

סידור

בִּרְכַּת שָׁלוֹם

Siddur Birkat Shalom

Havurat Shalom Siddur Project

Material developed by members of the Havurat Shalom

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

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Siddur Birkat Shalom is dedicated

to the memory of

Rabbi Simcha Dov Kling

הרב שמחה דב בן אליהו וחנה זצל

Rabbi, teacher, mentor

”אז יבקע כשחר אורך . . .

והלך לפניך צדקך”

"Then shall your light burst throughlike the dawn . . .

Your righteousness will go before you"

(Isaiah 58:8)

The sixth printing of Siddur Birkat Shalom

is dedicated to the memory of

Reena Kling

PREFACE

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

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

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

As feminist Jews, we are committed to working for a world in which oppression is ever being undermined and transformed into justice. Religion can be a powerful force in helping or hindering this process of transformation. It is important to us to be conscious of the values which are promoted in our davenning. If, in our davenning, we retain and create life-affirming images and practices, and move away from damaging ones, we believe we can enhance our lives. The words and teachings we turn to and rely on in our times of need and openness have great impact on us. As we examined the language of traditional prayer, we arrived at the same insight that has been evolving in many communities: language that is politically inadequate is spiritually inadequate. We feel a need to integrate our political and spiritual beliefs, so that we can bring our whole beings to davenning, and not separate certain parts of our morality from our spirituality. Language affects consciousness, even though we are often not aware of this fact. The changing of pronouns, for example, not only points to institutional change for women (leading and participating equally in ritual), but also points to theological change, expanding our concepts of God in enriching and liberating ways. Our *siddur*, its words, its message, even its grammar, should affirm and strengthen our vision of a world which is moving towards redemption.

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

Another term we use frequently in our *siddur*, “*mutkan*”, Hebrew for “adapted”, contains the same Hebrew root as does the word *tikkun*. We use this word to indicate modifications we have made in the traditional

text of a psalm or prayer. We selected this word to express our hope that in our process of adapting the liturgy, we perform an act of *tikkun*. When we render a prayer or psalm “*mutkan*” we intend a reparation of what is troubling in our prayers and in our consciousness, what is in need of transformation in our spiritual lives.

In preparing this *siddur*, we were also committed to freeing our spirituality from the “idolatry” of imaging God as exclusively male and hierarchical. Our religious experience is diminished when we worship only a part of God as if it were the whole. As we include additional names for the Holy One, we are expanding our understandings of God. We know that all human language is limited in its ability to convey ultimacy. No one image is God; there are innumerable images or notions that could potentially express the various aspects of God. We have been influenced by midrashic¹ and kabbalistic teachings which present multiple images and experiences of God within an overarching framework of the unity of God. This pluralistic, yet monotheistic view of God is even reflected in two of our traditional names for God, *Adonai* and *Elohim*, which are both in the plural. (*Adonai* means “my Lords” and *Elohim* means “Gods”). As the poet has written, “Countless visions we have named You, through all visions, You are One.”² As the *siddur* continues to evolve, we hope that our explorations of God’s multiplicity and oneness will strengthen our sense of the unifying spirit and the harmony that is inherent within each of us and in the world.

We are responding to a changing world view. The sacred task we have undertaken is to integrate traditional and feminist Judaism in making the liturgy reflective of our highest values. We draw from the wisdom and spiritual power of the past and the present. We are seeking to find fresh meanings in the traditional liturgy, and to add new insights

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

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

from the experiences of our lives and the wisdom of our time. We consider *Siddur Birkat Shalom* be a continuation of the tradition of interpreting *Torah*. Though we were very reluctant to change the words of *Tanakh* (the Bible), especially *Torah* (the first five books), we needed to acknowledge our disagreements with the sacred text however painful it may have been. When we daven, we are not studying or quoting, we are making the words our own. Thus, we have maintained traditional teachings and forms as much as possible, in a creative balance and tension with the evolving beliefs and values that we also hold sacred.

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

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

INTRODUCTION

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

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

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

the changes we have made to the Hebrew — reflecting the richness and strength of the original Hebrew — but at the same time, less archaic.

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

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

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

Jews and non-Jews: An important component of traditional Judaism is the concept of Jews as the “Chosen People.” An obvious corollary to this concept is that non-Jews have not been — and cannot be — “chosen” as

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

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

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

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

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

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

During our work on the *siddur*, we were delighted to discover how the

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

– *Siddur Project*, 1991

Notes on Gender Language (updated 2006)

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

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

2. Historical note on masculine and feminine usage at Havurat Shalom:

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

Although there were many informal discussions about including more feminine language in davenning, and a few experiments along these lines were tried sporadically, the first concerted effort in this direction took place during the spring retreat in May 1984, when the Shabbat morning service was conducted entirely in the feminine. Reactions to the service were generally positive, although some participants felt that use of the feminine-only was as exclusionary as a service conducted entirely in the masculine. Subsequent davenning at the Havurah (at the discretion of the service leader) relied on the traditional (masculine)

siddur with some prayers entirely in the feminine on photocopied pages. Beginning in 1986, a small portion of the High Holiday services was adapted and made available in the Havurat Shalom Rosh Hashanah/ Yom Kippur Anthology. These prayers had been revised according to the criteria set out in the introduction above. Many leaders of Shabbat davenning chose to use some or all of those revised prayers at appropriate intervals in the service. With the introduction of the first edition of *Siddur Birkat Shalom*, the number of times it was necessary to switch back and forth between two *siddurim* was significantly reduced.

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

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



Upon waking in the morning:

◁ אֹדֶה אֲנִי לְפָנֶיךָ, מְקוֹר חַי וְקַיִם,

שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחִמְלָה, רַבָּה אֱמוּנָתְךָ.

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

Upon entering the synagogue:

◁ מַה-טֹּבוֹ אֱהַלֶיךָ יַעֲקֹב, מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בֶרֶב חֶסֶדְךָ אָבּוֹא בֵיתְךָ.

אֲשַׁתְּחֶה אֶל הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יי, אֶהְבְּתִי מְעֹז בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֶי יי עֲשֵׂתִי.

◁ וְאֲנִי, תְּפִלָּתִי לְךָ רַחֲמָאֵמָא, עֵת רָצוֹן, אֱלֹהִים,

בֶּרֶב-חֶסֶדְךָ, עֲנִינִי בְּאֵמֶת יִשְׁעֶךָ:

▷ Mah tovu ohalecha ya'akov, mish'kenotayich yisra'el.

▷ Va-ani, tefilati lach raḥam'eima, eit ratzon,
elohim, be-rov ḥas'deich, anini be-emet yish'eich.

Before putting on the tallit:

בִּרְכֵי נַפְשִׁי אֶת-יי. יי אֱלֹהֵי, גְּדֻלַּת מְאֹד,

הוֹד וְהָדָר לְבִשְׁתְּךָ.

עֲטָה אֹר כְּשִׁלְמָה, נוֹטָה שָׁמַיִם כִּירִיעָה

When putting on the tallit:

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים,

אֲשֶׁר קֹדֶשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְצִוֵּיתָנוּ לְהַתְעַטֵּף בַּבְּצִיצִית:

Upon waking in the morning:

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

Upon entering the synagogue:

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

Before putting on the tallit:

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

When putting on the tallit:

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

מִה־יִקָּר חֶסֶדְךָ אֱלֹהִים, וּבְנִיךָ וּבְנוֹתֶיךָ
בָּצֵל כְּנֶפֶיךָ יַחְסִיוֹן:
תִּרְוִינָה מִדָּשֵׁן בֵּיתְךָ, וְנַחֲל עֲדֻנֶיךָ תִּשְׁקֶם.
כִּי עָמַד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה אֹר.
מִשֶּׁךְ חֶסֶדְךָ לַיְדָעֶיךָ, וְצִדְקָתְךָ לַיִּשְׁרוֹת לֵב:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שְׁתֵּהִי
חֲשׁוּבָה מִצּוֹת צִיצֵת זוֹ
כָּאֱלוֹ קִימָתֶיהָ בְּכָל־פְּרִטָּיהָ וְדִקְדּוּקֶיהָ וּכְבוֹנוֹתֶיהָ,
וְתִרִי"ג מִצּוֹת הַתְּלוּיִם בָּהּ. אֲמֵן סְלֵה:

Psalm 36:8-11, Adapted

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

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

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

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

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

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

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים, אֲשֶׁר יִצְרָה אֶת
הָאִשָּׁה וְהָאָדָם בְּחֶכְמָה,
וּבִרְאָה בָנוּ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים.
גְּלוּי וִידוּעַ לִפְנֵי כֶּסֶף כְּבוֹדָךְ שְׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ
יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקִים וְלַעֲמֹד לִפְנֶיךָ.
בְּרוּכָה אַתָּה יי, רוֹפֵאת כָּל-בָּשָׂר וּמַפְלִיָּאָה לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַב־נָא יי אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמָּה.
בְּרוּכָה אַתָּה יי, הַמְּלַמֶּדֶת תוֹרָה לְעַמָּה יִשְׂרָאֵל:

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ מְקוֹר הַחַיִּים אֲשֶׁר בִּרְאָה אוֹתָנוּ עַמִּים
וְאַמּוֹת, שְׂבָטִים וּמִשְׁפָּחוֹת,
וְחִלְקָה בֵּינֵינוּ מִנְּהָגִים וְאַמּוֹנוֹת.
אֲנֵא יי, קִיָּמִי בָנוּ וּבְכָל-יּוֹשְׁבֵי תֵּבֶל כְּבוֹד בְּרִיּוֹת עוֹלָמְנוּ
וְדַתִּיהֶן.
מִה־רַבּוֹ מַעֲשֶׂיךָ, יי, כָּלֶם בְּחֶכְמָה עָשִׂיתָ.
בְּרוּכָה אַתָּה יי, יוֹצֵאת אוֹרְחוֹת צֶדֶק:

Talmud Berakot 11a; 60b, Adapted

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

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

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

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

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

במדבר ו:כד-כו, מתקן

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ.
תֵּאֵר יְיָ פָּנָיו אֵלֶיךָ וְתַחֲנֹן.
יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שְׁלוֹם:

ויקרא יט:ב, יס-יח, מתקן

קְדוֹשִׁים וּקְדוּשׁוֹת תִּהְיֶינָה כִּי קְדוֹשׁ אָנִי יְיָ אֱלֹהֶיכֶם.
לֹא תִקְלְלֵי חֵרֶשׁ, וְלִפְנֵי עוֹרֶת לֹא תִתֵּן מִכָּשׁוֹל.
לֹא תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט,
לֹא תִשָּׂא פָנֶי דָלָה וְלֹא תִהְדָּרִי פָנֵי גָדוֹל,
בְּצֹדֶק תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמִידִי עַל-דָּם יִרְעִיתְךָ,
לֹא תִשְׁנְאִי אֶת-אֲחִיךָ אוֹ אֲחֻתְךָ בְּלִבְבֶּךָ.
וְאֶהְבֶּתָ לִרְעֶךָ כָּמוֹךָ, אָנִי יְיָ:

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

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

May God shower you with blessings
and shield you from harm.
May God's face shine light on you
and touch you with grace.
May God lift up God's face to you and fill you with peace.

Leviticus 19:2, 14-18, adapted

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

פאה א, משנה א, מסכת שבת קכז. א, מתקן

אֱלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה, וְהַבְּכוּרִים, וְהִרְאִיוֹן,
וּגְמִילוֹת חֲסָדִים, וְתִלְמוּד תּוֹרָה.
אֱלֹהֵי דְבָרִים שְׂנֵאֲכָל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה
וְהִקְרֹן קִימָת לְעוֹלָם הַבָּא, וְאֵלֹהֵי הֵן: כְּבוֹד אָב וָאִם,
וּגְמִילוֹת חֲסָדִים, וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעֶרְבִית,
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלוֹת,
סְפּוּק צָרָכֵי חֲתוּנָה, וְהִלּוּיֵת הַמֶּת,
וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אִשָּׁה לַחֲבֵרְתָּהּ,
וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

מסכת ברכות ס, ב. מתקן

◁ אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.
אַתָּה בָּרַאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי,
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלָּהּ מִמֶּנִּי, וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבָא.
כָּל־זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, אוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי
אֲמוֹתַי וְאֲבוֹתַי, רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדֹן כָּל־הַנִּשְׁמוֹת.
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נִשְׁמוֹת לַפְּגָרִים מֵתִים:

Elohai, neshamah she-natata bi tehorah hi.

Atah veratah, atah yetzar'tah, atah nefah'tah bi....



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

These are the things for which there are no limits: leaving the corners of the field for the poor, the gift of first fruits, pilgrimage offerings, acts of generosity, and the study of Torah.

And these are the things which bear fruit for us in this life and in the world to come: honoring your mothers and fathers, acts of kindness, arriving early for study at the morning and evening service,

providing hospitality to travelers, and visiting the sick, providing for the needs of a wedding, accompanying the dead to the grave, reflection in prayer, and making peace between companions. Yet the study of Torah is equal to them all.

Talmud, Berakhot 60b, adapted

My God, the soul that You have given me is pure.

You created it, You molded it, You breathed it into me,

You preserve it deep within me.

Someday You will take it from me, and You will return it to me at the end of time.

For as long as my soul is alive in me I will thank You, God my Breath, God of the mothers and fathers before me, Sovereign of all things, Source of every soul.

Blessed are You, O God, who returns the soul to the body.

Morning blessings, Adapted ברכות השחר, מתקן

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

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

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שֶׁעָשִׂינוּ יִשְׂרָאֵל:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שֶׁנָּתַתָּה לִי חֵירוּת:

B'ruchah at YHWH eloheinu m'kor ha-hayim, she-natna li herut.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שֶׁעָשִׂינוּ בְּצֶלֶם:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
פּוֹקֶחֶת עֵוִים וְעוֹרוֹת:

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
מַלְבִּישׁ עֲרֻמִּים וְעֲרוֹמוֹת:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
מַתִּירָה אֲסוּרִים וְאַסּוּרוֹת:

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
זוֹקֵף כְּפוּפִים וְכָפוּפוֹת:

Baruch atah YHWH eloheinu m'kor ha-hayim, zokeif kefufim u-ch'fufot.

בָּרוּךְ... ..

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
רוֹקֶעֶת הָאָרֶץ עַל הַמַּיִם:

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
שׁוֹעֲשֶׂה לִי כָל-צָרָכִי:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַמְכִינָה מִצְעָדֵי אִשָּׁה וְגִבֹּר:

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
עוֹטֶרֶת יִשְׂרָאֵל בְּתִפְאַרָה:

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַנּוֹתֵן לַיָּעֹף כָּח וְלַיַּעֲפָה אִמָּץ:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
הַמַּעְבִּירָה שְׁנָה מֵעֵינֵי
וּתְנוּמָה מֵעַפְעָפִי:

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

לְעוֹלָם נִזְכָּה בִּירְאֵת שָׁמַיִם בִּסְתֵּר וּבְגִלּוֹי,
לְהוֹדוֹת עַל הָאֱמֶת, וּלְדַבֵּר אֱמֶת בְּלֵב
וּלְהַשְׁכִּים לְאִמֵּר:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shema yisra'el YHWH eloheinu YHWH ehad.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה.
קַבְּלִי רִנַּת עַמֶּךָ, שִׁגְבִּינוּ, טַהֲרִינוּ, נִזְרָאָה.
נָא גְבוּרָה, דּוֹרְשׁוֹת יְחִידְךָ כְּבַבַּת שְׁמִרִין.
בְּרָכִים, טַהֲרִין, רַחֲמִים, צְדָקָתְךָ תָּמִיד גִּמְלִין.
חֲסִינָה קְדוֹשָׁה, בְּרַב טוֹבְךָ נִהְלִי עֲדָתְךָ.
יְחִידָה גֵּאָה, לְעַמֶּךָ פָּנִי, זֹכְרֵי קְדוּשָׁתְךָ.
שׁוֹעֲתֵנוּ קַבְּלִי וְשִׁמְעֵי צַעֲקָתֵנוּ, יוֹדַעַת תַּעֲלֻמוֹת.
בָּרוּךְ שֵׁם כְּבוֹד אֲחֻדוּתָהּ לְעוֹלָם וָעֶד:

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

May we forever be in awe of God,
whether it be in private observance or in public life,
May we always acknowledge truth and speak it in our hearts
and may we arise early each day and say:

Listen Israel, YHWH is our God, YHWH is One.

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

Receive the joyous song of Your people;
strengthen and purify us, Awe-inspiring God.

God of strength, cherish those
who proclaim Your unity.

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

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

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

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

Blessed is the name of God's radiant unity
throughout all time.

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:
 אֲרוּמָמֶךָ יְיָ, כִּי דָלִיתָנִי,
 וְלֹא־שָׁמַחַת אִיבִי לִי.
 יְיָ אֱלֹהֵי, שׁוּעָתִי אֱלֹהֶיךָ וְתִרְפְּאֵינִי.
 יְיָ הָעֲלִית מִן שָׂאוֹל נַפְשִׁי,
 חִייתִינִי מִיַּרְדֵּי־בוֹר.
 זָמְרוּ לִי חֲסִידֶיךָ,
 וְהוֹדְנָה לְזִכָּר קִדְשֶׁךָ.
 כִּי רָגַע בְּאַפָּךָ, חַיִּים בְּרָצוֹנָה,
 בָּעָרֵב יֵלִין בְּכִי וּלְבָבְךָ רִנָּה.
 וְאֲנִי אֶמְרָתִי בְשִׁלּוֹי,
 בַּל־אֲמוֹט לְעוֹלָם.
 יְיָ, בְּרָצוֹנְךָ הָעֲמַדָּה לְהַרְרֵי־עֹז,
 הַסִּתְרָת פָּנֶיךָ, הָיִיתִי נִבְהָל.

◁ אֱלֹהֶיךָ יְיָ אֶקְרָא, וְאֶל־יְיָ אֶתְחַנֵּן.
 מֶה בָּצַע בְּדָמִי, בְּרִדְתִּי אֶל שַׁחַת.
 הִיּוֹדֶךָ עֶפְר הַיְגִיד אֲמַתְךָ.
 ◁ שִׁמְעֵי־יְיָ וְחַנִּינִי, יְיָ הִי־עֲזֶרְתָּ לִי.
 ◁ הַפַּכֶּת מִסִּפְדִּי לְמַחֹל לִי,
 פִּתְחַת שִׁקִּי וְתֹאזְרִינִי שְׂמִיחָה.
 לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יָדָם,
 יְיָ אֱלֹהֵי, לְעוֹלָם אוֹדְךָ:

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

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

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

Psalm 30, Adapted

David's song, for the dedication of the Temple:
I will exalt You, O God; You have raised me up
and left me untouched by the gloating of my enemies.
I cried out to You and I was healed.
You have lifted up my soul from death
and preserved me from the well of despair.
Sing praise to God, all you who cherish Her;
be thankful for the knowledge of Her holiness.
For God's anger lasts a moment, but Her yearning is for life.
Though you may go weeping into the night,
joy will wake you with the morning.
In moments of calm I have said to myself,
"Not me, I will never be shaken."
But Your grace alone sets me strong like the mountains;
if You hide from me I am terrified.

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

What good would come of my early death,
of my sinking down into desolation?
Will the dry earth praise You and affirm Your truth?
▷ Hear this and be gracious to me, be my strength in life.
▷ Turn my weeping into dancing;
unbind the garments of my sorrow and clothe me in gladness.
Do it that my soul might sing to You and not be silenced.
O God, I will thank You forever.

לִמְנַצַּח מִזְמוֹר לְדָוִד:

הַשָּׁמַיִם מִסִּפְרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יָדָיו מַגִּיד הַרְקִיעַ.
יוֹם לְיוֹם יִבְיַע אֱמֶר, וְלַיְלָה לְלַיְלָה יַחְוֶה־דַּעַת.
אֵין־אֱמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם.

בְּכָל־הָאָרֶץ יֵצֵא קוֹם,
וּבְקִצָּה תִּבֵּל מְלִיָּהֶם,
לִשְׁמֹשׁ שָׁם אֱהֵל בָּהֶם.

וְהוּא כְּאֶהוּב יֵצֵא מִחֲבָתוֹ, יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח.
מִקִּצָּה הַשָּׁמַיִם מוֹצֵאוֹ, וְתִקּוּפָתוֹ עַל קְצוֹתָם,
וְאֵין נִסְתָּר מִחֲמָתוֹ.

◁ תּוֹרַת יי תְּמִימָה, מְשִׁיבַת נֶפֶשׁ,
עֲדוּת יי נְאֻמָּנָה, מַחְכִּימַת פֶּתִי.
פְּקוּדֵי יי יִשְׁרִים, מְשַׁמְּחֵי־לֵב,
מַצּוֹת יי בָּרָה, מְאִירַת עֵינָיִם.
יִרְאֵת יי טְהוֹרָה, עוֹמֶדֶת לְעַד,
מְשַׁפְּטֵי־יְי אֱמֶת, צִדְקוֹ יַחֲדוֹ.

הַנִּחְמָדִים מְזַהֵב וּמַפִּז רַב, וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים.
גַּם־אֲמַתָּךְ נִזְהָרָה בָּהֶם, בְּשִׁמְרָם עֶקֶב רַב.
שְׂגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נִקְנִי.

גַּם מִזְדוֹן חֲשָׁךְ עֲבָדָךְ, אֶל־יִמְשַׁל בִּי, אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב.
◁ יִהְיוּ לְרָצוֹן אֲמִרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי:

- ▷ Torat YHWH temimah, meshivat nafesh,
eidut YHWH ne'emanah, mah'kimat peti.
Pikudei YHWH yesharim, mesam'hei leiv,
mitz'vat YHWH barah, me'irat einayim.
Yir'at YHWH tehorah, omedet la'ad,
mish'petei YHWH emet, tzad'ku yah'dav.
- ▷ Yihiyu le-ratzon im'rei fi ve-heg'yon libi lefanecha, YHWH tzuri ve-go'ali.

Psalms 19, Adapted

For those who lead the singing, a song of David:
The heavens tell of God's glory, the skies proclaim His creation.
Day after day these words are spoken;
night after night this knowledge is revealed.
There is no speech, there is no language
without the sound of these voices.
Throughout the universe they extend;
their words reach the ends of the earth.
God sets the sky as a tent for the sun,
which leaps up rejoicing like a beloved from an embrace,
like an athlete eager to run the course.
From the eastern corners of the sky,
through the entire circuit of the heavens,
nothing is hidden from its heat.
▷ The Boundless's Torah is perfect, refreshing the soul;
our Teacher's precepts are trustworthy,
making the simplest person wise.
Our Creator's commandments are just, gladdening the heart;
the law of the Infinite is clear, opening vision.
Reverence for God is purifying, it endures forever.
God's judgments are true and righteous, all of them together.
They are lovelier than gold, even the most sparkling gold;
sweeter than honey and soft honeycomb.
Thus do I care for them and in observing them find great reward.
Who truly understands their wrongdoings?
Hold me blameless of the errors I commit in ignorance.
Restrain me in my insolence, let it not rule over me.
Then will I be simple and cleansed of my sins.
▷ May the words of my mouth and the meditations of my heart be
acceptable to You, O God, my rock and my redemption.

רַנְנָה צְדִיקוֹת בַּי, לַיִּשְׁרִים נְאוֹה תְהִלָּה.
הוֹדוּ לַי בְּכִנּוֹר, בְּנֶבֶל עֲשׂוֹר זְמִרְנָה-לָה.
שִׁרְנָה לָה שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרְעָה.
כִּי-יִשָּׁר דְּבַר-י, וְכָל-מַעֲשֵׂיהָ בְּאִמּוֹנָה.
אֶהְבֵּת צְדָקָה וּמִשְׁפָּט חֶסֶד יי מִלֵּאָה הָאָרֶץ.
בְּדַבַּר יי שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּיהָ כָל-צִבְאָם.
כִּנֹּסֶת כַּיָּד מִי הַיָּם, נִתְּנָת בְּאוֹצְרוֹת תְּהוֹמוֹת.
תִּרְאֶנָּה מִי כָל-הָאָרֶץ,
מִמֶּנָּה יִגְוֹרוּ כָל-יֹשְׁבֵי תֵבֶל.
כִּי הִיא אִמָּרָה וַתְּהִי,
הִיא צֹתָה וַיַּעֲמָד.

יי הַפִּירָה עֲצַת אֲמוֹת, הִנֵּיָאָה מַחְשְׁבוֹת עַמִּים.
עֲצַת יי לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לְבָה לְדָר וְדָר.
אֲשֵׁרִי הָאֵמָה אֲשֶׁר יי אֱלֹהֶיהָ, הָעַמִּים בַּחֲרָה לְנַחֲלָה לָה.
מִשְׁמַיִם הִבִּיטָה יי, רֵאֲתָה אֶת-כָּל-אִשָּׁה וְגִבֹּר.
מִמְּכוֹן-שִׁבְתָּהּ הִשְׁגִּיחָהּ, אֶל כָּל-יּוֹשְׁבוֹת הָאָרֶץ.
הַיּוֹצֵרֶת יַחַד לְבֶן, הַמְבִינָה אֶל-כָּל-מַעֲשֵׂיהֶם.
אֵין הַמְלִכָּה נוֹשָׁעָה בְּרַב-חֵיל, גִּבּוֹר לֹא-יִנָּצֵל בְּרַב-כֹּחַ.
שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה, וּבְרַב חֵילוֹ לֹא יִמְלֹט.
תְּהִי עֵין יי אֶל-יִרְאֻתֶיהָ, וְלַמִּיחָלִים לְחַסְדָּהּ.
לְהַצִּיל מִמּוֹת נַפְשָׁן, וּלְחַיּוֹתָם בְּרָעַב.
נַפְשָׁנוּ חִכָּתָה לַי, עֲזָרְתָנוּ וּמִגְנָתָנוּ הִיא.
❧ כִּי-בָהּ יִשְׁמַח לִבָּנוּ, כִּי בְשֵׁם קֹדֶשׁהּ בִּטְחָנוּ.
יְהִי-חֶסֶדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

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

Psalm 33, Adapted

Rejoice in God you who serve justice! It is fitting for the righteous to praise Her.

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

Sing a new song for Her; make joyful music amid the trumpets. God's word is right; everything She does is completed with faithfulness.

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

By God's word the heavens came into being;
from Her breath all creatures were fashioned.

She gathers up the scattered waters of the sea;

She guards and preserves the great depths.

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

For She spoke, and the world was born;

She commanded, and it stood firm.

The high words of governments are nothing before God;

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

But Her wisdom endures forever, the intentions of Her heart are true from generation to generation.

Happy are the people who call God their own
and whom God chooses as Her inheritance.

From Her own place She seeks out all the children of humanity, all things that live on the earth.

She forms their hearts, understands everything they do.

A leader is not redeemed by a great army.

Might is not rescued by brute strength alone,
nor will the instruments of deliverance themselves be enough.

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

whose soul is sustained by Her at the time of death
and nourished by Her in moments of desolation.

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

▷ For in God does our heart rejoice,
in Her name's holiness we place our trust.

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

לְדֹד, בְּשִׁנּוֹתָיו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיַּגְרֶשֶׁהוּ וַיֵּלֶךְ.
 אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת, תָּמִיד תִּהְלֶתְהָ בְּפִי.
 בֵּי תִתְהַלֵּל נַפְשִׁי, תִּשְׁמַעֲנָה עֲנוּת וְתִשְׁמַחֲנָה.
 גִּדְּלוּ לִי אֹתִי, וַנְּרוֹמְמָה שְׁמָה יַחֲדוּ.
 דִּרְשֵׁתִי אֶת־יְיָ וְעֲנֵנִי, וּמִכָּל־מְגֻרֹתַי הַצִּילֵנִי.
 הִבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְנִיֵהֶם אֶל יַחֲפָרוּ.
 זֶה עָנִי קָרָא וַיִּשְׁמַע, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵהוּ.
 חָנָה מִלֵּאד־יְיָ סָבִיב לִירְאֵיו וַיַּחֲלֹצֵם.
 טַעְמוּ וּרְאוּ כִי־טוֹב יְיָ, אֲשֶׁר־יִהְיֶה בּוֹ, יַחֲסֶה בּוֹ.
 יִרְאוּ אֶת־יְיָ קִדְשִׁיהָ, כִּי אֵין מַחְסוֹר לִירְאֵיהָ.
 כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדִרְשִׁי יְיָ לֹא יַחְסְרוּ כָל־טוֹב.
 לְכוּ, קִרְבְּנָה, שִׁמְעוּ לִי, יִרְאֵת יְיָ, אֱלֹמֶד.

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

◁ מִי־הָאִשָּׁה הַחֹפֶצֶה חַיִּים, אֲהַבֶּת יָמִים לִרְאוֹת טוֹב.
 נִצְרִי לְשׁוֹנֶךְ מֶרַע, וּשְׁפֹתֶיךָ מְדַבֵּר מִרְמָה.
 סוּרִי מֶרַע וְעֲשֵׂי־טוֹב, בִּקְשֵׁי שְׁלוֹם וְרִדְפָהוּ.

עֵינֵי . . .

Psalm 34, Adapted

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

I will bless God through every season;

Her praise will always be upon my lips.

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

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

I entreated God, and She answered me;

She has rescued me from all my fears.

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

I humbly cried out, and God heard me;

She delivered me from all my fears.

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

Behold and delight in Her goodness;

happy are we who take shelter in Her.

You who are God's holy people, approach Her with reverence; in
worshipping Her, you will lack for nothing.

Young lions may be hungry and wanting,

but those who call upon God will be sustained.

Come, draw near and listen to me;

I will teach you reverence for God.

▷ Who is it that yearns for life,

who would find goodness in the days that are given them?

Keep your tongue from speaking insult

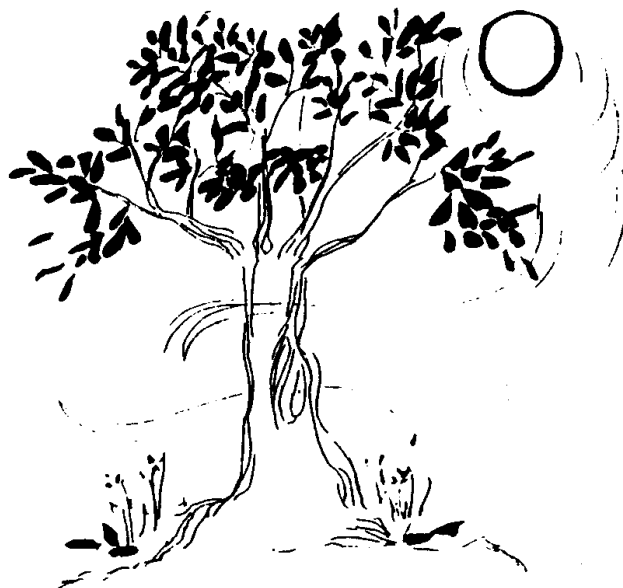
and your lips from uttering lies.

Turn away from evil and do good instead;

seek peace and pursue it endlessly.

עֵינֵי יְיָ אֶל צְדִיקִים, וְאַזְנֵיהָ אֶל שׁוֹעֵת צְדִיקוֹת.
 פְּנֵי יְיָ בְּעָשִׂי רָע, הֶבֶל חַיִּיהֶם רַחֹק מִשׁוֹעָה.
 צַעֲקוּ וַיִּשְׁמָעָה, וּמִכָּל-צָרוֹתֶם הִצִּילָתֶם.
 קָרוֹב יְיָ לְנִשְׁבָּרוֹת-לֵב, וְאֵת דְּכָאֵי-רוּחַ תּוֹשִׁיעַ.
 רַבּוֹת רַעוֹת צְדִיקָה, חֶסֶד יְיָ תִסְעֶדְנָה.
 שׁוֹמֶרֶת יְיָ נִפְשָׁה וּתְמִימוֹת לִבָּהּ.
 תְּמוֹתֶת רָשָׁע רָעָה, וְשֹׁנְאֵי צֶדֶק יֶאֱשָׁמוּ.
 אֲשֶׁרִי מִי שֶׁלֹּא חָטָא, וּמִי שֶׁחָטָא יָשׁוּב וַיִּמָּחַל לוֹ.
 < פְּדָה יְיָ נֶפֶשׁ תַּעְרֹג אֵלֶיהָ, וְלֹא תֵאֱשָׁמְנָה כָּל-הַחֲסוֹת בָּהּ:

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



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

1. B. Talmud Sukkah 53a

תִּפְלֶה לְמֹשֶׁה, אִישׁ־הָאֱלֹהִים.
 אֲדֹנִי, מַעֲזֹן אֶתָּה הֵייתָ לָּנוּ בְּדָר וְדָר.
 בְּטָרֶם הָרִים יִלְדוּ, וַתַּחֲזִלֵּל אֶרֶץ וְתַבֵּל,
 וּמַעֲזֹלִם עַד־עֹזִלִּים אֶתָּה אֵל.
 תֵּשֵׁב אֲנוֹשׁ וְאִשָּׁה עַד־דָּכָא, וּתֹאמַר שׁוּבוּ בְנֵי־אָדָם.
 כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה
 בַּלִּילָה.
 וְרַמְתָּם שָׁנָה יְהִיו, בַּבֶּקֶר כְּחֹצִיר יַחֲלֶף.
 בַּבֶּקֶר יִצִּיץ וְחֲלֶף, לַעֲרֵב יִמּוּלֵל וַיִּבֶשׁ.
 כִּי־כִלְינוּ בְּאֶפְךָ, וּבַחֲמַתְךָ נִבְהָלְנוּ.
 שָׁתָה עֲזֹנְתֵינוּ לְנִגְדְּךָ, עָלַמְנוּ לְמֵאוֹר פָּנֶיךָ.
 כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ, כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגָה.
 יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה, וְאִם בְּגִבּוֹרֶת שְׁמוֹנִים שָׁנָה,
 וְרַהֲבָם עָמַל וְאוֹן, כִּי־גַז חִישׁ וְנִעְפָּה.
 מִי־יֹדַע עַז אֶפְךָ, וּכְיֹרֶאתְךָ עִבְרַתְךָ.

למנות . . .

Psalm 90, Adapted

A prayer of Moses, man of God.

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

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

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

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

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

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

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

You set our failings before You;

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

All our days decline in contemplation of Your wrath;
our years vanish like a sigh.

Although we may live to be seventy, perhaps eighty
granted strength, our best efforts are but toil and foolishness;
they quickly come apart and drift away.

Who can know the strength of Your reckoning?

Who will truly stand in awe of Your displeasure?

◁ לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע, וְנִבֵּא לִבֵּב חֲכָמָה.

שׁוּבָה יְיָ, עַד מָתִי, וְהִנָּחֵם עַל־עֲבֹדֶיךָ וְאַמְהוּתֶיךָ.
שִׁבְעֵנוּ בַּבֶּקֶר חֲסִדֶּךָ, וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ.
שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ רָעָה.
יִרְאֶה אֱלֹהֵינוּ פְּעֻלָּתְךָ, וְהִדְרֶךְ עַל־בְּנוֹתֵינוּ וּבְנֵינוּ.

◁ וְיִהְיֶה נֹעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ.

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

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

▷ Vi-y'hi no'am YHWH eloheinu aleinu,

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



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

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

Take pity on those who serve You.

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

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

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

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

▷ Teach us to treasure each day
That we may open our hearts to your wisdom
Teach us to treasure each day

יִשְׁבֶּת בְּסֶתֶר עֲלִיּוֹנָה, בְּצֵל שְׁדֵי תַתְּלוֹנָן.
 אָמַר לִי, מַחְסִי וּמְצוּדָתִי,
 אֱלֹהֵי אֲבֹטְחָבָה.
 כִּי הִיא תַצִּילֵךְ מִפֶּח יְקוֹשׁ, מֵאֵשׁ קוֹצִים.
 בְּאַבְרָתָהּ תִּסָּדֵךְ לֵךְ,
 וְתַחַת־כְּנָפֶיהָ תִּחְסִי,
 צִנָּה וְסִחְרָה אֲמַתָּה.
 לֹא תִירָא מִפֶּחַד לַיְלָה,
 מִחֶץ יְעוֹף יוֹמָם.
 מִמּוֹת בְּאֶפֶל יְהִלֵּךְ,
 מִיִּסּוּרִים בּוֹעֲרֵי צֹהָרִים.
 כִּי אַתָּה יְיָ מַחְסִי, עֲלִיּוֹנָה שְׁמֹתָ מְעוֹנֶךְ.
 לֹא־תֵאָנָה אֵלֶיךָ רָעָה,
 וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךְ.
 כִּי מִלְּאֲכִיָּה תִצָּוָה לֵךְ,
 לְשֹׁמְרֶךְ בְּכָל־דֶּרֶכֶיךָ.
 עַל כַּפִּים יִשְׁאוּנֶךְ, פֶּן־תִּגַּף בְּאַבֵּן רִגְלֶךְ.
 עַל שַׁחַל וּפֶתֶן תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתַנִּין.
 כִּי בִי חֲשָׁקָה וְאַפְלָטָה, אֲשַׁגְּבָהּ כִּי יִדְעָה שְׁמִי.
 תִּקְרָאֵנִי וְאַעֲנֶנָּה, עֲמָה אֲנֹכִי בְּצָרָה, אַחֲלָצָה וְאַכְבֶּדָהּ.
 אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהָ בִישׁוּעָתִי.
 אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהוּ בִישׁוּעָתִי:

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

Psalm 91, Adapted

They who abide in God's secret places
rest in the shelter of the Most High.
I will say of God, She is my fortress and my protection,
my own, the One in whom I trust.
She will deliver you from the hunter's trap
and from the sting of thorns.
She will enfold you in Her arms,
and beneath Her wings you will find refuge.
Her truth is a shield and armor.
Do not be overcome by fear of the night
or the arrows that fly by day.
Death that spreads in darkness will not terrorize you,
nor will the torments that burn at noon.
For You, O God, are my shelter.
If you make the Exalted One your dwelling place,
no evil will come to you,
no violence will approach your house.
She will give Her angels charge over you
to guard you on your journey.
She will carry you in the palm of Her hand,
lest you hurt your foot upon a stone.
You can trample on a lion and a viper,
tread on a young lion or a serpent.
She yearns for Me, and I deliver her;
I will exalt her because she knows My name.
They call out to Me, and I answer them;
I am with them in times of anguish.
I will strengthen them and bring them to honor,
▷ satisfy them with long life
and let them witness My saving power.
I will satisfy them the length of their days
and I will show them My saving power.

Meditation on Psalm 91

I.

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

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

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

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



II.

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

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

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

III.

The river only seems to flow backwards.

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

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

מִזְמוֹר: שִׁירוּ לַיְי שִׁיר חֹדֶשׁ, כִּי נִפְלְאוֹת עָשָׂה.
הוֹשִׁיעָה-לוֹ יְדוֹ, וּזְרוֹעַ קִדְּשׁוּ.
הוֹדִיעַ יי יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.
זָכַר חֲסִידוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל.
זָכוּ כָל-אַפְסֵי אֶרֶץ בִּישׁוּעַת אֱלֹהֵינוּ.
הֲרִיעוּ לַיְי כָל-הָאָרֶץ, פָּצְחוּ וְרִנְּנָה וּזְמִרְנָה.
זְמִרְנָה לַיְי בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמִרָה.
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר, הֲרִיעוּ לִפְנֵי יי.
יִרְעִם הַיָּם וּמִלְאוּ, תִּבֵּל וַיִּשְׁבִּי בָהּ.
נִהְרֹת יִמְחֲאוּ-כָף, יַחַד הָרִים יִרְנְנוּ.
לִפְנֵי יי כִּי בָא לְפֹדֶת הָאָרֶץ,
לְפֹדֶת תִּבֵּל בְּצֶדֶק, וְעַמִּים בְּמִישְׁרִים:



Psalm 98, Adapted

Sing to your God, let the song be new.
Sing out the wonders He has created, the
saving power of His hand and holy arm.
The Listener has revealed salvation
and made known justice to all humanity.
He remembers His kindness and faith to Israel.
All the ends of the earth merit God's power.
Be filled with this; let it pour out
as song to God, shout it with joy.
Send your voices up with melody;
play on the harps and sound the trumpets before Him.
The fullness of the sea will thunder;
all the living world will echo this praise.
Let the rivers and streams clap their hands,
the mountains sing together in God's presence.
He will redeem the world with justice
and the nations with righteousness.
She will guard your going out and your coming in,
now and forevermore.

שיר למעלות:

אֶשָׂא עֵינַי אֶל־הָהָרִים, מֵאֵין תָּבוֹא עֲזָרָתִי.
 עֲזָרָתִי מֵעַם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
 אֶל תִּתֵּן לַמּוֹט רִגְלֶךָ, אֶל תָּנוּס שְׁמֹרֶתְךָ.
 הִנֵּה לֹא תָנוּס וְלֹא תִשָּׁן, שׁוֹמֶרֶת יִשְׂרָאֵל.
 יי שְׁמֹרֶתְךָ, יי צִלְךָ, עַל־יַד יְמִינְךָ.
 יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּךְ, וַיֵּרַח בַּלַּיְלָה.
 יי תִּשְׁמְרֵנוּ, תִּשְׁמַר אֶת־נַפְשֵׁנוּ.
 יי תִּשְׁמַר צִאתָנוּ וּבֹאֵנוּ, מֵעַתָּה וְעַד עוֹלָם.

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

תהלים קכ"ב מתקן

שִׁיר הַמַּעֲלוֹת לְדָוִד:
 שִׁמְחֵתִי בְּאַמְרוֹת לִי, בֵּית־יי גִּלְךָ.
 עֲמֻדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם.
 יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שְׁחִבְרָה־לָּהּ יַחֲדוּ.
 שְׁשֵׁם עָלוּ שְׁבָטִים, שְׁבָטֵי־יִהּ,
 עֲדוֹת לְיִשְׂרָאֵל, לְהוֹדוֹת לְשֵׁם יי.
 כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפָּט, כְּסָאוֹת לְבֵית דָּוִד.
 שְׁאַלוּ שָׁלוֹם יְרוּשָׁלַם, תִּשְׁלִינָה אֱהָבוֹתֶיךָ.
 יְהִי שָׁלוֹם בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.

לְמַעַן אֲחִיוֹתַי וְרַעִי, אֲדַבְּרָה נָא שָׁלוֹם בְּךָ.
 לְמַעַן בֵּית יי אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ:

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

Psalm 121, Adapted

A Song to the Ascents.

▷ I will lift my eyes to the mountains,
from where will my help come?
My help is from God who made the earth and the sky.
She will not let you falter;
She will guard you and never sleep.
No, the God who watches over Israel
neither slumbers nor sleeps.
God is your protection and shelter, the strength of your hand.
The sun will not beat upon you by day,
nor will the moon injure you by night.
God will protect you from evil; She will watch over your soul.

Psalm 122, Adapted

A pilgrimage song of David:
I rejoiced when they said to me:
“We will go up to the house of God.”
We were standing within your gates, O Jerusalem.
Jerusalem, a city built up all of one piece,
where all the tribes of God converged as witness to Israel,
to give thanks and praise to the name of God.
For there was the seat of justice, the throne of David.
Seek out peace for Jerusalem; those who love you will find rest.
May there be peace within your walls,
security in your strongholds.

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

שִׁיר הַמַּעֲלוֹת.
אֵלֶיךָ נִשְׁאַתִּי אֶת־עֵינִי,
הַיֹּשֵׁב בַּשָּׁמַיִם.
הִנֵּה כְּעֵינִי עֲבָדִים אֶל־יָד אֲדֹנָיִהֶם,
כְּעֵינִי שֹׁפְחָה אֶל־יָד גְּבֻרָתָהּ,
כִּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ
עַד שִׁיחֲנוּ.
חֲנוּ יְהוָה חֲנוּ
כִּי־רַב שָׁבַעְנוּ בּוֹז.
רַבַּת שֹׁבְעָה־לָּהּ נַפְשֵׁנוּ
הַלַּעַג הַשְׂאֲנֹת הַבּוֹז לְגֵאִי־יוֹנִים:

Psalm 123, Variations

1

You have raised up Your eyes to me, O God,
You who dwell by the river.
Just as the master lifts his eyes to his servant
and the lady has reached for the hand of her maid,
so do Your eyes look to us; so do You wait for our pity.
Are You not sated with our contempt?
Have our souls not had enough of
indifference and scorn,
enough of the boasting of the arrogant?

2

The arrogant and the indifferent, whom do they seek?
The servant and the maid,
to whom can they raise their eyes?
When contempt and insult overflow from one

Psalm 123, Adapted

A song of pilgrimage:

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

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

▷ Take pity on us, O God, take pity,
for we have had our fill of contempt.
Our souls overflow
with the scorn of the indifferent
and are sated with the boasting
of the arrogant.

and suffocate the life of the other
who can find God dwelling in the heavens?
We who still lift up our eyes are weighed heavy with this.
O God, where is Your pity?
Where is Your pity for those of us who have had our fill?

3

A song of pilgrimage:

I will raise my eyes to You, O God,
You who dwell in the heavens,
You who wander by the river.

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

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

שִׁיר הַמַּעֲלוֹת לְדָוִד:
 לֹאֲלִי יְיָ שְׁהִי־תָה לָנוּ, יֹאמַר־נָא יִשְׂרָאֵל.
 לֹאֲלִי יְיָ שְׁהִי־תָה לָנוּ,
 בְּקוֹם עָלֵינוּ אָדָם אוֹ אִשָּׁה.
 אֲזִי חַיִּים בְּלָעוֹנוּ, בַּחֲרוֹת אַפִּם בָּנוּ.
 אֲזִי הַמַּיִם שִׁטְפוֹנוּ,
 נַחֲלָה עָבַר עַל־נַפְשֵׁנוּ.
 אֲזִי עָבַר עַל־נַפְשֵׁנוּ הַמַּיִם הַיּוֹדוֹנִים.
 בְּרוּכָה יְיָ, שֶׁלֹּא נִתְּנָתָנוּ טָרֶף לְשֹׁנֵיהֶם.
 נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפֶּחַ יוֹקְשׁוֹת,
 הַפֶּחַ נִשְׁבַּר, וְאִנְחָנוּ נִמְלְטָנוּ.
 עֲזָרְנוּ בַּיָּם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Psalm 124, Adapted

A Pilgrimage song of David:

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

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

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

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

The storm would have washed away our life.

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

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

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

לְחֵי עוֹלָמִים	Ha-aderet ve-ha-emuna	הַאֲדָרֶת וְהָאֱמוּנָה
לְחֵי עוֹלָמִים	Ha-binah ve-ha-b'rachah	הַבִּינָה וְהַבְּרָכָה
לְחֵי עוֹלָמִים	Ha -ga'avah ve-ha-gedulah	הַגָּאוּה וְהַגְּדֻלָּה
לְחֵי עוֹלָמִים	Ha-dei'ah ve-ha-dibu	הַהוֹד וְהַדָּבָר
לְחֵי עוֹלָמִים	Ha-hod ve-he-hada	הַהוֹדָה וְהַהוֹדָה
לְחֵי עוֹלָמִים	Ha-zoch ve-ha-zohar	הַזֶּכֶד וְהַזֶּהָר
לְחֵי עוֹלָמִים	Ha-ḥayil ve-ha-ḥosen	הַחַיִּל וְהַחֲסֵן
לְחֵי עוֹלָמִים	Ha-teches ve-ha-tohar	הַטֶּחֶס וְהַטְּהָרָה
לְחֵי עוֹלָמִים	Ha-yihud ve-ha-yir'ah	הַיְּחֻד וְהַיִּרְאָה
לְחֵי עוֹלָמִים	Ha-keter ve-ha-kavod	הַכֶּתֶר וְהַכְּבוֹד
לְחֵי עוֹלָמִים	Ha-lekah ve-ha-libuv	הַלֶּקַח וְהַלְּבוּב
לְחֵי עוֹלָמִים	Ha-m'luchah vecha-mem'shalah	הַמְּלוּכָה וְהַמְּשָׁלָה
לְחֵי עוֹלָמִים	Ha-noi ve-ha-netzah	הַנּוֹי וְהַנֶּצַח
לְחֵי עוֹלָמִים	Ha-sigui ve-ha-segev	הַסִּגּוּי וְהַשִּׁגְוֵב
לְחֵי עוֹלָמִים	Ha-oz ve-ha-anavah	הַעֵז וְהָעֲנָוָה
לְחֵי עוֹלָמִים	Ha-p'dut ve-ha-pe'eir	הַפְּדוּת וְהַפְּאִיר
לְחֵי עוֹלָמִים	Ha-tz'vi ve-ha-tzedek	הַצְּבִי וְהַצֶּדֶק
לְחֵי עוֹלָמִים	Ha-k'ri'ah ve-ha-kedushah	הַקְּרִיָּאָה וְהַקְּדוּשָׁה
לְחֵי עוֹלָמִים	Ha-ron ve-ha-romeimot	הַרֵן וְהַרֹמִימוֹת
לְחֵי עוֹלָמִים	Ha-shir ve-ha-sheva	הַשִּׁיר וְהַשֶּׁבַח
לְחֵי עוֹלָמִים	Ha-tehilah ve-ha-tif'eret	הַתְּהִלָּה וְהַתִּפְאָרֶת

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

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

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, הָאֵלֶּה, הָאֵם הַרְחֲמָנָה,
הַמְהַלֵּלֶת בְּפִי עַמָּה,
מְשַׁבַּחַת וּמְפַאֲרַת בְּלִשׁוֹן חֲסִידוֹתֶיהָ וְחֲסִידֶיהָ.
וּבְשִׁירֵי דָוִד וּמְרִים עַבְדֶּיךָ נְהַלֵּלְךָ, יְיָ אֱלֹהֵינוּ,
בְּשִׁבְחוֹת וּבְזִמְרוֹת,
וְנִגְדִילְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְדָּךְ, וְנִזְכִּיר שְׁמֶךָ,
מְקוֹרֵנוּ, אֱלֹהֵינוּ.
◁ יְחִידָה, חַי הָעוֹלָמִים,
מְשַׁבַּחַת וּמְפַאֲרַת עַדִּי עַד שְׁמָה הַגָּדוֹל.
בְּרוּכָה אַתְּ יְיָ, הַמְהַלֵּלֶת בְּתִשְׁבְּחוֹת:

Pesukei de-zim'ra — Verses of song

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

Blessed is She.

Blessed is the One who speaks and acts.

Blessed is the One who decrees and affirms.

Blessed is the One who is the force of creation.

Blessed is the One who has compassion for the earth.

Blessed is the One who has tenderness for all creatures.

Blessed is the One who rewards the reverent with wholeness.

Blessed is the One who is eternal and everlasting.

Blessed is the One who rescues and redeems.

Blessed is His Name.

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

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

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

▷ God who is One, who is the life of the world, You are esteemed and
revered.

From now to the end of time, Your name is great.

Blessed are You, Eternal, to whom all praise and blessings are offered.

< מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
 טוֹב לְהִדּוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.
 לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ, וְאֱמוּנַתְךָ בַּלַּיְלוֹת.
 עַל־עֲשׂוֹר וְעַל־נֶבֶל, עָלִי הַגָּיוֹן בְּכִנּוֹר.
 כִּי שִׁמְחַתָּנִי יי בַּפִּעֵלְךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרִינִי.
 מִה־גָּדְלוֹ מַעֲשֶׂיךָ, יי,
 מְאֹד עֲמָקוֹ מִחֲשַׁבְּתֶיךָ.
 אִישׁ בִּבְעִירוֹת לֹא יָדַע,
 וְאִשָּׁה בְּכִסְיֹת לֹא־תָבִין אֶת־זֹאת.
 בִּפְרוֹחַ רָשָׁע כִּמוֹ עֵשֶׂב, וַתִּצֵּץ כָּל־פְּעוּלַת אָוֶן,
 לְהַשְׁמָדָה עַד־יָעַד. וְאַתָּה לְעֹלָם, יי.
 כִּי הִנֵּה אֵיבֶיךָ, יי,
 כִּי הִנֵּה אֵיבֶיךָ יִתְפָּרְדּוּ,
 תִּתְפָּרֵד כָּל־פְּעוּלַת אָוֶן.
 וַתָּרֶם כְּרָאִים קִרְנִי, בִּלְתִּי בְשָׁמֶן רַעְנִן.
 וַתִּבֶּט עֵינִי בְּשׁוּרִי, בְּקָמִים עָלִי מִרְעִים תִּשְׁמַעְנָה אֲזִנִּי.
 < צִדְקַת כַּתָּמָר תִּפְרָח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה צַדִּיק.
 שְׁתוּלוֹת בְּבֵית יי, בְּחֲצֵרוֹת אֱלֹהֵינוּ תִּפְרַחְנָה.
 עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
 לְהַגִּיד כִּי־יָשָׁר יי, צוּרִי, וְלֹא עוֹלָתָה בּוֹ:

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

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

Psalm 92, Adapted

▷ A song for Shabbat:

It is good to give thanks to God;
to praise Your name, exalted and supreme.
To tell of Your kindness in the morning,
of Your faith at night,
with the gentle sounds of the harp and the lute.
Your work has given me such joy,
I will sing out the creations of Your hands.
How Your deeds have waxed full, O God,
how Your intentions have deepened.
An ignoring eye will not be aware of this;
a mind made simple will not understand.
Though cruelties multiply like weeds
and works of iniquity blossom and thrive,
the day will come when they will be utterly destroyed.
And You, O God, will stand forth forever.
Though Your enemies are everywhere, everywhere,
yet do they wander without purpose;
their evil deeds will dissipate and come to nothing.
You have awakened the source of my strength;
I am cleansed and refreshed.

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

▷ The righteous will flourish like the date tree
and be strengthened like the cedars of Lebanon.
Rooted in God's presence, they will flower in His doorway,
and even in their old age they will bear fruit.
They will be robust and strong, in affirmation of His justice.
God is my strength, my rock; the source of all perfection.

יְיָ מֶלֶכָה גֵּאוֹת לְבָשָׁה, לְבָשָׁה יְיָ, עֹז הַתְּאֲזָרָה,
 אֶף־תְּכוֹן תִּבֵּל, בִּלְת־מוֹט.
 נָכוֹן כְּסֵאֲךָ מֵאֵז, מֵעוֹלָם אֵת.
 נִשְׂאוּ נְהָרוֹת, יְיָ, נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכִים.
 < מִקְלוֹת מַיִם רַבִּים,
 אֲדִירִים מִשְׁבְּרֵי־יָם,
 אֲדִירָה בַּמָּרוֹם יְיָ.
 < עֲדוֹתֶיךָ נֶאֱמָנוּ מְאֹד,
 לְבֵיתֶךָ נֶאֱוָה קֹדֶשׁ,
 יְיָ, לְאַרְךָ יָמִים:

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

Psalm 93, Adapted

How majestic is God, robed in glory, robed in strength;
She sets right the world, it will not be shaken.
Your place is firm; from time's birth You are God.
The rivers rise up, the river voices rise and sound;
the surging oceans roar and pound.

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

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

אַשְׁרֵי

אַשְׁרֵי יוֹשְׁבוֹת בֵּיתְךָ, עוֹד תִּהְלֹלְךָ סֵלָה.
Ash'rei yosh'vot beitecha, od tehalelucha selah.

אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ, אַשְׁרֵי הָעַם שֶׁיִּי אֱלֹהָיו:
Ash'rei ha-am she-kacha lo, ash'rei ha-am she-YHWH elohav.

תהלים קמ"ה מתקן

תְּהִלָּה לְדָוִד:
Tehilah le-david.

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

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

גָּדוֹל יִי וּמִהֲלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
Gadol YHWH u-m'hulal me'od, ve-li-g'dulato ein heiker.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
Dor le-dor yishabach ma'asecha, u-gevurotecha yagidu.

הֵדָר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
Hadar kevod hodecha, ve-div'rei nif'l'otecha asilah.

וְעֲזוֹז נִזְרָאוֹתֶיךָ תֹאמַרְנָה, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
Ve-ezuz niz'rotecha tomar'na, u-gedulatecha asap'renah.

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

חֲנוּן וְרַחוּם יִי, אֶרֶךְ אַפַּיִם וּגְדֹל-חֶסֶד.
Hanun ve-rahum YHWH, erech apayim u-g'dol hased.

טוֹב-יִי לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
Tov YHWH la-kol, ve-rah'amav al kol ma'asav.

יִזְדוֹךְ יִי כָל-מַעֲשֶׂיךָ, וַחֲסִידוֹתֶיךָ תִּבְרַכּוּכָה.
Yoducha YHWH kol ma'asecha, va-hasidotecha tevar'chuchah.

כבוד . . .

Ashrei

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

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

Psalm 145, Adapted

A psalm of David:

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

כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וְגִבּוֹרֶתְךָ יִדְבְּרוּ.

Kevod mal'chutecha yomeiru, u-gevuratecha yedabeiru.

לְהוֹדִיעַ לְאִשָּׁה וְגֵבֶר גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ

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

מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.

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

סוּמֵךְ יי לְכָל-הַנִּפְלוֹת, וְזוֹקֵף לְכָל-הַכְּפוּפִים.

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

עֵינֵי-כָל אֵלֶיךָ יִשָּׁבְרוּ, וְאַתָּה נוֹתֵן-לָנוּ אֶת-אֲכִלָּנוּ בְּעֵתוֹ.

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

פּוֹתַח אֶת-יָדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

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

צַדִּיק יי בְּכָל-דֶּרֶכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו.

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

קָרוֹב יי לְכָל-קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

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

רָצוֹן-יִרְאוֹתָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָן יִשְׁמַע וְיוֹשִׁיעַן.

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

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

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

וְתִהְיֶה לָּךְ יי יְדִבֶּר פִּי. וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְּשׁוֹ, לְעוֹלָם וָעֶד:

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

וְאַנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד-עוֹלָם.

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

הַלְלוּיָהּ. הַלְלִנְיָהּ:

Halleluyah. Hallel'nayah.

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

הַלְלוּיָהּ. הַלְלוּיָהּ.
הַלְלִי נַפְשִׁי אֶת־יְיָ.
אֲהַלֵּלָהּ יְיָ בְּחַיִּי, אֲזַמְּרָהּ לֵאלֹהֵי בְעוֹדִי.
בְּטַחוֹ בְּיְיָ כִּי הִיא חַיָּה וְקִיַּמַת לְעַד.
הִיא יִדְעָה יִצְרָנִי, זָכְרָה כִּי עָפָר אֲנִי.
תֵּצֵא רוּחַ הָאֱשֵׁה, יֹשֵׁב הָאָדָם לֹאֲדַמְתּוּ.
אֲשֶׁרִי שֹׁכֵנִת יִשְׂרָאֵל בְּעֶזְרָה,
שִׁבְרָה עַל־יְיָ אֱלֹהֶיהָ.
עֲשֵׂה שָׁמַיִם וָאָרֶץ,
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
הַשֹּׁמֵרֶת אֶמֶת לְעוֹלָם.
עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים וְלַעֲשׂוּקוֹת,
נִתְּנַת לֶחֶם לָרְעִיבֹת.
יְיָ מִתִּירָה אֲסוּרִים, יְיָ פִקַּחַת עוֹרוֹת.
יְיָ זָקַפְתָּ כְּפוֹפִים, יְיָ אֶהֱבֵת צַדִּיקִים וְצַדִּיקוֹת,
יְיָ שֹׁמֵרֶת אֶת־גֵּרִים וְגֵרוֹת,
יְתוֹם וְאַלְמָנָה תְּעוֹדֵד.
מָה הִיא חֲנוּנָה וְרַחוּמָה, אֵף אַתָּה יְיָ חֲנוּנָה וְרַחוּמָה.
◁ שֹׁוֹתִי יְיָ לְנִגְדֵי תָמִיד,
תּוֹדִיעֵנִי אֶרֶח חַיִּים.
תִּשְׁכֵּן יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִוּן לְדָר וָדָר.
הַלְלוּיָהּ. הַלְלוּיָהּ:

Psalm 146, Adapted

Halleluyah! Hallelnayah!

Praise God, O my soul.

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

Put your trust in God, for She endures forever.

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

Our last breath departs, and we return to earth.

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

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

She guards the truth forever.

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

God frees the captive, gives vision to the blind.

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

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

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

▷ I will keep Her before me always;³
may She place me on the path of life.⁴

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

Halleluyah! Hallelnayah!

1. Psalms 103:14

2. B. Talmud, Shabbat 133b

3. Psalms 16:8

4. Psalms 16:11

הַלְלוּיָהּ. הַלְלוּיָהּ.
כִּי טוֹב זִמְרָה אֱלֹהֵינוּ,
כִּי נָעִים נָאוֹה תִּהְיֶה.
בּוֹנֵה יְרוּשָׁלַיִם יי, נְדָחוֹת יִשְׂרָאֵל יִכְנֹס.
הַרּוּפָא לְשִׁבּוּרֵי לֵב,
וּמַחֲבֵשׁ לְעַצְבוֹתָם.
מוֹנֶה מִסֶּפֶר לַכּוֹכָבִים, לְכֹלֶם שִׁמוֹת יִקְרָא.
גָּדוֹל צוּרֵנוּ וְרַב־כֹּחַ,
לְתַבּוּנָתוֹ אֵין מִסֶּפֶר.
מְעוֹדֵד עֲנוּת וְעֲנוּיִם,
מַשְׁפִּיל רָשָׁעוֹת וְרָשָׁעִים עַד־אָרֶץ.
עֲנִיָּה לִי בְּתוֹדָה, זָמְרוּ לְאֱלֹהֵינוּ בְּכָנוֹר.
הַמַּכֶּסֶה שָׁמַיִם בְּעָבִים, הַמַּכִּין לָאָרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חֲצִיר.
נוֹתֵן לְבִהְמָה לַחֲמָה,
לְבָנִי עֵרֵב אֲשֶׁר יִקְרָאוּ.
לֹא בִגְבוּרַת הַסּוּס יִחַפֵּן,
לֹא בְשׁוֹקֵי אִישׁ וְאִשָּׁה יִרְצָה.
רוֹצֵה יי אֶת־יִרְאָיו, אֶת־הַמִּיַּחֲלוֹת לְחִסְדּוֹ.
שֹׁבְחֵי יְרוּשָׁלַיִם אֶת־יי; הַלְלֵי אֱלֹהֶיךָ, צִיּוֹן.
כִּי־חֲזַק בְּרִיחֵי שְׁעָרֶיךָ, בִּרְדּוֹ בְּנוֹתֶיךָ וּבְנֶיךָ בְּקִרְבֶּךָ.

השם ...

Psalm 147, Adapted

Halleluyah! Halleluayah!

It is wonderful to sing to God,

how pleasing and lovely are the songs.

God rebuilds Jerusalem, gathering in those who are exiled.

He heals the brokenhearted

and binds up the wounds of their sadness.

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

How magnificent is God, how full of strength;

His wisdom cannot be measured.

God gives courage to the oppressed

but diminishes those who do evil.

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

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

He gives food to animals,

to the raven's fledglings who cry out to Him.

He has no desire for the might of the horse

or human physical strength,

but seeks those who revere Him, who thirst for His kindness.

Praise God, O Jerusalem, sing to your God, O Zion,

for He has fortified your gates, blessed the children in your midst.

הַשֵּׁם גְּבוּלָךְ שְׁלוֹם, חֵלֶב חַטִּים יִשְׁבִּיעֶךָ.
הַשֵּׁלַח אֶמְרָתוֹ אֶרֶץ,
עַד-מְהֵרָה יְרוּץ דְּבָרוֹ.
הַנִּתֵּן שֶׁלֶג כֶּצֶמֶר, כְּפוֹר כְּאַפֵּר יַפְזֹר.
מִשְׁלִיךְ קִרְחוֹ כְּפִתִּים,
לִפְנֵי קֶרְתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם,
יֵשֵׁב רוּחוֹ יִזְלוּ-מִים.
מִגִּיד דְּבָרָיו לִיעֶקֶב,
חֻקָּיו וּמִשְׁפָּטָיו לְבַת צִיּוֹן.
הַלְלוּיָהּ. הַלְלֵנָהּ:

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

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

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

Before His cold who will be left standing?

And then He commands, and everything melts;

His breath blows, and the waters overflow.

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

Halleluyah! Hallelnayah!

הַלְלוּיָהּ. הַלְלוּיָהּ.
הַלְלוּנָה אֶת־יְי מִן הַשָּׁמַיִם, הַלְלוּהָ בַּמְרוֹמִים.
הַלְלוּהָ כָּל־מַלְאכֶיהָ, הַלְלוּהָ כָּל־צְבָאֶיהָ.
הַלְלוּהָ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהָ כָּל־כּוֹכְבֵי אוֹר.
הַלְלוּהָ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת־שֵׁם יְי,
כִּי הִיא צְוֹתָהּ וְנִבְרָאוּ.
וַתַּעֲמִידֵם לָעַד לְעוֹלָם,
חֲקִנְתָּנָה וְלֹא יַעֲבֹר.
הַלְלוּ אֶת־יְי מִן־הָאָרֶץ, תַּנְיִינִים וְכָל־תְּהוֹמוֹת.
אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר,
רוּחַ סַעֲרָה עֹשֶׂה דְבָרָה.
הַהָרִים וְכָל־גְּבָעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים. הַחַיָּה וְכָל־בְּהֵמָה,
רֶמֶשׁ וְצִפּוֹר כָּנָף.
מַלְכוֹת־אָרֶץ וְכָל־לְאֻמִּים, שָׂרוֹת וְכָל־שֹׁפְטֵי אָרֶץ.
בַּחֲוֹרוֹת וְגַם־בַּחֲוָרִים, זִקְנוֹת וְזִקְנִים, נְעָרוֹת וְנָעָרִים.
תְּהַלְלוּנָה אֶת־שֵׁם יְי,
כִּי־נִשְׁגָּב שִׁמָּה לְבָדוֹ,
הוֹדָה עַל־אָרֶץ וּשְׁמַיִם.
 \angle וַתָּרֶם קֶרֶן לְעַמָּהּ,
תְּהַלֵּלָהּ לְכָל־חֲסִידֶיהָ,
לְדוֹרוֹת לְאֵה וְרַחֵל עִם קָרְבָּהּ.
הַלְלוּיָהּ. הַלְלוּיָהּ:

Psalm 148, Adapted

Halleluyah! Hallelnayah!

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

Praise Her, all Her angels and all Her hosts.

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

Praise Her, heavens above the heavens

and the waters above the heavens.

Praise God's name,

for She commanded, and all these things were created;

She will sustain them until the end of time.

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

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

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

She created the storm-wind,

the mountains and the hills, the fruit tree and the cedars,

the animals and all living things, reptiles and birds.

The rulers of earth and all the nations, ministers and judges,

young women and men, old people and children,

all these will praise the name of God,

for Her name alone is exalted.

Her glory spreads over heaven and earth.

▷ She will lift up Her strength for Her people

and sing praise to all the righteous,

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

Halleluyah! Hallelnayah!

הַלְלוּיָהּ. הַלְלִנִּיהָ.

שִׁירוּ לַיהוָה שִׁיר חֹדֶשׁ, תְּהַלְתּוּ בְּקֹהֶל חֲסִידִים.
 יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיו, בְּנוֹת-צִיּוֹן תִּגְלָנָה בְּיוֹצְרָן.
 יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וּכְנֹר תִּזְמְרָנָה-לוֹ.
 כִּירוּצָה יְיָ בְּעַמּוֹ, יִפְאֵר עַנּוּת בִּישׁוּעָה.
 תַּעֲלִזְנָה חֲסִידוֹת בְּכָבוֹד, יִרְנְנוּ חֲסִידִים עַל-מְשַׁכְּבוֹתָם.
 רוּמָמוֹת אֵל בְּגֵרוֹנָם,
 וְלֹא-יִשְׁמַע עוֹד חֶמֶס בְּאַרְצָם.
 כִּי הָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה,
 הַדָּר הוּא לְכָל-חֲסִידוֹת.
 הַלְלוּיָהּ. הַלְלִנִּיהָ:

כֹּה הַלְלוּיָהּ. הַלְלִנִּיהָ.

הִלְלוּ אֱלֹהִים בְּקֹדֶשׁהּ, הִלְלוּהָ בְּרִקְיעַ עֲזָה.
 הִלְלוּהָ בְּגִבּוֹרֶתֶיהָ, הִלְלוּהָ כְּרֹב גְּדֻלָּהּ.
 הִלְלוּהָ בְּתִקְעַ שׁוֹפָר, הִלְלוּהָ בְּנִבְל וּכְנֹר.
 הִלְלוּהָ בְּתֹף וּמַחֹל, הִלְלוּהָ בְּמִנִּים וְעֶגְב.
 הִלְלוּהָ בְּצִלְצְלֵי-שִׁמְעַ, הִלְלוּהָ בְּצִלְצְלֵי תְרוּעָה.
 כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּיָהּ.
 כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּיָהּ:

▷ Halleluyah. Hallel'nayah.

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

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

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

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

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

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

Psalm 149, Adapted

Halleluyah! Hallelnayah!

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

Let Israel rejoice in its Maker,
let the daughters of Zion be glad in their Creator.

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

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

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

▷ Let them praise God with their voices,
so that the noise of violence will be heard no more in their land.¹

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

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

Halleluyah! Hallelnayah!

Psalm 150, Adapted

Halleluyah! Hallelnayah!

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

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

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

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

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

Praise God, all my soul!

Let everything that has breath praise God!

Halleluyah! Hallelnayah!

1. Isaiah 60:18

2. Isaiah 5:16

To Her Grandchild a Song at the Sea Meditation

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

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

◀ נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־בֶּשָׂר תְּפַאֵר
וּתְרוֹמִם זְכִירְךָ תָּמִיד.

מִן־הָעוֹלָם וְעַד־הָעוֹלָם אֶתְּ אֱלֹהֵי,
וּמִבְּלַעַד־יָדְךָ אֵין לָנוּ גּוֹאֲלָת וּמוֹשִׁיעָה,
פּוֹדָה וּמַצִּילָה וּמַפְרִנָּסָה,

וְעוֹנָה וּמַרְחֶמֶת בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ עוֹזֶרֶת וְסוּמָכָה
אֶלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנוֹת וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹנֵת
כָּל־תּוֹלְדוֹת,

הַמְהַלֵּלֶת בְּכָל־הַתְּשַׁבְּחוֹת, הַמְנַהֶגֶת עוֹלָמָה בְּחֶסֶד וּבְרִיּוֹתֶיהָ
בְּרַחֲמִים.

וְיִי עֲרָה, הִנֵּה לֹא תָנוּם וְלֹא תִישָׁן.

הַמַּעֲזֶרֶת יְשָׁנִים, וְהַמְקִיֶּצָה נִרְדָּמוֹת, הַמְשִׁיחָה אֱלֻמוֹת,
וּמַתִּירָה אֲסוּרִים, וְהַסּוּמָכָה נוֹפְלוֹת, וְהַזּוֹקֶפֶת כְּפוּפִים,
וְהַמַּפְעִנַחַת נַעֲלָמוֹת, וְלֵךְ לְבִידְךָ אֲנַחֲנוּ מוֹדִים וּמוֹדוֹת.

◀ וְאֵלֹהֵינוּ פִּינוּ מָלֵא שִׁירָה בָּיָם,

וְלִשְׁוֹנָנוּ רִנָּה בְּהֶמוֹן גְּלִיו,

וְשִׁפְתוֹתֵנוּ שִׁבַּח בְּמַרְחָבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּבִכְרֶחַח,
וְיָדֵינוּ פְּרוֹשׁוֹת בְּנִשְׂרֵי שָׁמַיִם,

וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת, אֵין אֲנַחֲנוּ מִסְפִּיקוֹת לְהוֹדוֹת לָךְ,

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ וְאֲבוֹתֵינוּ,

וּלְבָרְךָ אֶת־שִׁמְךָ, עַל־אֶחָת מֵאֲלֶף, אֲלֶף אֲלָפִים וְרַבִּי רַבְבוֹת
פְּעָמִים הַטּוֹבוֹת, נְסִים וְנִפְלְאוֹת, שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְעִמָּנוּ.

מִלְפָּנִים ...

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

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

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

Nishmat

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

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

מִלְפָּנִים מִמִּצְרִים גְּאֻלְתֵּינוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים
פְּדִיתֵנוּ, בָּרַעַב זִנְתֵנוּ וּבִשְׁבַע כָּל־כְּלִיתֵנוּ,
מִחֶרֶב הִצַּלְתֵּנוּ וּמִדָּבָר מִלִּטְתֵּנוּ,
וּמִחַלְלִים רָעִים וְרָבִים וְנֹאמָנִים דְּלִיתֵנוּ. עַד הֵנָּה עֲזָרוּנוּ
רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ חֶסֶדֶיךָ, וְאֵל תִּטְשֵׁנוּ,
יְיָ אֱלֹהֵינוּ, לִנְצַח. עַל־כֵּן, אֲבָרִים
שִׁפְלַגְתָּ בָנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ,
וְלִשְׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ,
וַיִּשְׁוֹרוּ וַיְרוּמְמוּ, וַתַּעֲרֹצְנָה
וַתִּקְדְּשֵׁנָה אֶת־שִׁמְךָ, מְקוֹרֵנוּ,
כִּי כָל־פֶּה לָךְ יוֹדָה, וְכָל־לִשְׁוֹן לָךְ תִּשְׁבַּע,
וְכָל־עֵין לָךְ תִּצְפֶּה, וְכָל־בֶּרֶךְ לָךְ תִּכְרַע,
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־הַלְּבָבוֹת יִירָאוּךָ,
וְכָל־קָרֵב וְכָל־יֹתֵז יִזְמְרוּ לְשִׁמְךָ,
מִן הַדָּבָר שֶׁכָּתוּב: כָּל־עֲצָמוֹתַי תֹּאמְרָנָה, יְיָ מִי כָמוֹךָ.
מִצִּילָה עֲנִיָּה מִחֲזָקָה מִמֶּנָּה, וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ.
שׁוּעַת עֲנִיּוֹת אַתָּה תִּשְׁמָעֵנִי, צַעֲקַת הַדָּל תִּקְשִׁיבִי וְתוֹשִׁיעִי.
מִי תִדְמָה לָךְ, וּמִי יִשְׁוֶה לָךְ, וּמִי תַעֲרֹךְ לָךְ, הָאֵלָה הַגְּדוֹלָה,
הַגְּבוּרָה וְהַנּוֹרָאָה, אֵלָה עֲלִיוֹנָה, קוֹנֵה שָׁמַיִם וָאָרֶץ.
◁ נְהַלֵּילְךָ וְנִשְׁבַּחְךָ וְנִפְאֲרֶךָ, וְנִבְרַךְ אֶת־שֵׁם קְדֹשְׁךָ, וְנֹאמַר:
◁ בָּרְכִי נַפְשִׁי אֶת־יְיָ, וְכָל־קָרְבִי אֶת־שֵׁם קְדֹשְׁךָ.

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

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

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

You rescued us from the sword; delivered us from plagues and brought us through terrible sicknesses. Until now Your mercy has sustained us and Your kindness has never failed us; O God, do not ever abandon us. Therefore, the limbs which You have given us, the breath and the soul which You have breathed into us, the language that You have put into our mouths, all these thank You, praise, acclaim and glorify You. They sing out to You, exalt and adore You, and sanctify Your name forever, compassionate Mother.

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

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

Who is like You and who could be equal to You, who could possibly compare with You, O God, powerful and exalted, Creator of heaven and earth?

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

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

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

שְׁכִינָה

Shechinah
Indwelling Presence

מַעַיִן רַז

Ma'ayan raz
Mysterious Well

אֲבִי הַרַחֲמִים

Av ha-raḥamim
Merciful Father

הַשָּׁלוֹם

Ha-shalom
Peace

הַשֵּׁם

Ha-sheim
The Name

הַבּוֹרֵא

Ha-borei
Creator

הַגּוֹאֵלֶת

Ha-go'elet
Redeemer

אֱלֹהִים

Elohim
God

אֲדֹנָי

Adonai
My Lord

עֲתִיקָא קַדִּישָׁא

Atika kadisha
Ancient Holy One

מְקוֹר הַחַיִּים

M'kor ha-ḥayim
Source of Life

שַׁדַּי

Shaddai
Almighty

אֵל רֹאִי

El ro'i
God who sees me

אֵלָה

Eilah
Goddess

הַמֶּלֶךְ

Ha-melech
King

יָהּ

Yah

Yah

הַקְּדוֹשָׁה בְּרוּכָה הִיא

Ha-kedoshah b'ruchah hi

The Holy One of Blessing

הַמַּלְכָּה

Ha-mal'kah

Queen

הַצֹּר

Ha-tzur

Rock

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Eheyeh asher eheyeh

*I Will Be That Which I Will
Be*

יָהּ עֹלָמוֹת

Yah olamot

God of All Worlds

חַי עֹלָמִים

Hai olamim

*Life of the
Worlds*

הִיסוֹד

Ha-yesod

Foundation

הַתִּפְאָרֶת

Ha-tif'eret

Glorious Harmony

אֵין סוֹף

Ein sof

Limitless

רְבוֹנוֹ שֶׁל עוֹלָם

Ribono shel olam

Teacher of the Universe

הַיוֹצֵרֶת

Ha-yotzeret

Shaper

אֵל עֶלְיוֹן

El el'yon

Most High

רַחֲמָאִמָּא

Raham'eima

Compassionate Mother

הַמָּקוֹם

Ha-makom

The Place

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

On festivals the Reader begins here:

Ha-eklah be-ta'atzumot uzeich

הָאֵלָה בְּתַעֲצוּמוֹת עֵיִךְ,

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

הַגְּדוּלָה בְּכְבוֹד שְׁמִיךְ.

ha-giborah la-netzah

הַגְּבוּרָה לְנֶצַח

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

וְהַנּוֹרָאָה בְּנוֹרְאוֹתֶיךָ;

ha-malka ha-yoshevet al kisei

הַמַּלְכָּה הַיּוֹשֶׁבֶת עַל כִּסֵּא

ram ve-nisa

רַם וְנִשָּׂא.

On Shabbat the Reader begins here:

Shochein ad, marom

שׁוֹכֵן עַד, מָרוֹם

ve-kadosh shemo.

וְקָדוֹשׁ שְׁמוֹ.

Ranenah tzadikot ba-YHWH,

רִנְנָה צַדִּיקוֹת בַּיְיָ,

y'sharim navah tehilah.

לְיֹשָׁרִים נָאֻה תְּהִלָּה.

Be-fi yesharot tit'romam,

◁ בְּפִי יִשְׁרוֹת תִּתְרוֹמַם,

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

וּבְשִׁפְתֵי צַדִּיקִים תִּתְבָּרַךְ,

u-vi-l'shon ḥasidot tit'kadash,

וּבִלְשׁוֹן חֲסִידוֹת תִּתְקַדֵּשׁ,

u-ve-kerev kedoshim tit'hallal.

וּבִקְרֵב קְדוֹשִׁים תִּתְהַלֵּל.

◁ וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמִיךְ

בְּכָל-דָּוָר וְדָוָר,

שֶׁכֵּן חוֹבֵת כָּל-הַיְצוּר,

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,

לְפָאֵר, לְרוֹמֵם, לְהַדָּר וּלְנַצַּח,

לְבָרַךְ, לְעִלָּה וּלְקַלֵּס עַל כָּל-דְּבָרֵי שִׁירֹת וְתַשְׁבְּחוֹת דָּוָד בֶּן-יִשִּׁי

וְזֶרַע רֹת עֲבָדֶךָ מְשִׁיחֶךָ. U-ve-mak'halot revivot amecha beit yisra'el....

On festivals the Reader begins here:

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

On Shabbat the Reader begins here:

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

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

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

< וּבִכֵּן יִשְׁתַּבַּח שְׁמִיךָ לְעַד, רַחֲמֵימָא,
 הָאֵלֹהִים הַגְּדוֹלָה וְהַקְּדוּשָׁה בְּשָׁמַיִם וּבָאָרֶץ.
 כִּי לָךְ נִאֲמָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה,
 עֲזָה וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאָרֶת,
 קְדוּשָׁה וּמַלְכוּת, < בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ,
 וּמַעֲוֹלִים וְעַד עוֹלָם אֶת אֱלֹהִים.
 בְּרוּכָה אַתָּה יְיָ, אֵלֹהֵי שְׁדֵי גְדוֹלָה וּמְהֻלָּלָה בַּתְּשֻׁבָּחוֹת,
 אֵלֹהֵי הַהוֹדָאוֹת, אֲדוֹנֵת הַנִּפְלְאוֹת, בּוֹרְאֵת כָּל־הַנְּשָׁמוֹת,
 רַבּוֹנֵת כָּל־הַמַּעֲשִׂים,
 הַבּוֹחֶרֶת בְּשִׁירֵי זִמְרָה, הַיּוֹיָה יְחִידָה,
 אֱלֹהִים, חַי הָעוֹלָמִים:

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

▷ May Your name be praised forever, Compassionate Mother, You who are great and holy on earth and in the heavens. God of our fathers and mothers,

song and praise befit You, Psalms and music belong to You. We acknowledge Your strength and governance, Your endurance, greatness and courage; beauty and splendor, holiness and majesty become You

▷ as we give blessings and thanks to Your magnificent holy name. Now and forever You are God.

Blessed are You, God of great strength, who is praised in song, God of thanksgiving, Mistress of miracles, Source of every soul and of all creation,

the One who chooses songs and praises, the only God,
the life of all worlds.

חצי קדיש
Hatzzi Kaddish

Exalted and sanctified
be God's greatness
in this world of Your
creation.

May Your will be fulfilled
and

Your sovereignty revealed;

May Your assistance grow
and Your Messiah draw near
in the days of our lifetime
and

the life of the whole house of
Israel speedily and soon.

And let us say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֲלָמָא דִּי בְּרָא, כְּרַעוּתֵיהּ,
וְיִמְלִיד מַלְכוּתֵיהּ,
וְיַצְמַח פְּרָקָנָהּ וְיִקְרַב מְשִׁיחָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֲגָלָא
וּבְזְמַן קָרִיב.
וְאָמְרוּ: אָמֵן:

Yit'gadal ve-yit'kadash sh'mei raba (**Amen**), be-al'ma di v'ra, ki-r'utei,
ve-yam'lich mal'chutei, v'yatzmah pur-ka-nei vee'ka-rev m'shi-hei,
be-hayeichon u-v'yomeichon u-v'hayei d'chol beit yisra'el,
ba-agala u-vi-z'man kariv. Ve-im'ru: **Amen**. [continue top of p.76]

ברכו
Barechu — The call to public worship

לשון נקבה
Feminine language

Let us praise God
who is eternally blessed.

בָּרְכוּ אֶת־יְיָ הַמְּבֹרָכַת:

Barechu et YHWH ha-mevorechet.

Praised is God, who is blessed
forever and ever.

בְּרוּכָה יְיָ הַמְּבֹרָכַת
לְעוֹלָם וָעֶד:

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

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא:

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

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

יְתַבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא (לְעֵלָא) מִכָּל-בִּרְכָּתָא
וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא,
דְּאֻמְרָן בְּעֵלְמָא. וְאִמְרוּ: אָמֵן:

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

ברכו

Barechu — The call to public worship

לשון זכר

Masculine language

Let us praise God
who is eternally blessed.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרַךְ:

Barechu et YHWH ha-mevorach.

Praised is God, who is
blessed forever and ever.

בָּרוּךְ יְיָ הַמְּבָרַךְ
לְעוֹלָם וָעֶד:

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

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר
הַחַיִּים,
יוֹצֵרֶת אֹר וּבוֹרֵאת חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵאת אֶת־הַכֹּל:

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

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְקוֹר
הַחַיִּים,
יוֹצֵר אֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

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

On Shabbat continue on page 81

On Yuntif weekdays continue on page 79



On festivals occurring on weekdays:

הַמַּאִירָה לְאַרְץ וְהַמְבַּעֲרָה בְּמַעֲיָה בְּרַחֲמִים, וּבְטוֹבָה
מִחֲדָשֶׁת בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.

מָה רַבּוּ מַעֲשֵׂיךָ יְיָ,

כָּל־סֵפֶר בְּחֻמָּה עָשִׂיתָ, מִלְּאָה הָאָרֶץ יִצְרִיךָ.

הַמְרוֹמָמֶת לְבָדָה וְהַמְתְּקָרֶבֶת מֵאֵז, הַמְשַׁבַּחַת

וְהַמְפַּאֲרֶת וְהַמְתַּנַּשֵּׂאת מִימּוֹת עוֹלָם.

אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֲמֵי עֲלֵינוּ,

אֲדֹן עֲוֹנוֹ, צוּר מְשֻׁגָּבֵנוּ,

גֹּן יִשְׁעֵנוּ, עָמִית בַּעֲדֵנוּ.

אֵל בָּרוּךְ גָּדוֹל יָדְעָה,

יֵהָכִין וּפַעַל זִהְרֵי חֲמָה, טוֹב יִצֹר

כְּבוֹד לְשִׁמּוֹ, מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ,

פְּנוֹת צְבוּרָיו קְדוּשִׁים, רוֹמְמֵי שִׁדִּי.

תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.

◁ תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאֻרֵּי אוֹר

שְׁעֵשִׂית הֵמָּה יִפְאָרוּךְ סֵלָה:

We continue in the middle of page 85.

On festivals occurring on weekdays:

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

You continue to renew the whole each day.

Endless Creator, how infinite is Your work!

With what wisdom You have fashioned every bit of it!

The earth brims with Your creations.

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

You are the garden of our protection, our friend at every moment. God of blessing, grand in wisdom,

You set in motion the rays of the sun created as wondrous to honor Your name. You placed the luminaries around Your might. The cornerstones of Your sacred communities uphold Shaddai.

They constantly tell of God's honor and holiness.

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

We continue in the middle of page 86.

הַכֹּל יוֹדוֹךָ, וְהַכֹּל תִּשְׁבְּחוֹךָ, וְהַכֹּל יֹאמְרוּ אֵין קְדוּשׁ כִּי. הַכֹּל
תְּרוֹמְמוֹךָ סֵלָה, יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם דְּלִתּוֹת שַׁעְרֵי מִזְרַח,
וּבּוֹקֵעַ חֲלוֹנֵי רִקִּיעַ, מוֹצִיא חֶמֶה מִמְּקוֹמָהּ,
וּלְבָנָה מִמִּכּוֹן שְׁבִתָּהּ, וּמֵאִיר לְעוֹלָם כֵּלּוֹ וּלְיוֹשְׁבָיו, שֶׁבָּרָא
בְּמִדַּת הַרְחָמִים. הַמֵּאִיר לָאָרֶץ וְהַמְּבִעִיר בְּמַעֲיָהּ בְּרַחֲמִים,
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ
מַעֲשֵׂיךָ יי, כֻּלָּם בְּחִכְמָה עָשִׂיתָ,
מִלֵּאָה הָאָרֶץ יִצִּירֶיךָ. הַמְּרוֹמֵם לְבָדּוֹ
וְהַמְּתַקָּרֵב מֵאֵז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדֹן עֲזָנוּ, צוּר מִשְׁגָּבֵנוּ, גֵּן יִשְׁעָנוּ, עֲמִית בַּעֲדָנוּ.
◁ אֵין עֲרוּךְ לָךְ וְאֵין זולָתְךָ,
אֶפֶס בְּלִיתְךָ, וּמִי דוֹמָה לָךְ.
אֵין עֲרוּךְ לָךְ, שְׁכִינָה אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה,
וְאֵין זולָתְךָ, יְסוֹד נִשְׁמָתָנוּ,
לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בְּלִיתְךָ,
גּוֹאֲלֵתָנוּ, לִימּוֹת הַמְּשִׁיחָה, וְאֵין דוֹמָה לָךְ,
מוֹשִׁיעֵתָנוּ, לְתַחֲיַת הַמֵּתִים:

▷ Ein aroch lach ve-ein zulateich, efes bil'teich, u-mi domah lach.

Ein aroch lach...ba-olam ha-zeh, ve-ein zulateich...le-haye ha-olam ha-ba.

Efes bil'teich...li-y'mot ha-m'shiḥah, ve-ein domah lach...li-t'hiyat ha-meitim.

On Shabbat, we continue here:

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

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

You continue to renew the whole each day. Endless Creator, how infinite is Your work! With what wisdom You have fashioned every bit of it! The earth brims with Your creations. Alone in the heights and intimate from the start; praised, celebrated, and inspired from the first days of the world: God of eternity, in Your great kindness, be compassionate towards us. Foundation of our strength, sheltering rock, You are the garden of our protection, our friend at every moment.

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

There is no measure for You, God of Presence, in this world; there is no life without You, Basis of our souls, even in the world to come. There is nothing without You, our Liberator, even in the days of the anointed, and nothing is like You, our Rescuer, when You revive us from the dead.

El eden le-chol ha-ma'asim

baruch u-mevorach be-fi .
kol ha-neshamah

God'lo ve-tuvo malei olam

da'at u-tevunah sovevim hodo

Ha-mit'ga'eh al hayot ha-kodesh

ve-nehdar be-chavod al ha-merkava

Zechut u-mishor lif'nei chiso

hesed ve-rahamim malei chevodo

Tovim me'orot she-bara eloheinu

yetzaram be-da'at be-vinah u-ve-haskeil

Ko'ah u-gevurah natan bahem

lihiyot meshalim le-kerev teiveil

Melei'im ziv u-mefikim nogah

na'eh zivam be-chol ha-olam

S'meiham be-tzeitam

ve-sasim be-vo'am

osim be-eimah retzon konam

Pe'er ve-chavod not'nim li-sh'mo

tzoholah ve-rinah le-zeicher ah'duto

Kara la-shemesh va-yiz'rah or

ra'ah ve-hit'kin tzurat ha-levanah

Shevah not'nim lo kol kehal marom

תַּפְאֶרֶת וְגִדְלָה, שְׂרָפִים וְחַיִּים וְאוֹפְנֵי הַקֹּדֶשׁ:

tif'eret u-gedulah, serafim ve-hayot ve-ofanei ha-kodesh:

אֵל אֶדֶן לְכֹל־הַמַּעֲשִׂים,
בָּרוּךְ וּמְבָרָךְ בְּפִי כָל־הַנְּשָׁמָה

גִּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סִבְבִּים הוֹדוּ.
הַמִּתְגַּאֵה עַל חַיֵּי הַקֹּדֶשׁ,
וְנִהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה.
זְכוּת וּמִשׁוֹר לִפְנֵי כְסֹאוֹ,

חֶסֶד וְרַחֲמִים מְלֵא כְבוֹדוֹ.
טוֹבִים מְאֻרֹּת שֶׁבָּרָא אֱלֹהֵינוּ,
יֵצֵרִם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.
כֹּחַ וְגִבּוּרָה נָתַן בָּהֶם,
לְהִיּוֹת מְשָׁלִים לְקָרֵב תֵּבֵל.
מְלֵאִים זִיו וּמְפִיקִים נֶגֶה,
נֶאֱהָ זִיוִם בְּכָל־הָעוֹלָם.
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׁים בְּבוֹאָם

עֲשִׂים בְּאֵימָה רְצוֹן קוֹנֵם.
פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ,
צִהְלָה וְרִנָּה לְזִכָּר אַחֲדוּתוֹ
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נוֹתְנִים לוֹ כָּל־קְהָל מְרוֹם,

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

לֹאֵלֶּה אֲשֶׁר שָׁבְתָה מְכַל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי
 נִתְעַלְתָּה, וַיָּשָׁבָה בְּעֶנְן כְּבוֹדָהּ, תִּפְאֶרֶת עֲטָתָה לַיּוֹם
 הַמְּנוּחָה, עֲנֵג קִרְאָה לַיּוֹם הַשַּׁבָּת.
 זֶה שִׁיר שַׁבַּח שֶׁל יוֹם הַשְּׁבִיעִי,
 שָׁבוּ שָׁבְתָה אֵלֶּה מְכַל־מְלֹאכֶתָהּ. וַיּוֹם הַשְּׁבִיעִי מִשַּׁבַּח
 וְאוֹמֵר: מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיְי.
 לְפִיכָךְ יִפְאָרוּ וַיִּבְרְכוּ לֹאֵלֶּה כָּל־יִצְוֵיָהּ,
 שַׁבַּח יִקָּר וַיִּגְדֹּל וְכָבוֹד יִתֵּנוּ לֹאֵלֶּה חַיָּה,
 יוֹצֵרֶת כָּל, הַמְּנַחִילָה מְנוּחָה לְעַמָּה יִשְׂרָאֵל
 בְּקִדְשָׁתָהּ בַּיּוֹם שַׁבַּת קִדְשׁ. שִׁמְךָ יְי אֱלֹהֵינוּ יִתְקַדֵּשׁ,
 וְזִכְרְךָ מְקוֹרְנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
 תִּתְבָּרְכִי מוֹשִׁיעֵתֵנוּ עַל שַׁבַּח מַעֲשֵׂה יָדְךָ, וְעַל מְאֹרֵי אוֹר
 שִׁיצִרְתָּ הֵמָּה יִפְאָרוּךְ סֵלָה:

All services continue here:

תִּתְבָּרַךְ לְנֶצַח צוּרְנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשׁוֹת,
 יִשְׁתַּבַּח שִׁמְךָ לְעַד בּוֹרְאָנוּ,
 יוֹצֵר מִשְׁרָתִים אֲשֶׁר כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם,
 וּמִשְׁמִיעוֹת בִּירָאָה, יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וְרוּחַ
 עוֹלָם. כָּלֶן אֱהוּבֹת, כָּלֶם בְּרוּרִים, כָּלֶן גְּבוּרוֹת, כָּלֶם
 קְדוֹשִׁים, וְכָלֶן עֲשׂוֹת בְּאִימָה וּבִירָאָה רְצוֹן יוֹצֵרֶן,
 וְכָלֶם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבִטְהָרָה,
 בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִין וּמִשְׁבַּחִין,
 וּמִפְאָרִין וּמַעֲרִיצִין, וּמִקְדִּישִׁין וּמִיַּחֲדִין —

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

This is the song of praise from the seventh day,
when God rested from all Her labor. The seventh day acclaimed,
saying: “A song by Shabbat: It is good to give thanks to God.”

Therefore, all creatures honor and bless God;
they offer praise, value, grandeur, and weight to the living God,
Creator of all, who gives the people Israel rest
in sanctity on the sacred Shabbat day. Your very name, our God, creates
holiness, and Your very mention, our Source, harmonizes in the heavens
above and on the earth below.

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

All services continue here:

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

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

אֶת־שֵׁם הָאֵל הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
 וְכָל־זֶה מִקְבָּלוֹת עָלֶיָּהֶן עֲבוֹדַת עֲלִיוָּנָה זֶה מִזֶּה, וְנוֹתָנִים
 בְּאַהֲבָה רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצֵרָם בְּנִחַת רוּחַ,
 בְּשִׁפְּהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, כָּל־זֶה בְּאַחַת
 עוֹנוֹת בְּאִימָה, וְאוֹמְרִים בִּירָאָה:

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

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

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרָעַשׁ גָּדוֹל
 מִתְנַשְּׂאִים לְעֹמֶת שֶׁרָפִים, לְעֹמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:

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

◁ בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

▷ Baruch kevod YHWH mim'komo.

לְאֵלָה בְּרוּכָה נְעִימוֹת יִתְּנוּ, לְאֵלָה חַיָּה וְקַיָּמָה,
 זְמִירוֹת יִאֲמְרוּ וְתִשְׁבַּחֹת יִשְׁמְעוּ, כִּי הִיא לְבַדָּה מְרוֹמָה
 וְקְדוֹשָׁה, פּוֹעֵלֶת גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, מְעוֹרֶרֶת
 שְׁלֹמוֹת, זוֹרַעַת צְדָקוֹת, מַצְמִיחָה יְשׁוּעוֹת, בּוֹרְאֵת
 רְפוּאוֹת, נוֹרָאָה תְּהִלּוֹת, אֶדֶן הַנִּפְלְאוֹת, הַמְּחַדֶּשֶׁת
 בְּטוֹבָה בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, מִן הָאֶמּוֹר:
 לַעֲשֵׂה אוֹרִים גְּדֻלִּים,
 כִּי לְעוֹלָם חֲסִדָּה. ◁ אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲרִי, וְנִזְכָּה כָּלֵנוּ
 בְּמִהְרָה לְאוּרוֹ. בְּרוּכָה אַתְּ יְיָ, יוֹצֵרֶת הַמְּאוֹרוֹת:

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

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

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

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

▷ Bless God's might in God's place.

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

אֶהְבֶּה רַבָּה אֶהֱבִיתִינוּ, יִי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
חֲמֵלָתָ עָלֵינוּ. אֲמֵנוּ מוֹרֶתֶנּוּ, בַּעֲבוּר שְׁמֶךָ הַגְּדוֹל וּבַעֲבוּר
אֲמוּתֵינוּ וְאַבוּתֵינוּ שֶׁבִטְחוֹ בָּךְ, וַתִּלְמְדִין דְּרָכֵי חַיִּים
לַעֲשׂוֹתָם בְּרָצוֹן וּבִלְבָב שָׁלֵם, כֵּן תַּחֲנִינוּ וַתִּלְמְדִינוּ.
אָבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ
בִּינָה לְהַבִּין

וְלַהֲשִׁיבֵנוּ, לְשִׁמְעָה, לְלַמֵּד וּלְלַמֵּד, לְשֹׁמֵר וּלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה, וְלַהֲכִיר
אֶת־כָּל־בֵּינָת קְהִילוֹתֶיךָ בְּכָבוֹד.

◁ וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְהָעֵר קִרְבָּנוּ
בְּרוּחַ קִדְשְׁךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא
נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ
הַגְּדוֹל וְהַנּוֹרָא בִּטְחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

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

מִהָרִי וְהִבִּיאִי עָלֵינוּ בְּרָכָה וְשָׁלוֹם מִהָרָה
מֵאַרְבַּע כַּנְפוֹת כָּל־הָאָרֶץ,
וְשִׁבְרֵי עֲלָנוּ מֵעַל צִוְּאָרֵנוּ, וְתוֹלִיכֵינוּ מִהָרָה קוֹמָמִיּוֹת
לְאַרְצָנוּ, כִּי אֵלָה פּוֹעֵלֶת יִשׁוּעוֹת אֵת.
וּבָנוּ אֶהְבֶּתָ עִם וּלְשׁוֹן.

◁ וְקִרְבָּתֵנוּ יָדִיד נִפְשָׁנוּ לְשִׁמְךָ הַגְּדוֹל סֶלָה, בְּאַמֶּת
בְּאַהֲבָה, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ וּלְאַהֲבָה אֶת שְׁמֶךָ.
בְּרוּךְ אַתָּה יִי, הַמְּקַרֵּב לַעֲמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

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

You love us utterly, Beloved our God. Your feeling for us abounds,
Mother our Teacher. For the sake of Your own great name, and for the
sake of our mothers and fathers who trusted You as You taught them
paths of life
that they walked willingly and wholeheartedly, be kind to us also and
teach us.

Our Father, Compassionate One, feel for us and give our hearts the
wisdom to understand,
grasp, and discern, to pay attention, study, and teach, to cherish, create,
and bring life to all the words of Your teachings, and to acknowledge and
respect the wisdom of all Your communities.

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

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

Shatter the yoke that binds our neck and help us walk upright in our
land; for You, God, are active in rescue. You love us people and tongue.

▷ And as our Soulmate You have brought us into intimacy with Your
name, so that we may celebrate and unite You in love as we adore Your
name.

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

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



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

Kavannah for the Shema:

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

Meditation

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

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

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

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוְךָ הַיּוֹם עַל-לִבְבְּךָ.
וּשְׁנַנְתָּם לְבִנְתֶּיךָ וּלְבִנֶיךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצִוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם
וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמַלְקוֹשׁ,
וְאִסַּפְתִּי דָגְנְךָ וְתִירְשְׁךָ וְיִצְהַרְךָ.
וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבַהֲמֹתֶךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ. הַשְׁמֵרוּ
לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אִף-יְיָ בָּכֶם, וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יְהִיָּה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ,
וְאַבְדֶּתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשִׁמְתֶם...

Shema — Masculine language, Adapted

God, faithful Source

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

Love YHWH your God with all your heart, with all your soul
and with all your strength. Take these words which I
command you today and hold them in your heart.
Teach them to your children; speak of them when you are
sitting at home and when you are walking on the road,
when you go to sleep and when you wake up. Bind them as
a symbol on your hand and place them as reminders before
your eyes. Write them on the doorposts of your house and
on your gates.

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

וַשְׁמַתֶּם אֶת־דְּבַר־יְיָ אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם,
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.
וּלְמַדְתֶּם אֹתָם אֶת בְּנוֹתֵיכֶם וּבְנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנוֹתֵיכֶם וּבְנֵיכֶם עַל הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם וְלְאַמְרֵיתֶם לָתֵת לָהֶם, כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם,
וְנָתַנוּ עַל־צִיצִת הַכָּנָף פֶּתִיל תְּכֵלֶת.
וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ,
וַעֲשִׂיתֶם אֹתָם, וְלֹא־תָתְרוּ אַחֲרֵי לִבְבְּכֶם
וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:
אֱמֶת —

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

▷ YHWH eloheichem:

emet —

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

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

Truth —

Kavannah for the Shema:

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

שִׁמְעֵ יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבֶךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְתֶּךָ הַיּוֹם עַל-לִבְבֶךָ.
וּשְׁנַנְתִּים לְבִנְתֶּיךָ וּלְבִנְיֶיךָ וּדְבַרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתִים לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ. וְכִתַּבְתִּים עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

וְהָיָה אִם-שָׁמַעַתְּ תִּשְׁמַעְנָה אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְּכֶן הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֶיכֶן, וּלְעִבְדָּה
בְּכָל-לִבְבְּכֶן וּבְכָל-נַפְשְׁכֶן. וְנָתַתִּי מִטֶּר-אֲרָצְכֶן בְּעֵתוֹ,
יֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת דָּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרְךָ.
וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבָהֱמֹתֶךָ, וְאֹכֵלֶת וּשְׂבַעְתָּ. הַשְׁמִרְנָה
לְכֶן פֶּן יִפְתָּה לְבַבְכֶן, וְסִרְתָּן וַעֲבַדְתָּן אֱלֹהוֹת אֲחֵרוֹת
וְהִשְׁתַּחֲוִיתָן לָהֶן. וְחָרָה אֶף-יְיָ בָּכֶן, וְעָצְרָה אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ,
וְאֲבַדְתָּן מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַתָּ לָכֶן. וְשָׁמְתֶן ...

Shema — Feminine language, Adapted

God, faithful Source

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

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

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

If you truly listen to the words which I command you today,
to love and serve your God with all your heart and with all
your soul, I will bring rain in the spring,
so that you can gather your grain and wine and oil.

Grass will grow in your fields for your cattle; you will eat and have
plenty. Be careful

not to deceive your heart and turn away to serve other gods
and worship them, for God's anger will rise up against you.

The skies will be closed and there will be no rain.

The earth will lie barren, and you will lose the good land that God is
giving you.

וְשִׁמְתָן אֶת־דְּבָרֵי אֱלֹהַי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם,
וּקְשַׁרְתֶּן אֹתָם לְאוֹת עַל־יְדְּכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.
וּלְמַדְתֶּן אֹתָם אֶת בְּנוֹתֵיכֶם וּבְנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וּכְתַבְתִּים עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנוֹתֵיכֶם וּבְנֵיכֶם עַל הָאָדָמָה
אֲשֶׁר נִשְׁבַּעָה יְיָ לֵאמֹתִיכֶם וּלְאַמְתִּיכֶם לָתֵת לָהֶן, כִּימִי
הַשָּׁמַיִם עַל־הָאָרֶץ:

וַתֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בָּנוֹת יִשְׂרָאֵל
וְאָמַרְתְּ אֲלֵהֶן וְעָשׂוּ לָהֶן צִיצִת עַל־כַּנְפֵי בְּגָדֵיהֶן לְדֹרֹתָן,
וְנָתַנוּ עַל־צִיצִת הַכַּנָּף פֶּתִיל תְּכֵלֶת.
וְהָיָה לָכֵן לְצִיצִת, וּרְאִיתֶן אֹתוֹ, וּזְכַרְתֶּן אֶת־כָּל־מִצְוֹת יְיָ,
וַעֲשִׂיתֶן אֹתָם, וְלֹא־תִתְּרְנָה אַחֲרַי לְבַבְּכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶן זִנוֹת אַחֲרֵיהֶן. לְמַעַן
תִּזְכְּרְנָה וַעֲשִׂיתֶן אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶן קְדֹשׁוֹת לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֵן לֵאלֹהִים, אֲנִי < יְיָ אֱלֹהֵיכֶם:
אֶמֶת —

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

▷ YHWH eloheichen:

emet —

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

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

Truth —

Kavannah for the Shema:

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

Israel, hear that God is One.

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

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

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

instead to fashion gods of your own; if they spring up everywhere for you in your endless thirst for something undiscovered, you may lose everything you have: your family and your sustenance, your reason for being and your place of burial. This blue-green earth, so beautiful, so solitary, is as fragile as you are and as precious. Beware lest in giving way to excess you risk too much. Remember this and take it to heart. Teach it to those who come after you. Place it in their hands, plant it in their minds. Meditate on these things at home and on the road, awake and asleep, in the beginning and at the end. Try to find them in every place we call our home.

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

אֱמֶת וַיִּצִיב וְנִכּוֹן וְקַיָּם וַיִּשָּׁר וַיִּנָּאֵמָן וְאֶהוּב
וְחֶבִיב וְנִחְמָד וְנִעִים וְנוֹרָא
וְאֲדִיר וּמִתְקַן וּמִקְבָּל וְטוֹב וַיַּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעֶד.

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

אֱמֶת אֱלֹהֵי עוֹלָם, צוֹר לִבְנוֹ,
מִגִּנַּת יִשְׁעֵנוּ, לְדָר וְדָר הִיא קִיּוּמָהּ,
וּשְׁמָהּ קַיָּם, וּמִקוּמָהּ נִכּוֹן,
וְחִסְדָּהּ וְאַמוּנָתָהּ לְעֵד קִיּוּמָהּ.
וַיְדַבֵּר הָיִים וְקִיּוּמִים, נֶאֱמָנִים וְנִחְמָדִים
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעַל אֲמוּנָתֵנוּ וְעָלֵינוּ,
עַל דּוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עוֹבְדֵיךָ.

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

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנוֹת, דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אֱמֶת וְאַמוּנָה, חֶק וְלֹא יַעֲבֹר.
אֱמֶת שֶׁאֵת הִיא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוּנָתֵנוּ וְאֲבוֹתֵינוּ,
גִּאֲלֵתֵנוּ גּוֹאֲלָת אֲבוֹתֵינוּ וְאֲמוּנָתֵנוּ,
יוֹצְרֵתֵנוּ צוֹר יִשׁוּעֵתֵנוּ, פּוֹדֵתֵנוּ וּמַצִּילֵתֵנוּ מֵעוֹלָם שְׂמֵךְ, וְאֵין
לָנוּ עוֹד אֱלֹהִים זולָתְךָ סֵלָה.

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

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

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

For the first ones and the last ones, Your word is good and exists until eternity true and reliable, an enduring law.

▷ Truth: You are She, God for us, God for our mothers and fathers,

God who redeems us and redeems our fathers and mothers.

Our Protection, our Rescue, Your name is of the world.

We have no other God. Nothing exists without You.

עֲזַרְתָּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֶת הָיָא מַעֲוֹלָם, מְגִנָּה וּמוֹשִׁיעָה
לָהֶם וּלְבָנֵיהֶם וּלְבָנוֹתֵיהֶן
בְּכָל־דּוֹר וָדוֹר. בְּרוּם וּבְעוֹלָם מוֹשְׁבֶדָּ, וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ.
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְאִשָּׁה שֶׁתּוֹרַתְךָ וּדְבָרְךָ תַּשִּׁים
עַל לִבָּהּ.

אֶמֶת אֶת הָיָא אֶדֶן לְעֵמֶךָ,
וּמִקּוֹר גְּאֻלָּה בְּעֵת רִיבָם.
אֶמֶת אֶת הָיָא רְאוּשׁוֹנָה וְאֶת הָיָא אַחֲרוֹנָה,
וּמִבִּלְעֲדֶיךָ אֵין לָנוּ גּוֹאֲלָת וּמוֹשִׁיעָה.

אֶמֶת מִמִּצְרִים גְּאֻלָּתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עַבָדִים
פְּדִיתָנוּ. כָּל־בְּכוֹרֵי מִצְרַיִם בִּיגוֹנָךְ הִרְגָתָ,
וּבְכוֹרֵי יִשְׂרָאֵל בְּרַחֲמִים גְּאֻלָּתָ,
וַיִּם סוּף לָהֶן בִּקְעָתָ, וְרוֹדְפִים טִבַּעָתָ,
וְרוֹדְפִים הֶעֱבַרְתָּ.

עַל חֵירוּתָן שִׁבְחוּ יְדִידוֹת
וְרוֹמְמוֹ לְאֵל, וְנָתַנוּ זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת, לְאֵל חַי וְקַיִם. רָם וְנִשְׂא,
גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים עַדִּי אֶרֶץ,
וּמִגְבִּיָּה שְׁפָלוֹת עַדִּי מָרוֹם,
מוֹצִיא אֲסִירִים, וּפּוֹדֶה עֲנָוֹת, וְעוֹזֵר דָּלִים,
וְעוֹנֶה לְעַם יִשְׂרָאֵל בְּעֵת שׁוּעָם אֵלָיו.

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

Active for our fathers and mothers, mainstay most steady for them, and for their sons and daughters in every generation: You are rooted beyond us and among us. Your grammar of righteousness extends to the ends of the earth.

Those who attend to Your laws, who take Your teaching to heart, feel blessed.

Truth! You are the foundation of Your people, and a source of support for resolving our quarrels.

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

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

Grieving, You killed the firstborn of Egypt, but You had compassion and spared the firstborn of Israel. You cleaved the Sea of Reeds for them, drowned the pursuers, and helped the pursued pass through.

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

◁ תְּהִלּוֹת לֵאלֹהֵי עֶלְיוֹן גּוֹאֲלָם, בָּרוּךְ הוּא וּמְבָרָךְ.
 מֹשֶׁה וּמִרְיָם וְכָל־יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָן:

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

מִי כַמּוֹכָה בָּאֵלִים יי,
 מִי כַמּוֹכָה נֶאֱדָר בִּקְדֹשׁ,
 נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

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

◁ שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאֻלוֹת
 לְשִׁמְךָ הַגָּדוֹל עַל שְׂפַת הַיָּם, יַחַד כָּל־הַיּוֹדוּ וְהַכִּירוּ:

▷ Shirah hadashah shib'hu ge'ulot le-shim'cha ha-gadol al sefat ha-yam, ya'had kulam hodu ve-hikiru:

יי יִגְאֹל לְעוֹלָם וָעֶד:

YHWH yig'al le-olam va'ed.

◁ צוּר יִשְׂרָאֵל, קוּמִי בְּעֶזְרַת יִשְׂרָאֵל,
 וּפְדִי כְנַאֲמֶךָ כָּל־עַמֶּיךָ יִשְׂרָאֵל.
 גְּאֻלְתָּנוּ, יי יִשׁוּעוֹת שְׂמָה, קְדוֹשַׁת יִשְׂרָאֵל.

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

בְּרוּכָה אַתָּה יי, גְּאֻלָּה יִשְׂרָאֵל:

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

Prayers become God above all, encircled in blessing.

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

Who resembles You in silence?
God –
Of all we deify, who resembles You?

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

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

The world bears witness: You redeem.

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

Bless on, God; You taught Israel liberty.

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

עמידה לשבת ויום טוב

יְיָ שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:
Adonai sefatai tif'tah u-fi yagid tehilatecha.

אבות ואמהות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, * הָאֵל הַגָּדוֹל,
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה
הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְּאֻלָּה לְבְנֵיהֶן וְלְבָנוֹתֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

(Between Rosh Hashana and Yom Kippur add

זְכוּרֵנוּ לְחַיִּים,
יוֹצֵר חֲפֶז בְּחַיִּים,
וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.)

מְקוֹר עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ, מֶגֶן אֲבֹרָהִם וּפּוֹקֵד שָׂרָה:

גבורות

אַתָּה גִּבּוֹרָה לְעוֹלָם, יְיָ,
מַחֲיָה מֵתִים אַתָּה, רַבָּה לְהוֹשִׁיעַ:

Between Pesach and Shmini Atzeret:

מוֹרִידָה הַטֹּל:

Between Shmini Atzeret and Pesach:

מְשִׁיבָה הָרוּחַ וּמוֹרִידָה הַגֶּשֶׁם:

Amida for Sabbath and Festivals

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

Ancestors

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

*Some add: God of Bilhah and God of Zilpa

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

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

Valor

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

Between Pesach and Shmini Atzeret:

You cause the dew to fall.

Between Shmini Atzeret and Pesach:

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

מְכַלְכֵּלֶת חַיִּים בְּחֶסֶד, מַחֲיָה מֵתוֹת בְּרַחֲמִים רַבִּים,
 סוֹמֶכֶת נוֹפְלִים, וְרוֹפֵאת חוֹלּוֹת,
 וּמַתִּירָה אֲסוּרִים,
 וּמַקְיֶמֶת אֲמוּנָתָהּ לַיְשָׁנוֹת עֶפְרָה.
 מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת, וּמִי דוֹמָה לָךְ,
 מְקוֹר מִמִּיתָה וּמַחֲיָה וּמַצְמִיחָה יְשׁוּעָה.

(Between Rosh Hashana and Yom Kippur add:

מִי כָמוֹךָ אִם הִרְחַמְנָה,
 זֹכֶרֶת יְצוּרֶיהָ לְחַיִּים בְּרַחֲמִים.)

וְנֶאֱמָנָה אֶתְּ לְהַחֲיֹת מֵתוֹת.
 בְּרוּכָה אַתְּ יְי, מַחֲיָה הַמֵּתִים:

When praying silently, continue with אֶתְּה קְדוֹשׁ on page 115

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

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

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

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

נִקְדִּישׁוּ וְנַעֲרִיצוּ בְּנֵעָם שִׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ
הַמְשַׁלְּשִׁים לָךְ קְדוּשָׁה מִן הַכָּתוּב עַל יַד נְבִיאָךְ:

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְהִי עוֹלָמוֹת,
מִלֹּא כָל-הָאָרֶץ כְּבוֹדוֹ:

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

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל
אֲדִיר וְחִזָּק מִשְׁמִיעוֹת קוֹל, מִתְנַשְּׂאִים לְעֹמֶת שְׂרָפִים,
לְעֹמֶתָם מִשְׁבָּחוֹת וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

baruch shem k'vod YHWH mimkomo

מִמְּקוֹמָךְ תּוֹפִיעֵי וְתִשְׁכְּנֵי אֶתָּנוּ כִּי
מַחֲכֹת אֲנַחֲנוּ לָךְ. מִתִּי תִשְׂרִי בְּצִיּוֹן,
בְּקִרְוֵב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכְּנֵי.
תִּתְגַּדְּלִי וְתִתְקַדְּשִׁי בְּתוֹךְ יְרוּשָׁלַּיִם
עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.
וְעֵינֵינוּ תִּרְאֶינָה שְׂכִינְתָּךְ מִן הַדָּבָר
הָאָמֹר בְּשִׁירֵי עֶזְךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:

תִּשְׁכֵּן יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן,
לְדֹר וָדֹר, הַלְלוּיָהּ, הַלְלוּיָהּ:

Kedusha (Holiness) for Sabbath and Festivals

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

"Each calling to each, and saying:

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

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

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

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

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

Continue silent Amidah here:

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

(Between Rosh Hashana and Yom Kippur say:

בְּרוּךְ אַתָּה יי, הַיוֹצֵר הַקָּדוֹשׁ)

On Festivals continue page 119 with אַתָּה בְּחַרְתִּינוּ

יְשִׁמַּח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ,
כִּי עֶבֶד נֶאֱמָן קָרָאת לּוֹ.
כָּלִיל תִּפְאָרֶת בְּרָאשׁוֹ נָתַת,
בְּעֲמֻדוֹ לִפְנֵיךָ עַל הַר סִינִי.
וּשְׁנֵי לִוְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת.
וְכֵן כָּתוּב בְּתוֹרֶתךָ:

וְשִׁמְרוּ דִּרּוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתֶן בְּרִית עוֹלָם.
בֵּינִי וּבֵין דִּרּוֹת יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

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

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

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

Continue silent Amidah here:

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

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

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

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

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

יִשְׁמְחוּ בְּאַחֲדוּתָךְ, שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאוֹת עֶנְג, עִם מְקַדְּשׁוֹת שְׁבִיעִי,
כָּל־שִׁבְעוֹ וַיִּתְּעֶנְגוּ מִטּוֹבְךָ,
וּבְשִׁבְעֵי רָצִית בּוֹ וְקִדְּשָׁתִּיהוּ,
חֲמִדַּת יָמִים אֹתוֹ קָרָאת,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה נָא בְּמִנוּחָתֵנוּ,
קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,
וְטִהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ,
וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה, יְיָ אֱלֹהֵינוּ *On Shabbat continue page 123 with*

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

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

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

אֶת בְּחֵרְתֵּינוּ עִם־כָּל־הָעַמִּים,
אֶהְבֶּת אוֹתָנוּ וְרָצִית בָּנוּ,
וְרוֹמַמְתֵּינוּ עִם־כָּל־הַלְשׁוֹנוֹת, וְקִדְשְׁתֵּינוּ בְּמִצּוֹתֶיךָ,
וְקִרְבְּתֵנוּ מִקּוֹרְנוּ לַעֲבוֹדָתְךָ,
וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאת.

וַתֵּתֵנִי לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שִׁבְתוֹת לְמִנוּחָה וְ] מוֹעֲדִים
לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יוֹם [הַשְּׁבֵת הַזֶּה וְאֶת־יוֹם]

Shavuot

Pesach

חַג הַשְּׁבִיעוֹת

חַג הַמִּצּוֹת

Shmini Atzeret

Sukkot

הַשְּׁמִינִי, חַג
הָעֲצֵרֶת

חַג הַסֻּכּוֹת

הַזֶּה [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ,
זִכָּר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיַּגִּיעַ,
וַיֵּרָא, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן יְמֵי גְאוּלְתְּךָ, וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
בְּיוֹם:

On Festivals continue here:

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

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

<i>Pesach</i>	<i>Shavuot</i>
Passover	Festival of Weeks

<i>Sukkot</i>	<i>Shmini Atzeret</i>
Feast of	Eighth Day of
Tabernacles	Assembly

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

On Festivals

חג השבועות

חג המצות

השמיני, חג העצרת

חג הסוכות

הַזֶּה. זְכַרְנוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקִדְנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים,
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוּ,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.

וְהַשִּׁיאֵנוּ, יְיָ, אֱלֹהֵינוּ, אֶת בְּרִכַּת מוֹעֵדְךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׁשׁוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ וְאַבּוֹתֵינוּ, [רְצֵה נָא בְּמִנוּחָתֵנוּ],
קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת;
וְהִנְחִילֵנוּ, יְיָ, אֱלֹהֵינוּ, [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׁשׁוֹן
[שַׁבָּת וּ] מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקְדָּשׁוֹת שְׁמֶךָ.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמִינֵם.

Pesach
Passover

Shavuot
Festival of Weeks

Sukkot
Feast of Tabernacles

Shmini Atzeret
Eighth Day of Assembly

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

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

רָצִי, יְיָ אֱלֹהֵינוּ, בְּעֶמֶד יִשְׂרָאֵל וּבִתְפִלָּתוֹ,
וְהַשְׁבִּי אֶת־הָעֲבוּדָה לְדָבִיר מְקוֹמֶיהָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבְּלִי בְרָצוֹן, וְתִהְיֶה לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיֵּבֵא, וַיַּגִּיעַ, וַיֵּרָא, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדּוֹנָנוּ, וְזִכְרוֹן
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְזִכְרוֹן יְמֵי גְאוּלְתָּךְ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עֶמֶד בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
בְּיוֹם:

Sukkot
חַג הַסֻּכּוֹת

Pesach
חַג הַמַּצּוֹת

Rosh Hodesh
רֹאשׁ הַחֹדֶשׁ

הִזֵּה. זְכוֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים,
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ
עֵינֵינוּ, כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּכָה אַתָּה יְיָ, הַמַּחְזִירָה שְׂכִינָתָהּ לְצִיּוֹן:

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

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

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

Pesach

Passover

Sukkot

Feast of Tabernacles

Rosh Hodesh

the new month

Remember us, God, for good and for blessing.

Save us this day for a good life.

With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, for You, our Source, are gracious and compassionate.

May our eyes behold Your return to Zion in mercy.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד,
 צוֹר חַיֵּינוּ, גֵּן יִשְׁעֵנו אֶתָּה הוּא.
 לְדֹר וָדֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶיךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נַסִּיךְ שְׁבַכְל־יוֹם עִמָּנוּ,
 וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרַיִם.
 < הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הִיא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד,
 אֱלֹהֵי כָל־בֶּשָׂר, יוֹצֵרְתָנוּ יוֹצֵרֶת בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ,
 עַל שֶׁחַיֵּיתֵינוּ וְקִיַּמְתֵּינוּ. בֵּן תְּחַיֵּינוּ וְתַקִּימֵינוּ,
 (וְתַאַסְפֵי גְּלִיּוֹתֵינוּ לָאָרֶץ קְדֻשָּׁךְ) לְשִׁמּוֹר
 חַקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
 וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם,
 עַל שֶׁאֲנַחְנוּ מוֹדִים וּמוֹדוֹת לָךְ.
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת.

We are grateful to You, for You are our God
and God of our ancestors forever,
Rock of our life, Garden of our salvation.
In every generation we shall be grateful to You
and speak Your praise,
for our lives which are in Your hands,
for our souls which are in Your charge,
for Your miracles which are with us daily,
for Your wonders and kindnesses that are with us at every
hour, evening and morning and noon.
▷ You are the Beneficent One whose mercies never cease,
and the Merciful One whose kindnesses never end; we put
our hope in You always.

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

We are grateful to You, for You are our God
and God of our ancestors forever,
God of all beings, Our Creator and the Original Creator.
We give blessings and thanks to Your great and holy Name,
for giving us life and existence. So may You continue to
maintain our lives
(and gather the exiles to Your holy land) in order to keep
Your laws and do Your will,
to worship You with a unified heart
as we acknowledge You now.
Blessed are You, God to whom all thanks are due.

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
וְעַל הַנְּחֻמּוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

בַּיָּמִי מִתְתִּיחֶהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנָאִי וּבָנָיו,
וּבַיָּמִי שׁוֹמְרֵת דַּת יִשְׂרָאֵל, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה
עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָן מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים
עָמַדְתָּ לָהֶם בָּעֵת צָרָתָם,
רַבְתָּ אֶת רִיבָן, וַדַּגְתָּ אֶת דִּינָם,
צַדִּיקְתָּ אֶת צַדִּיקְתָּן.

מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבּוֹת בְּיַד מַעֲטוֹת.
הַפַּכְתָּ טַמְאָה לְטָהָרָה, וְרָשָׁע לְצַדִּיקָה,
וַיִּזְדוֹן לְמַעֲשֵׂי תוֹרָה. וּבָזָה הִרְחַבְתָּ קְדוּשָׁה
בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה
וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֲרַיִן בָּאוּ בָנֶיךָ וּבָנוּתֶיךָ לְדַבֵּיר
בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קְדֻשָּׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה
אֵלֶּה, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.)

On Hanukah Add:

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

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

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

וְעַל כָּל־מַעֲשֵׂי יְדֵי אָדָם וְיִתְרוֹמֵם שְׁמִךְ מִקּוֹרְנֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

(Between Rosh Hashanah and Yom Kippur add:
וּכְתַבִּי לַחַיִּים טוֹבִים כָּל דְּוָרוֹת בְּרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְתַהֲלִלוּ אֶת־שְׁמֶךָ בְּאַמֶּת,
הָאֱלֹהִים יִשְׁוַעְתְּנוּ וְעִזְרֶתְנוּ סֵלָה.
בְּרוּכָה אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱמָה לְהוֹדוֹת:

During the repetition of the Amida you may recite:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ וְאֲבוֹתֵינוּ, בִּרְכָנוּ בִּבְרָכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו כַּהֲנִים וּמִפִּי עַם קְדוֹשְׁךָ, כְּאֲמֹר:

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ.

kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

תֵּאֵר יְיָ פָּנֶיהָ אֵלֶיךָ וְתַחֲנֶנֶךָ.

kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

יִשְׂאֵל יְיָ פָּנָיו אֵלֶיךָ וְתִשָּׂם לְךָ שְׁלוֹם:

kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

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

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

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

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

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

"May God bless you and guard you"

God, make it so

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

God, make it so

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

God, make it so

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם,
חַיִּים חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ.
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרְכֵנוּ
וּלְבָרֵךְ אֶת כָּל-עַם יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

(Between Rosh Hashanah and Yom Kippur say:

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

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Grant peace, goodness, and blessing, life, favor, kindness,
and compassion upon the world,
upon us, and upon all Your people Israel.

Bless us, our Father, all together, with the light of Your
countenance,
for with that light You gave us the Torah of life and the love
of kindness, and righteousness, blessing, compassion, life,
and peace.

For it is good in Your eyes to bless us
and to bless all Your people Israel at all times, at every
moment, with Your peace.

(Between Rosh Hashanah and Yom Kippur say:

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

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

After the Amidah add the following meditation:

אֱלֹהִי, נִצְרִי לְשׁוֹנֵי מָרֶע, וּשְׁפָתִי מְדַבֵּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תִּדָּם,
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
פֶּתַח־לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הַפְּרִי עֲצָתְךָ וְקַלְקְלֵי מַחֲשַׁבְתְּךָ. עֲשֵׂי לִמְעַן שְׁמִיךָ,
עֲשֵׂי לִמְעַן כְּחֹדֶךָ, עֲשֵׂי לִמְעַן קִדְשָׁתְךָ,
עֲשֵׂי לִמְעַן תוֹרָתְךָ. לִמְעַן תַּחֲלִצוֹן יִדְיוֹתֶיךָ,
הוֹשִׁיעֵי יְמִינְךָ וְעֲנִינִי.
יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יֵי צוּרִי וְגֹאֲלֹתִי.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמֶיךָ, הִיא תַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבֵי תֵבֶל,
וְאָמְרוּ: אָמֵן:

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבוֹת תֵּבֶל,
וְאָמְרוּ אָמֵן:

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from telling falsehoods.

May my soul remain silent toward those who insult me; may I be lowly as dust toward all of them.

Open my heart to Your Torah, and let my soul pursue Your mitzvot. Frustrate the schemes of all who plan and plot against me. Act for the sake of Your name, for the sake of Your strength, for the sake of Your holiness, for the sake of Your Torah, so that Your beloved might be rescued, that Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer.

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

Meditation on the Amida

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

Do You remember? Do You remember me?
I come from Sarah and Abraham: I have a steadfast heart.
From Isaac and Rebecca: I am a planner.
From Rachel and Jacob and Leah: I am beautiful and homely,
and I struggle with my unruliness.
I look backwards and forwards; I wonder at my mistakes.
I am with every one of my people remembering.
I think up new ideas, and they terrify me.
I grow strong in my resolution.
My rigidity breaks down into hundreds of particles,
seeds of promise.
I am the rush of this prayer's breath to Your lips from mine.
And Your words come back to me in unexpected places.

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

Your unspoken name is holy. Your unnamed essence is peace. Your radiance is sun pouring down over my head, coming close up against me; moonlight widening my eyes. It is a tangle of woven threads, some colored bright, others subdued, going in every direction, each a surprise. It is ocean around us and vapor rising; the journey of rock -- continuous and scarcely perceptible. It is light in motion before it finds us. The bellowing, croaking, chirping and singing of the world is God's music, all of it. You are the river that overflows its banks carrying washed-away soil to a new place; the earth's decay turned to nourishment. This work is Your name, Your song. But the moment of perception is our own, Your gift to us. I am looking to sing Your praise with new words but I need You to teach me the tune, one line at a time, so that I can get it right. I know that Your holiness is here and there waiting for us, reaching for our awareness. Sometimes it spins off into darkness only to find its way back again. Your name is peace.

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

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, אֲשֶׁר קִדְּשָׁתָנוּ
בְּמִצְוֹתֶיהָ וְצִוֵּתָנוּ לְקַרֵּא אֶת הַהֶלֶל.

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

תהלים קי"ג מתקן

הַלְלוּיָהּ
הַלְלוּ עֹבְדֵי יְיָ,
הַלְלֵנָה אֶת שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
מִמְזֶרֶח שֶׁשֶׁשׁ עַד מְבֹאוֹ,
מִהֶלֶל שֵׁם יְיָ:
נִכְבֵּד בְּכָל גּוֹיִם יְיָ,
וּבְשָׁמַיִם כְּבוֹדָהּ.
מִי כִי אֱלֹהֵינוּ הַמְגִבִּיהִי לַשַּׁבָּת:
הַמְשַׁפִּילִי לְרֹאוֹת, בְּשָׁמַיִם וּבָאָרֶץ.
לְמִקְיָמִי מֵעַפָּר דָּל,
מֵאֲשַׁפַּת תָּרִים אֲבִיוֹנָה:
לְהוֹשִׁיבִי עִם חֲסִידוֹת, עִם חֲסִידֵי עַמָּה.
מְשִׁיבָה צָעַר הַבַּיִת לְקוֹל עֲנָג וְשִׂמְחָה
הַלְלוּיָהּ:

Hallel, Adapted

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

Psalm 113, Adapted

Praise Yah;

praise, O worshippers of God.

praise the name of God.

May God's name be blessed henceforth and forever.

From the sun's rising to its setting,

God's name is praised.

God is glorious throughout the nations,

Her glory is in the heavens.

Who is like YHVH our God, seated on high

gazing down through heaven and earth!

She raises the poor from the dust,

Lifts the needy from the dunghill ,

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

God turns the troubles of the house

to the sound of delight and joy.

Halleluyah.

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם,
 בַּת צִיּוֹן מֵעַם לֵעָז.
 הִיָּתָה בַּת צִיּוֹן לְקֹדֶשׁוֹ,
 יִשְׂרָאֵל מִשְׁכְּנוֹתָיו.
 הֵימָּה רָאָה וַיֵּנֶס, הִירְדֵּן יִסָּב לְאַחֹר:
 הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבָעוֹת כְּבָנוֹת צֶאֱנ.
 מַה לָּךְ הֵימָּה כִּי תִנוּס
 הִירְדֵּן תִּסָּב לְאַחֹר.
 הַהָרִים תִּרְקְדּוּ כְּאֵילוֹת,
 גְּבָעוֹת כְּבָנֵי צֶאֱנ.
 מִלִּפְנֵי אֲדָן חוֹלֵי אֶרֶץ,
 מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
 הַהִפְכִי הַצּוּר אַגָּם מַיִם,
 חֲלֹמֵשׁ לְמַעַיְנֹו מַיִם:

תהלים קט"ו: א-יא התבוננות

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

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תִּתֵּן כְּבוֹד,
 עַל חֲסִידֶיךָ עַל אֲמִתֶּךָ.
 לָמָּה יֹאמְרוּ עוֹבְדֵי אֱלִילֹת אֵיחָ נָא אֱלֹהֵיהֶם.
 וְאֱלֹהֵינוּ בְּקִרְבָּנוּ כֹּל אֲשֶׁר חִפְצָה עָשִׂתָּה.
 אֵל תִּהְיוּ עוֹבְדֵי כֶסֶף וְזָהָב --
 מַעֲשֵׂה יְדֵי אָדָם וְאִשָּׁה.
 יִשְׂרָאֵל בְּטַח בִּי, עֲזָרְךָ וּמִגְּנָם הוּא.
 בֵּית מִרְיָם בְּטַחוּ בִּי, עֲזָרְתָּן וּמִגְּנָתָן הִיא.
 יִרְאוּת יְיָ בְּטַחוּ בִּי, עֲזָרְךָ וּמִגְּנָם הוּא:

Psalm 114, Adapted

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

Psalm 115: 1–11, Meditation

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

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

תהלים קט"ו: יב"ח מתקן

יִי זְכַרְתָּנוּ תְּבָרֶךְ, תְּבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, תְּבָרֶךְ אֶת בֵּית אֱהָרֹן.
תְּבָרֶךְ יִרְאוֹת יִי, הַקְטָנוֹת עִם הַגְדֻלִּים.
תִּסֹּף יִי עָלֵינוּ, עַל בְּנֵינוּ וְעַל בְּנוֹתֵינוּ.
בְּרוּכוֹת אַתָּן לִי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לִי,
וְהָאָרֶץ נָתַן לְדוֹרוֹתֵינוּ.
לֹא הַמֵּתִים יִהְיוּ יְהִי,
וְלֹא כָּל יִרְדּוֹת דּוֹמָה.
וְאַנְחָנוּ נְבָרֶךְ יְהִי, מֵעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ!

תהלים קט"ז: א"יא מתקן

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

אֶהְבֵּתִי כִּי יִשְׁמַע יִי, אֶת קוֹלִי תַחֲנוּנִי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא:
אֶפְפוּנִי חֲבִלֵי מוֹת,
וּמִצָּרִי שְׂאוֹל מִצָּאוּנִי
צָרָה וַיְגוֹן אֶמְצָא, וּבִשְׁם יִי אֶקְרָא,
אֲנִי יִי מַלְטָה נַפְשִׁי. חֲנוּן יִי וְצַדִּיק,
וְאַלֹהֵינוּ מְרַחֵם.
שָׁמַר פְּתָאִים יִי דְלוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יִי גָמַל עָלַיִכִּי.
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת
אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחִי.
אֶתְהַלֵּךְ לִפְנֵי יִי, בְּאַרְצוֹת הַחַיִּים.
לֹא אֶאֱמָנָתִי כִּי אֶדְבֹּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרָתִי בַחֲפְזִי הַכֹּל הֵבֵל.

Psalm 115: 12–18, Adapted

God, You who remembered us will bless: will bless the
house of Israel, will bless the house of Aaron,
will bless those in awe of God, the small with the great.
God will provide increase for you, for your daughters and
sons.

I shall give blessings to God, maker of heaven and earth.
The heaven is God's heaven,
and God has given the earth to all our generations.
The dead will not praise Yah,
nor all those who have gone down to the silent depths.
But we shall bless Yah, now and forever, halleluyah.

Psalm 116: 1–11, Adapted

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

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

מָה אֲשִׁיב לַיְי, כָּל תַּגְמוּלוֹהִי עָלַי.
 כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְיָ אֶקְרָא.
 נִדְרֵי לַיְי אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.
 יִקָּר בְּעֵינַי יְיָ הַמּוֹתָה לַחֲסִידָיו וַחֲסִידוֹתָיו.
 אָנָּה יְיָ כִּי אֲנִי עַבְדְּךָ;
 אֲנִי עַבְדְּךָ, בֶּן אֲמָתְךָ
 אָנָּה יְיָ כִּי אֲנִי אֲמָתְךָ;
 אֲנִי אֲמָתְךָ, בֵּית עַבְדְּךָ
 פִּתַּחַת לְמוֹסְרִי.
 לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְיָ אֶקְרָא.
 נִדְרֵי לַיְי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
 בַּחֲצֹרוֹת בֵּית יְיָ בְּתוֹכִי יְרוּשָׁלַיִם
 הִלְלֵנָה!

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

Psalm 116: 12–19, Adapted

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

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

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

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

Truly, God, I am your servant,

truly, your servant, child of your servant.

Truly, God, I am your servant,

truly, your servant, child of your servant.

You have released my bonds.

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

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

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

תהלים קי"ז מתקן

הִלְלוּ אֶת יי, כָּל גּוֹיִם, שִׁבְחוּהָ כָּל הָאֲמִים.
כִּי גִבְרָה עָלֵינוּ חֲסִדָּה,
וְאָמַת יי לְעוֹלָם הִלְלוּהָ!

תהלים קי"ח מתקן

הוֹדוּ לַיי כִּי טוֹבָה, כִּי לְעוֹלָם חֲסִדָּה:

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדָּה:

יֹאמְרוּ נָא בֵּית מִרְיָם, כִּי לְעוֹלָם חֲסִדָּה:

תֹּאמְרֵנָה יְרָאוֹת יי, כִּי לְעוֹלָם חֲסִדָּה:

hodu l'adonai ki tov

yomar nah yisrael

yomru nah beit miryam

tomru nah yir-ot adonai

ki l'olam ḥasdah

ki l'olam ḥasdah

ki l'olam ḥasdah

ki l'olam ḥasdah

Psalm 117, Adapted

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

Psalm 118, Adapted

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

מִן הַמִּצָּר קִרְאתִי יְהוָה,
עֲנֵנִי בַמֶּרְחָב יְהוָה.
יְיָ לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם אוֹ אִשָּׁה.
יְיָ לִי בַעֲזָרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאָי.
טוֹב לַחֲסוֹת בַּיְיָ, מִבֶּטַח בְּאָדָם.
טוֹב לַחֲסוֹת בַּיְיָ מִבֶּטַח בְּאִשָּׁה.
כָּל אֲשֶׁר סִבְבוּנִי בְשֵׁם יְיָ כִּי אֲשֻׁלִּימָם.
סִבְבוּנִי גַם סִבְבוּנִי
בְשֵׁם יְיָ כִּי אֲשֻׁלִּימָן.
סִבְבוּנִי כְדַבְרֵי דַעְכוּ כְּאֵשׁ קוֹצִים,
בְשֵׁם יְיָ כִּי אֲשֻׁלִּימָם.
דָּחָה דְחִיתָנִי לְנָפֹל, וַיִּי עֲזָרָנִי.
עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים,
קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקוֹת
יָד יְיָ עֹשֶׂה שָׁלוֹם. יָד יְיָ רוֹמְמָה,
יָד יְיָ עֹשֶׂה שָׁלוֹם.
לֹא אֲמוֹת כִּי אֶחָיָה, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
יִסֹּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנֵנִי.
פֶּתַח לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.
זֶה הַשַּׁעַר לִי, צַדִּיקִים יִבְאוּ בּוֹ.
זֶה הַשַּׁעַר לִי, צַדִּיקוֹת תִּבְאֶנָּה בּוֹ.

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

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

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

אוֹדֶךְ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אוֹדֶךְ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

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

אָבֵן מַאֲסוֹ הַבּוֹנִים, הִתָּה לְרֹאשׁ פִּנָּה.
אָבֵן מַאֲסוֹ הַבּוֹנוֹת, הִתָּה לְרֹאשׁ פִּנָּה.

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

מֵאֵת יְיָ הִתָּה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.
מֵאֵת יְיָ הִתָּה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.

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

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

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

anah adonai hoshi-ah nah

אָנָּה יְיָ הוֹשִׁיעָה נָא:

anah adonai ho-shi-i nah

אָנָּה יְיָ הוֹשִׁיעֵי נָא:

anah adonai hatz-liḥah nah

אָנָּה יְיָ הַצְלִיחָה נָא:

anah adonai hatz-liḥi nah

אָנָּה יְיָ הַצְלִיחֵי נָא:

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

The stone the builders rejected became the cornerstone.

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

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

Please, God, deliver us.

please, God, make us prosper.

בְּרוּכָה הַבָּאָה בְּשֵׁם יי, בְּרִכּוּנֶיךָ מִבֵּית יי.
בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרִכּוּנֶיכֶם מִבֵּית יי.

אֱלֹהֵי יי וְתֹאמַר לָנוּ, אֲסִרוּ חַג בְּעֵבְתִּים, עַד קִרְנוֹת הַמִּזְבֵּחַ.
אֵל יי וַיֹּאמֶר לָנוּ, אֲסִרוּ חַג בְּעֵבְתִּים עַד קִרְנוֹת הַמִּזְבֵּחַ.

אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמֶיךָ.
אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמֶיךָ.

הוֹדוּ לַיי כִּי טוֹבָה, כִּי לְעוֹלָם חֲסִדָּה.
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ צְדִיקִים וְצְדִיקוֹת עוֹשׂוֹת רְצוֹנְךָ, וְכָל עֲמָךְ בֵּית יִשְׂרָאֵל
בְּרָנָה יוֹדוּ וְתִבְרַכְנָה וַיִּשְׁבְּחוּ וְתִפְאָרְנָה וִירוֹמְמוּ וְתַעֲרַצְנָה
וַיְקַדִּישׁוּ אֶת שְׁמֶךָ מְקוֹרְנוּ, כִּי לָךְ טוֹב לְהוֹדוֹת
וּלְשַׁמֵּךְ נָא לְזִמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בְּרוּךְ אַתָּה יי, הַמְהַלֵּל בַּתְּשֻׁבּוֹת.

וְאַבְרָהָם זָקֵן בָּא בַיָּמִים
וַיִּבְרַךְ אֶת אַבְרָהָם בְּכָל.

וַיְהִי הָיָה פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:

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

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

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

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

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֲלָמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִידָהּ הוּא, לְעָלְמָא (לְעָלְמָא)
מְכָל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמִּירָן
בְּעֲלָמָא. וְאָמְרוּ: אָמֵן:

תְּתִקְבַּל צְלוֹתָהּ וּבְעוּתָהּ דְּכָל־בֵּית יִשְׂרָאֵל קָדָם אֲמוּהוֹן
דִּי בְּשִׁמְיָא. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְעַל
כָּל־יוֹשְׁבֵי תֵּבֵל. וְאָמְרוּ: אָמֵן:

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל
כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבוֹת תֵּבֵל, וְאָמְרוּ: אָמֵן:

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

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

Yit'barach ve-yish'tabah ve-yit'pa'ar ve-yit'romam ve-yit'nasei ve-yit'hadarve-yit'aleh ve-yit'halal
sh'mei d'kud'sha, **b'rich hu**, le-eila le-eila mi-kol bir'chatave-shirata, tush'b'hata ve-nehamata, da-ami-
ran be-al'ma. Ve-im'ru: Amen.

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

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

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

Full Kaddish

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

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

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

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

May there be great peace from heaven, and life upon us and
all Israel and all the inhabitants of the world.
And let us say: Amen.

May the One who makes peace on high make peace for us,
for all Israel, and for all those who dwell in the world.
And let us say: Amen.

אֶת־הָרֵאָאִת לְדַעַת, כִּי יִי הִיא הָאֱלֹהִים, אֵין עוֹד מִלְבָּדָה.
 אֵין־כְּמוֹד בָּאֱלֹהִים אֲדֹנִי,
 וְאֵין כְּמַעֲשֵׂיךָ.
 אֲחִדוּתְךָ אֲחִדוּת כָּל־עוֹלָמִים,
 וְצִדְקָתְךָ בְּכָל־דּוֹר וְדוֹר.
 יִי הִיָּה, יִי הִוָּה, יִי יִהְיֶה לְעוֹלָם וָעֶד.
 יִי עֲזֹ לְעַמּוֹ יִתֵּן, יִי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.
 אִם הֶרַחֲמִים, הִיטִיבִי בְּרָצוֹנְךָ אֶת־צִיּוֹן,
 תִּבְנִי חוֹמוֹת יְרוּשָׁלַם.
 כִּי בְךָ לִבָּד בִּטְחָנוּ, אֵלֶּה רַמָּה וְנִשְׂאָה, אֲדֹן עוֹלָמִים.

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

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

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

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

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

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

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

The Ark is opened

וַיְהִי בְּנִסְוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
 'קוּמָה יִי וַיַּפְצוּ אֵיבִיךָ',
 שִׁישׁוּבוּ מִשְׁנֵאִיךָ לְפָנֶיךָ.
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבַּר־יִי מִירוּשָׁלַם.
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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Torah Service

You have been shown to know that God abides alone,
there is no other.

There is none like You, God, among those that are
worshipped, and there is nothing like Your works.

Your unity is an eternal unity,
and Your justice endures in every generation.

God was, is, and will be forever.

God grants strength to His people;

God blesses His people with peace.

Compassionate Mother, may it please You that Zion
flourish;

build the walls of Jerusalem.

For in You alone do we trust, God, great and transcendent,
foundation of worlds.

The Ark is opened

Va-yehi bi-n'so'a ha-aron va-yomer Moshe:

Kumah YHWH ve-yafutzu oy'vecha, she-yashuvu m'san'echa l'fanecha.

Ki mi-tziyon teitzei torah, u-devar YHWH mi-yerushalayim.

Baruch she-natan torah le-amo yisra'el bi-k'dushato.

When the Ark would travel forth, Moses would say:

"Arise, God, and Your enemies will scatter",

so that those who oppose You may return to Your presence.

For Torah comes forth from Zion, the word of God from
Jerusalem. Blessed is the One who gave Torah to the people
Israel in holiness.

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יְיָ, יְיָ, אֱלֹהֵי רַחוּמָה וְחַנוּנָה, אֶרְכַּת אַפִּים,
וְרַב־חֶסֶד וְאֶמֶת,
נֹצֵרֶת חֶסֶד לְאַלְפִים, נִשְׂאֵת עוֹן וּפֶשַׁע וְחַטָּאָה, וְנָקָה:

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

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפִּים, וְרַב־חֶסֶד וְאֶמֶת, נֹצֵר
חֶסֶד לְאַלְפִים, נִשְׂאֵת עוֹן וּפֶשַׁע וְחַטָּאָה, וְנָקָה:

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

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

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

וְאֲנִי, תְּפִלָּתִי לָךְ הַמְּרַחֶמֶת, עֵת רָצוֹן,
אֱלֹהִים בְּרַב־חֶסֶדֶךָ, עֲנֵנִי בְּאֶמֶת יִשְׁעֶךָ:

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

וְאֲנִי, תְּפִלָּתִי לָךְ הַמְּרַחֵם, עֵת רָצוֹן, אֱלֹהִים בְּרַב־חֶסֶדֶךָ,
עֲנֵנִי בְּאֶמֶת יִשְׁעֶךָ:

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

God, God, compassionate and gracious, patient,
abounding in kindness and truth,
assuring love for thousands of generations, forgiving iniquity,
transgression and wrongdoing, and granting full pardon.

May the words of my mouth and the meditations of my heart be
acceptable before You,
God, my Rock and my Redeemer.

I offer myself in a prayer to You, God, at a time that You desire. God, in
the greatness of Your lovingkindness, answer me with Your true
deliverance.

בְּרִידְ שְׁמֵהּ דְּמָרָא עֲלָמָא, בְּרִידְ כְּתָרָד וְאַתְרָד. יְהֵא
רְעוּתָד עִם עֲמָד יִשְׂרָאֵל לְעָלָם, וּפְרָקוּן יְמִינָד אַחֲזִי לְעֲמָד
בְּבֵית מַקְדִּישָׁד, וְלֹא־מִטּוֹיִי לָנָא מְטוּב נְהוֹרָד וּלְקַבֵּל
צְלוּתָנָא בְּרַחֲמִין. יְהֵא רַעּוּא קִדְמָד דְּתוֹרִיד לֶן חֵיין בְּטִיבוּ,
וְלֵהוּי אָנָא פְּקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי
וְיִתְכַל־דִּי לִי וְדִי לְעֲמָד יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלָא
וּמְפָרְנִס לְכָלָא, אַנְתָּ הוּא שְׁלִיט עַל כָּלָא, אַנְתָּ הוּא
דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא. אָנָא עֲבָדָא
דְּקִדְשָׁא בְּרִידְ הוּא דְּסִגִּידָנָא קָמָה וּמַקְמִי דִּיקָר אֹרִיתָהּ
בְּכַל־עֵדֶן וְעֵדֶן. לֹא עַל אֲנֶשׁ רַחֲצָנָא וְלֹא עַל בֶּר אֱלֹהִין
סַמְכָנָא, אֱלֹא בְּאֱלֹהָא דְּשָׁמַיָא, דִּהוּא אֱלֹהָא קְשׁוּט
וְאֹרִיתָהּ קְשׁוּט וְנִבְיָאוּהִי קְשׁוּט, וּמְסֻגָּא לְמַעַבְד טַבּוֹן
וְקְשׁוּט.

◁ בֵּה אָנָא רַחֵץ/רַחֲצָה וְלִשְׁמֵהּ קַדִּישָׁא יְקִירָא אָנָא
אֵימַר תִּשְׁבַּחְהוּ. יְהֵא רַעּוּא קִדְמָד דְּתַפְתַּח לְבִי בְּאֹרִיתָא,
וְתִשְׁלֵם מִשְׁאֲלִין דְּלִבָּאי
וְלִבָּא דְּכַל־עֲמָד יִשְׂרָאֵל,
לְטַב וּלְחֵיין וְלִשְׁלָם. אָמֵן:

▷ Bei ana raheitza/raheitzah ve-lish'mei kadisha yakira ana eimar tush'behan.Yehei ra'ava
kodamach de-tif'tah libi be-orayta,
ve-tash'lim mish'alim de-libi
ve-liba de-chol amach yisra'el,
le-tav u-le-hayin ve-li-sh'lam. Amen.

On all days:

Blessed be the Name of the teacher of the world, may Your crown and Your power be blessed. May Your favor be with Your people Israel forever, may the power of Your deliverance be revealed to them in Your holy place, and may You extend the goodness of Your light to us, mercifully accepting our prayers. May it be Your will to grant us life and health. May I be counted among the righteous; be merciful to me, protect me and all that is mine, and all that is Your people Israel's. You sustain and nourish everything, You exercise mastery over everything; You, God, are master over earthly rulers, for You are the source of sovereignty. I am a servant of the Holy One, whom I revere, and whose Torah I revere, at all times. I do not put my trust in mortal beings, and I do not place my confidence in angels, but in the God of heaven, who is a God of truth, whose Torah is truth, whose prophets are truth, and who dwells within deeds of righteousness and truth.

▷ I trust in God and utter praise to God's holy, precious Name. May it be Your will that You open my heart to Your Torah,
and fulfill the worthy wishes of my heart
and the hearts of all Your people Israel,
for goodness, for life, and for peace. Amen.

Responsively:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדֹנָנוּ,
קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ.

Sh'ma yisra'el YHWH eloheinu YHWH aḥat.

Eḥad eloheinu, gedolah ad'neinu, kadosh (v'norah) sh'mah.

גָּדְלוֹ לֵי אֱתִי, וְנִרְוֹמָמָה שְׁמָה יַחְדָּו:

Gad'lu la-YHWH iti, u-nerom'mah shemah yah'dav.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יְיָ הַקְּדוּשָׁה, וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמָמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֹ לְהַדָּם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמָמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֹ לְהַר קֹדֶשׁוֹ,
כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Lecha YHWH ha-gedulah ve-ha-gevurah ve-ha-tif'eret

ve-ha-neitzach ve-ha-hod, ki chol ba-shamayim u-va-aretz,

lecha YHWH ha-k'dushah ve-ha-mit'nasei le-chol le-rosh.

Rom'mu YHWH eloheinu, ve-hish'taḥavu la-hadom rag'lav, kadosh hu.

Rom'mu YHWH eloheinu, ve-hish'taḥavu le-har kod'sho, ki kadosh YHWH eloheinu.

The Torah scroll is removed, and the Ark is closed

Responsively:

Listen, Israel: YHWH is our God; YHWH is One.

One is our God, great is our Foundation,
holy (and awe-inspiring) is God's name.

Exalt God with me, and let us praise Her name together.

Yours, God, are greatness, power, beauty, eternity, and splendor, for
everything in heaven and earth is Yours.

Yours, God, is holiness, for You are exalted over all.

Praise our God, and worship at His footstool, for God is holy. Praise our
God and worship at His holy mountain,
for our God is holy.

וְתַעֲזֹר וְתִגֵּן וְתוֹשִׁיעַ לְכָל הַחֹסִים וְהַחֹסוֹת בּוֹ, וְנֹאמַר: אָמֵן.
הַכֹּל הָבּוּ גֹדֶל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.
נָא לַעֲלוֹת:

בְּרוּכָה שְׁנַתְנָה תּוֹרָה לְעַמָּה יִשְׂרָאֵל בְּקִדְשָׁתָהּ.
וְאַתֶּם הַדְּבָקִים וְהַדְּבָקוֹת בֵּי אֱלֹהֵינוּ, חַיִּים כָּלְכֶם הַיּוֹם:

Va-ta'azor ve-tagein ve-toshi'a le-chol ha-ḥosim ve-ha-ḥosot bo, ve-nomar: **Amen.**

Ha-kol havu godel le-eloheinu, u-t'nu chavod la-torah.

Nah la'alot:

B'ruchah she-nat'nah torah le-amah yisra'el bi-kedushatah.

All respond:

וְאַתֶּם הַדְּבָקִים וְהַדְּבָקוֹת בֵּי אֱלֹהֵינוּ, חַיִּים כָּלְכֶם הַיּוֹם:

Ve-atem had'veikim va-ha-d'veikot ba-YHWH eloheichen, ḥayim kul'chem ha-yom.

ברכת הגומל

One who has escaped from a dangerous situation, for example one who has survived a serious illness or who has completed a hazardous journey, recites the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים, הַגּוֹמֵל לְחַיִּים טוֹבוֹת,
שְׁגַמְלָנִי כָּל-טוֹב:

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

The congregation responds:

אָמֵן. מִי שְׁגַמְלֵךְ כָּל-טוֹב, הוּא יְגַמְלֵךְ כָּל-טוֹב, סֵלָה: (לנקבה)
(for a woman)

אָמֵן. מִי שְׁגַמְלֵךְ כָּל-טוֹב, הוּא יְגַמְלֵךְ כָּל-טוֹב, סֵלָה: (לזכר)
(for a man)

(for a woman) **Amen. Mi she-g'maleich kol tuv, hu yig'maleich kol tuv, selah.**

(for a man) **Amen. Mi she-g'mal'cha kol tuv, hu yig'mal'cha kol tuv, selah.**

Before the first Aliya

May God help, shield, and deliver all those who trust in Her, and let us say: Amen.

Let all declare God's greatness and give honor to the Torah.

Please come up: _____

Blessed is the One who gave Torah to Her people Israel, in Her holiness.

All respond:

All you who hold close to your God – you are truly alive today.

Birkat Ha-gomeil

One who has escaped from a dangerous situation, for example one who has survived a serious illness or who has completed a hazardous journey, recites the following blessing:

Blessed are You, our God, Source of life, who favors with kindness those who are in need;
for God has favored me with every kindness.

The congregation responds:

Amen. May God who has favored you with every kindness continue to favor you with every kindness, *Selah*.

Torah Blessings: Modified, God in Feminine

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָכַת:

Barchu et Yah (Adonai) hamvorechet.

Bless God, the Blessed One.

The congregation responds:

בְּרוּכָה יְיָ הַמְּבֹרָכַת לְעוֹלָם וָעֶד:

Brucha Yah (Adonai) hamvorechet l'olam va-ed.

Blessed is God, the Blessed One, for all eternity.

בְּרוּכָה יְיָ הַמְּבֹרָכַת לְעוֹלָם וָעֶד:

Brucha Yah (Adonai) hamvorechet l'olam va-ed.

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ מִקּוֹר הַחַיִּים,

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

אֲשֶׁר בָּחַרָה בָּנוּ עַם-כָּל-הָעַמִּים,

asher bachara banu im kol ha-amim

וְנָתַנָּה לָנוּ אֶת-תּוֹרָתָהּ.

v'natna lanu et-Torata

בְּרוּכָה אַתְּ יְיָ, נֹתֶנֶת הַתּוֹרָה:

Brucha at Yah (Adonai), notenet ha-Torah

Following the reading:

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,

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

אֲשֶׁר נָתַתָּה לָנוּ תּוֹרַת אֱמֶת,

asher natna lanu Torat emet

וְחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ.

v'chayei ollam nat-ah b'tocheinu

בְּרוּכָה אַתָּה יְיָ, נֹתֵנֶת הַתּוֹרָה:

Brucha at Yah (Adonai), notenet ha-Torah

Blessed are you, our God, Source of life,

who gave us the Torah of truth

and planted eternal life within us.

Praised are You, the One who gives us the Torah.

Torah Blessings: Modified, God in Masculine

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Barechu et YHWH ha-mevorach.

Bless God, the Blessed One.

The congregation responds:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

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

Blessed is God, the Blessed One, for all eternity.

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִקּוֹר הַחַיִּים,

Baruch ata Yah (Adonai) Eloheinu mekor ha-ḥayim,

אֲשֶׁר בָּחַר בָּנוּ עִם-כָּל-הָעַמִּים,

asher bachar banu im kol ha-amim

וְנָתַןָּ לָנוּ אֶת-תּוֹרָתוֹ.

v'natan lanu et-Torato

בְּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה:

Baruch ata Yah (Adonai), noten ha-Torah

Following the reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְקוֹר הַחַיִּים,

Baruch ata Yah (Adonai) Eloheinu mekor ha-ḥayim,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

asher natan lanu Torat emet

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

'vḥayei ollam natah b'tocheinu

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch ata Yah (Adonai), noten ha-Torah

Blessed are you, our God, Source of life,

who gave us the Torah of truth

and planted eternal life within us.

Praised are You, the One who gives us the Torah.

מִי שֶׁבֵּרַכָּה אֲמוֹתֵינוּ שָׁרָה רַבָּקָה לֵאָה וְרַחֵל וְאַבְוֹתֵינוּ
אֲבָרָהִם יִצְחָק וְיַעֲקֹב, הִיא תְּבַרֵּךְ אֶת _____ בְּעֶבֶר הַזְכוּת
לְעֵלוֹת הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה וְלְכָבוֹד
הַשַּׁבָּת וְלְכָבוֹד קָהֳלֵתֵנוּ הַקְּדוּשָׁה. אָנָּה, הַקְּדוּשָׁה בְּרוּכָה
הִיא, שֶׁמֶרִי אֶת אֱלֹה שֶׁעָלוּ מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נִגְעַ
וּמַחֲלָה, וְשִׁלְחֵי בִּרְכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה הַיָּד, עִם
כָּל-יִשְׂרָאֵל יַחַד, וְנֹאמַר: אָמֵן:

Blessings for the sick

מִי שֶׁבֵּרַךְ, אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב, מֹשֶׁה, אֱהֲרֹן,
דָּוִד, וְשְׁלֹמֹה, וְאַמּוֹתֵינוּ שָׁרָה רַבָּקָה לֵאָה וְרַחֵל, חַנָּה, דְּבוֹרָה,
וִירוֹת, הוּא יִרְפֵּא אֶת כָּל אֱלֹה שֶׁנִּפְגָּעִים בְּמַגִּפַּת עוֹלָמֵנוּ וְאֶת כָּלֵנוּ
הַנֶּאֱבָקִים בְּמַאֲבָק הַשְּׂוִיוֹן בִּינוֹתֵינוּ,
וְאֶת הַחוֹלִים וְהַחֹלּוֹת: _____, וְאֱלֹה שֶׁלֹּא הִזְכֵּרְנוּ הַיּוֹם.
הַקְּדוּשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם וְעַלֵּיהֶן,
לְהַחֲלִימָם וּלְרַפְּאֵתָן, לְהַחֲזִיקָם וּלְהַחֲיֹתָן,
וְיִשְׁלַח לָהֶם וּלְהֶן מְהֵרָה רְפוּאָה שְׁלֵמָה,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף וְנֹאמַר: אָמֵן:

Misheberach after an aliya

May the One who blessed our mothers Sarah, Rebecca, Leah, Rachel, and our fathers Abraham Isaac and Jacob, bless ____ for the honor of coming up for an *aliyah* today, to honor God, the Torah, the Shabbat, and our holy congregation. May the Holy Blessed One guard those who have come up today from all trouble and distress, from all illness and affliction. May God send blessing and good fortune in all the work of their hands, together with all Israel, and let us say: Amen.

Blessings for the sick

May the One who blessed our ancestors Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon, and Sarah, Rebecca, Leah, Rachel, Hannah, Deborah, and Ruth, bless and heal those who have been affected by the plague of our times and all those who are working for social justice and those who suffer from illness: ____, as well as those we have not brought to mind specifically today. May the Holy Blessed One be filled with compassion for them, restore their health and heal them, strengthen them and renew their lives. May God send them complete healing speedily healing their souls along with their bodies, and let us say: Amen.

As the Torah scroll is raised and tied:

וזאת התורה אשר-שם משה לפני דורות
ישראל, על-פי יי ביד-משה:

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

Blessing before the haftarah

ברוך אתה יי אלהינו מקור החיים, אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת.
ברוך אתה יי, אשר נתן תורה למשה עבדו,
ול ישראל עמו, ולנביאי האמת וצדק:

Blessings after the haftarah

ברוך אתה יי אלהינו מקור החיים,
צור כל-העולמים, צדיק בכל-הדורות, האל הנאמן
האומר ועשה, המדבר ומקים, שכל-דבריו אמת וצדק.
נאמן אתה הוא יי אלהינו, ונאמנים דבריך,
ודבר אחד מדבריך אחור לא ישוב ריקם, כי אל שדי
נאמן ורחמן אתה. ברוך אתה יי, האל הנאמן
בכל-דבריו:

רחמי על ציון כי היא בית חיינו,
ולעלות נפש תושבי במהרה בימינו.
ברוכה את יי, משמחת ציון בבניה ובנתייה:

שמחינו יי אלהינו באליהו הנביא עבדך,
ובימי גאולתך, במהרה יבא ויגל לבנו.
ותתני לכל-חי ברפת גאלה שלמה, כי בשם קדשך נשבעת לנו
שלא תכבי גרנו לעולם ועד. ברוכה את יי, מקור גאלה לעולם:

As the Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel – according to the instruction of God, by the hand of Moses.

Blessing before the haftarah

Blessed are You, our God, Source of life, who chose worthy prophets, and was pleased by their words which were spoken in truth.

We bless You, God, who has given Torah to Moses Your servant, and to Israel Your people, and to prophets of truth and justice.

Blessings after the haftarah

Praised are You, our God, Source of life, Rock of all worlds, righteous throughout all generations, faithful God who speaks

and does, who declares and establishes, whose words are truth and justice. You, our God, are faithful, and Your words are faithful, and You do not renege on Your promises, for You, our Sustainer, are a faithful and merciful God. We bless You, a faithful God in all Your words.

Have compassion on Zion, spiritual home to many, and bring hope soon to those whose spirits are humbled. Blessed are You, God, who lets Zion rejoice with all her children.

Gladden us, our God, with the coming of Elijah, Your prophet, and with the days of Your deliverance, may they come speedily to redeem us and let our hearts rejoice. Grant all living things the blessing of complete deliverance, for You have sworn by Your holy Name that our light shall never be extinguished. We bless You, God, Source of deliverance for Your world.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּ לָנוּ, יי אֱלֹהֵינוּ,
לְקַדְּשָׁהּ וּלְמְנוּחָהּ, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ,
אַנְחֵנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרֵךְ שְׁמְךָ
בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

On Yuntif (on Shabbat, add the words in brackets):

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

Shavuot

Pesach

חַג הַשְּׁבוּעוֹת

חַג הַמַּצּוֹת

Shmini Atzeret

Sukkot

חַג הַשְּׁמִינִי, חַג הָעֲצֵרֶת

חַג הַסֻּכּוֹת

הַזֶּה שְׁנַתָּ לָנוּ, יי אֱלֹהֵינוּ, [לְקַדְּשָׁהּ וּלְמְנוּחָהּ], לְשִׁשּׁוֹן
וּלְשִׁמְחָהּ, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אַנְחֵנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרֵךְ שְׁמְךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

For the Torah, for the service of worship, for the prophets,
for this Shabbat day, that You have given us, our God,
for holiness and rest, for honor and glory – for all this, our
God, we are grateful to You and we bless You. May Your
Name be praised in the mouths of all living things eternally
and for all time. Praised are You, God who sanctifies the
Shabbat.

On Yuntif (on Shabbat, add the words in brackets):

For the Torah, for the service of worship, for the prophets,
[and for this Shabbat day,] and for this day of

Pesach

Passover

Shavuot

Festival of Weeks

Sukkot

Feast of Tabernacles

Shmini Atzeret

Eighth Day of Assembly

that You have given us, our God, [for holiness and rest,] for
joy and gladness, for honor and glory – for all this, our God,
we are grateful to You and we bless You.

May Your Name be praised in the mouths of all living
things eternally and for all time.

Praised are You, God who sanctifies [Shabbat and] Israel
and the Day of Remembrance.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּחַדְּשֵׁי
עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה,
וְתַתֵּן לָנוּ חַיִּים אָרוּכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים
שֶׁל בִּרְכָּה, חַיִּים שֶׁל פְּרִנָּסָה, חַיִּים שֶׁל חֲלוּץ
עֲצָמוֹת, חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֶת שָׁמַיִם וְיִרְאֶת חֹטָא: חַיִּים שְׂאִין
בָּהֶם בּוֹשָׁה וּכְלָמָה, חַיִּים שֶׁל עֲשֵׂר וְכָבוֹד, חַיִּים
שֶׁתְּהִי בָנוּ אֶהְבֵּת תּוֹרָה
וְיִרְאֶת שָׁמַיִם, חַיִּים שְׂיִמָּלְאוּ מִשְׁאֲלוֹת לְבָנוּ לְטוֹבָה, אָמֵן סְלָה:
מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ,
וְגֹאֲלֵ אוֹתָם מֵעֲבָדוֹת לַחֲרוֹת, הוּא יִגְאֹל אוֹתָנוּ בְּקָרוֹב,
וְיִקְבֹּץ נִדְחֵינוּ מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ.
חֲבֵרִים וְחִבְרוֹת כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן:

רֹאשׁ חֹדֶשׁ . . . יִהְיֶה בַּיּוֹם . . . הֵבֵא עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל לְטוֹבָה:
תְּחַדְּשֵׁהוּ הַקְדוּשָׁה בְּרוּכָה הִיא, עָלֵינוּ וְעַל כָּל עַמָּה בֵּית יִשְׂרָאֵל,
לְטוֹבָה וּלְבִרְכָּה,
לְשִׁשּׁוֹן וּלְשִׁמְחָה,
לִישׁוּעָה וּלְנַחֲמָה,
לְפְרִנָּסָה טוֹבָה וּלְכִלְכָּלָה,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם,
לְשִׁמּוּעוֹת טוֹבוֹת וּלְבִשְׁוֹרוֹת טוֹבוֹת,
וּלְגִשְׁמִים בְּעֵתָם,
וּלְרְפוּאָה שְׁלֵמָה,
וּלְגְאוּלָּה קְרוֹבָה, וְנֹאמַר אָמֵן:

Blessing for the New Month

Be it Your will, YHVH our God and God of our fathers and mothers, to hallow for us this month for goodness and blessing, and to give us a long life, a life of peace, a life of goodness, a life of blessings, a life of sustenance, a life of vigor of body, a life in which there is awe of heaven and sin, a life in which there is no shame or reproach, a life of abundance and honor, a life where love of Torah and awe of heaven is within us a life fulfilling the desires of our hearts for good things, amen, selah.

May the one who created miracles for our fathers and mothers,
and redeemed them from slavery to freedom, also redeem us soon, and gather those of us dispersed from the four corners of the earth, all Israel friends and companions together, and let us say, Amen.

The new month of . . . will occur on . . . May it come to us and to all Israel for goodness.

May the Holy One blessed be, renew it, for us and for all Her people Israel,

for goodness and blessing,	amen!
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joy and gladness,	amen!
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deliverance and consolation,	amen!
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right sustenance and livelihood,	amen!
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good life and peace,	amen!
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good reports and tidings,	amen!
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rains in their season,	amen!
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complete healing	amen!
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and timely redemption,	
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and let us say	amen!
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יְהַלְלוּ אֶת־שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ:

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

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה
לְכָל־חֲסִידָיו, לְדֹרוֹת יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ, הַלְלִנָּהּ:

Hodo al eretz ve-shamayim. Va-yarem keren le-am, tehilah le-chol ḥasidav,
le-dorot yisra'el am kerovo, halleluyah, hallel'nayah

מִזְמוֹר לְדָוִד: הָבוּ לַיי בְּרוּאֵי מָרוֹן, הָבוּ לַיי כְּבוֹד וְעֹז.
הָבוּ לַיי כְּבוֹד שְׁמָהּ, הִשְׁתַּחֲוּוּ לַיי בְּהַדְרַת־קֹדֶשׁ.
קוֹל יי עַל־הַמַּיִם, אֵלֶּת הַכְּבוֹד הִרְעִימָהּ,
יי עַל־מַיִם רַבִּים. קוֹל־יי בִּכְחַת, קוֹל יי בְּהַדָּר.
קוֹל יי שִׁבַּר אֲרָזִים, וַתִּשְׁבַּר יי אֶת אֲרָזֵי הַלְּבָנוֹן.
וַתִּרְקִידֵם כָּמוֹ עֵגֶל לְבָנוֹן וְשִׁרְיֹן כָּמוֹ בֶּן־רֵאִמִּים.
קוֹל יי חֹצֵב לַהֲבוֹת אֵשׁ. קוֹל יי יַחִיל מִדְּבָר,
תַּחִּיל יי מִדְּבַר קֹדֶשׁ. קוֹל יי יַחֲלִיל אֵילֹת,
וַיַּחֲשֹׁף יַעֲרֹת, וּבִהִיכָלָהּ כָּלוּ אֹמֶר כְּבוֹד.
יי לַמַּבּוּל יִשְׁבָּהּ, וַתֵּשֶׁב יי מִכְּלַלֹּת לְעוֹלָם. יי עֹז לְעַמָּה
תִּתֵּן, יי תִּבְרַךְ אֶת־עַמָּהּ בְּשָׁלוֹם:

Mizmor le-david. Havu la-YHWH b'ru-ei maron, havu la-YHWH kavod va-oz. Havu la-YHWH kevod shemah, hish'tahavu la-YHWH, be-had'rat kodesh. Kol YHWH al ha-mayim, eilat ha-kavod hir'imah, YHWH al mayim rabim. Kol YHWH ba-ko'ah, kol YHWH be-hadar. Kol YHWH shoveir arazim, va-teshabeir YHWH et ar'zei ha-levanon. Va-tarkideim k'mo eigel, levanon ve-sir'yon k'mo ven re'eimim. Kol YHWH ḥotzeiv lahavot eish, kol YHWH yaḥil mid'bar, taḥil YHWH mid'bar kadeish. Kol YHWH yeḥoleil ayalot, va-yeḥesof ye'arot, u-veheichalah kulo omeir kavod.

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

YHWH oz le-amah titein, YHWH tevareich et ameha va-shalom.

Extol the Name of God, for God's Name alone is exalted.

God's glory is upon the earth and heavens; God lifts up the generations of Israel, extolling the people God keeps close. Halleluyah. Hallelnayah.

A psalm of David. Yield to God, O beings on high, yield to God glory and might! Yield to God the glory of Her name, worship God in the splendor of Her holiness.

The voice of God is over the waters, the God of glory thunders, God is over the great waters. God's voice is powerful, God's voice is majestic. God's voice shatters cedars; God shatters the cedars of Lebanon. She makes Lebanon skip like a calf, and Sirion like a young wild ox. God's voice flashes forth with flames of fire. God's voice makes the wilderness quake;

God makes the wilderness of Kadesh quake. God's voice causes the deer to give birth, and strips the forests bare, and in Her Sanctuary all proclaim, "Glory!"

God was enthroned at the Flood, and God shall be established on Her seat forever. God grants strength to Her people;

God shall bless Her people with peace.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְיָ רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.
קוֹמָה יְיָ לְמִנְחָתְךָ, אֶתָּה וְאַרְזֹן עֲזָךְ.
כְּהִנִּיךָ יִלְבָּשׁוּ-צִדֵּק, וַחֲסִידוֹתֶיךָ תִּרְנְנָה.
בְּעֶבֶר דָּוִד עֲבָדְךָ, אֶל-תֵּשֶׁב פָּנַי מִשִּׁיחָךְ.

◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אֶל-תַּעֲזֹבוּ. עֵץ-חַיִּים הִיא לַמַּחְזִיקוֹת בָּהּ,
וְתִמְכֶּיהָ מְאֹשָׁר. דִּרְכֶּיהָ דְרָכֵי-נֹעַם,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם. הַשִּׁיבֵנוּ יְיָ אֵלֶיךָ וְנִשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

▷ Ki lekach tov natati lachem, torati al ta'azovu.

Eitz ḥayim hi la-maḥazikot bah, ve-tom'cheha me'ushar.

Deracheha dar'chei no'am, ve-chol netivoteha shalom.

Hashiveinu YHWH eilecha ve-nashuvah, ḥadesh yameinu ke-kedem.

The Torah scrolls are placed in the Ark

When the Ark would rest, Moses would say: God, return
and dwell among the myriads of Israel.

Arise, God, to Your peaceful places, You and Your glorious
Ark. Let Your priests be clothed in justice; Your faithful will
sing.

For the sake of David, Your servant, do not turn away from
Your anointed.

▷ For I have given you a good inheritance;
do not forsake My Torah. It is a tree of life to those who hold
it close, and all who support it are enriched. Its paths are
paths of pleasantness, and all its ways are peace.
Help us return to You and we will return;
renew our days, as You have done of old.

עֲלֵינוּ לְשַׁבַּח לְאֶדֶן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטֵּעַ בְּתוֹכֵינוּ.
שֶׁהָקִים לְכָלֵנוּ חֵלֶק מְיוֹחָד, וְקָבַע גּוֹרְלָנוּ עִם כָּל הָאוֹמוֹת.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוֹת וּמוֹדִים לִפְנֵי מוֹרְנוּ מְקוֹר
הַחַיִּים, שֶׁמַּחַת לִבֵּנוּ, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Aleinu leshabei'ah le-eden ha-kol, lateit gedulah le-yotzeir bereishit, she-natan lanu torat
emet, ve-hayei olam nata betocheinu. she-he-kim l'khulanu helek m'yuhad, v'kavah goralenu
im kol ha-u-mot. Va-anah'nu kore'im umish'tahavotu-modim lif'nei moreinu m'kor ha-
hayim, sim'hat libeinu, ha-kadosh baruch hu.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ, הַפּוֹרֵשׁ
בְּנַפְיוֹ עֲלֵינוּ וּמִיִּנִיקָנוּ בְּחֶסֶדּוֹ.
הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָנוּ יִקְרִיו נַפְשָׁנוּ צְמָאָה לוֹ.
כִּפְתּוֹב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשְּׁבִית אֶל-לִבָּבָהּ,
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין
עוֹד.

She-hu noteh shamayim ve-yoseid aretz, ha-poreis kenafav aleinu u-meinikeinu
be-has'do. Hu eloheinu, ein od. Anu yakirav naf'sheinu tzam'ah lo. Ka-katuv
be-torato: ve-yada'ta ha-yom ve-hasheivota el levavecha, ki YHWH hu ha-elohim ba-shamayim
mi-ma'al ve-al ha-aretz mitahat, ein od.

וְעַל כֵּן נִקְוָה לָךְ, יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶיךָ,
לְהַעֲבִיר כָּזָב מִן הָאֶרֶץ וְאִלּוּלוֹת מְהֵרָה תִּכְרֶת,
לְתַקֵּן עוֹלָם בְּשָׁלוֹם וְרַעוּת,
וּמִלֵּאָה הָאֶרֶץ יִדְעָה אֶת-יי כִּמְיֵם לַיִם מְכַסִּים. ◁ כִּי עֲמָךְ
מְקוֹר חַיִּים, בְּאוֹרֶךְ נִרְאָה אֹזֶר.
וְנֹאמַר: דְּבַקָּה נַפְשִׁי אַחֲרֶיךָ, בִּי תִמְכָּה יְמִינֶךָ:

Aleinu

It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations.

So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of Blessing.

For God extends the heavens and establishes the earth, who spreads wings over us, nourishing us with lovingkindness. This is our God, entirely; we are Your beloved; our hearts thirst for You, as it is written in Your Torah: This day you will know that God alone abides in the heavens above and on the earth below without end.¹

Therefore, we hope, Adonai our God, to witness soon Your wondrous strength, to remove falsehood from the earth and to transcend idolatry, to rebuild the earth in peace and fellowship, so the world will be filled with the knowledge of God as water fills the sea.² ▸ For the source of life is with You; in Your light we see light.

As it is said: My heart cleaves to You; Your right hand supports me.³

Ve-al kein nekaveh lach, YHWH eloheinu, lir'ot meheirah be-tif'eret uzeich, leha'avir kazav min ha-aretz ve-elilut meheirah tikareit, letakein olam be-shalom ve-rei'ut, u-mal'ah ha-aretz de'ah et YHWH ka-mayim la-yam mechasim. ▸ Ki imach m'kor hayim, be-oreich nireh or. Ve-ne'emar: dov'kah naf'shi aharayich, bi tom'chah yemineich.

1. Deut. 4:39

2. Psalms 36:10

3. Psalms 63:9

Aleinu: A Meditation

It is our duty to honor the Holy One, Blessed Source of all Life, Spirit Guide of the Earth, whose very existence breathes life into the world and unifies all that is diverse. You are revealed to us in the bud opening in the springtime sun, in the raging storm arising in a gentle, summer sea, in the dying red embers of an autumn fire and in the cold gray silence of a winter dawn. You deliver us from the womb into a world of Your creations and are with us as we breathe our last breath. You are the well which nurtures and sustains us all the days of our lives. We seek Your essence deep within ourselves and strive to see Your reflection in all creatures, around, beyond and within the Earth.

You are the spark which kindles hope in the depths of our souls. We pray to be aware each day that our lives are an integral part of the world's creation. We look towards a dawn so brilliant that it will push back the darkness of ignorance and injustice. All around the Earth, hands will reach upward, joining together to build one world and feed one people. On that day, Your presence as the Wellspring of Life will truly be felt by all, on that day and forevermore.

Meditation on Aleinu

It weighs upon us to praise the Maker of all things, the Creator who whispered life into our universe. We do this knowing She did not mold us like other peoples, did not incline us to easily be family among them; but has given us something different, something that has fashioned us, martyred and sustained us. So do we pause and allow ourselves to wonder at the holiest One, the Source whom we bless and sanctify, for nurturing the world and cradling all living things. Her radiance shines from heaven and bubbles up from earth. Her home is in a quiet corner of the perceiving soul. This is God, our beginning and our end; besides God there is nothing more.

Thus do we always hope to catch a glimpse of You and recognize Your majesty for a sign. It would be enough to put evil to flight and our false gods in their place. That time will find all our voices understood and all our knowledge harmony. Your presence will make nurturers and wonder workers of us all, and we will find the right song to sing to You. On that day we will truly see You as One, and Your name will be Unity.

◀ לְדָוִד:

יְיָ אֱלֹהֵי וַיִּשְׁעִי, מִמִּי אִירָא,
יְיָ מַעֲזוֹ-חַיִּי, מִמִּי אֶפְחָד.
בְּקָרֵב עָלַי מִרְעִים לֶאֱכֹל אֶת-בְּשָׁרִי, צָרִי וְאִיְבִי לִי
הִמָּה כָשְׁלוֹ וְנִפְלוֹ.
אֶם-תִּחַנֶּה עָלַי מַחֲנֶה לֹא-יִירָא לְבִי, אֶם-תִּקְוֶם עָלַי
מִלְחָמָה
בְּזֹאת אֲנִי בּוֹטָח.

◀ אַחַת שְׁאַלְתִּי מֵאֵת-יְיָ אוֹתָהּ אֲבַקֵּשׁ,
שְׁבִתִּי בְּבֵית-יְיָ כָּל-יְמֵי חַיִּי,
לַחֲזוֹת בְּנֹעַם-יְיָ וּלְבַקֵּר בְּהִיכָלוֹ.

▷ Aḥat sha'al'ti me-eit YHWH otah avakeish,
shiv'ti be-veit YHWH kol y'mei ḥayai,
lahazot be-no'am YHWH u-le-vakeir be-heichalo.

כִּי תִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה,
תִּסְתָּרֵנִי בְּסִתָּר אֱהִלָּה
בְּצֹר תִּרְוַמְמֵנִי.
וְעַתָּה יְרוֹם רֹאשִׁי עַל אִיְבִי סְבִיבוֹתַי,
וְאֶזְבְּחָה בְּאֱהִלָּה זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמְרָה לִי.
שִׁמְעֵ-יִי קוֹלִי אֶקְרָא, וַחֲנִינִי וְעֲנִינִי.
לֵךְ אִמַּר לְבִי בִקְשׁוּ פָנַי,
אֶת-פָּנֶיךָ יְיָ אֲבַקֵּשׁ.

אל...

Psalm 27, Adapted

▷ Of David.

God is my light and my help; whom shall I fear?

The Holy One is the strength of my life; of whom shall I be afraid?

When evildoers draw near to devour me, my enemies and my foes, it is they who stumble and fall.

Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still I would trust in You.

▷ One thing I ask of God, one thing I desire:

That I may dwell in Your house all the days of my life,
To behold Your beauty, and to meditate in Your sanctuary.

Surely God will hide me and shelter me in a day of distress;

You will conceal me in the shelter of Your tent;

You will lift me onto solid ground.

Then my head shall be high above all my foes around me;

I will offer shouts of joy in God's shelter;

I will sing and chant praises to the Holy One.

Hear, O God, my voice when I call; be gracious, and answer me.

To You my heart has said: "It is You that I seek."

Your Presence, O God, I am seeking.

אֶל־תִּסְתִּירֵי פָנֶיךָ מִמֶּנִּי,
אֶל תִּטִּיבֶאֱף עַבְדְּךָ,
עֲזַרְתִּי הָיִיתָ,
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי.
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי,
וַיִּתְּאֲסֹפֵנִי.
הוֹרִינִי יְיָ דֶּרֶכְךָ, וְנַחֲמֵנִי בְּאַרְח מִישׁוֹר, לְמַעַן שׁוֹרְרִי.
אֶל־תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי,
כִּי קָמוּ־בִי עֲדֵי־שָׁקָר וַיִּפַּח חֲמָס.
לֹא־הָאֱמַנְתִּי,
לִרְאוֹת בְּטוֹב־יְיָ בְּאֶרֶץ חַיִּים.
נִקְוָה אֶל־יְיָ, חֲזַק וַיֹּאמֶץ לִבִּנוּ,
וְנִקְוָה אֶל־יְיָ.

▷ Lulei he'eman'ti, lir'ot be-tuv YHWH be-eretẓ ḥayim.
n'kaveh el YHWH, ḥazak ve-ya'ameitz libenu,
ḥazak ve-ya'ameitz libeich, u'n'kavehi el YHWH.

Hide not Your face from me;
do not reject Your servant in anger.
You have been my help;
do not abandon me. Forsake me not, God of my deliverance.
Though my father and mother have forsaken me,
God will gather me in and care for me.
Teach me Your ways, O God, and guide me in a just path.
Do not deliver me to the worries of my soul,
to the falsehood and distortions that rise in me,
breathing forth destruction.
▷ I still believe
I will see the goodness of God in the land of the living.
We hope in God; may our heart be strong and take courage;
We hope in God.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֲלָמָא דִּי בְרָא, כְּרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ, וְיַצְמַח פְּרָקָנֶיהּ וְיִקְרַב מְשִׁיחָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא
(לְעָלְמָא) מְכַל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,
דְּאֻמִּירָן בְּעֲלָמָא. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְעַל כָּל־יוֹשְׁבֵי תִבְלָא. וְאָמְרוּ: אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל
כָּל־יִשְׂרָאֵל, וְעַל כָּל־יוֹשְׁבוֹת תִּבְלָא, וְאָמְרוּ: אָמֵן:

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

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

Yit'barach ve-yish'tabah ve-yit'pa'ar ve-yit'romam ve-yit'nasei ve-yit'hadarve-yit'aleh ve-
yit'halal sh'mei d'kud'sha, **b'rich hu**, le-eila le-eila mi-kol bir'chatave-shirata, tush'b'hata ve-
neh'amata, da-amiran be-al'ma. Ve-im'ru: **Amen.**

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

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

Mourner's Kaddish

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

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

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

May there be great peace from heaven, and life upon us and
all Israel and all the inhabitants of the world.
And let us say: Amen.

May the One who makes peace on high make peace for us,
for all Israel, and for all those who dwell in the world.
And let us say: Amen.

בְּטֶרֶם כָּל יְצִי נְבִרָא.
אַזִּי שְׂכִינָה שְׂמָה נְקָרָא.

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

אֲדָן עוֹלָם אֲשֶׁר שָׁכְנָה,
לְעֵת נַעֲשֶׂה בְּחִפְזָה כָּל,

b'terem kol y'tzir nivra.
azai Sh'china sh'ma nikra

לְבַדּוֹ יִשְׁכּוֹן נוֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.

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

וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא יְהִיָּה, וְהוּא הוֹהָה,

I'vado yishkon nora.
v'hu yih'yeh b'tifara.

לְהַמְשִׁיל לָהּ לְהַחְבִּירָה.
וְלָהּ הָעֵז וְהַמְשִׁירָה.

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

וְהִיא אַחַת וְאֵין שְׁנִית,
בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,

I'hamshil la, I'hachbira.
v'la ha'oz v'hamisrah.

וְצוּר חֲבִלִי בְּעֵת צָרָה.
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

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

וְהוּא אֵלִי וְחִי גּוֹאֲלִי,
וְהוּא נָסִי וּמְנוֹס לִי

v'tzur chevli b'et tzarah.
m'nat kosi b'yom ekra.

בְּעֵת אִישָׁן וְאַעִירָה.
יִי לִי וְלֹא אִירָא.

B'yada afkid ruchy
V'im ruchy g'viyati,

בְּיָדָהּ אֶפְקִיד רוּחִי,
וְעִם רוּחִי גְּוִיָּתִי,

b'et ishan v'a'irah.
Adonai li v'lo ira.

Eden Olam, Adapted

The Foundation of the world was present
before any creature was made
when all had been made by God's pleasure,
then She was named "*Shechinah*".

When all is completed God alone will be present in
who was, who is, majesty,
who will be in glory.

She is one, there is no other to compare or to connect
 with Her.

Without beginning or ending She has strength and power

He is my God and living redeemer
My rock of support in times of trouble,
my guide and my refuge
the portion of my cup on the day when
I call out

to Her hand I entrust my breath
when asleep and when awake
and with my soul my body too
God is mine, I shall not fear.

Hai Adonai uvarukh tsur

ba'Adonai tit-hallel nafshi

Ki Adonai ya'ir neiri

B'hilo neiro alei roshi.

חַי יי וּבְרוּךְ צוּרִי,
בֵּי תְהִלָּה נַפְשִׁי
כִּי יי יֵאִיר נְרִי
בְּהִלּוֹ נֵרוֹ עָלֵי רֹאשִׁי

Adonai ro'ati, lo eḥsar

al mei menuḥot tinahalei-ni

Notenet leḥem l'khol basar

Leḥem ḥuki hatrifini

יְיָ רוּעָתִי לֹא אֶחְסַר,
עַל מֵי מְנוּחוֹת תִּנְהַלֶּנִּי
נוֹתַנְתָּ לֶחֶם לְכָל בָּשָׂר,
לֶחֶם חֻקֵּי הַטְּרִיפָנִי יְיָ

Yehi ratzon milfanekha

Atah,elohai kedoshi

ta'arokh lifana'y shulḥnekha

tidashen ba shemen roshi

יְהִי רָצוֹן מִלְּפָנֶיךָ
אַתָּה אֱלֹהֵי קְדוּשָׁה
תַּעֲרוֹךְ לִפְנֵי שְׁלֹחֶךָ,
תִּדְשֵׁן בַּשֶּׁמֶן רֹאשִׁי

Mi titein menuḥati

lifnei Eden ha-Shalom

v'hayita shleima mitati

ha-ḥayim v'ha-shalom.

מִי תִתֶּן מְנוּחָתִי
לִפְנֵי אֶדֶן הַשָּׁלוֹם
וְהִיְתָה שְׁלֵמָה מִטָּתִי,
הַחַיִּים וְהַשָּׁלוֹם

ישלח ...

Hai Adonai, Adapted

God lives and blessed is my Rock!
In God my soul glories
Because God illumines my light
When God's lamp is lit over my head.

.

God is my Shepherd, I shall not lack
Beside peaceful waters God leads me
God who gives bread for all flesh
Feed me my portion of bread.

May it be Your will,
You, my holy God
Set your table before me
Anoint my head with oil

Who gives me tranquility
besides the Source of Peace?
May my bed be complete
life and peace!

Yishlah malakho l'fana'

L'lavoti levaya.

B'khos yeshuot esa fana'y

M'nat kosi rivaya.

יִשְׁלַח מַלְאָכּוֹ לְפָנַי

לְלַוְתִּי לְוִיָּה

בְּכּוֹס יְשׁוּעוֹת אֵשָׂא פָנַי,

מִנֵּת כּוֹסֵי רוּיָה

Tzama nafshi el Adonai

t'maley sova asama'y

El he-harim esah eyna'y

K'Hillel v'lo k'Shama'y.

צָמָא נַפְשִׁי אֶל יְיָ,

תְּמַלֵּא שֶׁבַע אֲסָמִי

אֶל הַהָרִים אֵשָׂא עֵינַי

בְּהִלֵּל, וְלֹא כְשִׁמְאִי

Hedvat yamim u'shnot olamim

Urah kvodi urah.

V'al roshi y'hiyu tamim

Ner mitzvah v'or Torah.

חֲדַוּת יָמִים וּשְׁנוֹת עוֹלָמִים,

עוֹרָה כְּבוֹדִי עוֹרָה

וְעַל רֹאשִׁי יִהְיוּ תַמִּים

נֵר מִצְוָה וְאוֹר תּוֹרָה

Kumi Adonai l'menuhati

At v'aron uzekh

K'hi na El et birkhati

v'haḥzki magein ḥozekh.

קוּמִי יְיָ לְמִנוּחַתִּי

אֶת וְאֶרְוֹן עוֹזֶךְ

קַחִי נָא אֶל אֶת בְּרַכַּתִּי

וְהַחֲזִקִי מִגֵּן חוֹזֶךְ

God, send an angel before me
to escort me.
To the cup of salvation I lift my face
the portion in my cup overflows.

My soul thirsts for God,
who will fill my storehouse with plenty.
To the mountains I lift up my eyes,
like Hillel and not like Shammai.

Days of delight and eternal years,
awaken my Glory awaken!
On my head let there be twins,
the lamp of mitzvah and the light of Torah.

Rise up, God, be present at my contentment,
You and the ark of Your strength.
Please take my blessing and
strengthen the shield of Your seer.

Prayer for Dew

תפלת טל

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ,
הִנֵּה אֲנֹכִי נִצָּבֶת עַל עֵין
הַמַּיִם:

Hineh anochi nitzevet al ein ha-mayim

Well of Creation

Be'er b'ri'at olam

בְּאֵר בְּרִיאַת עוֹלָם

Well of Shabbat

Be'er ha-shabbat

בְּאֵר הַשַּׁבָּת

Well of Abraham

Be'er avraham

בְּאֵר אַבְרָהָם

Well of Isaac

Be'er yitzhak

בְּאֵר יִצְחָק

Well of Israel

Be'er yisra'el

בְּאֵר יִשְׂרָאֵל

Well of men

Be'er anashim

בְּאֵר אָנָּשִׁים

Well of the Shekhinah

Be'er shechinat el

בְּאֵר שְׁכִינַת אֵל

Well of women

Be'er nashim

בְּאֵר נָשִׁים

Well of Miriam	בְּאֵר מִרְיָם
Be'er miryam	
Well of water	בְּאֵר מַיִם
Be'er mayim	
Well of the Torah	בְּאֵר תּוֹרָה
Be'er torah	
Well of life	בְּאֵר חַיִּים
Be'er ḥayim	
Well of Hagar	בְּאֵר הָגָר
Be'er hagar	
Well of Sarah	בְּאֵר שָׂרָה
Be'er sarah	
Well of compassion	בְּאֵר רַחֲמִים
Be'er raḥamim	
Well of holiness	בְּאֵר קִדְשָׁה
Be'er kedushah	

זְכוֹר אֲבֹרָהֶם אֲבִינוֹ שֶׁנִּצָּב עַל עֵין מַיִם,

א Remember - Abraham our father who stood by a spring of water,

זְכֹרֵי בָנוֹת יִשְׂרָאֵל בְּמַחֲלוּזָתָן עַל גֵּם מַיִם,

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

זְכוֹר גִּדְעוֹן שֶׁאָחַז צֶמֶר רָטוּב בַּמַּיִם,

ג Gideon, who held fleece soaking with water

זְכֹרֵי דָוִד שֶׁשָּׁפַךְ דָּם בַּמַּיִם,

ד David, who poured out on the ground blood water.

בְּעֲבוּרָם אַל תִּמְנְעֵי מַיִם.

For their sake do not withhold water ba-avuram al timn'i mayim

זְכוֹר הָבֵל דָּמוֹ צָעַק מִן הָאָרֶץ בַּמַּיִם,

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

זְכֹרֵי וְעוֹדֵי עִמָּךְ הַשּׁוֹפְכוֹת לִבָּן בַּמַּיִם,

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

זְכוֹר זְכַרְיָה שֶׁחָזָה בְּעִירְךָ נְהָרוֹת מַיִם,

ז Zechariah, who beheld in Your city rivers of water,

זְכֹרֵי חֲנִי בַּמַּעֲגָל בִּשְׂאֵלוֹ מִמֶּךָ מַיִם,

ח Honi, when he stood in his circle and demanded water.

בְּצִדְקָן חֹן חֶשֶׁרֶת מַיִם.

Because of their righteousness, grant water be-tzidkan hon hash'rat mayim

זְכוֹר טְבוּחִים עַל קְדוּשַׁת שְׁמֶךָ בָּאֵשׁ וּבַמַּיִם,

ט Remember - Those who were slaughtered for Your name by fire and water,

זְכְּרִי יוֹנָה בְּבֶטֶן הַדָּגָה בַּיָּם מַיִם,

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

זְכוֹר כַּפֵּינוּ שֶׁאֵינָן אוֹחֲזוֹת אֶפִּילוֹ מַיִם,

כ The imperfection of our hands which cannot hold water,

זְכְּרִי לְלוֹוִיִּם וְלַכֹּהֲנִים שֶׁרָחְצוּ בְּשָׂרָם בַּמַּיִם,

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

בַּעֲבוּרָן אֶל תְּמִנֵּעַ מַיִם.

For their sake do not withhold water ba-avuran al timna mayim

זְכוֹר מֹשֶׁה שֶׁהִכָּה עַל צוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם,

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

זְכְּרִי נַחֲשׁוֹן שֶׁבַעְבוּרוֹ חֲתַכְתָּ מַיִם,

נ Nachshon, because for his sake You split water

זְכוֹר סִסְרָה וְאִמּוֹ שֶׁבָּכְתָה יְבָבוֹת כַּמַּיִם,

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

זְכְּרִי עַם קָשִׁי-עֵרָף שֶׁנָּתַתְּ לָהֶן בַּמִּדְבָּר מַיִם,

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

בְּצִדְקָם חֲנִי חֲשֵׁרַת מַיִם.

Because of their righteousness, grant water be-tzidkam honi hash'ratmayim

זְכוֹר פִּוְעָה וְשִׁפְרָה שֶׁהָצִילוּ בָּנִים מִן הַמַּיִם,

פ Remember - Pu'ah and Shifra, who saved boys from the water,

זְכָרִי צָבָא פֶּרְעָה שֶׁכָּבַשְׁתָּ לְמַעַן עַמְּךָ בַּמַּיִם,

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

זְכוֹר קְטוּרָה שֶׁבָּכְתָּה עַל בְּנָהּ דִּמְעוֹת מַיִם,

ק Keturah, who cried over her son tears of water,

זְכָרִי רַחֲב שֶׁהוֹרִידָה חַבֵּל כַּמַּיִם,

ר Rahab, who let a thread down as a signal like water.

בְּעֲבוּרָם אַל תִּמְנְעִי מַיִם.

For their sake do not withhold water ba-avuram al timn'i mayim

זְכוֹר שְׂאֵרִית עַמְּךָ שֶׁשׁוֹפְכוֹת לִבָּן כַּמַּיִם,

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

זְכָרִי תֵּבֶל וּמְלָאָה תְּלוּיָהּ בְּמַתָּנַת מַיִם,

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

בְּצִדְקָם חֲנִי חֲשֶׁרֶת מַיִם.

Because of their righteousness, grant water be-tzidkam ḥoni ḥash'ratmayim

For You are YHWH our God,
Who causes the wind to blow
and the rain to fall

שְׁאַתָּה הוּא יי אֱלֹהֵינוּ,
מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

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

For blessing and not for curse!

לְבָרָכָה וְלֹא לְקָלָלָהּ! אָמֵן

Li-v'rachah ve-lo li-k'lalah

Amen.

For life and not for death!

Le-ḥayim ve-lo le-mavet

לְחַיִּים וְלֹא לְמָוֶת! אָמֵן

Amen.

For abundance and not for
famine!

Le-sova ve-lo le-razon.

לְשֹׁבַע וְלֹא לְרָזוֹן! אָמֵן

Amen.

יִזְכוֹר
Yizkor — Memorial service

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

יְיָ, מַה־אָדָם וְתִדְעֶהוּ,
אִשָּׁה וְתַחֲשִׁבֶיהָ:

YHWH, mah adam va-teida'eihu, ishah va-t'hash'veha.

We are like a breath,
our days like a passing
shadow.
In the morning we blossom
and grow;
in the evening we wither
and dry up.

אָדָם לְהֶבֶל דָּמָה,
אִשָּׁה יָמֶיהָ כְּצֵל עוֹבֵר.
בַּבֹּקֶר תִּצְיֵן וְחָלָף,
לְעֶרֶב תִּמּוֹלֵל וַיֵּבֶשׁ:

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

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

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבֵא
לִבֵּב חֲכָמָה:

Lim'not yameinu kein hoda, ve-navi levav hoch'mah.

Protect the simple, notice the
upright,
for their end shall be peace.

שְׁמֹר-תָם וְרְאֵה יִשְׂרָאֵל,
כִּי-אַחֲרֵיתָם שָׁלוֹם:

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

God will redeem my soul from
death,

אֲדֹ-אֱלֹהִים תִּפְדֶּה נַפְשִׁי
מִיַּד שְׂאוֹל,
כִּי תִקַּחנִי סֵלָה:

and will receive me.

Ach elohim tif'deh naf'shi mi-yad she'ol, ki tekaḥeini selah.

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

כָּלָה שְׂאִרִי וּלְבָבִי,
צוּר-לְבָבִי וְחֶלְקִי אֱלֹהִים
לְעוֹלָם:

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

Dust returns to the earth
whence it came,

וַיָּשָׁב הָעֹפָר עַל-הָאָרֶץ
כַּשֶּׁהָיָה,

but the soul returns to God,
who gave it.

וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים
אֲשֶׁר נָתַןָהּ:

Ve-yashov he-afar al ha-aretz ke-she-hayah,
ve-ha-ru'ah tashuv el ha-elohim asher netanah.

יִשְׁבֹּת בְּסֶתֶר עֲלִיוֹנָה, בְּצֵל שְׁדֵי תַתְּלוֹנָן.
 אָמַר לִי, מַחְסִי וּמְצוּדָתִי,
 אֱלֹהֵי אֲבֹטְחָבָה.
 כִּי הִיא תַצִּילֵךְ מִפֶּחַ יְקוֹשׁ, מֵאֵשׁ קוֹצִים.
 בְּאַבְרָתָהּ תִּסְדֹּךְ לָךְ,
 וְתַחַת־כְּנָפֶיהָ תַּחֲסִי,
 צָנָה וְסִחְרָה אֲמַתָּה.
 לֹא תִירָא מִפֶּחַד לֵילָה,
 מִחֶץ יְעוֹף יוֹמָם.
 מִמּוֹת בְּאֶפֶל יִהְיֶה לָךְ,
 מִיִּסּוּרִים בּוֹעֲרֵי צִהָרִים.
 כִּי אַתָּה יְיָ מַחְסִי, עֲלִיוֹנָה שְׁמֹתָ מְעוֹנֶךָ.
 לֹא־תֵאָנָה אֵלֶיךָ רָעָה,
 וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךָ.
 כִּי מִלֵּאכִיָּה תִצְוֶה לָךְ,
 לְשִׁמְרֶךָ בְּכָל־דֶּרֶכֶיךָ.
 עַל כַּפִּים יִשְׁאוּנֶךָ, פֶּן־תִּגַּף בְּאַבֵּן רִגְלֶךָ.
 עַל שַׁחַל וּפֶתֶן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.
 כִּי בִי חֲשָׁקָה וְאַפְלָטָה, אֲשַׁגְּבֶהָ כִּי יִדְעָה שְׁמִי.
 תִּקְרָאֵנִי וְאֶעֱנֶה, עֲמָה אֲנֹכִי בְּצָרָה, אַחֲלָצָה וְאַכְבֹּדָה.
 אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהָ בִּישׁוּעָתִי.
 אֲרֹךְ יָמִים אֲשַׁבִּיעָהּ, וְאַרְאֶהוּ בִּישׁוּעָתִי:

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

Psalm 91, Adapted

They who abide in God's secret places
rest in the shelter of the Most High.
I will say of God, She is my fortress and my protection,
my own, the One in whom I trust.
She will deliver you from the hunter's trap
and from the sting of thorns.
She will enfold you in Her arms,
and beneath Her wings you will find refuge.
Her truth is a shield and armor.
Do not be overcome by fear of the night
or the arrows that fly by day.
Death that spreads in darkness will not terrorize you,
nor will the torments that burn at noon.
For You, O God, are my shelter.
If you make the Exalted One your dwelling place,
no evil will come to you,
no violence will approach your house.
She will give Her angels charge over you
to guard you on your journey.
She will carry you in the palm of Her hand,
lest you hurt your foot upon a stone.
You can trample on a lion and a viper,
tread on a young lion or a serpent.
She yearns for Me, and I deliver her;
I will exalt her because she knows My name.
They call out to Me, and I answer them;
I am with them in times of anguish.
I will strengthen them and bring them to honor,
▷ satisfy them with long life
and let them witness My saving power.
I will satisfy them the length of their days
and I will show them My saving power.

The following prayer is said silently.

Separate prayers may be said for each individual being remembered.

Masculine language:

May God remember	Yizkor elohim	יִזְכֹּר אֱלֹהִים
the soul of	et nish'mat	אֶת נִשְׁמַת
- my father, my teacher ____	- avi mori ____	- אָבִי מוֹרִי ____
- my spouse ____	- ishi ____	- אִשִּׁי ____
- my son ____	- b'ni ____	- בְּנִי ____
- my brother ____	- ahi ____	- אָחִי ____
- my relative ____	- k'rovi ____	- קְרוֹבִי ____
- my friend ____	- haveiri ____	- חֲבֵרִי ____
who has gone to his eternal home.	she-halach le-olamo.	שֶׁהָלַךְ לְעוֹלָמוֹ.
May his soul be bound up	Tehei naf'sho tz'rurah	תִּהְיֶה נַפְשׁוֹ צְרוּרָה
in the bond of eternal life,	bi-tz'ror ha-hayim,	בְּצִרוֹר הַחַיִּים,
together with the souls of	im nish'mot	עִם נִשְׁמוֹת
Sarah, Rebecca,	sarah, riv'kah,	שָׂרָה, רִבְקָה,
Leah, and Rachel,	lei'ah, ve-raheil,	לֵאָה, וְרַחֵל,
Abraham, Isaac, and Jacob,	av'raham, yitz'hak, ve-ya'akov,	אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
and with the souls	ve-im sh'ar	וְעִם שְׂאָר
of all the righteous	tzadikim ve-tzid'kaniyot	צַדִּיקִים וְצַדִּיקָנִיּוֹת
in the Garden of Eden.	she-be-gan eiden.	שֶׁבֶּגֶן עֵדֶן.
And let us say: Amen.	Ve-nomar: Amen.	וְנֹאמַר: אָמֵן:

The following prayer is said silently. Separate prayers may be said for each individual being remembered.

Feminine language:

May God remember	Yizkor elohim	יִזְכֹּר אֱלֹהִים
the soul of	et nish'mat	אֶת נִשְׁמַת
- my mother, my teacher ____	- avi mori ____	- אָמִי מוֹרְתִי
- my spouse ____	- ishi ____	- אִשְׁתִּי
- my daughter ____	- b'ni ____	- בְּתִי
- my sister ____	- ahi ____	- אַחְתִּי
- my relative ____	- k'rovi ____	- קְרוֹבִי
- my friend ____	- haveiri ____	- חֲבֵרִי
who has gone to her eternal home.	she-halach le- olamo.	שֶׁהָלַכָּה לְעוֹלָמָהּ.
May her soul be bound up	Tehei naf'sho tz'rurah	תִּהְיֶה נַפְשָׁהּ צְרוּרָה
in the bond of eternal life,	bi-tz'ror ha- hayim,	בְּצִרוֹר הַחַיִּים,
together with the souls of	im nish'mot	עִם נִשְׁמוֹת
Sarah, Rebecca,	sarah, riv'kah,	שָׂרָה, רִבְקָה,
Leah, and Rachel,	lei'ah, ve-raheil,	לֵאָה, וְרַחֵל,
Abraham, Isaac, and Jacob,	av'raham, yitz'hak, ve- ya'akov,	אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
and with the souls	ve-im sh'ar	וְעִם שְׂאָר
of all the righteous	tzadikim ve- tzid'kaniyot	צַדִּיקִים וְצִדְקָנִיּוֹת
in the Garden of Eden.	she-be-gan eiden.	שֶׁבֶּגֶן עֵדֶן.
And let us say: Amen.	Ve-nomar: Amen.	וְנֹאמַר: אָמֵן.

Prayer for all the departed

God, full of compassion, who
dwells in the highest places,
grant perfect rest upon the
wings of Your *Shechinah*,
among the holy and the pure
whose radiance is like the
heavens, to the souls of all
those whom we remember
here today as a blessing, who
have gone to their eternal
homes.

אֵל מֵלֵא רַחֲמִים,
שׁוֹכֵן בַּמְרוֹמִים,
הַמַּצֵּא מְנוּחָה נְכוֹנָה עַל
כַּנְפֵי הַשְּׁכִינָה,
בְּמַעְלוֹת קְדוּשׁוֹת
וְטְהוֹרִים, כְּזֹהַר הָרָקִיעַ
מְזַהְרִים, לְנִשְׁמוֹת
כָּל-אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם
לְבָרְכָהּ שֶׁהָלְכוּ
לְעוֹלָמָם.

May their resting place be the
Garden of Eden.

Source of compassion,
ever shelter them beneath
Your protective wings,

בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם.
לְכֵן מְקוֹר הָרַחֲמִים
יִסְתַּיְרֵיהֶן בְּסִטֶּר כַּנְפֶיךָ
לְעוֹלָמָם,

and bind their souls in the
bonds of eternal life.

God, You are their destiny;
with You, may they rest in
peace.

And let us say: Amen.

וַיַּצְרֵר בְּצִרּוֹר הַחַיִּים אֶת
נִשְׁמוֹתֵיהֶם.
יְהִי הָיָא נַחֲלָתָן, וַיְנַוְחוּ
בְּשָׁלוֹם עַל מִשְׁכַּבְתֵּיהֶם.
וְנֹאמַר: אָמֵן.

El malei raḥamim, shochein ba-m'romim, ham'tzei menuḥah nechonah al kan'fei ha-shechinah, be-ma'alot kedoshot u-tehorim, ke-zohar ha-raki'a maz'hirim, le-nish'mot kol eileh she-hiz'kar'nu hayom li-v'rachah she-hal'chu le-olamam. Be-gan eiden tehei menuḥatam. Lachein m'kor ha-raḥamim yas'tireihen be-seiter kenafecha le-olamim, ve-yitz'ror bi-tz'ror ha-ḥayim et nish'moteihem. Yah hi naḥalatan, ve-yanuḥu ve-shalom al mish'kevotaihem. Ve-nomar: **Amen**.

תהלים כ"ג
Psalm 23

A psalm of David.
God is my shepherd, I shall not
want.
In green pastures God lets me
lie down,
and alongside calm waters God
leads me.
You restore my soul, and guide
me in paths of righteousness,
for these are Your ways.

Even though I walk through the
valley of the shadow of death,
I fear no evil, for You are with
me. Your rod and Your staff
comfort me.

You spread a table before me in
the presence of my enemies;
You anoint my head with oil,
and my cup overflows.

Surely goodness and kindness
will follow me all the days of
my life, and I shall dwell in
Your house for the length of my
days.

מִזְמוֹר לְדָוִד:
יְיָ רֹעִי, לֹא אֶחְסָר.
בְּנֵאֲוֹת דְּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנוּחֹת יְנַהֲלֵנִי.

נַפְשִׁי יִשׁוּבָב, יְנַחֵנִי
בַּמַּעְגָּלִי צֶדֶק, לְמַעַן
שְׁמוֹ.

גַּם כִּי־אֵלֶךְ בְּגִיא
צִלְמוֹת, לֹא־אִירָא רָע
כִּי־אַתָּה עִמָּדִי,
שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הֵמָּה
יְנַחֲמֵנִי.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד
צִרְרִי, דִּשְׁנָתָּ בַשֶּׁמֶן
רֹאשִׁי,
כּוֹסֵי רוּיָה.

אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי,
וּשְׁבֹתִי בְּבֵית־יְיָ לְאָרֶךְ
יָמִים:

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

Credits

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	Joshua Schreiber Shalem