵת תַּחֲדָשֶׁה יָמֵינוּ *hakha'eit təḥadəsheh yaméinu*  
 דּוֹדֶה כְּעָרְכֶּךָ הַעֲמִידָה שְׁמָנוּ *dodeh kə'erkəkhe ha'amídeh shaméinu*  
 גַּן רָוֵה שׁוּמָנוּ בְטָל: *gan raveh suméinu bətal.*

Dew— **Q**uivering over the Earth, a blessing!  
**P**ack us full from Heaven's finery with blessing!  
**N**ow wake up from darkness most oppressing  
**m**ost eager this here sprout that after You is pressing — with dew!

Dew— **L**et it make juicy the mountains' flow!  
**K**indly let wheat-sheaves taste the strength You show!  
**J**ustly free Your gentle ones from prisons, and so  
**H**arvest we'll uplift and old age make aglow — with dew!

Dew— **G**rant abundance to the places where we store our grain!  
**F**leetly make our days like new again!  
**D**ecree, Beloved One, that our name Your expanse attain!  
**C**reating for us a watered flowering domain — with dew!

טַל בּוֹ תְּבָרַכֶּה מְזוֹן *Tal bo tavarəkheh mazon*  
 בְּמִשְׁמַנֵּינוּ אֵל יְהִי רָצוֹן *bəməšmanéinu al yəhi razon*  
 אֵימָה אֲשֶׁר הִסָּעַתְּ כִּצּוֹן *ayumah asher hisáte khatzon*  
 אָנָּה תִּפְקֶה לָּהּ רָצוֹן בְּטָל: *ana taféiqeh lah ratzon bətal.*

Leader:

שְׂאֲתָהּ הָא יְהוָה אֱלֹהֵינוּ *Sha'ateh he SHƏMOTEH Elohéinu*  
 מְשִׁיבָה הָרוּחַ וּמוֹרִידָה הַטָּל: *mashiveh harú'ah umorideh hatal.*

לְבָרַכָּה וְלֹא לְקַלָּלָהּ *Livrakhah vəlo liqlalah*  
 אָמֵן: *amein.*

לְחַיִּים וְלֹא לְמוֹת *Ləḥayim vəlo ləməvet*  
 אָמֵן: *amein.*

לְשֹׁבַע וְלֹא לְרָצוֹן *Ləsóva vəlo lərazon*  
 אָמֵן: *amein.*

Dew— **By** it may You bless all our food!  
**Be** our storehouses never ever screwed!  
**A** populace that like Your flock You shooed:  
**Ah!** Please let them with Your good will be imbued — with dew!

Leader:

You are Voi, the MANY-NAMED ONE, our God,  
 Who makes the wind blow and the dew descend!

For blessing and not for curse  
 amen!  
 For life and not for death  
 amen!  
 For abundance and not for want  
 amen!

(The ark is closed.)

Continue with “מְכַלְכֵּלָה חַיִּים” | *Məkhalkéleh ḥayol* | Voi keeps the living going” (p 586).

**Təfilat Géshem — The Prayer for Rain**

יִטְרִיחַהּ לְפֶלֶג מִפְּלֵג גֶּשֶׁם *Yatríḥeh ləfaleig mipéleg géshem*  
 לְמוֹגְגֶה פָּנֵי נֶשִׁי בַּצְחֹת לֶשֶׁם *ləmogégeh pānei néshi bətzahut léshem*  
 מַיִם לְאַדְרֶךְ כְּנִית בְּרֶשֶׁם *máyim lə'adérékh kiníte bərəshem*  
 לְהַרְגִיעַ בְּרַעְפָּם לְנַפְחוֹל נֶשֶׁם *ləhargi'a bəra'afam linfuhol néshem*  
 לְהַחַיֹּת מִזְכִּירוֹל גְּבוּרוֹת הַנֶּשֶׁם: *ləhahayot mazkirol gəvurot hagáshem.*

May Voi be bothered to divide divisions of rain  
 To soften, with opal-drops, the face of the terrain.  
 Water, in the Writing, as Your glory You ordain  
 to relax with its rivulets those who lifebreath contain,  
 to revive those remembering the power of rain.

In some communities, the last line of each of the following stanzas is prayed as a congregational response.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 זִכְרָה אִם זָבַח מִמְּקוֹרָה כָּמַיִם *zikhreh im závah miməqorah kamáyim*  
 בִּרְכָתָהּ כְּעֵץ שָׁתוּל *beirakhtéha kə'eitz shatul*  
 עַל פִּלְגֵי מַיִם *al palgei máyim*  
 גַּם צָחֻקָהּ גִּרְגֵר בְּגִרְוֹנָה כָּמַיִם *gam tzəhoqah girgeir bigronah kamáyim*  
 דָּגִית זֶרְעָה כִּימֵי מַיִם: *dagíte zor'ah kəyamei máyim.*  
 בַּעֲבוּרָהּ אֵל תִּמְנְעָה מַיִם: *Ba'avurah al timnə'eh máyim.*

Our God and God of our forebears:  
 Remember: **A** mother flowing out from her source like water,  
**b**lessed by You like a tree planted  
 by divisions of water,  
**c**ausing her laughter to chime past her collarbones like water;  
**d**eciding to multiply her seed like oceans of water.  
 For her sake, do not withhold water!

זְכֹרָה הִדְלָתָה לָזָר Zikhreh *hidlatah lazar*  
 וּגְמָלוֹ מִבְּאֵר מַיִם ugmalav mibə'eir máyim  
 וְזָמָמָה לְסַפֵּק לְמַעַרְךָ vəzaməmah ləsapeiq ləmo'odaf  
 בִּרְכַּת אָנָּן הַמַּיִם birkat anan hamáyim  
 זִהְרָה בֵּיתָהּ תַּחַת עָנָן מַיִם ziheir beitah táhat anan máyim  
 זִבְבָּה כָּכָל עֲצַמַת הַמַּיִם hibəvah khəkhoh otzmat hamáyim.  
 בִּצְדִיקָה חֲנִיָּה תִשְׁרַת מַיִם Batzidqah ḥoneh ḥashrat máyim.

זְכֹרָה טֹרָרָה כְּסֶעַר מְטָרָר מַיִם Zikhreh *torarah khəśá'ar mətareir máyim*  
 יִלְדָּה הִשְׁתַּנְּתָה בְּרָחֻם כְּמַיִם yuladah hishtanətah varéḥem kəmayim  
 כָּלוּ'אָה אֶל רָשָׁע kəlu'ah al rasha  
 מַזָּלָה שָׁנָה כְּמַיִם mazalah shanah khəmayim  
 לִבָּהּ נָתַנָּה לְאִישׁ libah natənah lə'ish  
 שִׁמְזָל שָׁנָה כְּמַיִם shemazal shanah khəmayim.  
 בַּעֲבוּרָה אֶל תִּמְנָעָה מַיִם Ba'avurah al timnə'eh máyim.

Remember: For a stranger and his camels she who  
 drew up from a well of water,  
 granting her favorite, by scheming,  
 the blessing of a cloud of water;  
 her house shone bright under a cloud of water;  
 joyously she cherished with all the strength of water.  
 For her righteousness, mete out a massing of water!

Remember: Keenly she was troubled like a tempest troubles water!  
 Landing in the world changed in the womb like water,  
 made captive by a villain,  
 her fortune changed like water;  
 next she gave her heart to a man  
 whose fortune changed like water.  
 For her sake, do not withhold water!

זְכֹרָה מִפְקִידָה אֶת אָחִיהָ אֶל הַמַּיִם Zikhreh **mafqidah** et aḥiha el hamáyim  
 נִחַתָּה נָשִׁים בְּרִנָּה עַל הַמַּיִם nahatah nashim bərinah al hamáyim  
 סְגוּלוֹלֶיֶכֶּה עֵת צָמְאוּ לַמַּיִם səguloléikhe eit tzamə'u ləmayim  
 עָלְתָה בְּאֵרָה וַיִּזְבוּ מַיִם: alətah və'eirah vəzávu máyim.  
 בְּצִדְקָה חֲנָה חֲשֵׁרַת מַיִם: Bətzidqah ḥoneh ḥashrat máyim.

זְכֹרָה פֶּת אַחַת לֹא תֹאכַל Zikhreh **pat** aḥat lo tokhal  
 וּבְכַתָּה דִּמְעוֹת מַיִם uvakhətah dīm'ot máyim  
 צֹרְכָה שִׁפְכָּה אֵלֶיֶךָ כְּמַיִם tzorkah shipəkheh eiléikhe khəmayim  
 קוֹלָהּ לֹא נִשְׁמַע לוֹהֵיֶשׁ כְּמַיִם qolah lo nishma loḥeish kəmayim  
 רַחֲמֶיֶךָ הוֹרֵדֶת כְּמַיִם: raḥaméikhe horáde khəmayim.  
 בַּעֲבוּרָהּ אֶל תִּמְנָעָה מַיִם: Ba'avurah al timnə'eh máyim.

Remember: **P**lacing her brother, entrusting him to water,  
**q**uickening the queued women with rejoicing by the water;  
 richly valued ones, when Yours thirsted for water,  
**s**uddenly up shot her well and out flowed water.  
 For her righteousness, mete out a massing of water!

Remember: **T**he one who'd not eat a crumb  
 but cried tears of water,  
**v**erily pouring out her need to You like water;  
**w**hile her voice could not be heard, murmuring like water,  
**e**xtensively You poured down Your compassion like water.  
 For her sake, do not withhold water!



זִכְרָה שְׁנֵים עָשָׂר שָׁבָטִים *Zikhreh shəneim asar shəvatim*  
 שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם *shehe'evárte bəgizrat máyim*  
 שֶׁהִמְתָּקְתָּ לָלוּ מְרִירוֹת מַיִם *shehímtáqte lálo mərirut máyim*  
 תוֹלְדוֹתַי נִשְׁפָּךְ דָּמָל *tolədotal nishpakh damal*  
 עֲלֶיךָ כַּמַּיִם *aléikhe kamáyim*  
 תֵּיפְנֶה כִּי נַפְשֵׁנוּ אָפְפוּ מַיִם: *téifneh ki nafshéinu afəfu máyim.*  
 בָּצִדְקָל חֲנֶה חֲשֶׁרֶת מַיִם: *Bətzidqal honeh hashrat máyim.*

שְׂאֵתָה הָא יְהוָה אֱלֹהֵינוּ *Sha'ateh he SHƏMOTEH Elohéinu*  
 מְשִׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם: *mashiveh harú'ah umorideh hagéshem.*

לְבָרְכָה וְלֹא לְקַלְלָהּ *Livrakhah vəlo liqlalah*  
 אָמֵן: *amein.*

לְחַיִּים וְלֹא לְמָוֶת *Ləhayim vəlo ləməvet*  
 אָמֵן: *amein.*

לְשֹׁבָע וְלֹא לְרָזוֹן *Ləsóva vəlo lərazon*  
 אָמֵן: *amein.*

Remember: **Y**our twelve Ya'aqovian groups  
 that **Y**ou brought thru cloven water;  
**Y**ou sweetened, for them, the woefulness of the water.  
**Z**illions of their descendents had their blood spilled,  
 because of **Y**ou, like water;  
**z**ero in on us, for our soul is surrounded by water.  
 For their righteousness, mete out a massing of water!

For **Y**ou are **V**oi, the **M**ANY-NAMED **O**NE, our **G**od,  
 Who makes the wind blow and the rain descend!

For blessing and not for curse	amen!
For life and not for death	amen!
For abundance and not for want	amen!

(The ark is closed.)

Continue on the next page at all times.

מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*  
 מַחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
 סוֹמֵכָה נּוֹפְלוֹל וְרוֹפְאָה חוֹלוֹל *somékhəh nofəlol vəroféi'ah ḥolol*  
 וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
 וּמַקְיֵמָה אֱמוּנָתָה לִישְׁנוֹל עֶפֶר: *umqayémeh emunateh lisheinol afar.*  
 מִי כָמוֹךָ בַּעֲלֵת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*  
 וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
 גּוֹבֶרֶה מְמִיתָה וּמַחַיֵּית *govéreh məmiteh umḥayet*  
 וּמַצְמִיחָה יְשׁוּעָה: *umatzmiḥəh yəshu'ah.*  
 וְנֶאֱמָנָה אֶתָּה לְהַחַיֹּת מֵתוֹל: *Vəne'eméneh atəh ləhaḥayot meitol.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh atəh SHƏMOTEH*  
 מַחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*

Voi keeps the living going with loyalty,  
 makes the dead live with abounding compassion!  
 Voi shores up those who sink down and heals the sick  
 and releases the imprisoned  
 and keeps Voix faith with those sleeping in dust.  
 Who is like You, most primary Dom!  
 And who can compare to You?  
 The One Who overpowers, causing death and causing life,  
 and making liberation sprout forth.  
 And You are faithful in making the dead live.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes the dead live.

### 3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədušah below instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*  
וְקְדוֹשׁוֹלֶיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhhol yom*  
יְהַלְלֶיךָ סֶלָה: *yəhaləhúkhe sélah.*  
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏMOTEH*  
הָאֵל הַקְדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy  
and every day Your holy ones  
will praise You — selah!  
Blessed are You, MANY-NAMED ONE,  
the Holy God.

Continue with the Sanctification of the Day (p 591).

#### Qədušah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

*(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)*

נִעְרִיצְךָ וְנִקְדִּישְׁךָ *Na'aritzəkhe vanaqdishəkhe*  
בְּסוֹד שֵׁיחַ שְׂרָפוֹל קְדֵשׁ *kəsod sí'ah sarfol qódesheh*  
הַמְקַדִּישׁוֹל שִׁמְךָ בְּקְדֵשׁ *hamaqdishol shimkhe baqódesheh*  
כַּכְתוּב עַל יַד נְבִיאָךְ: *kakatuv al yad nəvi'ékhe.*  
וְקָרָאָה זֶת אֶל-זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'aməreh*

We will revere You and we will sanctify You  
like the secret meditation of Holy serafs,  
those sanctifying Your Name in the Holy place,  
as is written by the hand of Your prophet:  
“And each called out to the others and said,

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑Qədosheh ↑qədosheh ↑qədosheh

יְהוָה זָבָאוֹת SHƏMOTĖH tzəva'ot

מָלֵא כֹל־הָאָרֶץ כְּבוֹדָהּ: məlo khol ha'áretz kəvodeh.

כְּבוֹדָהּ מָלֵא עוֹלָם Kəvodeh malei olam

מִשְׁרָתוֹ לֵיָּהּ שׂוֹאֵל לֶזֶת לָזֶת məsharətoléihe sho'alol zet lazet

אֵיָּה מְקוֹם כְּבוֹדָהּ ayeih kəvodeh

לְעֻמָּתָל בְּרוּךְ יוֹמֵיִרֹל: Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד־יְהוָה ↑Barukh kəvod SHƏMOTĖH

מִמְקוֹמָהּ: miməqomeh.

מִמְקוֹמָהּ הֵא יִפְנֶת בְּרַחֲמִים Miməqomeh he yifnet bərahənim

וַיַּחֲנֶה עִם הַמִּיחָדוֹל שְׁמָהּ vayahóneh am haməyahadol shəmeħ

עֶרֶב וּבֹקֶר בְּכֹל יוֹם תָּמִיד érev vavóqer bəkhoh yom tamid

פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרוֹל pa'amáyim bə'ahavah shəma omərol

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!"

Yəshayáhu 6:3

Voix glory fills the world!

Ministering angels ask each other,

"Where is the place of Voix glory?"

Those opposite will thunder, "Blessed!":

The congregation, followed by the leader:

↑"Blessed is the Glory of the MANY-NAMED ONE  
from Voix place!"

Yəhezqeil 3:12

From Voix place may Voi turn with compassion  
and grace the people uniting Voix Name,  
evening and morning every day, always,  
twice, with love, praying the Shəma:

The congregation, followed by the leader:

<שָׁמַע | שִׁמְעָה | דַּע | דַּעְהָ> <Shəma | Shim'eh | Da | Də'eh>

יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ Yisra'eil SHĀKHINAH Elohéinu

יְהוָה אֶחָד: Adonai aḥed.

הָאֵל אֱלֹהֵינוּ הָאֵל אֶבְנוּ He Elohéinu he ivéinu

הָאֵל מוֹרֶתְנוּ הָאֵל מוֹשִׁיעֵתְנוּ he moretéinu he moshī'etéinu

וְהָאֵל יִשְׁמִיעֵנוּ בְּרַחֲמֵיהֶם vāhe yashmiónu bərahāméihe

שְׁנִית לִפְנֵי כְּלָנוּ sheinit lifnei khulánu

לִהְיוֹת לְכֹל לְאֱלֹהִים lihyot lakhel l'Eilohim

אֲנִי יְהוָה אֱלֹהֵיכֶם: ani SHĀMOTEH Eloheikhel.

On Shabbat Ḥol haMo'eid, omit the next four lines.

The congregation, followed by the leader:

אֲדִירָה אֲדִירֶתְנוּ יְהוָה אֲדָנֵנוּ Adireh adiretéinu SHĀMOTEH adanéinu

מָה אֲדִיר שִׁמְךָ בְּכֹל הָאָרֶץ: mah adir shimkhe bəkhoh ha'áretz.

וְהָיָה צֶדֶק שְׁלֹם עַל-כָּל-הָאָרֶץ Vəhayah tzédeq shaleim al kol ha'áretz

בַּיּוֹם הַזֶּה יִהְיֶה יְהוָה אֶחָד bayom hahu yiḥyet SHĀMOTEH aḥed

וּשְׁמֵהּ אֶחָד: ushmeh eḥad.

The congregation, followed by the leader:

<Follow this, | Know,>

Yisra'eil: The PRESENCE is our God!

ADONAI is one!

Dəvarim 6:4

Voi is our God; Voi is our quickener;

Voi is our teacher; Voi is our liberator!

And Voi will make us understand, with compassion,  
again before us all:

"To be your God!

I am the MANY-NAMED ONE, your God!"

BəMidbar 15:41

On Shabbat Ḥol haMo'eid, omit the next four lines.

The congregation, followed by the leader:

Majestic is our Majestic one, the MANY-NAMED ONE, our Foundation!

How majestic is Your Name in all the earth!

And perfect Justice will be upon all the earth,

and on that day will the SAVIOR be one

and Voix Name one.

Zəkharyah 14:9

At all times continue here:

The leader:

וּבְרַבְרֵי קֹדֶשׁ כָּתוּב לְאִמֹר Uvdivrei qodshəkhə katuv leimor

The congregation, followed by the leader:

יִגְעַת יְהוָה לְעוֹלָם ↑ Yig'et SHƏMOTĖH lə'olam

אֱלֹהֵיךָ עִמִּי Elohéikha ami

לְדֹר וָדֹר הַלְלוּיָהּ. lədor vador haləluYAH.

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֶכֶה Lədor vador nagid godlėkhe

וּלְנִצָּחַ נֶצְחִים ulnéitzah nətzahim

קְדוּשַׁתְּךָ נִקְדִּישׁ qədushatəkhə naqdish

וְשִׁבְחְךָ אֱלֹהֵינוּ מִמְּנוּ לֹא יָמוּשׁ veshivḥakhe Elohéinu mimənu lo yamush

לְעוֹלָם וָעֶד כִּי אֵיל le'olam va'ed ki Eil

מוֹפְתֶה גְדוֹלָה וְקְדוּשָׁה אֲתָה: mofėteh gədoleh uqdoshəh áteh.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTĖH

הָאֵל הַקְדוֹשֶׁה: ha'Eil haqədoshəh.

At all times continue here:

The leader:

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God, won't depart from us,

not ever. For, God,

a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

#### 4. Sanctification of the Day

On Shabbat, add the boxed words.

אַתָּה קִבַּלְתָּנוּ מִכָּל הָעַמִּים    *Ateh qibalténu mikol ha'amim*  
אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ    *ahávte otánu vəratzíte bánu*  
וְלִמַּדְתָּנוּ בְּכָל הַלְשׁוֹנוֹת    *vəlimadténu bəkhōl haləshonot*  
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ    *vəqidashténu bəmitzvotéikhe*  
וְקִרְבַּתָּנוּ חַיֵּינוּ לְעִבְדוֹתֶיךָ    *vəqeiravténu ḥayéinu la'avodatékhe*  
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ    *vəshimkhe hagadol vəhaqadosh*  
עָלֵינוּ קָרָאתָ:    *aléinu qaráte.*

וַתִּתְּנָה לָנוּ יְיָהוָה    *Vatitəneh lānu SHƏMOTEH*

אֱלֹהֵינוּ בְּאַהֲבָה    *Elohéinu bə'ahavah*

שַׁבָּתוֹת לְמִנוּחָהּ וּ    *Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה    *mo'adim ləsimḥah*

חַגִּים וְזִמְנִים לְשִׁשּׁוֹן    *ḥagim uzmanim ləsason*

אֶת יוֹם    *et yom*

הַשַּׁבָּת הַזֶּה וְאֶת יוֹם    *haShabat hazeh və'et yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתֵנוּ    *Ḥag haMatzot hazeh zəman ḥeirutéinu*

You have welcomed us from all peoples;  
You have loved us and You have wanted us  
and You have taught us in all languages  
and You have made us Holy with Your commandments  
and You, our Life, have brought us close to Your service  
and Your great and Holy Name  
You have invoked over us.

And You gave us, MANY-NAMED ONE,  
our God, in love,

Sabbaths for rest and

times for joy,

Festivals and seasons for rejoicing:

this day of

Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

חַג הַשְּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרַתֵינוּ *zəman matan Toratēinu*

On Sukot:

חַג הַסּוּכוֹת הַזֶּה זְמַן שִׁמְחָתֵנוּ *Ḥag haSukot hazeh zəman simḥatēinu*

On Shəmini Atzəret:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה *haShəmini Ḥag ha'Atzəret hazeh*

זְמַן שִׁמְחָתֵנוּ *zəman simḥatēinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׁמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

זְמַן שִׁמְחָתֵנוּ *zəman simḥatēinu*

At all times continue:

בְּאַהֲבָה מִקְרָא קֹדֶשׁ *bə'ahavah miqra qodesh*

זִכְרֵנוּ לִיצִיאַת מִצְרָיִם: *zékher litzi'at Mitzráyim.*

וּמִפְנֵי חֲטָאֵינוּ הִגְלִיתָ מִבְּיַנֵּינוּ *Umipənei ḥata'éinu hogléite mibeinēinu*

וְנִתְרַחֲקֶתָ מִן בְּתוֹכֵנוּ *vənitraháqte min bətokhéinu*

וְאֵין אֲנַחְנוּ יְכוֹלִים לָעֲשׂוֹת *və'ein anáḥnu yəkhोलol la'atot*

On Shavu'ot:

the Festival of Shavu'ot,

season of the gift of our Torah,

On Sukot and Hoshana Rabah:

the Festival of Sukot, season of our Joy,

On Shəmini Atzəret:

the Festival of Shəmini Atzəret,

season of our Joy,

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah,

season of our Joy,

At all times continue:

in love, a holy convocation,

a remembrance of going out from Egypt!

And because of our sins, You have been driven out from among us  
and kept far from our midst  
and we cannot wrap ourselves in



וְלֹאֲנִיד וְלִהְשִׁתְקָע בְּפָנֶיךָ vālei'ageid ulhishtaquéi'a bəfanéikhe  
 וְלַעֲשׂוֹת חֻבוֹתֵינוּ vāla'asot ḥovotéinu  
 בְּעוֹלָם מוֹשָׁלָם bə'olam mushlam  
 בְּעוֹלָם חֲרוּת וּתְמִימוּת bə'olam ḥerut utmimut  
 שֶׁנִּירְפָּא מִכָּל הָרָשָׁעָה shenirpa mikol harish'ah  
 מִפְּנֵי הַיֵּצֶר הָרָע mipənei hayéitzer hara  
 שֶׁהִירְשֵׁינוּ לְשִׁלּוּטָנוּ shehirshéinu lishlotéinu.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה Yəhi ratzon miləfanéikhe SHƏMOTEH  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ Elohéinu vEilohei ivoléinu  
 מִדָּה רַחֲמָנָה madeh raḥaméneh  
 שֶׁתְּשׁוּבָה וְתִשְׁבָּה בֵּינֵינוּ shetashúveh veinéinu  
 בְּעוֹלָם הַזֶּה בְּרַחֲמֶיךָ הַרְבִּים ba'olam hazeh bəraḥaméikhe harabim  
 וְתִרְפְּאוּנוּ וְתִגְדָּלָה צְדָקָנוּ vətirpə'ónu utgadāleh tzidqéinu.  
 אֲבָנוּ מִדְּתָנוּ גָּלִית Ivéinu madetéinu galet  
 סוֹד אַחֲדוּתְךָ עָלֵינוּ מִהֶרָה sod aḥdutəkhe aléinu məheirah  
 וְהוֹרֶת וְהוֹבִילָה אוֹתָנוּ vəhoret vəhovíleh otánu

and be unified with and be immersed in Your presence  
 and perform our obligations  
 in a completed world,  
 in a world of freedom and integrity  
 which has been healed from every evil —  
 because of the evil inclination  
 which we have allowed to dominate us.

May it be Your will, MANY-NAMED ONE,  
 our God and God of our forebears,  
 compassionate Measurer,  
 that You return and settle among us  
 in this world in Your abounding compassion,  
 and that You heal us and magnify our justice.  
 Our Quickener, our Measurer, reveal  
 the secret of Your unity for us soon  
 and teach us and guide us

בְּכֹל יָמֵינוּ *bəkhōl yaméinu*  
 וְקִרְבָּה אֶל כָּל קְהֵלִי גּוֹלָתֵנוּ *vəqirveh el kol qahaléih golatéinu*  
 וּבִבְתֵּינוּ קִנְיָה בִּירְכָתִי אֶרֶץ: *uvəvatéinu qanəneh vəyarkətei áretz.*

וְהִנְחִינוּ תָּמִיד בְּדַרְכֶּיךָ בְּנִילָה *Vəhanhigónu tamid bidrakhéikhe bəgilah*  
 וּבְהִלְכוֹתֶיךָ חֻקֵּי תוֹרָתְךָ *uvhilkhotéikhe ḥuqei Toratəkhe*  
 בְּשִׁמְחַת עוֹלָם *bəsimḥat olam*  
 וְאִזְ נַחֵג לְפָנֶיךָ *və'az naḥog ləfanéikhe*  
 אֶת פְּלִחָנֵי חֻבּוֹתֵינוּ תָּמִידִים *et pulḥanei ḥovotéinu təmidim*  
 כְּסִדְרָם וּמוֹסָפִים כְּהִלְכָתָם *kəsīdram umusafim kəhilkhatam*  
 On Shabbat:  
 וְאֶת מוֹסָפֵי *və'et musfei*  
 יוֹם הַשַּׁבָּת הַזֶּה יוֹם *yom haShabat hazeh vəyom*

At all other times:

וְאֶת מוֹסַף יוֹם *və'et musaf yom*  
 On Pésah:

חַג הַמַּצּוֹת הַזֶּה *Ḥag haMatzot hazeh*

in all our days  
 and be near to all the communities of our Diaspora  
 and nest in our homes in the ends of the Earth.

And lead us always in Your paths with joy,  
 and in Your halakhot, the laws of Your Torah,  
 with unlimited joy.  
 And then we will celebrate before You  
 our obligatory rites, the daily ones  
 per their order and the additional ones per their halakhot.

On Shabbat:

And the additional rites  
 of this Sabbath day and this day of

At all other times:

And the additional rite of this day of

On Pésah:

the Festival of Matzot

On Shavu'ot:

חַג הַשְּׁבועוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

On Sukot and Hoshana Rabah:

חַג הַסֻּכּוֹת הַזֶּה *Ḥag haSukot hazeh*

On Shəmini Atzérét:

חַג הַשְּׁמִינִי הַזֶּה *haShəmini Ḥag ha'Atzérét hazeh*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

At all times continue:

נַחֲג וְנִתְפַּלֵּל לְפָנֶיךָ *naḥog vənitpaleil ləfanéikhe*

קְרוּבֹלֶיךָ וּמֵאֲחֻדֹּל בָּךְ *qərovoléikhe um'uḥadol bakh*

כָּמוֹ שֶׁכָּתוּבָה עָלֵינוּ בַּתּוֹרָה *kəmo shekatávte aléinu bəToratékhe*

עַל יְדֵי נְבִיאֶיךָ *al yadei navi'oléikhe*

מִפִּי כְבוֹדְךָ כָּאֲמֹר *mipi khəvodékhe ka'amur*

On Shabbat:

פָּתַחְהָ חֲרָצְבוֹת רֶשָׁע *Patəḥeh hartzubot résha*

הַתִּירָה אֲגָדוֹת מוֹטֶה *hatíreh agudot muteh*

וְשַׁלַּחָה רֶצֶזוּזֹל חֹפְשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*

On Shavu'ot:

the festival of Shavu'ot

On Sukot and Hoshana Rabah:

the Festival of Sukot

On Shəmini Atzérét:

the Festival of Shəmini Atzérét

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah

At all times continue:

we will celebrate and pray before You,

close to You and unified with You,

as is written for us in Your Torah

by the hands of Your prophets

from the mouth of Your glory, as it says:

On Shabbat:

“Open the fetters of evil!

Untie the bonds of thwarted justice

and make the oppressed be free!

וְכָל-מוֹטָה תִּנְתָּקוֹל׃ *vəkhōl moteh tənateiqol.*  
 הֲלוֹא פָּרֹס לָרַעֲבָה לַחֲמֶךְ *Halo faros larə'eivah lahmékhe*  
 וְעֲנִיּוֹל מְרוּדוֹל תִּבְיָאָה בֵּית *va'aniyol mērudol tavi'eḥ báyit*  
 כִּי-תִפְגְּשֶׁה אֲרֻמָּה וְכִסִּיתָהּ *ki tifgəsheh arumeh vəkhisitéhe*  
 וּמִבְּשָׂרָךְ לֹא תִתְעַלְמָה׃ *umibəsarəke lo tit'alámeh.*  
 אִם-תִּשְׁיָבָה מִשְׁבַּת רַגְלֶךְ *Im tashíveh miShabbat raglékhe*  
 עֲשׂוֹת חֲפָצְךָ בְּיוֹם קֹדֶשׁ *asot ḥafatzékhe bəyom qodshi*  
 וְקִרְאתָ לַשַּׁבָּת עֹנֵג *vəqaráte laShabbat óneg*  
 לִקְדוֹשׁ שְׁמֹתֶךָ מִכְּבֹד *liqdosh SHƏMOTEH məkhubad*  
 וּכְבִּדְתָהּ מֵעֲשׂוֹת דְּרָכֶיךָ *vəkhibadtéhu mei'asot dərakhéikhe*  
 מִמַּצֹּא חֲפָצְךָ וְאָמַר אָמֵר׃ *mimətzō ḥeftzəkhe və'amor ómer.*  
 אֲזִי תִתְעַנֶּגֶה עַל-יְהוָה *Az tit'anəgeh al SHƏMOTEH*  
 On Pésah:

אֶהְיֶה כַּטֹּל לְיִשְׂרָאֵל *Ehyeh khatal ləYisra'eil*  
 יִפְרַח בִּשְׁשׁוֹשָׁנָה *yifrah bashoshanah*  
 וַיַּאֲכֵל שָׂרָשָׁיו כַּלִּבְנֶה׃ *vəyakh sharashav kalivneh.*  
 יִלְכּוּ יִקְוֹתָיו וַיְהִי כְנִית הוֹדוֹ *Yeiləkhū yonəqotav vihi khazáyit hodo*

Every yoke you shall tear apart!

Indeed, break your bread with the hungry  
and the unhoused poor bring into homes!

When you meet the naked, you will clothe them —  
from your own flesh you will not hide.

If you turn back from trampling Shabbat,  
doing your business on the day of My holiness,  
and call Shabbat a delight,  
making the Holy of the MANY-NAMED ONE honored,

and honor it, not doing your habits,  
seeking out your business and promising promises,  
then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6–7, 13–14

On Pésah:

"I will be like dew to Yisra'eil;

it will blossom like the lily

and take root like the poplar.

Its shoots shall spread out, like the olive tree its splendor,

וְרִיחַ לֹו כַלְבִּנָּה: *vəréi'ah lo kaləvonah.*

יִשְׁבּוֹל יִשְׁבּוֹל בְּצִלּוֹ *Yashúvol yoshəvol bətzilo*

יַחְיֹול דָּגָן וַיִּפְרְחֹול כִּגְפָן *yəḥayol dagan vəyifrəḥol khagáfen*

זִכְרוּ כֵיִן לְבָנוֹן: *zikhro kəyein Ləvanon.*

On Shavu'ot:

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת *Ki zot habərit asher ekhrot*

אֶת-בֵּית יִשְׂרָאֵל *et beit Yisra'eil*

אַחֲרֵי הַיָּמִים הָהֵם נְאֻם-יְהוָה *aḥarei hayamim haheim nə'um SHƏMOTEH*

נָתַתִּי אֶת-תּוֹרַתִּי בְּקִירְבָּל *natāti et Torati bəqirbal*

וְעַל-לֵבָל אֶכְתְּבֶנָּה *v'al libal ekhtəvénah*

וַהֲיִיתִי לָהֶל לְאֱלֹהִים *vəhayíti lahel l'Eilohim*

וַהֲעִילָה יִיְהוֹל-לִי לְעָם: *vəhéilah yīhyol li lə'am.*

וְלֹא יִלְמְדוּל עוֹד אִשָּׁה אֶת-רַעְתָּהּ *Vəlo yəlamədol od isheh et rei'éthe*

וְאִשָּׁה אֶת-אַחֲתָהּ לְאִמֹּר *və'isheh et aḥeteh leimor*

דַּעוֹל אֶת-יְהוָה *də'ol et SHƏMOTEH*

כִּי-כּוֹלָל יִדְעוֹל אוֹתִי *ki khulal yeidə'ol oti*

לְמִקְטָנֶתָל וְעַד-גְּדוֹלָתָל *ləmiqətanetal və'ad gədoletal*

and its scent shall be like frankincense.

Restored shall be those who sit in its shade;

they shall revive grain and blossom like the vine;

its renown shall be like the wine of Ləvanon."

Hoshéi'a 14:6–8

On Shavu'ot:

"Indeed! This is the covenant I shall cut

with the house of Yisra'eil

after those days:" — a word of the MANY-NAMED ONE! —

"I have given My Teaching into their cores,

and upon their hearts I shall write it!

And I will be for them God

and they will be for Me a people.

And no more will they teach each other, a person their friend

and a person their kin, imparting,

'Know the MANY-NAMED ONE!'

for all shall know Me,

from the smallest of them to the greatest of them."

נֶאֱמַיְהוּהָ *nə'um SHƏMOTEH*  
 כִּי אֶסְלַח לְעוֹנָי *ki eslah la'avonal*  
 וְלֹחַטָאֲתַל לֹא אֶזְכָּר-עוֹד: *ulḥatatal lo ezkar od.*  
 On Sukot and Hoshana Rabah:  
 הִרְבִּיתָ הַגּוֹי לֹו הִגְדַּלְתָּ הַשִּׁמְחָה *Hirbíte hagai lo higdálte hasimḥah*  
 שָׂמַחְו לְפָנֶיךָ כְּשִׁמְחַת בִּקְצִיר *saməḥu ləfanéikhe kəsimḥat baqatzir*  
 כַּאֲשֶׁר יַגִּילֹל בְּחֶלְקֶל שֶׁבַע: *ka'asher yagílol bəḥaləqal sóva.*  
 נִשְׁבַּעְתָּ יְהוָה בִּמְיִנֶה *nishbə'eh SHƏMOTEH bimineh*  
 וּבִזְרוֹעַ עֲזָה *uvizró'a uzéh*  
 אִם-אֶתֵּן אֶת-דָּגָנְךָ *im etein et daganəkhe*  
 עוֹד מֵאֲכָל לְאִיבֹלֶיךָ *od ma'akhal lə'oyəvoléikhe*  
 וְאִם-יִשְׁתּוֹל הַמַּרְשִׁיעוֹל תִּירוֹשְׁךָ *və'im yishtol hamarshi'ol tiroshékhe*  
 אֲשֶׁר יַגְעֶת בּוֹ: *asher yagáte bo.*  
 כִּי מֵאֲסֹלָב יֹאכְלֻהוּ *Ki mə'asfolav yokhəlúhu*  
 וְהִלְלוּ אֶת-יְהוָה *vəhiləlol et SHƏMOTEH*  
 וּמִקְבָּצוֹלָו יִשְׁתּוּהוּ *umqabətzolav yishtúhu*  
 בְּחֻצּוֹת קֹדְשִׁי: *bəḥatzrot qodshi.*

— a word of the MANY-NAMED ONE! —

“For I shall pardon their wrongs,

and their sins I shall no more remember.”

Yirməyáhu 31:33–34

On Sukot and Hoshana Rabah:

You have increased the nation, for it You have magnified joy!

They have rejoiced before You with the joy of the harvest,

like they celebrate in divvying-up their abundance.

The MANY-NAMED ONE has vowed by Voix right hand

and Voix arm of strength:

“I will not give your grain

to your enemies to eat anymore,

nor will evildoers drink your wine

which you have toiled for.

For those who reap it shall eat it

and praise the MANY-NAMED ONE,

and those who harvest it shall drink it

in the courtyards of My holiness.”

Yəshayáhu 9:2, 62:1–2

On Shəmini Atzəret:

וּבְנוֹל צִיּוֹן גִּלּוֹל *Uvnoł Tziyon gílol*  
 וְשִׁמְחוֹל בִּיהִנָּה אֱלֹהֵיכֶל *vəsimħol biSHMOTEH Eloheikhel*  
 כִּי־נָתַנָּה לְכֹל הַמּוֹרֶה לִצְדָקָה *ki natəneh lakhel hamoreh litzdaqah*  
 וַיּוֹרִידָה לְכֹל גֶּשֶׁם *vayorídeh lakhel géshem*  
 מוֹרֶה וּמִלְקוֹשׁ בְּרֹאשׁוֹן: *moréh umalqosh barishon.*  
 וּמִלֵּאֵי הַגְּרָנוֹת בָּר *Umalə'u hagoranot bar*  
 וַהֲשִׁיקוּ הַיְקָבִים תִּירוֹשׁ וַיִּצְהָר: *vəheishíqu hayqavim tirosh vəyitzhar.*

On Simħat Torah:

כֹּה־אָמַר הָאֵל | יְהוָה *Koh amar ha'Eil SHƏMOTEH*  
 בּוֹרְאֵת הַשָּׁמַיִם וְנוֹטֶתֵהֶם *Borə'at hashamáyim vənotethem*  
 רֹקְעָה הָאָרֶץ וְצֹאצְאֶיהָ *roqá'ah ha'áretz vətze'tetza'éiha*  
 נֹתֶנֶה נִשְׁמָה לָעָם עָלֶיהָ *noténeih nəshamah la'am aléiha*  
 וְרוּחַ לַהֲלֹכֶחֶל בָּהּ: *vəru'ah laholəkhoh bah.*  
 אֲנִי יְהוָה קְרֹאֲתִיךָ בְּצֶדֶק *Ani SHƏMOTEH qəratíkhe vətzédeq*  
 וְאַחֲזֶיךָ בְּצֶרֶךְ *və'aħzeiq bətzarékhe*  
 וְאַצְרֶךְ וְאַתְנֶךְ לְבְרִית עָם *və'etzorkhe və'etenkhe livrit am*

On Shəmini Atzəret:

Children of Tzion, be glad  
 and rejoice in the MANY-NAMED ONE, your God!  
 For Voi has given you the autumn rain for righteousness  
 and has brought rain down for you,  
 autumn rain and spring rain as at first.  
 And the threshing-floors will fill with grain,  
 and the vats will flood with fresh wine and oil. Yo'eil 2:23-24

On Simħat Torah:

So avers God, the MANY-NAMED ONE,  
 Creator of the Heavens and their Unfurler,  
 Spreader-out of the Earth and her produce,  
 Giver of spirit to the people on her  
 and breath to those who pass upon her:  
 "I, the MANY-NAMED ONE, summoned you in righteousness  
 and held you firm in your distress.  
 And I will guard you and I will set you as a national covenant,

לְגִיל עוֹלָם: *ləgil olam.*

לְהַעִיר לְבָבוֹת יְשָׁנִים *Ləha'ir ləvavot yəsheinim*

לְהוֹצִיא מִמִּסְגֵּר אֲסִיר *ləhotzı mīmasgeir asir*

מִבֵּית כֶּלֶא יִשְׁבֹּל חֹשֶׁךְ: *mibeit kéle yoshəvol ḥóshekh.*

On Shabbat:

יִשְׁמְחוּל בְּאַחֲדוּתָךְ *Yisməḥol bə'aḥdutəkhe*

שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עֶנֶג *shomərol Shabat vəqorə'ol óneg*

עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*

כָּלֹל יִשְׁבַּעוֹל וַיִּתְעַנְּגוֹל מִטוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*

וּבְשִׁבְעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּהוּ *uvashəvi'i ratzíte bo vəqidashtéhu*

חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*

זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

At all times continue:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

מְדַה רַחֲמֵנָה רַחֲמֵנָה רַחֲמֵנָה עָלֵינוּ *madeh raḥaméneh raḥameh aléinu*

טוֹבָה וּמְטִיבָה הִדָּרְשָׁה לָנוּ *toveh umtiveh hidársheh lānu*

שׁוֹבָה אֵלֵינוּ בְּחֶמּוֹן רַחֲמֶיךָ *shúveh eiléinu vahamon raḥaméikhe*

a world-joy,

to awaken hearts that sleep,

to bring forth from prison those captive,

from the jailhouse those dwelling in gloom."

Yəshayáhu 46:5-7

On Shabbat:

They shall rejoice in Your oneness,

those guarding Shabbat, and call it a delight,

the people who sanctify the seventh day:

All of them shall be sated and delighted from Your goodness,

for You wanted the seventh day and made it Holy,

the choicest of days, You called it,

a memorial for the work of creation.

At all times continue:

Our God and God of our forebears,

compassionate Measurer, have compassion on us!

Good One who does good, let us seek You out!

Return to us in the mass of Your compassion



בִּגְלַל אִבּוֹל שֶׁעָשׂוּ רִצּוֹנֶךָ: *biglal ivol she'asu ratzonékhe.*  
 רִפְּאָה הָאָרֶץ בִּרְפוּאָה שְׁלֵמָה *Rif'eh ha'áretz birfu'ah shəleimah*  
 וְהִסִּירָה כָּל רָע מִפָּנֶיךָ *vəhasíreh khol ró'a mipanéiha*  
 וְהִלָּוֵנוּ בִּרְפוּאָתָהּ *vəhilavónu birfu'atah*  
 וְשִׂמְחֵנוּ בְּעֶבֶד ה' *vəsaməhónu ba'avad hazeh*  
 וַיִּגַּל כַּמִּים מִשְׁפָּט *vəyigal kamáyim mishpat*  
 וַיִּצְדָּקָה כְּנָחַל אֵיתָן *utzdaqah kənáhal eitan*  
 וְשָׁלוֹם כְּצִמְחַת יַצִּיץ: *vəshalom kətzémah yatzitz.*

וְאִזְ נַעֲטָה וְנִאָּגֵד *Və'az na'ateh vanei'ageid*  
 וְנִשְׁתַּקֵּעַ בְּפָנֶיךָ *vənishtaqéi'a bəfanéikhe*  
 בְּשָׁלוֹשׁ פַּעַמֵּי רִגְלֵינוּ *bəshalosh pa'amei rəgaléinu*  
 כְּכָתוּב בְּתוֹרָתְךָ *kakatuv bəToratékhe*  
 בְּמַה אֶקְדֶּם יְהוָה *bəmah aqadeim SHƏMOTEH*  
 אִכַּף לְאֵלֹהֵי מָרוֹם *ikaf l'Eilohei marom*  
 הָאֶקְדָּמְנָה בְּעוֹלוֹת *ha'aqadáméneh və'olot*  
 בְּעֶגְלִים בְּנֵי שָׁנָה: *ba'agalim bənei shanah.*

for the sake of the forebears who did Your will.  
 Heal the earth with a complete healing  
 and turn away all evil from her face  
 and join us to her healing  
 and make us rejoice in this work!  
 And let justice well up like water,  
 and righteousness like a constant wadi,  
 and let peace like new sprouts burst forth.

And then we will wrap ourselves in and be united with  
 and be immersed in Your presence  
 on the three times of our Festivals,  
 as is written in Your Torah:  
 "With what shall I meet the MANY-NAMED ONE,  
 worship the God of the heights?  
 Should I meet Void with burnt offerings,  
 with calves born this year?

הִירְצֵת יְהוָה בְּאַלְפֵי אֵילִים *Hayirtzet SHƏMOTEH bə'alfei eilim*  
 בְּרִבְבוֹת נַחְלֵי־שָׁמֶן *bərivəvot nahalei shámen*  
 הָאֵתָן בְּכוֹרֶתִי פִשְׁי' *ha'etein bəkhoreti pish'i*  
 פָּרִי בִטְנִי חֲטָאת נַפְשִׁי: *pəri vitni ḥatat nafshi.*  
 הִגִּידָה לָךְ אָדָם מַה־טוֹב *Higídeh lakhe adam mah tov*  
 וּמַה־יְהוָה דּוֹרֶשֶׁה מִמְּךָ *umah SHƏMOTEH dorésheh miməkhe*  
 אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד *im asot mishpat və'ahavat ḥésed*  
 וְהִצְנֵ'א לְכֶת עִם־אֱלֹהֶיךָ: *vəhatznéi'a lékhet im Elohéikhe.*

וְהִשְׂאֵנוּ יְהוָה אֱלֹהֵינוּ *Vəhasi'ónu SHƏMOTEH Elohéinu*  
 אֶת בְּרַכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*  
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*  
 לְשִׁמְחָה וּלְשִׁשׁוֹן *ləsimḥah ulsason*  
 כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ: *ka'asher ratzíte və'amárte ləvarəkhéinu.*

On Shabbat:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רָצִיתָ בְּמִנְיַחָתֵנוּ *rətzet bimnuḥatéinu*

Does the MANY-NAMED ONE want a thousand bulls,  
 a myriad streams of oil?  
 Should I give my first-born for my wrongdoing,  
 the fruit of my womb for the sin of my soul?  
 Voi has told you, human, what is good  
 and what the MANY-NAMED ONE seeks from you!  
 Just make justice and love of devotion,  
 and go humbly with your God!"

Mikhah 6:6–8

And wed to us, MANY-NAMED ONE, our God,  
 the blessing of Your appointed times  
 for Life and for Peace,  
 for Joy and for Rejoicing  
 as You wanted and promised to bless us.

On Shabbat:

Our God and God of our forebears,  
 want our rest!

At all times conclude:

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	<i>qadashónu bəmitzvotéikhe</i>
וְתַנֵּה חֵלְקֵנוּ בְּתוֹרַתְךָ	<i>utāneh ḥelqéinu bəToratékhe</i>
שְׂבַעְנוּ מִטּוֹבְךָ	<i>sabə'ónu mituvékhe</i>
וְשַׂמְּחֵנוּ בִּישׁוּעָתְךָ:	<i>vəsaməḥónu bishu'atékhe.</i>
וְטַהַרֵּה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת	<i>vətahareh libéinu lə'ovdākhe be'emet</i>
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	<i>vəhanḥilónu SHƏMOTEH Elohéinu</i>
בְּאַהֲבָה וּבְרָצוֹן	<i>bə'ahavah uvratzon</i>
בְּשִׂמְחָה וּבְשָׁשׂוֹן	<i>bəsīmḥah uvsason</i>
שַׁבַּת וּמוֹעֲדֵי קִדְּשְׁךָ	<i>Shabat u'mo'adei qodshékhe</i>
וְיִשְׁמַחֻל בְּךָ יִשְׂרָאֵל	<i>vəyisməḥol bəkhe Yisra'eil</i>
מִקְדָּשׁוֹל שְׁמֶךָ:	<i>məqadəshol shəmékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַשָּׁבַת וּמִקְדָּשָׁה	<i>məqadésheh</i>
יִשְׂרָאֵל וְהַזְמַנִּים:	<i>Yisra'eil vəhazəmanim.</i>

At all times conclude:

Make us Holy with Your mitzvot!  
 And grant our portion in Your Torah!  
 Sate us from Your goodness!  
 And make us glad with Your liberation!  
 And purify our hearts to serve You with truth,  
 and let us inherit, MANY-NAMED ONE, our God,  
 with love and with favor,  
 with joy and with rejoicing,  
 Your Holy Shabbat and appointed times.  
 And in You may Yisra'eil rejoice,  
 who make Your name Holy.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes Shabbat and  
 Yisra'eil and the seasons Holy.

## 5. Service

רָצַת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*  
 בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָל *bə'aməkhe Yisra'eil uvitfilatal*  
 וְהַשִּׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatəkhe*  
 לַחֲדָר לִבֵּנוּ *laḥadar libéinu*  
 וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִקְבְּלָה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וְתִהְיֶי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*  
 וְתִבֵּיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*  
 אֶת קֹדֶשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
 הַמְמַלְאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*  
 בְּקִדּוּשָׁה: *biqdushah.*

Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness  
 to the inner sanctum of our heart.  
 And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.  
 And may the service of our lives bring  
 Your Holiness into the world.  
 Blessed are You, MANY-NAMED ONE,  
 Who fills the world  
 with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ ↪ ↩ *Modol anáħnu lakh*  
 שְׂאֲתָהּ הָא יְהוּה אֱלֹהֵינוּ *she'ateh he SHĀMOTEH Elohéinu*  
 וְאֵלֵהִי אֲבֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אֲתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al nisékhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otékhe vətovotékhe*  
 שֶׁבְּכֹל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיְּנוּ לָךְ: *mei'olam qivínu lakh.*

↪ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׂאֲתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵהַ בְּרֵאשִׁית: *yotzeréinu yotzéreh bəreishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*  
 עַל שֶׁהֵחַיִתָּנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*  
 כֵּן תַּחֲיֵנוּ וְתַקְיָמֵנוּ *Kein təḥayónu utqayəmonu*  
 וְתוֹבִילָה כְּוָנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קֹדְשְׁךָ לְשִׁמּוֹר תְּקִיךָ *ləmitzvot qodshékhe lishmor ṭuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלִבְךָ שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!

At all times continue:

וְעַל כָּלֵם *Və'al kulam*

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ *yitbarakh vāyitromam shimkhe*

תָּיִינוּ תָּמִיד לְעוֹלָם וָעֶד: *ḥayéinu tamid lə'olam va'ed.*

וְכָל חַיּוֹלֵיךָ יוֹדוּךָ סֶלָה *Vəkhōl ḥayoléikhe yodúkhe sélah*

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת *vihaləlōl et shimkhe be'emet*

הָאֵל יִשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה: *ha'Eil yəshu'atéinu və'ezratéinu sélah.*

בְּרוּכָה אַתָּה יְהוָה *↪ Bərukkeh ateh SHƏMOTEH*

הַטּוֹבָה שְׁמֶךָ וְלָךְ נָאֵת לַהֲדוֹת: *hatoveh shimkhe ulkhe na'et ləhodot.*

At all times continue:

And for all these things

may Your Name be blessed and exalted,

our Life, always, forever and ever.

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is “The Good One” and to You it is fitting to give thanks.

## 7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: כֵּן יְהִי רָצוֹן: | *Kein yəhi ratzon.* | “May it be so!”. When not praying the Threefold Blessing, continue on the following page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ בָּרְכֵנוּ *Elohéinu vEilohei ivoléinu barəkhónu*

בְּבִרְכָּה תְּמַשְׁלֶשֶׁת בַּתּוֹרָה *babərahah hamshuléshe baTorah*

הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ *hakətuvah al yədei Mosheh avdékhe*

הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו *ha’amurah mipi Aharon uvanav*

כֹּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶּה כָּאֲמוּרָה: *kohanei am qədosholéikhe ka’amur.*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶכָּה: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*

יֵאָרֶה יְיָ פָּנֶיכֶּה אֵלֶיכֶּה וַיְחַנּוֹכֶּה: *Ya’éireh SHƏMOTEH panéikhe eiléikhe viḥunókhe.*

יִשָּׂא יְיָ פָּנֶיכֶּה אֵלֶיכֶּה *Yisə’eh SHƏMOTEH panéikhe eiléikhe*

וַיַּשְׁעֵימֶה לָּךְ שְׁלוֹם: *vəyaséimeh ləkhe shalom.*



## Additions to the Morning Service

Our God and God of our forebears, bless us  
with the Threefold Blessing in the Torah,  
the one written by the hands of Mosheh, Your servant,  
the one uttered by the mouth of Aharon and his sons,  
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.  
May God shine Voice face towards you, grace you.  
May God lift Voice face towards you  
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeh shalom tovah uvrakhah</i>
חֵן וְחֶסֶד וְרַחֲמִים	<i>hein vahésed vərəḥamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל:	<i>və'al kol yoshəvol teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאָחֵד	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פָּנֶיךָ	<i>bətzeil panéikhe</i>
כִּי בְצֵל פָּנֶיךָ נִתְּתָה לָנוּ	<i>ki vətzeil panéikhe natáte lānu</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vərəḥamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמָּךְ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhol sha'ah bishlomékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמָּהּ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

## Additions to the Morning Service

Place peace, goodness, and blessing,  
grace and lovingkindness and mercy  
upon us and upon all Yisra'eil, Your people,  
and upon all Palestine  
and upon all who dwell on Earth.  
Bless us, our Quickener, all of us as one,  
in the shelter of Your face,  
for in the shelter of Your face, You have given us,  
MANY-NAMED ONE, our God,  
a Torah of Life and a love of lovingkindness  
and Justice and blessing and mercy  
and life and peace.  
And it is Good in Your eyes to bless  
Your people, Yisra'eil,  
and the people of Palestine  
and all peoples  
at every time and at every hour with Your peace.  
Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples  
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

## &gt;. Private Prayer

Every instance of haTefilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וְשִׁכְלִי מִדְּבָרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשִׁי תִדּוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשִׁי כֶּעָפָר לִכְלֹל תִּהְיֶה:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרָתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhōl haḥōshəvol alai ra'ah</i>
מִהֵרָה הַפֶּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקִלְקֹלֶה מַחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לִמְעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לִמְעַן יְמִינְךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לִמְעַן קִדְשְׁתְּךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לִמְעַן תּוֹרָתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לִמְעַן יִחַלְצוּל יִדְּיֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidolékhe</i>
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe va'anóni.</i>
יִהְיֶה לְרָצוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְגֹאֲלִי:	<i>SHƏMOTEH tzuri vəgō'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שָׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméihe</i>
הָאֵל יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>

## Additions to the Morning Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Festival Musaf (p 575).

After finishing haTəfilah on Sukot or Hoshana Rabah, continue with Hoshanot here (p 524) if they were not included earlier in the service. On all other Festivals — and on Sukot and Hoshana Rabah if Hoshanot were included earlier in the service — continue with Qadish Shaleim (p 454) if praying with a minyan or Ein kEilohéinu (p 456) if praying without a minyan.

## Daily Psalms

On Sunday:

הַיּוֹם יוֹם רִאשׁוֹן בְּשַׁבָּת שֶׁבוּ הָיוּ הַלְוִיִּם אֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:  
*Hayom yom rishon bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.*  
 Today is the first day of the week, on which the Levites used to pray in the Temple:

### Psalms 24

- |                                    |   |   |
|------------------------------------|---|---|
| לְדָוִד מִזְמוֹר                   | 1 | <i>LəDavid mizmor</i>                     |
| לִיהוָה הָאָרֶץ וּמִלְאָהּ         |   | <i>liSHKHIṬAH ha'áretz umlo'ah</i>        |
| תִּבֵּל וְאָנוּ בָּהּ:             |   | <i>teiveil və'ánu va.</i>                 |
| כִּי־הָאֵל יָסַדְתָּהּ             | 2 | <i>Ki he al yamim yəsadétah</i>           |
| וְעַל־נְהָרוֹת יִכְוֶנֶנָּה:       |   | <i>və'al nəharot yikhonənóha.</i>         |
| מִיַּעֲלֹת בְּהַר־יְהוָה           | 3 | <i>Mi ya'alet bəhar SHĕKHIṬAH</i>         |
| וּמִי־יִקְוֶמָהּ בִּמְקוֹם קֹדֶשׁ: |   | <i>umi yaqúmeḥ bimqom qodsheh.</i>        |
| נָקִי־תִמְעָשׂוּ וּבְרַת־לֵבָב     | 4 | <i>Nəqiyet ma'asim uvaret leivav</i>      |
| לֹא־נִשְׁאַחַּ לְשׂוֹא נַפְשִׁי    |   | <i>lo nasə'eh lashav nafshi</i>           |
| וְלֹא נִשְׁבַּעַה לְמִרְמָה:       |   | <i>vəlo nishbə'eh ləmirmah.</i>           |
| יִשְׁאַחַּ בְּרַכָּה מֵאֵת יְהוָה  | 5 | <i>Yisə'eh vərakhah mei'eit SHĕKHIṬAH</i> |
| וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:    |   | <i>utzdaqah mei'Elohei yish'eh.</i>       |

- 1 A psalm of David:  
The Earth and her fullness is the PRESENCE's,  
the world and us upon her!
- 2 For Voi founded her upon the seas  
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of the PRESENCE?  
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,  
who has not taken My life in vain,  
and who hasn't sworn with deceit."
- 5 We will take a blessing from the PRESENCE  
and Justice from the God of ver Liberation!

זֶה דּוֹר דּוֹרֶשׁוֹלֵיֶהָ	6	<i>Zeh dor dorësholéihe</i>
מִבְּקָשׁוֹל פָּנֶיךָ יַעֲקֹב סֵלָה:		<i>məvaqshol panéikhe Ya'aqov sélah.</i>
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	7	<i>Sə'u shə'arim rasheikhem</i>
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם		<i>uhinasə'u pithei olam</i>
וַיְבֹאֶה עֶצֶם הַכָּבוֹד:		<i>vəyavó'eh étzem hakavod.</i>
מִי זֶת עֶצֶם הַכָּבוֹד	8	<i>Mi zet étzem hakavod</i>
יְהוָה עֲזוּזָה וְגִבּוֹרָה		<i>SHĖKHHINAH izuzeh vəgiboreh</i>
יְהוָה גִּבּוֹרָה מוֹעִצָּה:		<i>SHĖKHHINAH giboreh mo'eitzah.</i>
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	9	<i>Sə'u shə'arim rasheikhem</i>
וּשְׂאוּ פִתְחֵי עוֹלָם		<i>us'u pithei olam</i>
וַיְבֹאֶה עֶצֶם הַכָּבוֹד:		<i>vəyavó'eh étzem hakavod.</i>
מִי זֶת עֶצֶם הַכָּבוֹד	10	<i>Mi zet étzem hakavod</i>
יְהוָה צְבָאוֹת		<i>SHĖKHHINAH tzəva'ot</i>
הֵא עֶצֶם הַכָּבוֹד סֵלָה:		<i>he étzem hakavod sélah.</i>

- 6 This is a generation of ones who seek Void,  
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!  
And be lifted up, doors of eternity!  
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?  
The PRESENCE, strong and mighty!  
The PRESENCE, mighty of council!
- 9 Lift up your heads, gates!  
And lift up, doors of eternity!  
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?  
The PRESENCE multitudinous One!  
Voi is the Essence of Glory — selah!

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Monday:

הַיּוֹם יוֹם שְׁנֵי בַשָּׁבַת שָׁבוּ הָיוּ הַלְוִיִּל אוֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:

*Hayom yom sheini bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.*

Today is the second day of the week, on which the Levites used to pray in the Temple:

## Psalms 48

- |                                     |   |  |
|-------------------------------------|---|--|
| שִׁיר מִזְמוֹר לְבְנוֹל-קָרָח:      | 1 | <i>Shir mizmor livnol Qórah.</i>         |
| גְּדוֹלָה יְהוָה וּמְהֻלָּלָה מְאֹד | 2 | <i>Gədoleh SHƏKHINAH umhuléleh mə'od</i> |
| בְּעִיר אֱלֹהֵינוּ הַר-קֹדֶשֶׁה:    |   | <i>bə'ir Elohéinu har qodsheh.</i>       |
| יִפְּה נֹף מְשֻׁשׁ כָּל-יִשְׂרָאֵל  | 3 | <i>Yəfeih nof məsus kol Yisra'eil</i>    |
| הַר-צִיּוֹן יִרְכָּתִי צָפוֹן       |   | <i>har Tziyon yarkətei Tzafon</i>        |
| קִירַת נֶצַח רַב:                   |   | <i>qiryat nétzah rav.</i>                |
| אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נֹדַעַה  | 4 | <i>Elohim bə'armənotéiha nodə'eh</i>     |
| לְמִשְׁגָּב:                        |   | <i>ləmisgav.</i>                         |
| כִּי-הִנֵּה הָרוֹשָׁעוֹל נֹעֲדוּ    | 5 | <i>Ki hineih haroshə'ol no'adu</i>       |
| עָבְרוּ יַחְדָּו:                   |   | <i>avəru yahdav.</i>                     |
| הִלָּה רָאוּ כֵן תַּמְהוּ           | 6 | <i>Héilah ra'u kein tamáhu</i>           |
| נִבְהָלוּ נִחְפָּזוּ:               |   | <i>nivhalu neh pázu.</i>                 |

- 1 A psalm, a hymn of the children of Qórah:
- 2 Great is the PRESENCE and much to be praised!  
In our God's city is Voix Holy mountain:
- 3 beautiful of summit, joy of all Yisra'eil,  
mount Tziyon, the vaults of Tzafon!  
Aboundingly everlasting town!
- 4 God was known in her citadels  
as a refuge.
- 5 For note! The wicked gathered,  
they crossed over together;
- 6 they saw and so they panicked;  
they were dismayed; they were alarmed!



רַעְדָה אֶחָזָתָל שָׁם חֵיל כִּיּוֹלָדָה:	7	<i>Rə'adah aḥazátal sham ḥil kayolédéh.</i>
בְּרוּחַ קְדִים תִּשְׁבֵּר אֲנִיּוֹת תַּרְשִׁישׁ:	8	<i>Bərú'ah qadim təshabeir oniyot Tarshish.</i>
כְּאֲשֶׁר קִיּוּנוֹ בֵּין יָדָעְנוּ בְּעִיר־יְהוָה צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם סֶלָה:	9	<i>Ka'asher qivínu kein yadánu bə'ir SHĀKHINAH tzəva'ot bə'ir Elohéinu Elohim yəkhonənoḥa ad olam sélah.</i>
דְּמִינוּ אֱלֹהִים חֲסִדָּךְ בְּקָרֵב עֲדוּתֶיךָ:	10	<i>Dimínu Elohim ḥasdékhe bəqérev eidotéikhe.</i>
כְּשֵׁמֶךְ אֱלֹהִים בֵּין תְּהִלָּתֶךָ עַל־קִצְוֵי־אֶרֶץ צֶדֶק מְלֶאכָה יִמְיֶנְךָ:	11	<i>Kəshimkhe Elohim kein təhilatəkhe al qatzvei éretz tzédeq malə'ah yəminékhe.</i>

- 7 Trembling seized them there,  
the writhing of one giving birth,
- 8 when the east wind shattered  
the ships of Tarshish!
- 9 What we hoped for, thus we have known  
in the city of the multitudinous PRESENCE,  
in the city of our God,  
may God found her  
forever — selah!
- 10 We meditated, God, on Your devotion  
in the middle of Your congregations.
- 11 Like Your Name, God, so is Your praise:  
to the ends of the earth!  
Justice fills Your right hand.

יִשְׂמַח הַר־צִיּוֹן	12	<i>Yismaḥ har Tziyon</i>
תִּגְלֶנָּה בְּנוֹת יְהוּדָה		<i>tagéilnah bənot Yəhudah</i>
לְמַעַן מִשְׁפָּטֶיךָ:		<i>ləmá'an mishpatéikhe.</i>
סְבֹל צִיּוֹן וְהִקְיֹפֶיהָ	13	<i>Sóbol Tziyon vəhaqífúha</i>
סִפְרוֹל מִגְדָּלֶיהָ:		<i>sifrol migdaléiha.</i>
שִׁתּוֹל לִבְכֵּל לְחִילָהּ	14	<i>Shítol libəkhel ləheilah</i>
פִּסְגּוֹל אַרְמְנוֹתֶיהָ		<i>pasəgol armənotéiha</i>
לְמַעַן תִּסְפְּרוֹל לְדוֹר אַחֲרוֹן:		<i>ləmá'an təsapərol lədor aḥaron.</i>
כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ	15	<i>Ki zet Elohim Elohéinu</i>
עוֹלָם וָעֶד		<i>olam va'ed</i>
הָא יְנַהֲגֵנוּ עַל־מוֹת:		<i>he yənahagónu al mut.</i>

- 12 Mount Tziyon will be glad,  
Yəhudah's far-flung places rejoice  
for the sake of Your judgements!
- 13 Tour Tziyon and encircle her,  
count her towers,
- 14 set your heart on her ramparts,  
itemize her citadels  
so you might recount them for a later generation.
- 15 Yes, this God is our God  
forever and ever!  
Voi will guide us until death.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Tuesday:

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבַת שֶׁבוּ הָיוּ הַלְוִיֹּת אוֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:

*Hayom yom shālīshi bəShabat shebo hayu haLəviyot omərol bəveit hamiqdash.*

Today is the third day of the week, on which the Levites used to pray in the Temple:

## Psalms 82

מִזְמוֹר לְאַסָּף 1 *Mizmor lə'Asaf*

אֱלֹהִים נִצָּבָה בַּעֲדַת־עֹז *Elohim nitzəveh ba'adat oz*

בִּקְרֹב עֲזוּזֹל יִשְׁפָּטֶה: *bəqərev izuzol yishpāteh.*

עַד־מָתִי תִשְׁפָּטֹל־עוֹל 2 *Ad matai tishpətol ável*

וּפְנֵי רָשָׁא'וֹל תִּשׁ'וֹל סֵלָה: *ufnei rasha'ol tis'ol sélah.*

שִׁפְטוֹל־דָּלָה וִיתוֹמָה 3 *Shiftol daleh vitomeh*

עֲנִיָּה וְרָשָׁה הַצְדִּיקוֹל: *aniyeh varasheh hatzdíqol.*

פִּלְטוֹל־דָּלָה וְאַבְיוֹנָה 4 *Palətol daleh və'evyoneh*

מִיַּד רָשָׁא'וֹל הַצִּילָה: *miyad rasha'ol hatzíleh.*

- 1 A psalm of Asaf:  
God stands firm in the congregation of strength;  
in the midst of the strong, Voi will judge:
- 2 "Until when will you judge unrightly  
and lift your face to the wicked? Selah!
- 3 Judge for the weak and the orphaned;  
the afflicted and the poor vindicate!
- 4 Rescue the weak and the wanting;  
from the hand of the wicked save them!"

לֹא יָדְעוּל וְלֹא יִבְיִנוּל בַּחֲמָסִים יִתְהַלְכוּל יָמוּטוּ כָּל-מוֹסְדֵי אֶרֶץ:	5 <i>Lo yadə'ol vəlo yavínol baḥamasim yithalákhhol yimótu kol mosədei áretz.</i>
אֲנִי-אֶמְרָתִי אֱלֹהִים אֶתֵּל וּבְנוּל עֲלִיּוֹן כָּל־כָּל:	6 <i>Ani amárti elohim atel uvnol elyon kulkhel.</i>
אֲכֵן כְּאָדָם תָּמוּתוּל וּכְאַחַד הַשָּׂרוּל תִּפְּלוּל:	7 <i>Akhein kə'adam təmutol vəkha'aḥed hasarol tipólol.</i>
קוּמָה אֱלֹהִים שִׁפְטָה צְדָקָה כִּי-אַתָּה תִּנְחַלֶּה בְּמַעֲשֵׂינוּ:	8 <i>Qumeh Elohim shifteh tzədaqah ki ateh tinḥaleh bəma'aséinu.</i>

- 5 They will not know and they will not understand;  
with cruelty they go about —  
shaken shall be all the supports of the Earth!
- 6 I myself thought you were gods,  
children from on high, all of you.
- 7 Surely as humans you shall die!  
As one of the rulers you shall fall!
- 8 Arise, God, and judge righteously!  
For You shall inherit our acts.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Wednesday:

הַיּוֹם יוֹם רְבִיעִי בַּשָּׁבַת שְׁבוּ הָיוּ הַלְוִיֹּת אוֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:

*Hayom yom rəvī'i baShabat shebo hayu haLəviyot omərol bəveit hamiqdash.*

Today is the fourth day of the week, on which the Levites used to pray in the Temple:

## Psalm 94

- |                                    |   |                                      |
|------------------------------------|---|--------------------------------------|
| אֵל-נִקְמֹת יְהוָה                 | 1 | <i>Eil nəqamot SHƏKHINAH</i>         |
| אֵל נִקְמֹת הוֹשִׁיעָה:            |   | <i>Eil nəqamot hoshī'eh.</i>         |
| הַנִּשְׁאַת שֹׁפֵטת יִשְׂרָאֵל     | 2 | <i>Hinasə'eh shoféteih Yisra'eil</i> |
| הַשִּׁיבָה גָּמוּל עַל-גָּאוֹל:    |   | <i>hashíveh gəmul al gə'ol.</i>      |
| עַד-מָתִי רָשָׁעוֹל יִהְיֶה        | 3 | <i>Ad matai rəsha'ol SHƏKHINAH</i>   |
| עַד-מָתִי רָשָׁעוֹל יַעֲלֹזוֹל:    |   | <i>ad matai rəsha'ol ya'alózol.</i>  |
| יַבִּיעוֹל יַדְבָּרוֹל עֵתָק       | 4 | <i>Yabí'ol yədabərol ataq</i>        |
| יִתְאַמְרוֹל כָּל-פֹּעֲלוֹל אָוֶן: |   | <i>yit'amərol kol po'alol áven.</i>  |
| אֲבִיוֹנָה יִהְיֶה יַדְבָּאוֹל     | 5 | <i>Evyoneh SHƏKHINAH yədakə'ol</i>   |
| וְדָלָה וְרָשָׁה יַעֲנוֹל:         |   | <i>vədaleh vərasheh ya'anol.</i>     |
| אֲחֵרוֹל וְגֵרָה יַהַרְגוֹל        | 6 | <i>Aḥeirol vəgeireh yaharógol</i>    |
| וַיִּתְּמוֹל יַרְצִחוֹל:           |   | <i>vitomol yəratzéihol.</i>          |

- 1 God of vengeance, PRESENCE,  
God of vengeance, liberate!
- 2 Rise up, Judge of Yisra'eil!  
Return comeuppance to the contemptuous!
- 3 Til when shall the wicked, PRESENCE,  
til when shall the wicked triumph?
- 4 They pour fourth, they speak arrogance!  
They boast, all who make sorrow!
- 5 The wanting, PRESENCE, they crush  
and the weak and the poor they torment!
- 6 The Other and the stranger they kill  
and orphans they murder.

- 7 וַיֹּאמְרוּ לֹא פָשַׁעְתִּי Vayomərol lo pashāti  
וְלֹא־פָעַלְתִּי רָשָׁע מְאוּמָּה: vəlo pa'alti réssha mə'umah.
- 8 בִּינֵה בּוֹרְאֲתָנוּ Bíneh borə'atéinu  
וְנִסְתַּרְהָ מִתִּי תִתְגַּלֵּת: vənistéreh matai titgalet.
- 9 הַנִּטְעָה אֵזֶן הֲלֹא יִשְׁמָעָהּ Hanotá'ah ózen halo yishmə'e'h  
אִם־יִצְרָה עֵין הֲלֹא יַבִּיטָהּ: im yotzéreh éyin halo yabíteh.
- 10 הַיּוֹסֵרֵנוּ הֲלֹא יוֹכִיחֶהּ Hayoseréinu halo yokhí'heh  
הַמְלַמֶּדֶה אָדָם תְּזַדֵּק: haməlamédeh adam tzédeq.
- 11 שְׁחַכְּיִנָּה יוֹדָא'ה מַחֲשָׁבוֹת אָדָם Shəkhinah yodá'ah maḥshəvot adam  
כִּי הֵימָּה הָבֵל: ki héimah hável.
- 12 אֲשֶׁר־יִבְרָךְ Ashrei gavreh  
אֲשֶׁר־תִּסְרְוֶנָּה יְיָ asher təyasəróneh YAH  
וּמִתּוֹרַתְךָ תִּלְמָדֶנָּה: umitoratəkke təlamədóneh.
- 13 לְהַשְׁקִיט לֵה מִימֵי רַע Ləhashqit leh mimei ra  
עַד יִשׁוּבָהּ רִשְׁעָהּ לְבַדֵּק: ad yashuveh rasha'e'h ləvédeq.
- 14 כִּי לֹא יִתְשֶׁה שְׁחַכְּיִנָּה ḥésed Ki lo yitəsheh Shəkhinah ḥésed  
וְרַחֲמִים לֹא יַעֲזֹבֶה: vəraḥamim lo ya'azóveh.

- 7 And they say, "I have not transgressed;  
I've done nothing wrong."
- 8 Understand, our Creator!  
Hidden One, when will You be revealed?
- 9 The Planter of the ear, shall Voi not hear?  
Or the Fashioner of the eye, shall Voi not look down?
- 10 The One Who disciplines us, shall Voi not correct?  
The One Who teaches humans Righteousness?
- 11 The PRESENCE knows the plans of humans,  
that they are breath.
- 12 Happy the person  
You chasten, YAH,  
and from Your instruction teach
- 13 to make quiet for xyr in days of evil,  
until the wicked turn to repair.
- 14 For the PRESENCE will not quit devotion,  
and compassion Voi will not abandon.

- 15 *Ki ad tzédeq yashuv mishpat*  
 כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט  
 וְאַחֲרָיו כָּל־תָּמוּל־לֵב:  
*və'aḥarav kol tamol leiv.*
- 16 *Mi yaqúmeḥ li im mərei'ol*  
 מִי־יִקְוֶמָה לִי עִם־מְרֵעוֹל  
 מִי־יִתְצַבֶּה לִי  
 עִם־פְּעֻלֹּל אֵוֶן:  
*mi yityatzəveh li*  
*im po'alol áven.*
- 17 *Lulei SHĖKḤINAH eẓrátaḥ li*  
 לִוְלֵי יְהוָה עֲזָרְתָּה לִי  
 כְּמַעַט שִׁכְנָה דוּמָה נַפְשִׁי:  
*kim'at shakhənah dumah nafshi.*
- 18 *Im amárti mat omtzi*  
 אִם־אֲמַרְתִּי מָט אֲמָצִי  
 חֲסֶדְךָ יְהוָה יִסְעָדָנִי:  
*ḥasdəkke SHĖKḤINAH yis'adéini.*
- 19 *Bərov sar'apai bəqirbi*  
 בָּרוּב שָׂרְעָפִי בְּקִרְבִּי  
 תַּנְחֻמֶיךָ יִשְׁעֲשְׂעוּ נַפְשִׁי:  
*tanḥuméikhe yəsha'ash'u nafshi.*
- 20 *Hayḥovrəkhe kisei havot*  
 הַיְחַבְּרֶךָ כִּסֵּא הַוֹּת  
 יִצַּר עָמַל עַל־יְחֹק:  
*yotzeir amal alei ḥoq.*
- 21 *Yagódol al néfesh tzadíqeh*  
 יִגְדֹּל עַל־נֶפֶשׁ צַדִּיקָה  
 וְדָם נָקִיָּה יִרְשִׁיעוֹל:  
*vədam nəqiyeh yarshí'ol.*
- 22 *Vayihyet SHĖKḤINAH li ləmisgav*  
 וַיִּהְיֶת יְהוָה לִי לְמִשְׁגָּב  
 וְאֵלֹהֵי לְצִוֹר מַחְסִי:  
*vEilohai lətzur maḥsi.*

- 15 For judgement shall return to righteousness!  
 And after it will go all honest of heart.
- 16 Who will swell up with me against the wicked?  
 Who will be firm with me  
 against those making sorrow?
- 17 If the PRESENCE were not my help  
 in a twinkling I'd dwell in oblivion.
- 18 When I think my courage falters,  
 Your devotion, PRESENCE, sustains me!
- 19 When my anxieties abound within me,  
 Your consolation smooths me down.
- 20 Can a throne of destruction be allied to You,  
 fashioning trouble with its law?
- 21 They lash out against the life of the righteous,  
 and the blood of the innocent they condemn!
- 22 But the PRESENCE has been for me a refuge,  
 my God the rock of my shelter.

- 23 *Vayashíveh otal el kipurim*  
 וַיָּשִׁיבָה אוֹתָל אֶל-כִּפּוּרִים  
*vəra'atal yatzmíteh*  
 וַרְעָתָל יִצְמִיתָה  
*yatzmíteh SHĀKHINAH Elohéinu.*  
 יִצְמִיתָה יְהוָה אֱלֹהֵינוּ:

Psalm 95

- 1 *Ləkhoh nitein kavod liSHKHINAH*  
 לְכוּל נִתֵּן כְּבוֹד לַיהוָה  
*nagílah vətzur yish'éinu.*  
 נִגִּילָה בְּצוּר יִשְׁעֵנוּ:  
 2 *Nəqadəma fanéihe bətodah*  
 נִקְדָּמָה פָּנֵיהָ בְּתוֹדָה  
*bəsimḥah nagílah veh.*  
 בְּשִׂמְחָה נִגִּילָה בָּהּ:  
 3 *Ki Eil gədoleh SHĀKHINAH*  
 כִּי אֵל גְּדוֹלָה יְהוָה  
*vəshofteh gədoleh*  
 וְשׁוֹפֵטָה גְּדוֹלָה  
*al kol elilim.*  
 עַל-כָּל-אֱלִילִים:

- 23 And Voi will turn them to atonement  
 and their wickedness Voi will annihilate,  
 will annihilate! The PRESENCE, our God!

Psalm 95

- 1 Come, let's give glory to the PRESENCE,  
 let's rejoice in the Rock of our liberation!  
 2 Let's greet Void with gratitude,  
 with gladness let's rejoice in Void!  
 3 For the PRESENCE is a mighty God,  
 and a Judge  
 greater than all idols.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise,  
 continue with the Mourner's Qadish (p 470).



On Thursday:

היום יום חמישי בשבת שבו היו הלויול אומרול בבית המקדש:  
*Hayom yom hamishi bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.*  
 Today is the fifth day of the week, on which the Levites used to pray in the Temple:

## Psalm 81

- |                      |   |                                      |
|----------------------|---|--------------------------------------|
| למנצחה על-גתית לאסף: | 1 | <i>Lamnatzáhah al gitit lə'Asaf.</i> |
| הנצול לאלהים עזנו    | 2 | <i>Hanéitzol l'Eilohim uzéinu</i>    |
| נודול לאלהי יעקב:    |   | <i>núdol l'Eilohei Ya'aqov.</i>      |
| שאול-בשם ותנול-אש    | 3 | <i>Sə'ol bósem utnol eish</i>        |
| מחול נעים עם-ערי:    |   | <i>maḥol na'im im ádi.</i>           |
| תקעול בחדש שופר      | 4 | <i>Tiq'ol bahódesh shofar</i>        |
| בכסה ליום חגנו:      |   | <i>bakéiseh layom ḥagéinu.</i>       |
| כי חק לישראל הוא     | 5 | <i>Ki ḥoq ləYisra'eil hu</i>         |
| משפט לאלהי יעקב:     |   | <i>mishpat l'Eilohei Ya'aqov.</i>    |
| עדות ביהוסף שמתו     | 6 | <i>Eidut bIhoseif samétu</i>         |
| בצאתה על-ארץ מצרים   |   | <i>bətzeiteh al éretz Mitzráyim</i>  |
| שפת לא-ידעתי אפגוש:  |   | <i>səfat lo yadáti efgosh.</i>       |

- 1 For the conductor, on the gitit, of Asaf:
- 2 Blossom for God, our Strength!  
Bear fruit for Ya'aqov's God!
- 3 Lift up fragrance and offer fire!  
Pleasant dancing with adornment!
- 4 Sound the shofar on the new moon,  
on the full moon for our festal day!
- 5 For it is a law for Yisra'eil,  
a statute for Ya'aqov's God:
- 6 As a pact among Yoseif Voi set it  
when going out against the land of Mitzráyim.  
I encountered a language I did not know:

הַסִּירוֹתַי מִסָּבֵל שִׁכְלֵה	7	<i>Hasiróti miséivel shikhleh</i>
כַּפֵּיָה מְדוּד תַּעֲבֹרְנָה:		<i>kapéihe midud ta'avórnah.</i>
בַּצָּרָה קָרָאתָ וְאַחֲלָצְךָ	8	<i>Batzarah qaráte va'aḥalatzéke</i>
אֶעֱנֶךָ בְּסֵתֶר רָעַם		<i>e'énkhe bəséiter rá'am</i>
אֲבַחֲנֶךָ עַל־מֵי מְרִיבָה סֵלָה:		<i>evḥonkhe al mei Mərivah sélah.</i>
שָׁמַע עָמִי וְאַעֲיֶדְךָ בָּךְ	9	<i>Shəma ami və'a'ídeh bakh</i>
יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי:		<i>Yisra'eil im tishma li.</i>
לֹא־יִהְיֶה בָּךְ אֱלִיל	10	<i>Lo yihyeh vəkhe elil</i>
וְלֹא תִצְטַנֶּעַה לְאֱלִיל הַבֵּל:		<i>vəlo titztanə'eh l'Eilil hável.</i>
אֲנֹכִי יְהוָה אֱלֹהֶיךָ	11	<i>Anokhi SHĀKHINAH Elohéikhe</i>
הַמַּעֲלֶתְךָ מֵאֶרֶץ מִצְרָיִם		<i>hama'aletkhe mei'éretz Mitzráyim</i>
הִרְכִּיבָה־פִּיךָ וְאַמְלֵאֲהוּ:		<i>harkhíveh píkke va'amal'éihu.</i>

- 7 "I have turned hir shoulder away from burdens;  
hir palms from the worktub shall pass!
- 8 In distress you invoked Me and I rescued you!  
I will answer you with secret thunder;  
I will test you by the waters of Mərivah — selah!
- 9 Heed Me, My people, and I will charge you —  
Yisra'eil, if you'd only heed Me:
- 10 Let there be no idol among you;  
don't humble yourselves before idols of breath!
- 11 I am the PRESENCE, your God,  
the One Who brought you up from the land of Mitzráyim.  
Stretch your mouth wide and I'll fill it!

וְלֹא־שָׁמַע עַמִּי לְקוֹלִי	12	<i>Vəlo shama ami ləqoli</i>
וְיִשְׂרָאֵל לֹא־אַבָּה לִּי:		<i>vəYisra'eil lo ávah li.</i>
וְאַשְׁלַחְהוּ בַּשְּׂרִירוֹת לְבָל	13	<i>Va'ashaləhéihe bishrirut libal</i>
יֵלְכוּל בְּמוֹעֲצוֹתֶיהֶל:		<i>yeiləkhoh bəmo'atzoteihel.</i>
לֹו עַמִּי שָׁמַע לִי	14	<i>Lu ami shoméi'a li</i>
יִשְׂרָאֵל בְּדַרְכֵי יִהְיֶה לְכוּל:		<i>Yisra'eil bidrakhai yəhaléikhoh.</i>
כִּמְעַט אוֹיְבוֹלֵיהֶל אֶכְנִיעַ	15	<i>Kim'at oyəvoleihel akhni'a</i>
וְעַל צָרוֹלֵיהֶל אֲשִׁיב יָדַי:		<i>və'al tzaroleihel ashiv yadi.</i>
מִשְׁנְאוֹל יְהוָה יִכְחָשׁוּל־לָהּ	16	<i>Məsan'ol SHĖKHINAH yəkhahəshoh leh</i>
וְיְהִי עֵתָל לְעוֹלָם:		<i>vihi ital lə'olam.</i>
וַיֹּאכִילָהּ מִחֶלֶב חֶטֶה	17	<i>Vaya'akhilóhe meihéilev hitah</i>
וּמִצֹּר דָּבַשׁ אֲשִׁבִיעֶהּ:		<i>umitzur dəvash asbi'ékhe.</i>

- 12 But My people have not heeded My command;  
Yisra'eil has not yielded to Me.
- 13 So I sent them off with their stubborn heart  
to go about in their own council.
- 14 If only My people would heed Me!  
Yisra'eil go along My paths!
- 15 In a twinkling I'd humble their enemies,  
and against their oppressors I'd turn My hand."
- 16 Haters of the PRESENCE would fail from Void  
and their accounting time would be eternal.
- 17 And Voi would feed them from the fat of the wheat:  
"With honey from a rock I'd sate you!"

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Friday:

הַיּוֹם יוֹם שְׁשִׁי בַשַּׁבָּת שֶׁבוּ הָיוּ הַלְוִיִּל אוֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:

*Hayom yom shihi bəShabat shebo hayu haLeviyol omərol bəveit hamiqdash.*

Today is the sixth day of the week, on which the Levites used to pray in the Temple:

## Psalms 93

- |   |                                       |   |
|---|---------------------------------------|---|
| 1 | יְהוָה חַיַּת גָּאוֹת לְבִשָּׁה       | <i>SHĀKHINAH ḥayet gei'ut lavəsheh</i>      |
|   | לְבִשָּׁה יְהוָה עַז הַתְּאֵזֶרָה     | <i>lavəsheh SHĀKHINAH oz hit'azəreh</i>     |
|   | אֶף־תִּכּוֹן תִּבֵּל בַּל תִּמּוֹט:   | <i>af tikon teiveil bal timot.</i>          |
| 2 | נָכוֹן כִּסְאָךָ מֵאֵז מַעֲלָם אֲתָה: | <i>Nakhon kis'akhe me'az me'olam áteh.</i>  |
|   | נִשְׂאוּ נְהָרוֹת יְהוָה              | <i>Nasə'u nəharot SHĀKHINAH</i>             |
|   | נִשְׂאוּ נְהָרוֹת קוֹלָם              | <i>nasə'u nəharot qolam</i>                 |
|   | יִשְׂאוּ נְהָרוֹת דֹּכְיָם:           | <i>yis'u nəharot dokhyam.</i>               |
| 4 | מִקְלוֹת מַיִם רַבִּים                | <i>Miqolot máyim rabim</i>                  |
|   | אֲדִירִים מִשְׁבְּרֵי־יָם             | <i>adirim mishbərei yam</i>                 |
|   | אֲדִירָה בַּמָּרוֹם יְהוָה:           | <i>adireh bamarom SHĀKHINAH.</i>            |
| 5 | עֲדֹתֶיךָ נֶאֱמְנוּ מֵאֵד             | <i>Eidotéikhe ne'emnu mə'od</i>             |
|   | לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יְהוָה       | <i>ləveitəkke na'avah qódeshe SHĀKHINAH</i> |
|   | לְאֶרֶץ יָמִים:                       | <i>lə'órekhe yamim.</i>                     |

- 1 The PRESENCE lives! Voi is dressed in sea-swells.  
The PRESENCE is dressed, girded with strength.  
And, too, the world endures, it shall not be dashed!
- 2 Your throne was established of old; eternal are You.
- 3 Rivers raise — PRESENCE —  
rivers raise their thunder!  
Rivers will raise their crashing floods!
- 4 More than the thunderings of the primal abyss,  
than the majestic breakers of the sea,  
the PRESENCE is more majestic on high!
- 5 Your edicts are truly enduring;  
Holiness is perfect for Your dwelling, PRESENCE,  
For as long as there are days.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

# **Blessings over Food**



## Blessings before the Meal

Before a meal including bread:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
הַמּוֹצִיָּא לֶחֶם מִן הָאָרֶץ:  
*hamotzi'eih léhem min ha'áretz.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
the Bringer-Forth of bread from the earth.

Before a meal including non-bread forms of wheat, barley, rye, oats, or spelt (and, in some communities, rice):

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
בוֹרְאֵת מִיְּי מִזֻּנוֹת:  
*borə'at minei mazonot.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
Creator of different kinds of nourishment.

Before drinking wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
בוֹרְאֵת פְּרֵי הַגֶּפֶן:  
*borə'at pəri hagáfen.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
Creator of the fruit of the vine.

Before eating fruit that grows on trees:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
בוֹרְאֵת פְּרֵי הָעֵץ:  
*borə'at pəri ha'eitz.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
Creator of the fruit of the tree.

## BLESSINGS BEFORE THE MEAL: Blessing Food

Before eating fruit that doesn't grow on trees, and also vegetables of all kinds:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
בוֹרְאת פְּרִי הָאֲדָמָה: *borə'at pəri ha'adamah.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
Creator of the fruit of the soil.

Before all other foods, or when unsure of which blessing to pray:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
שֶׁהַכֹּל נִהְיָה בְּדִבְרָה: *shehakol nihyah bidvareh.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
thru Whose word everything came to be.



## Birkat haMazon — Grace after Meals

The directive to thank G-d for the food we eat can be found in the Tanakh itself, but the specific form of this prayer has evolved over the centuries into the form presented here.

This full form of birkat hamazon is prayed after eating bread; after eating a meal that does not include bread but that does include grapes, figs, olives, dates, pomegranates, or non-bread forms of wheat, barley, rye, oats, or spelt, continue with the Grace after Special Foods (p 652). After eating any other foods not listed here, continue with the Grace after Other Foods (p 656).

### Psalm 126

שִׁיר הַמַּעֲלוֹת	1	<i>Shir hama'alot</i>
בְּשׁוּב יְהוָה		<i>bəshuv HAZANEH</i>
אֶת־שְׁבִית עוֹלָם		<i>et shəvīt olam</i>
הָיִינוּ כְּחֹלְמוֹל:		<i>hayinu kəḥoləmol.</i>
אֲזַיִמְלֵא שְׂחוֹק אֶרֶץ	2	<i>Az yimalei səḥoq áretz</i>
וְשָׁמַיִם גִּלָּה		<i>vəshamáyim gilah</i>
אֲזִנְאֹמֵר זֶת־אֶל־זֶת		<i>az nomar zet el zet</i>
הִגְדִּילָה יְהוָה לַעֲשׂוֹת אִתָּנוּ:		<i>higdíleh HAZANEH la'asot itánu.</i>
הִגְדִּילָה יְהוָה לַעֲשׂוֹת עִמָּנוּ	3	<i>Higdíleh HAZANEH la'asot imánu</i>
הָיִינוּ שְׂמֵיחֹל:		<i>hayinu səmeiḥol.</i>

- 1 A psalm of ascents:  
When THE NOURISHER  
restores the freedom of the world,  
we will be like dreamers.
- 2 Then laughter might fill the earth,  
and rejoicing heaven.  
Then we might share with one another,  
“THE NOURISHER has acted mightily with us!”
- 3 THE NOURISHER has acted mightily with us,  
and we have been glad.

שׁוּבָה יְהוָה אֶת־שְׁבִית־עוֹלָם	4	<i>Shúveh HAZANEH et shəvīt olam</i>
כְּאַפִּיקִים בְּנֶגֶב:		<i>ka'afiqim baNégev.</i>
הִזְרְעוּ בְדִמְעָה	5	<i>Hazorə'ol bədim'ah</i>
בְּגִילָה יִקְצְרוּ:		<i>bəgilah yiqtzórol.</i>
הָלוֹךְ יִלְכֶּה וּבָכָה	6	<i>Halokh yeiləkkeh uvakhoh</i>
נִשְׂאָה מִנֶּשֶׁךְ־הַזֶּרַע		<i>noséi'ah méshekh hazara</i>
בְּאִיבָאָה בְּגִילָה		<i>bo yavó'eh vəgilah</i>
נִשְׂאָה אֶל־מֹתֵיהָ:		<i>noséi'ah alumotéihe.</i>

- 4 Restore the freedom of the world, NOURISHER,  
like the floodways of the Négev!
- 5 Those now sowing with weeping  
with rejoicing would reap!
- 6 One would go grudging and lamenting,  
carrying the bag of seeds,  
but come quick back in joy,  
carrying faer harvest sheaves.

Some add:

תְּהִילַת יְהוָה אֶסְפְּרָה	<i>Təhilat HAZANEH asapéirah</i>
וַיְבָרֵךְ כָּל־אָמָר	<i>vivareikh kol omer</i>
שֵׁם קֹדֶשֶׁה לְעוֹלָם וָעֶד:	<i>sheim qodsheh lə'olam va'ed.</i>
וַאֲנַחְנוּ נְבָרֵךְ יָהּ	<i>Va'anáhnū nəvareikh YAH</i>
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:	<i>mei'atah və'ad olam haləluYAH.</i>
הוֹדוּ לַיהוָה כִּי־טוֹבָה	<i>Hodol laZANEH ki toveh</i>
כִּי לְעוֹלָם חֶסֶדָה:	<i>ki lə'olam ḥasdeh.</i>
מִי יַמְלִלָהּ גְּבוּרוֹת יְהוָה	<i>Mi yəmalələh gəvurot HAZANEH</i>
יִשְׁמִיעָה כָּל־תְּהִלָּתָה:	<i>yashmí'eh kol təhilateh.</i>

Zeal-words of THE NOURISHER I'll recount,

and every letter will bless

the Name of Voix holiness forever!

Psalm 145:21

And we ourselves shall bless YAH,

now and forever! Praise YAH!

Psalm 115:18

Thank THE NOURISHER, for Voi is Good!

Yes, eternal is Voix constancy!

Who can convey the might of THE NOURISHER?

Make known all Voix praise?

Psalm 106:1-2

## Invitation to Bless

When three or more adults have shared the meal, begin here. When ten or more adults have shared the meal, add the boxed words. When fewer than three adults have shared the meal, begin with the Blessing for Nourishment (p 636).

The inviter:

חֲבֵרָוּלַי נְבָרְךְ:  
*Haveirolai nəvareikh.*  
My friends, let's bless!

The others:

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:  
*Yəhi sheim HAZANEH məvorakh mei'atah və'ad olam.*  
May the Name of THE NOURISHER be blessed now and for forever!

The inviter:

יְהִי שֵׁם יְהוָה מְבֹרָךְ:  
*Yəhi sheim HAZANEH məvorakh*  
מֵעַתָּה וְעַד עוֹלָם:  
*mei'atah və'ad olam.*  
בְּרִשּׁוּת חֲבֵרָוּלַי נְבָרְךְ:  
*Birshut ḥaveirolai nəvareikh*  
אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלָה:  
*Elohéinu she'akhálnu misholeh.*

May the Name of THE NOURISHER be blessed  
now and for forever!

With the permission of my friends, let's bless

our God, the One from Whose bounty we have eaten.

The others, followed by the inviter:

בְּרוּכָה אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלָה וּבִטְוֵבָה חַיֵּינוּ:  
*Bərukkeh Elohéinu she'akhálnu mishelah uvтуveh ḥayínu.*  
Blessed is our God, the One from Whose bounty we have eaten and in Whose  
goodness we live.

All conclude:

בְּרוּכָה הָא וּבְרוּךְ שְׁמָה:  
*Bərukkeh he uvarukh shəmeḥ.*  
Blessed is Voi and blessed is Voix Name!

## The Blessing for Nourishment

Continue here, regardless of how many adults have shared the meal.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 הַזֵּנָה אֶת־הָעוֹלָם כָּלּוּ בְטוּבָהּ *hazaneh et ha'olam kulo bətuveh*  
 בְּחֵן בְּחֶסֶד וּבְרַחֲמִים: *bəhein bəhésed uvrahānim.*  
 הָאֵל נֹתֵנָה לֶחֶם לְכֹל־בָּשָׂר *He noténeh léhem ləkhoh basar*  
 כִּי לְעוֹלָם חֲסִדָּה: *ki lə'olam hasdeh.*  
 וּבְטוּבָהּ הַגָּדוֹל *Uvtuveh hagadol*  
 תָּמִיד לֹא חָסַר לָנוּ *tamid lo hásar lānu*  
 וְאֵל יַחְסַר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד *və'al yehsar lānu mazon lə'olam va'ed*  
 בַּעֲבוּר שְׁמֶה הַגָּדוֹל: *ba'avur shəmeḥ hagadol.*  
 כִּי הָאֵל זֶנָּה וּמַפְרִנֶּסֶה לְכֹל *Ki he zaneḥ umfarnéseḥ lakoh*  
 וּמַטִּיבָה לְכֹל *umeitivēh lakoh*  
 וּמַכִּינָה מִזֶּזֶן לְכֹל־בְּרִיּוֹלֵיהָ *umeikhineḥ mazon ləkhoh bəriyoléiḥe*  
 אֲשֶׁר בָּרָאָה: *asher barə'eh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*  
 הַזֵּנָה אֶת הַכֹּל: *hazaneh et hakoh.*

Blessed are You, NOURISHER,  
 our God, Life of endless worlds,  
 the One Who nourishes the entire world in Voix goodness,  
 with grace, with devotion, and with compassion.  
 Voi gives bread to all flesh,  
 yes, eternal is Voix constancy! Psalm 136:25  
 And in Voix great goodness,  
 never have we lacked —  
 nor never shall we lack — nourishment, never ever,  
 because of Voix great Name.  
 For Voi nourishes and sustains all  
 and is good to all  
 and provides nourishment to all Voix creations  
 that Voi created.

Blessed are You, NOURISHER,  
 Who nourishes all.

## The Blessing for the Earth

נודה לך יהוה אלהינו *Nodeh ləkheh HAZANEH Elohéinu*  
 על שהאריכה לאבולינו ארץ *al shehe'eríkheh lə'ivoléinu éretz*  
 חמדה טובה ורחבה *hemdah tovah urḥavah*  
 ועל שהוצאתנו יהוה אלהינו *və'al shehotzeitenu HAZANEH Elohéinu*  
 מארץ מצרים *mei'éretz Mitzráyim*  
 ופדיתנו מבית עבדים *ufditenu mibeit avadim*  
 ועל בריתך שחתמת בלבנו *və'al bəritəke sheḥatámte bəlibéinu*  
 ועל תורתך שלמדתנו *və'al Toratəke shelimadtenu*  
 ועל חקיך שהודעתנו *və'al ḥuqéikhe shehodatenu*  
 ועל חיים חן וחסד שחוננתנו *və'al ḥayim ḥein vaḥésed sheḥonantenu*  
 ועל אכילת מזון *və'al akhilat mazon*  
 שאתה זנה *sha'ateh zaneh*  
 ומפרנסה אותנו תמיד *umfarnéseh otánu tamid*  
 בכל יום ובכל עת ובכל שעה: *bəkhōl yom uvkhol eit uvkhol sha'ah.*

Let us thank You, NOURISHER, our God,  
 for the Earth You preserved for our forebears —  
 desirable, good, and expansive! —  
 and for Your bringing us out, NOURISHER, our God,  
 from the land of Mitzráyim  
 and Your redeeming us from the house of slavery,  
 and for Your covenant, which You sealed in our heart,  
 and for Your Torah, which You taught us,  
 and for Your laws, which You made known to us,  
 and for life, grace, and devotion, with which You graced us,  
 and for the eating of nourishment,  
 with which You nourish  
 and sustain us constantly,  
 on every day, in every time, at every hour.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ בְּיָמֵינוּ הָהֵם וּבְזֶמֶן הַזֶּה: בְּיָמֵינוּ מִתְּתִיבוֹ בֶּן יוֹחָנָן  
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו כָּשַׁעְמָדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרָתְךָ וּלְהַעֲבִירָל מִחֲקֵי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לְהַל בָּעֵת צָרָתָל רַבָּתָּ אֶת רִיבָל הִנֵּתָ אֶת דִּינָל נִקְמָתָ  
אֶת נִקְמָתָל מִסָּרָת גְּבוּרָתָל בִּיד חֲלָשׁוֹל וְרַבּוֹל בִּיד מַעֲטוֹל וְאַחְזָרִיּוֹל  
בִּיד חֲנוּנוֹל וְרִשְׁעוֹל בִּיד צַדִּיקוֹל וְזָדוֹל בִּיד עוֹסֵקוֹל תּוֹרָתְךָ וְלֹךְ עֲשִׂיתָ  
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן  
כְּהִינּוֹם הַזֶּה: וְאַחֵר כֵּן בָּאוּ בְּנוֹלֶיךָ לְדַבֵּר בִּיתְךָ וּפְנּוּ אֶת הַיִּכְלָךְ  
וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ גִירוֹת בְּחִצְרוֹת קִדְשְׁךָ וְקִבְעוּ  
שְׁמוֹנֶת יָמִי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilhamot  
sheasite lə'ivoleinu bayamim haheim uvazəman hazeh. Bime'i Matityáhu ben Yoḥanan  
kohein gadol Hashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al aməkhe  
Yisra'eil ləhashkiḥal Toratéke ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥamékhe  
harabim amádte lahel bə'eit tzaratal rávte et rival dānte et dinal naqámte  
et niqmatal masárte giborol bayad ḥalashol vərabol bayad mə'atol və'akhzariyol  
bayad ḥanunol ursha'ol bayad tzadiqol vəzeidol bayad osəqol Toratéke uləkhe asíte  
sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan  
kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe  
vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat  
yamei Hanukah éilu ləhodot ulhaleil ləshimkhe hagadol.*

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Hashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'eil, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'eil, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Hanukah to thank and praise Your great Name.

## Blessings over Food

At all times conclude:

וְעַל הַכֹּל יִהְיֶה אֱלֹהֵינוּ Və'al hakol HAZANEH Elohéinu  
אֲנַחְנוּ מוֹדוֹל לָךְ anáḥnu modol lakh  
וּמְבָרְכוֹל אוֹתָךְ umvarəkhoh otakh  
יִתְבָּרַךְ שִׁמְךָ בְּכָל־נוּ yitbarakh shimkhe bəkhulánu  
תָּמִיד לְעוֹלָם וָעֶד tamid lə'olam va'ed.  
כַּכְתוּב וְאָכַלְתָּ וְשָׂבִיעַתָּ Kakatuv və'akhalte vəsabáte  
וּבִרְכָּתָ אֶת יְהוָה אֱלֹהֶיךָ uveirakhte et HAZANEH Elohéikhe  
עַל הָאָרֶץ הַטֹּבָה al ha'áretz hatovah  
אֲשֶׁר בָּרָאָה לָךְ asher barə'eh lakh.  
בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAZANEH  
עַל הָאָרֶץ וְעַל הַמַּזּוֹן al ha'áretz və'al hamazon.

And for everything, NOURISHER, our God,  
we thank You  
and bless You.  
May Your Name be blessed by all of us,  
constantly, forever and ever.  
As it is written: "And you shall eat and be sated  
and bless THE NOURISHER, your God,  
for the good Earth  
that Voi created for you."  
Blessed are You, NOURISHER,  
for the Earth and for the nourishment.

Dəvarim 8:10

## The Blessing for Community

רַחֲמֵה יְהוָה אֱלֹהֵינוּ *Rahameh HAZANEH Elohéinu*  
 עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*  
 וְעַל כָּל אָדָם יַצְרוּלֶיכָה *və'al kol adam yatzuroléikhe*  
 וְעַל קְהִלּוֹתֵינוּ בֵּיתְךָ *və'al qəhilotéinu beitékhe*  
 וְעַל כָּל צְרָכֵינוּ חֻבְתְּךָ *və'al kol tzərahéinu ḥovatékhe*  
 וְעַל חֲלוּמוֹתֵינוּ עַל עוֹלָם צַדִּיק *və'al ḥalomotéinu al olam tzadiq*  
 וְשָׁלוֹם שֶׁהִבְטַחְתָּ: *vəshalum shehivtaḥte.*  
 אֱלֹהֵינוּ אֲבֵנוּ רַעְנוּ זִנְנוּ פִּרְנָסָנוּ *Elohéinu ivéinu rə'ónu zunónu parnəsonu*  
 וְכִלְכָּלָנוּ וְהַרְוִיחָנוּ *vəkhalkalónu vəharvīḥónu*  
 וְהַרְוִיחָה לָנוּ יְהוָה אֱלֹהֵינוּ *vəharvīḥeh lānu HAZANEH Elohéinu*  
 מִהֶרָה מִכֹּל צְרוּתֵינוּ *məheirah mikol tzorotéinu*  
 וְנָא הַבִּינָה לָנוּ יְהוָה אֱלֹהֵינוּ *vəna havíneh lānu HAZANEH Elohéinu*  
 שְׂאֲנוּ בּוֹטָחוֹל עַל אַחֲרוֹל *she'anu botəḥol al aḥeirol*  
 וְאַחֲרוֹל עָלֵינוּ *va'aḥeirol aléinu*  
 בְּמַלְמַלְתְּךָ הַמְלֵאָה הַחַיּוּנִית *bəmalmalatəkhe haməlei'ah heḥiyunit*  
 הַגְּדוּשָׁה וְהַרְחֲבָה שֶׁלֹא גְבוּשׁ *hagədushah vəharəḥavah shelo neivosh*  
 וְלֹא נַעֲשֶׂק לְעוֹלָם וָעֶד: *vəlo na'ashoq lə'olam va'ed.*

Have compassion, NOURISHER, our God,  
 on Yisra'eil, Your people  
 and on every human, Your creations,  
 and on our communities, Your home,  
 and on all our needs, Your responsibility,  
 and on our dreams for a just  
 and perfect world, which You promised.  
 Our God, our Quickener, shepherd us, nourish us, sustain us,  
 and provision us and relieve us —  
 and relieve us, NOURISHER, our God,  
 quickly from all our constraints!  
 And please make us understand, NOURISHER, our God,  
 that we depend upon others  
 and others upon us  
 in Your abundant, life-giving,  
 overflowing, and spacious tapestry, so that we are never ashamed  
 and never oppress ever or ever.



On Shabbat add:

רָצַת וְהַחֲלִיצָנוּ יְהוָה Ratzet vəhaḥalitzónu HAZANEH  
 אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ Elohéinu bəmitzvotéikhe  
 וּבְמִצְוַת יוֹם הַשַּׁבָּתִי uvmitzvat yom hashəvi'i  
 הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה haShabat hagadol vəhaqadosh hazeh.  
 כִּי יוֹם זֶה גָּדוֹל Ki yom zeh gadol  
 וְקָדוֹשׁ הוּא לְפָנֶיךָ vəqadosh hu ləfanéikhe  
 לִשְׁבַּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה lishbat bo vəlanú'ah bo bə'ahavah  
 כְּמִצְוַת רְצוֹנְךָ kəmitzvat rətzonékhe  
 וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ uvirtzonəkhe haní'ah lānu  
 יְהוָה אֱלֹהֵינוּ HAZANEH Elohéinu  
 שֶׁלֹּא תִהְיֶה צָרָה וַיָּגוֹן shelo təhei tzarah vəyagon  
 וְאַנְחָה בַּיּוֹם מְנוּחָתֵנוּ va'anahah bəyom mənuḥatéinu.  
 וְהוֹרֵנוּ יְהוָה אֱלֹהֵינוּ Vəhorónu HAZANEH Elohéinu  
 בְּנֶחֱמַת צִיּוֹן עִירְךָ bəneḥamat Tziyon irékhe  
 וּבִבְנֵי קְהִלּוֹתֵינוּ בֵּית קֹדֶשְׁךָ uvəvinyan qəhilotéinu beit qodshékhe  
 כִּי אַתָּה הָאֵל בְּעֹלֶת הַחֹסֶד ki ateh he ba'alet heḥésed  
 וּבְעֹלֶת הַנְּחָמוֹת uv'alet haneḥamot.

Want and strengthen us, NOURISHER,  
 our God, in Your mitzvot  
 and in the mitzvah of the seventh day,  
 this great and Holy Sabbath.  
 For this day is great  
 and Holy before You,  
 to stop on it and rest on it with love,  
 per the mitzvah of Your will.  
 And may it be Your will to give us rest,  
 NOURISHER, our God,  
 so that there be no constraint or grief  
 or sorrow on the day of our rest.  
 And instruct us, NOURISHER, our God,  
 in the consolation of Tziyon, Your city,  
 and in the building of our communities, house of Your holiness,  
 for You are Voi, supremely devoted  
 and supremely comforting.

On a Festival, Hoshana Rabah, or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ *ya'aleh veyavo vayagi'a*

וַיֵּרָאֶה וַיַּעֲרִיצֶה וַיַּיְשָׁמָה *vayeira'eh vayeiratzeh veyishama*

וַיִּפְקֹד וַיַּזְכֵּר וַיַּזְכֵּרֵנוּ *vayipaqeid vayizakheir zikhronéinu*

וַיִּפְקְדֵנוּ וַיַּזְכֵּרֵנוּ וַיַּזְכֵּרֵנוּ *ufiqdonéinu vazīkhron ivoléinu*

וַיַּזְכֵּרֵנוּ הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vazīkhron ha'olam hatov shehalámnu*

וַיַּזְכֵּרֵנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה *vazīkhron Yərushaláyim ir qodshékhe*

וַיַּזְכֵּרֵנוּ כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל *vazīkhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לְפָלִיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləhein*

וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם *ulhésed ulrahāmim ləhayim uləshalom*

On Rosh Hódesh:

בַּיּוֹם רִאשׁ הַחֹדֶשׁ הַזֶּה: *bəyom Rosh haHódesh hazeh.*

On Pésah:

בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה: *bəyom Hag haMatzot hazeh.*

On Shavu'ot:

בַּיּוֹם חַג הַשְּׁבוּעוֹת הַזֶּה: *bəyom Hag haShavu'ot hazeh.*

On Sukot and Hoshana Rabah:

בַּיּוֹם חַג הַסּוּכּוֹת הַזֶּה: *bəyom Hag haSukot hazeh.*

Our God and God of our forebears,  
may there arise and arrive and reach  
and be seen and be wanted and be attended to  
and be counted and be remembered the memory of us  
and our surety, and the memory of our forebears,  
and the memory of the good world we dreamed of,  
and the memory of Yərushaláyim, the city of Your Holiness,  
and the memory of all Your people, the House of Yisra'eil,  
before You for refuge, for goodness, for grace  
and for lovingkindness and for compassion and for life and for peace

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

on this day of the Festival of Matzot.

On Shavu'ot:

on this day of the Festival of Shavu'ot.

On Sukot and Hoshana Rabah:

on this day of the Festival of Sukot.

On Shəmini Atzéret:

בְּיוֹם שְׁמִינִי חַג הָעֲצֵרֶת הַזֶּה: *bəyom Shəmini Hag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

בְּיוֹם חַג שִׁמְחַת תּוֹרַת הַזֶּה: *bəyom Hag Simḥat haTorah hazeh.*

On all festivals and new moons continue:

זִכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshíónu vo ləḥayim.*

וּבְדָבָר יִשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərahəməim*

חֻסֶּה וְחֲנוּנוּ *ḥúseh vəḥonónu*

רַחֲמֵה אֱלֵינוּ וְהוֹשִׁיעֵנוּ *rahameh aléinu vəhoshi'ónu*

כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חַנּוּנֶה וְרַחֲמֶה אֲתָה: *ḥanuneh vərahəməh áteh.*

At all times conclude:

וּבְנֵת קֶהֱלוֹתֵינוּ בְּאַהֲבָה *Uvnet qəhilotéinu bə'ahavah*

בְּמַהֲרָה בְּיָמֵינוּ: *vimheirah vəyaméinu.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAZANEH*

בּוֹנֵת בְּרַחֲמֶיהָ קֶהֱלוֹתֵינוּ: אָמֵן: *bonet bərahəməiḥe qəhilotéinu. Amein.*

On Shəmini Atzéret:

on this day of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

on this day of the Festival of Simḥat Torah.

On all festivals and new moons continue:

Remember us on it, MANY-NAMED ONE, our God, for goodness,

and take stock of us on it for blessing

and liberate us on it for life.

And with a word of liberation and compassion

spare and be gracious to us,

have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,

merciful and compassionate, are You!

At all times conclude:

And build our communities with love,

soon and in our days!

Blessed are You, NOURISHER,

Builder, in Voix compassion, of our communities. Amen!

## The Blessing for Goodness

Birkat haMazon originally concluded with the previous blessing. In time, however, this fourth blessing was added as an expansive summation of Divine Goodness.

בְּרוּכָה אַתָּה יְהוָה	<i>Bərukheh ateh HAZANEH</i>
אֱלֹהֵינוּ חַי הָעוֹלָמִים	<i>Elohéinu hei ha'olamim</i>
הָאֵל אֲבֵנוּ תַיִינוּ אֲדִירֵתֵנוּ	<i>ha'Eil ivéinu hayéinu adiretéinu</i>
בּוֹרְאֵתֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ	<i>bor'atéinu go'eléinu yotzeréinu</i>
קְדוֹשֵׁתֵנוּ קְדוֹשֶׁת יַעֲקֹב	<i>qadoshetéinu qadoshet Ya'aqov</i>
רוֹעֵתֵנוּ רוֹעַת יִשְׂרָאֵל	<i>ro'etéinu ro'et Yisra'eil</i>
הַנּוֹת הַטּוֹבָה וְהַמְטִיבָה לְכָל	<i>hanavet hatoveh vəhameitiveh lakol</i>
שֶׁבְכָל יוֹם וַיּוֹם הָא הַמְטִיבָה	<i>shebəkhol yom vayom he heitíveh</i>
הָא מְטִיבָה הָא יֵיטִיבָה לָנוּ	<i>he meitíveh he yeitíveh lānu</i>
הָא גִּמְלָתֵנוּ הָא גּוֹמֵלֵנוּ	<i>he gəmalétnu he gomeleínu</i>
הָא יִגְמְלֵנוּ לְעַד לַחַן וּלְחֶסֶד	<i>he yigmálónu la'ad ləhein ulḥésed</i>
וּלְרַחֲמִים וּלְרִנָּה וּלְחַיִּים וּלְשׁוּעָה	<i>ulraḥamim ulrévah hatzalah</i>
וְהַצְלָחָה בְּרָכָה וַיְשׁוּעָה	<i>vəhatzlahah bərahah vishu'ah</i>
נְחָמָה פְּרִנָּסָה וְכִלְכָּלָה	<i>neḥamah parnasah vəkḥalkalah</i>
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב:	<i>vərahamim vəhayim vəshalom vəkhol tov.</i>
וּמִכָּל טוֹב לְעוֹלָם אֵל יַחֲסֶרֶנוּ:	<i>Umikol tov la'olam al yaḥasərónu.</i>

Blessed are You, NOURISHER,  
 our God, Life of endless worlds,  
 God, our Quickener, our Life, our Great one,  
 our Creator, our Redeemer, our Fashioner,  
 our Holy one, Holy one of Ya'aqov  
 our Shepherd, Shepherd of Yisra'eil,  
 the Pleasant, the Good, the One Who does good to all.  
 On every day after day Voi has done good:  
 Voi does good, Voi will do good for us,  
 Voi has piled up on us, Voi piles up on us,  
 Voi will pile up on us forever grace and devotion  
 and compassion and respite, freeing  
 and fortune, blessing and liberation,  
 comfort, sustenance, and provision  
 and compassion and life and peace and every good thing.  
 And may Voi never make us lack any good thing!

## HaRaḥaméneh

This is an open-ended sequence of one-line blessings. While some of the following have become standardized over time, many communities do only some of the lines listed here and leave room to add local variations or even ad-hoc one-offs from among those giving thanks.

הַרְחֵמֵנָה הָא יִגְאֵל עָלֵינוּ לְעוֹלָם וָעֶד:

*Haraḥaméneh he yig'et aléinu la'olam va'ed.*

The Compassionate! May Voi be exalted over us forever and ever.

הַרְחֵמֵנָה הָא יִתְבָּרֶכֶה בְּשָׁמַיִם וּבָאָרֶץ:

*Haraḥaméneh he yitbarəkheh bashamáyim uva'áretz.*

The Compassionate! May Voi be blessed in Heaven and on Earth.

הַרְחֵמֵנָה *Haraḥaméneh*

הָא יִשְׁתַּבַּח לְדוֹר וָדוֹר *he yishtabəḥeh lədor dorim*

וְיִתְפָּאֶר בָּנוּ *vəyitpa'areh bānu*

לְעַד וּלְנֶצַח נְצָחִים *la'ad ulnéitzah nətzaḥim*

וְיִתְהַדָּר בָּנוּ לְעַד *vəyithadəreh bānu la'ad*

וּלְעוֹלָמֵי עוֹלָמִים: *ul'olamei olamim.*

The Compassionate!

May Voi be lauded in generation after generation  
and beautified in us forever,  
in eternity after eternity,  
and adorned in us forever,  
in perpetuity after perpetuity.

הַרְחֵמֵנָה הָא יִפְרִינֵנוּ בְּכָבוֹד:

*Haraḥaméneh he yəfarnəśónu bəkhavod.*

The Compassionate! May Voi sustain us with dignity.

הַרְחֲמֵנָה *Harāḥaméneh*  
הָא יִשְׁבְּרָה עֲלֵנוּ *he yishbāreh uléinu*  
מֵעַל צָוָארֵנוּ *mei'al tzavaréinu*  
וְהָא יוֹלִיכֵנוּ *vəhe yolikhónu*  
לְצֶדֶק שָׁלֵם לְכֹל:

The Compassionate!  
May Voi shatter the yoke  
from off our neck,  
and may Voi lead us  
to perfect Justice for all.

הַרְחֲמֵנָה הָא יִשְׁלַחַה לָנוּ *Harāḥaméneh he yishlāḥeh lānu*  
בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה *bərakhah mərubah babáyit hazeh*  
וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו:

The Compassionate! May Voi send us  
abundant blessing in this house  
and at this table where we have eaten.

הַרְחֲמֵנָה הָא יִשְׁלַחַה לָנוּ *Harāḥaméneh he yishlāḥeh lānu*  
אֶת אֵילִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב *et Eiliyáhu hanavi zakhur latov*  
וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת *vivaser lānu bəSOROT TOVOT*  
יְשׁוּעוֹת וְנַחֲמוֹת:

The Compassionate! May Voi send us  
Eiliyáhu the prophet, remembered for good,  
and may he gladden us with good glad tidings  
of liberation and comfort.

הַרְחֲמֵנָה הָא יִשְׁכִּינָה שָׁלוֹם בֵּינֵינוּ:  
*Harāḥaméneh he yashkíneh shalom beinéinu.*  
The Compassionate! May Voi establish peace amongst us.

## Blessings over Food

The following blessing changes depending on who is present at the meal. Each possible category is listed on its own line; gendered variations are separated by vertical lines (|) and are given in the order common, feminine, then masculine in each case.

הַרְחִמֶנָּה הָא יְבָרֶכֶּה *Haraḥaméneh he yəvarəkkeh*

Parents:

אֵת <אָבִי מוֹרְתִי | *et <ivi moreti |*

אִמִּי מוֹרְתִי | אָבִי מוֹרִי> *imi morati | avi mori>*

Partners:

אֵת <דוֹדְתִי | דוֹדְתִי | דוֹדִי> *et <dodeti | dodati | dodi>*

Children:

אֵת <בְּתִי | בְּתִי | בְּנִי> *et <beti | biti | bəni>*

Bəno! Mitzvah:

אֵת <הַבְּחִירָה הַבֵּת מִצְוָה | *et <habaḥureh habet mitzvah |*

הַבְּחִירָה הַבֵּת מִצְוָה | *habaḥurah habat mitzvah |*

הַבְּחִיר הַבָּר מִצְוָה> *habaḥur babar mitzvah>*

Hosts:

אֵת <בַּעֲלָת | בַּעֲלָת | *et <ba'alet | ba'alat |*

בַּעַל> הַבֵּית הַזֶּה: *bá'al> habáyit hazeh*

Other guests:

אֵת כָּל הַמְּסֻבּוֹל כָּאֵן אוֹתָל *et kol habəsubol kan otal*

וְאֵת כָּל אֲשֶׁר לָהֶל *və'et kol asher lahel*

The Compassionate! May Voi bless

Parents:

<my parent, my teacher |

my mother, my teacher | my fater, my teacher>

Partners:

my beloved

Children:

<my child | my daughter | my son>

Bəno! Mitzvah:

<this young person, the bet mitzvah |

this young woman, the bat mitzvah |

this young man, the bar mitzvah>

Hosts:

the head of this house

Other guests:

all gathered around here

and all that is theirs

In all cases:

אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ *otánu və'et kol asher lánú*  
 כְּמוֹ שֶׁנִּתְבָּרַח לְאֲבוֹתֵינוּ *kəmo shenitbarəkhol avotéinu*  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*  
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*  
 רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*  
 בְּכָל מִקּוֹל כָּל *bakol mikol kol*  
 כֵּן יִבְרַכְהָ אוֹתָנוּ כָּלֵנוּ יַחַד *kein yivarəkheh otánu kulánu yáhad*  
 בְּבִרְכַּהּ שְׁלֵמָה וְנֹאמַר אָמֵן: *bivrakhah shəleimah vənomar amein.*

בְּמָרוֹם יִלְמְדוּל *Bamarom yəlamədol*  
 עֲלֵיהֶל וְעָלֵינוּ זְכוּת *aléihel və'aléinu zəkhut*  
 שֶׁתֵּהֵא לְמִשְׁמֶרֶת שְׁלוֹם *shetəhei ləmişméret shalom*  
 וְנִשָּׂא בְּרַכָּה מֵאֵת יְהוָה *vənisā vərakhah mei'eit HAZANEH*  
 וְיִצְדָּקָה מֵאֱלֹהֵי יִשְׁעֵנוּ *utzdaqah mei'Elohei yish'éinu*  
 וְנִמְצָא חֵן וְשֶׁכֶל טוֹב *vənimtza ḥein vəséikhel tov*  
 בַּעֲצוֹת אֱלֹהִים וְאָדָם: *ba'atzot Elohim və'adam.*

us and all that is ours  
 as were blessed our patriarchs  
 Abraham, Yitzḥaq, and Ya'aqov  
 and our matriarchs Sarah, Rivqah,  
 Raḥeil, Lei'ah, Bilhah, and Zilpah  
 in everything, from everything — everything!  
 So may Voi bless us, all of us together,  
 with a complete blessing. And let us say: Amen!

In the heights may they teach  
 merit for them and for us  
 that it may be a guarantee of peace.  
 And may we bear a blessing from THE NOURISHER  
 and justice from the God of our liberation.  
 And may we meet grace and goodwill  
 in the plans of God and humans.



## Blessings over Food

On Shabbat:

הַרְחַמְנָה הָא יִנְחִילֵנוּ *Haraḥaméneh he yinḥilónu*  
יוֹם שְׁכָלוֹ שַׁבָּת *yom shekulo Shabat*  
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים: *umnuḥah laḥayei ha'olamim.*

The Compassionate! May Voi grant us  
a day that is wholly Shabbat  
and rest for the life of eternity.

On Rosh Hódesh:

הַרְחַמְנָה הָא יַחְדָּשֶׁה עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:  
*Haraḥaméneh he yaḥdash aléinu et haḥódesh hazeh lətovah vəlivrakah.*  
The Compassionate! May Voi renew for us this month for good and for blessing.

On all Festivals:

הַרְחַמְנָה הָא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב:  
*Haraḥaméneh he yanḥilónu yom shekulo tov.*  
The Compassionate! May Voi grant us a day that is wholly good.

On Sukot, including Hoshana Rabah:

הַרְחַמְנָה הָא יִבְנֶה לָנוּ אֶת סִכַּת שְׁלֹום הָעוֹלָמִים:  
*Haraḥaméneh he yivnet lánú et sukat shəlom ha'olamim.*  
The Compassionate! May Voi build for us the sukah of the peace of eternity.

Some include local or ad-hoc additions here.

הַרְחַמְנָה הָא...  
*Haraḥaméneh he...*  
The Compassionate! May Voi...

הַרְחַמְנָה הָא יִזְכֵּנוּ לְיָמֹת מְנוּחָה וְלַחַיֵּי הָעוֹלָם הַבָּא:  
*Haraḥaméneh he yəzakónu limot mənūḥah ulḥayei ha'olam haba.*  
The Compassionate! May Voi deem us worthy of days of ease and life in the  
world to come.

מגדול ישועות עמה *Migdol yəshu'ot ameh*  
 ועשת חסד לגויה *və'oset ḥésed laḡoyeh*  
 לשרה ולזרעה עד-עולם: *ləSarah ulzar'ah ad olam.*  
 עשת שלום במרומיה *Oset shalom bimroméihe*  
 הא יעשת שלום עלינו *he ya'aset shalom aléinu*  
 ועל כל ישראל *və'al kol Yisra'eil*  
 ועל כל פלשתינה *və'al kol Palestinah*  
 ועל כל יושבול תבל *və'al kol yoshəvol teiveil*  
 ואמרול אמן: *və'imrol amein.*

A tower of victory to Voix people!  
 And a doer of devotion to Voix nation,  
 to Sarah and her seed forever! 2 Shəmu'eil 22:51  
 The One Who makes peace in Voix heavens,  
 may Voi make peace for us  
 and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth.  
 And respond: Amen!

The boxed text in this prayer is a late addition to Birkat haMazon, and some omit it. The reworking here follows an interpretative suggestion of Rabbi Jonathan Sacks, z"l, in his commentary in the Koren Shalem Siddur.

יראול את־יהוה קדשוליה *Yər'ol et HAZANEH qədosholéihe*  
 כי־אין מחסור ליראוליה: *ki ein maḥsor lirei'oléihe.*  
 כפירים רשו ורעבו *Kəfirim rashu vəra'eivu*  
 ודרשול יהוה *vədorəshol HAZANEH*  
 לא־יחסרול כל־טוב: *lo yaḥsərol kol tov.*

Let Voix holy ones fear THE NOURISHER!  
 For there is no lack for those who fear Void.  
 Mighty lions hunger and starve  
 while NOURISHER-seekers  
 will not lack anything good.

Psalm 34:10–11

הודול ליהוה כִּי־טוֹבָה Hodol laZANEH ki toveh  
 כִּי לְעוֹלָם חֶסֶדָּהּ: ki lə'olam ḥasdeh.  
 פּוֹתַחַה אֶת־יָדָהּ Potáḥah et yadéke  
 וּמַשְׁבִּיעָה לְכָל־חַיַּת רָצוֹן: umasbi'eh ləkhoh ḥayet ratzon.  
 בְּרוּכָה הַנְּבֻרָה Bərukkeh hagavreh  
 אֲשֶׁר יִבְטָחָה בִּיהוָה asher yivtāḥeh baZANEH  
 וְהִיָּתָה יְהוָה מִבְּטָחָהּ: vəhayəteh HAZANEH mivtaḥeh.

נֶעְרָה חַיִּיתִי גַם־זָקָנָתִי Na'areh hayíti gam zaqánti וְלֹא־נָשִׁיתִי צְדִיקָה נְעֻזָּה vəlo nashíti tzadiqeh ne'ezéveh וְזָרָעָה מִבְּקָשָׁה לֶחֶם: vəzar'eh məvaqésheh láhem.
--

יְהוָה עֹז לְעַמָּה יִתְּנָה HAZANEH oz lə'ameh yitāneh  
 יְהוָה יְבָרְכָה אֶת־עַמָּה בְּשָׁלוֹם: HAZANEH yəvarəkhe et ameh vashalom.

Praise THE NOURISHER, for Voi is Good!	
Yes, eternal is Voix constancy!	Psalms 136:1
Throwing open Your hand,	
You sate the desire of all that lives.	Psalms 145:16
Blessed the person	
who trusts in THE NOURISHER,	
and THE NOURISHER will be bun's trust.	Yirməyáhu 17:7
A youth I was and have grown old,	
and I have not ignored the abandoned righteous	Psalms 37:25
nor their seed begging for bread.	
THE NOURISHER will give Voix people strength;	
THE NOURISHER will bless Voix people with peace!	Psalms 29:11

## Grace after Special Foods

Pray this blessing after a meal that does not include bread but that does include other forms of wheat, barley, rye, oats, or spelt, or that includes grapes (including wine or grape juice), figs, olives, dates, or pomegranates.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

After grapes and their derivatives:

עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן *al hagéfen və'al pəri hagéfen*

After other special fruits:

(וְ)עַל הָעֵץ וְעַל פְּרֵי הָעֵץ *(və')al ha'eitz və'al pəri ha'eitz*

After grain products:

(וְ)עַל הַמִּחְיָה וְעַל הַכֹּלֶלֶת *(və')al hamiḥyah və'al hakalkalah*

In all cases continue:

וְעַל תְּנוּבַת הַשָּׂדֶה *və'al tənuvat hasadeh*  
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה *və'al éretz ḥemdah tova urḥavah*  
שֶׁבָרָאָתָּ וְהֶאֱרַכְתָּ לְכֹל אָדָם *shebarátə vəhe'erákhte ləkhoh adam*  
לְאֵכֹל מִפְּרֵיהָ וּלְשִׂבּוֹעַ מִטוֹבָהּ: *le'ekhol mipiryah vəlisbó'a mituvah.*  
רַחֲמֶם נָא יְהוָה אֱלֹהֵינוּ *Raḥameh HAZANEH Elohéinu*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,

After grapes and their derivatives:

for the vine and for the fruit of the vine

After other special fruits:

(and) for the tree and for the fruit of the tree

After grain products:

(and) for the vittles and for the provision

In all cases continue:

and for the produce of the field

and for the desirable, good, and expansive Earth

that You created and preserved for all humanity

to eat from her fruit and be sated from her goodness.

Have compassion, NOURISHER, our God,

on Yisra'eil, Your people;

עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*  
 וְעַל כָּל אָדָם יִצְוֹרֵלֶיךָ *və'al kol adam yatzuroléikhe*  
 וְעַל קְהִלֹתֵינוּ בֵּיתְךָ *və'al qəhilotéinu beitékhe*  
 וְעַל כָּל צְרָכֵינוּ חֻבַּתְךָ *və'al kol tzərahéinu ḥovatékhe*  
 וְעַל עוֹלָמְךָ: *və'al olamékhe.*  
 וּבְנֵת קְהִלֹתֵינוּ בְּאַהֲבָה *Uvnet qəhilotéinu bə'ahavah*  
 בְּמִהְרָה בְּיָמֵינוּ: *vimheirah vəyaméinu.*  
 וְהַחְזִירָה כָּל הָאָרֶץ *Vəhaḥzیره kol ha'áretz*  
 וְשַׁחֲרָרָה מִכָּל יָרֻשׁוֹת *vəshahrəróha mikol yarshut*  
 וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטוּבָהּ *vənokhal mipiryah vənisba mituvah*  
 וְנִבְרַכְךָ עָלֶיהָ *unvarekhəkhe aléiha*  
 בְּקִדּוּשָׁהּ וּבְטַהֲרָה: *biqdushah uvtohorah.*

On Shabbat:

וּרְצֵת וְהַחֲלִיצָנוּ *Urtzet vəhaḥalitzónu*  
 בְּיוֹם הַשַּׁבָּת הַזֶּה: *bəyom haShabat hazeh.*

and on every human, Your creations;  
 and on our communities, Your home;  
 and on all our needs, Your responsibility;  
 and on Your world.

And build our communities with love,  
 soon and in our days!

And restore the whole Earth  
 and free her from all colonization!

And we will eat from her fruit and be sated from her goodness  
 and we will bless You upon her in Holiness and in purity.

On Shabbat:

And want and strengthen us  
 on this Sabbath day.

On Rosh Hódesh:

וְזָכְרָנוּ לְטוֹבָה Vəzikhrónu lətovah  
בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה: bəyom Rosh haHódesh hazeh.

On Pésah:

וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: Vəsaməhónu bəyom Hag haMatzot hazeh.

On Shavu'ot:

וְשִׂמְחָנוּ בְּיוֹם Hag haShavu'ot hazeh.  
חַג הַשָּׁבְעוֹת הַזֶּה: Vəsaməhónu bəyom

On Sukot:

וְשִׂמְחָנוּ בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה: Vəsaməhónu bəyom Hag haSukot hazeh.

On Shəmini Atzéret:

וְשִׂמְחָנוּ בְּיוֹם Shəmini Hag ha'Atzéret hazeh.  
חַג הָעֲצֵרֶת הַזֶּה: Vəsaməhónu bəyom

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה: Hag Simḥat haTorah hazeh.  
וְשִׂמְחָנוּ בְּיוֹם Vəsaməhónu bəyom

On Rosh Hódesh:

And remember us for good  
on this New Moon day.

On Pésah:

And gladden us on this day of the Festival of Matzot.

On Shavu'ot:

And gladden us on this day  
of the Festival of Shavu'ot.

On Sukot:

And gladden us on this day of the Festival of Sukot.

On Shəmini Atzéret:

And gladden us on this day  
of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

And gladden us on this day of the Festival of Simḥat Torah.

## Blessings over Food

At all times conclude:

כִּי אַתָּה יְהוָה טוֹבָה *Ki ateh HAZANEH toveh*

וּמְטִיבָה לְכָל *umeitivah lakol*

וְנוֹדֶה לָךְ עַל הָאָרֶץ *vənodeh lakhe al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרֵי הַגֶּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפְּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה: *və'al hamiḥyah.*

In all cases:

בְּרוּכָה אַתָּה יְהוָה עַל הָאָרֶץ *Bərukkeh ateh HAZANEH al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרֵי הַגֶּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפְּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה: *və'al hamiḥyah.*

At all times conclude:

For You, NOURISHER, are good

and do good to all,

and we will thank You for the Earth

After grapes and their derivatives:

and for the fruit of the vine

After other special fruits:

and for the fruits

After grain products:

and for the vittles.

In all cases:

Blessed are You, NOURISHER, for the Earth

After grapes and their derivatives:

and for the fruit of the vine

After other special fruits:

and for the fruits

After grain products:

and for the vittles.

## Grace after Other Foods

Pray this blessing after any other food or drink.

ברוכה אתה יהוה *Bərukkeh ateh HAZANEH*  
אלהינו חי העולמים *Elohéinu hei ha'olamim*  
בוראת נפשות רבות וחסרונן *borə'at nəfashot rabot vəhesronan*  
על כל מה שבראת *al kol mah shebaráte*  
להחיות בהן נפש כל חיה: *ləhaḥayot bahen néfesh kol ḥayet.*  
ברוכה חי העולמים: *Bərukkeh hei ha'olamim.*

Blessed are You, NOURISHER,  
our God, Life of endless worlds,  
Creator of abundant souls and their wants,  
for all You have created  
to keep them alive — the soul of every living thing.  
Blessed is the Life of endless worlds!



# **The Shabbat and Festival Afternoon Service**



## Ashrei

אֲשֶׁרִי יוֹשְׁבֹול בֵּיתְךָ עוֹד יִתְלַלְךָ סֵלָה:	84:5	<i>Ashrei yoshəvol veitékhe od yəhaləlúkhe sélah.</i>
אֲשֶׁרִי חָעַם שְׂכָכָה לוֹ אֲשֶׁרִי חָעַם שִׁיחוּה אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákkeh lo ashrei ha'am sheSHƏKHINAH Elohav.</i>
תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהֵי הָרוֹחַ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:	1	<i>Təhilah ləDavid aromimkhe Elohai harú'ah va'avarəkhah shimkhe la'olam va'ed.</i>
בְּכָל־יוֹם אֲבָרְכְּךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:	2	<i>Bəkhoh yom avarəkhéke va'ahalalah shimkhe la'olam va'ed.</i>
גְּדוּלָּה יְהוָה וּמְהִלָּה מְאֹד וְלִגְדֻלָּתָהּ אֵין חֶקֶר:	3	<i>Gədoleh SHƏKHINAH umhuléleh mə'od vəligdulateh ein həiqer.</i>
דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יַגִּידוּלָּהּ:	4	<i>Dor lədor yəshabah ma'aséikhe ugvurotéikhe yagídol.</i>

84:5 Happy those who dwell in Your house!  
They shall praise You forever — selah!  
144:15 Happy the people who have it thus!  
Happy the people where the PRESENCE is their God!

- 1 A praisework of David:  
**Ah!** I will exalt You, my God, the Breath!  
And I will bless Your name forever and ever.
- 2 **B**lessing You is how I'll spend every day,  
and I will praise Your name forever and ever.
- 3 **C**olossal is the PRESENCE, and greatly to be praised!  
There is no fathoming Voix colossality.
- 4 **D**own the generations they'll laud Your works,  
and Your courage they'll spread word of.

הָדָר כְּבוֹד הוֹדֶךָ	5	<i>Hadar kəvod hodékhe</i>
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:		<i>vədivrei niflā'otéikhe asíḥah.</i>
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּל	6	<i>Ve'ezuz norə'otéikhe yoméirol</i>
וּגְדֻלַּתְךָ אֲסַפְּרָנָה:		<i>ugdulatəkhe asapərénah.</i>
זָכָר רַב-טוֹבְךָ יִבְיַעוּל	7	<i>Zéikher rav tuvəkhe yabí'ol</i>
וְצִדְקַתְךָ יְרוֹמְמוּל:		<i>vətzidqatəkhe yəroméimol.</i>
חֲנֻנָּה וְרַחוּמָה יִהְיֶה	8	<i>Ḥanuneh vəraḥumeh SHĀKHINAH</i>
אֲרֶכֶת אַפִּים וּגְדֻלַּת-חֶסֶד:		<i>arket apáyim ugdolet ḥésed.</i>
טוֹבָה-יִהְיֶה לְכָל	9	<i>Toveh SHĀKHINAH lakol</i>
וְרַחֲמֶיהָ עַל-כָּל-מַעֲשֵׂיהָ:		<i>vəraḥaméiḥe al kol ma'aséiḥe.</i>
יִזְדוּךָ יִהְיֶה כָּל-מַעֲשֵׂיךָ	10	<i>Yodúkhe SHĀKHINAH kol ma'aséikhe</i>
וְחִסְדֻלְיֶיךָ יִבְרַכּוּכָה:		<i>vaḥasidoléikhe yəvarəkhúkheh.</i>
כְּבוֹד מִבְּטָחְךָ יֹאמְרוּל	11	<i>Kəvod mivtaḥakhe yoméirol</i>
וּגְבוּרַתְךָ יִגְדֹּל:		<i>ugvuratəkhe yagídol.</i>
לְהוֹדִיעַ לְבָנוּל	12	<i>Ləhodí'a livnol</i>
יִשְׂרָאֵל גְּבוּרַתֶּיהָ		<i>Yisra'eil gəvurotéiḥe</i>

- 5 Flourishes of the glory of Your splendor  
and words of Your wonders I'll study.
- 6 Great wonders of Yours they'll relate,  
and Your colossality I'll recount.
- 7 How the memory of Your abundant Goodness they'll pour forth!  
And Your righteousness they'll exalt!
- 8 Justly gracious and merciful is the PRESENCE,  
slow to anger and colossal in judiciousness.
- 9 Kind is the PRESENCE to all,  
and Voix mercy is on all Voix works.
- 10 Let all Your works thank You, PRESENCE!  
And Your devoted ones bless You!
- 11 May they relate the glory of Your protection  
and spread the word of Your courage,
- 12 notifying the children  
of Yisra'eil of Voix courage

- וְכָבוֹד הַדָּר מִבְּטָחָהּ: *ukhvod hadar mivtaḥeh.*
- 13 מִבְּטָחְךָ מִבְּטָח כָּל-עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*  
וּמְנוּחָתְךָ בְּכָל-דּוֹר וָדוֹר: *umnūḥatəkhe bəḥkol dor vador.*
- 14 סוּמְכָהּ יְהוָה לְכָל-הַנְּפֹלֹל *Somékeh SHĀKHINAH ləḥkol hanofəlol*  
וְעוֹנֶת לְכָל-הַחֲסִירֹל: *və'onet ləḥkol haḥaseirol.*
- 15 עֲמֻקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ *Imqeinu eilékhe yəsabéiru*  
וְאַתָּה נֹתֶנֶה-לָּכֶל *və'ateh noténeh lakol*  
אֶת-אֲכָלֵל בְּעֵתוֹ: *et okhlal bə'ito.*
- 16 פּוֹתַחַהּ אֶת-יָדָךְ *Potáḥah et yadəkhe*  
וּמְשַׁבֵּיעָה לְכָל-חַיַּת רָצוֹן: *umasbi'eh ləḥkol ḥayet ratzon.*
- 17 צְדִיקָהּ יְהוָה *Tzadiqeh SHĀKHINAH*  
בְּכָל-דַּרְכֶּיהָ *bəḥkol dərakhéihe*  
וְחֲסִידָהּ בְּכָל-מַעֲשֶׂיהָ: *vəḥasideh bəḥkol ma'aséihe.*
- 18 קָרוֹב יְהוָה קְרֹאוֹלֶיהָ *Qarov SHĀKHINAH qor'oléihe*  
לְכָל אֲשֶׁר יִקְרָאָהּ בְּאַמֶּת: *ləḥkol asher yiqra'úhe ve'emet.*

and the glory of the splendor of Voix protection.

- 13 **Protection!** Your protection is for the entire world,  
and Your peacefulness for all eternity.
- 14 **Raising up** all who fall: The PRESENCE!  
And answering all in need!
- 15 **So** our depths shall yearn for You,  
and You give everyone  
food in its time.
- 16 **Throwing open** Your hand,  
You sate the desire of all that lives.
- 17 **Very righteous** is the PRESENCE  
in all Voix ways,  
and devoted in all Voix deeds.
- 18 **Whoever** implores the PRESENCE, Voi is close to them,  
to all who truly implore Void.

- רְצוֹן-יִרְאוּלִיָּהּ יַעֲשֶׂת      19      **Rətzon** yərei'oléihe ya'aset  
 וְאֶת-שׁוֹעֲתָל יִשְׁמְעָה וַיּוֹשִׁיעַל:      *və'et shav'atal yishmə'eh vəyoshi'ol.*  
 שׁוֹמְרָה יְהוּה      20      **Shoméreh** SHĀKHINAH  
 אֶת-כָּל-אֲהַבּוּלִיָּהּ      *et kol ohavoléihe*  
 וְאֶת כָּל-הַרְשָׁעוֹל יִשְׁמִידָה:      *və'eit kol harəsha'ol yashmídeh.*  
 תְּהִלַּת יְהוּה אֶסְפְּרָה      21      **Təhilat** SHĀKHINAH asapéirah  
 וַיְבָרֵךְ כָּל-אֹמֶר      *vivareikh kol omer*  
 שֵׁם קֹדֶשֶׁה לְעוֹלָם וָעֶד:      *sheim qodsheh lə'olam va'ed.*
- וַאֲנַחְנוּ נְבָרֵךְ יְיָ      115:18      **Va'anáḥnu** nəvareikh YAH  
 מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:      *mei'atah və'ad olam haləluYAH.*

- 19      Exhortations of those who fear Void Voi does,  
          and their imploration Voi heeds, and Voi liberates them!  
 20      **Yes**, the PRESENCE guards  
          all who love Void,  
          and all the wicked Voi will annihilate.  
 21      **Zeal**-words of the PRESENCE I'll recount,  
          and every letter will bless  
          the Name of Voix holiness forever!  
 115:18      And we ourselves shall bless YAH,  
          now and forever! Praise YAH!

## Uva ləTziyon

In the traditional weekday liturgy, this prophetic text helps draw the morning service to a close. Its placement in the afternoon service on Shabbat and Festivals may be a practical consideration given the length of the morning liturgy, but it also points to the ambivalent temporality of this service, suspended between an impulse to dream of eternal Shabbat and an incipient forward pull into the week ahead.

וּבֹא לְצִיּוֹן שְׁלוֹם *Uva ləTziyon shalom*  
 וּלְשָׁבוֹל פֶּשַׁע בְּיַעֲקֹב *ulshavol péssha bəYa'aqov*  
 נָאֻם יְהוָה: *nə'um SHĖKHINAH*  
 וְאֲנִי זֹאת בְּרִיתִי אוֹתָל *va'ani zot bərīti otal*  
 אֲמַרְהָ יְהוָה *aməreh SHĖKHINAH*  
 רוּחִי אֲשֶׁר עָלֶיךָ *ruḥi asher aléikhe*  
 וּדְבָרֵי אֲשֶׁר־שָׁמְתִי בְלִבְךָ *udvarai asher sámti bəlibékhe*  
 לֹא־יִמּוּשׁוּ מִלִּבְךָ *lo yamúshu milibékhe*  
 וּמִלֵּב שָׁחֹל בָּךְ *umileiv saḥol bakh*  
 וּמִלֵּב שָׁחֹל בְּשָׁחֹל בָּךְ *umileiv saḥol bəsaḥol bakh*  
 אֲמַרְהָ יְהוָה *aməreh SHĖKHINAH*  
 מֵעַתָּה וְעַד־עוֹלָם: *mei'atah və'ad olam.*  
 וְאַתָּה קְדוֹשָׁה *Və'ateh qədosheh*  
 יוֹשֶׁבֶה תְהִלּוֹת יִשְׂרָאֵל: *yoshéveh təhilot Yisra'eil.*

“And peace shall come to Tziyon  
 and to those in Ya'aqov who turn from transgression.”

— a declaration of the PRESENCE! —

“And I, this is My covenant with them:”,  
 said the PRESENCE,

“My breath which is upon you  
 and My words that I set in your heart  
 shall not depart from your heart  
 or from the heart of your followers  
 or from the heart of the followers of your followers,”  
 said the PRESENCE,

“now and for forever and ever!”

Yəshayáhu 59:20–21

And You are Holy,  
 dwelling in the praises of Yisra'eil.

Psalms 22:4

וְקָרְאָה זֶת אֶל־זֶת וְאַמְרָה Vəqarə'eh zet el zet və'aməreh  
 קְדוֹשֶׁה קְדוֹשֶׁה קְדוֹשֶׁה qədosheh qədosheh qədosheh  
 יְהוָה צְבָאוֹת SHƏKHINAH tzəva'ot  
 מְלֵא כָל־הָאָרֶץ כְּבוֹדָהּ: məlo khol ha'áretz kəvodeh.  
 וּמִקְבָּלוֹ דֵּין מִן דֵּין וְאַמְרוֹל Umqabəlol dein min dein və'amərol  
 קְדִישָׁא בִּשְׁמֵי מְרוֹמָא עֲלָא qadishe bishmei məroma ila'ah  
 בֵּית שְׁכִינְתָּהּ veit shəkhintoh  
 קְדִישָׁא אֶרְעָא עוֹבַד גְּבוּרְתָּהּ qadishe ar'a ovad gəvurətoh  
 קְדִישָׁא לְעָלַם וּלְעָלְמֵי עֲלְמִיָּא qadishe lə'alam ul'aləmei aləmayā  
 יְהוָה צְבָאוֹת SHƏKHINAH tzəva'ot  
 מְלֵא כָל אֶרְעָא זִיו יְקָרָהּ: malya khol ar'a ziv yiqaroh.  
 וַתִּשְׁאֲנֵי רוּחַ וְאַשְׁמַע אֲחֵרֵי Vatisa'éini rú'ah və'eshma aħarai  
 קוֹל רָעַשׁ גָּדוֹל qol rá'ash gadol  
 בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמָהּ: barukh kəvod SHƏKHINAH miməqomeh.

And each [angel] called out to the others and said,

“Holy, Holy, Holy

is the multitudinous PRESENCE!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

And they consented, each to each, and said,

“Holy in the heavens’ uppermost height,

home of Voix Presence!

Holy on Earth, work of Voix might!

Holy forever and ever and ever

is the multitudinous PRESENCE!

Targum Yonatan:

Filled is the whole earth with the radiance of Voix gravity!”

Yəshayáhu 6:3

And a wind lifted me aloft and I heard behind me

the sound of a mighty shaking:

“Blessed is the Glory of the PRESENCE from Voix place!”

Yəhəzqeil 3:12



וּנְטַלְתָּנִי רוּחָא וּשְׁמַעִית בְּתַרִּי Untalátni ruḥa ushma'it batrai  
 קֹל זִיעַ סָגִיא דְּמִשְׁבַּחְהוּל וְאַמְרוּל qol zí'a sagi dimshabəḥol və'amərol  
 בְּרִיךְ יִקְרָא דִּיהוּה bərikh yaqara diSHKHINAH  
 מֵאַתֵּר בֵּית שְׁכִינְתָּה: mei'atar beit shəkhintoh.

יְהוּה יִגְעַת לְעוֹלָם וָעַד: SHĀKHINAH yig'et lə'olam va'ed.  
 יְהוּה גֵּאוּתָה קָאִם SHĀKHINAH gei'utoh qa'eim  
 לְעוֹלָם וּלְעָלְמֵי עָלְמַיָּא: lə'olam ul'aləmei aləmayā.

יְהוּה אֱלֹהֵי אַבְרָהָם SHĀKHINAH Elohei Avraham  
 יִצְחָק וְיִסְרָאֵל אֲבוֹתֵינוּ Yitzḥaq vəYisra'eil avotéinu  
 וְאֱלֹהֵי שָׂרָה רִבְקָה רַחֵל vElohei Sarah Rivqah Raḥeil  
 לֵאָה בִּלְהָה וְזִלְפָּה אֲמוֹתֵינוּ Lei'ah Bilhah vəZilpah imotéinu  
 שְׁמֵרָה־זֹאת לְעוֹלָם shimreh zot lə'olam  
 לַיְיָצֵר מַחֲשָׁבוֹת לְבָב עַמְּךָ ləyéitzer maḥshəvot ləvav amékhe  
 וְהַכִּינָה לְבָבָל אֵלֶיךָ: vəhakhíneh ləvaval eiléikhe.

And a wind raised me high and I heard behind me  
 the sound of a tempestuous throng that were praising and saying:  
 "Blessed is the gravity of the PRESENCE  
 from the place of the home of Voix Presence!" Targum Yonatan: Yəḥezqeil 3:12

The PRESENCE shall be exalted forever! Shəmot 15:18  
 The PRESENCE's exaltation shall endure  
 forever and ever and ever! Targum Unqelos: Shəmot 15:18

PRESENCE, God of Avraham,  
 Yitzḥaq, and Yisra'eil, our patriarchs,  
 and God of Sarah, Rivqah, Raḥeil,  
 Lei'ah, Bilhah, and Zilpah, our matriarchs,  
 guard this forever:  
 to fashion the plans of the heart of Your people  
 and guide their heart to You.

1 Chronicles 29:10

וְהָא רַחוּמָה יִכְפָּרָה עוֹן	<i>Vəhe raḥumeh yəkhapəreh avon</i>	
וְלֹא־יִשְׁחִיתָהּ	<i>vəlo yashḥīteh</i>	
וְהִרְבֵּתָה לְהָשִׁיב אָפֶה	<i>vəhīrbəteh ləhashiv apēh</i>	
וְלֹא־יַעֲרֶה כָּל־חַמָּתָהּ:	<i>vəlo ya'ireh khol ḥamateh.</i>	
כִּי־אַתָּה אֲדָנִי טוֹבָה וְסִלָּחָה	<i>Ki ateh adani toveh vəsalāḥeh</i>	
וְרַב־חֶסֶד לְכָל־קְרוּלֵיךְ:	<i>vərabeh ḥésed ləkhhol qoroléikhe.</i>	
צִדְקָתְךָ צֶדֶק לְעוֹלָם	<i>Tzidqatəkhə tzédeq lə'olam</i>	
וְתוֹרָתְךָ אֱמֶת:	<i>vəToratəkhə emet.</i>	
תִּתֶנָּה אֱמֶת לַיַּעֲקֹב	<i>Titəneh emet ləYa'aqov</i>	
חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבָּעָתָּ	<i>ḥésed lə'Avraham asher nishbáte</i>	
לְאַבְרָהָם מִיְמֵי קֶדֶם:	<i>lə'ivoléinu mimei qédem.</i>	
בְּרוּכָה אֲדָנִי יוֹם יוֹם	<i>Bərukkeh adani yom yom</i>	
יַעֲמֹסֶה־לָּנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה:	<i>ya'amseh lānu ha'Eil yəshu'atéinu sélah.</i>	
יְהוָה צְבָאוֹת עֲמָנוּ	<i>SHĀKHINAH tzəva'ot imānu</i>	
מִשְׁגַּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:	<i>misgav lānu Elohei Ya'aqov sélah.</i>	
יְהוָה צְבָאוֹת	<i>SHĀKHINAH tzəva'ot</i>	
אֲשֶׁר־יְאֵדָם בְּטָחָה בְּךָ:	<i>ashrei adam botāḥah vakh.</i>	
Compassionate, Voi'll pardon wrong, not devastate; aboundingly avert wrath, not waken full fury.		Psalm 78:38
For You are my Foundation, Good and forgiving, and abounding in devotion to all who implore You.		Psalm 86:5
Verily, Your virtue is the virtue of the world, and Your Torah is truth!		Psalm 119:142
You will give truth to Ya'aqov, devotion to Abraham, which You swore to our forebears in days of old.		Mikhah 7:20
Blessed is my Foundation, day by day; Voi carries us, the God of our Liberation — selah!		Psalm 68:20
The multitudinous PRESENCE is with us!		Psalm 46:8
Our refuge is Ya'aqov's God — selah!		Psalm 84:13
Multitudinous PRESENCE!		
Happy the human who trusts in You.		

יהוה הוֹשִׁיעָה SHĀKHINAH hoshi'eh  
הַרְוֵנוּ יַעֲנוּנוּ בַּיּוֹם־קָרָאנוּ: harú'ah ya'anónu vāyom qor'éinu.

בְּרוּכֶה הוּא אֱלֹהֵינוּ Bərukkeh he Elohéinu  
שֶׁבֶרָאֲתָנוּ לְכַבֹּדָה shebəra'étu likhvodeh  
וְהִבְדִּילָתָנוּ מִן הַתּוֹעוֹל vāhivdilétu min hato'ol  
וְנָתַתָּה לָנוּ תּוֹרַת אֱמֶת vənātəneh lānu Torat emet  
וַחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ: vəḥayei olam nata'eh bətokheinu.  
הוּא יַפְתָּחָה לִבֵּנוּ בְּתוֹרָתָה He yiftəḥeh libéinu bəTorateh  
וַיַּשִּׁימָה בְּלִבֵּנוּ אֲהַבָתָהּ וַיִּרְאֶתָהּ vəyasímeh bəlibéinu ahavateh vāyir'ateh  
וְלַעֲשׂוֹת רְצוֹנָה vəla'asot rətzoneh  
וְלַעֲבֹדָה בְּלִבָּב שָׁלֵם ul'ovdeh bəleivav shaleim  
לִמְעַן לֹא נִינֶע לְרִיץ ləmə'an lo niga lariq  
וְלֹא נֵלֵד לְבִהְלָה: vəlo neileid labehalah.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוה Yəhi ratzon miləfanéikhe SHĀKHINAH  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ Elohéinu vEilohei ivoléinu

PRESENCE, liberate!

The Breath will answer us on the day we pray out. Psalm 20:10

Blessed is Voi, our God,  
Who created us for Voix glory  
and divided us from those who stray  
and gave us a Torah of truth  
and eternal life planted within us.  
Voi will open our heart with Voix Torah  
and set in our heart Voix love and fear,  
to do Voix will  
and serve Void with a whole heart  
so that we will not toil for emptiness  
nor give birth to mayhem.

May it be Your will, PRESENCE,  
our God and God of our forebears,

שְׁנִשְׁמֹר חֻקֶיךָ בְּעוֹלָם הַזֶּה *shenishmor ḥuqéikhe ba'olam hazeh*  
 וְנִזְכֶּה וְנִחְיֶה וְנַעֲדָה *və nizkeh və niḥyeh və neida*  
 וְנִרְשָׁה טוֹבָה וּבְרָכָה *və nirash tovah uvrakhah*  
 לְשָׁנֵי יָמוֹת הַיָּדִידוֹת *lishnei yəmot hayədidut*  
 וְלַחַיֵּי הָעוֹלָם הַבָּא: *ulḥayei ha'olam haba.*  
 לְמַעַן יִבְקֶשְׁךָ כְּבֹדִי וְלֹא יִגַּז *Ləmə'an yəvaqeshkhe khəveidi vəlo yigaz*  
 יְהוָה אֱלֹהֵי לְעוֹלָם אֻדְּךָ: *SHĀKHINAH Elohai lə'olam odéke.*  
 בְּרוּכָה הַנִּבְרָכָה *Bərukkeh hagavreh*  
 אֲשֶׁר יִבְטְחֶהּ בִּיהוָה *asher yivtəḥeh biSHKHINAH*  
 וְהִיטָהּ יְהוָה מִבְטָחָהּ: *vəhayəteh SHĀKHINAH mivtaḥeh.*  
 בְּטָחוֹל בִּיהוָה עַד-עַד *Bithol biSHKHINAH adei ad*  
 כִּי בֵּיהָ יְהוָה צוּר עוֹלָמִים: *ki bəYAH SHĀKHINAH tzur olamim.*  
 הַיּוֹדְעוֹל שְׁמֶךָ יִבְטְחוֹל בְּךָ *Hayodə'ol shəmékhe yivtəḥol bekh*  
 כִּי לֹא-עָזַבְתָּ דֹרְשׁוֹלֶיךָ יְהוָה: *ki lo azávte dorəsholéikhe SHĀKHINAH.*  
 יְהוָה חֲפֹצֶה לְמַעַן צִדְקָה *SHĀKHINAH ḥafeitzeh ləmə'an tzidqeh*  
 יַגְדִּילָהּ תּוֹרָה וַיַּאֲדִירָהּ: *yagdíleh Torah vəyadíreh.*

that we may guard Your laws in this world  
 and merit and live and know  
 and inherit goodness and blessing  
 in the days of comradeship  
 and the life of the world that is coming.  
 Here, let my core seek You and never be cut off.

PRESENCE, my God, forever will I thank You.

Psalm 30:13

Everyone who trusts in

the PRESENCE is blessed,

and the PRESENCE will be thons trust.

Yirməyáhu 17:7

And trust in the PRESENCE forever and ever,

for with YAH, the PRESENCE, is a rock of eternity.

Yəshayáhu 26:4

Remembering Your Name, they will trust in You,

for You have not abandoned Your seekers, PRESENCE.

Psalm 9:11

The PRESENCE desires, for the sake of Voix righteousness,

to magnify the Torah and glorify it.

Yəshayáhu 42:21

If praying without a minyan on a Festival that falls on a weekday, continue with HaTəfilah for Festivals (p 150). If praying without a minyan on Shabbat, continue with the Torah Service (p 670) or HaTəfilah for Shabbat Afternoon (p 681), depending on your practice.

## Hatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (Some stand here.)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgdal veyitqdash shəmoḥ rabah* **amein**

בְּעֶלְמָא דִּי בִרְאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

בְּעֶגְלָא וּבִזְמַן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְּפָאֵר וַיִּתְּרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וַיִּתְּנָשֵׂא וַיִּתְּהַדָּר וַיִּתְּעַלֶּה וַיִּתְּהַלֵּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֹה דְקֻדְשֵׁיטָא בְּרִיכָהּ הֵא *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִן כָּל לְעֵילָא לְעֵילָא מִכָּל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא *birkhata vəshirata tushbəḥata vaneḥemata*

דְּאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

On a Festival that falls on a weekday, continue with HaTəfilah for Festivals (p 150).

Otherwise, continue below.

# The Shabbat Afternoon Torah Service

Consult the note at the beginning of the morning Torah service (p 370) for a discussion of practices when not praying with a minyan. The following verse is traditionally prayed even when there is no minyan and the Torah is not read.

וְאֲנִי תַפְלִי לָךְ *Va'ani tafilati lakhe*

יְהוָה עֵת רָצוֹן *HA'EIN Sof eit ratzon*

אֱלֹהִים בָּרַב חַסְדָּךְ *Elohim bərov ḥasdakhe*

עֲנֵנִי בְאֵמֶת יִשְׁעֶךָ: *anóni be'emet yish'ékhe.*

And as for me, may my prayer to You,

INFINITE, be at a desired time!

God, in Your abundant kindness,

answer me with the truth of Your liberation.

Psalms 69:14

## Removing the Torah

### Opening the Ark

*(The ark is opened here. Some stand while the ark is open.)*

וַיְהִי בִנְסֹא הָאָרֶן וַיֹּמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*

קוּמָה יְהוָה וַיַּפְזֹל אוֹיְבוֹלֶיךָ *qúmeḥ HA'EIN Sof vayafútzol oyəvoléikhe*

וַיִּנְסֹל מִשְׂנְאוֹלֶיךָ מִפְּנֶיךָ: *vəyanúsol məsan'oléikhe mipanéikhe.*

כִּי מִמֶּנּוּ תֵצֵא תוֹרָה *Ki miménu teitzei Torah*

וַדְּבַר־יְהוָה מִכָּל־יִשְׂרָאֵל: *udvar HA'EIN Sof mikol Yisra'eil.*

בְּרוּכָה שְׁנַתָּנָה תוֹרָה *Bərukkeh shenataneh Torah*

לְעַמָּה יִשְׂרָאֵל בְּקִדּוּשָׁתָהּ: *lə'ameh Yisra'eil biqdushateh.*

And it was when the ark set out that Mosheh prayed,

“Advance, INFINITE, and may Your enemies be scattered,

and may Your haters flee from before You!”

BəMidbar 10:35

For from us shall come forth Torah,

and the word of THE INFINITE from all Yisra'eil.

Yəshayáhu 2:3

Blessed Who gave Torah

to Voix people, Yisra'eil, in Voix Holiness.

Some include the Mystical Meditation from the Zohar (p 376) here as in the Morning Torah Service.

## Processional

*(At this point, a Torah scroll is removed from the ark. The person holding the scroll turns to face the ark, and may bow while praying this line.)*

גָּדְלוֹל לֵיהוָה אִתִּי וּנְרוֹמְמָה שְׁמֵהּ יַחְדָּו:

Gadlōl la'EIN Sof iti unromamah shēmeh yaḥdav.

Magnify THE INFINITE with me and let us exalt Voix Name together!

*(The Torah is now brought around the prayer space in an exuberant procession. As it passes, many reach out to touch the cover of the scroll with the spine of their prayerbooks or with their tzitziyot. The texts below are sometimes repeated many times as the Torah makes its way around the space.)*

לֵךְ יְהוָה הַגְדִּילָהּ וְהַגְבוּרָה Ləkhe HA'EIN Sof hagadulah vəhagəvurah

וְהַתְפָּאֶרֶת וְהַנִּצָּחַת וְהַהוֹד vəhatif'éret vəhanéitzah vəhahod

כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ ki khol bashamáyim uva'áretz

לֵךְ יְהוָה הַיְשׁוּעָה ləkheh HA'EIN Sof hayəshu'ah

וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ: vəhamitnaséi'ah ləkhol lərosh.

רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu

וְהַצְטַנְעוֹל לַהֲדוֹם רַגְלֶיהָ vəhitztanə'ol lahodom ragléihe

קְדוֹשָׁה הֵא: qədoshe he.

רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu

וְהַצְטַנְעוֹל לַהֲרֹ קְדֻשָּׁה vəhitztanə'ol lahar qədsheh

כִּי קְדוֹשָׁה יְהוָה אֱלֹהֵינוּ: ki qədoshe HA'EIN Sof Elohéinu.

Yours, INFINITE, are the greatness and the mightiness  
and the beauty and the endurance and the splendor —  
yes, everything in heaven and on earth!

Yours, INFINITE, are the liberation  
and the vaunting up as head over all.

1 Chronicles 29:10

Exalt THE INFINITE, our God!

And go humbly before the pedestal of Voix feet —  
Voi is Holy!

Exalt the INFINITE, our God!

And go humbly before the mountain of Voix holiness —  
for the INFINITE, our God, is Holy!

Psalms 99:5,9

*(Anyone standing now sits as the Torah is placed on the bimah.)*

## Reading the Torah

Before the first aliyah, some add:

אב הַרְחָמִים	<i>Iv haraḥamim</i>
הָא יִרְחָמֶה עַם עַמּוּסוֹל	<i>he yəraḥameh am amusol</i>
וַיִּזְכֶּרֶה בְּרִית אֲבוֹלֵינוּ	<i>vəyizkəreh bərit ivoléinu</i>
וַיַּצִּילֵה נַפְשׁוֹתֵינוּ	<i>vəyatzíleh nafshotéinu</i>
מִן הַשְּׁעוֹת הָרָעוֹת	<i>min hashə'ot hara'ot</i>
וַיִּגְעֶרֶה בְּיָצֵר הָרַע מִן הַנְּשׂוֹאוֹל	<i>vəyig'areh bəyéitzer hara min hanəsu'ol</i>
וַיַּחֲנֶה אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים	<i>vəyahóneh otánu lifleitat olamim</i>
וַיַּמְלֵאֵה מִשְׁאֲלוֹתֵינוּ	<i>vimalə'eh mish'alotéinu</i>
בְּמִדָּה טוֹבָה	<i>bəmidah tovah</i>
יְשׁוּעָה וְרַחֲמִים:	<i>yəshu'ah vəraḥamim.</i>

May the compassionate Quickener  
have compassion on the people carried by Void  
and remember the covenant with our forebears  
and rescue our souls  
from evil times  
and rebuke the evil inclination from those who bear it  
and grace us with everlasting deliverance  
and fulfill our petitions  
with a good nature,  
liberation, and compassion.



The gabai prays the following, with the congregation joining in at אָמֵן | *amein* | amen.

וְתִגְלֶה וְתִדְרַע אֶחָדוּתָהּ Vətigaleh vətivada aḥduteh  
 עֲלֵינוּ בִּזְמַן קָרוֹב: aléinu bizman qarov.  
 וְיִחְזְקֶה פְּלִטָתָנוּ Vəyahóneh fəleitatéinu  
 וּפְלִטַת עַמָּהּ בֵּית יִשְׂרָאֵל ufleitat ameh beit Yisra'eil  
 לָחֵן וּלְחֶסֶד וּלְרַחֲמִים ləḥein ulḥésed ulrahāmim  
 וּלְרִצּוֹן וְנֹאמַר אָמֵן: ulratzon vənomar amein.  
 הַכֹּל הַבּוֹל גֹּדֵל לְאֱלֹהֵינוּ Hakol havol gódel l'Eilohéinu  
 וְתִנּוֹל כְּבוֹד לַתּוֹרָה: utnol kavod laTorah.

And may Voix unity be revealed and made known  
 upon us in a close-by time!  
 And may Voi grace our remnant  
 and the remnant of Voix people, the house of Yisra'eil,  
 with grace and with devotion and with compassion  
 and with favor, and let us pray: amen!  
 Everyone, ascribe greatness to our God  
 and give glory to the Torah!

The gabai invites whoever is receiving the aliyah at hand:

אֶקְרָא לַתּוֹרָה [name(s)] Eqra laTorah [name(s)]  
 לְעֲלִיָּה <הַרְאִשׁוֹנָה | la'aliyah <harishonah |  
 הַשְּׁלִישִׁית | > hasheinit | hashəlishit>.  
 I invite to the Torah [name(s)]  
 for the <first |  
 second | third> aliyah.

After inviting the first person or group to receive an aliyah, the gabai adds:

בָּרוּכָה שֶׁנָּתַנָּה תּוֹרָה לְעַמָּהּ יִשְׂרָאֵל בְּקִדּוּשְׁתָּהּ: Bərukkeh shenatəneh Torah lə'ameh Yisra'eil biqdushateh.  
 Blessed is the One Who gave Torah to Voix people, Yisra'eil, in Voix Holiness.

The congregation responds with this line, which the gabai repeats.

וְאַתָּה הַדְּבָקוֹל בִּיהוּה אֱלֹהֵיכֶם חַיֹּל כְּלָכֵל הַיּוֹם: Və'atel hadəveiql ba'EIN Sof Eloheikhel ḥayol kulkhel hayom.  
 And you who cling to THE INFINITE, your God, are alive, all of you, today.  
 Dəvarim 4:4

THE SHABBAT AFTERNOON TORAH SERVICE: Reading the Torah

*(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)*

The one(s) receiving the aliyah:

בְּרָכוֹל אֶת יְהוָה הַמְּבֹרָכָה:  
*Barəkhōl et HA'EIN Sof haməvorékkeh.*  
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:  
*Bərukkeh HA'EIN Sof haməvorékkeh la'olam va'ed.*  
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:  
*Bərukkeh HA'EIN Sof haməvorékkeh la'olam va'ed.*  
בְּרוּכָה אַתָּה יְהוָה  
*Bərukkeh ateh HA'EIN Sof*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים  
*Elohéinu hei ha'olamim*  
אֲשֶׁר קִבַּלְתָּנוּ מִכָּל הָעַמִּים  
*asher qibálétnu mikol ha'amim*  
וְנִתְּנָה לָנוּ אֶת תּוֹרָתָה:  
*vənatəne lānu et Torateh.*  
בְּרוּכָה אַתָּה יְהוָה  
*Bərukkeh ateh HA'EIN Sof*  
נֹתֶנֶה הַתּוֹרָה:  
*noténeih haTorah.*

Blessed is THE INFINITE, the Blessed One  
forever and ever!  
Blessed are You, INFINITE,  
our God, Life of endless worlds,  
Who has welcomed us from among all peoples  
and given us Voix Torah.  
Blessed are You, INFINITE,  
Giver of the Torah!

## The Shabbat and Festival Afternoon Service

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HA'EIN Sof*  
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
אֲשֶׁר נָתַנָּה לָנוּ תּוֹרַת אֱמֶת *asher nataneh lanu Torat emet*  
וַחַיֵּי עוֹלָם נִשְׁעָה בְּתוֹכָנוּ: *vəhayei olam nat'eh bətokhéinu.*  
בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HA'EIN Sof*  
נֹתֵנָה הַתּוֹרָה: *noténeih haTorah.*

Blessed are You, INFINITE,  
our God, Life of endless worlds,  
Who has given us a Torah of truth  
and eternal life planted within us.  
Blessed are You, INFINITE,  
Giver of the Torah!

## Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה *Vəzot haTorah asher sam Mosheh*  
לְפָנֵי בְּנוֹל יִשְׂרָאֵל: *lifnei bəno! Yisra'eil.*  
עַל־פִּי יְהוָה בִּיד מֹשֶׁה: *al pi HA'EIN Sof bəyad Mosheh.*

And this is the Teaching that Mosheh set  
before the children of Yisra'eil, (Dəvarim 4:44)  
from the mouth of THE INFINITE by the hand of Mosheh. BəMidbar 9:23

In the week before a yahrzeit, some include the prayer for all the dead  
from the Yizkareh service here (p 568).

## Returning the Torah

### Opening the Ark

*(Some stand as the ark is opened here.)*

In some communities, the leader prays the first two lines, with the congregation responding with the remainder of the text.

יְהַלְלוּ אֶת־שֵׁם יְהוָה    *Yəhaləlol et sheim HA'EIN Sof*  
כִּי־נִשְׁגַּב שְׁמֶה לְבָדּוֹ    *ki nisgav shəmeḥ ləvado*  
הוֹדָה עַל־אֶרֶץ וְשָׁמַיִם:    *hodeh al éretz vəshamáyim.*  
וַיִּרְמֶה קֶרֶן לְעֹמֶה    *Vayaréimeḥ qéren lə'amēh*  
תְּהִלָּה לְכָל־חַסִּידוֹלֵיהֶּ    *təhilah ləkhoh ḥasidoléiḥe*  
לְבָנוֹל יִשְׂרָאֵל עַם קָרֹבָה    *livnol Yisra'eil am qəroveh*  
הַלְלוּ־יָהּ:    *haləluYAH.*

They will praise the Name of THE INFINITE  
because Voix name is exalted, alone,  
Voix glory is on Earth and Heaven.  
And Voi raised the horn of Voix people,  
praise for all Voix faithful,  
the children of Yisra'eil, a people close to Void.  
Praise YAH!

Psalm 148:13-14

(Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. This processional is accompanied by Psalm 24. Some also include Psalm 92 here (p 280).)

## Psalm 24

לְדָוִד מִזְמוֹר	1	<i>LəDavid mizmor</i>
לַיהוָה הָאָרֶץ וּמִלְאָהָ		<i>la'EIN Sof ha'áretz umlo'ah</i>
תֵּבֵל וְאָנוּ בָהּ:		<i>teiveil və'ánu va.</i>
כִּי־הָאֵל עַל־יָמִים יִסְדָּתָהּ	2	<i>Ki he al yamim yəsadétah</i>
וְעַל־נְהָרוֹת יִכּוֹנְנָהּ:		<i>və'al nəharot yikhonənoha.</i>
מִי־יַעֲלֶת בְּהַר־יְהוָה	3	<i>Mi ya'alet bəhar HA'EIN Sof</i>
וּמִי־יָקוּמָה בִּמְקוֹם קֹדֶשׁ:		<i>umi yaqúmeḥ bimqom qodsheh.</i>
נָקִי־תִמְעָשִׂים וּבְרַת־לֵב	4	<i>Nəqiyet ma'asim uvaret leivav</i>
לֹא־נִשְׁאַחַח לִשְׂוֹא נַפְשִׁי		<i>lo nasə'eh lashav nafshi</i>
וְלֹא־נִשְׁבַּעַח לְמַרְמָה:		<i>vəlo nishbə'eh ləmirmaḥ.</i>
יִשְׁאַחַח בְּרָכָה מֵאֵת יְהוָה	5	<i>Yisə'eh vərakhah mei'eit HA'EIN Sof</i>
וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:		<i>utzdaqah mei'Elohei yish'eh.</i>

- 1 A psalm of David:  
The Earth and her fullness is THE INFINITE'S,  
the world and us upon her!
- 2 For Voi founded her upon the seas  
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of THE INFINITE?  
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,  
who has not taken My life in vain,  
and who hasn't sworn with deceit."
- 5 Ve will take a blessing from THE INFINITE  
and Justice from the God of ver Liberation!

זֶה דּוֹר דּוֹרֶשׁוֹלֵיָהּ	6	<i>Zeh dor dorësholéihe</i>
מִבְקֶשׁוֹל פָּנֶיךָ יַעֲקֹב סֵלָה:		<i>məvaqshol panéikhe Ya'aqov sélah.</i>
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	7	<i>Sə'u shə'arim rasheikhem</i>
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם		<i>uhinasə'u pithei olam</i>
וַיָּבֹאֶה עֶצֶם הַכָּבוֹד:		<i>vəyavó'eh étzem hakavod.</i>
מִי זֶת עֶצֶם הַכָּבוֹד	8	<i>Mi zet étzem hakavod</i>
יְהוָה עֲזוּזָה וְגִבּוֹרָה		<i>HA'EIN Sof izuzeh vəgiboreh</i>
יְהוָה גִּבּוֹרָה מוֹעִיצָה:		<i>HA'EIN Sof giboreh mo'eitzah.</i>
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	9	<i>Sə'u shə'arim rasheikhem</i>
וְשָׂאוּ פִתְחֵי עוֹלָם		<i>us'u pithei olam</i>
וַיָּבֹאֶה עֶצֶם הַכָּבוֹד:		<i>vəyavó'eh étzem hakavod.</i>
מִי זֶת עֶצֶם הַכָּבוֹד	10	<i>Mi zet étzem hakavod</i>
יְהוָה צְבָאוֹת		<i>HA'EIN Sof tzəva'ot</i>
הֵא עֶצֶם הַכָּבוֹד סֵלָה:		<i>he étzem hakavod sélah.</i>

- 6 This is a generation of ones who seek Void,  
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!  
And be lifted up, doors of eternity!  
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?  
THE INFINITE, strong and mighty!  
THE INFINITE, mighty of council!
- 9 Lift up your heads, gates!  
And lift up, doors of eternity!  
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?  
THE INFINITE multitudinous One!  
Voi is the Essence of Glory — selah!

## Closing the Ark

וּבִנְחָה יֹאמַר שׁוּבָה יְהוָה *Uvnuḥoh yomar shuveh HA'EIN Sof*

רִבְבוֹת אֲלֵפֵי יִשְׂרָאֵל *rivəvot alfei Yisra'eil.*

קוּמָה יְהוָה לְמִנּוּחָתְךָ *QúmeH HA'EIN Sof limnuḥatékhe*

אַתָּה וְאַרְוֵן עִיךְ *ateh va'aron uzékhe.*

קְהָלֶיךָ יִלְבָּשׁוּ צֶדֶק *Qəhaléikhe yilbəshu tzédeq*

וַחֲסִידוֹלֶיךָ יִהְלָלוּ *vaḥasidoléikhe yəhaléilol.*

בַּעֲבוּר דָּוִד עַבְדְּךָ *Ba'avur David avdékhe*

אַל-תִּשָּׁכַח פָּנֵי עִדְתְּךָ *al tashéiveh pənei eidatékhe.*

כִּי לָקַח טוֹב נָתַתִּי לְכָל *◁ ▷ Ki léqaḥ tov natáti lakhel*

תּוֹרָתִי אַל-תַּעֲזֹבוּ *Torati al ta'azóvol.*

עֵץ-חַיִּים הִיא לְמַחְזִיקוֹל בָּהּ *◀ ▶ Eitz ḥayim hi lamaḥaziqol bah*

וְתִמְכּוֹלֶיהָ מְאֻשְׁרָה *vətoməkholéiha mə'ushéreh.*

דָּרָכֶיהָ דְּרָכֵי-נֹעַם *Dərahéiha darkhei nó'am*

וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם *vəkhól nətivotéiha shalom.*

חֲשִׁיבָנוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁבַּח *Hashivónu HA'EIN Sof eiléikhe vənashúvah*

חֲדָשָׁה יָמֵינוּ כְּקֶדֶם *ḥadəsheh yaméinu kəqédem.*

And when [the Ark] rested, [Mosheh] would say, “Return, INFINITE!

To the myriads of thousands of Yisra'eil.”

BəMidbar 10:36

Advance to Your peacefulness, INFINITE,

You and the ark of Your power!

Your congregations are dressed in righteousness,

and Your faithful ones will offer praise;

for the sake of David, Your servant,

don't turn away from Your community.

Psalm 132:8-10

▷ “Yes, I have given you a good teaching;

don't abandon My Torah!”

Mishlei 4:2

► She is a tree of Life to all who hold her,

and all who cling to her are happy.

Mishlei 3:18

Her ways are ways of pleasantness,

and all her pathways are peace.

Mishlei 3:17

Return us, INFINITE, to You and we will return!

Renew our days as they were before.

Eikhah 5:21

(The Ark is closed.)

When praying without a minyan, continue with HaTəfilah for Shabbat Afternoon (p 681). Otherwise, continue below.

## Ḥatzi Qadish

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal vëyitqadash shëmoh rabah* **amein**

בְּעֶלְמָא דִּי בְּרָאֵת כִּרְעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעֶגְלָא וּבִזְמַן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vëyishtabah vëyitpa'ar vëyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vëyitnasei vëyithadar vëyit'aleh vëyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְּרִיכָהּ הָא *shəmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא לְעָלָא מִכֹּל *lə'éila lə'éila mikol* לְעָלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vənəḥemata*

דְאִמְרִין בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**



# Minḥah

## HaTəfilah for Shabbat Afternoon

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

*(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)*

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתָּחַהּ וְלִבִּי יַגִּיד תְּהִלָּתְךָ:  
*Adani nistamai tiftəheh vəlibi yagid təhilatéke.*

My Foundation! Open my blocked places and my heart will announce Your praise.

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גָּדֹל לֵאלֹהֵינוּ:  
*Ki sheim SHƏMOTEH eqra havol godel lEilohéinu.*

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

### 1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ◀ ◀ *Bərukheh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah *Elohei Sarah Elohei Rivqah*

◀ ◀ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*  
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא *Ha'Eil hagədoleh hagiboreh vahanora'eh*  
 אֵל עֲלִיּוֹנָה גּוֹמֵלֵה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*  
 וְקוֹנֵת הַכֹּל *vəqonet hakol*  
 וְזוֹכֵר חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*  
 וּמְבִיאָה גָּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*  
 לְמַעַן שְׁמָה בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:

זִכְרֵנוּ לְחַיִּים *Zikhrónu laḥayim*  
 מִדֶּה חֲפִצָּה בַּחַיִּים *madeh ḥafeitzeh baḥayim*  
 וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*  
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמִגֵּן: *Yotzéreh ozéreh umoshi'eh umagein.*

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*

עֲזַרַת שָׂרָה וּמִגֵּן אַבְרָהָם: *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses

and establishes everything,

and Voi remembers the good deeds of our matriarchs and patriarchs

and brings redemption to their children's children

for the sake of Voix name, with Love.

On Shabbat Shuvah add:

Remember us for life,


Measurer Who delights in life!

And write us in the Book of Life

for Your sake, God of Life!

At all times conclude:

Creator, Helper and Liberator and Shield!

 Blessed are You, MANY-NAMED ONE,

Help of Sarah and Shield of Avraham.

## 2. Divine Might

אַתָּה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*  
מַחַיֵּית מֵתוֹל אַתָּה רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשִּׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלֶה חַיּוֹל בְּחָסֶד *Məkhalkéleh ḥayol bəḥésed*  
מַחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*  
סוֹמֵכֶה נּוֹפְלוֹל וְרוֹפְאָה חוֹלוֹל *somékeh nōfəlol vəroféi'ah ḥolol*  
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*  
וּמְקַיֶּמֶה אֱמוּנָתָה לִישְׁנוֹל אֶפֶר: *umqayémeh emunateh lisheinol afar.*  
מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gavurot*  
וּמִי דּוֹמֶת לָךְ *umi dómet lakh*  
גּוֹבֶרֶה מְמִיתָה וּמַחַיֵּית *govéreh məmiteh umḥayet*  
וּמַצְמִיחָה יֵשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick  
and releases the imprisoned

and keeps Voix faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

The One Who overpowers, causing death and causing life,  
and making liberation sprout forth.

On Shabbat Shuvah add:

מִי כָמוֹךְ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*

זֹכֶרֶה יַצְרוֹלֵיהֶ *zokhéreh yətzuroléihe*

לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנִאֲמָנָה אֶתָּה לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מַחְיֵת הַמֵּתוֹל: *məḥayet hameitol.*

On Shabbat Shuvah add:

Who is like You, Quickener of compassion,  
Who remembers Voix creations  
for life in compassion!

At all times conclude:

And You are faithful in making the dead live.

Blessed are You, MANY-NAMED ONE,

Who makes the dead live.

### 3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*

וּקְדוֹשׁוֹלֵיךְ בְּכֹל יוֹם *uqdosholéikhe bəkhōl yom*

יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה הַמְדֵּה הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְדוֹשָׁה:

*Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*

You are Holy and Your Name is Holy

and every day Your holy ones

will praise You — selah!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE, the Holy God.

### Qədushah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

*(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)*

The congregation, followed by the leader:

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם Nəqadeish et shimkhe ba'olam

כְּשֵׁם שִׁמְךָ יִשּׁוּל אוֹתוֹ kəsheim shemaqdishol oto

בְּשֵׁמִי מְרוֹם bishmei marom

כְּכָתוּב עַל יַד נְבִיאֶךָ: kakatuv al yad navi'ékhe.

וְקִרְאָה זֶת אֶל־זֶת וְאַמְרָה Vəqarə'eh zet el zet və'aməreh

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑Qədosheh ↑qədosheh ↑qədosheh

יְהוָה צְבָעוֹת SHƏMOTEH tzəva'ot

מָלֵא כָל־הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.

לְעֻמַּתְל בָּרוּךְ יֹמֵינוֹל: Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.

וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמֵר: Uvdivreí qodshəkhe katuv leimor.

The congregation, followed by the leader:

We will make Your name Holy in the world

as they make it Holy

in Heaven above,

as was written by the hand of Your prophet:

“And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Those opposite the serafs will thunder “Blessed!”:

The congregation, followed by the leader:

“↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəhezqeil 3:12

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

יִגְ'עַת יְהוָה לְעוֹלָם ↑ Yig'et SHƏMOTEH lə'olam

אֱלֹהֵיךָ עִמִּי Elohéikha ami

לְדֹר וָדֹר תְּלַלֶּנּוּ: lədor vador haləluYAH.

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֶכָּה Lədor vador nagid godlékhe

וּלְנֵיצַח נֶצְחִים ulnéitzah nətzahim

קְדוּשַׁתְּךָ נִקְדִּישׁ qədushatəkhə naqdish

וְשִׁבְחֶךָ אֱלֹהֵינוּ veshivḥakhe Elohéinu

מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד miménu lo yamush le'olam va'ed

כִּי אֵיל מוֹפֶתֶה גְדוֹלָה וְקְדוּשָׁה אֲתָה: ki Eil moféteh gədoleh uqdoshəh áteh.

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

הַמַּדֶּה הַקְּדוֹשָׁה: hamadeh haqədoshəh.

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

הָאֵל הַקְּדוֹשָׁה: ha'Eil haqədoshəh.

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE,  
the Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
the Holy God.

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

#### 4. Sanctification of the Day

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד     *Ateh aḥed vashimkhe eḥad*  
וּמִי כַעֲמֶךָ יִשְׂרָאֵל     *umi kə'aməkhe Yisra'eil*  
גּוֹי אֶחָד בָּאָרֶץ:     *goi eḥad ba'āretz.*  
תִּפְאֶרֶת גְּדֻלָּה וְעֹשֶׁת יְשׁוּעָה     *Tif'éret gədulah va'atéret yəshu'ah*  
יוֹם מְנוּחָה וְקִדּוּשָׁה     *yom mənūḥah uqdushah*  
לְעַמְּךָ נָתַתָּ:     *lə'aməkhe natáte.*  
שָׂרָה תִּגַּל רִיבְקָה תִּרְנֵן     *Sarah tageil Rivqah təranein*  
יַעֲקֹב וּבְנוֹלָיו יִנְחֹל בּוֹ     *Ya'aqov uvnolav yanúḥol bo*  
מְנוּחַת אַהֲבָה וְנִדְבָה     *mənūḥat ahavah undavah*  
מְנוּחַת אֱמֶת וְאֱמוּנָה     *mənūḥat emet ve'emunah*  
מְנוּחַת שָׁלוֹם וְשִׁלְוָה     *mənūḥat shalom vashalvah*  
וְהַשְׁקֵט וּבִטָּח מְנוּחַת שְׁלֵמָה     *vəhashqeit vavétaḥ mənūḥah shəleimah*  
שְׂאֵתָה רוֹצֵת בָּהּ:     *sha'ateh rotzet bah.*  
יִכְיֶירוֹל בְּנוֹלֵיכֶּה וַיַּעֲדוֹל     *Yakírol bənoléikhe vayeida'ol*  
כִּי מֵאֵתְךָ הִיא מְנוּחָתָהּ     *ki mei'itəkhe hi mənūḥatal*  
וְעַל מְנוּחָתָהּ     *və'al mənūḥatal*  
יִקְדִּישׁוּל אֶת שִׁמְךָ:     *yaqdíshol et shámékhe.*

You are one and Your Name is one,  
and who is like Your people, Yisra'eil,  
one nation on the Earth?  
As the splendor of greatness and a crown of liberation  
a day of rest and Holiness  
You gave to Your people.  
Sarah will rejoice; Rivqah will sing;  
Ya'aqov and his children will rest on it,  
a rest of love and donation,  
a rest of truth and trustworthiness,  
a rest of peace and ease  
and stillness and trust, a complete rest,  
which You want.  
May Your children recognize and know  
that from You comes their rest,  
and by their rest  
they sanctify Your name.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*  
 רְצֵת בִּמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*  
 קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*  
 וְתִנֵּה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*  
 שְׂבַעֲנוּ מִטוֹבֶךָ *sabə'ónu mituvékhe*  
 וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*  
 וְטַהַרֵּה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת *vətahareh libéinu lə'ovdəkhe be'emet*  
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ *bə'ahavah uvratzon Shabat qodshékhe*  
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*  
 מִקֹּדֶשׁ שְׁמֶךָ: *məqadəshoh shəmékhe.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkkeh ateh SHƏMOTEH*  
 מִקֹּדֶשׁ הַשַּׁבָּת: *məqadəsheh haShabat.*

Our God and God of our forebears,  
 want our rest!  
 Make us Holy with Your mitzvot!  
 And grant our portion in Your Torah!  
 Sate us from Your goodness!  
 And make us glad with Your liberation!  
 And purify our hearts to serve You with truth,  
 and let us inherit, MANY-NAMED ONE, our God,  
 with love and with favor, Your Holy Shabbat.  
 And in her may Yisra'eil rest,  
 who make Your name Holy.  
 Blessed are You, MANY-NAMED ONE,  
 Who makes Shabbat Holy.

## 5. Service

רְצֵת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*  
 בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָלָהּ *bə'aməkhe Yisra'eil uvitfilatal*  
 וְהָשִׁיבָה אֶת צְדָקָתְךָ לַחֲדָר לִבֵּנוּ *vəhashíveh et tzidqatəkhe laḥadar libéinu*  
 Want, MANY-NAMED ONE, our God,  
 Your people, Yisra'eil, as well as their prayer,  
 and return Your righteousness to the inner sanctum of our heart.



וְחֶסֶדֵי יִשְׂרָאֵל וּתְפִלָּתָהּ *vəḥasdei Yisra'eil utfilatal*  
 בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*  
 וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*

On Hol haMo'eid or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*  
 וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיַּעֲיִר *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*  
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר *vəyishama vəyipaqid vəyizakheir*  
 זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ *zikhronéinu ufiqdonéinu*  
 וּזְכוֹרֵנוּ אֲבוֹלֵינוּ *vəzikhron ivoléinu*  
 וּזְכוֹרֵנוּ הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥálamnu*  
 וּזְכוֹרֵנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה *vəzikhron Yərushaláyim ir qodshékhe*  
 וּזְכוֹרֵנוּ כָּל עַמָּךְ בֵּית יִשְׂרָאֵל *vəzikhron kol amékhe beit Yisra'eil*  
 לְפָנֶיךָ לְפִלְיָטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləḥein*  
 וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*  
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Hódesh:

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה: *bəyom Rosh haHódesh hazeh.*

And the good deeds of Yisra'eil and their prayer  
 You will accept with love and favor,  
 and may eternally favored be  
 the service of Yisra'eil, Your people.

On Hol haMo'eid or Rosh Hódesh add:

Our God and God of our forebears, may there arise  
 and arrive and reach and be seen and be wanted  
 and be attended to and be counted and be remembered  
 the memory of us and our surety,  
 and the memory of our forebears,  
 and the memory of the good world we dreamed of,  
 and the memory of Yərushaláyim, the city of Your Holiness,  
 and the memory of all Your people, the House of Yisra'eil,  
 before You for refuge, for goodness, for grace  
 and for lovingkindness and for compassion  
 and for life and for peace

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: *bəyom Hag haMatzot hazeh.*

On Sukot:

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה: *bəyom Hag haSukot hazeh.*

On all festivals and new moons continue:

זִכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshíónu vo ləḥayim.*

וּבְדָבָר יִשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərəḥamim*

חִוְסָה וְחֲנוּנָה *ḥúseh vəḥonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵילִיךְ חַיִּינוּ כִּי אֵל שׁוֹמֵרָה *ki eilékhe ḥayéinu ki Eil shoméreh*

חַנוּנָה וְרַחֲמֵה אֹתָהּ: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת חַיִּינוּ *Vətavi avodat ḥayéinu*

אֶת קֹדֶשְׁךָ בְּעוֹלָם: *et qodshəkke ba'olam.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמְמַלְאָה אֶת הָעוֹלָם בְּקִדּוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

Remember us on it, MANY-NAMED ONE, our God, for goodness,  
and take stock of us on it for blessing  
and liberate us on it for life.

And with a word of liberation and compassion  
spare and be gracious to us,  
have compassion for us and liberate us.

For our lives are turned towards You, for a guarding God,  
merciful and compassionate, are You!

At all times continue:

And may the service of our lives bring  
Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,  
Who fills the world with Holiness.

## 6. Gratitude

מודול אֲנַחְנוּ לָךְ ↪ ↩ *Modol anáħnu lakh*  
 שְׂאֲתָהּ הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*  
 וְאֵלֵהִי אֲבֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*  
 אֲתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*  
 נֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*  
 וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al nisékhe shebəkhol yom imánu*  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflā'otékhe vətovotékhe*  
 שֶׁבְּכֹל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*  
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*  
 וְהַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *vəhamraḥémeh ki lo támu ḥasadéikde*  
 מֵעוֹלָם קִיְּנוּ לָךְ: *mei'olam qivínu lakh.*

↪ We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears forever and ever.  
 The Rock of our lives, the Shield of our liberation,  
 You are Voi from generation to generation.  
 We thank You! We recount Your praise  
 for our lives entrusted into Your hand  
 and for our souls deposited with You  
 and for Your miracles that are with us every day  
 and for Your wonders and good things  
 which are at every time, evening and morning and noon.  
 The Good One! For Your compassion is never finished.  
 The Compassionate One! For Your lovingkindness is never complete.  
 Without limit we put our hope in You.

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*  
 שְׁאַתֶּה הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*  
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*  
 יוֹצְרֵנוּ יוֹצְרֵה בְּרָאשִׁית: *yotzeréinu yotzéreiḥ bəreishit.*  
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*  
 לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *lašimkhe hagadol vəhaqadosh*  
 עַל שֶׁהֵעֵיטָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*  
 כֵּן תַּחֲיֵנוּ וְתַקֵּימָנוּ *Kein təḥayónu utqayəmonu*  
 וְתוֹבִילָה כְּוָנוֹתֵינוּ *vətovíleh kavanotéinu*  
 לְמִצְוֹת קֹדְשְׁךָ לְשִׁמּוֹר תִּקְיָךְ *ləmitzvot qodshékhe lishmor ḥuqéikhe*  
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*  
 וְלַעֲבֹדְךָ בְּלֶבָב שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*  
 עַל שֶׁאֲנַחְנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*  
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,  
 since You are Voi, the MANY-NAMED ONE, our God  
 and God of our forebears, God of Yisra'eil,  
 our Fashioner, Fashioner of creation.  
 Blessings and thanks  
 to Your great and Holy Name  
 because You have made us live and preserved us!  
 Thus may You make us live and preserve us  
 and lead our intentions  
 to Your Holy commandments, to guard Your laws,  
 and to do Your will  
 and to serve You with a whole heart  
 because we thank You.  
 Blessed is the God of thanks!

On Hanukah add:

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ הַיּוֹם וּבְזֶמַּן הַזֶּה: בְּיָמֵינוּ מִתְּתִיחוּ בֶן יוֹחָנָן  
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁכִּיתָ לְתוֹרָתְךָ וּלְהַעֲבִירָ לְמַחֲנֵי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לְהֵל בָּעֵת צָרָתָ לְרִבְלָתָ אֶת רִיבְלָתָ אֶת דִּינָל אֶת נִקְמָתָ  
אֶת נִקְמָתָ לְמַסְרָתָ גְּבוּרָתָ בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיּוֹל  
בְּיַד חֲנוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרָתְךָ וְלֹךְ עֲשִׂיתָ  
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן  
כְּהִיּוֹם הַזֶּה: וְאַחֵר כֵּן בָּאוּ בְּגוֹלֵיךָ לְדַבֵּר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ  
וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ גִירוֹת בְּחִצְרוֹת קִדְשְׁךָ וְקִבְּעוּ  
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהֵלֵל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot  
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan  
kohein gadol Hashmonai uvanav kasha'amadah malkhut Yavan harasha'ah al amakhe  
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonékhe va'ateh berahamékhe  
harabim amáde lahel ba'eit tzaratal rávte et rival dante et dinal naqámte  
et niqmatal masárte giborol bayad halashol varabol bayad ma'atol va'akhzariyol  
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite  
sheim gadol vaqadosh ba'olamékhe ulamékhe Yisra'eil asite tashu'ah gadolah ufurqan  
kahayom hazeh. Va'ahar kein bá'u vanolékhe lidvir beitékhe ufinu et heikhalékhe  
vatiharu et miqdashékhe vahidliqú neivot bəhatzrot qodshékhe vaqavə'u shəmonat  
yamei Hanukah éilu lahodot ulhaleil lashimkhe hagadol.*

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityahu ben Yohanan, Hashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'eil, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'eil, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Hanukah to thank and praise Your great Name.

At all times continue:

וְעַל כָּלָם Və'al kulam

יִתְבָּרַךְ וַיִּתְּרוֹמַם שְׁמֶךָ yitbarakh vāyitromam shimkhe

תִּיְיָנו תָּמִיד לְעוֹלָם וָעַד ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovīm

כָּל בְּנוֹל בְּרִיתֶךָ kol bənol bəritékhe.

At all times conclude:

וְכָל חַיִּיֶיךָ יוֹדוּךָ סֶלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləl et shimkhe be'emet

הָאֵל יִשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH

הַטּוֹבָה שְׁמֶךָ וְלָךְ נָאֵת לְהוֹדוֹת hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things  
may Your Name be blessed and exalted,  
our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life  
all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is "The Good One" and to You it is fitting to give thanks.

## 7. Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ Shalom rav al Yisra'eil aməkhe

וְעַל פְּלִשְׁתִּינָה וְעַל כָּל יוֹשְׁבֵי və'al Palestinah və'al kol yoshəvol

תֵּיבֵל תְּשִׁימָה לְעוֹלָם teiveil tasímeh lə'olam

Abundant peace over Yisra'eil, Your people,  
and over Palestine and over all who dwell  
on earth You will set forever,

כִּי אַתָּה הָא יּוֹצֵרָה אֶדָן לְכֹל *ki ateh he yotzéreh éden ləkhol*  
הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *hashalom. Vətov bə'einékhe ləvareikh*  
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*  
וְאֵת עַם פְּלִשְׁתִּינָה וְאֵת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*  
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוֹמְךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֶפֶר חַיִּים בְּרַכָּה וּשְׁלוֹם *Bəséifer ḥayim bərachah vəshalom*  
וּפְרִנָּסָה טוֹבָה *ufarnasah tovah*  
נִזְכָּר וְנִקְתָּב לְפָנֶיךָ *nizakheir vānikateiv ləfaneikhe*  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáhnu vəkhol aməkhe beit Yisra'eil*  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*  
בְּרוּכָה אַתָּה יְהוָה עוֹשֵׂת הַשְּׁלוֹם: *Bərukkeh ateh SHƏMOTEH oset hashalom.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*  
הַמְּבָרַכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékhe et ameh Yisra'eil*  
וְאֵת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*  
וְאֵת כָּל הָעַמִּים בְּשָׁלוֹם: *və'et kol ha'amim bashalom.*

for You are Voi, the Creator, the Foundation for all  
peace. And it is good in Your eyes to bless  
Your people, Yisra'eil,  
and the people of Palestine and all peoples  
at every time and at every moment with Your peace.

On Shabbat Shuvah conclude:

In the Book of Life, Blessing, and Peace  
and Good Sustenance  
may we be remembered and inscribed before You,  
us, and all Your people, the children of Yisra'eil,  
for good life and for peace.  
Blessed are You, MANY-NAMED ONE, Who makes peace.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,  
Who blesses Voix people, Yisra'eil,  
and the people of Palestine  
and all peoples with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, continue with "Tzidqatəkke tzédeq lə'olam" (p 698), Qadish Shaleim (p 699), or Aléinu (p 701) as appropriate.

## ➤. Private Prayer

Every instance of haTəfilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וּלְמַקְלָלוֹל נַפְשִׁי תִּדּוּם	<i>vəlimqaləlōl nafshi tidom</i>
וּנַפְשִׁי כַּעֲפָר לִכְל תִּהְיֶה:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhōl haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מַחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קְדֻשַּׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוֹל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:	<i>hoshi'ah yəminəkhe va'anóni.</i>
יְהִי לְרָצוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגִּיז לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרִי וְנוֹאֲלִי:	<i>SHƏMOTEH tzuri vəgə'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שָׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméihe</i>
הֵא יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֶל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>



## The Shabbat and Festival Afternoon Service

My God, guard my actions from evil  
and my wit from words of deceit!  
And my soul will be still before those who curse me,  
and my soul will be like dust before all.  
Open my heart with Your Torah  
and my soul will pursue Your mitzvot.  
As for all who plan evil against me,  
swiftly smash their schemes  
and disrupt their designs!  
Act for the sake of Your Name;  
act for the sake of Your right hand;  
act for the sake of Your Holiness;  
act for the sake of Your Torah!  
So that Your beloveds will be safe  
let Your right hand liberate! And answer me!  
May all my words be pleasing before You  
and the meditation of my heart,  
MANY-NAMED ONE, my Rock and my Rescuer.

Psalms 19:15

*(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth.  
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Afternoon (p 681). Otherwise, continue below.

## Tzidqatəkhe tzédeq lə'olam

This passage is included in the Shabbat liturgy in lieu of taḥanun, a section of plaintive weekday prayers. As such, it is omitted on joyous occasions. Specifically, it is omitted on Festivals; Rosh Hódesh; Ḥanukah; Tu biShvat; the 14th and 15th of Adar I or II; Lag ba'Ómer; the 8th, 9th, 14th, or 15th of Av; the entire month of Nisan; the 14th of Iyar; the first thru the 5th of Sivan; and from the day before Yom Kipur to the end of Tishrei. It is also omitted on the day of a baby naming or on a wedding day when the betrothed are present.

צִדְקַתְךָ צֶדֶק לְעוֹלָם *Tzidqatəkhe tzédeq lə'olam*  
 וְתוֹרַתְךָ אֱמֶת: *vəToratəkhe emet.*  
 וְצִדְקַתְךָ אֱלֹהִים עַד-מְרוֹם *Vətzidqatəkhe Elohim ad marom*  
 אֲשֶׁר-עָשִׂיתָ גְדוֹלוֹת *asher asíte gədolot*  
 אֱלֹהִים מִי כָמוֹךָ: *Elohim mi khamókhe.*  
 צִדְקַתְךָ כְּהַרְרֵי-אֵל *Tzidqatəkhe kəharərei Eil*  
 מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה *mishpatéikhe təhom rabah*  
 אָדָם וּבְהֵמָה תוֹשִׁיעָה יְהוָה: *adam uvheimah toshí'eh SHƏMOTEH.*

Verily, Your virtue is the virtue of the world,  
 and Your Torah is truth! Psalm 119:142  
 And Your Virtue, God, surpasses the heights,  
 You Who have done great things.  
 God, who is like You? Psalm 71:19  
 Your virtue is like the mountains of God,  
 Your judgements the abounding abyss;  
 human and animal You liberate, MANY-NAMED ONE! Psalm 36:7

## Qadish Shaleim

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shamoh rabah* **amein**

בְּעֶלְמָא דִּי בְּרַאת כְּרֻעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכָהּ *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

בְּעֶנְיָא וּבְזִמָּן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְּפָאֵר וַיִּתְּרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithahal*

שְׁמֹה דְקֻדְשָׁתָא בְּרִיכָהּ הָא *shəmoḥ dəqudsheita* **barikheh he**

On Shabbat Shuvah:

All other times:

לְעָלָא לְעָלָא מִכָּל *lə'éila lə'éila mikol* לְעָלָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרוּן בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

תִּתְקַבֵּל זְלוֹתָהוּל וּבְעוֹתָהוּל *Titqabāleh tzəlotəhol uva'utəhol*  
 דָּכָל יִשְׂרָאֵל *dəkhoh Yisra'eil*  
 קֹדָם אֲבֵתָהוּן דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*  
 וְאִמְרוּל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shalama raba min shəmaya*  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*  
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל וְאִמְרוּל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בִּמְרוֹמֵיהָ *Oset shalom bimroméihe*  
 הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*  
 וְעַל כָּל יוֹשְׁבֹוֹל תֵּיבֵל וְאִמְרוּל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

May You accept the prayers and pleas  
 of all Yisra'eil  
 before their Quickener in Heaven!  
 And respond: **Amen!**

May there be abundant peace from Heaven,  
 and life for us and for all Yisra'eil  
 and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

The One Who makes peace in Voix heavens,  
 may Voi make peace for us  
 and for all Yisra'eil and for all Palestine  
 and for all who dwell on Earth. And respond: **Amen!**

# Concluding Prayers

## Aléinu

(Some stand for this prayer and face east, towards Yərushaláyim, towards the bimah, or towards the ark. Some bow where noted. This bow lasts until לִפְנֵי | lifnei | “before”.)

עֲלֵינוּ לְשַׁבַּח לְאֲדָן הַכֹּל	Aléinu ləshabéi’ah lə’éden hakol
לְתֵת גְּדֻלָּה לְיוֹצְרָה בְּרֵאשִׁית	lateit gədulah layotzéreih bəreishit
אֲשֶׁר יֵצְרָתָנוּ מִן אֶפֶר הָאָדָמָה	asher yətzarétnu min afar ha’adamah
וְהוֹחִיסָה כֹּל מִן מַעַן חַיִּים אֶחָד	vəhoḥiseh kol min ma’ayan ḥayim eḥad
שֶׁקִּיבַלְתָּנוּ מִכָּל עַם	sheqibalétnu mikol am
וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ:	vəqidəshétnu vəmitzvotéihe.
וְאַנְחָנוּ עֹבְדוֹל	↪ Va’anaḥnu ovədol
וּמִצְטַנְעוֹל וּמוֹדוֹל	umitztanə’ol umodol
לִפְנֵי שׁוֹפֶטֶת שׁוֹפֶטוֹל הַשּׁוֹפֶטוֹל	lifnei shofətet shofətol hashofətol
הַקְדוֹשָׁה בְּרוּכָה הִיא:	haqədosheh bərukheh he.
שֶׁהִיא נוֹטֶת שָׁמַיִם וְיֹסֶדֶה אֶרֶץ	Shehe notet shamáyim vəyosédeh áretz
וּמוֹשָׁב יִקְרָה בְּשָׁמַיִם מִמָּעַל	umoshav yaqareh bashamáyim mimá’al
וּשְׁכִינַת עֲזָה בְּגִבְהֵי מְרוֹמִים	ushkhinat uzeh bəgovehei məromim

It is on us to praise the Foundation of everything,  
to give greatness to the Fashioner of creation,  
Who fashioned us from the dust of the ground  
and made all descend from one wellspring of life.  
Who welcomed us from every people,  
and made us Holy with Voix mitzvot.

↪ And we worship

and go humbly and give thanks

before the supreme Judge of all judges,  
the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth

and Whose gravity dwells in the heavens above

and the Presence of Whose strength is in the peaks of the heights.

הָא אֱלֹהֵינוּ אֵין עוֹד: *he Elohéinu ein od.*  
 אֱמֶת חַיֵּינוּ אָפֶס זוּלָּתָהּ: *Emet hayéinu éfes zulateh.*  
 כִּכְתוּב בְּתוֹרָתָהּ *Kakativ bæTorateh*  
 וַיַּדַּעַת הַיּוֹם *Vəyadate hayom*  
 וְהִשְׁבַּעַת אֶל לִבְכָּךְ *vahasheivote el ləvavékhe*  
 כִּי יְהוָה הֵא הָאֱלֹהִים *ki ADONAI he ha'Elohim*  
 בְּשָׁמַיִם מִמַּעַל *bashamáyim mimá'al*  
 וְעַל הָאָרֶץ מִתַּחַת *və'al ha'áretz mitáhat*  
 אֵין עוֹד: *ein od.*

Voi is our God, there is no other!  
 Truly, our Life! There is nothing beside Void.  
 As it is written in Voix Torah:  
 "And you will know today  
 and take it home on your heart  
 that ADONAI Voidself is the God  
 in the heavens above  
 and over the earth below.  
 There is no other!"

Dəvarim 4:39

Some continue with all the text that follows, others where noted with the black triangle. (In some communities, the prayer leader alone prays the first two lines where noted with the triangle, with the congregation joining at וְנֹאמַר | vəne'emar | "And it is recorded:".)

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ *Al kein nəqaveh lakhe ADONAI Elohéinu*  
 לְהַשְׁלִים מְהֵרָה עֲזֵינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*  
 לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*  
 וְהָאֱלִילִים כָּרוֹת יִכָּרְעוּן *vəha'elilim karot yikareitun*  
 לְבִנּוֹת בְּיַחַד עוֹלָם צְדָקָה *livnot bayáhad olam tzdaqah*

And so we hope for You, ADONAI, our God,  
 to soon complete our collected strengths,  
 to make all oppression pass from the earth  
 and all idols be completely cut off,  
 to build a world of Justice together,

וְכֹל בְּנוֹל בָּשָׂר יִקְרְאוּ בְּחֶסֶד *vəkhōl bənol basar yiqrə'ol bəḥésed*  
 לְחַפְּנוֹת אֶל טוֹבָה *ləhafnot el tovah*  
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*  
 יִכְירוֹל וַיַּעֲדוֹל כָּל יוֹשְׁבוֹל תֵּיבֵל *Yakírol vəyeida'ol kol yoshəvol teiveil*  
 כִּי לְרַחֲמִים יִפְּנֶה כָּל לֵב *ki lərahāmim yifneh kol leiv*  
 תִּשָּׁבַע כָּל נֶפֶשׁ: *tishava kol néfesh.*  
 לִפְנֵי רַחֲמִים וּלְפְנֵי חֶסֶד *Lifnei raḥamim vəlifnei ḥésed*  
 יִצְטַנְעוֹל וַיַּעֲבֹדוֹל *yitztanə'ol vəya'avdol*  
 וְלִכְבוֹד שְׁלוֹם יִקְרַ וְתִנּוֹל *vəlikhvod shalom yaqar yitéinol*  
 וַיִּקְבְּלוֹל כָּלֹל *vəyiqabəlol kulal*  
 אֶת עַל תִּקּוֹן עוֹלָם: וְתִדְרִיכֵנוּ *et ol tiqun olam. Vətdrikhónu*  
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*  
 כִּי זֹאת מְלָאכֶת כָּלָנוּ *ki zot mələkhet kulānu*  
 אֶל שְׁנֵי־לֵךְ וְלִכְל יָמֵינוּ: *el sheneileikh ulkhol yaméinu.*  
 כַּכְּתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*  
 צֶדֶק צֶדֶק תִּרְדֹּפֶה: *Tzédeq tzédeq tirdəfeh.*

where all children of flesh will call on kindness  
 to turn back to Goodness  
 all the wicked of earth.

All who dwell on earth will realize and know  
 that to compassion every heart will turn,  
 every soul swear loyalty.

Before compassion and before kindness  
 they will be humble and do service  
 and to the glory of Peace they will give gravity,  
 and they will accept, all of them,  
 the yoke of repairing the world. Guide us  
 in this now and forever,  
 for this is the Work for all of us,  
 wherever we go, and for all our days

▶ As it is written in Your Torah:  
 "Justice! Justice you shall pursue!"

Dəvarim 16:20

וְנֵאמָר Vəne'emar  
וְהָיָה צֶדֶק שְׁלֵם עַל-כָּל-הָאָרֶץ Vəhayah tzédeq shaleim al kol ha'áretz  
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet ADONAI aḥed  
וְשִׁמְהָ אֶחָד: ushmeḥ eḥad.

And it is recorded:

“And perfect Justice will be upon all the earth,  
and on that day, ADONAI will be One  
and Voix Name One.”

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אֵל תִּירָאָה מִפָּחַד פִּתְאֹם Al tirə'eh mipáḥad pit'om  
וּמִשְׁאֵת רָשָׁעוֹל כִּי תָבֹא: umisho'at rasha'ol ki tavo.  
עֲצוֹל עִיזָה וְתִפָּר דְּבָרוֹל דָּבָר Útzol eitzah vətufar dabərol davar  
וְלֹא יָקוּם כִּי עֲמָנוּ אֵל: vəlo yaqum ki imánu Eil.  
וְעַד זִקְנָה אֲנִי הָא Və'ad ziqnah ani he  
וְעַד שִׁיבָה אֲנִי אֶסְבֵּל və'ad seivah ani esbol  
אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא ani asíti va'ani esa  
וְאֲנִי אֶסְבֵּל וְאֶמְלֵיט: va'ani esbol va'amaleit.

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan

and it will not stand, for God is with us:

Yəshayáhu 8:10

“And until your old age, I am Voi.

And until your grey hair, I Myself will carry you.

I Myself made you and I Myself will lift you

and I Myself will carry you and slip you out of danger.”

Yəshayáhu 46:4



## Mourner's Qadish

In some communities, only those in a period of mourning or observing a *yahrzeit* pray this qadish (which is not prayed without a minyan), with the rest of the congregation joining for the boxed text. In others, the whole community prays it in solidarity with mourners or in honor of those for whom there is no one to pray Qadish. (*Some stand here.*)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֹלָמָא דִּי בִּרְאָת כְּרֻעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*

בְּעֹלָא וּבְזִמָּן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא: *lə'alam ul'aləmei almayā.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֹה דְקֻדְשֵׁיטָא בְּרִיכָה הֵא *shəməh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא מִכּוֹל לְעֵילָא מִכּוֹל *lə'éila lə'éila mikol* לְעֵילָא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבְּחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרוּן בְּעֹלָמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed  
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

CONCLUDING PRAYERS: Mourner's Qadish

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shalama raba min shəmayā  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil  
וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאֶמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

עֲשֵׂת שְׁלוֹם בְּמִרְמִיָּה Oset shalom bimroméihe  
הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu  
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאֶמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

May there be abundant peace from Heaven,  
and life for us and for all Yisra'eil  
and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

*(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)*

The One Who makes peace in Voix heavens,  
may Voi make peace for us  
and for all Yisra'eil and for all Palestine  
and for all who dwell on Earth. And respond: **Amen!**

# Havdalah



Havdalah is a simple, profound ritual to mark the end of Shabbat or another Holy day. It may be done at home or in a synagogue with a braided candle, a stash of spices, and a cup to drink from. (At the end of a Festival that falls on a weekday, the blessings over fire and spices are omitted.) For some, this is a relatively brief ritual, but others add many joyous, celebratory texts to usher in the new week with gladness.

## Eiliyáhu haNavi

Traditionally, this text comprised only the first verse. The second verse, which has come into widespread use, was written by Rabbi Leila Gal Berner and first published in *Kol Haneshamah: Shabbat v'Chagim*, the siddur of the Reconstructionist movement. It is included here with her permission. The third verse is my own creation, a celebration of the transformative power we all carry within ourselves.

אֵלִיָּהוּ הַנָּבִיא *Eiliyáhu hanavi*

אֵלִיָּהוּ הַתִּשְׁבִּי *Eiliyáhu haTishbi*

אֵלִיָּהוּ הַגִּלְעָדִי *Eiliyáhu haGil'adi*

בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ *bimheirah vəyaméinu yavo eiléinu*

עִם זֵרַע הַהַפִּיכָה: *im zéira hahafikhah.*

מִרְיָם הַנְּבִיאָה *Miryam hanəvi'ah*

עֹז וְזִמְרָה בְּיָדָהּ *oz vəzimrah bəyadah*

מִרְיָם תִּרְקֹד אֶתָּנוּ *Miryam tirqod itánu*

לְהַגְדִּיל זִמְרַת עוֹלָם *ləhagdil zimrat olam*

מִרְיָם תִּרְקֹד אֶתָּנוּ *Miryam tirqod itánu*

לְתַקֵּן אֶת הָעוֹלָם *lətaqein et ha'olam*

בְּמַהֲרָה בְּיָמֵינוּ הִיא תִּבְיָאֵנוּ *bimheirah vəyaméinu hi təvi'éinu*

אֵל מֵי הַיִּשּׁוּעָה: *el mei hayshu'ah.*

וְכָלֵנוּ נִבְיָאוֹל *Vəkhulánu nəvi'ol*

חֲבֵרוֹל וּמֵרְעוֹל *haveirol umeirei'ol*

וְגַם בְּנוֹל הַנְּבִיאָה *vəgam bənol hanəvi'ol*

בְּמַהֲרָה בְּיָמֵינוּ נִסֵּב עִמָּינוּ *bimheirah vəyaméinu naseiv améinu*

אֵל צְדָקָה לְכָלֵל: *el tzədaqah ləkhulal.*

Eiliyáhu, with prophet-sight,  
Eiliyáhu, the Tishbite,  
Eiliyáhu, the Gileadite:  
Soon, in our day, may he come our way  
with the seed of revolution.

Miryam, with prophet-sight,  
in her hand both song and might;  
Miryam will dance with us  
to increase the song of the world;  
Miryam will dance with us  
to heal the world:  
Soon, in our day, may she bring us away  
to the waters of liberation.

And we're all prophets, in the end,  
each a comrade and a friend,  
and from the prophets we descend:  
Soon, in our day, may we turn our peoples' way  
to righteousness for all.

*(If the havdalah candle has not already been lit, light it now.)*

At the end of a Festival that falls on a weekday, omit the following paragraph.

*(Some raise the cup here.)*

הִנֵּה אֵל יְשׁוּעָתִי	Hineih Eil yəshu'ati
אֶבְטַח וְלֹא אֶפְחָד	evtaḥ vəlo efḥad
כִּי־עֲזִי וְזִמְרַת יְהוָה	ki ozi vəzimrat YAH
וַיְהִי־לִי לִישׁוּעָה:	vayihyet li lishu'ah.
וּשְׂאֲבַתֵּל־מַיִם בְּשִׁשּׁוֹן	Ush'avtel máyim bəšason
מִמַּעֲיֵי הַיְּשׁוּעָה:	mima'ainei hayəshu'ah.
לַיהוָה הַיְּשׁוּעָה	LaYOTZÉTEH hayəshu'ah
עַל־עַמְּךָ בִּרְכַּתְךָ סֶלָה:	al aməkhe birkhatékhe sélah.
יְהוָה צְבָאוֹת עִמָּנוּ	YOTZÉTEH tzəva'ot imánu
מִשְׁגַּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:	misgav lánu Elohei Ya'aqov sélah.
יְהוָה צְבָאוֹת	YOTZÉTEH tzəva'ot
אֲשֶׁר־יְאֹדָה בְּטַחַת כַּד:	ashrei adam botáḥah vakh.
יְהוָה הוֹשִׁיעָה	YOTZÉTEH hoshí'eh
הָרִוּחַ יַעֲנֵנוּ בַּיּוֹם־קָרְאָנוּ:	harú'ah ya'anónu vəyom qor'éinu.
לַיהוָה גִּילָה	LaYəhudol hayətah gilah
וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר:	vəsimḥah vəsason viqar.
בֵּן תִּהְיֶה לָנוּ:	Kein tihyeh lánu.
כּוֹס־יְשׁוּעוֹת אֶשָּׂא	Kos yəshu'ot esa
וּבְשֵׁם יְהוָה אֶקְרָא:	uvsheim YOTZÉTEH eqra.



Take note! God is my liberation.	
I will trust and not dread,	
for my strength and might are YAH	
To me, Voi was liberation.	
And you shall draw water in joy	
from wells of liberation!	Yəshayáhu 12:2–3
Liberation is the KINDLER's.	
On Your people, Your blessing — selah!	Psalm 3:9
The multitudinous KINDLER is with us!	
Our refuge is Ya'aqov's God — selah!	Psalm 46:8
Multitudinous KINDLER!	
Happy the human who trusts in You.	Psalm 84:13
KINDLER, liberate!	
The Breath will answer us on the day we pray out.	Psalm 20:10
For the Jews, there was rejoicing	
and gladness and joy and dignity —	Esteir 8:16
so may there be for us!	
The cup of liberation I'll lift	
and the Name of the KINDLER I'll invoke.	Psalm 116:13

*(Some raise the cup a little higher here.)*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
 בּוֹרֵאת פְּרֵי הַגֶּפֶן borə'at pəri hagáfen.

Blessed are You, KINDLER,  
 our God, Life of endless worlds,  
 Creator of the fruit of the vine.

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
שֶׁהַכֹּל נִהְיָה בְּדַבָּרָה: shehakol niyah bidvareh.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
thru Whose word everything came to be.

At the end of a Festival that does not coincide with Shabbat, omit the next two blessings and continue with the blessing for separation.

*(Some pick up the box of spices before blessing it.)*

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
בּוֹרֵאת מִיְּנֵי בְשָׂמִים: borə'at minei vəsamim.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Creator of types of spices.

*(Smell the spices here. Some extend their hands towards the havdalah candle before blessing it.)*

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH  
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim  
בּוֹרֵאת מְאוּרֵי הָאֵשׁ: borə'at mə'orei ha'eish.

Blessed are You, KINDLER,  
our God, Life of endless worlds,  
Creator of the flames of fire.

*(Some look at the shadows cast by their fingers on their palms here, or look at the edge of their fingernails illuminated by the flame.)*

At all times, including a Festival that does not coincide with Shabbat, continue here. Some omit the boxed text.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל *hamavdileh bein qódesheh ləḥol*  
 בֵּין אֹר לְחֹשֶׁךְ *bein or ləḥóshekh*

בֵּין יִשְׂרָאֵל לְעַמִּים *bein Yisra'eil la'amim*

בֵּין יוֹם הַשְּׁבִיעִי *bein yom hashəvi'i*  
 לַשִּׁשִּׁתַּת יָמֵי הַמַּעֲשֶׂה: *ləshéishet yəmei hama'aseh.*  
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*  
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל: *hamavdileh bein qódesheh ləḥol.*

Blessed are You, KINDLER,  
 our God, Life of endless worlds,  
 Who separates between Holy and worldly,  
 between light and darkness,  
 between Yisra'eil and the other nations,  
 between the seventh day  
 and the six days of work.  
 Blessed are You, KINDLER,  
 Who separates between Holy and worldly.

When praying havdalah in the sukah add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*  
 אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*  
 וַתְּצִוֵנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétnu leisheiv basukah.*

Blessed are You, KINDLER,  
 our God, Life of endless worlds,  
 Who made us holy with Voix commandments  
 and commanded us to dwell in the sukah.

(On all occasions, take a sip from the cup and use the remaining liquid to extinguish the havdalah candle.)

Some end the service here, others continue with the offering on the next page originally written by Yitzḥaq ibn Ghiyyat (1030/38-1089) for the Nə'ilah service at the end of Yom Kipur.

הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְחֹל *Hamavdileh bein qódes̱h ləḥol*  
 יִמְחַלֶּה שֶׁבֶה בּוֹטָחוֹל *yimḥaleh shebeh botəḥol*  
 זָרְעֵנוּ וְכֶסֶפֵּנוּ יִרְבֶּת כַּחוֹל *zar'éinu vəkhaspéinu yarbət kaḥol*  
 וְכַפּוֹכָבִים בְּלַיְלָה: *vəkhakokhavim baláilah.*

יוֹם פָּנָה כְּצֵל זִמְרָה *Yom paneh kətzeil zuméreh*  
 אֶקְרָא לְאֵל עָלֵי גּוֹמְרָה *eqra la'Eil alai goméreh*  
 אִמְרָה שֹׁמְרָה *aməreh shoméreh*  
 אֲתָא בְּקֶר וְגַם-לַיְלָה: *ata vóqer vəgam láilah.*

צִדְקַתְךָ כְּהַר תָּבוֹר *Tzidqatəkke kəḥar Tavor*  
 כָּל חַטָּאֵי עֲבוֹר יַעֲבֹר *kol ḥata'i avor ya'avor*  
 כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר *kəyom etmol ki ya'avor*  
 וְאַשְׁמוּרָה בְּלַיְלָה: *və'ashmuraḥ valáilah.*

Be it the will of the Separator twixt worldly and Holy  
 to forgive those who trust Void wholly,  
 and swell our seed and silver like sand or heaven's holey  
 pinpricks, the stars of night.

Radiant day turns away like a shadow of song;  
 may Voi complete me with that for which I long,  
 as the watcher passes along:

“Morning has come, and now the night.”

Yəshayáhu 21:12

Supreme, Your righteousness, like Mt Tavor's mass;  
 may all my sins away presently pass  
 like a day, yesterday, which does pass,  
 or like a watch in the night.

Psalms 90:4

זֶלְפָּה עֹנֶת מִנְחָתִי Haləfah onat minḥati  
 מִי יִתְּנָה מְנוּחָתִי mi yitəneh mənūḥati  
 יָגַעְתִּי בְּאַנְחָתִי yagáti bə'anḥati  
 אִשְׁחָה בְּכָל־לַיְלָה: aṣḥeh vəkhol láilah.

קִנִּי בַל יִנְטַל qini bal yuntal  
 פִּתְחָה לִי שַׁעַר מְנוּטָל pithəh li shá'ar mənutal  
 שְׂרֹשֵׁי נִמְלֵא טָל sheroshi nimla tal  
 קִנְצוֹתַי רְסִיסֵי לַיְלָה: qəvutzotai rəsísei láilah.

הִעֲתִירָה נֹרָאֵת חֲזִיוֹם Hei'atəreh nora'et ḥizyom  
 אֲשַׁוְעַ תְּנָה פְּדִיוִם ashavéi'a təneh fidyom  
 בְּנִשְׁף־בְּעֶרֶב יוֹם bənéshef bə'érev yom  
 בְּאִשּׁוֹן לַיְלָה: bə'ishon láilah.

Off the time for my gift now flies;  
 who to me with my rest now replies?  
 I have grown weary with sighs!  
 My bed swims in tears every night.

Psalm 6:7

Let not my nest be lifted into the blue;  
 open for me the gate lifted anew!  
 My head is all filled with dew,  
 my tresses with rainshards of night.

Shir haShirim 5:2

Oblige my request, Dreadful of dreams!  
 Who, when I beseech, always redeems!  
 At the time when twilit evening gleams,  
 in the pupil of the eye of night.

Mishlei 7:9

קְרֹאתִיכָה יְהִי הוֹשִׁיעֲנִי *Qəratíkhe YAH hoshi'óni*  
 אֶרַח חַיִּים תּוֹדִיעֲנִי *órah ḥayim todi'óni*  
 מִדָּלָה תִּבְצָעֲנִי *midalah təvatzə'óni*  
 מִיּוֹם עַד לַיְלָה: *miyom ad láilah.*

טָהֲרָה טָנוּף מַעֲשֵׂי *Tahareh tinuf ma'asai*  
 פֶּן אֹמַר בְּעֶמְסִי *pen omar bo'omasai*  
 אֵיחָה אֱלֹהִים נַעֲשֵׂי *ayeih Eló'ah na'asai*  
 נִתְּנָה זְמִירוֹת בַּלַּיְלָה: *noténeh zəmirot baláilah.*

נָחֲנוּ בְיָדְךָ כְּחֹמֶר *Náḥnu vəyadəkhe kaḥómer*  
 סִלְּחָה נָא עַל קַל וְחֹמֶר *silḥeh na al qal vaḥómer*  
 יוֹם לַיּוֹם יָבִיעַ אֹמֶר *yom layom yabí'a ómer*  
 וְלַיְלָה לַלַּיְלָה *vəláilah ləláilah.*

**M**uch I implored You, YAH; liberate me!  
 About the path of life, educate me!  
 From poverty, separate me!  
 From day unto night.

**O**h! Make my putrid deeds pure as air!  
 Lest I say, with the load I bear,  
 “The God of all I do is where?  
 The One who sets songs in the night?”

Iyov 35:10

**N**ow like clay in Your hand are we led;  
 forgive sins light and heavy as lead!  
 Day on day will pour out what is said,  
 and also night on night.

Psalm 19:3

# **Blessing the New Moon**





This blessing may be prayed any time between the third day and the middle of each month. Ideally, it is prayed at the end of Shabbat. Some make a point of praying it under the open sky in the presence of a minyan.

## Introductory Verses from the Psalms

הללויהּ *HaləluYAH*  
הללול את־יהוה מן־השמים *haləlol et HASODET min hashamáyim*  
הללויהּ במרומים: *haləlúhe baməromim.*  
הללויהּ כל־מלאכוליהּ *Haləlúhe khol mal'akholéihe*  
הללויהּ כל־צבאהּ: *haləlúhe kol tzəva'eh.*  
הללויהּ שמש וירח *Haləlúhe shémesh vəyaréi'ah*  
הללויהּ כל־כוכבי אור: *haləlúhe kol kokhəvei or.*  
הללויהּ שמי השמים *Haləlúhe shəmei hashamáyim*  
והמים אשר מעל השמים: *vəhamáyim asher mei'al hashamáyim.*  
יהללול את־שם יהוה *Yəhaləlol et sheim HASODET*  
כי הָא צוֹתָהּ וְנִבְרָאוּ: *ki he tzivəteh vənivrá'u.*  
ויעמידל לעד לעולם *Vaya'amidol la'ad lə'olam*  
חק־נִתְּנָהּ וְלֹא יַעֲבוֹר: *hoq natəneh vəlo ya'avor.*  
כִּי־עֲקֵרָה שָׁמַיִךְ *Ki eqreh shaméikhe*

Praise YAH!

Praise THE SECRET ONE from the Heavens!

Praise Void in the heights!

Praise Void, all Voix angels!

Praise Void, all Voix host!

Praise Void, sun and moon!

Praise Void, all the stars of light!

Praise Void, Heavens above the Heavens,  
and the waters that are above the Heavens!

They will praise the Name of THE SECRET ONE  
because Voi commanded and they were created,  
and Voi made them endure forever, without limit!

Voi gave a rule and it will never change.

When I encounter Your heavens,

Psalms 148:1–6

מַעֲשֵׂה אֶצְבְּעֶיךָ *ma'aseih etzbə'otéikhe*  
 יָרַח וְכוכָבִים אֲשֶׁר כּוֹנְנָתָהּ: *yaréi'ah vakhokhavim asher konánteh.*  
 מַה-אֶנוֹשׁ כִּי-תִזְכְּרָנָהּ *Mah enosh ki tizkəronēh*  
 וּבֶת-אָדָם כִּי תִפְקְדָנָהּ: *uvet adam ki tifqədónēh.*

the work of Your fingers,  
 the moon and stars that You established:  
 What is a human that You should remember it?  
 A mortal child that You should consider it?

Psalms 8:4-5

(Turn your attention to the moon.)

בְּרוּכָה אַתָּה יְיָ *Bərukheh ateh HASODET*  
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*  
 אֲשֶׁר בְּמֵאֲמָרֶהּ בְּרָאָה שְׁחָקִים *asher bəma'amareh barə'eh shəḥaqim*  
 וּבְרִיּוֹת פִּיָּה כָּל צָבָאָם *uvru'ah pihe kol tzəva'am*  
 חָק וְזִמְנָה לָהֶם *ḥoq uzman natəneh lahem*  
 שֶׁלֹּא יִשְׁנוּ אֶת תִּפְקִידָם: *shelo yəshanu et tafqidam.*  
 שְׁשִׁים וּשְׁמֹנִים *Sasim usmeiḥim*  
 לַעֲשׂוֹת רְצוֹן קוֹנְתָם *la'asot rətzon qonetam*  
 פּוֹעֵלָה אֱמֶת שֶׁפַּעֲלָתָהּ אֱמֶת: *po'éleh emet shepə'ulateh emet.*  
 וְלִלְבָנָהּ אֲמָרָה שֶׁתִּתְחַדֵּשׁ *Vəlaləvanah aməreh shetithadeish*  
 עֲטֶרֶת תִּפְעֶרֶת לַעֲמוּסוֹל בָּטֵן *atéret tif'eret la'amusol bāten*  
 שֶׁהֵיל עֲתִידוֹל *sheheil atidol*  
 לַהֲתִתְחַדֵּשׁ כְּמוֹתָהּ *ləhithadeish kəmotah*  
 וּלְפָאֵר לִיּוֹצְרָהּ *ulfa'eir ləyotzeral*  
 עַל שֵׁם כְּבוֹד עוֹלָמָהּ: *al sheim kəvod olameh.*  
 בְּרוּכָה אַתָּה יְיָ *Bərukheh ateh HASODET*  
 מִתְחַדֶּשֶׁה חֹדָשִׁים: *məḥadésheh ḥodashim.*

## Blessing the New Moon

Blessed are You, SECRET ONE,  
our God, Life of endless worlds,  
Who, by Voix word, created the home of clouds  
and, by the breath of Voix mouth, all their multitude.  
Law and time Voi gave them  
that they not change from their appointed rounds!  
They are glad and happy  
to do the will of their Former,  
Who does truth and Whose doings are truth.  
And of luna, Voi said she should renew herself,  
a crown of renown for those borne in Voix womb,  
whose future is  
to renew themselves like her  
and adorn their Fashioner  
for the sake of the glory of Voix world.  
Blessed are You, SECRET ONE,  
Who makes new the new months.

The following verses are traditionally prayed three times each.

בְּרוּכָה יוֹצֵרֶיךָ בְּרוּכָה עוֹשֶׂתֶךָ *Bərukheh yotzereikh bərukheh oseteikh*  
בְּרוּכָה קוֹנֵתֶךָ בְּרוּכָה בּוֹרְאֶתֶךָ : *bərukheh qoneteikh bərukheh borə'ateikh.*

Blessed is your Fashioner, blessed is your Maker,  
blessed is your Former, blessed is your Creator!

*(Some rise onto their toes while praying this verse.)*

כְּשֵׁם שְׁאֲנִי כּוֹסֶפֶה כְּנֻגֶךָ *Kəsheim she'ani khoséfeh khənegdeikh*  
וְאֵינִי יְכוֹלָה לִנְגֹּעַ בָּךְ *və'eini yəkholeh lingó'a bakh*  
כִּי לֹא יוֹכְלוּל כָּל אוֹיְבוֹלֵי *kakh lo yukhəlöl kol oyəvolai*  
לִנְגֹּעַ בִּי לְרָעָה : *lingó'a bi ləra'ah.*

Just as I yearn towards you  
and yet am unable to touch you,  
so may all my enemies be unable  
to touch me for evil.

תַּפֹּל עַל־יְהִל אִמָּתָהּ וּפָחַד בְּגִדְלָהּ זְרוּעֶיהָ יִדְמֹל כָּאֶבֶן:

*Tipol aleihel eimátah vafáḥad bigdol zəro'akhe yidəmol ka'áven.*

May terror and dread fall on them; by the might of Your right arm may they be still as stone.

כָּאֶבֶן יִדְמֹל זְרוּעֶיהָ בְּגִדְלָהּ וּפָחַד אִמָּתָהּ עַל־יְהִל תַּפֹּל:

*Ka'áven yidəmol zəro'akhe bigdol vafáḥad eimátah aleihel tipol.*

Still as stone may they be by Your right arm's might; on them may dread and terror fall.

כָּל עַמֵּנוּ יִשְׂרָאֵל חַי וְקַיִם:

*Kol améinu Yisra'eil ḥay vəqayam.*

All our people, Yisra'eil, live and endure!

If praying with others, greet them:

שָׁלוֹם עָלֶיכֶל:

*Shalom aleikhel.*

Peace be with you!

They respond:

עָלֶיכֶל שָׁלוֹם:

*Aleikhel shalom.*

With you, peace!

The following line is prayed three times.

סִימָן טוֹב וּמִזָּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן:

*Siman tov umazal tov yəhei lānu ulkhol Yisra'eil amēin.*

May it be a good sign and good omen for us and for all Yisra'eil — amen!

## Psalm 121

שִׁיר לַמַּעֲלוֹת	1	<i>Shir lama'alot</i>
אֶשָּׂא אֶבְלִי אֶל־הַהָרִים		<i>esa evli el heharim</i>
מֵאֵין יָבֹא עֲזָרִי:		<i>mei'ayin yavo ezri.</i>
עֲזָרִי מֵעַם יְהוָה	2	<i>Ezri mei'im HASODET</i>
עֹשֶׂת שָׁמַיִם וָאָרֶץ:		<i>oset shamáyim va'áretz.</i>
אֶל־יִתְנֶה לַמּוֹט אִמְצָךְ	3	<i>Al yitāneh lamot omtzékhe</i>
אֶל־יָנוּמֶה שְׁמֹרֶךְ:		<i>al yanúme shomerékhe.</i>
הִנֵּה לֹא־יָנוּמֶה	4	<i>Hineih lo yanúme</i>
וְלֹא־יִשְׁנֶה שׁוֹמְרֵה יִשְׂרָאֵל:		<i>vəlo yishāneh shomérei Yisra'eil.</i>
יְהוָה שְׁמֹרֶךְ	5	<i>HASODET shomerékhe</i>
צִלְךָ עַל־צַד יָמִינֶךָ:		<i>tziləkhe al tzad yāminékhe.</i>
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה	6	<i>Yomam hashémesh lo yakékeh</i>
וַיָּרֶחַ בַּלַּיְלָה:		<i>vəyaré'ah balailah.</i>
יְהוָה יִשְׁמְרֶךְ מִכָּל־רָע	7	<i>HASODET yishmārókhe mikol ra</i>
יִשְׁמְרֶה אֶת־נַפְשְׁךָ:		<i>yishmāreh et nafshékhe.</i>
יְהוָה יִשְׁמְרֶה־צִאֲתְךָ וּבֹאֲךָ	8	<i>HASODET yishmāreh tzeitkhe uvo'ékhe</i>
מֵעַתָּה וְעַד־עוֹלָם:		<i>mei'atah və'ad olam.</i>

- 1 A psalm for ascents:  
I will carry my grief to the hills!  
From where will my help come?
- 2 My help will come from THE SECRET ONE,  
the Maker of the Heavens and the Earth.
- 3 Voi won't let your courage falter;  
your Guardian will not weary.
- 4 Take note! Voi will not weary,  
nor will the Guardian of Yisra'eil sleep.
- 5 THE SECRET ONE is your Guardian,  
the shade on your right side.
- 6 The sun will not smite you by day,  
nor the moon mid-night;
- 7 THE SECRET ONE will guard you from every evil.  
Voi will guard your soul.
- 8 THE SECRET ONE will guard your going and your coming,  
now and forever.

וִיחִי רָצוֹן מִלְּפָנֶיךָ *Vihi ratzon miləfanéikhe*  
 יהוה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלֵי *HASODET Elohai vEilohei ivolai*  
 לְמַלְאֹת פְּגִימַת הַלְבָנָה *ləmalot pəgimat haləvanah*  
 וְלֹא יִהְיֶה בָּהּ שׁוּם מַעוֹט: *vəlo yihyeh bah shum mi'ut.*  
 וִיחִי אוֹר הַלְבָנָה *Vihi or haləvanah*  
 כְּאוֹר הַחֲמָה *kə'or haḥamah*  
 וּכְאוֹר שִׁבְעַת יָמֵי בְרָאשִׁית *ukh'or shiv'at yəmei vərəishit*  
 כְּמוֹ שֶׁהָיְתָה קֹדֶם מִיּוֹתָם *kəmo shehayətah qódem mi'utah*  
 שֶׁנֶּאֱמַר: *shene'emar.*  
 אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים: *Et shənei hamə'orot hagədolim.*  
 וַיִּתְּקֵימ בָּנוּ מִקְרָא שְׁכָתוּב: *Vəyitqayeim bānu miqra shekatuv.*  
 וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶל *Uviqshu et HASODET Eloheihel*  
 וְאֶת צֶדֶק דְּרָכָל: *və'et tzédeq darkal.*

May it be Your will,  
 SECRET ONE, my God and God of my forebears,  
 to fill out the wanness of the moon  
 so that there be in her no state of diminishment.  
 And may the light of the moon  
 be like the light of the sun  
 and like the light of the seven days of Creation,  
 as it was before her diminishment.  
 As it is recorded,  
 "The two great luminaries"  
 And may it be fulfilled for us, what is written:  
 "And they shall seek THE SECRET ONE, their God,  
 and Justice, their path."

Bəreishit 1:16

Hoshéi'a 3:5

# Psalm 67

לְמַנְצָחָהּ בִּנְיֹנֹת מִזְמוֹר שִׁיר:	1	<i>Lamnatzáhah binginot mizmor shir.</i>
אֱלֹהִים יְחַנְּנוּ וַיְבָרְכֵנוּ	2	<i>Elohim yaḥonónu vivarakhónu</i>
יָאֲרֶה פָנָיֶיהָ אֶתָּנוּ סֵלָה:		<i>ya'éireh panéihe itánu selah.</i>
לְדַעַת בָּאָרֶץ דְּרָכָךְ	3	<i>Ladá'at ba'áretz darkékhe</i>
בְּכָלָנוּ יְשׁוּעָתְךָ:		<i>bakhulánu yashu'atékhe.</i>
יִדְוֹךְ שְׁעָמִי אֱלֹהִים	4	<i>Yodúkhe she'imi Elohim</i>
יִדְוֹךְ שְׁעָמִי כָלָל:		<i>yodúkhe she'imi khulal.</i>
יִשְׁמְחוּל וַיַּעֲנֹלוּ כָל אֲתִי	5	<i>Yisməḥol vi'anəgol kol iti</i>
כִּי־תִשְׁפָּטֵנוּ תִמָּה		<i>ki tishpátónu tumah</i>
וְכָלָנוּ בָּאָרֶץ תִּנְחַל סֵלָה:		<i>vakhulánu ba'áretz tanḥol sélah.</i>
יִדְוֹךְ שְׁעָמִי אֱלֹהִים	6	<i>Yodúkhe she'imi Elohim</i>
יִדְוֹךְ שְׁעָמִי כָלָל:		<i>yodúkhe she'imi khulal.</i>
אֶרֶץ נָתַנָּה יְבוּלָהּ	7	<i>Éretz natənah yəvulah</i>
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:		<i>yəvarakhónu Elohim Elohéinu.</i>
יְבָרְכֵנוּ אֱלֹהִים	8	<i>Yəvarakhónu Elohim</i>
וַיִּירָאוּ אוֹתָהּ כָּל־אֲפְסֵי־אֶרֶץ:		<i>vəyirə'u oteh kol afsei áretz.</i>

- 1 For the conductor, with string music, a hymn, a psalm:
- 2 May God grace us and bless us!  
May Voi shine Voix face on us — selah —
- 3 so we know Your way on earth,  
in all of us, Your liberation.
- 4 Let those with me thank You,  
let all those with me thank You!
- 5 Let all with me rejoice and delight,  
for You judge us with integrity  
and guide us all on earth — selah!
- 6 Let those with me thank You,  
let all those with me thank You!
- 7 Earth has given up her produce;  
may God, our God, bless us!
- 8 May God bless us,  
and may all the limits of earth fear Void.

Some include Aléinu (p 701) and the Mourner's Qadish (p 705) here.

טובים מאורות שבראה אלהינו *Tovim mə'orot shebarə'eh Elohéinu*  
 יצרתם ברעת בבינה ובהשכל *yətzarətam bədá'at bəvinah uvhaskeil*  
 פת וגבורה נתנה בהם *kó'ah ugvurah natəneh vahem*  
 להיות מושלים בקרב תבל: *lihyot moshəlim bəqərev teiveil.*

מלאים זיו ומפיקים נגה *Məlei'im ziv umfiqim nógah*  
 נאה זיום בכל העולם *na'eh zivam bəkhəl ha'olam*  
 שמחים בצאתם וששים בבואם *səmeiḥim bətzeitam vəsasim bəvo'am*  
 עושים באימה רצון קונתם: *osim bə'eimah rətzon qonetam.*

פאר וכבוד נותנים לשמה *Pə'eir vəkhavod notənim lishmeh*  
 צהלה ורנה לזכר מבטחה *tzoholah vərinah ləzéikher mivtaḥeh*  
 קראה לשמש ויזרח אור *qarə'eh lashémesh vayizrah or*  
 ראתה והתקינה צורת הלכנה: *ra'ateh vəhitqíneh tzurat haləvanah.*

Kindled the orbs of heaven did our God!  
 Lit them with wisdom and discernment and with skill.  
 Might and endurance Voi put in them  
 now to be commanders within the world.

Pulsing with light, radiating bright,  
 quite fitting their light for all the world.  
 Rejoicing in going and happy in coming,  
 so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;  
 Voix refuge gets rejoicing and celebration!  
 Well Voi called the sun and it shone light;  
 examined and established the moon's form.



# Appendix A: Alternate Passages

## Traditional Shabbat Evening Study Passages

This passage of Mishnah (Shabbat chapter 2) was originally added both to delay the recitation of the Shema for the sake of latecomers and to re-enforce the sanctity of the Oral Torah at a time when it was not as widely accepted in the Jewish world as it is today.

א. בָּמֶה מַדְלִיקִין וּבָמֶה אֵין מַדְלִיקִין. אֵין מַדְלִיקִין לֹא בְלֶכֶשׁ וְלֹא  
בְּחֶסֶן וְלֹא בְּכֶלֶךְ וְלֹא בְּפִתִּילַת הָאֵידָן וְלֹא בְּפִתִּילַת הַמִּדְבָּר וְלֹא  
בִּירוּקָה שֶׁעַל פְּנֵי הַמַּיִם. וְלֹא זָפֶת וְלֹא בִשְׁעוּהָ וְלֹא בִשְׁמֵן קִיק וְלֹא  
בִשְׁמֵן שְׂרָפָה וְלֹא בְּאַלְיָה וְלֹא בְּחֶלֶב. נָחוּם הַמְדִּי אָמַר מַדְלִיקִין  
בְּחֶלֶב מְבֻשָּׁל. וְנַחֲמִים אָמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שְׂאִינֹ  
מְבֻשָּׁל אֵין מַדְלִיקִין בּוֹ:

1. *Bameh madliqin uvamah ein madliqin. Ein madliqin lo vélékhesh vèlo vèhósen vèlo vèkhalakh vèlo viftilat ha'ídan vèlo viftilat hamidbar vèlo viroqah she'al pànei hamáyim. Vèlo zéfet vèlo vèsha'avah vèlo vèshémen qiq vèlo vèshémen sàreifah vèlo vè'alyah vèlo vèhéilev. Naḥum haMadi omeir madliqin bəhéilev mævushal. Vaḥakhamim omərim eḥad mævushal v'eḥad she'eino mævushal ein madliqin bo.*

1. With what may one kindle — and with what not kindle — [lights for Shabbat]? One may not kindle with cedar twigs nor with tow nor with raw silk nor with a wick of willow-bast nor with wick of desert-weed nor with the moss that's on the surface of the water. And [one may] not [kindle] with pitch nor with wax nor with castor seed oil nor with burnt oil nor with the tail fat [of a sheep] nor with tallow. Naḥum the Mede says one may light with boiled tallow. And the rabbis say that, boiled or not, one may not light with it.

ב. אין מדליקין בשמן שרפה ביום טוב. רבי ישמעאל אומר אין מדליקין בעטרן מפני כבוד השבת. וחכמים מתירין בכל השמנים בשמן שמשמן בשמן אגוזים בשמן צנונות בשמן דגים בשמן פקיעות בעטרן ובנפט. רבי טרפון אומר אין מדליקין אלה בשמן וית בלבד:

2. *Ein madliqin bāshēmen sereifah bəyom tov. Rabi Yishma'eil omeir ein madliqin bə'itran mipənei khəvod haShabbat. Vahakhamim matirin bəkhōl hashəmanim bāshēmen shumshəmin bāshēmen egozim bāshēmen tzənonot bāshēmen dagim bāshēmen paqu'ot bə'itran uvneift. Rabi Tarfon omeir ein madliqin elah vəshēmen zayit bilvad.*

2. One may not light with burnt oil on a Festival. Rabbi Yishma'eil says one may not light with tar because of the dignity of Shabbat. And the rabbis permit [lighting Shabbat lamps] with all oils — with sesame oil, with nut oil, with radish oil, with fish oil, with gourd oil, with tar, and with naphtha. Rabbi Tarfon says: One may not light [with any oil] except with olive oil only.

ג. כל היוצא מן העץ אין מדליקין בו אלה פשתן. וכל היוצא מן העץ אינו מטמא טמאת אהלים אלה פשתן. פתילת תבנד שקפלה ולא תבנה רבי אליעזר אומר טמאה ואין מדליקין בה. רבי עקיבא אומר טהורה ומדליקין בה:

3. *Kol hayotzei min ha'eitz ein madliqin bo elah fishtan. Vəkhōl hayotzei min ha'eitz eino mitamei tum'at ohalim elah fishtan. Pətilat habéged sheqipalah vəlo hivhava Rabi Eli'ézer omeir təmei'ah və'ein madliqin bah. Rabi Aqiva omeir təhorah umadliqin bah.*

3. [With regard to] anything that comes from a tree, one may not light [Shabbat lights] with it, except flax. And [with regard to] anything that comes from a tree, none of it becomes ritually impure with the ritual impurity of tents, except flax. [With regard to] the wick of a garment that was twisted up but not singed, Rabbi Eli'ézer says: It is ritually impure and one may not light with it. Rabbi Aqiva says: It is ritually pure and one may light with it.

ד. לא יקב אדם שפופרת של ביצה וימלאנה שמן ויתננה על פי הנר בשביל שתהא מנטפפת אפלו היא חרס. ורבי יהודה מתיר. אבל אם חברה היוצרת מתחלה מתר מפני שהוא כלי אחר. לא ימלא אדם את הקערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי יהודה מתיר:

4. *Lo yiqov adam shəfoféret shel beitzah vimal'énah shémen vəyitnéh al pi haneir bishvil shetəhei mənatéfet afilu hi hères. VəRabi Yəhudah matir. Aval im hibarah hayotzeir mitəhilah mutar mipānei shehu khali ehad. Lo yəmalei adam et haqə'arah shémen vəyitanénah vatzad haneir vəyitein rosh hapətilah vətokhah bishvil shetəhei sho'évet. VəRabi Yəhudah matir.*

4. One may not pierce an eggshell and fill it with oil and set it over the mouth of the lamp so that it might drip [into the reservoir and keep the lamp burning longer] even if it is [not a literal eggshell but is an] earthenware [vessel instead]. And Rabbi Yəhudah permits [this]. But if the potter joined [the eggshell to the lamp] from the beginning, it is permitted, since it is all one whole. A person may not fill a dish with oil and place it next to the lamp and put the end of the wick inside [the dish] so that it might draw [the oil from the dish to the lamp]. And Rabbi Yəhudah permits [this].

ה. המכבה את הנר מפני שהוא מתירא מפני גוים מפני לסטים מפני רוח רעה ואם בשביל החולה שישן פטור. כחס על הנר כחס על השמן כחס על הפתילה חב. ורבי יוסי פוטר בכלן חוץ מן הפתילה שהוא עושה פחם:

5. *Hamkhabeh et haneir mipānei shehu mityarei mipānei goyim mipānei listim mipānei rū'ah ra'ah və'im bishvil haḥoleh sheyishan patur. Kəhas al haneir kəhas al hashémen kəhas al hapətilah hayav. VəRabi Yosei poteir bəkhulan hutz min hapətilah shehu osah peham.*

5. Someone who extinguishes the [Shabbat] lamp because he is afraid because of [anti-Jewish] goyim, because of thieves, because of a malign spirit [(depression)], or so that a sick person might sleep is exempt. [One who does so] to spare the lamp, to spare the oil, [or] to spare the wick is liable. And Rabbi Yosei exempts [one] in all [cases] except the wick, which makes charcoal [when extinguished].

ו. על שלש עברות נשים מתות בשעת לדתן על שאינן זיירות בנדה ובחלה ובהדלקת הנר.

6. *Al shalosh aveirot nashim meitot vish'at leidatan al she'einan zəhirot banidah uvahalah uvhadlaqat haneir.*

6. For three transgressions women die during childbirth: For not being strict about menstruation laws, and about ḥallah offerings, and about lighting the [Shabbat] lamp.<sup>8</sup>

<sup>8</sup>This translation reflects the bare meaning of the original. Obviously, the ability to give birth to children does not actually correlate tidily with gender.

ז. שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. עֲשִׂיתָם. עֲרַבְתָּם. הִדְלִיקוּ אֶת הַנֵּר. סָפַק חֲשֵׁכָה סָפַק אֵין חֲשֵׁכָה אֵין מַעֲשָׂרִין אֶת הַנֵּדָאִי וְאֵין מַטְבִּילִין אֶת הַכֵּלִים וְאֵין מְדַלִּיקִין אֶת הַנֵּרוֹת אֲבָל מַעֲשָׂרִין אֶת הַדָּמָאִי וּמַעֲרָבִין וְטוֹמְנִין אֶת הַחֲמִין:

7. *Shaloshah davarim tzarikh adam lomar bətokh beito érev Shabat im ḥasheikhah. Isartem. Eiravtem. Hadliqū et haneir. Safeiq ḥasheikhah safeiq ein ḥasheikhah ein məʿasərin et havadaʾi vəʿein matbilin et hakeilim vəʿein madliqin et haneivot aval məʿasərin et hadəmai umʾarəvin vətomənin et haḥamin.*

7. Three things a person must say in his house [on] the evening of Shabbat just before nightfall: [1] Have you tithed? [2] Have you set up the eiruv? [3] If so, light the lamp [for Shabbat. If there is] doubt about [whether it is] nightfall [and] doubt about [whether it is] not nightfall, one may not tithe definitely untithed produce and one may not immerse [ritually impure] vessels [to purify them] and one may not kindle the lamps [for Shabbat,] but one may tithe doubtfully tithed produce, and one may set up an eiruv, and one may insulate hot water [to use on Shabbat].

From Tractate Shabbat 12a:

תִּנָּא חֲנַנְיָא אוֹמֵר: חַיִּיב אָדָם לְמַשְׁמֵשׁ בְּבִגְדוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. אָמַר רַבִּי יוֹסֵף: הִלְכָתָא רַבְתִּי לְשַׁבָּת.

*Tanya Ḥananya omeir: Ḥayav adam ləməshmeish bəvigdo érev Shabat im ḥasheikhah. Amar Rabi Yoseif: Hilkhəta rabati ləShabat.*

It is taught that Ḥananya says: A person should check his clothing [on] the evening of Shabbat at nightfall [for forgotten objects that may not be carried on Shabbat]. Rabbi Yoseif said: [This is] an important halakhah for Shabbat!

From Tractate Bərachot 64a:

אָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי חֲנַנְיָא: תִּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם שְׁנֵאמַר: וְכָל בְּנֵיךְ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרִי בְּנֵיךְ אֱלָא בּוֹנֵיךְ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאֵין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹהָ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ. ה' עֲזֹ לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

*Amar Rabi El'azar amar Rabi Hanina: Talmidei hakhamim marbim shalom ba'olam shene'emar: Vekhol banayikh limudei HASHEIM verav shalom banayikh. Al tiqrei banayikh ela bonayikh. Shalom rav la'ohavei Toratekha ve'ein lamo mikhshol. Yehi shalom bəheileikh shalvah bə'armənotayikh. Ləmə'an aḥai varei'ai adabərah na shalom bakh. Ləmə'an beit HASHEIM Eloheinu avaqshah tov lakh. HASHEIM oz la'amo yitein HASHEIM yəvareikh et amo vashalom.*

Rabbi El'azar said Rabbi Hanina said: The rabbis' students increase peace in the world, as it is said: "And all your children will be taught about THE NAME, and great will be the peace of your children" (Yəshayaḥu 54:13). Don't read "banayikh", "your children", but "bonayikh", "your builders". [The Gemara adds several additional verses about peace:] "Your Torah's lovers shall have abundant peace, and there shall be no stumbling block for them" (Psalm 119:165). "May there be peace in your holds, ease in your estates. For the sake of my brothers and friends, let me pray for peace for you. For the sake of the house of THE NAME, our God, let me demand the Good for you" (Psalm 122:7-9). "THE NAME will give His people strength; THE NAME will bless His people with peace" (Psalm 29:11).

If praying with a minyan, continue with Qadish dəRabanun (p 38). If praying without a minyan, continue with the evening service (p 40).

## An Alternative Central Prayer

This set of reflective meditations may be used in lieu of haTəfilah in any service.

### 1. Lineage

None of us are born into a slate-blank world. From the built environment we physically inhabit and the hierarchies that dole out power to the histories that came before us and the societal concepts we use to make sense of our experiences, our lives are shaped, albeit not determined, by the lives of those who have come before us. Their choices constrain our choices. Their choices open up choices for us that they never had. We will do the same for those who come after us, whether or not we have children of our own. The world is flux, and we alter its flow even as it alters us.

Who paved the road you travel now? Whose names do you know? Whose do you not know? Who do you turn to as positive models — people you would like to reshape yourself to be more like — and who as negative models — people you would like to reshape yourself to be less like? Who do you owe the possibilities of your life to? What possible lives will your life make possible in turn?

### 2. Cycles

On Earth, the seasons come and go, and in our lives, the wheels of fortune spin. We may have moments of dizzying, glorious highs, but they are often paired with crushing, frigid lows. When we are pinned at the nadir of the abyss, the gloom can seem eternal, but the sun comes back, the ice thaws. Timid spring winds twine around fresh branches again. And when we blaze forth in glory, we savor it the more for knowing its briefness.

How do you store your joy when it comes? What revives you when you are like unto the dead? How do you eke out the will to press on in a barren time? What reminds you of full harvests when fallow years arrive?

### 3. Sanctity

To be holy is to be set aside as special. To be holy is to be attended to with care and reverence. To be holy is to be of heightened concern, of great regard, of intense devotion.

Our attentions make things holy. What do you hold sacrosanct? What is so dear to you as to be inviolable? What do you value, what will you protect, what will you fight to defend?

### 4. Time

This moment — now, very now — has never been before in all the history of the whole entire Universe. You are experiencing the first instant it has ever happened. And it is over now; it will never be again. How much of this moment can you take

in before it is whisked away forever into the past?

You are somewhere in space; you are somewhen in time. You have come to this moment with sacred intentions. What makes this moment special? Why this moment and not some other? Can you, for a moment, become a being of time instead of space? Can you attune yourself to the passage of time, feel its subtle, flickering rhythm, its irregular, quickening pulse? What is to be done with time? How will you spend the few precious moments you have on Earth?

## 5. Dependence

The world is large and full of needs. A human life is short, and one person can only do so much. The world is small and densely interconnected. A human life is long, and one person can need many things and help many others meet their needs across the years.

Where do you fit in this web of interdependence? Who supports you, and who do you support? Are you offering all you can sustainably give? Are you accepting all you deserve to receive? Are you treating yourself as worth less — as less human — than every other person in this societal network? How dare you. Are you treating yourself as worth more than every other person you share this world with? How dare you.

How are you connecting with others tackling different aspects of the great collective Work of repairing the world? Many of the changes needed are societal, not individual, but what is a society if not many individuals each acting according to their will?

## 6. Thanks

Name one good thing in your life. Can you name three? Five? Seven? Do you know who or what is responsible for them? Do you know where you would direct your thanks? “It could be worse” is often used to dismiss legitimate complaints, but it could, truly, so frequently be so much worse. We can acknowledge that even as we hold out for things to be so much better. How many goodnesses can you name?

## 7. Peace

Where is there strife in your life? In your community? In the whole wide width of the world that you know? Where do you need peace? Where can you bring peace? Even if you do not know the path to get there, can you imagine a life of peace? A community of peace? A world of peace? Can you imagine it so vividly it feels real to you? Not a dream, but an inevitability? What claims of Justice must be met before that peace can be real? Can you meet any of them? Can you help?

Continue with the pertinent private prayer after haTəfilah in the Friday Evening (p 68), Festival (p 174), Saturday Morning (p 366), Hoshana Rabah Morning (p 504), Musaf (Shabbat, p 452) (Festival, p612), or Afternoon (p 696) service.

## Traditional Morning Service Study Passages

Traditionally, passages about sacrificial offerings were studied in lieu of actually performing the sacrificial offerings. As with other parts of the morning service, different communities have different traditions concerning which of the following passages to study on which occasions.

### The basin (Shemot 30:17-21):

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: וַעֲשִׂיתָ כִּיֹּר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מַיִם: וְרָחְצוּ אֶהְרֶן וּבָנָיו מִמֶּנּוּ אֶת-יְדֵיהֶם וְאֶת-רַגְלֵיהֶם: בְּכָאֵם אֶל-אֹהֶל מוֹעֵד וְרָחְצוּ-מִים וְלֹא יָמָתוּ אוֹ בְּגָשְׁתָם אֶל-הַמִּזְבֵּחַ לְשֵׁרֵת לְהִקָּטִיר אֵשָׁה לַה': וְרָחְצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ וְהָיְתָה לָהֶם חֻק-עוֹלָם לּוֹ וּלְזֶרְעוֹ לְדֹרֹתָם:

*Vaydabeir HASHEM el Mosheh leimor. Və'asíta kiyor nəhóshet vəkhano nəhóshet lərohtzah vənata oto bein óhel mo'eid uvein hamizbé'ah vənata shamah máyim. Vərahatzu Aharon uvanav miménu et yədeihem və'et ragleihem. Bəvo'am el óhel mo'eid yirhatzu máyim vəlo yamútu o vəgishtam el hamizbé'ah ləshareit ləhaqtir isheh ləHASHEM. Vərahatzu yədeihem vəragleihem vəlo yamútu vəhayətah lahem hoq olam lo ulzar'o lədorotam.*

<sup>17</sup>And THE NAME spoke to Moses, saying: <sup>18</sup>"And you will make a basin of copper and its stand of copper for washing, and set it between the Tent of Meeting and the altar, and you will put water in it. <sup>19</sup>And they will wash — Aharon and his sons — from it, their hands and their feet. <sup>20</sup>When they come into the Tent of Meeting, they will wash with water and not die. Or when they approach the altar to minister, to turn to smoke a fire-offering to THE NAME, <sup>21</sup>then they will wash their hands and their feet and not die. And it will be for them an eternal law, for him and for his seed for their generations."

### The ashes (Vayiqra 6:1-6):

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: צוּ אֶת-אַהֲרֹן וְאֶת-בָּנָיו לֵאמֹר זֹאת תֹּזֶרֶת הָעוֹלָם הוּא הָעֵלֶם עַל מִזְבֵּחַ עַל-הַמִּזְבֵּחַ כָּל-הַלֵּילָה עַד-הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּיָּקֵד בָּא: וְלִבְשׁ הַכֹּהֵן מִדּוֹ בֹד וּמִכְנָסֵי-בֹד יִלְבַּשׁ עַל-בְּשָׁרוֹ וְהָרִים אֶת-הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הָעֵלָה אֶל-הַמִּזְבֵּחַ



וּשְׁמוֹ אֶצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא  
 אֶת־הַדָּשֵׁן אֶל־מַחוּץ לַמִּחָנָה אֶל־מָקוֹם טָהוֹר: וְהָאֵשׁ עַל־הַמִּזְבֵּחַ  
 תִּוְקַד־בוֹ לֹא תִכָּבֶה וּבֵיעַר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר וְעֵרֶךְ עָלֶיהָ  
 הָעֵלֶם וְהִקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תִּוְקַד עַל־הַמִּזְבֵּחַ לֹא  
 תִכָּבֶה:

*Vaydabeir HASHEIM el Mosheh leimor. Tzav et Aharon vā'et banav leimor zot torat ha'olam hi ha'olam al moqədah al hamizbēi'ah kol haláilah ad habóqer vā'eish hamizbēi'ah tuqad bo. Vəlavash hakohein mido var umikhñasei vad yilbash al bāsaro vāheirim et hadéshen asher tokhal ha'eish et ha'olah el hamizbēi'ah vāsamo éitzel hamizbēi'ah. Ufashat et bəgadav vəlavash bəgadim aheirim vāhotzi et hadéshen el miḥutz lamaḥaneh el maqom tahir. Vəha'eish al hamizbēi'ah tuqad bo lo tikhbeh uvi'eir aléiha hakohein eitzim babóqer babóker vā'arakh aléiha ha'olam vāhiqtir aléiha ḥelvei hashəlamim. Eish tamid tuqad al hamizbēi'ah lo tikhbeh.*

<sup>1</sup>And THE NAME spoke to Mosheh, saying: <sup>2</sup>“Command Aharon and his sons, saying: ‘This is the law of the burnt offering: It, the burnt offering, stays on the hearth, on the altar, all night until morning, and the fire of the altar will be kept burning on it. <sup>3</sup>And the priest will put on his linen robe — and linen undergarments he’ll put on over his flesh — and he will lift the fat-ashes to which the fire will eat away the burnt offering on the altar, and he will put them beside the altar. <sup>4</sup>And he will take off his clothes and put on other clothes and carry out the fat-ashes outside the camp to a ritually pure place. <sup>5</sup>And the fire on the altar will be kept burning on it — it will not go out! — and he, the priest, will kindle sticks on it every morning, and he will arrange the burnt offering on it and on it turn the fat of the peace offering to smoke. <sup>6</sup>A fire will always be kept burning on the altar, it will not go out!”

# The daily offering (BəMidbar 28:1-6):

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
 אֶת־קָרְבְּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֶדוֹ: וְאָמַרְתָּ  
 לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לַה' כִּבְשִׁים בְּנִי־שָׁנָה תְּמִימִם  
 שְׁנָיִם לַיּוֹם עֹלָה תָּמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר וְאֵת הַכֶּבֶשׂ  
 הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם: וְעֲשִׂירִית הָאִיפָה סֵלֶת לְמִנְחָה בְּלוֹלָה  
 בְּשֶׁמֶן פְּתִית רְבִיעֵת הַהֵינֹ: עֹלֶת תָּמִיד תַּעֲשֶׂה בָהֶר סִינִי לְרִיחַ נִיחָח  
 אִשָּׁה לַה':

*Vaydabeir HASHEIM el Mosheh leimor. Tzav et bənei Yisra'eil və'amarta aleihem et qorbani laḥmi lə'ishai réi'ah niḥoḥi tishmāru ləhaqriv li bəmo'ado. Və'amarta lahem zeh ha'isheh asher taqrivu ləHASHEIM kəvasim bənei shanah tāmimim shənáyim layom olah tamid. Et hakéves eḥad ta'aseh vavóqer və'eit hakéves hasheini ta'aseh bein ha'arbáyim va'asirit ha'eifah sólet ləminḥah bəlulah bəshémen katit rəvi'it hahin. Olat tamid ha'asuyah bəHar Sinai ləréi'ah niḥó'ah isheh ləHASHEIM.*

<sup>1</sup>And THE NAME spoke to Mosheh, saying: <sup>2</sup>“Command the children of Yisra'eil and tell them: ‘My offerings, My food, My soothing odor of fire offerings — you will take care to present them to Me at their times.’ <sup>3</sup>And you will tell them: ‘This is the fire offering that you will present to THE NAME: Two unblemished yearling lambs daily, a perpetual burnt offering, <sup>4</sup>the one lamb you will offer in the morning and the second lamb you will offer at twilight. <sup>5</sup>And a tenth of an eifah of fine flour will be the meal offering, mixed with a quarter hin of beaten oil: <sup>6</sup>a perpetual burnt offering ordained at Mount Sinai for a soothing odor of a fire offering to THE NAME.”

יְהִי רָצוֹן מִלְּפָנֶיךָ *Yəhi ratzon miləfanéikhe*

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*

שֶׁתֵּהֵא אֲמִירָה זוֹ חֲשׁוּבָה *shetəhei amirah zu ḥashuvah*

וּמִקְבֵּלֶת וּמִרְצָה לְפָנֶיךָ *umqubélet umrutzah ləfanéikhe*

כְּאִלּוּ הִיֻּקְרָבְנוּ קֶרְבַּן הַתָּמִיד *kə'ilu hiqrávnū qorban hatamid*

בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וּכְהִלְכָתוֹ: *bəmo'ado uvimqomo ukh'hilkhato.*

May it be Your will,

SOURCE, our God and God of our forebears,

that this passage be deemed

and welcomed and accepted before You

as if we had presented the daily offering

in its time and in its place and according to its laws.

### The incense:

אַתָּה הָא יְהוָה אֱלֹהֵינוּ *Ateh he HAMAQOR Elohéinu*

שֶׁהִיֻּקְרָו אֲבוֹלֵינוּ לְפָנֶיךָ *shehiqtíru avoléinu ləfanéikhe*

אֶת קִטְרֵת הַסַּמִּים *et qətóret hasamim*

בְּזִמַּן שֶׁבֵּית הַמִּקְדָּשׁ *bizman shebeit hamiqdash*

הָיָה קָיָם: כַּאֲשֶׁר צִוִּיתָ אוֹתָל *hayah qayam. Ka'asher tzivíte otal*

עַל יַד מֹשֶׁה נְבִיאָךְ *al yad Mosheh navi'ekhe*

כַּכְּתוּב בְּתוֹרָתְךָ: *kakatuv bəToratékhe.*

You are Voi, THE SOURCE, our God,  
to Whom our forebears offered incense  
— fragrant incense —  
in the time when the Temple  
was still standing. As You commanded them,  
by the hand of Mosheh, Your prophet,  
as it is written in Your Torah:

וַיֹּמֶר ה' אֶל־מֹשֶׁה קַח־לָךְ סַמִּים נָטָף וּשְׁחָלֶת וְחִלְבֵּנָה סַמִּים  
וּלְבֵנָה זָכָה בַּד בְּבַד יִהְיֶה: וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת רֶקַח מַעֲשֵׂה רֶקַח  
מִמֶּלֶח טָהוֹר קָדֹשׁ: וּשְׁחַקְתָּ מִמֶּנָּה הָדָק וְנִתְתָּה מִמֶּנָּה לִפְנֵי  
הָעֵדֻת בְּאַהֲל מוֹעֵד אֲשֶׁר אֶנְעַד לָךְ שָׁמָּה קָדֹשׁ קָדָשִׁים תִּהְיֶה  
לָכֶם:

*Vayómer HASHEIM el Mosheh qah lækha samim nataf ushḥéilet vəḥelbənah samim  
ulvonah zakah bad əvad yihyeh. Və'asíta otah qətóret róqah ma'aseih roqéi'ah  
məmulah tahir qódes. Vəshaḥaqta miménah hareiq vənatatah miménah lifnei  
ha'eidut bə'oheil mo'eid asher iva'eid lækha shámah qódes qodashim tihyeh  
lakhem.*

<sup>34</sup>And THE NAME said to Mosheh: “Take spices — stacte and onycha and galbanum — spices and pure frankincense, (an equal part to an equal part each will be), <sup>35</sup>and make them incense, a spice-blend (the work of a spice blender), salted, pure, holy. <sup>36</sup>Grind some of it to powder and put some of it before the Pact in the Tent of Meeting, there whre I will meet you. Holy of Holies will it be to you.” (Shəmot 30:34–36)

וַנֹּאמֶר וְהִקְטִיר עָלָיו אֶהְרֹן קְטֹרֶת סַמִּים בְּבֹקֶר בְּבֹקֶר בְּהִיטִיבוֹ אֶת־  
הַנֵּרוֹת יִקְטִירֶנָּה: וּבִהְעֵלֶת אֶהְרֹן אֶת־הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירֶנָּה  
קְטֹרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם:

*Vəne'emar vəhiqtir alav Aharon qətóret samim babóqer babóqer bəheitivo et  
haneirot yaqtirénah. Uvha'alot Aharon et haneirot bein ha'arbáyim yaqtirénah  
qətóret tamid lifnei HASHEIM lədoroteikhem.*

And it is said: <sup>7</sup>“And Aharon shall offer incense on it, fragrant incense, every morning, when he sets the lamps right, he shall offer it, the incense. <sup>8</sup>And when Aharon goes up to the lamps at twilight, he shall offer it, the incense, a perpetual incense before THE NAME thruout your generations.” (Shəmot 30:7–8)

תָּנוּ רַבָּנָן פְּטוּם הַקְטָרֶת כִּיצַד שְׁלֹשׁ מֵאוֹד וְשִׁשִּׁים וְשִׁמּוֹנָה מָנִים הָיוּ בָּהּ: שְׁלֹשׁ מֵאוֹד וְשִׁשִּׁים וְחֲמִשָּׁה כְּמִנֵּי יְמוֹת הַחֹמֶה מִנֶּה לְכָל יוֹם פָּרֶס בְּשַׁחֲרִית וּפָרֶס בֵּין הָעֶרְבִים וְשִׁלְשָׁה מָנִים יִתְּרִים שְׁמָהֶם מִכְּנִיס כֹּהֵן גָּדוֹל מְלֹא חֲפָנָיו בַּיּוֹם הַכַּפּוּרִים וּמִחֲזִירָן לְמִכְתָּשֶׁת בְּעֶרְבַּיּוֹם הַכַּפּוּרִים וְשׁוֹחֲקֵן יָפָה יָפָה כְּדִי שֶׁתֵּהָא רֵקָה מִן הַדֶּקֶה וְאַחַד עָשָׂר סָמָנִים הָיוּ בָּהּ וְאֵלּוּ הֵן הַצָּרִי וְהַצִּפְרָן וְהַחֲלֻבָּנָה וְהַלְבוּנָה מִשְׁקַל שְׁבַעִים שְׁבַעִים מָנֶה מֵר וּקְצִיעָה שְׁבֻלַת גֶּרֶד וְכֶרֶם מִשְׁקַל שֵׁשׁ עָשָׂר שֵׁשׁ עָשָׂר מָנֶה הַקֶּשֶׁט שָׁנִים עָשָׂר קְלוּפָה שְׁלֹשָׁה קֶנָמוֹן תִּשְׁעָה בִּרְיֹת כְּרִשִּׁינָה תִּשְׁעָה קֶבֶץ יֵין קֶפְרִיסִין סָאִין תֵּלֶת וְקֶבֶץ תֵּלֶת וְאִם לֹא מָצָה יֵין קֶפְרִיסִין מִבֵּיא חֹמֶר חֲנוּרִין עֵתִיק: מְלַח סְדוּמִית רְבַע מַעֲלָה עָשָׂן כָּל שְׁהוּא: רַבִּי נָתָן הַבְּבֶלִי אוֹמֵר אִם כֹּפֶת הִנְדִּין כָּל שְׁהוּא וְאִם נָתָן בָּהּ דְּבִשׁ פְּסָלָהּ וְאִם חֹסֶר אֶחָד מִכָּל סְמָנֶיהָ חֵיב מִיתָה:

רַבֵּן שְׁמַעוֹן בֶּן נַמְלִיאֵל אוֹמֵר הַצָּרִי אֵינוֹ אֵלֶּה שְׂרָף הַנוֹטֵף מַעְצֵי הַקְטָר בְּרִית כְּרִשִּׁינָה שְׁשָׁפִין בָּהּ אֶת הַצִּפְרָן כְּדִי שֶׁתֵּהָא נָאָה יֵין קֶפְרִיסִין שְׁשׁוּרִין בּוֹ אֶת הַצִּפְרָן כְּדִי שֶׁתֵּהָא עֲזָה וְהֵלֵא מִי רִגְלִים יָפִין לָהּ אֵלֹא שְׁאִין מִכְּנִיסִין מִי רִגְלִים בְּמִקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תַּנְיָא רַבִּי נָתָן אוֹמֵר כְּשֶׁהוּא שׁוֹחֵק אוֹמֵר הִדֵּק הֵיטֵב הֵיטֵב הִדֵּק מִפְּנֵי שֶׁהָקוֹל יָפָה לְבָשָׁמִים: פְּטוּמָה לְחֻצָּאִין כְּשֶׁרָה לְשִׁלִּישׁ וְלִרְבִּיעַ לֹא שְׁמַעְנוּ: אָמַר רַבִּי יְהוּדָה זֶה הַכֶּלֶל אִם כְּמִדָּתָהּ כְּשֶׁרָה לְחֻצָּאִין וְאִם חֹסֶר אֶחָד מִכָּל סְמָנֶיהָ חֵיב מִיתָה:

*Tanu rabanan pitum haqetoret keitzad shelosh mei'od vashishim ushmonah manim hayu vah. Shelosh mei'od vashishim vahamishah kaminyan yamot ha'amah maneh lakhol yom peras bashaharit ufras bein ha'arbaim ushloshah manim yateirim shemeihem bakhnis kohein gadol mēlo hofnav bəYom haKipurim umahaziran lēmakhtēshet ba'érev Yom haKipurim vashohaqan yafeh yafeh kadei shetāhei daqah min hadaqah və'ahad asar samanim hayu vah və'eilu hein hatzori vəhatzipōren vəahēlbanah vəhalavonah mishqal shiv'im shiv'im maneh mor uqti'ah shibōlet neird vakharkom mishqal shishah asar shishah asar maneh haqosht shāneim asar qilufah shēloshah qinamon tish'ah borit karshinah tish'ah qabin yein qalrisin sə'in talat vəqabin talata və'im lo matzah yein qafrisin mevi hamar hivaryan atiq. Mélah Sedomit rova ma'aleh ashan kol shehu. Rabi*

*Natan haBavli omeir af kipat haYardein kol shehu və'im natan bah d'vash pəsalah və'im ḥisar eḥad mikol samanéiha ḥayav mitah.*

*Raban Shim'on ben Gamli'eil omeir hatzori eino elah səraf hanoteif mei'atzei haqətaf borit karshinah sheshafin bah et hatzipóren kədei shetəhei na'ah yein qafrisin sheshorin bo et hatzipóren kədei shetəhei azah vahalo mei ragláyim yafin lah ala she'ein makhnisin bei ragláyim bamiqdash mipənei hakavod.*

*Tanya Rabi Natan omeir kəshehu shoḥeiq omeir hadeiq heiteiv heiteiv hadeiq mipənei shehaqol yafeh labəsamim. Pitəmah laḥatza'in kəsheirah lishlish vəlirbi'a lo shamānu. Amar Rabi Yəhudah zeh hakəlal im kəmidatah kəsheirah laḥatza'in və'im ḥisar eḥad mikol samanéiha ḥayav mitah.*

The rabbis taught: Manufacturing the incense, how [was it done]? Three hundred and sixty eight manehs were in it: three hundred and sixty five for the count of days of the solar [year] — a maneh for every day (half [used] in the morning and half at twilight) — and three additional manehs from which the High Priest drew up his handfulls on Yom Kippur (and he puts them back in the mortar on the eve of Yom Kippur and grinds them well and truly so that they would be finer than fine). And eleven spices there were in it, and they were these: resin and onycha and galbanum and frankincense — each weighing seventy manehs; myrrh and cassia, spike-nard and saffron — each weighing sixteen manehs; costus — twelve [manehs]; bark — three [manehs]; cinnamon — nine; karshinah lye — nine qavs; caper wine — three sə'ahs and three qavs (and if one can't find caper wine, one brings old white wine); salt of Sədom — a quarter [qav]; smoke-raiser — a minimal amount. Rabbi Natan, the Babylonian, says: Also, Jordanian amber — a minimal amount. And if one put honey in it, one disqualified it. And if one omitted [even] one of all its spices, one is subject to the death penalty.

Raban Shim'on ben Gamli'eil comments: “Resin” is nothing other than the sap that drips from basalm trees. Karshinah lye: They rub the onycha in it so that it would be beautiful. Caper wine: They steep the onycha in it so that it would be intense. And altho urine is suitable for this, they don't bring urine into the Temple because of the honor [due to it].

It was taught: Rabbi Natan says: While grinding it, one says, “Crush well! Well crush!” because this chant is good for the spices. [If] one compounded it in half [batches], it is permitted; in third [batches] and in quarter [batches, however,] we have not heard [whether it is permitted]. Rabbi Yəhudah said: This is the general rule: If [compounded] in its [proper] ratio, it is kosher in half [batches], and if one omitted [even] one of all its spices, one is subject to the death penalty. (Karitot 6a)

תְּנִיָּא בַּר קַפְרָא אוֹמֵר אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים שָׁנָה הֵיְתָה בָּאָה שָׁל  
שִׁירִים לְחֻצָּאִין: וְעוֹד תְּנִי בַּר קַפְרָא אֵלּוּ הָיָה נוֹתֵן בָּהּ קוֹרְטוֹב שָׁל  
דְּבַשׁ אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רִיחָהּ וּלְמָה אֵין מְעַרְבִּין בָּהּ

דְּבַשׁ מִפְּנֵי שְׁהַתּוֹרָה אֲמָרָה: כִּי כָּל שְׂאֵר וְכָל דְּבַשׁ לֹא תִקְטְרוּ מִמֶּנּוּ  
אִשָּׁה לַה':

*Tanya bar Qapara omeir aḥat ləshishim o ləshiv'im shanah hayatah va'ah shel shiráyim lahatza'in. Və'od tanei bar Qapara ilu hayah notein bah qorətov shel dəvash ein adam yakhol la'amod mipənei reihah vəlamah ein mə'arəvin bah dəvash mipənei shehaTorah amərah. Ki khol shə'or vəkhol dəvash lo taqtíru miménu isheh ləHASHEIM.*

It was taught that bar Qapara says: Once in sixty or seventy years, it came to be that the dregs were half [of a batch]. And additionally, bar Qapara taught: If a drop of honey [were added] to it, no human would be able to resist its smell. Why didn't they mix honey into it? Because the Torah says [in Vayiqra 2:11]: "For any leaven and any honey you will not offer as incense as part of a fire offering to THE NAME." (Palestinian Talmud, Yoma 4:5)

[NOTE: The above passages are included as they appear in the traditional Ashkenazi prayerbook. They differ somewhat from how these passages appear in current editions of the Talmud.]

The following three lines are each prayed three times.

יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:

*HAMAQOR tzəva'ot imánu misgav lánú Elohei Ya'aqov sélah.*

THE multitudinous SOURCE is with us! Our refuge is Ya'aqov's God — selah!  
(Psalm 46:8)

יְהוָה צְבָאוֹת אֲשֶׁרִי אָדָם בֹּטָחָה בָּךְ:

*HAMAQOR tzəva'ot ashrei adam botáḥah vakh.*

Multitudinous SOURCE! Happy the human who trusts in You. (Psalm 84:13)

יְהוָה הוֹשִׁיעָה הָרֹוֹת יַעֲנֵנִי בְיוֹם־קָרְאָנוּ:

*HAMAQOR hoshí'eh harú'ah ya'anónu vəyom qor'éinu.*

SOURCE, liberate! The Breath will answer us on the day we pray out. (Psalm 20:10)

אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִי נְסִי פֶלֶט תְּסוּבְּבֵנִי סֶלָה:

*Ateh séter li mitzar titzəroni nisei faleit təsovəvóni sélah.*

You are my shelter; from distress You'll keep me. With the signs of deliverance  
You'll surround me — selah!

וְעָרְבָה לִיהוָה Və'arəvah lAMAQOR

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם minḥat Yəhudah vIrushaláyim

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמֹנִיּוֹת: kimei olam ukhshanim qadmoniyot.

And pleasant to THE SOURCE

will be the offering of Yəhudah and Yərushaláyim,  
as in days of old, as in years of antiquity.

Mal'akhi 3:4

**The priestly functions:**

אָבֵי הָיָה מְסֻדָּר סֵדֶר מַעֲרָכָה מְשֻׁמָּא דִּנְמָרָא וְאֵלִיבָא דְאַבָּא  
 שְׁאוּל: מַעֲרָכָה גְדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטֹרֶת  
 וּמַעֲרָכָה שְׁנִיָּה שֶׁל קְטֹרֶת קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִזְרֵי עֲצִים וְסִדּוּר  
 שְׁנֵי גִזְרֵי עֲצִים קוֹדֶם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי וְדִשּׁוֹן מִזְבֵּחַ  
 הַפְּנִימִי קוֹדֶם לְהִטָּבֶת חֲמֹשׁ גִּירוֹת וְהִטָּבֶת חֲמֹשׁ גִּירוֹת קוֹדֶמֶת  
 לְדָם הַתָּמִיד וְדָם הַתָּמִיד קוֹדֶם לְהִטָּבֶת שְׁתֵּי גִירוֹת וְהִטָּבֶת שְׁתֵּי  
 גִּירוֹת קוֹדֶמֶת לְקְטֹרֶת וּקְטֹרֶת קוֹדֶמֶת לְאַבְרִים וְאַבְרִים לְמִנְחָה וּמִנְחָה  
 לְחֻבְתֵּין וְחֻבְתֵּין לְנִסְכִּין וְנִסְכִּין לְמוֹסָפִין וּמוֹסָפִין לְבִזִּיכִין וּבִזִּיכִין  
 קוֹדֶמֶת לְתָמִיד שֶׁל בֵּין הָעֶרְבִים: שְׁנֵי אֲמָר וְעֶרְךָ עָלֶיהָ הָעֵלָה  
 וְהַקְטִיר עָלֶיהָ חֻלְבֵּי הַשְּׁלָמִים: עָלֶיהָ הַשְּׁלָם כָּל הַקָּרְבָּנוֹת כָּלֵם:

*Abayei havah məsadeir séider ma'arakhah mishəma digmara və'aliba d'Aba Sha'ul. Ma'arakhah gadolah qodemet lama'arakhah shəniyah shel qətorət uma'arakhah shəniyah shel qətorət qodemet ləsidur shənei gizrei eitzim vəsidur shənei gizrei eitzim qodeim lədishun mizbéi'ah hapənimi vədishun mizbéi'ah hapənimi qodeim lahavat hameish neivot vahavav hameish neivot qodemet lədam hatamid vədam hatamid qodeim lahavat shətei neivot vahavav shətei neivot qodemet liqtoret uqtoret qodemet lə'eivarim və'eivarim ləminḥah uminḥah laḥavitin vaḥavitin linsakhin unsakhin ləmusafin umusafin ləvazikhin uvazikhin qodəmin lətamid shel bein ha'arbāyim. Shene'emar və'arakh aléiha ha'olah vəhiqtir aléiha ḥelvei hashəlamim. Aléiha hashleim kol haqorbanot kulam.*

Abayei was ordering the order of the arrangement [of Temple services] according to tradition and the opinion of Aba Sha'ul: The great arrangement [of wood] precedes the second arrangement [of wood] for the incense, and the second arrangement [of wood] for the incense precedes the ordering of the two logs of wood, and the ordering of the two logs of wood precedes removing ashes from the inner altar, and removing ashes from the inner altar precedes the preparation of the five lamps, and the preparation of the five lamps precedes the blood of the daily offering, and the blood of the daily offering comes before the preparation of the two [remaining] lamps, and the cleaning of the two [remaining] lamps precedes the incense, and the incense precedes the limbs, and the limbs precedes the meal-offering, and the meal offering precedes the flatcakes, and the flatcakes precedes the libation offerings, and the libation offerings precedes the additional offerings, and the additional offerings precedes the censers, and the censers precede the daily offering of the afternoon. As it is said: "And he will arrange on it the burnt offering and burn on it the fat of the peace offering" (Vayiqra 6:5). "On it" [means]: Complete all the offerings, all of them, [on — ie after — the morning offering]. (Yoma 33a)

אָנא בָּכַח גְּדֻלַּת יְמִינְךָ תְּתִירָה צְרוּרָה:  
 קַבֵּלָה רוּחַ עַמְּךָ שֶׁנִּבְנוּ טְהוֹרָנוּ נִשְׁאָה:  
 נָא גְבוּרָה דּוֹרְשׁוֹל יַחֲוֶדְךָ כִּבְבַּת שְׁמֹרֶל:  
 בְּרַכֵּל טְהוֹרֶל רַחֲמֹל צִדְקָתְךָ תָּמִיד גִּמְלֹל:  
 חֲסִינָה קְדוּשָׁה בָּרַב טוֹבְךָ נִהְלָה עֲדָתְךָ:  
 יַחֲדָה גָּאֵת לְעַמְּךָ פֶּנֶת זִכְרוֹל קִדְשָׁתְךָ:  
 שׁוּעָתָנוּ קַבֵּלָה וְשִׁמְעָה צְמֵאנוֹתָנוּ יוֹדְעָה תַּעֲלוּמוֹת:

*Ana bəkhó'ah gədulat yəminəkhe tatíreh tzəuruh.*  
*Qabəleh rú'ah aməkhe sagəvónu taharónu niséi'ah.*  
*Na giboreh dorəshol yihudəkhe kəvavat shimrol.*  
*Barəkhol taharol raḥamol tzidqatəkhe tamid gimlol.*  
*Ḥasineh qədoshe bərov tuvəkhe nahaleh adatékhe.*  
*Yəḥideh gei'et lə'aməkhe pinet zokhərol qədushatékhe.*  
*Shav'atéinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.*

Please! With the strength of Your great right hand, our constraints untruss.  
 Take in Your people's spirit. Lift us up; Elevated One, purify us.  
 Please, Great One! Guard like Your pupil the elucidators of Your unity.  
 Bless them; purify them; succor them; pile Your justice on them eternally.  
 Impervious, Holy One, in Your great goodness, guide Your congregation to tranquillity.  
 Singular One, Exalted One, turn towards Your people, who remember Your Holiness.  
 Take in our pleas and notice our thirsts, knowing our hidden places.

בָּרוּךְ שֵׁם כְּבוֹד מַמָּשָׁה לְעוֹלָם וָעֶד:  
*Barukh shem kəvod mamasheh lə'olam va'ed.*  
 Blessed is the Name of the Glory of Voix Reality forever and ever.

רִבּוֹן הָעוֹלָמִים *Ribon ha'olamim*  
 אֲתָה צְוִיתָנוּ לְהַקְרִיב *ateh tziviténu ləhaqriv*  
 קָרְבַּן הַתָּמִיד בְּמוֹעָדוֹ *qorban hatamid bəmo'ado*  
 וְלַחַיּוֹת כֹּהֲנוֹל בְּעִבְדוֹתָל *vəlihyot Kohanol ba'avodatal*  
 וּלְיִיּוֹל בְּדוּקְחָנָל *uLviyol bədukhanal*  
 וַיִּשְׂרָאֵל בְּמַעֲמָדָל *vəYisra'eil bəma'amadal*  
 וַעֲתָה בְּעוֹנוֹתֵינוּ *və'atah ba'avonotéinu*  
 חָרַב בֵּית הַמִּקְדָּשׁ וּבִטֵּל הַתָּמִיד *ḥarav beit hamiqdash uvutal hatamid*



וְאֵין לָנוּ לֹא כֹהֵנֶה בַּעֲבוֹדָתָהּ *və'ein lānu lo Kohéneh ba'avodateh*  
 וְלֹא לְוִיָּה בְּדוּכָנָהּ *vəlo Ləviyeh bədukhaneh*  
 וְלֹא יִשְׂרָאֵל בַּמַּעֲמָדָה: *vəlo Yisra'eil bəma'amadeh.*  
 וְאַתָּה אֲמַרְתָּ *Və'ateh amárte*  
 וּנְשַׁלְמָה פָּרִים לְבוֹתֵינוּ: *unshaləmah farim libotéinu.*  
 לְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ *Lakhein yəhi ratzon miləfanéikhe*  
 יְהוָה אֱלֹהֵינוּ וְאַל־הִי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*  
 שִׁיחַ לְבוֹתֵינוּ *sheyəhei sí'ah libotéinu*  
 חָשׁוּב וּמִקְבָּל וּמִרְצָה לְפָנֶיךָ *hashuv umqubal umrutzah ləfanéikhe*  
 כְּאִלּוּ הִקְרַבְנוּ קֹרְבָן הַתָּמִיד *kə'ilu hiqrávnū qorban hatamid*  
 בַּמּוֹעֵד וּבַמִּקְוָמוֹ וְכִהְלַכְתּוּ: *bəmo'ado uvimqomo ukh'hilkhato.*

Great One of endless worlds,  
 You commanded us to present  
 the daily offering in its place  
 and to have Kohanol in their service  
 and Levites on their platform and Yisra'eil at their post.  
 And now — because of our wrongdoings —  
 the Temple is laid waste, and the daily offering is abolished,  
 and we don't have any Kohéneh in their service  
 nor any Levite on their platform  
 nor Yisra'eil at their post.  
 And You promised:  
 "And we will offer, in lieu of bulls, our hearts." Hoshéi'a 14:3  
 Therefore, may it be Your will,  
 SOURCE, our God and God of our forebears,  
 that the thought of our hearts  
 be deemed and welcomed and accepted before You  
 as if we had presented the daily offering  
 in its time and in its place and according to its laws.

On Shabbat add (BəMidbar 28:9-10):

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כֶבֶשִׂים בְּנֵי־שָׁנָה תָּמִימִים וּשְׁנֵי עֶשְׂרִינִים סֹלֶת  
 מִנְחָה בָּלוּלָה בַּשֶּׁמֶן וְנִסְכּוֹ: עֹלֶת שַׁבָּת בַּשַּׁבָּתוֹ עַל־עֹלֶת הַתָּמִיד וְנִסְכָּהּ:  
*Uvyom haShabat shənei khəvasim bənei shanah təميمim ushnei esronim sólet*  
*minhah bəlulah vashémen vənisko. Olat Shabat bəShabato al olat hatamid vəniskah.*

<sup>9</sup>And on the Sabbath day: two unblemished yearling lambs and two tenths [of an ephah] of fine flour as a meal offering, mixed with oil, and its libation offering. <sup>10</sup>A Sabbath burnt offering on each Sabbath, in addition to the daily burnt offering and its libation."

On Rosh Hódesh add (BəMidbar 28:11-15):

וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַה' פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל  
אֶחָד כֹּבָשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִים: וּשְׁלֹשָׁה עֶשְׂרִים סֹלֶת  
מִנְחָה בָּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרִים סֹלֶת מִנְחָה בָּלוּלָה בַשֶּׁמֶן  
לְאַיִן הָאֶחָד: וְעֶשְׂרֹן עֶשְׂרֹן סֹלֶת מִנְחָה בָּלוּלָה בַשֶּׁמֶן לִכְבֹּשׁ הָאֶחָד  
עֹלָה הֵיחָד נִיחָח אִשָּׁה לַה': וְנִסְכֵּיהֶם חֲצִי הַהֵין יִהְיֶה לַפָּר  
וּשְׁלִישֵׁת הַהֵין לְאַיִל וּרְבִיעֶת הַהֵין לִכְבֹּשׁ יֵין זֹת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ  
לְחֹדְשֵׁי הַשָּׁנָה: וּשְׁעִיר עִזִּים אֶחָד לְחַטָּאת לַה' עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה  
וְנִסְכּוֹ:

*Uvroshei hodsheikhem taqrivu olat laSHEIM parim bane'i vaqar shanayim va'ayil  
ehad kavasim bane'i shanah shiv'ah tamimim. Ushloshah esronim solet minhah  
balulah vashemen lapar ha'ehad ushnei esronim solet minhah balulah vashemen  
la'ayil ha'ehad. Va'isaron isaron solet minhah balulah vashemen lakéves ha'ehad  
olah réi'ah nihó'ah isheh laSHEIM. Vaniskeihem hatzi hahin yihyeh lapar  
ushlishit hahin la'ayil urvi'it hahin lakéves yáyin zot olat hódesh bahodsho  
lahodshei hashanah. Us'ir izim ehad lahataat laSHEIM al olat hatamid yei'aseh  
vanisko.*

<sup>11</sup>And on your new moons, you will present a burnt offering to THE NAME: two bulls (sons of the herd), one ram, seven yearling lambs — unblemished! <sup>12</sup>And three tenths [of an ephah] of fine flour as a meal offering, mixed with oil, for every single bull, and two tenths [of an ephah] of fine flour as a meal offering, mixed with oil, for the single ram, <sup>13</sup>and one tenth [of an ephah] of fine flour as a meal offering, mixed with flour, for every single lamb — a burnt offering, a soothing odor of a fire offering to THE NAME. <sup>14</sup>And their libation offerings: half a hin will be for each bull, and a third of a hin for the ram, and a quarter of a hin for each lamb — wine! This is the monthly offering, on each month for the months of the year. <sup>15</sup>And also a he-goat as a sin offering to THE NAME — this will be done in addition to the daily burnt offering and its libation.”

### Mishnah Zəvaḥim 5:1-3

א. אֵיזָהוּ מְקוֹמָן שֶׁל זְבָחִים קֹדֶשׁ קֹדֶשׁ שְׁחִיטָתָן בַּצִּפּוֹן פָּר  
וּשְׁעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצִּפּוֹן וְקַבּוּל דָּמָן בְּכָלִי שָׂרֵת  
בַּצִּפּוֹן וְדָמָן טָעוֹן הִזְיָה עַל בֵּין הַבָּדִים וְעַל הַפְּרָכֶת וְעַל מִזְבֵּחַ  
הַזֶּהָב מִתְּנָה אַחַת מִהֵן מַעֲפָכֶת: שְׁעָרֵי הַדָּם הֵיחָד שׁוֹפֵךְ עַל  
יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן אִם לֹא נָתַן לֹא עֹבֵב:

1. *Eizéhu məqoman shel zəvaḥim qodshei qodashim shəḥitatan batzafon par vəsa'ir shel Yom haKipurim shəḥitatan batzafon vəqibul daman bikhli shareit batzafon vədaman ta'un hazayah al bein habadim və'al haparókheth və'al mizbah hazahav matanah aḥat meihen mə'akávet. Shə'arei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'ah haḥitzon im lo natan lo ikeiv.*

1. Where is the place of sacrifices? The Holiest of holy [sacrifices], their ritual slaughter was on the north [side]: The bull and goat of Yom Kippur, their ritual slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires sprinkling on [the Ark] between the rods and on the curtain and on the altar of gold. [If] one sprinkling of these [was omitted, the ceremony] is invalidated. The remainder of the blood was poured on the western foundation of the outer altar. If this wasn't sprinkled, it didn't invalidate [the ceremony].

ב. פָּרִים הַנִּשְׂרָפִים וְשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצֶּפֶן וְקִבּוּל דָּמָן בְּכָלִי שֶׁרֶת בַּצֶּפֶן וְדָמָן טָעוֹן הִזְיָה עַל הַפָּרְכָת וְעַל מִזְבֵּחַ הַזָּהָב מִתְּנָה אַחַת מֵהֵן מְעַכָּבֶת: שְׂעִירֵי הַדָּם הֵיךְ שׁוֹפֵךְ עַל יְסוֹד מַעֲרְבֵי שֶׁל מִזְבֵּחַ הַחִיצוֹן אִם לֹא נָתַן לֹא עֹכֵב אֱלֹו וְאֱלֹו נִשְׂרָפִין בְּבֵית הַדָּשָׁן:

2. *Parim hanisrafim us'irim hanisrafim shəḥitatan batzafon vəqibul daman bikhli shareit batzafon vədaman ta'un hazayah al haparókheth və'al mizbah hazahav batanah aḥat heihen mə'akávet. Shayarei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'ah haḥitzon im lo natan lo ikeiv éilu va'éilu nisrafin bəveit hadáshen.*

2. The burned bulls and the burned goats, their ritual slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires sprinkling on the curtain and on the altar of gold. [If] one sprinkling of these [was omitted, the ceremony] is invalidated. The remainder of the blood was poured on the western foundation of the outer altar. If this wasn't sprinkled, it didn't invalidate [the ceremony]. These and those [the bulls and the goats] are burned in the place of fat-ash.

ג. חֲטָאת הַצִּבּוֹר וְהַיָּחִיד אֱלֹו הֵן חֲטָאת הַצִּבּוֹר שְׂעִירֵי רָאשֵׁי חֲדָשִׁים וְשֶׁל מוֹעֲדוֹת שְׁחִיטָתָן בַּצֶּפֶן וְקִבּוּל דָּמָן בְּכָלִי שֶׁרֶת בַּצֶּפֶן וְדָמָן טָעוֹן אַרְבַּע מִתְּנֹות עַל אַרְבַּע קַרְנוֹת כִּיצַד עָלָה בַּכֶּבֶשׂ וּפְנָה לְסוּבָב וּבֹא לוֹ לְקַרֵּן דְּרוֹמִית מִזְרָחִית מִזְרָחִית צְפוֹנִית צְפוֹנִית מַעֲרָבִית מַעֲרָבִית דְּרוֹמִית: שְׂעִירֵי הַדָּם הֵיךְ שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי וְנֹאכְלִין לְפָנִים מִן הַקִּלְעִים לְזִכְרֵי כְהֻנָּה בְּכָל מֵאֲכָל לְיוֹם וּלְלֵילָה עַד חֲצוֹת:

3. *Ḥatot hatzibur vəhayahid éilu hein ḥatot hatzibur sə'rei rashei ḥodashim vəshel mo'adot shəhitatan batzafon vəqibul daman bikhlei shareit batzafon vədaman ta'un arba matanot al arba qəranot keitzad alah vakévesh ufanah lasoveiv uva lo ləqéren dəromit mizrahit mizrahit tzəfonit tzəfonit ma'aravit ma'aravit dəromit. Shəyarei hadam hayah shofeikh al yəsod dəromi vəne'ekhalin lifnim min haqəla'im ləzikhrei khəhunah bəkhəl ma'akhal ləyom valáilah ad ḥatzot.*

3. Sin offerings — the communal and individual ones: These are the communal sin offerings: The goats of the new months and of Festivals, their slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires four sprinklings on the four corners [of the altar]. How? [The Kohein] went up the ramp and turned onto the surrounding ledge. And he went to the southeast coner, the northeast corner, the northwest corner, [and] the southwest corner. The remainder of the blood was poured on the southern foundation. And [the offerings] are eaten within the curtains [of the courtyard] by the males of the Priesthood, in any way of food [preparation], on the day [of the offering] and the night [afterwards], until midnight.

#### Rabbi Yishma'eil's interpretative principles:<sup>9</sup>

רבי ישמעאל אומר בשלש עשרה מדות התורה נדרשת

א. מקל וחמר

ב. ומנזרה שנה

ג. מבנין אב מכתוב אחד ומבנין אב משני כתובים

ד. מכלל ופרט

ה. מפרט וכלל

ו. כלל ופרט וכלל אי אתה דן אלא בעין הפרט

ז. מכלל שהוא צריך לפרט ומפרט שהוא צריך לכלל

ח. כל דבר שהיה בכלל ויצא מן הכלל ללמד לא ללמד על עצמו יצא אלא

ללמד על הכלל כלי יצא

ט. כל דבר שהיה בכלל ויצא לטען טען אחד שהוא כענינו יצא להקל ולא

להחמיר

י. כל דבר שהיה בכלל ויצא לטען טען אחד שלא כענינו יצא להקל ולהחמיר

יא. כל דבר שהיה בכלל ויצא לדון בדבר החדש אי אתה יכול להחזירו לכללו

עד שיחזירונו הכתוב לכללו בפרוש

יב. דבר הלמד מענינו ודבר הלמד מסופו

יג. וכן שני כתובים המכחישים זה את זה עד שיבוא הכתוב השלישי ויכריע

ביניהם:

*Rabī Yishma'eil omeir bishlosh esreik midot haTorah nidreshet*

1. *miqal vaḥómer*

2. *umigəzeirah shavah*

3. *mibinyan av mikatuv eḥad umibinyan av mishənei khətuvim*

<sup>9</sup>Sifrei, Bəraita dəRabī Yishma'eil

4. *mikēlal ufrat*
5. *mipērat ukhlal*
6. *kēlal ufrat ukhlal i atah dan ela kə'ein hapērat*
7. *mikēlal shehu tzarikh lifrat umipērat shehu tzarikh likhlal*
8. *kol davar shehayah bikhlal veyatza min hakēlal lēlameid lo lēlameid al atzmo yatza ela lēlameid al hakēlal kulo yatza*
9. *kol davar shehayah bikhlal veyatza lit'on tó'an eḥad shehu khə'inyano yatza ləhaqēit vəlo ləhaḥamir*
10. *kol davar shehayah bikhlal veyatza lit'on tó'an aḥeir shelo khə'inyano yatza ləhaqēil ulhaḥamir*
11. *kol davar shehayah bikhlal veyatza lidon badavar heḥadash i atah yakhol ləhaḥaziro likhlalo ad sheyaḥazirénu hakatuv likhlalo bəfeirush*
12. *davar halameid mei'inyano vədavar halameid misofo*
13. *vəkhēin shānei khətuvim hamakh'hishim zeh et zeh ad sheyavo hakatuv hashəlishi veyakhr'a beineiherem.*

Rabbi Yishma'eil says: With thirteen principles is the Torah interpreted:

1. [an inference] from light to heavy [ie: an a fortiori inference/qal vahómer]
2. and [an inference] from an identical concept [ie: a verbal analogy/gəzeirah shavah]
3. [an inference] from a general rule [derived] from one text and [an inference] from a general rule [derived] from two texts
4. [an inference] from a category and an example
5. [an inference] from an example and a category
6. a category and an example and a category — you may only conclude [cases] that are similar to the example
7. [an inference] from a category that requires an example and [an inference] from an example that requires a category
8. any thing that was [included] in a category and was specified outside of the category to teach [something] — not to teach about itself was it specified, but to teach about the entire category was it specified
9. any thing that was [included] in a category and was specified to require a requirement, one that was like its context — it was specified to lighten [the law] and not to make [it] heavier
10. any thing that was [included] in a category and was specified to require a requirement, a different one that is not like its context — it was specified to lighten [the law] and also to make [it] heavier
11. any thing that was [included] in a category and was specified to conclude [something] about that new thing — you may not include it and restore it to the category unless the text restores it [for us] explicitly
12. a thing that teaches from its context and a thing that teaches from what follows it
13. and finally: two texts contradicting one another until a third text comes and resolves the contradiction between them

Continue with the first Qadish dəRabanun in the Shabbat and Festival Morning Service (p 244).

# Appendix B: Notes on the Text

These are by no means exhaustive comments on every possible thing that could be said about the text in this siddur. They are merely high points, specific idiosyncrasies, little snippets here and there that I think might require a little extra explanation or be of interest to the sort of person (like me) who reads translators' notes.

## – The Friday Evening Service

### – Introductory Verses

#### \* Yədidet Néfesh:

- אָב | *iv* | Quickener: English doesn't have a great gender-neutral alternative for "father" or "mother". "Parent" exists, obviously, and I do use it elsewhere in the siddur, but it feels a little wan and clinical for a heightened poetic moment like this. "Quickener", with its associations with the old sense of "quick" meaning "living" (a sense still visible in "quicksilver" and "the quick and the dead"), seemed like a fitting coinage here: The One who makes us become alive.
- זֵי | *ziv* | Florescence: The Hebrew word can refer to either a kind of radiance or to the blossoming of a flower; I hope "florescence" is close enough to "inflorescence" to catch this double meaning in English as well.

### – Qabalat Shabat

- \* Psalm 95:8 מַסָּה . . . מְרִיבָה | *Mərivah* . . . *Masah* | *Mərivah* . . . Trial: The first of these two place names literally means "Strife". I translated the second because these names seem highly symbolic, and the meaning is probably not immediately transparent to the average English user.
- \* Psalm 97:1 הָאָרֶץ | *ha'áretz* | the mainland: The Hebrew word is usually a more general term for dry land, but since it seems to be in opposition to the islands in the second verset, I took the liberty of stretching the meaning a little: Let the whole earth, whether continental or scattered across the nether regions of the ocean, rejoice in haSheim.
- \* Psalm 29:6 רְאֵימִים | *rə'eimim* | aurochs: Aurochs were large wild bovines that would ultimately be domesticated into modern-day cattle. Their considerable range extended from the British Isles and Iberian Peninsula at one extreme to the Korean Peninsula at

the other. As an animal metaphor for unrestrained vigor and brawn, they seem more potent than domesticated bulls, and as both Jas-trow and BDB specify that the word refers to a wild ox, it seems plausible that this may have been the animal the word originally described. The last documented aurochs died in 1627 in Poland.

- \* Ləkheh Dodeti שַׁבַּת נִקְבְּלָה | *pənei Shabat nəqabəlah* | Let's meet Shabbat on twilight's tide: The literal sense here is something like "let's welcome the face of Shabbat", the "face" meaning the very first part of a person to arrive. Shabbat arrives with evening, and so one might imagine her arriving on the line of shadow that sweeps slowly across the darkening sky as the sun slips below the horizon. This line advances like the waters in a very still sea, and hence this translation, which is a poetic departure from the literal sense, but captures, I hope, the core of its poetic meaning.
- \* Psalm 93:1 גִּאוּת | *gei'ut* | sea-swells: A more literal translation here would be "grandeur", but this noun sometimes also refers to the swelling of the sea, and given the aquatic imagery of this psalm, it seems fitting to offer this poetic alternative here.

#### – The Shəma and Her Blessings

- \* The Blessing for Evening (Historical and Contemporary): מִפְּנֵי | *mipənei* | from the face of: Usually, this word is simply treated as a preposition meaning "[away] from before". But etymologically, the part of the word that means "before" also means "face", and I think there's something beguiling and surprising about preserving that etymological sense here.
- \* The First Paragraph of the Shəma: מְאֹדָּךְ | *mə'odékhe* | [all that] makes you you: This word is often translated as "your might", but literally it means something closer to "your very-ness", "mə'od" being a standard intensifier in Biblical Hebrew. Etymologically, it does have a connection to might (just as, in English, "very" — via "verily" — has a connection to truth), but the intensifier strikes me as the more intriguing meaning here: You are commanded to love haSheim with all your heart (which is to say with that which accepts things in to you from the world), with all your soul (which is to say with that which reaches out from you into the world), and with all that makes you very you (which is to say with that which simply is in you, that which makes you you, as opposed to any other being on the planet).
- \* The Third Paragraph of the Shəma:
  - תִּכְהִילֶת | *təkhéilet* | hyacinth: This is obviously a significant color — it has its own Wikipedia page — and contemporary transla-

tions range from “sky blue” to “indigo” and beyond. Exact-ing specificity may not be desirable here, however: In our age of mechanical reproduction, perfection is often equated with flawless, identical results. But there was no Pantone in the ancient world, and rabbinical sources excoriating cheap alternatives to the expensive dye suggest that the specific process of making the dye may have been more important than achieving one specific final color every single time. This natural variation in hue is at odds with contemporary English’s exuberant specificity when it comes to denoting colors (“indigo” is not “ultramarine” is not “navy” is not “sapphire”), but an ancient source provides a beautiful solution: The Septuagint translates *təkhéilet* as ὑακίνθος | *huakínthos* | “hyacinth”, and, as that flower similarly covers a range of vibrant blues and purples in its hues, that translation is adopted here.

- וְלֹא־תִתְּרוּל : Confoundingly, these two words are cantillated וְלֹא־תִתְּרוּל in siddurim across a variety of Jewish movements — the Koren Siddur, the Conservative *Lev Shalem* siddur, and the Reconstructionist *Kol Haneshamah* siddur all do so, among others — despite every full version of the Torah or Tanakh — JPS and the Biblia Hebraica Stuttgartensia, most notably — cantillating it as is shown in the main text of this siddur. While I generally trust the full versions of the Tanakh to be more authoritative when it comes to the Masoretic Text, I am otherwise unable to account for how this particular discrepancy arose and became so widespread. A friend of mine in rabbinical school asked her cohort of fellow students for suggestions; they were all similarly flummoxed, and I would greatly appreciate any information anyone has about this particular oddity.

– HaTəfilah

- \* Divine Might: בְּעֶלְת גְּבוּרוֹת | *ba’alet gəvurot* | most primary Dom: I would apologize for this, but the blame ultimately rests with heterosexuality. “*Bə’aleh*” comes from a root that means “to sexually penetrate” as well as “to exercise control over”, a linkage spurred by patriarchal understandings of how cis men have sex with cis women and what gender relations should look like between married couples — the sexual and power-exchange senses of the word aren’t really separable, and the Prophets, especially, are full of punning wordplay on these two senses. (As a noun, the word can also mean “husband” or “Ba’al”, a god that the ancient Israelites were apparently particularly wont to worship.) Stripping away the gendered connotations but leaving the interwoven senses of a per-



sonal relationship with an exchange of power (with the *bə'aleh* being the one with the *gəvurot*, the power) naturally leads us into the world of kink, and hence this translational choice. There are worse fates than being a sub for haSheim. (I use “Dom” as a gender-neutral shortening for “Dominant”, just as “sub” is a gender-neutral shortening for “submissive”; it seems unnecessarily convoluted to import that shortening into French, gender it, then look for a way of de-gendering the faux-French “Dom(me)”.)

- \* Al haNisim — Hānukah: It may at first seem odd to cast this prayer into gender-neutral Hebrew, but wars are not only fought between men on the battlefield. There are whole societies of people preparing food, making clothes, healing wounds, providing moral support and tactical information, and all the myriad other daily tasks that make such bloodshed possible. Even in the final sentence, it is not only the men who set aside the eight days of Hānukah, and thus even here I believe it is appropriate to speak of children and not only sons. (All this, of course, in addition to the fact that we probably cannot say with absolute certainty that every member of the army or Temple cleaning crew was exactly and exclusively a man. We shrink the past when we project our contemporary understandings of gender backwards onto it and then imagine, as a null hypothesis, that no one crossed those lines of gender unless we have overwhelming evidence to the contrary.)
- Prayer for Healing: Traditionally, prayers for healing were not included in the Friday evening service since Shabbat is a day to refrain from asking for things from G-d (Who is resting). In the 1990s, however, the Jewish Healing movement began bringing prayers for healing to greater prominence, and many Reform, Reconstructionist, and Conservative communities now include such prayers in their services every week. Many of the founders of the Jewish Healing movement had a background in AIDS activism, and many queer shuls had begun incorporating liturgy for healing into their Friday night services in the 1980s in the early days of the AIDS crisis. Rabbi Sharon Kleinbaum, currently of Congregation Beit Simchat Torah in NYC, maintains that the practice of including a *Mi Shebeirakkeh* prayer in the Friday evening service in mainstream Reform, Reconstructionist, and Conservative communities comes directly from these queer ritual responses to AIDS, but other rabbis I have spoken to have disputed this history, and it may be that different communities settled on the same practice for different reasons. Regardless, the practice seems quite firmly established at this point, and so it seems worth formally including a version of this prayer here, where it is done in the communities I have prayed with.

- Concluding Prayers:
  - \* Psalm 27:8: The first half of this verse is difficult to untangle, syntactically, in the Masoretic Text. With some hesitation, I have adopted (and degendered) an emendation proposed by Mitchell Dahood in the first volume of his study of the Psalms in the Yale Anchor Bible Series (1965), which, in the original masculine gender, streamlines the sense of the line with minimal disruption to the consonantal text.
- Qidush at Home:
  - Iyov 28:7 עֵיט | *áyit* | screech-owl: Like many Biblical terms for animals, this appears to be somewhat more generic than many common English terms. Since the root is related to shrieking and the context calls for a bird of prey with excellent vision, this translation — admittedly more specific than the Hebrew — is hopefully not too much of a stretch.
  - עַל נְטִילַת הַמַּיִם | *al nētilat hamáyim* | about washing with water: A really strict translation here would be “about the lifting up of water”, but I’ve chosen to be a little looser to reflect the looseness of the handwashing blessing, which has the force of something like “about lifting up [water to pour over our] hands [and wash them]”, but is invariably translated as “about washing hands” or the equivalent.
- Qabalat Ḥag:
  - Psalm 133:3 הַרְרֵי צִיּוֹן | *harərei tziyon* | desert hills: The Masoretic text here reads “הַרְרֵי צִיּוֹן | *harərei Tziyon* | hills of Tziyon”, which is geographically somewhat difficult given the distance between Mt Ḥermon and Mt Tziyon. Following a suggestion in Robert Alter’s commentary on his translation, I’ve changed one vowel here to make the line refer to desert hills instead, which seems more coherent.
  - Psalm 126: In translating this psalm (especially verses 1 and 4), I have relied more on Jewish tradition than on the literal meanings of the words involved. Biblical scholarship has worked itself into a tizzy over these lines, but there is a long and robust tradition in Jewish communities of understanding the expressions in the first and fourth verses as expressing a yearning for a future in which G-d brings home those who are currently confined (literally something like “When the PRESENCE returns the captives of...”). The translation flips the focus slightly primarily to smooth out the simile of the floodways in the second half of verse 4; the Hebrew has been tweaked only slightly to have a more universal focus. While the resulting phrasing is perhaps a little looser than a doctrinaire philosophical essay or political white paper would have it, I nevertheless hope that in the context of utopian Biblical poetry, it still manages to capture the sense of a future where all the lands of the Earth have been freed from the strangleholds of colonialism, and

where the caging of human beings is nothing more than a distant bitter memory.

- Psalm 43:3 מִשְׁכְּנוֹתֶיךָ | *mishkənotéikhe* | Your presence-places: While this word is the word for the “Mishkan”, the mobile sanctuary that the Israelites carried with them during their wilderness wanderings, it is also etymologically linked with the Divine Name that I have translated as “The PRESENCE” thruout this siddur, hence this translation.
  - Psalm 66:12 לְרִנָּה | *larəvaḥah* | to relief: The Masoretic text here reads “לְרִינָה” | *larəvayah* | to saturation”; this replacement is suggested in the Brown-Driver-Briggs Hebrew-English Lexicon.
  - Psalm 84:6–8: The original Hebrew here is a little convoluted, but seems to refer to pilgrims making a journey to Tziyon to celebrate a Festival there. This version recasts these lines so that they refer to the pilgrimage highways themselves. We may not be able to make the pilgrimages and celebrations that our ancestors made, but our hearts can still be happy when we imagine them.
  - Psalm 65:10 תִּכְיֶנָּה דְגָנָל כִּי־כֵן תִּכְיֶנָּה | *takhíneh dəganal ki khein təkhineh*. | You will ready their grain, for so You will ready her.: It’s a little unclear whose grain is being readied here, in the Hebrew as well as in the English. The “her” at the end of the line refers to the Earth, altho the exact poetic force of this clause is obscure.
  - Psalm 119:152 קִדְמָה | *qédem* | the essentials: This line is a little gnarly. “Qédem” literally means “east”, and then by the association with sunrise picks up associations with “early”, “ancient”, and “beginning”. One plausible way of parsing this line, then, is that haSheim’s edicts have taught us the “earliest” things, either in the sense of primordial mysteries of the creation of the cosmos or the ABCs of a proper Jewish life, thru Torah.
- The Shabbat and Festival Morning Service
    - Greeting a New Day:
      - \* Birkot haSháḥar: The blessing about gender has been the subject of much discourse in the history of Jewish prayer. Early versions assumed a male pray-er, and ended “Who did not make me a woman”. Later, a version for women to pray was added, ending “Who made me according to His will”. Many contemporary prayer-books have abandoned these alternatives in favor of the universal version presented here, which can be prayed by any worshiper regardless of gender. Knowing that many trans people have fought hard for the recognition of their genders, however, I wanted to include versions of this blessing that thank G-d affirmatively and explicitly for making us the genders that we are. The male and female versions use standard words for “male” and “female” in rabbinic

Hebrew. Unsurprisingly, rabbinic Hebrew doesn't have a word for "gender nonbinary", and the contemporary Hebrew word sounds out of place to me in this linguistic context. The construction here is my own invention — literally "outside of the two" — an attempt to capture a broad array of nonbinary experiences without resorting to a definition of negation along the lines of "Who did not make me male or female".

- \* Dread of Heaven: Decolonization: יַרְשׁוּת | *yarshut* | colonization: This is a neologism of my own invention. It's built from a root that with meanings that include "to conquer", "to take possession of", and "to dispossess", and turning that verb into a new noun seemed like the tidiest way to bring this concept into the kind of Hebrew used to write these prayers.
- \* Psalm 30:13: כְּבִדִּי | *kəveidi* | my core: The Masoretic Text reads "כָּבוֹד | *kavod* | glory" here, which is semantically somewhat odd. Many contemporary translations follow this emendation — drawn from the Septuagint — to the Hebrew word for "liver", an organ which represented the seat of emotions in Biblical thought, much as the heart does in contemporary English.

– Verses of Praise:

- \* Verses of Reconciliation 78:38: This verse has thirteen words in the Hebrew and references the thirteen attributes of G-d's mercy announced in Shəmot. As such, the translation is also kept to thirteen words in English to mirror this structural reference.
- \* Psalm 90:3 דָּכָא | *daka* | atoms: While frequently translated "dust", this is not the standard word for that concept in Biblical Hebrew. The underlying root relates to the idea of crushing or pulverizing something, and this translation, if a little anachronistic, is an attempt to get at that idea.
- \* Psalm 147:16 כָּפֹר כְּאֵפֶר יַפְזֵרֶה | *kəfor ka'éifer yəfazéireh* | frost like fire-dregs Voi fritters about: This translation is an attempt to echo the wordplay in the Hebrew. A more literal translation would be "frost like ash Voi'll scatter"
- \* Shokhéneh ad: בְּחַי יִצְרֹל תִּתְרוֹמֶמֶה | *Bəḥei yətzīrol titroməneh* | In the lives of the Eden-issue You will be raised up: These four lines present a thorny translational issue, as the first letters of the second and third words of each line in the Hebrew spell the names of Yitzḥaq and Rivkah. Since Ḥ is not an English letter, there isn't a way to use it in an equivalent acrostic, so I have, reluctantly, fallen back on using the Anglicized equivalents of the names in translation. Since these names have more than four letters each in English, I've woven them thru the full length of the words involved.
- \* Yisṭabaḥ: בְּשִׁירֵי זִמְרָה | *bəshiyarei zimrah* | song-surpassing si-

lence: This revocalization is attributed to the Ḥasidic rabbi Simḥah Bunim (c 1765–1827). More literally, it means “that which remains after singing”, referring to the feelings and experiences that still remain in the wake of song. As many words as we may pray to the Divine, the deepest connection comes not from song or text, but from the stirring of our hearts.

– The Shema and her Blessings:

- \* The Blessing for Morning (Weekday) ...אֵל בְּרוּכָה | *Eil bərukheh*... | Ah! God, blessed One,...: In the Hebrew, this is a dense alphabetical acrostic, with each word advancing one letter thru the alphabet. The requirements of English syntax don't really permit a translation to have that density without losing grammatical coherence; this translation has two words for each Hebrew word, an attempt to approach the compactness of the original while still making reasonable, if poetic, English sense.

– The Torah Service:

- \* Mystical Meditation: The Aramaic of the Zohar is notoriously idiosyncratic. The style regularly breaks with normative Aramaic grammar and includes a number of loan words from Medieval European languages. Any nonbinary forms here, then, that seem derivable from the paradigms laid out in Appendix C only by the most circuitous of paths should be taken as keeping this idiosyncratic spirit alive in adaptation. There are a number of versions of the text of the Zohar; I have used the version on Sefaria as my starting point for the version presented here.
- \* Psalm 24:4: I have treated this verse as a quote from haSheim based on the “נַפְשִׁי | *nafshi* | My life” in the second verset, but several ancient manuscripts show a third-person possessive there instead.

– Additions to the Morning Service

– Hoshanot:

- \* מַלְאֲכֹל צְבָאוֹת | *mal'akhol tzava'ot* | go-betweens also of hosts: A basic translation of this would be “angels of hosts”, but etymologically the word for angel (in Hebrew and in English) means “messenger”, and that's the sense I've played on here to keep the acrostic going.
- \* לְמַעַן תֵּל תִּלְפִּיּוֹת | *ləmá'an teil talpiyot* | for the sake of Zion, ziggurat-ruined: *Talpiyot* is a word that appears once in the book of Canticles and nowhere else in the Biblical corpus. Its meaning is highly uncertain and all etymologies for it are speculative. Several of them link it to destruction, and that is the angle I have leaned into here, leaving the ambiguity of whether Zion is ruined

like a ziggurat or whether it has been ruined by Babylon, home to one of the most famous ziggurats in the world.

– HaTəfilah for Festival Musaf:

- \* Təfilat Géshem: The traditional version of this prayer makes mystical allusion to Avraham, Yitzḥaq, Ya'aqov, Mosheh, and Aharon in the five stanzas before the final collective reference to the Jewish people. This version changes the focus to women instead: Sarah, Rivqah, Dinah, Miryam, and Ḥanah. These new stanzas largely draw from familiar Biblical stories, but Dinah's paragraph calls on two midrashim: The first — which can be found in Midrash Tanḥuma, Vayeitzei 8:3 — is the much-discussed midrash that Dinah's sex was changed in Lei'ah's womb for the sake of Raḥeil's honor. The second — found in the Babylonian Talmud, Bava Batra 15b — tells that in her later years, Dinah married Iyov, and is the otherwise nameless wife who appears in that book.

# Appendix C: Nonbinary Hebrew

As indicated in the Introduction, this siddur uses a modified and expanded version of Lior Gross and Eyal Rivlin's Nonbinary Hebrew Project for its nonbinary Hebrew forms. Those who know that project will thus find much of the below familiar. The plural system, however, is entirely my own, as are certain verb forms with suffixed direct objects. I have attempted to be thoro in putting this grammar together, and my experience in using it with this siddur is that it integrates well with the already existing forms of Hebrew. Nevertheless, I'm sure there are things in it that are clunky and worth improving upon; we are all trying to figure this out together, and I have faith that we'll settle on workable solutions in the end.

## Nouns, Pronouns, and Adjectives

For singular nouns, the common ending is ם- in the absolute state and ם- in the construct state. The common plural ending is ם- for both the absolute and construct states. Thus:

plural	singular	
תלמידים	תלמידה	absolute
תלמידים	תלמידת	construct

The construct form takes endings: תלמידתי, תלמידתך, תלמידתך, תלמידתך, etc. The common possessive endings are as follows:

3rd pl	3rd sing	2nd pl	2nd sing	
ם	ה	כל	ך	for sing nouns
םיה	יה	יכל	יך	for pl nouns

Thus:

חברתם	חברתה	חברתכם	חברתך
their friend	faer friend	y'all's friend	your friend
חברותם	חברותה	חברותכם	חברותך
their friends	faer friends	y'all's friends	your friends

Because the ending shifts the accent, it can be helpful to look at other inflected forms for any changes to the vowels in the root — feminine forms are particularly useful for this. Indeed, in many ways, the common singular behaves like the feminine singular with ם in place of ם, and the common plural like the feminine plural with ם in place of ם.

Some masculine nouns already end in ם. These nouns are participles of III-ה verbs, which will be treated in greater detail below, but the common form of these nouns ends in ם- even in the absolute state; a nonbinary baker like myself would be an אֹפֶת. For these nouns, the absolute and construct states do not have different endings, but they are otherwise regular.

Similarly, nouns formed from the participles of III-א verbs end in א- in their common singular absolute form, א- in the construct. So a nonbinary doctor would be a רופֶּאֶת and the construct state would be רופֶּאֶת. These verbs will also be treated in more detail below.

Adjectives mostly behave like nouns in terms of their endings, including adjectives formed from III-ה and III-א roots. Adjectives that are formed along the qoteil/qotélet paradigm are treated like qal participles, for which see below, under “Verbs”.

Two common words don’t fit into the above paradigms but that are quite widespread, especially in the context of a siddur: אב/אבול | parent/parents and בן/בנות | child/children.

The common demonstrative singular pronoun is זאת. The common personal pronouns are as follows:

plural	singular	
אתָּ	אתָּ	2nd pers
הָ	הָ	3rd pers

The common forms of cardinal numbers 1–10 are as follows:

construct	absolute		construct	absolute	
שֵׁשׁ	שֵׁשׁ	6	אֶחָד	אֶחָד	1
שִׁבְעָה	שִׁבְעָה	7	שְׁלֹשִׁים	שְׁלֹשִׁים	2
שְׁמֹנֶה	שְׁמֹנֶה	8	שְׁלֹשָׁה	שְׁלֹשָׁה	3
תְּשַׁע	תְּשַׁע	9	אַרְבָּעָה	אַרְבָּעָה	4
עֲשָׂרָה	עֲשָׂרָה	10	חֲמִשָּׁה	חֲמִשָּׁה	5

These should allow one to construct any cardinal numbers higher than this as needed. Masculine and feminine cardinal numbers switch which gender they agree with above three; common cardinal numbers do not do this; they agree with common nouns no matter how high they go. Ordinals are as follows:



שְׁשִׁי	6	רִאשׁוֹנָה	1
שְׁבִיעִי	7	שֵׁנִי	2
שְׁמִינִי	8	שְׁלִישִׁי	3
תְּשִׁיעִי	9	רְבִיעִי	4
עֲשִׂירִי	10	חֲמִישִׁי	5

Above ten, Hebrew uses cardinals as ordinals, so there are no other forms to worry about.

Prepositions

Prepositional endings are generally similar to endings for nouns, but for the sake of completion and clarity, here are all three systems:

1. For לְ, בְּ, אֶת, בֵּין, עִם:

plur	sing	
לְכֹל	לְךָ	2nd pers
לְהֵל or לְלֵל	לָהּ	3rd pers

2. For מִן, מֵ, עוֹד:

plur	sing	
מִמּוֹכֵל	מִמּוֹךְ	2nd pers
מִמּוֹהֵל	מִמּוֹהֶה	3rd pers

3. For אֶל, עַל, תְּחוֹת, אַחֲרֵי, לִפְנֵי, סָבִיב:

plur	sing	
עֲלֵיכֶם	עֲלֶיךָ	2nd pers
עֲלֵיהֶם	עֲלֶיהָ	3rd pers

Verbs

Like many languages, Hebrew has many more inflected forms of the verb than it does any other part of speech. While it would please my completionist heart to list every possible verb form here, the resulting tables would run on for dozens of

pages, which would be a thoroly impractical addition to a book that is already more than long and heavy enough. Fortunately for our purposes, most of the changes that happen to Hebrew verbs happen before the endings, and thus do not actually affect the common gender forms. As such, working thru the qal/pa'al forms of the verb — with only a few brief detours thru a few weak roots — will suffice to give you everything you need to build any common form of any verb in any binyan.

### Strong Roots

Since this verb will be the paradigm for all other verbs, I will be using the root שׁלַט to illustrate the common gender system, a root which has a core meaning of “to rule” or “to manage”.

**The Participle:** The qal/pa'al participle looks like this in the common gender:

plur	sing
שׁוֹלְטִים	שׁוֹלֵטָה

The plural participle is the same in the absolute and construct states, and takes endings on that form as well. The construct state of the common singular participle is שׁוֹלְטָה and it drops the final ה to take endings: שׁוֹלְטִי | “my ruler”, for example. In this way, the common forms are kept distinct from their masculine and feminine counterparts.

**The Past/Perfect Tense:** The third person plural in Hebrew is already ungendered in the past tense, and so there is no distinct common third person plural form in this tense. Thus the forms look like this:

plur	sing	
שׁלְטָהּ	שׁלְטָה	2nd pers
(שׁלְטוּ)	שׁלְטָה	3rd pers

Again, other verbs may do other things before the endings, but the endings themselves are the same for all strong verbs in all binyanim.

**Objective Suffixes:** As a general rule when adding objective suffixes to the perfect, the common looks like the feminine but with ׁ in place of ׁ or ׁ. Even so, I think it's worth listing out all the forms once for the sake of clarity. The suffixed forms for a second-person common singular verb look like this (the labels on the table refer to the number, person, and gender of the *object* of the verb):

plur			sing			
comm	fem	masc	comm	fem	masc	
שָׁלַטְתָּנוּ			שָׁלַטְתָּנִי			1st pers
שָׁלַטְתְּכֶם	שָׁלַטְתְּכֶן	שָׁלַטְתְּכֶם	שָׁלַטְתָּ	שָׁלַטְתְּ	שָׁלַטְתָּ	2nd pers
שָׁלַטְתֶּם	שָׁלַטְתֶּן	שָׁלַטְתֶּם	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	3rd pers

The suffixed forms for a third-person common singular verb look like this:

plur			sing			
comm	fem	masc	com	fem	masc	
שָׁלַטְתָּנוּ			שָׁלַטְתָּנִי			1st pers
שָׁלַטְתְּכֶם	שָׁלַטְתְּכֶן	שָׁלַטְתְּכֶם	שָׁלַטְתָּ	שָׁלַטְתְּ	שָׁלַטְתָּ	2nd pers
שָׁלַטְתֶּם	שָׁלַטְתֶּן	שָׁלַטְתֶּם	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	3rd pers
					שָׁלַטְתָּהּ	alt 3rd

As has been noted above, the third person plural in the perfect tense in Hebrew is already ungendered, and so, unsurprisingly, there are no distinct forms for the third person common plural perfect with objective suffixes. While there is a distinct form of the second person common plural perfect as a standalone verb, the masculine and feminine do not have distinct forms when taking objective suffixes, and so I think the simplest thing to do is embrace this epicene practice and not create an entire second set of ungendered endings; the second person common plural perfect has no distinct forms when it takes objective suffixes — it looks identical to the already extant masculine and feminine form.

But this, alas, is only half the story, because in addition to grammatically common subjects of verbs, it is also necessary to deal with grammatically common objects of verbs. Here, the number of tables threatens to proliferate beyond all reason.

Rather than mechanically list a daunting thicket of forms out of sheer bloody-mindedness, I think the best thing to do is to list out the one set that has a few irregularities and then tell you the rules that will let you mechanically generate the other sets. So to that end, this is how third-person common singular objective suffixes get attached to perfect verbs (note that in this table, the labels refer to the number, gender, and person of the *subject* of the verb, not the object):

plur		sing		
comm	comm	fem	masc	
שָׁלַטְתָּנוּ	שָׁלַטְתָּהּ			1st pers
שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	2nd pers
שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	שָׁלַטְתָּהּ	3rd pers

In terms of the other forms:

- The second person common singular objective suffixes are identical to the masculine ones other than a change in vowel: the masculine  $\text{ךָ}$  is replaced by the common  $\text{ךְ}$ .
- The second person common plural suffixes are identical to the second person plural masculine and feminine suffixes, except instead of  $\text{כֶּם}$  or  $\text{כֶּן}$ , the common has  $\text{כֶּ}$ .
- The third person common plural suffixes are identical to the third person plural masculine and feminine suffixes, except instead of  $\text{ם}$  or  $\text{ן}$ , the common has  $\text{ל}$ .

**The Future/Imperfect Tense:** Unlike the past/perfect tense, in the future/imperfect tense, the third person plural is gendered and thus needs a distinct common form. The qal forms look like this:

plur	sing	
$\text{תִּשְׁלֹטוּ}$	$\text{תִּשְׁלֹטָה}$	2nd pers
$\text{יִשְׁלֹטוּ}$	$\text{יִשְׁלֹטָה}$	3rd pers

As with the perfect, other verbs and other binyanim may do different things with the underlying root, but the above inflection patterns remain consistent thruout. Because these forms have endings, their 1-consecutive forms do not require special treatment.

**Objective Suffixes:** We can deal with objective suffixes in the future tense more quickly than in the perfect. The biggest issue is the linking vowel between the inflected verb and the suffix: Since the masculine forms already use  $\text{וֹ}$  and  $\text{וּ}$  vowels to link the verb to the suffix, it's necessary to — somewhat arbitrarily — change the vowel in the common forms to  $\text{וֹ}$  (holam) instead to avoid confusion. Thus the third-person common singular future tense with objective suffixes looks like this (the labels on this table indicate the number, gender, and person of the *object* of the verb):

plur			sing			
comm	fem	masc	comm	fem	masc	
$\text{יִשְׁלֹטְנִי}$			$\text{יִשְׁלֹטְנִי}$			1st pers
			$\text{יִשְׁלֹטְנִי}$			alt 1st
$\text{יִשְׁלֹטְכֶם}$	$\text{יִשְׁלֹטְכֶן}$	$\text{יִשְׁלֹטְכֶם}$	$\text{יִשְׁלֹטְךָ}$	$\text{יִשְׁלֹטְךָ}$	$\text{יִשְׁלֹטְךָ}$	2nd pers
			$\text{יִשְׁלֹטְךָ}$	$\text{יִשְׁלֹטְךָ}$	$\text{יִשְׁלֹטְךָ}$	alt 2nd
$\text{יִשְׁלֹטְלָה}$	$\text{יִשְׁלֹטְלָה}$	$\text{יִשְׁלֹטְלָה}$	$\text{יִשְׁלֹטְהָ}$	$\text{יִשְׁלֹטְהָ}$	$\text{יִשְׁלֹטְהָ}$	3rd pers
			$\text{יִשְׁלֹטְהָ}$	$\text{יִשְׁלֹטְהָ}$	$\text{יִשְׁלֹטְהָ}$	alt 3rd

The above table has the advantage of showing the objective suffixes for common objects in all genders, numbers, and persons, meaning they do not need to be listed out here.

As with the perfect, masculine and feminine plural future tense verbs have identical forms when taking objective suffixes, so there are no distinct forms for the common plural future tense with objective suffixes — the same forms work for all three grammatical genders.

**The Imperative:** The imperatives are formed regularly, which is to say that the singular is **שְׁלֹטָה** and the plural **שְׁלֹטוּ**. As with other imperatives, the objective suffixes function identically to the future tense.

**Weak Roots**

In addition to strong roots that operate on the paradigm outlined above, Hebrew has a large number of weak roots that cause a number of predictable changes in the inflection. Fortunately for our purposes, most of these roots effect changes to the beginnings and middles of verbs; it is, of course, necessary to understand this behavior to properly conjugate these verbs, but since the endings are left undisturbed, it is not necessary to show how they look in the common gender specifically. A few weak roots, however, do mess with the endings, and so a few remarks are in order about these classes of verbs.

**III-ה Verbs** III-ה verbs, which is to say verbs whose third consonant is a weak ה resulting from the fading away of a pre-Biblical-Hebrew י, require the most extensive changes. Due to its frequency, I will be using the root **עשה** to illustrate these changes. The common singular participle, in both absolute and construct states, is **עוֹשֶׂה**; the plural is **עוֹשִׂים**. Both of these forms can take pronominal suffixes directly.

In the perfect, the second person common singular is **עָשִׂיתָ**; the third person common singular is **עָשָׂה**, in keeping with the general morphological patterns of these roots. The second person plural ends in **תָּל**, as one would expect. The second person forms take objective suffixes regularly — **עָשִׂיתָהּ**, **עָשִׂיתָנִי** — but the third person singular requires some explanation.

Essentially, to keep the forms distinct from both the masculine and feminine while also avoiding unidiomatic stacks of syllables, the third person common singular drops the final radical (as does the masculine) but not the suffix, giving a base form of **עָשָׂה**. This then yields the expected suffixed forms: **עָשִׂיתָהּ**, **עָשִׂיתָנִי**, **עָשִׂיתָהּ** — and so on. This may be slightly etymologically suspect, but I don't believe it breaks any rules of Hebrew morphology, and it seems like the least clunky of the options available.

The future/imperfect is less complicated:

plur	sing	
תַּעֲשׂוּ	תַּעֲשֶׂה	2nd pers
יַעֲשׂוּ	יַעֲשֶׂה	3rd pers

The imperative is formed by dropping the prefix, as expected. To attach objective suffixes to the singular, the ת־ ending drops, leaving a stem that can be linked to the suffixes with the expected holam vowel.

**III-Guttural Verbs** Verbs that have a ה, an ע, or a ח (which is to say a strong, consonantal ה that is not derived from a י) for their third consonant are slightly irregular in that the common singular participle is שומע in its absolute and construct states. As with other common singular participles, it drops the final syllable before taking suffixes: שומעני. These roots are otherwise regular.

**III-א Verbs** Verbs that have an א for their third consonant likewise have an irregular common singular participle. The absolute form is בורא, the construct בורא. The construct state takes pronominal suffixes as expected: בוראתה. These roots are otherwise regular.

**II-י/ו Verbs** While these verbs have a great many vowel and accent shifts in their various inflected forms, these changes overwhelmingly affect the middle of the verb only, leaving the endings intact. The exception is the participle, which looks as follows:

plur	sing	
שומל	שמה	absolute
שומל	שמת	construct

The construct forms can then take pronominal suffixes in the usual manner: שמתך.

### Doubly Weak Roots

Most doubly weak roots need no comment, but two specific cases require slight clarification: Verbs that are both III-ה and II-י/ו keep the III-ה pattern in the participle — חית not חיה. Verbs that are both III-א and II-י/ו keep the latter pattern, not the former — באה not באה. Other forms are as expected.

### Hif'il Participles

Hif'il participles have a different conjugation than participles in other binyanim. They behave essentially like nouns or adjectives and so shouldn't cause any difficulties, but for the sake of completeness, here's an example paradigm:

plur	sing	
מדיכול	מדיכה	absolute
מדיכול	מדיכת	construct
מדיכולני	מדיכתני	with suffix

While the above may feel somewhat cursory, I believe it should allow you to construct any ungendered word in Hebrew that you need to in this system. Again, most of the singular forms here are the work of Lior Gross and Eyal Rivlin — I

have simply created a new plural system, revised a few forms that seemed strange to me, and explicitly created some forms that are necessary for robust usage in Biblical and Rabbinic Hebrew. I obviously cannot speak for Lior or Eyal, but when it comes to my own contributions here, I can think of nothing I would desire more than having people take my work, improve upon it, and use it in their own projects out there in the wider world.

## A Proposal for Nonbinary Aramaic

In developing this proposal, I did my best to check multiple sources and put together something that seems reasonable according to all of them, but this is much, much more tentative than the Hebrew system laid out above. If anyone with strong Aramaic feels like doing a deep dive here, I would be profoundly grateful for any feedback or guidance on what I have done. There isn't a lot of Aramaic in the siddur, but I would like what Aramaic there is to be good.

### Nouns and Pronouns

Singular nouns look fairly similar to Hebrew; plural nouns are constructed somewhat differently:

plur	sing	
אַמְרִין	אַמְרָה	absolute
אַמְרֵת	אַמְרַת	construct
אַמְרֵתָא	אַמְרַתָא	emphatic

Possessive suffixes, likewise, are a mix of the familiar and the altered:

for m pl nouns		for all other nouns		
plur	sing	plur	sing	
אַמְרִיכֻל	אַמְרִיךְ	אַמְרֵתְכֻל	אַמְרֵתְךָ	2nd pers
אַמְרִיהֻל	אַמְרִיהָ	אַמְרֵתְהֻל	אַמְרֵתְהָ	3rd pers

Personal pronouns would then look like this:

plur	sing	
אַנְתִּין	אַנְתָּה	2nd pers
אַנּוֹן	הָא	3rd pers

## Verbs

Since this all feels so tentative, I've only worked out the forms for strong roots, trusting that it will be possible to work out the weak roots as necessary if this proposal holds up. Here, then, are the common forms of the participle:

plur	sing	
כְּתָבִין	כְּתָבָה	absolute
כְּתָבְתָּ	כְּתָבְתָּ	construct
כְּתָבְתָּא	כְּתָבְתָּא	emphatic

Here's the past/perfect tense:

plur	sing	
כְּתָבְתִּין	כְּתָבְתָּ	2nd pers
כְּתָבְתִּין	כְּתָבְתָּ	3rd pers

And here's the imperfect/future tense:

plur	sing	
יִכְתְּבִין	יִכְתְּבָה	2nd pers
יִכְתְּבִין	יִכְתְּבָה	3rd pers

This would then give the imperatives as כְּתָבָה in the singular and כְּתָבִין in the plural.

I have not bothered to work out objective suffixes for the simple reason that I don't think any Aramaic passage in the siddur makes use of them. Obviously, then, this is not a full nonbinary grammar of Aramaic in the way that the Hebrew grammar above strives to be, but the Aramaic in the siddur is so minimal that I'm not sure a full nonbinary system is necessary for the present purposes, and so I leave the deeply worthwhile work of fleshing this out to account for all possibilities to those working on projects that engage more deeply with this language.



# Colophon

The English font used in this siddur is Atkinson Hyperlegible, a font created by the Braille Institute specifically to increase readability for low-vision readers. The Hebrew font is Ezra SIL SR, a font created by the SIL Institute after the handwritten characters of the Biblia Hebraica Stuttgartensia. The Greek font is Gentium, a font created by the SIL Institute to include Latin, Cyrillic, and Greek alphabet support for a wide variety of languages.

The PDF edition of the siddur was written using James Yu's LaTeX Workshop extension on Visual Studio Code version 1.87.2 on a Lenovo ThinkPad running Windows 11. Hebrew text was entered using the Tiro Biblical Hebrew keyboard developed by the Society of Biblical Literature. Special characters used in transliteration were entered using Key Manager 1.14 to remap certain key combinations.

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*i bless you with the blessing of water and stone, ocean and chasm; with the blessing of tree and fire, cloud and sky, i bless you. i bless you with the blessing of orbit and atom; i bless you with the blessing of soil and fungus; i bless you with the blessing of fish and fowl; with the blessing of star and mountain, moon and glacier i bless you. with the blessing of years and seasons, harvests and bounties i bless you. with the blessing of tides and berries and grasses and flowers i bless you:*

*live, and be well, and make better this beautiful world. you are precious. you are loved. you cannot be replaced*