

Transliterated Siddur for Shabbat and Festival mornings

Created by Hazzan Sarah Alexander

This siddur, its translations and transliterations, are the original work of the author and are not affiliated with the work of any other organization, including, but not limited to, the Rabbinical Assembly, Rabbi Jules Harlow, and Siddur Sim Shalom.

As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
Rosh Chodesh Sh'vat, 5775

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I”

“a” is a short ‘a’, as in “ha”

“ei” is a long ‘a’, as in “reign”

“ch” is a hard ‘h’, as in “Bach”

“u” is a long ‘o’, as in “rumor”

“o” is a short ‘o’, as in “go”

“e” is a short ‘e’, as in “felt”

“i” is a long ‘e’, as in "machine”

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Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line.

When they are written in small type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

Birchot Hashachar (Morning Blessings)

and a translation is found at the end of each prayer:

Blessed are You, Adonai our God,

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

Blessed are You, Adonai our God,

Explanations of prayers and service instructions are found in shaded boxes:

During the *Ahavah Rabbah* prayer,

Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On *Chanukah* we add:

Page numbers most likely match those in your shul's siddur. Since this siddur is intended to be a alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

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While most of the prayers in a Conservative siddur are the traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim, which are not reflected in this siddur and may result in the prayers being slightly different from the ones being chanted in your synagogue. (I have labeled those prayers.) The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.

Before donning a *tallit*, it is customary to silently recite the following meditation:

Tallit Meditation

Bless Adonai, O my soul. Adonai my God, You are full of grandeur, magnificence and glory are Your clothing. You are wrapped in light like a garment, and spread out the heavens like a curtain.

Tallit Blessing

Bless Adonai, O my soul. Adonai my God, You are full of grandeur, magnificence and glory are Your clothing. You are wrapped in light like a garment, and spread out the heavens like a curtain.

בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitz'votav v'tzivanu
לְהִתְעַטֵּף בְּצִיצִית.	l'hit-ateif batzitzit.

Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us to wrap ourselves in tzitzit.

Birchot Hashachar (Morning Blessings)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר נָתַן לִשְׁכּוֹי בִּינָה,	asher natan lasech'vi vinah,
לְהַבְחִין בֵּין יוֹם	l'hav'chin bein yom
וּבֵין לַיְלָה.	uvein lay'lah.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
שֶׁלֹא עָשִׂי גּוֹי.	shelo asani goi.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
שֶׁלֹא עָשִׂי עֶבֶד.	shelo asani aved.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
שֶׁלֹא עָשִׂי אִשָּׁה.	shelo asani ishah .

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
פּוֹקֵחַ עֲוִרִים.	pokei-ach ivrim.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
מַלְבִּישׁ עֲרֻמִּים.	malbish arumim.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
מַתִּיר אֲסוּרִים.	matir asurim.

65b

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפֻפִים.	Baruch Atah Adonai, Eloheinu Melech ha-olam, zokeif k'fufim.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.	Baruch Atah Adonai, Eloheinu Melech ha-olam, roka ha-aretz al hamayim.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שׁוֹעֲשֶׂה לִּי כָל צָרָכִי.	Baruch Atah Adonai, Eloheinu Melech ha-olam, she-asah li kol tzorki.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲמִיד מִצְוֵי גִבּוֹר.	Baruch Atah Adonai, Eloheinu Melech ha-olam, hameichin mitz'adei gaver.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.	Baruch Atah Adonai, Eloheinu Melech ha-olam, ozeir Yisra-eil big'vurah.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרֶה.	Baruch Atah Adonai, Eloheinu Melech ha-olam, oteir Yisra-eil b'tif'arah.
בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיֵּעָף כֹּחַ.	Baruch Atah Adonai, Eloheinu Melech ha-olam, hanotein laya-eif ko-ach.

65c

Blessed are You, Adonai our God, King of the Universe, Who gave the rooster understanding to distinguish between day and night.

...Who did not make me a non-Jew.

...Who did not make me a slave.

...Who did not make me a woman.

...Who gives sight to the blind.

...Who clothes the naked.

...Who releases the imprisoned.

...Who straightens the bent.

...Who spreads the earth over the waters.

...Who provided me with all of my needs.

...Who prepares our steps.

...Who girds Israel with might.

...Who crowns Israel with glory.

...Who gives strength to the weary.

ברוך אתה יהוה,	Baruch Atah Adonai,
אלהינו מלך העולם...	Eloheinu Melech ha-olam...

Blessed are You, Adonai our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. Our God and God of our ancestors, may it be Your will to help us study Torah regularly, and cling to Your mitzvot. Keep us far from sin, transgression, and iniquity; do not cause us to be tested or brought to disgrace. Let our evil inclination not rule us; keep us far from evil people. Help us hold fast to our good inclination, so that we might serve You.

ותַנֵּנוּ הַיּוֹם, וּבְכָל יוֹם,	Ut'neinu hayom uv'chol yom,
לְחֵן וּלְחֶסֶד	l'chein ul'chesed
וּלְרַחֲמִים בְּעֵינֶיךָ,	ul'rachamim b'einecha,
וּבְעֵינֵי כָל רוֹאֵנוּ,	uv'einei chol ro-einu,
וְתִגְמְלֵנוּ	v'tig'm'leinu
חֲסָדִים טוֹבִים.	chasadim tovim.
ברוך אתה יהוה,	Baruch Atah Adonai,
גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasidim tovim
לְעַמּוֹ יִשְׂרָאֵל.	l'amo Yisra-eil.

Grant us this day and every day favor, kindness, and mercy in Your eyes and in the eyes of all who see us, and grant us bountiful lovingkindness. Blessed are You, Adonai, Who bestows lovingkindness upon His people Israel.

יְהִי רָצוֹן מִלְּפָנֶיךָ,	Y'hi ratzon mil' fanecha,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ...	Adonai Eloheinu Veilohei avoteinu...

May it be Your will, Adonai my God and God of my ancestors, to protect me today and every day from arrogance in others and in myself, from evil persons, from evil companions, from evil neighbors, from evil mishaps and from destruction. Save me from a difficult judgment and from a difficult opponent, whether a member of the covenant or not.

We should always revere God, privately as well as publicly. We should admit the truth, speak the truth in our hearts, and rise early to proclaim:

Master of all worlds! Not upon our righteousness do we rely in our supplications, but upon Your abundant mercy. What are we? What is our life? What is our piety? What is our righteousness? What is our deliverance? What is our strength, our might? What can we say before You, Adonai our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lacking reason. For most of their actions are futile, and the days of their lives are trivial in Your presence. Human superiority over beasts is nil, for all is futile.

We, however, are Your people, children of Your covenant, children of Your beloved Abraham to whom You swore on Mount Moriah. We are the heirs of Isaac, his son, who was bound upon the altar, the community of Jacob, Your firstborn, whom You named Israel and Jeshurun because of Your love for him and delight in him.

Therefore it is our duty to thank You, to praise You, and to glorify You; to bless and sanctify Your Name.

66b

אַשְׁרֵינוּ, מַה טוֹב חֵלְקֵנוּ,	Ashreinu, mah tov chelkeinu,
וְמַה נְעִים גּוֹרְלֵנוּ,	umah na-im goraleinu,
וְמַה יָפָה יְרֻשָּׁתֵנוּ.	umah yafah y'rushateinu.
אַשְׁרֵינוּ, שְׁאַנְחֵנוּ	Ashreinu, she-anach'nu
מִשְׁכִּימִים וּמַעֲרִיבִים,	mash'kimim uma-arivim,
עֶרֶב וְבֹקֶר,	erev vavoker,
וְאוֹמְרִים פַּעַמַּיִם בְּכָל יוֹם.	v'om'rim pa-amayim b'chol yom:
שְׁמַע יִשְׂרָאֵל,	Sh'ma Yisra-eil,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
יְהוָה אֶחָד.	Adonai echad.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	Baruch Sheim k'vod mal'chuto
לְעוֹלָם וָעֶד.	l'olam va-ed.

How fortunate we are! How good is our portion, how pleasant our destiny, how beautiful our heritage. We are fortunate that we rise early and stay late, proclaiming evening and morning, twice each day:

Hear, O Israel: Adonai is our God, Adonai is One!

Praised be God's Name; God's glorious Rule is forever and ever!

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם...

Atah Hu ad shelo niv'ra ha-olam...

You existed before the world was created. You exist in this world and in the World to Come.

קִדֵּשׁ אֶת שִׁמְךָ	Kadeish et Shim'cha
עַל מַקְדִּישֵׁי שְׁמֶךָ,	al mak'dishei Sh'mecha,
וְקִדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמְךָ,	v'kadeish et Shim'cha b'olamecha,
וּבִישׁוּעֶתְךָ תָּרִים	uvishu-at'cha tarim
וְתִגְבֶּיֶה קַרְנֵינוּ.	v'tagbi-ah karneinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Adah Adonai,
מְקַדֵּשׁ אֶת שִׁמְךָ בְּרַבִּים.	m'kadeish et Shim'cha barabim.

Sanctify Your Name through those who hallow Your Name, and sanctify Your Name in Your world; through Your deliverance You will uplift us. Blessed are You, Adonai, Sanctifier of Your Name among the multitudes.

Atah Hu Adonai Eloheinu (You are Adonai our God)

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,	Atah Hu Adonai Eloheinu,
בַּשָּׁמַיִם וּבָאָרֶץ...	bashamayim uva-aretz...

You are Adonai our God in the heavens, on the earth, and in the highest heavens. It is true that You are the first and You are the last, and there is no God besides You. Gather those who yearn from You from the four corners of the earth, so that all people will know that You alone are God over the entire earth. You made the heavens, the earth, the seas, and all that is therein. Who among the works of Your hands can say "What are You doing?" Our Father in Heaven, be kind to us, for the sake of Your great Name which You placed on us. Fulfill for us, Adonai our God, what was written: "At that time, I will bring you in, and I will gather you, because I will give you renown and praise among all the peoples of the the earth, when I return you from your captivity before your eyes," said Adonai."

Avot d'Rabbi Natan 11a

Once, Rabban Yochanan ben Zakkai was going out from Jerusalem with his student Rabbi Joshua; this was after the destruction of the Temple. Rabbi Joshua said, "Alas, the place where we atoned for the sins of Israel is destroyed!" Rabban Yochanan said to him "My son, do not be afraid. There is another way to make atonement. And what is it? Through deeds of lovingkindness, as it is written 'For I desire lovingkindness, not sacrifice.'"

Kaddish D'Rabbanan (Scholar's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיָּה,	B'alma di v'ra kir'utei,
וְיַמְלִיךְ מַלְכוּתִיָּה	v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמָם וְיִתְנַסֶּה	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כָּל	l'eila min kol
<div style="display: flex; justify-content: space-between; border: 1px solid black; padding: 5px;"> <div style="width: 45%;"> <p>On Shabbat Shuvah we substitute:</p> <p>לְעֵילָא וּלְעֵילָא מִכָּל</p> </div> <div style="width: 45%;"> <p>On Shabbat Shuvah we substitute:</p> <p>l'eila ul'eila mikol</p> </div> </div>	
בְּרַכְתָּא וְשִׁירָתָא	bir'chata v'shirata
תְּשִׁבְּחָתָא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאִמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

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עַל יִשְׂרָאֵל וְעַל רַבָּנָן,	Al Yisra-eil v'al rabanan,
וְעַל תַּלְמִידֵיהוֹן	v'al talmideihon
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,	v'al kol talmidei talmideihon,
וְעַל כָּל מָאן דְּעִסְקִין בְּאוֹרֵיתָא,	v'al kol man d'as'kin b'oray'ta,
דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר.	di v'at'ra hadein v'di v'chol atar v'atar.
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,	Y'hei l'hon ul'chon sh'lama raba,
חֲנָא וְחִסְדָּא וְרַחֲמִין,	china v'chisda v'rachamin,
וְחַיִּין אֲרִיכִין,	v'chayin arichin,
וּמְזוֹנֵי רִיחִי, וּפְרָקְנָא,	um'zonei rivichei ufur'kana,
מִן קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא, וְאַמְרוּ	min kodam avuhon di vish'maya, v'im'ru
אָמֵן.	Amein.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא	Y'hei sh'lama raba min sh'maya
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	v'chayim aleinu v'al kol Yisra-eil
וְאַמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu b'rachamav ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ	v'al kol Yisra-eil v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** Upon Israel, on the sages, on their students, on the students of their students, and on all who study Torah in this land and every land, may there be to them and you great peace, favor, kindness, compassion, long life, sustenance and redemption from our Father who is in and on earth, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Psalm 24 (The Psalm for Sunday)

הַיּוֹם יוֹם רִשׁוֹן בַּשַּׁבָּת, Hayom yom rishon bashabbat,
שְׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the first day of the week, when the Levites used to recite the following in the temple: The earth and its fullness are Adonai's, the world and all who dwell in it. He established it on the seas and the rivers. Who may go up to the mountain of Adonai, and who can stand in His holy place? Those with clean hands and pure hearts, who have not taken my name in vain or sworn deceitfully. They will be blessed by Adonai and have justice from the God of their deliverance. This is the generation of those who seek Your presence, O God of Jacob. Lift up your heads, O gates, and be raised up, eternal entrances, that the King of Glory might enter. Who is this King of Glory? Adonai, strong and mighty, mighty in battle.

שָׂאוּ שְׁעָרֵימָּךְ רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה צְבָאוֹת,
הוּא מֶלֶךְ הַכְּבוֹד סֶלָה.
S'u sh'a rim rasheichem, us'u pit'chei olam,
v'yavo Melech hakavod.
Mi Hu zeh Melech hakavod, Adonai tz'va-ot,
Hu Melech hakavod selah.

Lift up your heads, O gates, and be raised up, eternal entrances, that the King of Glory might enter. Who is this King of Glory? Adonai of hosts - He is the King of Glory.

Psalm 48 (The Psalm for Monday)

הַיּוֹם יוֹם שֵׁנִי בַשַּׁבָּת, Hayom yom sheni bashabbat,
שְׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the second day of the week, when the Levites used to recite the following in the temple: A song by the sons of Korach. Great is Adonai, and greatly to be praised, in the city of our God, the mountain of His sanctuary. Its beautiful vista is the joy of all the earth; the mountain of Zion in the far north, in the city of the great king. In its palaces, God is known as a stronghold. Kings assembled together, passing by; they were astonished, frightened and fled. They were seized by trembling, like a woman in labor. With an east wind you smashed the ships of Tarshish. We saw and heard it in the city of the Lord of Hosts, the city of our God, may God establish it forever. We hope for Your lovingkindness, God, within Your sanctuary. Like Your name, God, is Your praise; to the ends of the earth, Your right hand is filled with righteousness. Mount Zion will rejoice, and the daughters of Judah will exult because of your judgments. Encircle Zion and count her towers; consider her ramparts and raise up her citadels, and tell it to later generations.

כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד,
הוּא יְנַהֲגֵנוּ עַל מוֹת.
Ki zeh Elohim Eloheinu olam va-ed,
hu y'nahageinu al mut.

Because God is our God forever and ever, He will lead us beyond death.

Psalm 82 (The Psalm for Tuesday)

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת, Hayom yom sh'lishi bashabbat,
שְׁבוּ הָיוּ הַלְוִיִּם אֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the third day of the week, when the Levites used to recite the following in the temple: A psalm of Asaf. God stands in His congregation, judging in the midst of the judges. Until when will you judge with iniquity, showing favor to the wicked? Give justice to the poor and the orphan, showing righteousness to the needy and the destitute. Rescue the poor and the needy, and save them from the hand of the wicked. They do not know or understand, walking back in forth in the darkness as the foundations of the earth are shaken. I said that you are the sons of the Most High. But you will die like men, like one of the princes you will fall.

קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ, Kumah Elohim shof'tah ha-aretz,
כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם. ki Atah tin'chal b'chol hagoyim.

Rise up, God, and judge the earth, for You will inherit all the peoples.

Psalm 94, 95:1-3 (The Psalm for Wednesday)

הַיּוֹם יוֹם רְבִיעִי בַשַּׁבָּת, Hayom yom r'vi-i bashabbat,
שְׁבוּ הָיוּ הַלְוִיִּם אֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the fourth day of the week, when the Levites used to recite the following in the temple: Appear, Almighty of vengeance, and rise up, Judge of the earth; give the arrogant their reward. Until when will the wicked exult, Adonai? They all speak with arrogance and boastfulness, oppressing Your people and Your heritage. They kill the widow, the stranger, and the orphan, saying, "God does not see, the God of Jacob does not discern it." Foolish people, when will you become wise? Does not Implanter of the ear hear, the Maker of the eye see? He chastises nations to teach man knowledge. Adonai knows that man's thoughts are vanity. Happy is the man You chastise, instructing from Your Torah. You give him rest from evil days, until the grave is dug for the wicked. Adonai will not abandon his people or forsake his inheritance. Justice will return to judgments, and those with honest hearts will follow it. Who will rise up for me against the wicked, standing against those who do evil? If Adonai had not helped me, my soul would have dwelt in the grave. When my foot slipped, Adonai upheld me with lovingkindness, consoling my soul. Could an evil tribunal have accord with you, one that makes iniquity into statute? They gang up against the soul of the righteous, condemning the blood of the innocent. Adonai has been my stronghold, my God and my sheltering Rock. He turns their evil on them, Adonai my God destroys them with their own wickedness.

לְכוּ נִרְנְנָה לַיהוָה, L'chu n'ran'nah Ladonai,
נְרִיעָה לְצוּר יִשְׁעֵנוּ. nari-ah l'tzur yish'einu.
נִקְדְּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ. N'kad'mah fanav b'todah, biz'mirot nari-a lo.
כִּי אֵיל גָּדוֹל יְהוָה, Ki Eil gadol Adonai,
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים. u-Melech gadol al kol elohim.

Come, let us sing to Adonai, let us shout with joy to the Rock of our salvation. Let us welcome him with thanks, greeting Him with music and shouts of triumph. For Almighty and great is Adonai, a mighty King over all other powers.

Psalm 81 (The Psalm for Thursday)

הַיּוֹם יוֹם חֲמִישִׁי בַשַּׁבָּת, Hayom yom chamishi bashabbat,
שֶׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the fifth day of the week, when the Levites used to recite the following in the temple: To the victorious one, on the gittit, a psalm of Asaf. Sing to the God of our strength, shout with joy to the God of Jacob. Raise up song, sound the drum, the pleasant harp and the lute. Blow the shofar on the new moon, on our festival day, because it is a statute for Israel, a judgment of the God of Jacob. A testimony was ordained for Joseph when he went out over the land of Egypt, where I heard an unfamiliar language. I removed the burden from his shoulder, and his hands I removed from the boiler. When you called out in distress, I released you and I answered you; though you called in secret I answered in thunder. I tested you at the waters of M'rivah. Listen, My people; I will testify to you if you will listen to me. Do not have a strange god within yourself, and do not bow to a foreign god. I am Adonai your God, Who brought you out of the land of Egypt; open wide your mouth and I will fill it. My people did not listen to My voice, Israel did not want me. So I sent them to follow their hearts, to go after their own councils. If only my people would heed Me, if Israel would walk in My ways, I would subdue their enemies and put My hand against their oppressors.

מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ לוֹ, M'san'ei Adonai y'chachashu lo,
וַיְהִי עֵתָם לְעוֹלָם. vi'hi itam l'olam.
וַיֹּאכִילֵהוּ מִחֶלֶב חֹטֵה וּמִצֹּר, Vaya-achileihu meicheilev chitah umitzur,
דָּבַשׁ אֲשַׁבִּיעָהּ: d'vash as'bi-eka.

Those who make hate of Adonai and try to deceive him will be punished forever. But He will feed Israel from the best part of the wheat and from the rock, and will satisfy you with honey.

Psalm 93 (The Psalm for Friday)

הַיּוֹם יוֹם שִׁשִּׁי בַשַּׁבָּת, Hayom yom shishi bashabbat,
שֶׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the sixth day of the week, when the Levites used to recite the following in the temple: Adonai reigns, and has robed Himself in majesty, girded Himself in strength. He established the world so that it cannot be moved. Your throne is from old, You are from eternity. Adonai, the rivers have raised their voice, raised their waves. More than the voices of many waters, more powerful than the breakers of the sea, mighty on high are You, Adonai.

עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֲדָּה, Eidotecha ne-em'nu m'od
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ יְהוָה לְאֶרֶץ יָמִים. l'veit'cha na-avah kodesh Adonai l'orech yamim.

Your testimonies are exceedingly faithful, holiness is becoming to Your House, Adonai, for the length of days.

Psalm 92 (The Psalm for Shabbat)

הַיּוֹם יוֹם שַׁבָּת קֹדֶשׁ,	Hayom yom shabbat kodesh,
שִׁבוּ הָיוּ הַלְלוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ...	shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the holy Shabbat, when the Levites used to recite the following in the temple: A psalm, a song for the Sabbath day. It is good to thank God, to sing praises to Your Name, Most High. To tell of Your lovingkindness in the morning, and Your faithfulness in the night, with music of the ten-stringed instrument and the lute, in meditation on the harp. Your deeds, Adonai, give me joy, I will sing of the work of Your hands. How great are Your works, Adonai, how infinite are Your thoughts. The fool cannot know, and the simpleton cannot understand: though the wicked are like grass, and doers of evil blossom, their destruction will be eternal. You are on High forever, Adonai. For behold, Your enemies shall perish, and all evildoers shall be scattered. You have raised my horn like a unicorn, I am saturated with fresh oil. My eye has seen and my ear has heard the defeat of those who would harm me, of the wicked who rise against me. The righteous will flourish like a date palm, growing tall like a cedar in Lebanon. Planted in the House of Adonai, blossoming in the courtyards of God.

צַדִּיק כַּתָּמַר יִפְרַח,	Tzadik katamar yif'rach,
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.	k'erez bal'vanon yis'geh
שְׁתוּלִים בְּבֵית יְהוָה,	sh'tulim b'veit Adonai,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.	b'chatz'rot Eloheinu yaf'richu.
עוֹד יְנוּבֹן בְּשִׁיבָה	Od y'nuvun b'seivah
דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.	d'sheinim v'ra-ananim yih'yu.
לְהַגִּיד כִּי יָשָׁר יְהוָה	L'hagid ki yashar Adonai
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.	tzuri v'lo avlatah bo.

They will bear fruit in old age, remaining lush and fresh. They will declare that Adonai is upright, my Stronghold, in Whom there is no wrong.

Psalm 104 (The Psalm for Rosh Chodesh, the New Moon)

בָּרַכִּי נַפְשִׁי אֶת יְהוָה...

Bar'chi naf'shi et Adonai...

My soul, bless Adonai. Adonai, my God, You are greatly exalted, clothed with beauty and splendor. You are wrapped in light like a garment, spreading out the heavens like a curtain. You cover the upper chambers with water, making clouds Your chariot, walking upon the wings of the wind. You make winds Your messengers, and flaming fires Your servants, and established the earth upon its foundations, so that it shall stand firm forever. You covered the deep with a garment, and the waters stand on the mountains. They retreated at Your shout, hastening away at the sound of Your voice. They go up mountains, down into valleys, to the places You set for them. You made a boundary they may not cross, lest they return to cover the earth. You Who sends springs into streams to flow between the mountains, to give water to all the beasts of the fields, to let the wild animals quench their thirst. The birds of the sky dwell over them, giving voice from among the branches. You water mountains from Your upper chambers, sating the earth from the fruit of Your works. You cause grass to grow for cattle, and vegetation for the work of man, to bring forth bread from the earth, wine to cheer his heart, oil to make his face shine, and bread to sustain his heart. Adonai's trees are satisfied, the cedars of Lebanon which He planted, where birds make their nest, and the cypresses where storks make their home. The mountains are a refuge for goats, and the rocks for rabbits. You made the moon to set the seasons, and the sun knows its place to set. You make darkness and the night comes, in which all the creatures of the forest stir. The young lions roar for their prey, and seek their food from God. When the sun rises, they gather into their dens and crouch. Man goes out to work, to labor until the evening. How abundant are Your works, Adonai. You made them all with wisdom, and the earth is full of Your possessions. The great, broad seas contain creeping things without number, beasts small and great. Ships travel there, and the Leviathan You formed to sport with. All look to You with expectation, to provide them with food in its time. You give it to them and they gather it in; You open Your hand and satisfy them with goodness. When You hide Your face, they are terrified, and when You gather in their spirit, they perish, and return to their dust. When You forth send Your spirit, they are created; You renew the face of the earth. The glory of Adonai is eternal; Adonai will rejoice with his works. You look toward the earth and it trembles, You touch the mountains and they smoke. I will sing to Adonai while I live, offering praises to my God while I endure.

יַעֲרַב עָלָיו שִׁיחִי אֲנֹכִי אֶשְׂמַח בִּיהוָה.

Ye-erav alav sichi anochi esmach Badonai.

יִתָּמוּ חַטָּאִים מִן הָאָרֶץ

Yitamu chata-im min ha-aretz

וְרָשָׁעִים עוֹד אֵינָם.

ur'sha-im od einam.

בָּרַכִּי נַפְשִׁי אֶת־יְהוָה הַלְלוּיָהּ.

Barchi nafshi et Adonai, hal'luyah.

May my words be sweet to Him; I will rejoice in Adonai. Sin will perish from the earth, and the wicked will be no more. My soul, bless Adonai; praise God.

Psalm 27 (The Psalm for the Season of Repentance)

This Psalm is recited from Rosh Chodesh Elul through Hoshana Rabbah;
some congregations recite it through Yom Kippur.

לְדָוִד. יְהוָה אֱוֹרִי וְיִשְׁעִי, מִמִּי אִירָא... L'David. Adonai ori v'yish'i, mimi ira...

By David. Adonai is my light and my salvation, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid? When evildoers come near to me to devour my flesh, my tormentors and foes stumble and foes stumble and fall. If an army should encamp against me, my heart would not be afraid; if war rose up against me, in this I trust. One thing I ask of Adonai, and that I seek, to dwell in the House of Adonai all the days of my life, to see the pleasantness of Adonai, and to contemplate His Sanctuary. For He will hide me in his Tabernacle on a day of distress, concealing me in the shelter of His tent, and raising me upon a rock. And now my head is lifted high above the enemies around me, and I will give offerings in His tent, sacrifices and trumpets of joy. I will sing and praise Adonai. Adonai, hear my voice when I call; be gracious and answer me. My heart has told me to seek Your presence; Your presence, Adonai, will I seek. Conceal not Your face from me, and do not turn Your servant away in anger. You have always been my help, do not cast me off or abandon me, God of my salvation. Though my father and mother abandon me, Adonai will gather me in. Adonai, teach me Your ways, and lead me in an upright path, because of my watchers. Do not deliver me to the will of my tormentors, for false witnesses have risen against me, breathing violence.

לֹלֵא הָאֱמָנָתִי,	Lulei he-eman'ti,
לִרְאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.	lir'ot b'tuv Adonai b'erezt chayim.
קִוֵּה אֶל יְהוָה, חֲזַק וַיֵּאֱמֵץ לִבִּי	Kavei el Adonai, chazak v'ya-ameitz libecha
וְקִוֵּה אֶל יְהוָה.	v'kavei el Adonai.

If I had not believed that I would see the goodness of Adonai in the land of the living! Put your hope in Adonai, be strong and have courage in your heart, and hope in Adonai.

Shir Ha-Kavod (Song of Glory)

We rise as the Ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג,
כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג.
נַפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ,
לְדַעַת כָּל רוֹז סוֹדְךָ.
מִדֵּי דְבָרִי בְּכַבֹּדְךָ,
הוֹמָה לְבִי אֶל דּוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת,
וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ,
אֲדַמֶּךָ אֶכְנֶנְךָ וְלֹא יִדְעֶתִיךָ.
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ,
דְּמִיתָ הֵדָר כְּבוֹד הוֹדְךָ.
גָּדַלְתָּךְ וּגְבוּרְתָּךְ,
כִּנּוּ לְתוֹקֶךָ פֶּעֶלְתָּךְ.
דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשֶּׁה,
וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.
הִמְשִׁילוּךָ בְּרוֹב חֲזִינוֹת,
הֵנָּה אֶחָד בְּכָל דְּמִינוֹת.
וַיַּחֲזוּ בְּךָ זִקְנָה וּבַחֲרוּת,
וַשְׁעֵר רֹאשְׁךָ בְּשִׁיבָה וּשְׁחָרוּת.
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,
כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.
חֲבֵשׁ כּוֹבֵעַ יִשְׁוָעָה בְּרֹאשׁוֹ,
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.
טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלָא,
קִנְצוֹתָיו רְסִיסֵי לַיְלָה.
יִתְפָּאֵר בִּי כִי חֲפִץ בִּי,
וְהוּא יִהְיֶה לִי לְעֹטֶרֶת צְבִי.

Anim z' mirot v'shirim e-erog,
ki eilecha nafshi ta-arog.
**Nafshi chamdah b'tzeil yadecha,
lada-at kol raz sodecha.**
Midei dab'ri bich'vodecha,
homeh libi el dodecha.
**Al kein adabeir b'cha nich'badot,
v'shim'cha achabeir b'shirei y'didot.**
Asap'rah ch'vod'cha v'lo r'iticha,
adam'cha achan'cha v'lo y'daticha.
**B'yad n'vi-echa b'sod avadecha,
dimita hadar ch'vod hodecha.**
G'dulat'cha ug'vuratecha,
kinu l'tokef p'ulatecha.
**Dimu ot'cha v'lo ch'fi yesh'cha,
vay'shavucha l'fi ma-asecha.**
Him'shilucha b'rov chez'yonot,
hin'cha echad b'chol dim'yonot.
**Vayechezu v'cha zik'nah uvacharut,
us'ar rosh'cha b'seivah v'shacharut.**
Zich'nah b'yom din uvacharut b'yom k'rav,
k'ish milchamot yadav lo rav.
**Chavash kova y'shu-ah b'rosho,
hoshi-a lo y'mino uz'ro-a kod'sho.**
Tal'lei orot rosho nimla,
k'vutzotav r'sisei lailah.
**Yit'pa-eir bi ki chafeitz bi,
v'Hu yih'yeh li la-ateret tz'vi.**

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כְּתֹם טָהוֹר פָּז דְּמוֹת רֹאשׁוֹ,
וְחָק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ.
לְחֵן וּלְכְבוֹד צְבִי תַּפְאָרָה,
אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
מַחְלָפוֹת רֹאשׁוֹ כְּבִימֵי בְּחֵרוֹת,
קְוֻצוֹתָיו תְּלַתְלִים שְׁחֹרוֹת.
נֹוֹה הַצֶּדֶק צְבִי תַּפְאָרָתוֹ,
יַעֲלֶה נָא עַל רֹאשׁ שְׂמֹחָתוֹ.
סְגֻלָּתוֹ תְּהִי נָא בִידּוֹ עֲטָרָה,
וּצְנִיף מְלוּכָה צְבִי תַּפְאָרָת.
עֲמוּסִים נִשְׁאָם עֲטָרַת עֲנָדָם,
מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.
פָּאֲרוּ עָלַי וּפָאֲרֵי עָלָיו,
וְקָרוֹב אֵלַי בְּקָרְאֵי אֵלָיו.
צַח וְאָדוֹם לְלִבּוֹשׁוֹ אָדוֹם,
פֹּרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוֹם.
קֶשֶׁר תְּפִלִּין הִרְאָה לְעֵינָיו,
תְּמוּנַת יְהוָה לִנְגֵד עֵינָיו.
רוֹצֶה בְּעֲמוֹ עֲנֹוִים יִפְאָר,
יֹושֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר.
רֹאשׁ דְּבָרְךָ אֲמַת קוֹרָא מֵרֹאשׁ,
דּוֹר וְדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.
שִׁית הַמֶּזֶן שִׁירֵי נָא עָלֶיךָ,
וְרִנָּתִי תִקְרַב אֵלֶיךָ.
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטָרָה,
וּתְפִלָּתִי תִכּוֹן קְטוֹרֶת.
תִּיקַר שִׁירַת רֹשׁ בְּעֵינֶיךָ,
כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ.
בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר,
מִחוּלָּל וּמוֹלִיד צַדִּיק כְּבִיר.

Keter tahor paz d'mut rosho,
v'chak al meitzach ch'vod Sheim kod'sho.

**L'chein ul'chavod tz'vi tif'areh
umatu lo it'rah atarah.**

Mach-l'fot rosho k'vimev v'churot,
k'vutzotav tal'talim sh'chorot.

**N'vei hatzedek tz'vi tif'arto
ya-aleh na al rosh sim'chato.**

S'gulato t'hi na v'yado ateret,
utz'nif m'luchah tz'vi tiferet.

**Amusim n'sa-am ateret in'dam,
mei-asher yak'ru vei-einav kib'dam.**

P'eiro alai uf'eiri alav,
v'karov eilai b'karov eilav.

**Tzach v'adom lil'vusho adom,
purah b'dar'ko b'vo-o mei-edom.**

Kesher t'filin her'ah l'anav,
t'munat Adonai l'neged einav.

**Rotzeh v'-amo anavim y'fa-eir,
yosheiv t'hilot bam l'hit'pa-eir.**

Rosh d'var'cha emet korei meirosh,
dor vador am doresh'cha d'rosh.

**Shit hamon shirai na alecha,
v'rinati tik'rav eilecha.**

T'hilati t'hi l'rosh'cha ateret,
ut'filati tikon k'toret.

**Tikar shirat rash b'einecha,
kashir yushar al kor'banecha.**

Birchati ta-aleh l'rosh mash'bir,
m'choleil umolid tzadik kabir.

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וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כְּבָשִׁמִּים רֹאשׁ. יַעְרַב נָא שִׁיחִי עֲלֶיךָ, כִּי נַפְשִׁי תַעְרוֹג אֵלֶיךָ.	Uv'virchati t'na-ana li rosh, v'otah kach l'cha kiv'samim rosh. Ye-erav na sichi alecha, ki nafshi ta-arog eilecha.
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The Ark is closed and we are seated.

לְךָ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ, מִי יִמְלֹל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.	L'cha Adonai hag'dulah v'hag'vurah v'hatif'eret v'haneitzach v'hahod, ki chol bashamayim uva-aretz, l'cha Adonai hamam'lachah v'hamit'nasei l'chol l'rosh mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.
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I will sing sweet songs to You, because my soul yearns for You. My soul longs for the shelter of Your hand, to understand Your mysteries. I speak of Your glory, and my heart longs for Your love. I will honor Your glories and Your Name with loving songs. Though I see and know You not, I shall speak in metaphor, and describe You. By the hand of the Prophets, You showed us the glory of Your might. They described the might of Your deeds. They allegorized You, but not in Your full reality; they described You by Your works. Though You are described in many and varied ways, You contain them all. They saw you in age and youth, with hair of white or black. Aged on the day of judgment, and young on the day of battle, like a man of war. You put salvation on Your head, Your hand and Your arm. Your head is filled with dew, your hair with the rains of the night. God shall glory in me for He yearns for me; he shall be my crown. The finest gold is upon God's head, and carved on God's forehead is His glorious and holy Name. Favor and glory are God's splendor, God's people crown Him with prayer. The hair of God's head is the black ringlets of youth. Zion is God's splendor; may He raise it up with joy. May God's treasured people be like a royal crown. God bore them in their infancy, and honored them because they are precious to Him. God showed the knot of His tefillin to Moses; He is near to me when I call. God will raise the humble; He desires them and celebrates with them. Your word is truth from the very beginning; the people who seek You lead the next generation. I beg you to place my songs before you, to bring my joyful song near to you. May my praises be a crown for Your head, and my prayer accepted like incense. Let the song of the poor be as dear in your eyes as the song which was sung over Your offerings. May my praise rise up to you, my Creator, Righteous and Mighty. Incline Your head to me, and accept it like choice incense. May my prayer be sweet before You, for my soul yearns for You.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Who can explain Your mighty deeds? Who can declare all of Your praise?

Psalm 30

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד...

Mizmor shir chanukat habayit l'David...

A Psalm of David, a song for the dedication of the Temple. I will exalt You, Adonai, for You have raised me up. You did not let my foes rejoice over me. Adonai, my God, I cried out and You healed me; raising my soul from the depths, You saved me from the pit of death. Sing to Adonai, you faithful, give thanks to God's holy Name. For God's anger lasts a moment, but divine love is lifelong. In the evening, one may retire weeping, but in the morning, there is joy. While at ease I once said that I would never be moved, but Adonai, it was Your will that established my stronghold. When you concealed Your face, I was terrified. To You, Adonai, would I call; before my Master I beseeched. What profit is there if I am silenced? What benefit if I go to my grave? Will the dust praise You? Will it proclaim Your truth? Hear me, Adonai. Be gracious, and be my help.

הִפַּכְתָּ מִסִּפְדִּי לְמַחּוֹל לִי,

Hafach'ta mis'p'di l'machol li,

פָּתַחְתָּ שִׁקִּי וַתֹּאזְרֵנִי שִׁמְחָה.

pitach'ta saki vat'az'reini sim'chah.

לְמַעַן יִזְמְרָךְ כְּבוֹד

L'ma-an y'zamer'cha chavod

וְלֹא יִדָּם,

v'lo yidom,

יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.

Adonai Elohai, l'olam odeka.

You have turned my mourning into dancing, my sackcloth into robes of joy, that my soul might sing Your praise unceasingly. Adonai my God, forever will I thank You.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתִיה, וְיַמְלִיךְ מַלְכוּתִיה	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָא מִן כּוֹל	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On Shabbat Shuvah we substitute:	
לְעֵלָא וּלְעָלְמֵי כּוֹל	l'eila ul'eila mikol
בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאֻמִּירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Baruch She-amar (Blessed is the One Who Spoke)

בָּרוּךְ שֶׁאָמַר	Baruch she-amar
וְהָיָה הָעוֹלָם,	v'hayah ha-olam,
בָּרוּךְ הוּא.	baruch Hu.
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית,	Baruch oseh v'reishit,
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,	baruch omeir v'oseh,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,	baruch gozeir um'kayeim,
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,	baruch m'racheim al ha-aretz,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	baruch m'racheim al hab'riyot,
בָּרוּךְ מְשַׁלֵּם	baruch m'shaleim
שָׂכָר טוֹב לִירֵאָיו,	sachar tov lirei-av,
בָּרוּךְ חַי לְעַד	baruch chai la-ad
וְקַיָּם לְנֶצַח,	v'kayam lanetzach,
בָּרוּךְ פּוֹדֶה וּמַצִּיל,	baruch podeh umatzil,
בָּרוּךְ שְׁמוֹ.	baruch Sh'mo.

Blessed is the One Who spoke, and the world came into being, blessed is God. Blessed is the One Who maintains the creation; blessed is the One Who says and does; blessed is the One Who decrees and fulfills; blessed is the One Who has compassion on the earth; blessed is the One Who has compassion on all creatures, blessed is the One Who rewards well those who fear God; blessed is the One Who lives forever and exists eternally; blessed is the One Who redeems and saves, blessed is God's Name.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
הָאֵל הָאֵב הָרַחֲמָן,	ha-Eil ha-Av harachaman,
הַמְהַלֵּל בְּפִי עַמּוֹ,	ham'hulal b'fi amo,
מְשַׁבַּח וּמְפָאֵר	m'shubach um'fo-ar
בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,	bil'shon chasidav va-avadav,
וּבְשִׁירֵי דָוִד עַבְדְּךָ	uv'shrei David av'decha
נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ,	n'halel'cha Adonai Eloheinu,
בְּשִׁבְחוֹת וּבְזִמְרוֹת,	bish'vachot uviz'mirot,
נִגְדֶּלְךָ וְנִשְׁבַּעְךָ	n'gadel'cha un'shabeichacha
וְנִפְאָרְךָ	unfa-er'cha
וְנִזְכִּיר שִׁמְךָ,	v'naz'kir shim'cha,
וְנִמְלִיכְךָ, מַלְכֵנוּ אֱלֹהֵינוּ,	v'nam'lich'cha, Malkeinu Eloheinu,
יְחִיד חַי הָעוֹלָמִים,	Yachid chei ha-olamim,
מֶלֶךְ מְשַׁבַּח וּמְפָאֵר	Melech m'shubach um'fo-ar
עַדִּי עַד שְׁמוֹ הַגָּדוֹל.	adei ad sh'mo hagadol.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מֶלֶךְ מְהַלֵּל בַּתְּשֻׁבּוֹת.	Melech m'hulal batish'bachot.

Blessed are You, Adonai our God, King of the universe, the Almighty, merciful Father, extolled by Your people, praised by your pious servants through the psalms of Your servant David. We will extol You, Adonai our God, with praises and psalms, we will glorify Your Name, and proclaim You as our King and our God. You are unique, the life of all creation; praised and glorified forever is Your great Name. Blessed are You, Adonai, King who is extolled with songs of praise.

Hodu Ladonai (Give Thanks to God) – 1 Chronicles 16:8-36

הוֹדוּ לַיהוָה קְרָאוּ בְשִׁמּוֹ, Kol Ladonai kir'u vish'mo,
הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו... hodi-u va-amim alilotav...

Give thanks to Adonai, and proclaim His Name, make His works known among the peoples. Sing and make music to Him; tell of all His wonders. Glorify His holy Name, and let the heart of those who seek Adonai rejoice. Seek out Adonai and His might, always seek His presence. Remember the wonders He performed, His miracles, and the laws from His mouth. O seed of Israel His servant, children of Jacob, His chosen ones: He is Adonai our God, and the whole earth follows His laws. Remember His covenant forever – the word He commanded to a thousand generations – which He made as a covenant with Abraham, an oath to Isaac, a statute for Jacob, and an everlasting covenant for Israel. He said “To you I will give the land of Canaan as your inheritance,” when you were few in number, small, and strangers in it. They wandered from nation to nation, from one kingdom to another. You allowed no one to oppress them, rebuking kings for their sake. “Do not touch my anointed ones, and do not harm my prophets.” Sing to Adonai, all the earth, announce his salvation from day to day. Relate His glory among the nations, and His wonders among all the peoples.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, Ki gadol Adonai um'hulal m'od,
וְנוֹרָא הוּא עַל כָּל אֱלֹהִים. v'nora Hu al kol Elohim.
כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים. Ki kol elohei ha-amim elilim.
וַיהוָה שָׁמַיִם עָשָׂה. Vadonai shamayim asah.

For Adonai is great and greatly to be praised; He is awesome above all other powers. For all the gods of the peoples are idols, but Adonai made the heavens.

הוֹד וְהָדָר לְפָנָיו, עַז וְחֵדָה בְּמִקְמוֹ... Hod v'hadar l'fanav, oz v'ched'vah bim'komo...

Glory and majesty are before Him, strength and joy are in His presence. O families of peoples, render to Adonai the glory due to His Name. Bring an offering and come before Him, bow down before Adonai in the splendor of His holiness. Tremble before Him, everyone on earth, for He established the world so that it cannot be moved. The heavens and the earth will rejoice, proclaiming among the nations “Adonai has reigned!” The sea and its fullness will roar, the field and everything that is in it will exult. Then the trees of the forest will sing joyfully before God, when He comes to judge the earth. Give thanks to Adonai, for He is good, His kindness is forever. And say: “Save us, God of our salvation; gather and rescue us from the nations to give thanks to Your holy Name, to glory in Your praise. Praised is Adonai, the God of Israel, from this world to the World to Come. And all the people said ‘Amein’, and praised Adonai.”

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, Rom'mu Adonai Eloheinu,
וְהִשְׁתַּחֲוּוּ לְהַדֹּם רַגְלָיו קְדוֹשׁ הוּא. v'hishtachavu lahadom rag'lav kadosh Hu.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁ, v'hishtachavu l'har kod'sho,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ. ki kadosh Adonai Eloheinu.

Exalt Adonai our God, and bow down at the His footstool, holy is He. Exalt Adonai our God, and bow down at His holy mountain, for Adonai our God is holy.

V'hu Rachum (God, the Merciful One)

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית... V'hu rachum y'chapeir avon v'lo yash'chit...

God, the Merciful One, forgives iniquity and does not destroy; He withdraws His anger, not arousing all of his wrath. Adonai, do not withhold Your mercy from me; may Your kindness and truth always protect me. Remember Your mercies and Your kindnesses, Adonai, for they are eternal. Acknowledge might to God; His grandeur is upon Israel and His might is in the heavens. You are awesome, God; from Your sanctuaries, God of Israel, You give might and power to the people. Blessed is God. Adonai of Vengeance, reveal Yourself; arise O Judge of the earth, and render retribution to the arrogant. Deliverance is Adonai's; upon Your people is Your blessing. Adonai of Hosts is with us, a stronghold for us is the God of Jacob.

יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ. Adonai tz'va-ot, ashrei adam botei-ach bach.

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ, Adonai hoshi-ah hamelech ya-aneinu,

בְּיוֹם קִרְאֵנוּ. v'yom kor'einu.

Adonai of Hosts – happy is the one who trusts in You. Adonai, deliver us! The King will answer us on the day that we call.

Hoshi-ah et Amecha (Save Your People)

הוֹשִׁיעָה אֶת עַמְּךָ, וּבָרֵךְ אֶת נַחֲלָתְךָ. Hoshi-ah et Amecha, uvareich et nachalatecha...

Save Your people and bless Your inheritance; tend them and raise them up forever. Our souls yearned for Adonai, Who is our Help and our Shield. For in Him our hearts will rejoice, and in His holy Name we trusted. Adonai, May Your lovingkindness be upon us, for we have waited for You. Show us Your lovingkindness and grant us Your salvation. Arise and come to our aid; redeem us for the sake of Your lovingkindness. I am Adonai, your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it. Happy is the one whose lot is this, and happy is the people whose God is Adonai.

וְאֲנִי בְּחַסְדְּךָ בְּטַחְתִּי, Va-ani b'chas'd'cha vatach'ti,

יִגַּל לִבִּי בִישׁוּעֶתְךָ, yageil libi bishu-atecha,

אֲשִׁירָה לַיהוָה, כִּי גָמַל אֵלַי. ashirah Ladonai, ki gamal alai.

In Your lovingkindness I trust. My heart will exult in Your salvation, and I will sing to Adonai, for He has dealt kindly with me.

Psalm 19

לִמְנַצֵּחַ מִזְמוֹר לְדָוִד... Lam'natzei-ach mizmor l'David...

For the conductor, a psalm of David. The heavens tell the glory of God, and His handiwork is proclaimed by the firmament. Day to day utters speech, and night to night expresses wisdom. There is no speech, and there are no words, so their sound is unheard. Through the whole earth their route goes forth, and to the edge of the inhabited world their words. For the sun a tent is set up in their midst. It is like a groom emerging from his bridal chamber, rejoicing like a warrior to run the course. The end of the heavens is its rising, and its circuit is to their other end, nothing hides from its heat. The teaching of Adonai is perfect, restoring the soul; the testimony of Adonai is true, making wise the simple. The precepts of Adonai are upright, making the heart glad; the commandments of Adonai are clear, enlightening the eyes. The fear of Adonai is pure, enduring forever; the judgments of Adonai are true, and altogether righteous. They are more desirable than gold, even fine gold, and sweeter than honey and the drippings from honeycombs. Your servant is scrupulous with them, since in observing them there is great reward. Mistakes, who can discern? Cleanse me of hidden faults, and also from willful sins; spare Your servant and do not let them rule me. Then I will be strong and will be cleansed of transgression.

יְהִי לְרָצוֹן אֲמָרֵי פִי, וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ, Yih'yu l'ratzon imrei fi, v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי. Adonai tzuri v'go-ali.

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

Psalm 34

לְדָוִד בְּשָׁנוֹתוֹ אֶת טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ... L'David b'shanoto et ta'mo lifnei Avimelech...

A Psalm of David, when he acted insane before Abimelech; who drove him away, and he departed. I will bless Adonai at all times; His praise shall continually be in my mouth. My soul shall take pride in Adonai; the humble shall hear of it, and be glad. Declare the greatness of Adonai with me, and let us exalt His Name together. I sought Adonai, and He answered me, and saved me from all my fears. They looked to Him, and were radiant; and their faces shall not be ashamed. This poor man cried out, and Adonai heard him, and delivered him from all of his troubles. The angel of Adonai encamps around those who fear Him, and sets them free. Taste and see that Adonai is good; happy is the one who trusts in Him. Fear Adonai, you pious ones; for those who fear Him have no want. Young lions feel want and hunger; but those who seek Adonai shall not lack any good thing. Come children, listen to me; and I will teach you the fear of Adonai. Who is the one who desires life, and loves days of seeing good? Keep your tongue from evil, and your lips from speaking deceitfully. Turn from evil and do good; seek peace and pursue it. The eyes of Adonai are upon the righteous, and His ears are open to their cry. The face of Adonai is set against evildoers, to cut off their remembrance from the earth. The righteous cry out and Adonai hears, He saves them from all of their troubles. Adonai is close to the broken hearted, and delivers those who are crushed in spirit. Many are the afflictions of the righteous; but Adonai delivers him from them all. He preserves all his bones; not one of them is broken. Evil shall slay the wicked; and those who hate the righteous shall be condemned.

פֹּדֶה יְהוָה נֶפֶשׁ עַבְדּוֹ, Podeh Adonai nefesh avadav,
וְלֹא יִאֲשָׁמוּ כָּל הַחֹסִים בּוֹ. v'lo yesh'mu kol hachosim bo.

Adonai liberates the soul of His servants, and none shall be condemned who trust in Him.

Psalm 90

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים...

T'filah l'Moshe ish ha-Elohim...

A Prayer of Moses the man of God. My Lord, You have been our dwelling place in all generations. Before the mountains were born, before You had formed the earth and the world, from everlasting to everlasting, You are God. You turn man back to dust; and say, "Return, O children of men!" For a thousand years in Your eyes are but like yesterday when it has passed, like a watch in the night. You sweep them away; they are like sleepers; they are like grass that withers. In the morning it blossoms and is rejuvenated; by evening it is withered and dry. So are we, consumed by Your anger, terrified by Your wrath. You have set our iniquities before You, our hidden sins are exposed before the light of Your countenance. For all our days vanish in Your wrath; we end our years like an unspoken word. The days of our years are seventy; or with strength, eighty, yet their pride is but frustration and falsehood; for it is quickly cut off, and we fly away. Who knows the power of Your anger? As You are feared, so is Your wrath. So teach us to number our days, that we may obtain a heart of wisdom. Return, Adonai! How long? And relent concerning Your servants. Satisfy us in the morning with Your lovingkindness; and we will sing and rejoice throughout our days. Make us rejoice according to the days You have afflicted us, and as many years as we have seen evil.

יִרְאֶה אֶל עַבְדֶּיךָ פֶּעֶלְךָ

Yeira-eh el avadecha fo-olecha

וְהִדְרֶךָ עַל בְּנֵיהֶם.

vahadar'cha al b'neihem.

וַיְהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עִלֵּינוּ,

Vihi no-am Adonai Eloheinu aleinu,

וּמַעֲשֵׂה יְדֵינוּ כִּוְנָנָה עִלֵּינוּ,

uma-asei yadeinu kon'nah aleinu,

וּמַעֲשֵׂה יְדֵינוּ כִּוְנָנָהוּ.

uma-asei yadeinu kon'neihu.

Let Your deeds be revealed to Your servants, and Your splendor to their children. May the beauty of the Lord our God be upon us; and the work of our hands established for us; establish the work of our hands.

Psalm 91

יֵשֵׁב בְּסִתְר עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלֹנֵן...

Yosheiv b'seiter Elyon, b'tzeil Shadai yit'lonan...

He who dwells in the shelter of the Most High, under the shadow of the Almighty he will abide. I say of Adonai, He is my refuge and my fortress, my God, in whom I trust. For He shall save you from the snare of the fowler, and from the destructive pestilence. He shall cover you with His wing, and under His wings you shall find refuge; His truth shall be your shield. You shall not fear the terror of night; nor the arrow that flies by day; the pestilence that prowls in darkness; nor the destruction that ravages at noon. A thousand shall fall at your left side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes will you behold and see the reward of the wicked. Because you have proclaimed "You, Adonai, are my refuge," and you have made the Most High your dwelling, no evil shall befall you, nor shall any plague come near your tent. For He shall give His angels charge over you, to guard you in all your ways. They shall carry you upon their hands, lest you dash your foot against a stone. You shall tread on the lion and the snake; you will trample the young lion and the crocodile. Because he has yearned for Me, I will save him; I will elevate him, because he knows My Name.

יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה,

Yik'ra-eini v'e-eneihu, imo anochi v'tzarah,

אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ.

achal'tzeinu va-achab'deihu.

אֶרְךְ יָמִים אֲשֶׁבִיעֵהוּ, וְאֶרְאֶהוּ בִּישׁוּעָתִי.

Orech yamim as'bi-eihu, v'ar'eihu bishu-ati.

אֶרְךְ יָמִים אֲשֶׁבִיעֵהוּ, וְאֶרְאֶהוּ בִּישׁוּעָתִי.

Orech yamim as'bi-eihu, v'ar'eihu bishu-ati.

When he calls upon Me, I will answer him. I will be with him in distress; I will free him and honor him. With long life I will satisfy him, and will show him my salvation.

Psalm 135

הַלְלוּיָהּ. הַלְלוּ אֶת שֵׁם יְהוָה,
הַלְלוּ עַבְדֵי יְהוָה... Hal'luyah. Hal'lu et Sheim Adonai,
hal'lu av'dei Adonai...

Praise God. Praise the Name of Adonai; praise Him, servants of Adonai. You who stand in the house of Adonai, in the courtyards of the house of our God, praise God, for Adonai is good; sing praises to His Name, for it is pleasant. For Adonai has chosen Jacob to be His, and Israel for His own possession. For I know that Adonai is great, and that our Lord is above all gods. Whatever Adonai wishes, He has done in heaven and on the earth, in the seas and all the depths. He causes the clouds to ascend from the ends of the earth; He makes lightnings for the rain; He brings forth wind from His storehouses. He struck down the firstborn of Egypt, both man and beast. He sent signs and wonders into the midst of Egypt, against Pharaoh and against all his servants. He struck great nations, and slew mighty kings: Sichon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan. And He gave their land for a heritage, a heritage to Israel His people. Your Name, Adonai, endures for ever; Your renown, Adonai, throughout all generations. For Adonai will judge His people, and He will relent concerning His servants. The idols of the nations are silver and gold, the work of human hands. They have a mouth, but do not speak; they have eyes, but do not see; they have ears, but do not hear; and in their mouths there is no breath. May their makers become like them, and every one who trusts in them.

בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה. Beit Yisra-eil bar'chu et Adonai.
בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה. Beit Aharon bar'chu et Adonai.
בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה. Beit haleivi bar'chu et Adonai.
יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה. Yir'ei Adonai bar'chu et Adonai.
בָּרוּךְ יְהוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם, Baruch Adonai mitziyon shochein Yerushalayim,
הַלְלוּיָהּ. hal'luyah.

House of Israel, bless Adonai. House of Aaron, bless Adonai. House of Levi, bless Adonai. You who fear Adonai, bless Adonai. Blessed is Adonai from Zion, He who dwells in Jerusalem. Praise God.

Psalm 136

הוֹדוּ לַיהוָה כִּי טוֹב,	Hodu Ladonai ki tov,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים,	Hodu Leilohei ha-Elohim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,	Hodu la-Adonei ha-adonim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדּוֹ,	L'osei nif'la-ot g'dolot l'vado,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה,	L'osei hashamayim bit'vunah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם,	L'roka ha-aretz al hamayim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה אוֹרִים גְּדִלִים,	L'osei orim g'dolim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם,	Et hashemesh l'mam'shelet bayom,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת	Et hayarei-ach v'chochavim l'mem'sh'lot
בַּלַּיְלָה,	balay'lah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַמַּכֵּה מִצְרַיִם בַּבְּכוֹרִיָּהם,	L'makei Mitz'rayim biv'choreihem,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם,	Vayotzei Yisra-eil mitocham,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה,	B'yad chazakah uviz'ro-a n'tuyah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.

לְגֹזֵר יָם סוּף לְגִזְרִים,	L'gozeir yam suf lig'zarim,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ,	v'he-evir Yisra-eil b'tocho,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וְנִעַר פְּרָעָה וַחֲיִילוֹ בַּיָּם סוּף,	V'ni-eir Par-oh v'cheilo v'Yam Suf,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר,	L'molich amo b'midbar,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
לְמַכֵּה מְלָכִים גְּדֹלִים,	L'makei m'lachim g'dolim,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וַיַּהֲרֹג מְלָכִים אֲדִירִים,	Vayaharog m'lachim adirim,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
לְסִיחֹן מֶלֶךְ הָאֱמֹרִי,	L'Sichon Melech ha-Emori,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן,	Ul'Og Melech ha-Bashan,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וְנָתַן אֶרֶץ לְנַחֲלָה,	V'natan ar'tzam l'nachalah,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ,	Nachalah l'Yisra-eil av'do,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
שֶׁבַשְׁפִּלְנוּ זָכָר לָנוּ,	Sheb'shif'leinu zachar lanu,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ,	Vayif'r'keinu mitzareinu,
כִּי לְעוֹלָם חֲסָדוֹ.	ki l'olam chasdo.

נוֹתֵן לֶחֶם לְכֹל בָּשָׂר,
כִּי לְעוֹלָם חֲסֵדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמַיִם,
כִּי לְעוֹלָם חֲסֵדּוֹ.

Notein lechem l'chol basar,
ki l'olam chasdo.
Hodu l'Eil hashamayim,
ki l'olam chasdo.

*Give thanks to Adonai for He is good; for His lovingkindness endures forever.
Give thanks to the God of gods; for His lovingkindness endures forever.
Give thanks to the Lord of lords; for His lovingkindness endures forever.
To Him who alone does great wonders; for His lovingkindness endures forever.
Who made the heavens with understanding; for His lovingkindness endures forever.
Who stretched out the earth above the waters; for His lovingkindness endures forever.
Who made the great lights; for His lovingkindness endures forever;
The sun to rule by day; for His lovingkindness endures forever;
The moon and the stars to rule by night; for His lovingkindness endures forever.
Who struck Egypt through their firstborn; for His lovingkindness endures forever;
And brought out Israel from their midst; for His lovingkindness endures forever;
With a strong hand and an outstretched arm; for His lovingkindness endures forever.
Who parted the Sea of Reeds; for His lovingkindness endures forever;
And made Israel pass through it; for His lovingkindness endures forever;
And threw Pharaoh and his army into the Sea of Reeds; for His lovingkindness endures forever;
Who led His people through the wilderness; for His lovingkindness endures forever;
Who struck great kings; for His lovingkindness endures forever;
And Who slew mighty kings; for His lovingkindness endures forever;
Sihon, king of the Amorites; for His lovingkindness endures forever;
And Og, king of Bashan; for His lovingkindness endures forever;
And gave their land as an inheritance; for His lovingkindness endures forever;
An inheritance to Israel, His servant; for His lovingkindness endures forever.
Who remembered us in our low estate; for His lovingkindness endures forever;
And has freed us from our oppressors; for His lovingkindness endures forever.
Who gives food to all flesh; for His lovingkindness endures forever.
Give thanks to the God of heaven; for His lovingkindness endures forever.*

Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה,	Ran'nu tzadikim Badonai,
לִישָׁרִים נֶאֱוָה תְהִלָּה...	lay'sharim navah t'hilah...

Rejoice in Adonai, you righteous ones; for praise befits the upright. Praise Adonai with a harp; make music to Him with the ten-stringed lyre. Sing to Him a new song; play skillfully with jubilation. For the word of Adonai is upright; and all His deeds are done in faithfulness. He loves righteousness and justice; the earth is full of the lovingkindness of Adonai. By the word of Adonai the heavens were made, and by the breath of His mouth, all their hosts. He gathers the waters of the sea together as a heap; He lays up the depths in storehouses. Fear Adonai, all the earth, be in dread of Him, all inhabitants of the world. For He spoke, and it was done; He commanded, and it stood fast. Adonai annuls the counsel of the nations; He frustrates the schemes of the people. The counsel of Adonai stands forever, the thoughts of His heart throughout all generations. Happy is the nation whose God is Adonai; the people whom He chose for His own inheritance. Adonai looks down from heaven, and beholds all mankind; from His dwelling place He looks upon all the inhabitants of the earth. He fashions their hearts all together; He considers all their deeds. A king is not saved by a great army; a mighty man is not rescued by great strength. A horse is a vain thing for deliverance, and with its great strength it provides no escape. Behold, the eye of Adonai is upon those who fear Him, upon those who hope in His lovingkindness. To rescue their soul from death, and to keep them alive in famine.

נַפְשֵׁנוּ חִכְתָּה לַיהוָה,	Naf'sheinu chik'tah Ladonai,
עֲזָרְנוּ וּמַגִּנֵּנוּ הוּא.	ez'reinu umagineinu hu.
כִּי בּוֹ יִשְׁמַח לִבֵּנוּ	Ki vo yis'mach libeinu
כִּי בְשֵׁם קֹדֶשׁוֹ בָּטַחְנוּ.	ki v'Sheim kodsho vatach'nu.
יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ	Y'hi chasd'cha Adonai aleinu
כַּאֲשֶׁר יַחַלְנוּ לָךְ.	ka-asher yichal'nu lach.

Our soul yearned for Adonai; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy Name. May Your lovingkindness, Adonai, be upon us, as we have waited for You.

Psalm 92

הַיּוֹם יוֹם שַׁבָּת קֹדֶשׁ, Hayom yom shabbat kodesh,
שְׁבוּ הָיוּ הַלְוִיִּם אֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the holy Shabbat, when the Levites used to recite the following in the temple: A psalm, a song for the Sabbath day. It is good to thank God, to sing praises to Your Name, Most High. To tell of Your lovingkindness in the morning, and Your faithfulness in the night, with music of the ten-stringed instrument and the lute, in meditation on the harp. Your deeds, Adonai, give me joy, I will sing of the work of Your hands. How great are Your works, Adonai, how infinite are Your thoughts. The fool cannot know, and the simpleton cannot understand: though the wicked are like grass, and doers of evil blossom, their destruction will be eternal. You are on High forever, Adonai. For behold, Your enemies shall perish, and all evildoers shall be scattered. You have raised my horn like a unicorn, I am saturated with fresh oil. My eye has seen and my ear has heard the defeat of those who would harm me, of the wicked who rise against me.

צַדִּיק כְּתָמָר יִפְרָח, Tzadik katamar yif'rach,
כְּאַרֶּז בַּלְבָּנוֹן יִשְׁגָּה. k'erez bal'vanon yis'geh
שְׁתוּלִים בְּבֵית יְהוָה sh'tulim b'veit Adonai,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. b'chatz'rot Eloheinu yaf'richu.
עוֹד יִנּוּבֹן בְּשֵׁיבָה Od y'nuvun b'seivah d'sheinim
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ. v'ra-ananim yih'yu.
לְהַגִּיד כִּי יָשָׁר יְהוָה L'hagid ki yashar Adonai
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ. tzuri v'lo avlatah bo.

The righteous will flourish like a date palm, growing tall like a cedar in Lebanon, planted in the House of Adonai, blossoming in the courtyards of God. They will bear fruit in old age, remaining lush and fresh. They will declare that Adonai is upright, my Stronghold, in Whom there is no wrong.

Psalm 93

יְהוָה מֶלֶךְ גִּאוּת לִבֵּשׁ... Adonai malach gei-ut laveish...

Adonai reigns, He is clothed with majesty; Adonai is clothed, and has girded himself with strength. He has established the world firmly, so that it cannot be moved. Your throne stands firm from of old; You are from eternity. The floods have lifted up, Adonai, the floods have lifted up their voice; the floods lift up their raging waves. More than the noise of many waters, mightier than the breakers of the sea, Mighty on high are You, Adonai.

עֲדוֹתֶיךָ נֶאֱמְנוּ מֵאֵד Eidotecha ne-em'nu m'od
לְבֵיתְךָ נִאֲוָה קֹדֶשׁ, I'veit'cha na-avah kodesh,
יְהוָה, לְאֶרֶץ יָמִים. Adonai, l'orech yamim.

Your testimonies are very sure; holiness is becoming to Your house, Adonai, for length of days.

Y'hi Ch'vod (God's Glory)

This prayer is a collection of 18 verses from Psalms, Chronicles, Exodus, and Proverbs, in which God's Name (יהוה) is mentioned 18 times.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, Y'hi ch'vod Adonai l'olam,
 שְׂמַח יְהוָה בְּמַעֲשָׁיו... yis'mach Adonai b'ma-asav...

The glory of God will endure forever; let Adonai rejoice in His works. The Name of Adonai will be blessed from this time until eternity. From the rising of the sun to its setting, praised is the Name of Adonai. High above all nations is Adonai; above the heavens is His glory. Adonai, Your Name is forever; Adonai, Your memorial is from generation to generation. Adonai has established His throne in heaven, and His kingdom reigns over all. The heavens will be glad, the earth will rejoice, and they will proclaim among the nations: "Adonai reigned! Adonai is King, Adonai was King, Adonai will be king forever and ever." Adonai will reign for all eternity, even when nations have vanished from His earth. Adonai annuls the counsel of nations, thwarts the designs of peoples. Many are the designs that are in the heart of man, but only Adonai's counsel will prevail. The counsel of Adonai will stand forever; the designs of His heart from generation to generation. For He spoke and it came to be; He commanded and it endured. For Adonai has chosen Zion; He desired it for His habitation. For God chose Jacob to be His, Israel as His treasure. For Adonai will not forsake His people, and will not abandon His heritage.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, V'hu rachum y'chapeir avon v'lo yash'chit,
 וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ. v'hir'bah l'hashiv apo, v'lo ya-ir kol chamato.
 יְהוָה הוֹשִׁיעָה, Adonai hoshi-ah,
 הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. hamelech ya-aneinu v'yom kor'ei-nu.

And He, the Merciful One, atones for iniquity and does not destroy. He frequently withdraws His anger and does not arouse His entire wrath. Adonai, deliver us! May the King answer us on the day we call.

Ashrei (Happy) – Psalms 84:5, 144:15, 145

אַשְׁרֵי יוֹשֵׁב בֵּיתְךָ,	Ashrei yosh'vei veitecha,
עוֹד יְהַלְלוֹךָ סֵלָה.	od y'hal'lucha selah.
אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ,	Ashrei ha-am shekachah lo,
אַשְׁרֵי הָעַם שִׁיְהוּה אֱלֹהָיו.	ashrei ha-am she-Adonai Elohav.
תְּהִלָּה לְדָוִד,	T'hilah l'David,
אַרֹמִימָךְ אֱלֹהֵי הַמֶּלֶךְ,	Aromim'cha Elohai ha-Melech,
וְאַבְרָכָה שְׁמֶךְ לְעוֹלָם וָעֶד.	va-avar'chah Shim'cha l'olam va-ed.
בְּכָל יוֹם אֲבָרְכָךָ,	B'chol yom avar'cheka,
וְאַהֲלִלָה שְׁמֶךְ לְעוֹלָם וָעֶד.	va-ahal'lah Shim'cha l'olam va-ed.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,	Gadol Adonai um'hulal m'od,
וְלִגְדָּלְתּוֹ אֵין חֶקֶר.	v'lig'dulato ein cheiker.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ,	Dor l'dor y'shabach ma-asecha,
וּגְבוּרָתְךָ יִגִּידוּ.	ug'vurotecha yagidu.
הֵדָר כְּבוֹד הוֹדָךְ,	Hadar k'vod hodecha,
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.	v'div'rei nif'l'otecha asicha.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ	Ve-ezuz nor'otecha yomeiru,
וּגְדוּלַתְךָ אֲסַפְּרָנָה.	ug'dulat'cha asap'renah.
זִכְרֶךָ רַב טוֹבָךָ יִבְיְעוּ,	Zeicher rav tuv'cha yabi-u,
וְצִדְקָתְךָ יִרְנֶנוּ.	v'tzid'kat'cha y'raneinu.
חֲנוּן וְרַחוּם יְהוָה,	Chanun v'rachum Adonai,
אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד.	erech apayim ug'dol cha-sed.
טוֹב יְהוָה לְכָל,	Tov Adonai lakol,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.	v'rachamav al kol ma-asav.
יִזְדוּךָ יְהוָה כָּל מַעֲשֶׂיךָ,	Yoducha Adonai kol ma-asecha,
וְחִסְדֶּיךָ יִבְרַכְּכָה.	vachasidecha y'var'chuchah.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
 וּגְבוּרַתְךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
 וּכְבוֹד הָדָר מַלְכוּתְךָ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמְשַׁלֶּתְךָ בְּכָל דּוֹר וָדוֹר.
 סוֹמֵךְ יִהְיֶה לְכָל הַנִּפְלִים,
 וְזוֹקֵף לְכָל הַכַּפּוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יָדְךָ,
 וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צַדִּיק יִהְיֶה בְּכָל דְּרָכָיו,
 וְחָסִיד בְּכָל מַעֲשָׁיו.
 קָרוֹב יִהְיֶה לְכָל קְרָאִיו,
 לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
 רָצוֹן יִרְאֶיו יַעֲשֶׂה,
 וְאַתָּה שׁוֹעֲתָם שְׁמַע וְיִוָּשִׁיעֵם.
 שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהַבָּיו,
 וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד.
 תְּהִלַּת יִהְיֶה יְדְבָר פִּי,
 וַיְבָרֶךְ כָּל בָּשָׂר
 שֵׁם קִדְּשׁוֹ, לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נִבְרָךְ יְיָ,
 מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

K'vod malchut'cha yomeiru,
 ug'vurat'cha y'dabeiru.
**L'hodi-a liv'nei ha-adam g'vurotav,
 uch'vod hadar malchuto.**
 Malchut'cha malchut kol olamim,
 umemshalt'cha b'chol dor vador.
**Someich Adonai l'chol hanof'lim,
 v'zokeif l'chol hak'fufim.**
 Einei chol eilecha y'sabeiru,
 v'atah notein lahem et och'lam b'ito.
**Potei-ach et yadecha,
 umas'bi-a l'chol chai ratzon.**
 Tzadik Adonai b'chol d'rachav,
 v'chasid b'chol ma-asav.
**Karov Adonai l'chol kor'av,
 l'chol asher yik'ra-u hu ve-emet.**
 R'tzon y'rei-av ya-aseh,
 v'et shav'atam yish'ma v'yoshi-eim.
**Shomeir Adonai et kol ohavav,
 v'eit kol har'sha-im yash'mid.**
 T'hilat Adonai y'dabeir pi,
 vivareich kol basar
 Sheim kod'sho l'olam va-ed.
**Va-anach'nu n'vareich Yah,
 mei-atah v'ad olam, hal'luyah.**

97b

*Fortunate are those who dwell in Your house; may they continue to praise You.
Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever.
Every day I will bless You; I will extol Your Name forever and ever.
Adonai is great and highly extolled; His greatness is unfathomable.
Your works will be praised by one generation to another; they will declare Your mighty acts.
I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
Of Your awesome might, they will speak; of Your greatness I will recount.
They will tell of your bountifulness; they will joyfully exult in Your righteousness.
Adonai is gracious and compassionate; He is slow to anger and great in kindness.
Adonai is good to all; His mercy encompasses all His works.
All Your works will thank You, Adonai; Your pious ones will bless You.
They will speak of the honor of Your dominion; they will declare Your might.
Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
Your dominion is the dominion for all times; Your dominion is in every generation.
Adonai supports all the fallen; Adonai straightens all the bent.
The eyes of all look to You expectantly; You give them their food at its proper time.
You open Your hand; you satisfy the desire of every living being.
Adonai is just in all His ways; Adonai is benevolent in all His deeds.
Adonai is near to all who call upon Him; near to all who call upon Him in truth.
The will of those who revere Him He fulfills; He hears their cry and delivers them.
Adonai watches over all those who love Him; he will destroy all the wicked.
Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
And we will bless God from now to eternity. Praise God!*

Psalm 146

הַלְלוּיָהּ. הַלְלִי נַפְשִׁי אֶת יְהוָה... Hal'luyah. Hal'li naf'shi et Adonai...

Praise God! My soul, praise Adonai. I will praise Adonai with my life; I will sing praises to my God as long as I live. Do not put your trust in princes; in man, who cannot deliver. When his spirit departs, he returns to the earth; in that very day his thoughts perish. Happy is he who has the God of Jacob for his help, whose hope is in Adonai his God. He makes heaven and earth, the sea, and all that is in them; and keeps truth for ever. He makes justice for the oppressed, and gives food to the hungry. Adonai frees the prisoners, opens the eyes of the blind, raises those who are bowed down, loves the righteous, protects the strangers, and encourages the orphan and the widow; the way of the wicked He makes crooked.

יְמַלֹךְ יְהוָה לְעוֹלָם, Yimloch Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן Elohayich Tziyon
לְדֹר וָדֹר הַלְלוּיָהּ. l'dor vador hal'luyah.

Adonai shall reign for ever; your God, O Zion, throughout all generations. Praise God!

Psalm 147

הַלְלוּיָהּ. כִּי טוֹב זְמַרָה אֱלֹהֵינוּ, Hal'luyah. Ki tov zam'ra Eloheinu,
כִּי נָעִים נָאֻה תְּהִלָּה... ki na-im navah t'hilah...

Praise God! For it is good to sing praises to our God; for it is pleasant; and praise is befitting. Adonai builds Jerusalem; He gathers together the banished ones of Israel. He heals the broken-hearted, and binds up their wounds. He fixes the number of the stars, calling them all by their names. Great is our Lord, and abundant in power; His understanding is infinite. Adonai lifts up the humble, and casts the wicked down to the ground. Sing to Adonai with thanksgiving; sing to our god with the harp. Who covers the heaven with clouds, preparing rain for the earth; Who makes grass grow upon the mountains. He gives the beast its food, and food to the young ravens which cry out. He does not delight in the power of the horse; He does not take any pleasure in the legs of a man. Adonai takes pleasure in those who fear Him, in those who hope for His lovingkindness. Jerusalem, Praise Adonai; Zion, praise your God. For He has strengthened the bars of your gates, and has blessed your children in your midst. He establishes peace at your borders, and satisfies you with finest wheat. He sends forth His commandment upon the earth; His word races swiftly. He gives snow like fleece; He scatters frost like ashes. He casts forth His ice like morsels; who can withstand His cold? He sends out His word and melts them; He causes His wind to blow, and the waters flow.

מִגִּיד דְּבָרָיו לִיעָקֹב, Magid d'varav l'Ya-akov,
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. chukav umishpatav l'Yisra-eil.
לֹא עָשָׂה כֵן לְכָל גּוֹי, Lo asah chein l'chol goi,
וּמִשְׁפָּטִים בָּל יְדָעוּם, הַלְלוּיָהּ. umish'patim bal y'da-um, hal'luyah.

He declares His word to Jacob, His statutes and His laws to Israel. He did not do so to any other nation; and as for His laws, they have not known them. Praise God!

Psalm 148

הַלְלוּיָהּ. הַלְלוּ אֶת יְהוָה מִן הַשָּׁמַיִם,
הַלְלוּהוּ בַּמְרוֹמִים... Hal'luyah. Hal'lu et Adonai min hashamayim,
hal'luhu bam'romim...

Praise God! Praise Adonai from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all you stars of light. Praise Him, heavens of heavens, and you waters that are above the heavens. Let them praise the Name of Adonai; for He commanded it and they were created. He established them for all eternity, it is He Who issued a decree which shall not be changed. Praise Adonai from the earth, you crocodiles, and all who dwell in the depths. Fire and hail, snow and vapors; stormy wind, all fulfill His word. The mountains and all the hills, fruit trees and all cedars; wild beasts and all animals, creeping things and winged birds; kings of the earth and all peoples; princes and all judges of the earth; Young men and also maidens; elders and children – they will praise the Name of Adonai, for His Name alone is exalted, and His majesty is over the earth and the heavens.

וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל חֲסִידָיו,
לְבְנֵי יִשְׂרָאֵל עַם קָרְבוֹ, הַלְלוּיָהּ. Vayarem keren l'amo
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo, hal'luyah.

He has raised the pride of His people, a praise for all His pious ones; for the children of Israel, the people near to Him. Praise Adonai!

Psalm 149

הַלְלוּיָהּ. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
תְּהִלָּתוֹ בְּקֹהֶל חֲסִידִים... Hal'luyah. Shiru Ladonai shir chadash,
t'hilato bik'hal chasidim...

Praise God! Sing a new song to Adonai, sing His praise in the assembly of the pious. Let Israel rejoice in its Maker; let the children of Zion be joyful in their King. Let them praise His Name with dance; let them sing praises to Him with the drum and the harp. For Adonai takes pleasure in His people; He will adorn the humble with salvation. The pious will rejoice in glory; they will sing aloud upon their beds. With high praises of God in their throats, and a double-edged sword in their hand, to perform vengeance upon the nations, and chastisement upon the peoples.

לְאַסֹּר מַלְכֵיהֶם בְּזָקִים,
וּנְכַבְּדֵיהֶם בְּכִבְלֵי בָרָזֶל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב,
הָדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ. Le'sor mal'cheihem b'zikim,
v'nich'b'deihem b'chav'lei varzel.
La-asot bahem mish'pat katuv,
hadar Hu l'chol chasidav, hal'luyah.

To bind their kings with chains, and their nobles with iron fetters, to execute upon them the written judgment – this is an honor to all His pious ones. Praise God!

Psalm 150

הַלְלוּיָהּ,	Hal'luyah,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ,	hal'lu Eil b'kod'sho,
הַלְלוּהוּ בִּרְקִיעַ עֶזוֹ.	hal'luhu birki-a uzo.
הַלְלוּהוּ בְּגִבּוֹרָתוֹ,	Hal'luhu vig'vurotav,
הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.	hal'luhu k'rov gud'lo.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,	Hal'luhu b'teika shofar,
הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.	hal'luhu b'neivel v'chinar.
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,	Hal'luhu b'tof umachol,
הַלְלוּהוּ בְּמִנִּים וְעֶגְב.	hal'luhu b'minim v'ugav.
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,	Hal'luhu v'tzil'tz'lei shama,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.	hal'luhu b'tzil'tz'lei t'ru-ah.
כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	Kol han'shamah t'haleil Yah,
הַלְלוּיָהּ.	hal'luyah.
כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	Kol han'shamah t'haleil Yah,
הַלְלוּיָהּ.	hal'luyah.

Praise God. Praise the Almighty in God's Sanctuary, praise God in the firmament of God's might. Praise God for God's mighty deeds, praise God according to the abundance of God's greatness. Praise God with the blowing of the shofar, praise God with lyre and harp. Praise God with drum and dance, praise God with stringed instruments and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Let every soul praise God - Praise God!

Baruch Adonai L'olam (Blessed is Adonai Forever)

ברוך יהוה לעולם, אמן ואמן... Baruch Adonai l'olam, amein v'amein...

Blessed is Adonai forever, amein and amein. Blessed is Adonai from Zion, Who dwells in Jerusalem, praise God.

ברוך יהוה אלהים אלהי ישראל,
עשה נפלאות לבדו.
וברוך שם כבודו לעולם,
וימלא כבודו את כל הארץ,
אמן ואמן.
Baruch Adonai Elohim Elohei Yisra-eil,
osei nif'la-ot l'vado.
Uvaruch Sheim k'vodo l'olam,
v'yimalei ch'vodo et kol ha-aretz,
amein v'amein.

Blessed is Adonai, God, God of Israel, Who alone performs wonders. And blessed is the Name of His glory forever; may His glory fill all of the earth, amein and amein.

Vay'vareich David (And David Blessed) – 1 Chronicles 29:10-13, Nehemiah 9:6-11

At this point it is customary to stand; most congregations remain standing through the end of *Shirat Hayam* (The Song of the Sea) on p. 103 (upper numbers) / p. 94 (lower numbers).

ויברך דוד את יהוה... Vay'vareich David et Adonai...

And David blessed Adonai before all the congregation; and David said: "Praised are You, Lord God of Israel our father, forever and ever. Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Both riches and honor come from You, and You rule over all. In Your hand is power and might, and it is in Your hand to give strength to all. Now therefore, our God, we thank You and praise Your glorious Name."

You alone are Adonai. You made heaven; the heaven of heavens with all of their host; the earth, and all that is upon it; the seas, and all that is in them; You give life to all of them, and the heavenly hosts prostrate themselves before You.

אתה הוא יהוה האלהים,
אשר בחרת באברם,
והוצאתו מאור כשדים,
ושמת שמו אברהם.
ומצאת את לבבו נאמן לפניך.
Atah Hu Adonai ha-Elohim,
asher bacharta b'Avram,
v'hotzeito mei-Ur Kas'dim,
v'sam'ta sh'mo Avraham.
Umatzata et l'vavo ne-eman l'fanecha.

You are Adonai, the God who chose Avram and brought him out of Ur Kasdim, establishing for him the name of Abraham. You found that his heart was faithful before You.

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ	V'charot imo hab'rit lateit et eretz
הַכְּנַעֲנִי, הַחִתִּי, הָאֱמֹרִי, וְהַפְּרִזִּי,	hak'na-ani, hachiti, ha-emori, v'hap'rizi,
וְהַיְבוּסִי, וְהַגִּרְגָּשִׁי...	v'hay'vusi, v'hagirgashi...

You made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to give it to his seed; You have fulfilled Your words, for You are righteous. You saw the affliction of our ancestors in Egypt, and You heard their cry at the Sea of Reeds. You imposed signs and wonders against Pharaoh, all his servants, and all the people of his land for You knew that they acted malevolently against them. And thus You made a name for Yourself, as it is today.

וְהָיָם בְּקָעָתָ לִפְנֵיהֶם,	V'hayam baka'ta lif'neihem,
וַיַּעֲבְרוּ בְּתוֹךְ הָיָם בִּיבְשָׁה,	vaya-av'ru b'toch hayam bayabashah,
וְאֶת רֹדְפֵיהֶם, הִשְׁלַכְתָּ בַּמַּצּוֹלֹת,	v'et rod'feihem, hish'lach'ta vim'tzolot,
כְּמוֹ אֶבֶן בַּמַּיִם עֲזִים.	k'mo even b'mayim azim.

And You split the sea before them, so that they went through the midst of the sea on dry land; and You hurled their pursuers into the depths, like a stone into mighty waters.

Shirat Hayam (The Song of the Sea) – Exodus 14:30-31, 15:1-18

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל	Vayosha Adonai bayom hahu et Yisra-eil
מִיַּד מִצְרַיִם...	miyad Mitzrayim...

Thus Adonai delivered Israel that day from the hand of Egypt; and Israel saw the Egyptians dead upon the sea shore.

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה	Vayar Yisra-eil et hayam hag'dolah
אֲשֶׁר עָשָׂה יְהוָה בַּמִּצְרַיִם,	asher asah Adonai b'Mitzrayim,
וַיִּירָאוּ הָעָם אֶת־יְהוָה,	vayir'u ha-am et Adonai,
וַיֵּאֱמִינוּ בַּיהוָה וּבִמּוֹשֶׁה עַבְדּוֹ.	vaya-aminu Badonai uv'Moshe avdo.

And Israel saw the great hand which Adonai wielded against the Egyptians, and the people feared Adonai, and they had faith in Adonai, and in Moses His servant.

אֶז יַשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Az yashir Moshe uv'nei Yisra-eil
אֶת הַשִּׁירָה הַזֹּאת לַיהוָה,	et hashirah hazot Ladonai
וַיֹּאמְרוּ לְאֹמֶר.	vayom'ru leimor.
אֲשִׁירָה לַיהוָה כִּי-גָאֹה גָאֹה,	Ashirah Ladonai ki-ga-oh ga-ah,
סוּס וְרוֹכְבוֹ רָמָה בָּיִם.	sus v'roch'vo ramah vayam.
עֲזִי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה,	O-zi v'zimrat yah vay'hi-li liy'shu-ah,
זֶה אֱלֹהֵי וְאַנְהוּ,	zeh Eili v'an'veihu
אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ.	Elohei avi va-arom'men'hu.
יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ.	Adonai ish milchamah, Adonai sh'mo.
מִרְכַּבַּת פָּרְעֹה וַחֲיִלוֹ יָרָה בָּיִם,	Mark'vot Par'oh v'cheilo yarah vayam.
וּמִבְּחַר שְׁלֹשִׁי טַבְּעוֹ בַּיָּם-סוּף.	Umiv'char shalishav tu-b'u v'yam-suf.
תְּהִמֹת יַכְסִּימוּ	t'homot y'chas'yumu
יָרְדוּ בְּמִצּוֹלֹת כְּמוֹ-אֶבֶן.	yar'du vim'tzolot k'mo-aven.
יְמִינָךְ יְהוָה נֶאֱדָרִי בַכַּח,	Y'mincha Adonai ne'dari bako-ach
יְמִינָךְ יְהוָה תִּרְעֶץ אוֹיֵב.	y'mincha Adonai tir'atz oyeiv.
וּבִרְבִּי גֵאוֹנְךָ תִּהְרַס קִמִּיךָ	Uv'rov g'on'cha taharos kamecha
תִּשְׁלַח חֲרוֹנְךָ יֶאֱכֹלְמוּ כֶקֶשׁ.	t'shalach charon'cha yoch'leimo kakash.
וּבְרוּחַ אַפֶּיךָ נַעֲרָמוּ מַיִם	Uv'ru-ach apecha ne-er'mu mayim
נִצְּבוּ כְמוֹ-נֵד נִזְלִים,	nitz'vu ch'mo neid noz'lim,
קָפְאוּ תְהִמֹת בְּלִבָּיִם.	kaf'u t'homot b'lev yam.
אָמַר אוֹיֵב	Amar oyeiv
אֶרְדֹּף אֲשִׁיג אֲחִילֶק שָׁלָל	er'dof asig achaleik shalal
תִּמְלֹאמוּ נַפְשִׁי,	tim'la-eimo naf'shi,
אֲרִיק חֶרֶבִי תוֹרִישֶׁמוּ יָדִי.	arik charbi torisheimo yadi.
נִשְׁפֹּת בְּרוּחְךָ כֶסֶם יָם,	Nashaf'ta v'ruchacha kisamo yam,
צָלְלוּ כַּעֲוֶפֶרֶת בְּמַיִם אֲדִירִים.	tzal'lu ka-oferet b'mayim adirim.

מִי־כַמֹּכָה בָּאֵלִים יְהוָה,	Mi chamocha ba-eilim Adonai,
מִי כַמֹּכָה נֶאֱדָר בִּקְדֹשׁ,	mi kamocha ne'dar bakodesh,
נֹרָא תִהְלֹת עֲשֵׂה פֶלֶא.	nora t'hilot osei fele.
נָטִיתָ יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ.	Natita y'min'cha tiv'la-eimo aretz.
נַחִיתָ בְּחֶסֶדְךָ עִם־זוֹ גְּאֻלַּת,	Nachita v'chas'd'cha am-zu ga-al'ta,
נִהְלֹת בְּעֶזְךָ אֶל־נִוָּה קִדְשְׁךָ.	neihal'ta v'oz'cha el-n'vei kod'shecha.
שָׁמְעוּ עַמִּים יִרְגְּזוּן,	Sham'u amim yir'gazun,
חֵיל אַחֲזִי יִשְׁבִּי פִלֶשֶׁת.	chil achaz yosh'vei P'lashet.
אֲזַנְבְּהֵלוּ אֱלֹפֵי אֲדוֹם,	Az niv'halu alufei Edom,
אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד	eilei Mo-av yochazeimo ra-ad
נִמְגּוּ כָל יִשְׁבִּי כְנָעַן.	namogu kol yosh'vei Ch'na-an.
תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפָחַד	Tipol aleihem eimatah vafachad
בְּגֹדֹל זְרוּעֶךָ יִדְמוּ כְּאֶבֶן.	big'dol z'ro-acha yid'mu k'aven.
עַד־יַעֲבֹר עִמָּךָ יְהוָה,	Ad-ya-avor am'cha Adonai,
עַד־יַעֲבֹר עִם־זוֹ קָנִיתָ.	ad-ya-avor am-zu kanita.
תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נַחֲלָתְךָ,	T'vi-eimo v'titaeimo b'har nachalat'cha,
מָכוֹן לְשִׁבְתְּךָ פַּעֲלֹתָ יְהוָה,	machon l'shiv't'cha pa-al'ta Adonai,
מִקְדָּשׁ אֲדָנִי כּוֹנֵנִי יְדִידְךָ.	mik'dash Adonai kon'nu yadecha.
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.	Adonai yim'loch l'olam va-ed.
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.	Adonai yim'loch l'olam va-ed.

Then Moses and the Children of Israel sang this song to Adonai, and they said: I will sing to Adonai, for He has triumphed gloriously; the horse and its rider has He thrown into the sea. Adonai is my strength and my song, and He has become my salvation. He is my God, and I will praise Him; the God of my father, and I will exalt Him. Adonai is a master of war; Adonai is His Name. Pharaoh's chariots and army He has thrown into the sea; his chosen officers were drowned in the Sea of Reeds. The deep waters covered them; they sank to the depths as a stone. Your right hand, Adonai, is glorious in power; Your right hand, Adonai, crushes the enemy. In Your great majesty, You destroyed Your opponents; You sent forth Your anger, which consumed them like straw. And with the blast of Your nostrils the waters were heaped up, the floods stood upright as a wall, and the deep waters were congealed in the heart of the sea. The enemy said: I will pursue, I will overtake, I will divide the plunder; I will satisfy myself upon them; I will draw my sword, my hand shall destroy

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them. You blew with Your wind, and the sea covered them; they sank like lead in the mighty waters. Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders? You stretched out Your right hand, the earth swallowed them. In Your mercy, You led forth the people whom You redeemed; You guided them in Your strength to Your holy habitation. The peoples heard and trembled; terror gripped the inhabitants of Philistia. Then the chiefs of Edom were amazed; the mighty men of Moab were seized with trembling; all the inhabitants of Canaan melted away. Terror and dread fell upon them; by the greatness of Your arm they were as still as stone; until Your people pass over, Adonai, until they pass over, the people whom You have acquired. You will bring them in and plant them in the mountain of Your inheritance, in the place for Your dwelling which You, Adonai, have made; in the Sanctuary, my Master, which Your hands have established. Adonai will reign forever and ever. Adonai will reign forever and ever.

כִּי לַיהוָה הַמְּלוּכָה וּמֹשֶׁל בַּגּוֹיִם.	Ki Ladonai ham'luchah umoshel bagoyim.
וַעֲלוּ מוֹשְׁעִים בְּהַר צִיּוֹן	V'alu moshi-im b'har Tziyon
לְשַׁפֹּט אֶת הָרַעֲשׂוֹ,	lish'pot et har Eisav,
וְהָיְתָה לַיהוָה הַמְּלוּכָה.	v'hay'tah Ladonai ham'luchah.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,	V'hayah Adonai l'Melech al kol ha-aretz,
בַּיּוֹם הַהוּא יִהְיֶה	bayom hahu yih'yeh
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.	Adonai echad ush'mo echad.

For sovereignty is Adonai's, and He rules over nations. Deliverers will ascend Mount Zion, to judge the mountain of Esau, and the kingdom will be Adonai's. And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One.

Nishmat Kol Chai (All Living Souls)

נִשְׁמַת כָּל חַי,	Nish'mat kol chai,
תְּבַרְךָ אֶת שִׁמְךָ	t'vareich et Shim'cha
יְהוָה אֱלֹהֵינוּ.	Adonai Eloheinu.

The soul of every living thing shall bless Your Name, Adonai our God.

The spirit of all flesh shall bless Your Name, our Sovereign, always. In all places, You are God; besides You we have no king, redeemer, or deliverer, delivering and maintaining us in times of trouble and distress. God of all time, and all created and begotten things, glorified with many praises, You direct Your world with kindness and Your creatures with compassion. Adonai neither slumbers nor sleeps. You awaken those who slumber, giving speech to the mute and releasing the imprisoned, supporting the fallen and straightening the bent. To You alone do we give thanks.

Were our mouths filled with song as water fills the sea, our tongues with joy like the roaring of the waves, our lips with praise like the sky, our eyes radiant as the sun and the moon, our hands outspread like eagles and our feet light as deer, we could never fully thank You, Adonai our God and God of our ancestors, or bless Your Name for even a fraction of the multitudes of favors which You did for our ancestors and for us.

From Egypt You redeemed us, from the house of bondage You liberated us. In famine You nourished us, in plenty you fed us. You protected us from the sword, pestilence, and disease. Your compassion has always sustained us; Your kindliness has not forsaken us. Never abandon us, Adonai our God.

Therefore, the limbs that You fashioned for us, the spirit and soul that You breathed into us, and the tongue that You set in our mouth shall thank, bless, praise, glorify, exalt, revere, sanctify, and proclaim Your holiness and sovereignty. For every mouth shall thank You, every tongue shall pledge allegiance. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, and every part of our bodies shall sing to Your Name. As the Psalmist sang: "All my bones will say: Adonai, who is like You, saving the weak from the powerful, the needy from those who would rob them?" Who is like you, and who can equal You? Who can be compared to You, the Great, Powerful, Awesome, exalted God, Creator of the heavens and the earth?

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נְהַלֵּלְךָ וְנִשְׁבַּחְךָ	N'halel'cha un'shabeichacha
וְנִפְאֶרְךָ וְנִבְרַךְ	un'fa-er'cha un'vareich
אֶת־שֵׁם קְדֻשְׁךָ.	et Sheim kod'shecha.
כְּאָמַר לְדָוִד:	ka-amur l'David:
בָּרְכִי נַפְשִׁי אֶת יְהוָה,	barchi naf'shi et Adonai,
וְכָל קְרָבִי אֶת שֵׁם קְדֻשְׁךָ.	v'chol k'ravai et Sheim kod'sho.

We will extol You, we will praise You, we will glorify You, and bless Your holy Name as it is said, "By David: My soul, bless Adonai, and all that is within me, bless God's holy Name!"

Ha-Eil (The Almighty One)

הָאֵל בְּתַעֲצֻמוֹת עֲזֶךָ,	Ha-Eil b'ta-atzumot uzecha,
הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ.	hagadol bich'vod Sh'mecha.
הַגִּבּוֹר לְנֶצַח	Hagibor lanetzach
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.	v'hanora b'nor'otecha.
הַמֶּלֶךְ הַיּוֹשֵׁב	Ha-Melech hayosheiv
עַל כִּסֵּא רָם וְנִשָּׂא.	al kisei ram v'nisa.

You are Almighty in power; great is the glory of Your Name, mighty forever and awesome through Your mighty deeds, the King Who sits on a throne, exalted and uplifted.

Shochein Ad (Dweller in Eternity)

שׁוֹכֵן עַד,	Shochein ad,
מָרוֹם וְקָדוֹשׁ שְׁמוֹ.	marom v'kadosh Sh'mo.
וְכָתוּב: רַנְנוּ צַדִּיקִים	V'chatuv: ran'nu tzadikim
בִּיהוּה,	Badonai,
לִישָׁרִים נָאֻה תְּהִלָּה.	lay'sharim navah t'hilah.
בְּפִי יִשָּׁרִים תְּתַהַלֵּל,	B'fi y'sharim tit'halal,
וּבְדַבְרֵי צַדִּיקִים תְּתַבָּרֵךְ,	uv'div'rei tzadikim tit'barach,
וּבְלִשׁוֹן חֲסִידִים תְּתַרְוֶמֶם,	uvil'shon chasidim tit'romam,
וּבִקְרֵב קְדוֹשִׁים תְּתַקַּדֶּשׁ.	uv'kerev k'doshim tit'kadash.
וּבְמִקְהָלוֹת רַבּוֹת	Uv'mak'halot riv'vot
עַמְּךָ בֵּית יִשְׂרָאֵל	am'cha beit Yisra-eil
בְּרָנָה יִתְפָּאֵר	b'rinah yit'pa-ar
שִׁמְךָ מַלְכֵנוּ	Shim'cha Malkeinu
בְּכָל דּוֹר וָדוֹר.	b'chol dor vador.
שֶׁכֶן חֹבֶת כָּל	Shekein chovat kol
הַיְצוּרִים	hay'tzurim
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ	l'fanecha Adonai Eloheinu
וְאַלֹהֵי אֲבוֹתֵינוּ,	Veilohei avoteinu,
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח,	l'hodot l'haleil l'shabei-ach,
לְפָאֵר לְרוֹמֵם לְהַדִּיר,	l'fa-eir l'romeim, l'hadeir,
לְבָרֵךְ לְעֵלָה וּלְקַלֵּם	l'vareich l'alei ul'kaleis
עַל כָּל דְּבָרֵי	al kol div'rei
שִׁירוֹת וְתִשְׁבָּחוֹת	shirot v'tish'bachot
דָּוִד בֶּן יִשַׁי	David ben Yishai
עַבְדְּךָ מְשִׁיחֶךָ.	av'd'cha m'shichecha.

In some congregations, it is customary to stand for the *Yishtabach* prayer.

יִשְׁתַּבַּח שִׁמְךָ	Yish'tabach Shim'cha
לְעַד מְלִכְנוּ,	la-ad Malkeinu,
הָאֵל הַמֶּלֶךְ	ha-Eil ha-Melech
הַגָּדוֹל וְהַקְדוֹשׁ	hagadol v'hakadosh
בַּשָּׁמַיִם וּבָאָרֶץ.	bashamayim uva-aretz.
כִּי לְךָ נֶאֱחָה, יְהוָה אֱלֹהֵינוּ	Ki l'cha na-eh, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ,	Veilohei avoteinu,
שִׁיר וּשְׁבָחָה,	shir ush'vachah,
הַלֵּל וְזִמְרָה,	haleil v'zim'rah,
עֹז וּמִמְשָׁלָה,	oz umem'shalah,
נִצָּח גְּדֻלָּה וּגְבוּרָה,	netzach g'dulah ug'vurah,
תְּהִלָּה וְתִפְאֶרֶת,	t'hilah v'tif'eret,
קְדוּשָׁה וּמַלְכוּת.	k'dushah umal'chut.
בְּרָכוֹת וְהוֹדָאוֹת	B'rachot v'hoda-ot
מֵעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֵל מֶלֶךְ גָּדוֹל	Eil Melech gadol
בַּתִּישְׁבָּחוֹת,	batish'bachot,
אֵל הַהוֹדָאוֹת,	Eil hahoda-ot,
אֲדוֹן הַנִּפְלְאוֹת,	Adon hanif'la-ot,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,	habocheir b'shrei zim'rah,
מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.	Melech, Eil, chei ha-olamim.

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Dweller in eternity, exalted and holy is Your Name. As it is written: Rejoice in God, righteous ones, for the upright, praise is fitting. Through the mouth of the upright You are extolled, and with the words of the righteous You are blessed; by the tongues of the pious, You are exalted, and in the midst of the holy ones, You are sanctified.

In the assemblies of Your people, the House of Israel Your Name will be glorified with joyful song, our King, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to thank, exalt, and praise, to glorify, laud, and honor, to bless, elevate, and acclaim You, even beyond all the words of song and praise of David, Your servant, Your anointed one.

Praised be Your Name for all time, our King. You are Almighty, the great and holy King in heaven and on earth. To You it is fitting that we offer, Adonai our God and God of our ancestors, songs and praise, exaltation and hymns; proclaiming Your strength and authority, victory, splendor, and might, praise and glory, holiness and dominion, blessings and thanksgivings, for all time. Blessed are You, Adonai, mighty King Who is celebrated in praise, to Whom we offer thanksgiving, Master of wonders, Chooser of songs, King, Almighty, Life of all the worlds.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit'kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ,	B'alma di v'ra kir'utei,
וְיִמְלִיךְ מַלְכוּתִיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.	l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעָלָא מִן כָּל	l'eila min kol
<div>On Shabbat Shuvah we substitute:</div> <div>לְעָלָא וּלְעָלְמֵי מִכָּל</div>	
<div>On Shabbat Shuvah we substitute:</div> <div>l'eila ul'eila mikol</div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תְּשֻׁבָּתָא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאִמְרָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

We rise to call one another to worship with the *Bar'chu*, one of our most ancient prayers, first recited in the Temple in Jerusalem. This prayer is responsive: the *Hazzan* recites the first phrase, the congregation responds with the second phrase, and the *Hazzan* repeats the second phrase.

We bow during this prayer. This is done in the following manner: on “Baruch” we bow and on “Adonai” we stand. We always stand upright when saying “Adonai”, as it is written: “The Lord...raises up all those who are bowed down.” (Ps. 145:14)

Bar'chu (Blessed)

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ. Bar'chu et Adonai ham'vorach.

בָּרוּךְ יְהוָה הַמְבָרֵךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

Bless Adonai Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Yotzeir Or (Creator of Light)

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu Melech ha-olam,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, yotzeir or uvorei choshech,
עֹשֶׂה שָׁלוֹם oseh shalom
וּבוֹרֵא אֶת הַכֹּל. uvorei et hakol.

Blessed are You, Adonai our God, King of the Universe, Creator of light and Maker of darkness, who makes peace and creates everything.

When a festival falls on a weekday, continue with *Hamei-ir La-aretz* (You Bring Light to the World) on p. 109 (upper numbers) / p. 342 (lower numbers).

Hakol Yoducha (All Praise You)

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחְךָ,	Hakol yoducha, v'hakol y'shab'chucha,
וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיהוּה...	v'hakol yom'ru ein kadosh Kadonai...

All creatures will thank and praise You, proclaiming: "There is none holy like Adonai." All will exalt You, Creator of all, God who daily opens the gates of the east, bringing forth the sun from its place and the moon from its dwelling, illuminating the whole world and its inhabitants whom You created with Your attribute of mercy. You illuminate the earth and its creatures with compassion; in Your goodness, You continually renew creation, day by day. You alone were exalted before Creation, praised and glorified from the beginning of time. Eternal God, in your mercy have compassion on us, and be our sheltering Rock and the Shield of our deliverance. There is none to compare to You, and none other than You; nothing exists without you, and who is like You?

אֵין כְּעֶרְכְּךָ יְהוּה אֱלֹהֵינוּ,	Ein k'erk'cha Adonai Eloheinu,
בְּעוֹלָם הַזֶּה,	ba-olam hazeh,
וְאֵין זוּלָתְךָ מַלְכֵנוּ	v'ein zulat'cha Malkeinu
לְחַיֵּי הָעוֹלָם הַבָּא.	l'chayei ha-olam haba.
אֶפֶס בִּלְתָּךְ גּוֹאֲלֵנוּ	Efes bilt'cha go-aleinu
לִימּוֹת הַמָּשִׁיחַ.	limot hamashi-ach.
וְאֵין דּוֹמֶה לָּךְ מוֹשִׁיעֵנוּ	V'ein domeh l'cha moshi-einu
לְתַחֲיַת הַמֵּתִים.	lit'chiyat hameitim.

There is none who can compare to You, Adonai our God, in this world. There is none besides You, our King, in the World to Come. Without You, our Redeemer, nothing would exist in the days of the Messiah, and there will be none like You, our Deliverer, when You resurrect the dead.

Eil Adon (Almighty Master)

אֵל אֲדֹנָי	Eil Adon
עַל כָּל הַמַּעֲשִׂים,	al kol hama-asim,
בָּרוּךְ וּמְבָרָךְ	Baruch um'vorach
בְּפִי כָל נִשְׁמָה.	b'fi kol n'shamah.
גָּדְלוֹ וְטוּבוֹ	God'lo v'tuvo
מְלֵא עוֹלָם,	malei olam,
דַּעַת וְתְבוּנָה	Da-at ut'vunah
סִבְבִּים אוֹתוֹ.	sov'vim oto.
הַמִּתְגַּאֵה	Hamit'ga-eh
עַל חַיּוֹת הַקֹּדֶשׁ	al chayot hakodesh
וְנִהְדָּר בְּכָבוֹד	V'neh'dar b'chavod
עַל הַמְרַכָּבָה.	al hamerkavah.
זְכוּת וּמִישׁוֹר	Z'chut umishor
לִפְנֵי כִסְאוֹ,	lif'nei chis'o,
חֶסֶד וְרַחֲמִים	Chesed v'rachamim
לִפְנֵי כְבוֹדוֹ.	lif'nei ch'vodo.
טוֹבִים מְאֹד	Tovim m'orot
שֶׁבָרָא אֱלֹהֵינוּ,	shebara Eloheinu,
יִצְרָם בְּדַעַת	Y'tzaram b'da-at
בְּבִינָה וּבְהַשְׂכִּיל.	b'vinah uv'has'keil.

כָּח וּגְבוּרָה	Ko-ach ug'vurah
נָתַן בָּהֶם,	natan bahem,
לְהִיּוֹת מוֹשְׁלִים	Lih'yot mosh'lim
בְּקֶרֶב תֵּיבֵל.	b'kerev teiveil.

מְלֵאִים זִיו	M'lei-im ziv
וּמְפִיקִים נֹגֵה,	um'fikim nogah,
נֹאֵה זִיוָם	Na-eh zivam
בְּכֹל הָעוֹלָם.	b'chol ha-olam.
שְׂמֵיחִים בְּצֵאתָם	S'meichim b'tzeitam
וּשְׂשִׁים בְּבוֹאָם,	v'sasim b'vo-am,
עֹשִׂים בְּאֵימָה	Osim b'eimah
רְצוֹן קוֹנָם.	r'tzon konam.

פֶּאֶר וְכָבוֹד	P'eir v'chavod
נוֹתְנִים לְשִׁמּוֹ,	not'nim lish'mo,
צִהְלָה וְרִנָּה	Tzoholah v'rinah
לְזֵכֶר מַלְכוּתוֹ.	l'zeicher malchuto.
קָרָא לְשִׁמֶשׁ	Kara lashemesh
וַיִּזְרַח אוֹר,	vayiz'rach or,
רָאָה, וְהִתְקִין	Ra-ah v'hit'kin
צוּרַת הַלְבָנָה.	tzurat hal'vanah.

שֶׁבַח נוֹתָנִים לוֹ	Shevach not'nim lo
כָּל צָבָא מָרוֹם,	kol tz'va marom,
תִּפְאֶרֶת וְגִדְלָה,	Tif'eret ug'dulah,
שְׂרָפִים וְאוֹפָנִים	s'rafim v'ofanim
וַחַיּוֹת הַקֹּדֶשׁ.	v'chayot hakodesh.

Almighty, Master over all creation; Blessed is God! God is blessed by the mouth of every soul. God's greatness and goodness fill the world; perception and insight surround God. God is exalted above the angels, and adorned in glory above the chariot; merit and uprightness are before God's throne, kindness and mercy are before God's glory. Good are the lights which our God created. God formed them with discernment, understanding, and wisdom; God put strength and power into them, to be rulers in the world.

Full of luster and radiating brightness, they are beautiful throughout the world; joyous in their rising and in their setting, they perform with reverence their Possessor's will. They give honor and glory to God's Name, joyous song at the mention of God's dominion. God called to the sun and it shone with light; God saw and fashioned the form of the moon. All hosts on high praise God, glory and greatness are given to God by the heavenly hosts - the serafim, the ofanim and the holy chayot.

לְאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים...

L'Eil asher shavat mikol hama-asim...

To God, Who rested from creating on the seventh day and ascended His glorious throne. God was enwrapped in glory for the day of rest; God called Shabbat a delight, for on it God rested. The seventh day itself offers praise to God: "A psalm, a song by the Sabbath day: it is good to give thanks to Adonai."

Therefore, let all God's creatures glorify and bless the Almighty. Let them honor their King, Creator of all, Who grants rest to His people Israel on the holy Shabbat. Your Name, Adonai, will be sanctified and glorified, in the heavens above and on the earth below.

תִּתְבָּרַךְ מוֹשִׁיעֵנוּ

Titbarach moshi-einu

עַל שִׁבְחַ מַּעֲשֵׂה יְדֶיךָ,

al shevach ma-asei yadecha,

וְעַל מְאֹרֵי אוֹר

v'al m'orei or

שֶׁעָשִׂיתָ יְפָאֲרוֹךְ סֶלָה.

she-asita y'fa-arucha selah.

Be blessed, our Deliverer, for the wondrous works of Your hands, for the lights You have fashioned, the sun and the moon, which will glorify You forever.

For weekday Festivals:

Hamei-ir La-aretz (You Bring Light to the World)

You illuminate the earth and its creatures with compassion; in Your goodness, You renew creation every day. How many are Your works, Adonai; with wisdom You fashioned them all, and the earth is full of Your possessions. You alone have been exalted forever, praised and glorified since earliest time. In Your abundant mercy, eternal God, have compassion on us. Master of our strength, Rock of our stronghold, Shield of our deliverance, protect us.

Blessed God, You are great in knowledge; you prepared the rays of the sun. The Good One created everything for the glory of His Name, setting lights around His throne. The chief of God's heavenly host continually recount God's glory and holiness. Be blessed, Adonai our God, for the wondrous works of Your hands, for the lights You have fashioned, the sun and the moon, which will glorify You forever.

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵנוּ וְגֹאֲלֵנוּ
בּוֹרֵא קְדוֹשִׁים...

Titbarach tzureinu Malkeinu v'go-aleinu
borei k'doshim...

Be blessed, our Rock, our King, our Redeemer; Creator of holy beings, You shall be praised forever. You fashion ministering angels; they stand at the height of the Universe, proclaiming with reverence the words of the living God, King of the universe.

כָּלֶם אַהוּבִים, כָּלֶם בְּרוּרִים,
כָּלֶם גִּבּוֹרִים, וְכָלֶם עֲשִׂים בְּאֵימָה וּבִירָאָה
רְצוֹן קוֹנָם.
וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם
בְּקִדְשָׁה וּבְטָהָרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמַפְאֲרִים וּמַעְרִיצִים,
וּמְקַדְּשִׁים וּמְמַלִּיכִים.

Kulam ahuvim, kulam b'rurim,
kulam giborim, v'chulam osim b'eimah uv'yirah
r'tzon konam.
V'chulam pot'chim et pihem
bik'dushah uv'tohorah, b'shirah uv'zim'rah
um'var'chim um'shab'chim,
um'fa-arim uma-aritzim,
umak'dishim umam'lichim.

אֶת שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל,
הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא.
וְכָלֶם מְקַבְּלִים עֲלֵיהֶם
עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה.
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה,
לְהַקְדִּישׁ לְיוֹצֵרֵם בְּנֶחֱת רוּחַ,
בְּשִׁפָּה בְּרוּרָה וּבִנְעִימָה, קְדוֹשָׁה
כָּלֶם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה.
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים,
לְעֶמֶתֶם מְשַׁבְּחִים וְאוֹמְרִים.
בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

**Et Sheim ha-Eil, ha-Melech hagadol,
hagibor v'hanora Kadosh Hu.**

V'chulam m'kab'lim aleihem
ol malchut shamayim zeh mizeh.
V'not'nim r'shut zeh lazeh,
l'hak'dish l'yotz'ram b'nachath ru-ach,
b'safah v'rurah uvin'imah k'doshah
kulam k'echad onim v'om'rim b'yirah.

Kadosh, kadosh, kadosh,

Adonai tz'va-ot,

m'lo chol ha-arets k'vodo.

V'haofanim v'chayot hakodesh b'ra-ash gadol
mit'nas'im l'umat s'rafim,
l'umatam m'shab'chim v'om'rim:

Baruch k'vod Adonai mim'komo.

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*All of them are beloved, pure, and mighty; they perform their Creator's will with awe and reverence. They open their mouths in holiness and purity, with song and music, as they bless, praise, glorify, revere, sanctify, and proclaim the sovereignty of **the Name of the Almighty, the Great, Mighty, and Awesome One, Holy is He.***

They take upon themselves the obligation of Divine sovereignty one from another, giving each other permission to sanctify their Creator with serenity, clearly and sweetly. They proclaim God's holiness in unison, exclaiming with reverence:

"Holy, holy, holy, Adonai of hosts, the grandeur of the earth is God's glory."

The heavenly hosts rise up with a mighty sound, offering praise and saying:

"Praised be the glory of Adonai throughout the universe."

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ...

L'Eil baruch n'imot yiteinu...

To the Blessed God they sing; to the living King they utter hymns and praises. For God alone performs mighty deeds, making new things, sowing righteousness, causing deliverance to sprout forth, creating healing. Awesome in praise, Master of wonders, God, in His goodness, renews Creation day after day. So sang the Psalmist: "Praise the Creator of great lights, for God's kindness is everlasting."

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר

Or chadash al Tziyon ta-ir

וְנִזְכָּה כָּלָנוּ מִהֶרָה לְאוֹרוֹ.

v'niz'keh chulanu m'heirah l'oro.

בָּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

Baruch Atah Adonai, yotzeir ham'orot.

*Shine a new light upon Zion, and may we all soon be privileged to share its radiance.
Blessed are You, Adonai, Creator of Lights.*

During the *Ahavah Rabbah* prayer, during the words “Vahavi-einu l’shalom mei-arba kan’fot ha-aretz” (“bring us in peace from the four corners of the earth”), gather the tzitzit from the four corners of your tallit together in your hand. Keep your tzitzit in your hand through the beginning of *Emet V’yatziv*. (See additional actions regarding the tzitzit during *Vayomer Adonai* and *Emet V’yatziv*.)

Ahavah Rabbah (Unbounded Love)

אַהֲבָה רַבָּה אַהֲבַתָּנוּ,	Ahavah rabbah ahav’tanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה	chem’lah g’dolah viteirah
חֲמֵלָתָ עָלֵינוּ.	chamal’ta aleinu.
אָבִינוּ מַלְכֵנוּ,	Avinu Malkeinu,
בַּעֲבוּר אֲבוֹתֵינוּ	ba-avur avoteinu
שֶׁבַטְחוּ בָךְ	shebat’chu v’cha
וּתְלַמְּדֵם חֻקֵי חַיִּים,	vat’lam’deim chukei chayim,
כֵּן תַּחֲנֶנּוּ וּתְלַמְּדֵנוּ.	kein t’choneinu ut’lam’deinu.
אָבִינוּ הָאֵל הָרַחֲמָן,	Avinu ha-Av Harachaman,
הַמְּרַחֵם, רַחֵם עָלֵינוּ,	ham’racheim, racheim aleinu,
וְתֵן בְּלִבֵּנוּ לְהִבִּין	v’tein b’libeinu l’havin,
וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ,	ul’has’kil, lish’mo-a,
לְלַמֵּד וּלְלַמֵּד,	lil’mod ul’lameid,
לְשׁוֹמְרֵי וְלַעֲשׂוֹת	lish’mor v’la-asot
וּלְקַיֵּם אֶת כָּל דְּבָרֵי	ul’kayeim et kol div’rei
תְּלִמּוּד תּוֹרָתְךָ בְּאַהֲבָה.	talmud Toratecha b’ahavah.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,	V'ha-eir eineinu b'Toratecha,
וְדַבֵּק לְבָנוּ בְּמִצְוֹתֶיךָ,	v'dabeik libeinu b'mitzvotcha,
וְיַחֲד לְבָבֵנוּ	v'yacheid l'vaveinu
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,	l'ahavah ul'yir'ah et Sh'mecha,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.	v'lo neivosh l'olam va-ed.
כִּי בָשִׁם קֹדֶשְׁךָ	Ki v'Sheim kod'sh'cha
הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,	hagadol v'hanora batach'nu
נִגִּילָה וְנִשְׁמָחָה	nagilah v'nis'm'chah
בִּישׁוּעָתְךָ.	bishu-atecha.
וְהַבִּיאֵנוּ לְשָׁלוֹם	<u>Vahavi-einu l'shalom</u>
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,	<u>mei-arba kan'fot ha-aretz,</u>
וְתוֹלְכֵנוּ קוֹמָמִיּוֹת	v'tolichenu kom'miyut
לְאַרְצֵנוּ.	l'artzeinu.
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת	Ki Eil po-eil y'shuot
אַתָּה, וּבָנוּ בְּחֶרֶת	Atah, uvanu vacharta
מִכָּל עַם וְלָשׁוֹן.	mikol am v'lashon.
וְקִרְבָּתֵנוּ	V'keirav'tanu
לְשִׁמְךָ הַגָּדוֹל	l'Shim'cha hagadol
סֶלָה בְּאֵמֶת	selah be-emet
לְהוֹדוֹת לְךָ	l'hodot l'cha
וּלְיַחֲדֶךָ בְּאַהֲבָה.	ul'yached'cha b'ahavah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	habocheir b'amo Yisra-eil
בְּאַהֲבָה.	b'ahavah.

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With great love You have loved us, Adonai our God; with abundant mercy You have had compassion on us. Our Father, our King, for the sake of our ancestors who trusted in You, and to whom You taught the laws of life, be gracious to us and teach us as well. Our Father, Merciful and Compassionate One, have compassion on us and help us to understand and to be wise, to listen, to learn, and to teach, to safeguard, to practice, and to fulfill all the words of Your Torah with love. Enlighten our eyes with Your Torah, make our hearts to hold steadfastly to Your mitzvot, and unify our hearts to love and revere Your Name. May we never be ashamed, for in Your holy, great, and awesome Name we have relied; may we exult and rejoice in Your deliverance. Bring us in peace from the four corners of the earth, and lead us upright to our land. You are the Almighty, Who performs acts of salvation, and You have chosen us from among all peoples and tongues; You have brought us close to Your great Name, that we may give thanks to You forever in truth, and proclaim Your Oneness with love. Blessed are You, Adonai, Who chooses Your people Israel with love.

K'riat Sh'ma (Recitation of the Sh'ma)

The text of the *Sh'ma* comes from the Torah, Deuteronomy 6:4-9. We say "Baruch Sheim k'vod mal'chuto l'olam va-ed" silently or in an undertone, because it is not part of the Torah text. So why do we say it at all? The rabbis teach us that when Jacob, also named Israel, lay dying, he gathered his children around him; he was afraid that after his death they would turn to idol-worship. They said to him, "שמע ישראל, יהוה אלהינו, יהוה אחד", "Hear, O Israel, Adonai is our God, Adonai is One." Jacob joyfully responded by blessing God's Name, saying "ברוך שם כבוד מלכותו לעולם ועד", "Praised be God's Name; God's glorious Rule is forever and ever."

When we recite the *Sh'ma*, we cover our eyes so that we can focus on the unity of God.

Sh'ma (Hear) – Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל, Sh'ma Yisra-eil,
 יְהוָה אֱלֹהֵינוּ, Adonai Eloheinu
 יְהוָה אֶחָד. Adonai echad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ Baruch Sheim k'vod mal'chuto
 לְעוֹלָם וָעֶד. l'olam va-ed.

Hear, O Israel: Adonai is our God, Adonai is One!

Praised be God's Name; God's glorious Rule is forever and ever!

V'ahavta (And You Shall Love) – Deuteronomy 6:5-9

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ V'ahavta eit Adonai Elohecha
 בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ b'chol l'av'cha uv'chol nafsh'cha
 וּבְכָל-מְאֹדְךָ. uv'chol m'odecha.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה V'hayu had'varim ha-eileh
 אֲשֶׁר אֲנֹכִי מְצַוְּךָ asher anochi m'tzav'cha
 הַיּוֹם עַל-לְבָבְךָ. hayom al l'avvecha.
 וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם V'shinantam l'vanecha v'dibarta bam
 בְּשִׁיבְתְּךָ בְּבֵיתְךָ b'shivt'cha b'veitecha
 וּבְלֶכְתְּךָ בַּדֶּרֶךְ uv'lecht'cha vaderech
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. uv'shoch'b'cha uv'kumecha.

וְקִשְׁרָתֶם לְאוֹת עַל־יָדְךָ	Uk'shartam l'ot al yadecha
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.	v'hayu l'totafot bein einecha.
וְכַתְּבֶתֶם	Uch'tavtam
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	al m'zuzot beitecha uvish'arecha.

And you shall love Adonai your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a symbol between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

V'hayah (And It Will Be) – Deuteronomy 11:13-21

וְהָיָה	V'hayah
אִם־שָׁמַעַ תִּשְׁמָעוּ	im shamo-a tishm'u
אֶל־מִצְוֹתַי	el mitz'votai
אֲשֶׁר אֲנֹכִי	asher anochi
מְצַוֶּה אֶתְכֶם הַיּוֹם	m'tzaveh et'chem hayom
לְאַהֲבָה	l'ahavah
אֶת־יְהוָה אֱלֹהֵיכֶם	et Adonai Eloheichem
וּלְעֲבֹדוֹ	ul'ovdo
בְּכֹל־לְבַבְכֶם	b'chol l'vav'chem
וּבְכֹל־נַפְשְׁכֶם.	uv'chol naf'sh'chem.
וְנָתַתִּי מְטָר־אַרְצְכֶם	V'natati m'tar artz'chem
בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ	b'ito yoreh umalkosh
וְאַסַּפְתָּ דְגָנְךָ	v'asaf'ta d'ganecha
וְתִירֹשְׁךָ וַיִּצְהָרְךָ.	v'tirosh'cha v'yitz'harecha.
וְנָתַתִּי	V'natati
עֵשֶׂב בְּשָׂדְךָ לְבַהֲמֹתְךָ	eisev b'sad'cha liv'hemtecha
וְאָכַלְתָּ וְשָׂבַעְתָּ.	v'achalta v'savata.

הִשָּׁמְרוּ לָכֶם	Hisham'ru lachem
פֶּן־יִפְתָּה לְבַבְכֶם	pen yif'teh l'vav'chem
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	v'sar'tem va-avad'tem Elohim acheirim
וְהִשְׁתַּחֲוִיתֶם לָהֶם.	v'hishtachavitem lahem.
וַחֲרָה אַף־יְהוָה בָּכֶם	V'charah af Adonai bachem
וְעָצַר אֶת־הַשָּׁמַיִם	v'atzar et hashamayim
וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה	v'lo yih'yeh matar v'ha-adamah
לֹא תִתֵּן אֶת־יְבוּלָהּ	lo titein et y'vulah,
וַאֲבַדְתֶּם מְהֵרָה	va-avad'tem m'heirah
מֵעַל הָאָרֶץ הַטּוֹבָה	mei-al ha-aretz hatovah
אֲשֶׁר יְהוָה נָתַן לָכֶם.	asher Adonai notein lachem.
וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהִים	V'sam'tem et d'varai eileh
עַל־לְבַבְכֶם וְעַל־נַפְשֵׁיכֶם	al l'vav'chem v'al naf'sh'chem,
וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם	uk'shartem otam l'ot al yed'chem
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.	v'hayu l'totafot bein eineichem.
וְלִמַּדְתֶּם אֹתָם	V'limad'tem otam
אֶת־בְּנֵיכֶם לְדָבָר בָּם	et b'neichem l'dabeir bam
בְּשִׁבְתְּךָ בְּבֵיתְךָ	b'shiv't'cha b'veitecha
וּבִלְכֻתְךָ בְּדֶרֶךְ	uv'lech't'cha vaderech
וּבְשֹׁכְכְךָ וּבְקוֹמְךָ.	uvshoch'b'cha uv'kumecha.
וְכִתְּבָתָם	Uch'tavtam
עַל־מְזֻזוֹת בֵּיתְךָ	al m'zuzot beitecha
וּבְשַׁעְרֶיךָ.	uvish'arecha.
לְמַעַן יִרְבוּ יְמֵיכֶם	L'ma-an yir'bu y'meichem
וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה	vimei v'neichem al ha-adamah
אֲשֶׁר נִשְׁבַּע יְהוָה	asher nish'ba Adonai
לְאַבְתִּיכֶם לָתֵת לָהֶם	la-avoteichem lateit lahem
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ.	kimei hashamayim al ha-aretz.

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And it will be, if you vigilantly obey My mitzvot which I command you this day, to love Adonai your God, and serve Him with all your heart and with all your soul, that I will give rain for your land in its time, the early rain and the late rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Take care, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. Then Adonai's fury will blaze among you, and God will close up the heavens; there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which Adonai gives you. Place these words of Mine upon your hearts and upon your souls; bind them for a sign upon your hands, and put them as a symbol between your eyes. You shall teach them diligently to your children, speaking them when you sit in your house, and when you travel on the road, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, in order that your days and the days of your children shall be long upon the land which Adonai swore to your ancestors to give them for as long as the heavens are above the earth.

During *Vayomer Adonai*, we kiss our tzitzit each of the three times that the word “tzitzit” is said. (The tzitzit were gathered in the hand during *Ahavah Rabbah*.) Additionally, we look at our tzitzit during the words “וְרָאִיתֶם אֹתוֹ” (“and you will look upon it”). The tzitzit are kept in the hand through *Emet V’yatziv*.

Vayomer Adonai (And God Said) – Numbers 15:37-41

וַיֹּאמֶר יְהוָה	Vayomer Adonai
אֶל-מֹשֶׁה לֵאמֹר.	el Moshe leimor.
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל	Dabeir el b’nei Yisra-eil
וְאָמַרְתָּ אֲלֵיהֶם	v’amarta aleihem
וַעֲשׂוּ לָהֶם <u>טִיִּצִּיִּת</u>	v’asu lahem <u>tzitzit</u>
עַל-כַּנְפֵּי	al kan’fei
בְּגִדֵיהֶם לְדֹרֹתָם,	vig’deihem l’dorotam,
וְנָתַנּוּ	v’nat’nu
עַל-צִיצִת הַכָּנָף	al <u>tzitzit</u> hakanaf
פְּתִיל תְּכֵלֶת.	p’til t’cheilet.
וְהָיָה לָכֶם לְצִיצִת	V’hayah lachem l’ <u>tzitzit</u>
וְרָאִיתֶם אֹתוֹ	<u>ur’i-tem oto</u>
וְזָכַרְתֶּם	uz’chartem
אֶת-כָּל-מִצְוֹת יְהוָה	et kol mitzvot Adonai
וַעֲשִׂיתֶם אֹתָם,	va-asitem otam,
וְלֹא תִתּוּרֻ	v’lo taturu
אַחֲרַי לְבַבְכֶּם	acharei l’vav’chem
וְאַחֲרַי עֵינֵיכֶם	v’acharei eineichem
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם.	asher atem zonim achareihem.

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לְמַעַן תִּזְכְּרוּ	L'ma-an tiz'k'ru
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	va-asitem et kol mitz'votai
וְהֵייתֶם קְדוֹשִׁים	vih'yitem k'doshim
לֵאלֹהֵיכֶם.	Leiloheichem.
אֲנִי יְהוָה אֱלֹהֵיכֶם	Ani Adonai Eloheichem
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeiti etchem
מֵאֶרֶץ מִצְרַיִם	mei-eretz Mitzrayim
לְהֵיוֹת לָכֶם לֵאלֹהִים	lih'yot lachem Leilohim.
אֲנִי יְהוָה אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.

And Adonai spoke to Moses saying: Speak to the Children of Israel, telling them to make fringes on the corners of their garments in every generation; and to place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look at it and you will remember all of the mitzvot of Adonai and perform them; and you will not go after your hearts and after your eyes which lead you astray.

Then you will remember and perform all of My mitzvot; and be holy unto your God. I am Adonai your God, Who brought you out of the land of Egypt to be your God: I am Adonai, your God.

We kiss our tzitzit each time the word “true” (“אֱמֶת”) is said during this prayer, and a final time during “eternity” (“עוֹלָמִים”), after which we release our tzitzit.

Emet V'yatziv (True and Firm)

אֱמֶת וַיִּצִיב	<u>Emet</u> v'yatziv
וְנֶחֱזֵק וְקַיָּם	v'nachon v'kayam
וַיֵּשֶׁר וְנֶאֱמָן	v'yashar v'ne-eman
וְאָהוּב וְחָבִיב	v'ahuv v'chaviv
וְנֶחֱמָד וְנֶאֱדָר	v'nech'mad v'na-im
וְנֹרָא וְאָדִיר	v'nora v'adir
וּמְתָקָן וּמְקֻבָּל	um'tukan um'kubal

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וְטוֹב וְיָפֵה	v'tov v'yafeh
הַדָּבָר הַזֶּה	hadavar hazeh
עָלֵינוּ לְעוֹלָם וָעֶד.	aleinu l'olam va-ed.
אֱמֶת אֱלֹהֵי עוֹלָם	<u>Emet</u> Elohei olam
מַלְכֵנוּ צוּר יַעֲקֹב,	Malkeinu tzur Ya-akov,
מִגֵּן יִשְׁעֵנוּ.	magein yish'einu.
לְדֹר וָדֹר הוּא קַיָּם,	L'dor vador Hu kayam
וּשְׁמוֹ קַיָּם	u-Sh'mo kayam
וְכִסְאוֹ נָכוֹן	v'chis'o nachon
וּמַלְכוּתוֹ וְאַמוּנָתוֹ	umal'chuto ve-emunato
לְעַד קַיָּמֶת.	la-ad kayamet.
וְדִבְרָיו חַיִּים וְקַיָּמִים,	Ud'varav chayim v'kayamim,
נֶאֱמָנִים וְנִחְמָדִים	ne-emanim v'nechemadim
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.	la-ad ul'ol'mei <u>olamim</u> .

Your teaching is true and and firm, certain and enduring, upright and faithful, beloved and cherished, desired and pleasant, awesome and mighty, good and beautiful for all eternity. It is true that the God of all creation is our King, that the Stronghold of Jacob is the Shield of our deliverance. Throughout all generations God endures and God's Name endures, God's throne is steadfast, and God's sovereignty and faithfulness endure forever. Your words are living and enduring, faithful and desirable for all eternity.

עַל אֲבוֹתֵינוּ וְעַלֵינוּ,	Al avoteinu v'aleinu,
עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,	al baneinu v'al doroteinu,
וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.	v'al kol dorot zera Yisra-eil avadecha.
עַל הָרָשׁוֹנִים וְעַל הָאַחֲרוֹנִים,	Al harishonim v'al ha-acharonim,
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,	davar tov v'kayam l'olam va-ed,
אֱמֶת וְאַמוּנָה חֹק וְלֹא יַעֲבֹר.	emet v-emunah chok v'lo ya-avor.
אֱמֶת שְׁאַתָּה הוּא	Emet sha-atah Hu
יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,	Adonai Eloheinu Veilohei avoteinu,
מֶלֶכְנוּ מֶלֶךְ אֲבוֹתֵינוּ,	Malkeinu Melech avoteinu,
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,	go-aleinu go-eil avoteinu,
יוֹצֵרְנוּ צוּר יְשׁוּעָתֵינוּ,	yotz'reinu tzur y'shu-ateinu,
פוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ,	podeinu umatzileinu mei-olam Sh'mecha,
אֵין אֱלֹהִים זֹלָתְךָ.	ein elohim zulatecha.

For our ancestors, for us, for our children, and for every generation of the people Israel, Your servants. From the first to the last, it is true and faithful, a law that will never cease. It is true that You, Adonai, are our God, as You were the God of our ancestors. Our King and our ancestors' King, our Redeemer and our ancestor's Redeemer, our Creator, Rock of our deliverance, our Liberator and our Saver is Your Name from old. There is no God but You.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מַעֲוֹלָם...

Ezrat avoteinu Atah Hu mei-olam...

You were the help of our ancestors, a Shield and Deliverer for them and their children.

You habitation is at the heights of the universe, and Your judgments and Your righteousness extend to the ends of the earth. Happy is the person who heeds Your mitzvot, taking to heart Your Torah and Your word. Truly, You are the Master of Your people, and a mighty King to defend them. It is true that You are first and You are last; we have no King, Redeemer, or Deliverer besides You. You redeemed us from Egypt, liberating us from the house of bondage. The firstborn of the Egyptians You slew, but

Your firstborn were saved. You split the Sea of Reeds, drowning the wicked, and causing the faithful to pass through. The waters engulfed Israel's enemies; not one of them remained alive. Then Your beloved sang hymns of praise, blessings and thanksgivings to the Almighty King, who is living and enduring. You are great and awesome; You humble the proud and raise the lowly, free the captive and redeem the meek, answering Your people when they cry out to You.

תְּהִלֹּת לְאֵל עֶלְיוֹן

T'hilot l'Eil elyon

בָּרוּךְ הוּא וּמְבֹרָךְ.

baruch Hu um'vorach.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe uv'nei Yisra-eil

לְךָ עָנוּ שִׁירָה

l'cha anu shirah

בְּשִׂמְחָה רַבָּה

b'sim'chah rabah

וְאָמְרוּ כָלָם.

v'am'ru chulam.

Praises to the Most High, blessed is God, and God is blessed. Moses and the Children of Israel sang a song to You with great joy, and together they proclaimed:

Mi Chamocha (Who is Like You?)

מִי כַמּוֹכָה בְּאֵלִים יְהוָה,	Mi chamocha ba-eilim Adonai,
מִי כַמּוֹכָה נֶאֱדָר בִּקְדֹשׁ,	mi kamocha ne'dar bakodesh,
נִוְרָא תְהִילָת, עֲשֵׂה פֶלֶא.	nora t'hilot osei fele.

Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders?

שִׁירָה חֲדָשָׁה	Shirah chadashah
שִׁבְחוּ גְּאוּלִּים לְשִׁמְךָ	shib'chu g'ulim l'Shim'cha
עַל שְׂפַת הַיָּם,	al s'fat hayam,
יַחַד כֻּלָּם	yachad kulam
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:	hodu v'him'lichu v'am'ru:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	"Adonai yimloch l'olam va-ed."

With a new song the redeemed people praised Your Name at the shores of the sea. As one, they gave thanks and proclaimed Your dominion, and said: "Adonai will reign forever and ever."

צוּר יִשְׂרָאֵל,	Tzur Yisra-eil,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,	kumah b'ezrat Yisra-eil
וּפִדָּה כְּנֶאֱמַךְ	uf'dei chin'umecha
יְהוּדָה וְיִשְׂרָאֵל.	Y'hudah v'Yisra-eil.
גּוֹאֲלֵנוּ	Go-aleinu
יְהוָה צְבָאוֹת שְׁמוֹ	Adonai tz'va-ot Sh'mo
קָדוֹשׁ יִשְׂרָאֵל.	k'dosh Yisra-eil.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
גּוֹאֲלֵ יִשְׂרָאֵל.	ga-al Yisra-eil.

Rock of Israel, arise to the aid of Israel, and deliver Judah and Israel as You promised. Our Redeemer, "Adonai of Hosts" is God's Name, the Holy One of Israel. Blessed are You, Adonai, Redeemer of Israel.

Shacharit Amidah for Shabbat (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the שְׁפָתַי אֲדַנִּי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this *Amidah* section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדַנִּי שְׁפָתַי תִּפְתָּח	Adonai s'fatai tif'tach
וּפִי יַגִּיד תְּהִלָּתְךָ.	ufi yagid t'hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב.	Veilohei Ya-akov.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	ha-Eil hagadol hagibor v'hanora,
אֵל עֲלִיּוֹן,	Eil elyon,
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,	v'zocheir chas'dei avot,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

On Shabbat Shuvah we add:

Zoch'reinu l'chayim,
Melech chafeitz bachayim,
v'chot'veinu b'seifer hachayim,
l'ma-an'cha Elohim chayim.

מֶלֶךְ עוֹזֵר

Melech ozeir

וּמוֹשִׁיעַ וּמַגִּין.

umoshi-a umagein.

בָּרוּךְ אַתָּה יְהוָה,

Baruch Atah Adonai,

מֶגֶן אַבְרָהָם.

magein Avraham.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On Shabbat Shuvah we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From Sh'mini Atzeret - Pesach:

מַשִּׁיב הָרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From Sh'mini Atzeret - Pesach:

Mashiv haru-ach
umorid hagashem.

From Pesach - Sh'mini Atzeret some add:

מוֹרִיד הַטֹּל.

From Pesach - Sh'mini Atzeret some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֶה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On Shabbat Shuvah we add:

Mi chamocha Av harachamim,
zocheir y'tzurav
l'chayim b'rachamim.

וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה,
מְחַיֵּה הַמֵּתִים.

V'ne-eman Atah
l'hachayot meitim.
Baruch Atah Adonai,
m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On Shabbat Shuvah we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the *K'dushat ha-Sheim* prayer, often referred to as the “*Kedushah*”, is only recited during the repetition of the *Amidah*. When the *Amidah* is recited silently, continue on p. 115 (upper numbers) / p. 358 (lower numbers).

During the *K'dushat ha-Sheim* prayer, we recite the words in small type to ourselves. They are then repeated by the *Hazzan*. The words in bold type are either recited responsively (congregation and then *Hazzan*), or together, depending on the *minhag* (custom) of the community.

As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “*Kadosh*”, “*kadosh*”, “*kadosh*”, “*Baruch*”, and “*Yimloch*”.

As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words “*zeh el zeh*” - to the left during the first “*zeh*”, to the right during the second “*zeh*”, and to the center during “*v'amar*”.

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the *Amidah* is recited aloud)

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מָרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כְּכַתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	<u>Kadosh, kadosh, kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל	Az b'kol ra-ash gadol
אֲדִיר וְחֲזָק מְשִׁמִּיעִים קוֹל,	adir v'chazak mash'mi-im kol,
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים,	mit'nas'im l'umat s'rafim,
לְעֶמֶתָם בָּרוּךְ יֵאמְרוּ.	l'umatam baruch yomeiru.
בָּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְקוֹמוֹ.	mim'komo.
מִמְקוֹמְךָ מַלְכֵנוּ תוֹפִיעַ,	Mim'kom'cha Malkeinu tofi-a,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ.	v'timloch aleinu, ki m'chakim anachnu lach.
מָתִי תִמְלֹךְ בְּצִיּוֹן,	Matai tim'loch b'Tziyon,
בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן.	B'karov b'yameinu, l'olam va-ed tishkon.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,	Tikgadal v'titkadesh b'toch Y'rushalayim ir'cha,
לְדוֹר וָדוֹר וּלְנֶצַח וּלְנֶצַח נְצָחִים.	l'dor vador ul'neitzach n'tzachim.

וְעֵינֵינוּ תִּרְעָנָה מַלְכוּתְךָ,
כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֶזְרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךָ.
יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן
לְדֹר וָדֹר,
הַלְלוּיָהּ.

V' eineinu tir' enah malchutecha,
kadavar ha-amur b'shinei uzecha,
al y'dei David m'shi-ach tzid'kecha.

Yimloch Adonai l'olam,

Elohayich Tziyon

l'dor vador

hal'luyah.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ
וּלְנִצָּח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

On Shabbat Shuvah we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On Shabbat Shuvah i conclude:

ha-Melech ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Then, with a great voice, mighty and strong, they make their voices heard, raising themselves up toward the serafim, facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

From Your place, our King, may You appear and reign over us, for we yearn for You. When will You reign in Zion? May it be soon, in our days, that You dwell there forever. You will be exalted and sanctified within Jerusalem, Your city, for all generations and for all eternity. May our eyes behold Your sovereignty, as it is said in the songs of David, Your righteous anointed:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On Shabbat Shuvah we conclude: *the King, the Holy One.*

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשֵׁי יוֹם בְּכָל יוֹם
יְהִלְלֶנּוּךָ, סֶלָה.
בְּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai
ha-Eil ha-Kadosh.

On Shabbat Shuvah we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On Shabbat Shuvah we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On Shabbat Shuvah we conclude: the King, the Holy One.

K'dushat Hayom (Holiness of the Day)

יְשִׁמַּח מֹשֶׁה	Yismach Moshe
בְּמַתַּןַּת חֶלְקוֹ,	b'mat'nat chelko,
כִּי עָבַד נְאֻמָּן	ki eved ne-eman
קָרַאתָ לוֹ.	karata lo.
כְּלִיל תִּפְאֶרֶת	K'lil tif'eret
בְּרֹאשׁוֹ נָתַתָּ,	b'rosho natata,
בְּעֲמֻדוֹ לְפָנֶיךָ	b'om'do l'fanecha
עַל הַר סִינַי.	al Har Sinai.
וּשְׁנֵי לֻחוֹת אֲבָנִים	Ush'nei luchot avanim
הוֹרִיד בְּיָדוֹ,	horid b'yado,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,	v'chatuv bahem sh'mirat Shabbat,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:	v'chein katuv b'Toratecha:

Moses will rejoice with the gift that was his portion, when You called him a faithful servant. You placed a crown of glory upon his head, when he stood before You on Mount Sinai; two stone tablets he brought down in his hand, upon which is written to guard the Shabbat, and thus it is written in Your Torah:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	V'shamru v'nei Yisra-eil
אֶת־הַשַּׁבָּת	et ha-Shabbat,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la-asot et ha-Shabbat
לְדֹרוֹתָם בְּרִית עוֹלָם.	l'dorotam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein b'nei Yisra-eil
אוֹת הִיא לְעוֹלָם	ot hi l'olam
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה	ki sheishet yamim asah Adonai
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,	et hashamayim v'et ha-aretz,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֹשׁ.	uvayom hash'vi-i shavat vayinafash.

"The Children of Israel shall keep the Shabbat, maintaining the Shabbat for their generations as an everlasting covenant. It is an everlasting sign between Me and the Children of Israel, for in six days Adonai made the heavens and the earth, and on the seventh day God ceased from work and rested."

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ	V'lo n'tato Adonai Eloheinu
לְגוֹיֵי הָאָרָצוֹת,	l'goyei ha-aratzot,
וְלֹא הִנְחִילָתוּ מַלְכֵנוּ	v'lo hinchalto Malkeinu
לְעוֹבְדֵי פְסִילִים,	l'ov'dei f'silim,
וְגַם בְּמִנוּחָתוֹ	v'gam bim'nuchato
לֹא יִשְׁכְּנוּ עֲרֵלִים,	lo yish'k'nu areilim,
כִּי לְיִשְׂרָאֵל עַמְּךָ	ki l'Yisra-eil am'cha
נָתַתּוּ בְּאַהֲבָה,	n'tato b'ahavah,
לְזֶרַע יַעֲקֹב	l'zera Ya-akov
אֲשֶׁר בָּם בָּחַרְתָּ.	asher bam bacharta.
עַם מְקַדְּשֵׁי שְׁבִיעִי,	Am m'kad'shei sh'vi-i,
כָּלֵם יִשְׁבְּעוּ	kulam yis'b'u
וַיִּתְּעַנְּגוּ מִטוֹבְךָ,	v'yit'angu mituvecha,
וְהִשְׁבִּיעִי	v'hash'vi-i
רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,	ratzita bo v'kidash'to,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,	chemdat yamim oto karata,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.	zeicher l'ma-asei v'reishit.

Adonai our God, You did not give the Shabbat to the nations of the lands; our King, You did not give it as an inheritance to worshippers of idols. Nor do the uncircumcised dwell in its rest, for only to Israel, Your people, did You give it in love; to the descendants of Jacob whom You chose. Those who sanctify the seventh day will all be satisfied and delighted from Your goodness. You took pleasure in the seventh day and made it holy – “Most desirable of days”, You called it, in remembrance of the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רְצֵה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votcha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שְׂבַעֲנוּ מִטוֹבְךָ,	sab'einu mituvecha
וְשַׂמְּחֵנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha.
וְטַהֵר לִבֵּנוּ	V'taheir libeinu
לְעִבְדְּךָ בְּאֵמֶת,	l'ovd'cha be-emet,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	v'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבַּת קִדְּשְׁךָ,	Shabbat kod'shecha,
וַיָּנוּחוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מִקִּדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעֶמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהָשִׁיב אֶת הָעֲבוּדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וְאֲשֵׁי יִשְׂרָאֵל	v'ishei Yisra-eil
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.

On Rosh Chodesh and Chol Ha-mo'eid we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 יַעֲלֶה וְיָבֵא,
 וְיַגִּיעַ, וְיִרְאֶה,
 וְיִרְצֶה, וְיִשְׁמַע,
 וְיִפְקֹד, וְיִזְכֹּר,
 זְכוֹרֵנוּ וּפְקֻדוֹנֵנוּ,
 וְזִכְרוֹן אֲבוֹתֵינוּ,
 וְזִכְרוֹן מָשִׁיחַ
 בֶּן דָּוִד עֲבָדְךָ,
 וְזִכְרוֹן יְרוּשָׁלַיִם
 עִיר קֹדֶשְׁךָ,
 וְזִכְרוֹן כָּל עַמָּךְ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְפִלִּיטָה, לְטוֹבָה,
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Chodesh and Chol Ha-mo'eid we add:

Eloheinu Veilohei avoteinu,
 ya-aleh v'yavo,
 v'yagi-a, v'yeira-eh,
 v'yeiratzeh, v'yishama,
 v'yipakeid, v'yizacheir,
 zich'roneinu ufik'doneinu,
 v'zich'ron avoteinu,
 v'zich'ron mashi-ach
 ben David av'decha,
 v'zich'ron Y'rushalayim
 ir kod'shecha,
 v'zich'ron kol am'cha
 beit Yisra-eil l'fanecha,
 lif'leilah, l'tovah,
 l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'yom

On Rosh Chodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Chol Ha-moed Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Chol Ha-moed Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

Continue on all holidays:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ,
בּוֹ לְטוֹבָה,
וּפְקֻדֵינוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹסֶם וְחַנּוּנוֹ
וְרַחֲמֵי עַלְיָנוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ

בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְהוָה,

הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

On Rosh Chodesh:

rosh hachodesh hazeh.

On Chol Ha-moed Pesach:

chag hamatzot hazeh.

On Chol Ha-moed Sukkot:

chag hasukkot hazeh.

Continue on all holidays:

Zoch'reinu, Adonai Eloheinu,
bo l'tovah, **(amein)**
ufok'deinu vo liv'rachah, **(amein)**
v'hoshi-einu vo l'chayim, **(amein)**
uvid'var y'shu-ah v'rachamim,
chus v'choneinu
v'racheim aleinu v'hoshi-einu
ki eilecha eineinu,
ki Eil Melech
chanun v'rachum Atah.

V'techezenah eineinu

b'shuv'cha l'Tziyon b'rachamim.

Baruch Atah Adonai,

hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo'ed we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסְיָךְ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מִעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

On Chanukah we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
 וְעַל הַגְּבוּרוֹת,
 וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַמְּלַחְמוֹת,
 שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
 בַּיָּמִים הָהֵם
 בְּזִמְן הַזֶּה.
 בִּימֵי מַתִּיתָיו בֶּן יוֹחָנָן
 כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרַתְךָ,
 וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם,
 נָקַמְתָּ אֶת נִקְמָתָם,
 מִסָּרַת גְּבוּרִים בְּיַד חֲלָשִׁים,
 וְרַבִּים בְּיַד מְעֻטִּים,
 וְטִמְאִים בְּיַד טְהוֹרִים,
 וְרָשָׁעִים בְּיַד צַדִּיקִים,
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלֹךְ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On Chanukah we add:

Al hanissim v'al hapurkan,
 v'al hag'vurot,
 v'al haht'shu-ot,
 v'al hamilchamot,
 she-asita la-avoteinu
 bayamim haheim
 baz'man hazeh.
 Bimei Matit'yahu ben Yochanan
 kohein gadol, Chash'mona-i uvanav,
 k'she-am'dah malchut Yavan
 har'sha-ah al am'cha Yisra-eil
 l'hash'kicham Toratecha,
 ul'ha-aviram meichukei r'tzonecha,
 v'atah b'rachamecha harabim
 amad'ta lahem b'eit tzaratam,
 rav'ta et rivam, dan'ta et dinam,
 nakam'ta et nik'matam,
 masar'ta giborim b'yad chalashim,
 v'rabim b'yad m'atim,
 ut'mei-im b'yad t'horim,
 ur'sha-im b'yad tzadikim,
 v'zeidim b'yad os'kei Toratecha.
 Ul'cha asita Sheim gadol
 v'kadosh b'olamecha,
 ul'am'cha Yisra-eil asita
 t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ
לְדַבֵּר בֵּיתְךָ,
וּפָנּוּ אֶת הַיְכָלְךָ,
וְטִהַרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכַּה אֵילּוּ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kein ba-u vanecha
lid'vir beitecha,
ufinu et heichalecha,
v'tiharu et mik'dashecha,
v'hid'liku neivot b'chatz'rot kod'shecha,
v'kav'u sh'monat y'mei chanukah eilu,
l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלָם
יִתְבָּרַךְ וַיְתְּרוֹמַם
שִׁמְךָ מַלְכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
yitbarach v'yitromam
Shim'cha Malkeinu
tamid l'olam va-ed.

On Shabbat Shuvah we add:
וְכָתוּב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

On Shabbat Shuvah we add:
Uch'tov l'chayim tovim
kol b'nei v'ritecha.

וְכָל הַחַיִּים
יִוְדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה,
הַטּוֹב שִׁמְךָ
וְלֹךְ נָא לְהוֹדוֹת.

V'chol hachayim
yoducha selah,
vihal'lu et Shim'cha be-emet,
ha-Eil y'shu-ateinu
v'ezrateinu selah.
Baruch Atah Adonai,
hatov Shim'cha
ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of *Birkat Shalom* is only recited during the *Hazzan's* repetition of the *Amidah*. Silent prayers continue with *Sim Shalom*.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בִּרְכָנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדָךְ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאֲמֹר:	am k'doshecha, ka-amur:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵשָׂא אֱלֹהֵינוּ פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וְיַשִּׁים לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

שִׁים שְׁלוֹם,	Sim shalom,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וְחֶסֶד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצַדִּיקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשָׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשָׁלוֹמְךָ.	bish'lomecha.

On Shabbat Shuvah we add:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

On Shabbat Shuvah we add:

B'seifer chayim b'racha v'shalom,
ufar'nasa tovah,
nizacheir v'nikateiv l'fanecha,
anachu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

בְּרוּךְ אַתָּה יְהוָה,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

On Shabbat Shuvah we conclude:

בְּרוּךְ אַתָּה יְהוָה,
עֹשֵׂה הַשָּׁלוֹם.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On Shabbat Shuvah we conclude:

Baruch Adah Adonai,
osei hashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Kaddish Shaleim* on p. 138 (upper numbers) / p. 392 (lower numbers).
On *Rosh Chodesh*, *Hanukkah*, and *Shabbat Chol Hamo'ed*, continue with *Hallel* on p. 133 (upper numbers) / p. 380 (lower numbers).

Shacharit Amidah for Festivals (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי תִּפְתָּח. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this *Amidah* section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדֹנָי שְׁפָתַי תִּפְתָּח	Adonai s'fatai tif'tach
וּפִי יַגִּיד תְּהִלָּתְךָ.	ufi yagid t'hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avot (Praising the God of our Ancestors)

בְּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב.	Veilohei Ya-akov.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	ha-Eil hagadol hagibor v'hanora,
אֵל עֶלְיוֹן,	Eil elyon,
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,	v'zocheir chas'dei avot,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.

מֶלֶךְ עֹזֵר	Melech ozeir
וּמוֹשִׁיַּע וּמַגִּין.	umoshi-a umagein.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
מִגֵּן אַבְרָהָם.	magein Avra ham.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,	Atah gibor l'olam Adonai,
מְחַיֶּה מֵתִים אַתָּה,	m'chayei meitim Atah,
רַב לְהוֹשִׁיעַ.	rav l'hoshi-a.

On Simchat Torah and the first day of Pesach:
מַשִּׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
From the 2nd day of Pesach - Sh'mini Atzeret
some add:
מוֹרִיד הַטֹּל.

On Simchat Torah and the first day of Pesach:
Mashiv haru-ach umorid hagashem.
From the 2nd day of Pesach - Sh'mini Atzeret
some add:
Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the “ <i>Kedushah</i> ”, is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 123 (lower numbers) / p. 370 (upper numbers).
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “ <i>Kadosh</i> ”, “ <i>kadosh</i> ”, “ <i>kadosh</i> ”, “ <i>Baruch</i> ”, and “ <i>Yimloch</i> ”.
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words “ <i>zeh el zeh</i> ” - to the left during the first “ <i>zeh</i> ”, to the right during the second “ <i>zeh</i> ”, and to the center during “ <i>v'amar</i> ”.

K'dushat ha-Sheim (Holiness of God's Name)
(spoken version - for when the *Amidah* is recited aloud)

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כְּכַתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	<u>Kadosh</u>, <u>kadosh</u>, <u>kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
אֲזַבְּקוֹל רַעַשׁ גָּדוֹל	Az b'kol ra-ash gadol
אֲדִיר וְחֲזָק מְשִׁמִּיעִים קוֹל,	adir v'chazak mash'mi-im kol,
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים,	mit'nas'im l'umat s'rafim,
לְעֶמֶתָם בְּרוּךְ יֵאמְרוּ.	l'umatam baruch yomeiru.
בְּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְקוֹמוֹ.	mim'komo.
מִמְקוֹמְךָ מַלְכֵנוּ תוֹפִיעַ,	Mim'kom'cha Malkeinu tofi-a,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ.	v'timloch aleinu, ki m'chakim anachnu lach.
מָתִי תִמְלֹךְ בְּצִיּוֹן,	Matai tim'loch b'Tziyon,
בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן.	B'karov b'yameinu, l'olam va-ed tishkon.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,	Tikgadal v'titkadash b'toch Y'rushalayim ir'cha,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.	l'dor vador ul'neitzach n'tzachim.

וְעִינֵינוּ תִּרְעָנָה מַלְכוּתְךָ,	V' eineinu tir'enah malchutecha,
כְּדָבָר הָאֲמוּר בְּשִׁירֵי עֶזְרָךְ,	kadavar ha-amur b'shrei uzecha,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ.	al y'dei David m'shi-ach tzid'kecha.
יִמְלֹךְ יְהוָה לְעוֹלָם,	<u>Yimloch</u> Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן	Elohayich Tziyon
לְדֹר וָדֹר,	l'dor vador
הַלְלוּיָהּ.	hal'luyah.
לְדֹר וָדֹר נָגִיד גִּדְּלָךְ	L'dor vador nagid god'lecha
וּלְנֶצַח נִצְחִים קְדָשְׁתָּךְ נִקְדִּישׁ,	ul'neitzach n'tzachim k'dushat'cha nak'dish,
וְשִׁבְחָךְ אֱלֹהֵינוּ	v'shiv'chacha Eloheinu
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,	mipinu lo yamush l'olam va-ed,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.	Ki Eil Melech gadol v'kadosh Atah.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.	Baruch Atah Adonai, ha-Eil ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Then, with a great voice, mighty and strong, they make their voices heard, raising themselves up toward the serafim, facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

From Your place, our King, may You appear and reign over us, for we yearn for You. When will You reign in Zion? May it be soon, in our days, that You dwell there forever. You will be exalted and sanctified within Jerusalem, Your city, for all generations and for all eternity. May our eyes behold Your sovereignty, as it is said in the songs of David, Your righteous anointed:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
 (silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקָדוֹשִׁים בְּכָל יוֹם	uk'doshim b'chol yom
יְהִלְלֶנּוּךָ, סֵלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה בָּחַרְתָּנוּ מִכָּל הָעַמִּים,
 אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
 וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתֶךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
 קָרָאתָ.

Atah v'chartanu mikol ha-amim,
 ahav'ta otanu, v'ratzita banu,
 v'romam'tanu mikol hal'shonot,
 v'kidash'tanu b'mitz'votecha,
 v'keirav'tanu Malkeinu la-avodatecha,
 v'Shim'cha hagadol v'ha-Kadosh aleinu
 karata.

You have chosen us from among all nations for Your service; You loved us and took pleasure in us, exalting us above all tongues and sanctifying us with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

On Shabbat we add:

שַׁבָּתוֹת לְמִנוּחָהּ וּ

מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
 לְשִׁשּׁוֹן, אֶת יוֹם

On Shabbat we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

Vatiten lanu, Adonai Eloheinu, b'ahavah

On Shabbat we add:

Shabbatot lim'nucha u-

mo-adim l'sim'cha, chagim uz'manim
 l'sason, et yom

On Shabbat we add:

haShabbat hazeh, v'et yom

On Pesach:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֵירוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן
 תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתֵנוּ,

On Simchat Torah and Sh'mini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
 זִמְן שִׂמְחָתֵנוּ,

On Pesach:

chag hamatzot hazeh, z'man cheiruteinu,

On Shavuot:

chag hashavu-ot hazeh, z'man matan
 Torateinu,

On Sukkot:

chag hasukkot hazeh, z'man simchateinu,

On Simchat Torah and Sh'mini Atzeret:

hash'mini, chag ha-atzeret hazeh,
 z'man simchateinu,

On Shabbat we add:

בְּאַהֲבָה

On Shabbat we add:

b'ahavah

On all days:

מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיַּאת מִצְרַיִם.

On all days:

mik'ra kodesh, zeicher litzi-at Mitzrayim.

You gave us, Adonai our God, in love

On Shabbat we add: Sabbaths for rest,

festivals for rejoicing, holidays for happiness, and this

On Shabbat we add: Shabbat and this

On Pesach: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of the Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret, season of our rejoicing,

On Shabbat we add: in love

On all days: a day of holy assembly, remembering the exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

Eloheinu Veilohei avoteinu,

יַעֲלֶה וַיָּבֹא וַיָּגִיעַ,

ya-aleh v'yavo v'yagi-a,

וַיִּרְאֶה וַיִּרְצֶה

v'yeira-eh v'yeiratzeh

וַיִּשְׁמַע, וַיַּפְקֵד וַיִּזְכֹּר

v'yishama, v'yipakeid v'yizacheir

זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,

zich'roneinu ufik'doneinu,

זִכְרוֹן אֲבוֹתֵינוּ,

v'zich'ron avoteinu,

זִכְרוֹן מָשִׁיחַ

v'zich'ron mashi-ach

בֶּן דָּוִד עֲבֹדָךְ,

ben David av'decha,

זִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,

v'zich'ron Y'rushalayim ir kod'shecha,

זִכְרוֹן כָּל עַמְּךָ

v'zich'ron kol am'cha

בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

beit Yisra-eil l'fanecha,

לְפִלִּיטָה לְטוֹבָה,

lif'leitah l'tovah,

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,

l'chein ul'chesed ul'rachamim

לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

l'chayim ul'shalom, b'yom

On Pesach:	On Pesach:
חַג הַמַּצּוֹת הַזֶּה.	chag hamatzot hazeh.
On Shavuot:	On Shavuot:
חַג הַשְּׁבָעוֹת הַזֶּה.	chag hashavu-ot hazeh.
On Sukkot:	On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה.	chag hasukkot hazeh.
On Simchat Torah and Sh'mini Atzeret:	On Simchat Torah and Sh'mini Atzeret:
הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה.	hash'mini, chag ha-atzeret hazeh.
On all days:	On all days:
זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,	Zochreinu, Adonai Eloheinu, bo l'tovah,
אָמֵן.	Amein.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה,	Ufok'deinu vo liv'rachah,
אָמֵן.	Amein.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,	V'hoshi-einu vo l'chayim,
אָמֵן.	Amein.
וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,	Uvid'var y'shu-ah v'rachamim,
חֹסֶם וְחַנּוּנוֹ,	chus v'choneinu,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,	v'racheim aleinu v'hoshi-einu,
כִּי אֵלֶיךָ עֵינֵינוּ,	ki eilecha eineinu,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.	ki Eil Melech chanun v'rachum Atah.

Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of

On Pesach: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret.

On all days: Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת בְּרַכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׁשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On Shabbat we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוּבְךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On Shabbat we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשָׁשׂוֹן

On Shabbat we add:

שַׁבָּת וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה,
מִקִּדְּשֶׁךָ

On Shabbat we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמָנִים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On Shabbat we add:

Eloheinu Veilohei avoteinu,
r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votecha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On Shabbat we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On Shabbat we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On Shabbat we add:

haShabbat v'

Yisra-eil v'haz'manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

Festivals, and may Israel, the sanctifiers of Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וְאִשֵּׁי יִשְׂרָאֵל	v'ishei Yisra-eil
וּתַפְלָתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסְיָךְ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מִעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יִתְבָּרַךְ וְיִתְרוֹמַם	yitbarach v'yitromam
שְׁמֶךָ מַלְכֵּנוּ	Shim'cha Malkeinu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִוְדוּךָ סֵלָה,	yoducha selah,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יְשׁוּעָתֵנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתֵנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
הַטּוֹב שְׁמֶךָ	hatov Shim'cha
וְלֶךְ נָאֵה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of *Birkat Shalom* is only recited during the *Hazzan's* repetition of the *Amidah*. Silent prayers continue with *Sim Shalom*.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בִּרְכָּנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדָךְ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עַם קְדוֹשְׁךָ, כְּאֲמֹר:	am k'doshecha, ka-amur:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵשָׂא אֲדֹנָי פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

שִׁים שְׁלוֹם,	Sim shalom,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בְּרַכְנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פְּנִיךָ,	b'or panecha,
כִּי בְּאוֹר פְּנִיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשְׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשְׁלוֹמְךָ.	bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.	ham'vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Hallel* on p. 133 (upper numbers) / p. 380 (upper numbers).
When Sukkot falls on a weekday, continue with *N'tilat Lulav* on p. 131 (upper numbers) / p. 379 (lower numbers).

N'tilat Lulav (Blessings on the Lulav)

During *Sukkot*, except on *Shabbat*, we bless the *lulav* before beginning the recitation of *Hallel*.

This is customarily done in the following manner:

The entire *lulav* (palm branch, myrtles, and willows) is held in the right hand with the spine facing you, two willows on the left, and three myrtles on the right.

The *etrog* is held in the left hand, touching the *lulav*, with the *pitam* (not the stem, the protrusion on the other end) down.

After the blessing is said, the *etrog* is reversed so that the *pitam* is facing up, and the two are shaken together (keeping them touching one another).

We shake them three times in each direction, in this order: East, South, West, North, towards Heaven, and towards the Earth.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לֻלָּב.	Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitz'votav v'tzivanu al n'tilat lulav.
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We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us concerning the taking of the lulav.

On the first day of *Sukkot*, we add the *Shehecheyanu* blessing:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגַּעְנוּ לְזִמְן הַזֶּה.	Baruch Atah Adonai, Eloheinu Melech ha-olam, shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh.
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Blessed are You, Adonai our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.

These “four species” are often described as representing the people Israel – those with learning and good deeds, those with learning alone, those with good deeds alone, and those with neither. Without one of the parts of the lulav, we could not shake it; without every one of the Children of Israel, we are incomplete.

This opening blessing is recited by the *Hazzan* and repeated by the congregation.

Hallel (Thanksgiving)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitz'votav v'tzivanu
לְקַרְא אֶת הַהֵלֵל.	lik'ro et ha-haleil.

We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us to recite the Hallel.

Psalm 113

הַלְלוּיָהּ הַלְלוּ	Hal'luyah hal'lu
עַבְדֵי יְהוָה,	av'dei Adonai,
הַלְלוּ אֶת שֵׁם יְהוָה.	hal'lu et Sheim Adonai.
יְהִי שֵׁם יְהוָה מְבֹרָךְ	Y'hi Sheim Adonai m'vorach
מֵעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
מִמִּזְרַח שֶׁמֶשׁ	Mimiz'rach shemesh
עַד מְבֹאוֹ,	ad m'vo-o
מְהֻלָּל שֵׁם יְהוָה.	m'hulal Sheim Adonai.
רָם עַל כָּל גּוֹיִם יְהוָה,	Ram al kol goyim Adonai,
עַל הַשָּׁמַיִם כְּבוֹדוֹ.	al hashamayim k'vodo.
מִי כַּדֹנַי אֱלֹהֵינוּ,	Mi Kadonai Eloheinu,
הַמַּגְבִּיהִי לַשָּׁבֶת,	hamag'bihi lashavet,
הַמַּשְׁפִּילִי לְרֹאשׁוֹת,	hamash'pili lir'ot,
בַּשָּׁמַיִם וּבָאָרֶץ.	bashamayim uva-aretz.

מְקִימִי מֵעַפָּר דָּל,	M'kimi mei-afar dal,
מֵאַשְׁפֹּת יָרִים אֲבִיּוֹן,	mei-ash'pot yarim evyon,
לְהוֹשִׁיבִי עִם נְדִיבִים,	l'hoshivi im n'divim,
עִם נְדִיבֵי עַמּוֹ.	im n'divei amo.
מוֹשִׁיבִי עֶקְרֶת הַבַּיִת,	Moshivi akeret habayit,
אִם הַבָּנִים שְׂמִיחָה.	eim habanim s'meichah.
הַלְלוּיָהּ.	Hal'luyah.

Praise God! Praise, you servants of Adonai, praise the Name of Adonai. The Name of God will be blessed from now until forever. From the rising of the sun to its setting, the Name of Adonai will be praised. Adonai is high above all nations, God's glory is above the heavens. Who is like Adonai, our God, dwelling on high yet looking down so low in the heavens and upon the earth? God raises up the poor from the dust, from the dunghills God lifts up the needy, seating them with the nobles of God's people. God returns the barren woman to her home as a joyful mother of children. Praise God!

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,	B'tzeit Yisra-eil mi-Mitz'rayim,
בֵּית יַעֲקֹב מֵעַם לֵעִז.	beit Ya-akov mei-am lo-eiz.
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ,	Hay'tah Y'hudah l'kod'sho,
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.	Yisra-eil mam'sh'lotav.
הַיָּם רָאָה וַיָּנֹס,	Hayam ra-ah vayanos,
הַיַּרְדֵּן יָסַב לְאַחֹר.	ha-Yardein yisov l'achor.
הַהָרִים רָקְדוּ	Heharim rak'du
כְּאֵילִים,	ch'eilim,
גְּבַעוֹת	g'va-ot
כְּבִנֵי צֹאן.	kiv'nei tzon.

מַה לְּךָ הַיָּם	Mah l'cha hayam
כִּי תָנוּס	ki tanus
הַיַּרְדֵּן	ha-Yardein
תָּסֹב לְאַחֹר.	tisov l'achor.
הַהָרִים תִּרְקְדוּ	Heharim tir'k'du
כְּאֵילִים,	ch'eilim,
גְּבוֹעוֹת	g'va-ot
כִּבְנֵי צֹאן.	kiv'nei tzon.
מִלִּפְנֵי אֲדֹנָי	Milif'nei adon
חֻלֵּי אֶרֶץ,	chuli aretz,
מִלִּפְנֵי	milif'nei
אֱלֹהֵי יַעֲקֹב.	Elo-ah Ya-akov.
הַהֹפְכֵי הַצּוּר	Ha-hof'chi hatzur
אֲגַם מַיִם,	agam mayim,
חֲלָמִישׁ	chalamish
לְמַעַן מַיִם.	l'ma'y'no mayim.

When Israel went out of Egypt, the house of Jacob from an alien people, Judah became God's holy nation, and Israel, God's domain. The sea saw them and fled, the Jordan turned back in its course; the mountains skipped like rams, and the hills like lambs. What troubles you, sea, that you flee; Jordan, that you turn backwards? Mountains, that you skip like rams; hills, like lambs? Tremble, O earth, before your Master, before the God of Jacob, Who turns the rock into a pool of water, the flintstone into a fountain.

The following passage is omitted on *Rosh Chodesh* and the last six days of *Pesach*:

Psalm 115:1-11

לֹא לָנוּ יְהוָה, לֹא לָנוּ...

Lo lanu Adonai, lo lanu....

Not for our sake, Adonai, not for our sake, but for the sake of Your Name give honor, for the sake of Your lovingkindness and truth. Why should the nations be able to say, "Where now is their God?" Our God is in heaven, doing whatever He wills. Their idols are silver and gold, the products of human hands. They have a mouth but cannot speak, eyes but cannot see, ears but cannot hear, a nose but cannot smell, hands but cannot feel, feet but cannot walk, they cannot make a sound in their throat. Their makers, and all who trust in them, shall become like them.

יִשְׂרָאֵל בְּטַח בַּיהוָה,

Yisra-eil b'tach Badonai,

עֲזָרָם וּמִגְּנָם הוּא.

ezram umaginam Hu.

בֵּית אַהֲרֹן בְּטַחוּ בַיהוָה,

Beit Aharon bit'chu Vadonai,

עֲזָרָם וּמִגְּנָם הוּא.

ezram umaginam Hu.

יִרְאֵי יְהוָה בְּטַחוּ בַיהוָה,

Yir'ei Adonai bit'chu Vadonai,

עֲזָרָם וּמִגְּנָם הוּא.

ezram umaginam Hu.

Let Israel trust in Adonai, for God is their help and their shield. Let the House of Aaron trust in Adonai, for God is their help and their shield. Let those who fear God trust in Adonai, for God is their help and their shield.

Psalm 115:12-18

יְהוָה זָכְרָנוּ יְבָרֵךְ,	Adonai z'charanu y'vareich,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,	y'vareich et beit Yisra-eil,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן.	y'vareich et beit Aharon.
יְבָרֵךְ יִרְאֵי יְהוָה,	Y'vareich yir-ei Adonai,
הַקְטָנִים עִם הַגְּדֹלִים.	hak'tanim im ha-g'dolim.
יֹסֵף יְהוָה עָלֵיכֶם,	Yoseif Adonai aleichem,
עָלֵיכֶם וְעַל בְּנֵיכֶם.	aleichem v'al b'neichem.
בְּרוּכִים אַתֶּם לַיהוָה,	B'ruchim atem Ladonai,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.	osei shamayim va-aretz.
הַשָּׁמַיִם שָׁמַיִם לַיהוָה,	Hashamayim shamayim Ladonai,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.	v'ha-aretz natan liv'nei adam.
לֹא הַמֵּיתִים יְהַלְלוּ יְהוָה,	Lo hameitim y'hal'lu Yah,
וְלֹא כָל יֹרְדֵי דוּמָה.	v'lo kol yor'dei dumah.
וְאַנְחָנוּ נְבָרֵךְ יְהוָה,	Va-anach'nu n'vareich Yah,
מֵעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
הַלְלוּיָהּ.	Hal'luyah.

Adonai, will remember us and bless us: God will bless the House of Israel, God will bless the House of Aaron, and God will bless those who fear God, the small ones along with the great. May Adonai increase your blessings, you and your children. Blessed are you unto Adonai, Creator of heaven and earth. The heaven is the heaven of Adonai, but the earth God gave to us. The dead do not praise God, neither do those who go down into silence. But we will bless God from now until forever. Praise God!

There are three groups of people listed in this psalm - the House of Israel, the House of Aaron (priests), and "those who fear God". Who is in this third group? The rabbis teach us that this refers to converts – those who have chosen a Jewish life out of reverence for and awe of God.

The following passage is omitted on *Rosh Chodesh* and the last six days of *Pesach*:

Psalm 116:1-11

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה, Ahav'ti ki yish'ma Adonai,
אֶת קוֹלִי תַחֲנוּנַי... et koli tachanunai...

I love knowing that Adonai hears my voice, my prayers. Because God hears me, I will call on Him throughout my days. The cords of death surrounded me; the grave held me in its grip, I encounter trouble and sorrow. I called on the Name of Adonai, "I beseech You, Adonai, save my soul." God is gracious, righteous, and compassionate, protecting the simple – I was brought low and God delivered me. Be at ease once again, my soul, for Adonai has rewarded you bountifully. God has delivered me from death, my eye from tears, my foot from stumbling.

אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים. Et'haleich lifnei Adonai, b'artzot hachayim.
הָאֵמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. He-emanti ki adabeir, ani aniti m'od.
אֲנִי אָמַרְתִּי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב. Ani amarti v'chof'zi kol ha-adam kozeiv.

I shall walk before Adonai in the land of the living. I kept my faith even when when I said, "I suffer greatly." I said in my haste, "All people are deceitful."

Psalm 116:12-19

מָה אֲשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹהִי עָלַי... Mah ashiv Ladonai, kol tag'mulohi alai...

How can I repay Adonai for all the rewards He has given to me? I will raise the cup of deliverance and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all His people. Grievous is the death of the pious in Adonai's sight. I beseech You, Adonai, for I am Your servant, the son of Your maidservant; You have loosed my bonds.

לֶךְ אֶזְבַּח זֶבַח תּוֹדָה L'cha ezbach zevach todah
וּבְשֵׁם יְהוָה אֶקְרָא. uv'Sheim Adonai ekra.
נִדְרֵי לַיהוָה אֲשַׁלֵּם N'darai Ladonai ashaleim
נִגְדָה נָא לְכֹל עַמּוֹ. negdah na l'chol amo.
בְּחִצְרוֹת בֵּית יְהוָה B'chatzrot beit Adonai
בְּתוֹכֵכִי יְרוּשָׁלַיִם. b'tocheichi Y'rushalayim.
הַלְלוּיָהּ. Hal'luyah.

To You will I bring an offering of thanksgiving, and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all God's people, in the courtyard of the House of God, in the midst of Jerusalem. Praise God!

Psalm 117

הִלְלוּ אֶת יְהוָה, כָּל גּוֹיִם,	Hal'lu et Adonai, kol goyim,
שִׁבְּחוּהוּ כָּל הָאֻמִּים.	shab'chuhu kol ha-umim.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,	Ki gavar aleinu chasdo,
וְאֵמֶת יְהוָה לְעוֹלָם הִלְלוּיָהּ.	ve-emet Adonai l'olam hal'luyah.

Praise Adonai, all nations; extol God, all peoples. God's kindness has overwhelmed us; God's truth endures forever. Halleluyah!

During *Sukkot*, we wave the *lulav* during the beginning and middle of Psalm 118. The *lulav* and *etrog* are held as in the first shaking, and shaken three times in the specified direction during the following words:
 "Hodu" (East), "Ki" (South), "Tov" (West), "Ki" (North), "L'olam" (Up) "Chasdo" (Down);
 "Yomar" (E), "Yisra-eil" (S&W), "Ki" (N), "L'olam" (Up) "Chasdo" (Down);
 The *lulav* is never shaken on the word "Adonai".

Psalm 118:1-20

הוֹדוּ לַיהוָה כִּי טוֹב,	<u>Hodu</u> L'adonai <u>ki</u> <u>tov</u> ,
כִּי לְעוֹלָם חַסְדּוֹ.	<u>ki</u> <u>l'olam</u> <u>chasdo</u> .
יֹאמֶר נָא יִשְׂרָאֵל,	<u>Yomar</u> na <u>Yisra-eil</u> ,
כִּי לְעוֹלָם חַסְדּוֹ.	<u>ki</u> <u>l'olam</u> <u>chasdo</u> .
יֹאמְרוּ נָא בֵּית אַהֲרֹן,	Yom'ru na veit Aharon,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
יֹאמְרוּ נָא יְרֵאֵי יְהוָה,	Yom'ru na yir'ei Adonai,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
מִן הַמִּצָּר קָרָאתִי יְהוָה,	Min hameitzar karati Yah,
עֲנֵנִי בַּמִּרְחָב יְהוָה.	anani vamer'chav Yah.
עֲנֵנִי בַּמִּרְחָב יְהוָה.	Anani vamer'chav Yah.
יְהוָה לִי לֹא אִירָא,	Adonai li lo ira,
מָה יַעֲשֶׂה לִי אָדָם.	mah ya-aseh li adam.

יְהוָה לִי בְעֹזִי,	Adonai li b'oz'rai,
וְאֲנִי אֶרְאֶה בְּשִׁנְאִי.	va-ani er'eh v'son'ai.
טוֹב לַחֲסוֹת בַּיהוָה,	Tov lachasot Badonai,
מִבְּטַח בָּאָדָם.	mib'to-ach ba-adam.
טוֹב לַחֲסוֹת בַּיהוָה,	Tov lachasot Badonai,
מִבְּטַח בְּנִדְבִים.	mib'to-ach bin'divim.
כָּל גּוֹיִם סָבְבוּנִי	Kol goyim s'avuni
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai ki amilam.
סָבְבוּנִי גַם סָבְבוּנִי	Sabuni gam s'avuni
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai ki amilam.
סָבְבוּנִי כְּדִבְרִים	Sabuni chid'vorim
דֹּעֵכוּ כְּאֵשׁ קוֹצִים,	do-achu k'eish kotzim,
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai amilam.
דָּחָה דְּחִיתָנִי לְנָפֶל,	Dacho d'chitani lin'pol,
וַיהוָה עֲזָרָנִי.	Vadonai azarani.
עֲזִי וְזִמְרַת יְהוָה,	Ozi v'zim'rat Yah,
וַיְהִי לִי לִישׁוּעָה.	vay'hi li lishu-ah.
קוֹל רִנָּה וִישׁוּעָה	Kol rinah vishu-ah
בְּאֹהֲלֵי צַדִּיקִים,	b'ohalei tzadikim,
יְמִין יְהוָה עֲשֵׂה חַיִּיל.	y'min Adonai osah chayil.
יְמִין יְהוָה רוֹמֵמָה,	Y'min Adonai romeimah,
יְמִין יְהוָה עֲשֵׂה חַיִּיל.	y'min Adonai osah chayil.
לֹא אֲמוֹת כִּי אֶחָיָה,	Lo amut ki ech'yeh,
וְאַסְפֵּיר מַעֲשֵׂי יְהוָה.	va-asapeir ma-asei Yah.
יִסֹּר יִסְרָנִי יְהוָה,	Yasor yis'rani Yah,
וְלִמּוֹת לֹא נִתְּנָנִי.	v'lamavet lo n'tanani.

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק,	Pit'chu li sha-arei tzedek,
אֲבֹא בָם אֹדֶה יְהוָה.	avo vam odeh Yah.
זֶה הַשַּׁעַר לַיהוָה,	Zeh hash-a-ar Ladonai,
צְדִיקִים יָבֹאוּ בוֹ.	tzadikim yavo-u vo.

Praise Adonai, for God is good: God's love endures forever. Let the House of Israel declare: God's love endures forever. Let the House of Aaron declare: God's love endures forever. Let those who revere Adonai declare: God's love endures forever.

In distress I called to Adonai, Who answered and set me free. Since Adonai is with me, I shall not fear, for what can mortals do to me? With Adonai at my side to help me, I will see my enemies' defeat. It is better to take refuge on Adonai than to trust in mortals, to take refuge in Adonai than to trust in the powerful. Though all nations surrounded me, in Adonai's Name I cut them down. Though they surrounded me like bees, like a thorn fire they were extinguished; in Adonai's Name I cut them down. I was pushed again and again to fall, but Adonai helped me. God's strength and might was my deliverance. Joyous song and deliverance sound from the tents of the righteous; the hand of Adonai performs mighty deeds. I shall not die, but live, to recount the deeds of Adonai. Adonai has severely chastised me, but did not condemn me to death.

Open for me the gates of righteousness; I will enter them to praise Adonai. This is the gate of Adonai; the righteous shall enter it.

During *Sukkot*, we wave the *lulav* during the beginning and middle of Psalm 118. The *lulav* and *etrog* are held as in the first shaking, and shaken three times in the specified direction during the following words:

“Ana” (E), “Hoshi-a” (S & W), “Ana” (N), “Hoshi-a” (Up & Down).
The *lulav* is never shaken on the word “Adonai”.

Psalm 118:21-29

Each of the following four verses is recited twice.

אוֹדְךָ כִּי עֲנִיתָנִי,	Od'cha ki anitani,
וַתְּהִי לִי לִישׁוּעָה.	vat'hi li lishu-ah.
אֶבֶן מַאֲסוֹ הַבּוֹנִים,	Eh-ven ma-asu habonim,
הִיְתָה לְרֹאשׁ פִּנָּה.	hay'ta l'rosh pinah.
מֵאֵת יְהוָה הִיְתָה זֹאת,	Mei-eit Adonai hay'tah zot,
הִיא נִפְלְאָת בְּעֵינֵינוּ.	hi nif'lat b'eineinu.
זֶה הַיּוֹם עָשָׂה יְהוָה,	Zeh hayom asah Adonai,
נִגִּילָה וְנִשְׂמְחָה בּוֹ.	nagilah v'nis'm'cha vo.

I praise You for having answered me; You have been my deliverance. The stone that the builders rejected has become the cornerstone. This is the Adonai's doing; it is marvelous in our eyes. This is the day that Adonai has made; let us exult and rejoice in it.

The *Hazzan* chants each phrase, which is then repeated by the congregation.

אֲנֵא יְהוָה הוֹשִׁיעָה נָא.	<u>Ana</u> Adonai <u>hoshi-ah</u> na.
אֲנֵא יְהוָה הוֹשִׁיעָה נָא.	<u>Ana</u> Adonai <u>hoshi-ah</u> na.
אֲנֵא יְהוָה הַצְלִיחָה נָא.	Ana Adonai hatz'lichah na.
אֲנֵא יְהוָה הַצְלִיחָה נָא.	Ana Adonai hatz'lichah na.

We beseech you, Adonai, deliver us.

We beseech you, Adonai, deliver us.

We beseech you, Adonai, help us prosper.

We beseech you, Adonai, help us prosper.

Each sentence in this portion of Psalm 118 is
recited twice.

בָּרוּךְ הָבָא בְּשֵׁם יְהוָה,
בִּרְכָנוּכֶם מִבֵּית יְהוָה.

אֵל יְהוָה וַיֵּאֶר לָנוּ,
אֶסְרוּ חַג בַּעֲבֹתִים
עַד קִרְנוֹת הַמִּזְבֵּחַ.

אֵלִי אַתָּה וְאוֹדְךָ
אֱלֹהֵי אֲרוֹמְכָךְ.

הוֹדוּ לַיהוָה כִּי טוֹב,
כִּי לְעוֹלָם חֲסִדּוֹ.

Each sentence in this portion of Psalm 118 is
recited twice.

Baruch haba b'Sheim Adonai,
beirach'nuchem mibeit Adonai.

Eil Adonai vaya-er lanu,
is'ru chag ba-avotim
ad karnot hamiz'bei-ach.

Eli Atah v'odeka
Elohai arom'meka.

Hodu Ladonai ki tov,
ki l'olam chasdo.

Blessed is the one who comes in the Name of Adonai; we bless you from the house of God. Almighty God gave us light; bind the sacrifices and bring them to the corners of the Altar. You are my God, and I will give thanks to You; My God, I will exalt You. Give thanks to God for God is good; God's lovingkindness lasts forever.

You will be praised, Adonai our God, by all Your works, Your pious ones, the righteous who do Your will, and all of Your people, the House of Israel. They will thank and bless you, praise and exalt Your Name, our King.

כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מְהֻלָּל בַּתְּשׁבָּחוֹת.

Ki l'cha tov l'hodot ul'Shim'cha na-eh l'zameir,
ki mei-olam v'ad olam Atah Eil.
Baruch Atah Adonai,
Melech m'hulal batishbachot.

To You it is good to give thanks; to Your Name it is fitting to sing praises. You are God, from this world to the next. Blessed are You, Adonai, King Who is exalted with songs of praise.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיַמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעָלַם מִן כָּל	b'rich Hu l'eila min kol
<div>On Shabbat Shuvah we substitute:</div> <div>לְעָלַם וּלְעָלְמֵי מְכָל</div>	
בְּרַכְתָּא וְשִׁירָתָא תּוּשְׁבַתָּא וְנַחֲמָתָא,	bir'chata v'shirata tushb'chata v'nechemata,
דְּאִמְרֵן בְּעָלְמָא, וְאָמְרוּ	da-amiran b'alma, v'im'ru
אָמֵן.	Amein.

תִּתְּקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכָל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדָם אֲבוֹהוֹן דִּי בְּשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

K'riat Ha-Torah (Reading of the Torah)

אֵין כְּמוֹךָ	Ein kamocha
בְּאֱלֹהִים, יְהוָה,	va-Elohim Adonai,
וְאֵין כְּמַעֲשֶׂיךָ.	v'ein k'ma-asecha.
מַלְכוּתְךָ מַלְכוּת	Malchut'cha malchut
כָּל עֲלָמִים,	kol olamim,
וּמִמְשַׁלְתְּךָ	umem'shalt'cha
בְּכָל דּוֹר וָדוֹר.	b'chol dor vador.
יְהוָה מֶלֶךְ, יְהוָה מַלְאֲכֵךְ,	Adonai Melech, Adonai malach,
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֶכְךָ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

There is none like You among the gods that are worshipped, my Master, and nothing like Your works. Your sovereignty is for all worlds, and Your dominion is in every generation. Adonai is King, Adonai was King, Adonai will reign forever and ever. God will give strength to God's people; God will bless God's people with peace.

Av Harachamim (Compassionate Parent)

אֲבֵי הַרַחֲמִים,	Av harachamim,
הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,	heitivah vir'tzon'cha et Tziyon,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.	tiv'neh chomot Y'rushalayim.
כִּי בָךְ לְבַד בְּטַחְנוּ,	Ki v'cha l'vad batach'nu,
מֶלֶךְ אֵל רַם וְנִשָּׂא,	Melech Eil ram v'nisa,
אֲדוֹן עוֹלָמִים.	Adon olamim.

Compassionate Father! In Your favor, do good to Zion; may You rebuild the walls of Jerusalem. For in You alone do we trust, King, Almighty, Exalted and Uplifted, Master of all things.

We rise as the Ark is opened.

Vay'hi Bin'so-a (When the Ark Traveled)

וַיְהִי בְּנִסְעַ הָאָרֶן	Vay'hi bin'so-a ha-aron
וַיֹּאמֶר מֹשֶׁה:	vayomer Moshe:
קוּמָה יְהוָה	kumah Adonai
וַיִּפְצְזוּ אוֹיְבֶיךָ,	v'yafutzu oy'vecha,
וַיִּנָּסוּ מִשְׁנְאֶיךָ מִפְּנֶיךָ.	v'yanusu m'sanecha mipanecha.
כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה,	Ki mitziyon teitzei Torah,
וּדְבַר יְהוָה מִירוּשָׁלַיִם.	ud'var Adonai Mirushalayim.
בָּרוּךְ שֶׁנָּתַן תוֹרָה	Baruch shenatan Torah
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ.	l'amo Yisra-eil bik'dushato.

Whenever the Ark traveled, Moses would say: "Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You." For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Blessed is God Who gave the Torah to God's people Israel in holiness.

On Festivals, the following is recited three times:

<p>יהוה, יהוה, אל רחום וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֵמֶת, נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה, וְנִקָּה.</p>	<p>Adonai, Adonai, Eil rachum v'chanun, erech apayim v'rav chesed ve-emet, notzeir chesed la-alafim, nosei avon vafesha v'chata-ah, v'nakeih.</p>
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Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, preserving kindness for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Silent meditation

On Festivals, the following is recited three times:

<p>וְאֲנִי תְפִלָּתִי לְךָ יְהוה עֵת רָצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.</p>	<p>Va-ani t'filati l'cha Adonai eit ratzon, Elohim b'rov chas'decha, aneini be-emet yish'echa.</p>
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I offer my prayer to You, Adonai, at this time of grace. In Your abundant mercy answer me with Your saving truth.

On Shabbat only:

בֵּה אָנָּה רַחֵץ	Bei ana racheitz
וְלִשְׁמֵהּ קְדִישָׁא יִקְרֵא	v'lish'mei kadisha yakira
אָנָּה אֵמַר תְּשִׁבְחֵן.	ana eimar tush'b'chan.
יְהֵא רַעְוָא קְדָמְךָ	Y'hei ra-ava kadamach
דְּתַפְתַּח לְבִי בְּאוֹרֵיתָא,	d'tif'tach libi b'oraita,
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי	v'tash'lim mishalin d'libi
וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל,	v'liba d'chol amach Yisra-eil,
לְטַב וְלַחַיִּין וְלִשְׁלָם.	l'tav ul'chayin v'lish'lam.

In God do I put my trust; unto His holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amein.

The Hazzan chants each of the following verses, which is then repeated by the congregation:

Sh'ma - Echad (Hear - One)

שְׁמַע יִשְׂרָאֵל,	Sh'ma Yisra-eil,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
יְהוָה אֶחָד.	Adonai Echad.
אֶחָד אֱלֹהֵינוּ,	Echad Eloheinu,
גָּדוֹל אֲדוֹנֵינוּ,	gadol Adoneinu,
קָדוֹשׁ שְׁמוֹ.	kadosh Sh'mo.

*Hear, O Israel, Adonai is our God, Adonai is One.
One is our God, great is our Master, holy is God's Name.*

The Hazzan continues.

We face the Ark and bow on "Gad'lu", standing again at "Ladonai".

גָּדְלוּ לַיהוָה אֲתִי,	Gad'lu Ladonai iti,
וְנִרְמְמָה שְׁמוֹ יַחְדָּו.	un'rom'mah Sh'mo yach'dav.

Declare the greatness of Adonai with me, and let us exalt God's Name together.

The Torah is taken on a *hakkafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

לְךָ יְהוָה הַגְדֹּלָה	L'cha Adonai hag'dulah
וְהַגְבוּרָה וְהַתְּפָאֶרֶת	v'hag'vurah v'hatif'eret
וְהַנִּצָּח וְהַהוֹד,	v'haneitzach v'hahod,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,	ki chol bashamayim uva-aretz,
לְךָ יְהוָה הַמְּלָכָה	l'cha Adonai hamam'lachah
וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹשׁ.	v'hamit'nasei l'chol l'rosh.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לַהֲדוֹם רַגְלָיו, קָדוֹשׁ הוּא.	lahadom rag'lav, kadosh Hu.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ,	Rom'mu Adonai Eloheinu,
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לְהַר קָדְשׁוֹ,	l'har kod'sho,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.	ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Exalt Adonai our God, and prostrate yourselves at God's footstool, for God is holy. Exalt Adonai our God, and prostrate yourselves at God's holy mountain, for Adonai our God is holy.

The Torah scroll finishes its circuit and is laid down. We are seated.

Before the Torah is read, the gabbai or Torah reader recites:

Merciful Father, have compassion on the people You have borne. Remember the covenant with the patriarchs, and save our souls from evil times. Rebuke the evil inclination from those You have borne, grant us eternal survival, and in Your goodness, fulfill our requests for deliverance and mercy.

וַיַּעֲזֹר וַיִּגֵּן וַיּוֹשִׁיעַ	V'ya-azor v'yagein v'yoshi-a
לְכֹל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.	I'chol hachosim bo, v'nomar Amein.
הַכֹּל הָיוּ גֹדֵל לֵאלֹהֵינוּ,	Hakol havu godel leiloheinu,
וַתֵּנוּ כְבוֹד לַתּוֹרָה.	ut'nu chavod la-Torah.
(כֹּהֵן, קָרָב:	(Kohein, k'rav:
יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)	ya-amod ____ ben ____ hakohein.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לַעַמּוֹ יִשְׂרָאֵל	Baruch shenatan Torah l'amo Yisra-eil
בְּקִדְשָׁתוֹ.	bik'dushato.

The congregation recites together with the gabbai or Torah reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם,	V'atem had'veikim Badonai Eloheichem,
חַיִּים כְּלָכֶם הַיּוֹם.	chayim kul'chem hayom.

May God help, shield, and save all who take refuge in Him, and let us say Amein. Let us all declare the greatness of our God, and give honor to the Torah. (Kohein, come forward. Arise, ____ son of ____ the Kohein.) Blessed is the One Who gave the Torah to His people Israel in holiness.

And you who cling to Adonai your God are alive, all of you, today.

Birchot Ha-Torah (Torah blessings)

Before the Torah is read, the person honored with an aliyah recites:

בָּרַכְנוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

The congregation responds:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree repeats:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree continues:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר בָּנוּ asher bachar banu
מִכָּל הָעַמִּים, mikol ha-amim,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. v'natan lanu et Torato.
בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה. notein ha-Torah.

Bless Adonai, Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Blessed are You, Adonai our God, King of the Universe, Who chose us from among all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.

Following the Torah reading, the honoree recites:

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,	asher natan lanu Torat emet,
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.	v'chayei olam nata b'tocheinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה.	notein ha-Torah.

Blessed are You, Adonai our God, King of the Universe, Who gave us the Torah of truth, and planted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

The *Birkat ha-Gomel* prayer is recited by those who have survived a life-threatening event, including serious illness, overseas trip, childbirth, etc.

Birkat ha-Gomel

The following is recited by the gomel.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech Ha-olam
הַגּוֹמֵל לְחַיִּים טוֹבוֹת,	hagomeil l'chayavim tovot,
שֶׁגַּמְלָנִי כָּל טוֹב.	sheg'malani kol tov.

Blessed are You, Adonai our God, King of the universe, Who bestows goodness upon the undeserving, Who has bestowed every goodness upon me.

The entire congregation makes this response with one voice. When there are different Hebrew word options, the first one is for a man and (the one in parentheses is for a woman).

מִי שֶׁגַּמְלָךְ/ (שֶׁגַּמְלָךְ)	Mi sheg'malcha/(sheg'maleich)
כָּל טוֹב,	kol tov
הוּא יִגְמְלָךְ/ (יִגְמְלָךְ)	Hu yig'mal'cha/(yig'maleich)
כָּל טוֹב סֵלָה.	kol tov selah.

May God Who has bestowed goodness on you, continue to give you every goodness.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ,	B'alma di v'ra kir'utei,
וְיִמְלִיךְ מַלְכוּתִיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.	l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעָלָא מִן כּוֹל	l'eila min kol
<div>On Shabbat Shuvah we substitute:</div> <div>לְעָלָא וּלְעָלְמֵי כּוֹל</div>	
<div>On Shabbat Shuvah we substitute:</div> <div>l'eila ul'eila mikol</div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תְּשֻׁבָּתָא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאִמְרֵן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

We rise as the Torah scroll is raised.

V'zot Ha-Torah (This is the Torah)

וְזֹאת הַתּוֹרָה	V'zot ha-Torah,
אֲשֶׁר שָׂם מֹשֶׁה	asher sahm Moshe,
לִפְנֵי בְנֵי יִשְׂרָאֵל	lif'nei b'nei Yisra-eil
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.	al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the Children of Israel; from the mouth of Adonai with the hand of Moses.

Z'mirot (songs) for Torah dressing

**Torah, Torah, Torah,
Torah, Torah, Torah,
Torah tzivah lanu Moshe.
Morasha k'hilat Ya-akov.**

**Eitz chayim hi
lamachazikim bah,
v'tom'cheha m'ushar.
D'racheha dar'chei no-am,
v'chol n'tivoteha shalom.**

The Torah scroll is laid down and we are seated.

B'rachah Lifnei Ha-Haftarah (Blessing Before the Haftarah)

בָּרוּךְ אַתָּה יְהוָה	Baruch Atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר	asher bachar
בְּנְבִיאִים טוֹבִים,	bin'vi-im tovim,
וְרָצָה בְּדְבָרֵיהֶם	v'ratzah v'div'reihem,
הַנֶּאֱמָרִים בְּאֵמֶת,	hane-emarim be-emet,
בָּרוּךְ אַתָּה יְהוָה	baruch Atah Adonai,
הַבּוֹחֵר בַּתּוֹרָה	habocheir ba-Torah
וּבְמֹשֶׁה עַבְדּוֹ,	uv'Moshe av'do,
וּבְיִשְׂרָאֵל עַמּוֹ,	uv'Yisra-eil amo,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.	uvin'vi-ei ha-emet vatzedek.

Blessed are You, Adonai our God, King of the Universe, Who chose good prophets and was pleased with their words, which were spoken in truth. Blessed are You, Adonai, Who chooses the Torah and Moses, Your servant, and Israel, Your people, and the prophets of truth and righteousness.

B'rachot Acharei Ha-Haftarah (Blessings After the Haftarah)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
צוּר כָּל הָעוֹלָמִים,	tzur kol ha-olamim,
צַדִּיק בְּכָל הַדֹּרוֹת,	tzadik b'chol hadorot,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
הַאֹמֵר וְעֹשֶׂה,	ha-omeir v'oseh,
הַמְדַּבֵּר וּמְקַיֵּם,	ham'dabeir um'kayeim,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.	shekol d'varav emet vatzedek.

נֶאֱמָן אַתָּה הוּא	Ne-eman Atah Hu
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
וְנֶאֱמָנִים דְּבָרֶיךָ,	v'ne-emanim d'varecha,
וְדָבָר אֶחָד מִדְּבָרֶיךָ	v'davar echad mid'varecha
אַחֲזֹר לֹא יָשׁוּב רֵיקָם,	achor lo yashuv reikam,
כִּי אֵל מֶלֶךְ	ki Eil Melech
נֶאֱמָן וְרַחֲמָן אַתָּה.	ne-eman v'rachaman Atah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
בְּכָל דְּבָרָיו.	b'chol d'varav.

רַחֵם עַל צִיּוֹן	Racheim al Tziyon
כִּי הִיא בֵּית חַיֵּינוּ,	ki hi beit chayeinu,
וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ	v'la-aluvat nefesh toshi-a
בְּמַהֲרָה בְּיָמֵינוּ.	bim'heirah v'yameinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.	m'samei-ach Tziyon b'vaneha.

שִׁמְחֵנוּ יְהוָה אֱלֹהֵינוּ	Sahm'cheinu Adonai Eloheinu
בְּאֵלֵיהוּ הַנְּבִיא עֲבָדְךָ,	b'Eiliyahu hanavi av'decha,
וּבַמַּלְכוּת	uv'malchut
בֵּית דָּוִד מְשִׁיחֶךָ.	beit David m'shichecha.
בְּמִהְרָה יָבֹא	Bim'heirah yavo
וַיְגַל לִבֵּנוּ,	v'yageil libeinu,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר	al kis'o lo yeisheiv zar
וְלֹא יִנְחֻלוּ	v'lo yin'chalu
עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ,	od acheirim et k'vodo,
כִּי בָשָׁם קִדְשְׁךָ	ki v'Sheim kod'sh'cha
נִשְׁבַּעְתָּ לוֹ,	nish'bata lo,
שֶׁלֹּא יִכָּבֵה	shelo yich'beh
נֵרוֹ לְעוֹלָם וָעֶד.	neiro l'olam va-ed.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִגֵּן דָּוִד.	magein David.

On Shabbat (including Shabbat Chol Hamo-ed Pesach), we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה	Al ha-Torah v'al ha-avodah
וְעַל הַנְּבִיאִים	v'al han'vi-im
וְעַל יוֹם הַשַּׁבָּת הַזֶּה,	v'al yom ha-Shabbat hazeh,
שֶׁנִּתַּת לָנוּ	shenatata lanu
יְהוָה אֱלֹהֵינוּ	Adonai Eloheinu
לְקַדְּשָׁה וְלִמְנוּחָה,	lik'dushah v'lim'nuchah,
לְכָבוֹד וּלְתִפְאַרֶת.	l'chavod ul'tif'aret.
עַל הַכֹּל יְהוָה אֱלֹהֵינוּ	Al hakol Adonai Eloheinu
אֲנַחְנוּ מוֹדִים לָךְ,	anach'nu modim lach,
וּמְבָרְכִים אוֹתְךָ.	um'var'chim otach.

יִתְבָּרַךְ שִׁמְךָ	Yit'barach Shim'cha
בְּפִי כָל חַי	b'fi kol chai
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְקַדֵּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

On Festivals and *Chol Ha-mo'eid*, except for *Chol Ha-mo'eid Pesach*, we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל הַנְּבִיאִים
וְעַל יוֹם

Al ha-Torah v'al ha-avodah
v'al han'vi-im
v'al yom

On Shabbat we add:

הַשַּׁבָּת הַזֶּה וְעַל יוֹם

On Shabbat we add:

ha-Shabbat hazeh v'al yom

On Pesach:

חַג הַמַּצּוֹת

On Pesach:

chag hamatzot

On Shavuot:

חַג הַשָּׂבָעוֹת

On Shavuot:

chag hashavu-ot

On Sukkot:

חַג הַסֻּכּוֹת

On Sukkot:

chag hasukkot

On Sh'mini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת

On Sh'mini Atzeret:

hash'mini, chag ha-atzeret

Continue:

הַזֶּה,

Continue:

hazeh,

שֵׁנַתָּ לָנוּ

shenatata lanu

יְהוָה אֱלֹהֵינוּ

Adonai Eloheinu

On Shabbat we add:

לְקַדְּשָׁהּ וּלְמַנוּחָהּ,

לְשִׁשּׁוֹן וּלְשִׁמְחָהּ,

לְכָבוֹד וּלְתִפְאַרֶת.

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ

אֲנַחְנוּ מוֹדִים לָךְ,

וּמְבָרְכִים אוֹתָךְ.

יְתִבְרַךְ שִׁמְךָ

בְּכִי כָל חַי

תָּמִיד לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְהוָה,

מְקַדֵּשׁ

On Shabbat we add:

lik'dushah v'lim'nuchah,

l'sason ul'sim'chah,

l'chavod ul'tif'aret.

Al hakol Adonai Eloheinu

anach'nu modim lach,

um'var'chim otach.

yit'barach Shim'cha

b'fi kol chai

tamid l'olam va-ed.

Baruch Atah Adonai,

m'kadeish

On Shabbat we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמָנִים.

On Shabbat we add:

ha-Shabbat v'

Yisra-eil v'haz'manim.

Blessed are You, Adonai our God, King of the Universe, Rock of all the worlds, Righteous in all generations, Almighty and faithful, Who says and does, Who speaks and fulfills, for all of Your words are true and righteous.

Reliable are You, Adonai our God, and reliable are Your words. Not one of them is ever retracted unfulfilled, for You are Almighty, King Who is dependable and merciful. Blessed are You, Adonai, the Almighty Who is reliable in all of His words.

Have compassion on Zion, the home of our life. Deliver the one whose soul is humiliated speedily, in our days. Blessed are You, Adonai, Who causes Zion to rejoice with her children.

Cause us to rejoice, Adonai our God, with Elijah the prophet, your servant, and with the kingdom of the House of David, Your anointed. May he come swiftly, causing our hearts to exult. No stranger shall sit upon his throne, and no others will inherit his honor, for by Your holy Name, You swore to him that his light would never be extinguished. Blessed are You, Adonai, Shield of David.

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For the Torah, for worship, for the prophets, and for this Shabbat which You have given us, Adonai our God, for holiness and for rest, for honor and for glory. For all this, Adonai our God, we thank You and bless You; blessed be Your Name by the mouths of all the living, now and forever. Blessed are You, Adonai, Sanctifier of the Sabbath.

On Festivals and Chol Ha-mo'eid, except for Chol Ha-mo'eid Pesach, we conclude: For the Torah, for the Divine Service, for the Prophets,

On Shabbat we add: and for this Sabbath Day

and for this day of

On Pesach: the Festival of Matzot

On Shavuot: the Festival of Shavuot

On Sukkot: the Festival of Sukkot

On Sh'mini Atzeret: the Festival of Sh'mini Atzeret

Continue: which You gave us, Adonai our God,

On Shabbat we add: for holiness and for rest,

for happiness and for joy, for honor and for glory. For all this, Adonai our God, we thank You, and bless You; blessed be Your Name by the mouth of all the living, now and forever. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

Israel and the Seasons.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Y'kum Purkan (Deliverance will Arise)

יְקוּם פִּרְקָן מִן שְׁמַיָּא...

Y'kum purkan min sh'maya...

May there arise deliverance from heaven; favor, kindness, compassion, long life, plenty, help from Heaven, health, understanding, and living children, who will continue studying Torah. May this be for the entire holy congregation - adults, children, infants, and women. Our masters, our sages, our holy communities in the land of Israel and in Babylonia, the heads of communities in exile, the heads of schools, the judges, their students, and all the students of their students, and all who busy themselves with Torah will be blessed by the King of the Universe. He will increase their days, and deliver them from all distress and illness.

מָרָן דִּי בְשִׁמַּיָּא, יְהֵא בְּסַעֲדָכוֹן,

Maran di vish'maya, y'hei b'sa'd'chon

כָּל זְמַן וְעֵדָן, וְנֹאמַר אָמֵן.

kol z'man v'idan, v'nomar **Amein.**

The Master of Heaven will help you at every time and season, and let us say "Amein."

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Mi Shebeirach (The One Who Blessed)

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ,

Mi shebeirach avoteinu,

אַבְרָהָם יִצְחָק וְיַעֲקֹב...

Avraham Yitzchak v'Ya-akov...

The One Who blessed our ancestors, Abraham, Isaac, and Jacob, He will bless all of this holy congregation - them, their wives, their sons, their daughters, and all that is theirs. And whosoever sets apart synagogues for prayer, and whosoever enters to pray, and whosoever donates lamps to light, wine for Kiddush and Havdalah, food for travelers, charity for the needy, and all who devote themselves to the needs of the community will be rewarded by the Holy One, Blessed is He. He will remove from them sickness, grant them healing, and pardon their sins.

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה

V'yish'lach b'rachah v'hatz'lachah

בְּכָל מַעֲשֵׂה יְדֵיהֶם,

b'chol ma-asei y'deihem,

עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

im kol Yisraeil acheihim v'nomar **Amein.**

He will send blessing and success on all the work of their hands, together with all of Israel, and let us say "Amein."

Avinu Shebashamayim (Our Father in Heaven)

אָבִינוּ שְׁבַשְׁמַיִם,	Avinu shebashamayim,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,	tzur Yisra-eil v'go-alo,
בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל,	bareich et m'dinat Yisra-eil,
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.	reishit tz'michat g'ulateinu.
הִגֵּן עָלֶיהָ בְּאֶבְרַת חֲסִדֶּךָ,	Hagein aleha b'evrat chasdecha,
וּפְרוֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.	uf'ros aleha sukat sh'lomecha.
וּשְׁלַח אוֹרְךָ וְאַמִּתְּךָ לְרֹאשֶׁיהָ,	Ush'lach or'cha va-amit'cha l'rasheha,
שָׂרֶיהָ וְיוֹעֲצֶיהָ,	sareha v'yo-atzeha,
וְתִקְנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.	v'tak'neim b'eitza tovah mil'fanecha.
חֲזֵק אֶת־יְדֵי מְגִנֵּי	Chazeik et y'dei m'ginei
אֶרֶץ קִדְשֵׁנוּ,	eretz kod'sheinu,
וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,	v'han'chileim Eloheinu y'shu-ah,
וְעֲטֶרֶת נִצְחוֹן תַּעֲטֶרֶם.	va-ateret nitzachon t'at'reim.
וְנַתַּת שְׁלוֹם בְּאֶרֶץ	V'natata shalom ba-aretz
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,	v'sim'chat olam l'yosh'veha,
וְנוֹאמֵר אָמֵן.	v'nomar: Amein.

*Our Father in heaven, Rock of Israel and its Redeemer, bless the State of Israel, the beginning of our redemption. Shield it with Your lovingkindness, and spread over it the shelter of Your peace. Direct its leaders and advisors with Your light, Your truth, and Your good counsel. Give strength to the hands of those who defend our Holy Land. Deliver them, and crown their efforts with lasting triumph. Bless the Land with peace, and its inhabitants with joy, and let us say: **Amein.***

Birchot Hachodesh (Blessings of the New Month)

May it be Your will, Adonai our God and God of our ancestors, to renew this coming month for us for goodness and blessing. Grant us a long life – a life of peace, goodness, blessing, sustenance, and bodily vigor, a life in which there is reverence of Heaven and fear of sin, a life in which there is no shame or disgrace, a life of prosperity and honor, a life in which there will be love of Torah and fear of Heaven, a life in which the wishes of our hearts will be fulfilled for good. Amein.

The Hazzan holds the Sefer Torah while continuing:

<p>מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעֲבֻדוֹת לְחֵירוֹת, הוּא יִגְאֵל אוֹתָנוּ בְּקָרוֹב, וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ, חֲבֵירִים כֹּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.</p>	<p>Mi she-asah nisim la-avoteinu v'ga-al otam mei-av'dut l'cheirut, Hu yig'al otanu b'karov, vikabeitz nidacheinu mei-arba kan'fot ha-aretz, chaveirim kol Yisra-eil, v'nomar Amein.</p>
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The blanks below vary by month. The first blank is filled in with the name of the upcoming month, the second blank is filled in with the day (or days) on which the new month will begin.

The following paragraph is recited by the *Hazzan* and repeated by the congregation. The congregation then continues with the next paragraph, which is then recited by the *Hazzan*.

<p>____ רֹאשׁ חֹדֶשׁ</p>	<p>Rosh Chodesh _____</p>
<p>____ יְהִיָּה בַיּוֹם</p>	<p>yih'yeh bayom _____</p>
<p>הָבֵא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.</p>	<p>haba aleinu v'al kol Yisra-eil l'tovah.</p>

*May God Who performed miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us together from the four corners of the earth; all Israel are friends. And let us say: **Amein.***

The new month of _____, will be on _____; may it come to us and all Israel for goodness.

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יְחִידֵּהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא,	Y'chad'sheihu ha-Kadosh Baruch Hu,
עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,	aleinu v'al kol amo beit Yisra-eil,
לְחַיִּים וּלְשָׁלוֹם,	l'chayim ul'shalom,
אָמֵן.	Amein.
לְשִׁשׁוֹן וּלְשִׁמְחָה,	L'sason ul'sim'chah,
אָמֵן	Amein.
לִישׁוּעָה וּלְנֶחֱמָה,	Lishu-ah ul'nechemah,
וְנֹאמַר	V'nomar
אָמֵן	Amein.

May the Holy One, blessed is God, renew it for us and for all God's people, the House of Israel, for life and for peace,

Amein.

For happiness and for rejoicing,

Amein.

For deliverance and for consolation,

Amein.

And let us say:

Amein.

Av Harachamim (Compassionate Parent)

אַב הַרְחָמִים, שׁוֹכֵן מְרוֹמִים...

Av harachamim, shochein m'romim...

Compassionate Parent, enthroned on high, remember with compassion the pious and blameless ones, all of the holy communities who gave their lives to sanctify Your Name. They were beloved and beautiful in their lives, and in death were not parted. Swifter than eagles and stronger than lions, they did the will of their Creator, the desire of their Rock. May You remember them together with all the righteous of all time, and avenge the blood of Your servants that has been shed. It is written in the Torah of Moses, the man of God: "Nations, sing the praise of God's people, for God will avenge the blood of His servants, repaying vengeance to His foes and atoning for His people's land." And your servants the prophet Joel wrote: "I will cleanse them, but for their bloodshed I will not cleanse them, for Adonai still dwells in Zion." And in the Psalms it is written: "Why should the nations say 'Where is their God?' Before our eyes, let your vengeance for the blood of your servants be known among the nations." And it is also written: "God is concerned for the bloodshed of his servants. He is mindful of them, and has not forgotten the cry of the humble."

וְאוֹמֵר:

V'omeir:

כִּי דֹרֵשׁ דָּמִים אוֹתָם זָכָר,

ki doreish damim otam zachar,

לֹא שָׁחַח צַעֲקַת עֲנָוִים.

lo shachach tza-akat anavim.

And it is also written: "God will judge the nations. He will crush heads on the earth, and Israel will hold its head high."

Ashrei (Happy)

אַשְׁרֵי יוֹשֵׁבֵי בֵיתְךָ,

Ashrei yosh'vei veitecha,

עוֹד יְהַלְלוּךָ סֵלָה.

od y'hal'lucha selah.

אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ,

Ashrei ha-am shekachah lo,

אַשְׁרֵי הָעָם שִׁיחֻהוּ אֱלֹהָיו.

ashrei ha-am she-Adonai Elohav.

תְּהִלָּה לְדָוִד,

T'hilah l'David,

אֲרוֹמִמְךָ אֱלֹהֵי הַמָּלָךְ,

Aromim'cha Elohai ha-Melech,

וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

va-avar'chah Shim'cha l'olam va-ed.

בְּכָל יוֹם אֲבָרְכֶךָ,

B'chol yom avar'cheka,

וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

va-ahal'lah Shim'cha l'olam va-ed.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

Gadol Adonai um'hulal m'od,

וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

v'lig'dulato ein cheiker.

דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

Dor l'dor y'shabach ma-asecha,

וּגְבוּרָתֶיךָ יִגִּידוּ.

ug'vurotecha yagidu.

הָדָר כְּבוֹד הוֹדֶךָ,	Hadar k'vod hodecha,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.	v'div'rei nif'l'otecha asicha.
וְעֵזוּז נִזְרָאוֹתֶיךָ יֵאמְרוּ	Ve-ezuz nor'otecha yomeiru,
וְגִדּוּלְתְּךָ אֲסַפְּרָנָה.	ug'dulat'cha asap'renah.
זֵכֶר רַב טוֹבְךָ יִבְיָעוּ,	Zeicher rav tuv'cha yabi-u,
וְצִדְקַתְךָ יִרְנְנוּ.	v'tzid'kat'cha y'raneinu.
חֲנוּן וְרַחוּם יְהוָה,	Chanun v'rachum Adonai,
אֶרֶץ אֲפִימִים וְגִדְל חֶסֶד.	erech apayim ug'dol cha-sed.
טוֹב יְהוָה לְכֹל,	Tov Adonai lakol,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.	v'rachamav al kol ma-asav.
יִזְדּוּךָ יְהוָה כָּל מַעֲשֵׂיךָ,	Yoducha Adonai kol ma-asecha,
וְחִסְדֶּיךָ יִבְרַכְכָּה.	vachasidecha y'var'chuchah.
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,	K'vod malchut'cha yomeiru,
וְגִבּוֹרְתְּךָ יִדְבְּרוּ.	ug'vurat'cha y'dabeiru.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתִּיו,	L'hodi-a liv'nei ha-adam g'vurotav,
וְכְבוֹד הָדָר מַלְכוּתוֹ.	uch'vod hadar malchuto.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,	Malchut'cha malchut kol olamim,
וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.	umemshalt'cha b'chol dor vador.
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלְאִים,	Someich Adonai l'chol hanof'lim,
וְזוֹקֵף לְכָל הַכַּפּוּפִים.	v'zokeif l'chol hak'fufim.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,	Einei chol eilecha y'sabeiru,
וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.	v'atah notein lahem et och'lam b'ito.
פֹּתֵחַ אֶת יָדְךָ,	Potei-ach et yadecha,
וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.	umas'bi-a l'chol chai ratzon.
צַדִּיק יְהוָה בְּכָל דְּרָכָיו,	Tzadik Adonai b'chol d'rachav,
וְחָסִיד בְּכָל מַעֲשָׂיו.	v'chasid b'chol ma-asav.
קָרוֹב יְהוָה לְכָל קָרְאִיו,	Karov Adonai l'chol kor'av,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.	l'chol asher yik'ra-u hu ve-emet.

רְצוֹן יִרְאוּ יַעֲשֶׂה,	R'tzon y'rei-av ya-aseh,
וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.	v'et shav'atam yish'ma v'yoshi-eim.
שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו,	Shomeir Adonai et kol ohavav,
וְאֵת כָּל הָרָשָׁעִים יַשְׁמִיד.	v'et kol har'sha-im yash'mid.
תְּהִלַּת יְהוָה יְדַבֵּר פִּי,	T'hilat Adonai y'dabeir pi,
וַיְבָרֵךְ כָּל בָּשָׂר	vivareich kol basar
שֵׁם קְדֹשׁוֹ, לְעוֹלָם וָעֶד.	Sheim kod'sho l'olam va-ed.
וְאַנְחֵנוּ נְבָרֵךְ יְיָ,	Va-anach'nu n'vareich Yah,
מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.	mei-atah v'ad olam, hal'luyah.

*Fortunate are those who dwell in Your house; may they continue to praise You.
 Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
 A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever.
 Every day I will bless You; I will extol Your Name forever and ever.
 Adonai is great and highly extolled; His greatness is unfathomable.
 Your works will be praised by one generation to another; they will declare Your mighty acts.
 I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
 Of Your awesome might, they will speak; of Your greatness I will recount.
 They will tell of your bountifulness; they will joyfully exult in Your righteousness.
 Adonai is gracious and compassionate; He is slow to anger and great in kindness.
 Adonai is good to all; His mercy encompasses all His works.
 All Your works will thank You, Adonai; Your pious ones will bless You.
 They will speak of the honor of Your dominion; they will declare Your might.
 Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
 Your dominion is the dominion for all times; Your dominion is in every generation.
 Adonai supports all the fallen; Adonai straightens all the bent.
 The eyes of all look to You expectantly; You give them their food at its proper time.
 You open Your hand; you satisfy the desire of every living being.
 Adonai is just in all His ways; Adonai is benevolent in all His deeds.
 Adonai is near to all who call upon Him; near to all who call upon Him in truth.
 The will of those who revere Him He fulfills; He hears their cry and delivers them.
 Adonai watches over all those who love Him; he will destroy all the wicked.
 Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
 And we will bless God from now to eternity. Praise God!*

We rise as we prepare to return the Torah scroll to the Ark.

Y'hal'lu - Hodo (They Will Praise - God's Glory)

יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Y'hal'lu et Sheim Adonai
ki nis'gav Sh'mo l'vado.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ,
הַלְלוּיָהּ.

Hodo al eretz v'shamayim,
v'yarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo,
Hal'luyah.

Praise the Name of Adonai, for God's Name alone is exalted.

God's glory is over the earth and the skies. God will raise the might of God's people, which is praise for God's faithful, for the children of Israel, for the people near to God. Praise God!

The Torah is taken on a *hakkafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

Psalm 29

מִזְמוֹר לְדָוִד.

Mizmor l'David.

הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וָעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ.

Havu Ladonai b'nei eilim
havu Ladonai kavod va-oz.
Havu Ladonai k'vod Sh'mo
hishtachavu Ladonai
b'had'rat kodesh.

קוֹל יְהוָה עַל הַמַּיִם
אֵל הַכְּבוֹד הִרְעִים
יְהוָה עַל מַיִם רַבִּים.

Kol Adonai al hamayim
Eil hakavod hir'im
Adonai al mayim rabim.

קוֹל יְהוָה בִּכְחָ	Kol Adonai bako-ach
קוֹל יְהוָה בְּהָדָר.	kol Adonai behadar.
קוֹל יְהוָה שִׁבַּר אֲרָזִים	Kol Adonai shoveir arazim
וַיִּשְׁבַּר יְהוָה	vay'shabeir Adonai
אֶת אֲרָזֵי הַלְבָּנוֹן.	et ar'zei ha-L'vanon.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל	Vayar'kideim k'mo eigel
לְבָנוֹן וְשִׁרְיוֹן	L'vanon v'Sir'yon
כְּמוֹ בֶן רְעִימִים.	k'mo ven r'eimim.
קוֹל יְהוָה	Kol Adonai
חֹצֵב לַהֲבוֹת אֵשׁ,	chotzeiv lahavot eish,
קוֹל יְהוָה יַחִיל מִדְּבָר,	kol Adonai yachil mid'bar,
יַחִיל יְהוָה מִדְּבָר קָדֵשׁ.	yachil Adonai mid'bar kadeish.
קוֹל יְהוָה יְחַלֵּל אַיָּלוֹת.	Kol Adonai y'choleil ayalot
וַיַּחֲשֹׁף יַעְרוֹת	vayechesof y'arot
וּבְהִיכָלוֹ כָּלוּ	uv'heichalo kulo
אֵמֶר כְּבוֹד.	omeir kavod.
יְהוָה לַמַּבּוּל יָשָׁב	Adonai lamabul yashav
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.	vayeishev Adonai Melech l'olam
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֵךְ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

A Psalm of David. Ascribe honor and might to Adonai, you children of the mighty; ascribe God the glory due God's Name. Prostrate yourselves before Adonai, in the splendor of holiness. Adonai's voice is upon the waters, the God of glory thunders mightily. God's voice is powerful and beautiful, shattering the cedars of Lebanon. God makes Mount Lebanon leap like a calf, Siryon like a ram. Adonai's voice splits rocks with lightning, making the desert of Kadesh tremble. God's voice causes hinds to calve, and strips the forests bare; in God's Sanctuary, all proclaim God's glory. God was enthroned during the flood, and will sit as King forever. God will give strength to God's people; God will bless them with peace.

Psalm 24

לְדָוִד מִזְמוֹר.	L'david mizmor.
לַיהוָה הָאָרֶץ וּמְלוֹאָהָ	Ladonai ha-aretz um'lo-ah,
תֵּיבֵל וַיֹּשֶׁבֵי בָּהָּ.	teivel v'yosh'vei vah.
כִּי הוּא עַל יַמִּים יִסְדָּהָ	Ki Hu al yamim y'sadah
וְעַל-נְהָרוֹת יִכּוֹנְנָהּ.	v'al n'harot y'chon'neha.
מִי־יַעֲלֶה בָּהָר יְהוָה,	Mi ya-aleh v'har Adonai,
וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ.	umi yakum bim'kom kod'sho.
נָקִי כַפַּיִם וּבֵר לֵבָב,	N'ki chapayim uvar leivav,
אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי	asher lo nasa lashav naf'shi
וְלֹא נִשְׁבַּע לְמַרְמָהּ.	v'lo nishba l'mirma.
יִשָּׂא בָרָכָה מֵאֵת יְהוָה,	Yisa v'racha me'eit Adonai,
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.	utz'dakah mei-Elohei yish'o.
זֶה דּוֹר דּוֹר שָׁוִי,	Zeh dor dor'shav,
מִבִּקְשֵׁי פָנֶיךָ	m'vak'shei fanecha
יַעֲקֹב, סֵלָה.	Ya-akov, selah.
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם,	S'u sh'arim rasheichem,
וְהִנֵּשְׂאוּ פֶתַח עוֹלָם,	v'hinas'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.	v'yavo Melech hakavod.
מִי זֶה מֶלֶךְ הַכְּבוֹד,	Mi zeh Melech hakavod,
יְהוָה עֲזִיז וְגִבּוֹר	Adonai izuz v'gibor
יְהוָה גִּבּוֹר מְלַחֲמָה.	Adonai gibor mil'chamah.
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם,	S'u sh'arim rasheichem,
וְהִנֵּשְׂאוּ פֶתַח עוֹלָם,	us'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.	v'yavo Melech hakavod.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,	Mi Hu zeh Melech hakavod,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד,	Adonai tz'va-ot Hu Melech hakavod,
סֵלָה.	selah.

David's psalm. The earth and its splendor are Adonai's; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai, and who may pray in God's Sanctuary? Those of clean hands and pure hearts, who have not used God's Name vainly, who have not sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek Him, who long for the presence of Jacob's God. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai, triumphant and mighty, Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai of hosts is the glorious King!

Eitz Chayim (A Tree of Life)

וּבִנְחָה יֹאמַר:	Uv'nucho yomar:
שׁוּבָה, יְהוָה רִבְבוֹת	shuvah Adonai riv'vot
אֶלַי יִשְׂרָאֵל.	al'fei Yisra-eil.
קוּמָה יְהוָה לְמִנוּחָתְךָ,	Kumah Adonai lim'nuchtecha,
אַתָּה וְאַרְוֶן עֶזְךָ.	Atah v'aron uzecha.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק	Kohanecha yil'b'shu tzedek,
וְחִסְדֶּיךָ יִרְנְנוּ.	vachasidecha y'raneinu.
בְּעָבוֹר דָּוִד עֲבָדְךָ,	Ba-avur David av'decha,
אַל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.	al tasheiv p'nei m'shichecha.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,	Ki lekach tov natati lachem,
תּוֹרָתִי אֶל תַּעֲזוּבוּ.	Torati al ta-azovu.
עֵץ חַיִּים הִיא	Eitz chayim hi
לְמַחֲזִיקִים בָּהּ,	lamachazikim bah,
וְתִמְכֶּיהָ מְאֻשָּׁר.	v'tom'cheha m'ushar.
דְּרָכֶיהָ דְּרָכֵי נֹעַם,	D'racheha dar'chei no-am,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.	v'chol n'tivotiha shalom.
הַשִּׁיבָנוּ יְהוָה	Hashiveinu Adonai
אֵלֶיךָ וְנִשְׁוּבָה,	eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ	chadeish yameinu
כְּקֶדֶם.	k'kedem.

Whenever the Ark rested, Moses would say: "Return, Adonai, to the hosts of Israel. Arise, Adonai, unto Your place of rest, You and the Ark of Your strength. May Your priests be clothed in righteousness, and Your faithful sing for joy. For the sake of your servant David, do not reject Your anointed. A precious teaching I have given you; never forsake My Torah.

It is a tree of life to those who grasp it, and those who uphold it are fortunate. Its ways are pleasant and all of its paths are peace. Help us to return to You, Adonai, and we shall return; renew our days as of old.

The Torah scroll is returned to the Ark. The Ark is closed and we are seated.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיָּה,	B'alma di v'ra kir'utei,
וְיִמְלִיךְ מַלְכוּתִיָּה	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעָלָא מִן כָּל	l'eila min kol
<div>On Shabbat Shuvah we substitute:</div> <div>לְעָלָא וּלְעָלְמֵי מִכָּל</div>	
<div>On Shabbat Shuvah we substitute:</div> <div>l'eila ul'eila mikol</div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תְּשֻׁבָּתָא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאִמְרָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

On Festivals, turn to p. 166 (upper numbers) / p. 456 (lower numbers). On *Shabbat Rosh Chodesh*, turn to p. 166 (upper numbers) / p. 486 (lower numbers).

Musaf Amidah for Shabbat (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב.	Veilohei Ya-akov.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	ha-Eil hagadol hagibor v'hanora,
אֵל עֶלְיוֹן,	Eil elyon,
גּוֹמֵל חַסָּדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חַסְדֵי אֲבוֹת,	v'zocheir chas'dei avot,
וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

On Shabbat Shuvah we add:

Zoch'reinu l'chayim,
Melech chafeitz bachayim,
v'chot'veinu b'seifer hachayim,
l'ma-an'cha Elohim chayim.

מֶלֶךְ עֹזֵר

Melech ozeir

וּמוֹשִׁיעַ וּמַגִּין.

umoshi-a umagein.

בָּרוּךְ אַתָּה יְהוָה,

Baruch Atah Adonai,

מֶגֶן אַבְרָהָם.

magein Avraham.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On Shabbat Shuvah we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From Sh'mini Atzeret - Pesach:

מַשִּׁיב הָרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From Sh'mini Atzeret - Pesach:

Mashiv haru-ach
umorid hagashem.

From Pesach - Sh'mini Atzeret some add:

מוֹרִיד הָטָל.

From Pesach - Sh'mini Atzeret some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֶה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֲבִי הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On Shabbat Shuvah we add:

Mi chamocha Av harachamim,
zocheir y'tzurav
l'chayim b'rachamim.

וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה,
מְחַיֵּה הַמֵּתִים.

V'ne-eman Atah
l'hachayot meitim.
Baruch Atah Adonai,
m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On Shabbat Shuvah we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 156 (upper numbers) / p. 434 (lower numbers).
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name)
(spoken version - for when the *Amidah* is recited aloud)

נֶעֱרִיצָךְ וְנִקְדִּישָׁךְ	Na-aritz'cha v'nak'dish'cha
כְּסוּד שִׁיחַ שְׂרֵפִי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שִׁמְךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
כַּכְתוּב עַל יָד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֵל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וְיַחֲזֹן עִם הַמִּיחָדִּים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעֲמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,
 הוא מַלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
 והוא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית,
 לְעֵינֵי כָל חַי, לְהַיּוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם.
 וּבְדַבְרֵי קְדֻשָּׁךְ כָּתוּב לֵאמֹר:
 יְמַלֶּךְ יְהוָה לְעוֹלָם,
 אֱלֹהֵיךְ צִיּוֹן
 לְדֹר וָדֹר הַלְלוּיָהּ.

לְדֹר וָדֹר נָגִיד גְּדֻלָּךְ
 וּלְנֶצַח נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
 וְשִׁבְחָךְ אֱלֹהֵינוּ
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

Hu Eloheinu Hu Avinu,
 Hu mal'keinu Hu moshi-einu,
 v'Hu yash'mi-einu b'rachamav sheinit,
 l'einei kol chai; lih'yot lachem leilohim.

Ani Adonai Eloheichem.

Uv'div'rei kod'sh'cha katuv leimor:

Yim'loch Adonai l'olam,

Elohayich Tziyon

l'dor v'dor hal'luyah.

L'dor vador nagid god'lecha,
 ul'neitzach n'tzachim k'dushat'cha nak'dish,
 v'shiv'chacha Eloheinu
 mipinu lo yamush l'olam va-ed,
 Ki Eil Melech gadol v'kadosh Atah.
 Baruch Atah Adonai, ha-Eil ha-Kadosh.

On Shabbat Shuvah we conclude:

ha-Melech ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

"I am Adonai your God."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On Shabbat Shuvah we conclude: *the King, the Holy One.*

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשִׁים בְּכָל יוֹם
יְהַלְלֶנּוּךָ, סְלֵה.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On Shabbat Shuvah we conclude: the King, the Holy One.

K'dushat Hayom (Holiness of the Day)

תִּכְנַת שַׁבַּת רָצִיתָ קֶרְבָּנוֹתֶיהָ,
צִוִּיתָ פִּירוּשֶׁיהָ עִם סְדוּרֵי נִסְכֶּיהָ.
מִעֲנִגְיָה לְעוֹלָם כְּבוֹד יִנְחָלוּ.
טוֹעֲמִיהָ חַיִּים זָכוּ.
וְגַם הָאוֹהָבִים דְּבָרֶיהָ
גָּדְלָהּ בַּחֲרוּ.
אֶז מִסִּינַי נִצְטָווּ עָלֶיהָ,
וּתְצַוֵּם יְהוָה אֱלֹהֵינוּ,
לְהַקְרִיב בָּהּ קֶרְבֵּן
מוֹסַף שַׁבַּת כָּרְאוּי.

Titkanta Shabbat ratzita korb'noteha,
tzivita peirusheha im sidurei n'sacheha.
M'angeha l'olam kavod yin'chalu,
to-ameha chayim zachu.
V'gam ha-ohavim d'vareha
g'dulah bacharu.
Az misinai nitz'tavu aleha,
vat'tzaveim Adonai Eloheinu,
l'hak'riv bah korban
musaf Shabbat kara-ui.

You established Shabbat and took pleasure in its offerings, commanding its laws together with the laws of its drink-offering. Those who make the Shabbat a delight will inherit honor; those who relish it will merit eternal life; those who love its teachings have chosen greatness. At Sinai we were commanded about it. You commanded us, Adonai our God, to bring the Musaf sacrifice on the Sabbath according to its laws.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ,
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,
וְתִטַּעֲנוּ בְּגִבּוֹלֵנוּ,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת קֶרְבָּנוֹת חוֹבוֹתֵינוּ
תְּמִידִים כְּסִדְרָם
וּמוֹסָפִים כְּהִלְחָתָם.

Y'hi ratzon mil'fanecha
Adonai Eloheinu Veilohei avoteinu,
sheta-aleinu v'sim'chah l'artzeinu,
v'tita-einu big'vuleinu,
v'sham na-aseh l'fanecha
et korb'not chovoteinu
t'midim k'sid'ram
umusafim k'hilchatam.

וְאֵת מוֹסַף יוֹם הַשַּׁבָּת הַזֶּה
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה

V'et musaf yom haShabbat hazeh
na-aseh v'nak'riv l'fanecha b'ahavah

כְּמִצַּת רְצוֹנֶךָ	k'mitz'vat r'tzonecha
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ,	k'mo shekatav'ta aleinu b'Toratecha,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ	al y'dei Moshe av'decha
מִפִּי כְבוֹדְךָ כְּאֲמֹר:	mipi ch'vodecha ka-amur:

May it be Your will, Adonai our God and God of our ancestors, Who returns Your children to their land, to lead us to our land in joy and to plant us within its borders. There we will offer to You our daily and special sacrifices. And the Musaf sacrifice for Shabbat we will offer lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

וּבְיוֹם הַשַּׁבָּת,	Uv'yom haShabbat,
שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם,	sh'nei-k'vasim b'nei-shanah t'mimim,
וּשְׁנֵי עֶשְׂרֹנִים	ush'nei esronim
סֹלֶת מִנְחָה	solet minchah
בְּלוּלָה בַשֶּׁמֶן וְנִסְכוֹ.	b'lulah vashemen v'nisko.
עֹלַת שַׁבָּת בְּשַׁבָּתוֹ,	Olat Shabbat b'Shabbato,
עַל-עֹלַת הַתָּמִיד וְנִסְכָּהּ.	al-olat hatamid v'niskah.

Offerings for the day of Shabbat: two male yearling lambs without flaw, together with two-tenths of an ephah of fine flour mixed with oil as a grain offering, with its libation. This is the burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

יְשֹׁמְחוּ בְּמַלְכוּתְךָ	Yis'mchu v'mal'chut'cha
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֶנֶג.	shom'rei Shabbat v'kor'ei oneg.
עִם מְקַדְּשֵׁי שְׁבִיעִי,	Am m'kad'shei sh'vi-i,
כָּלֵם יִשְׁפְּעוּ וַיִּתְּעַנְּגוּ מִטּוֹבְךָ.	kulam yis'b'u v'yit'angu mituvecha.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,	v'hash'vi-i ratzita bo v'kidash'to
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,	chamdat yamim oto karata,
זָכַר לְמַעֲשֵׂה בְּרָאשִׁית.	zeicher l'ma-asei v'reishit.

Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רָצֵה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votecha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שְׁפַעֲנוּ מִטּוֹבְךָ,	sab'einu mituvecha
וְשַׂמְּחֵנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha,
וְטַהַר לְבָבוֹ	v'taheir libeinu
לְעִבְדְּךָ בְּאֵמֶת,	l'ovd'cha be-emet.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	V'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבָּת קִדְּשְׁךָ,	Shabbat kod'shecha,
וַיָּנֻחוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מְקַדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְקַדֵּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעֶמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהָשִׁב אֶת הָעֲבֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וְאֲשֵׁי יִשְׂרָאֵל	v'ishei Yisra-eil
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l'olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish'einu

אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l'dor vador.
נוֹדָה לְךָ	Nodeh l'cha
וְנִסְפֵּר תְּהִלָּתְךָ	un'sapeir t'hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham'surim b'yadecha
וְעַל נִשְׁמוֹתֵינוּ	v'al nish'moteinu
הַפְּקוּדוֹת לְךָ,	hap'kudot lach,
וְעַל נִסְיָךְ	v'al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb'chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v'al nif'l'otecha v'tovotecha
שֶׁבְּכָל עֵת,	sheb'chol eit,
עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.	erev vavoker v'tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v'ham'racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לְךָ.	mei-olam kivinu lach.

On Chanukah we add:

עַל הַנִּסִּים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזִמְן הַזֶּה.

On Chanukah we add:

Al hanissim v'al hapurkan,
v'al hag'vurot,
v'al hat'shu-ot,
v'al hamilchamot;
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.

בִּימֵי מַתִּיתָיו בֶּן יוֹחָנָן
 כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הָרָשָׁעָה עַל עַמּוֹד יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרַתְךָ,
 וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רַבֵּת אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם,
 נָקַמְתָּ אֶת נִקְמָתָם,
 מִסָּרַת גִּבּוֹרִים בְּיַד חֲלָשִׁים,
 וְרַבִּים בְּיַד מְעֻטִּים,
 וְטִמְאִים בְּיַד טְהוֹרִים,
 וְרָשָׁעִים בְּיַד צַדִּיקִים,
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלֹךְ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וּלְעַמּוֹד יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה.
 וְאַחֲרַי כֵּן בָּאוּ בְנֶיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטִהַרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
 וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Bimei Matit'yahu ben Yochanan
 kohein gadol, Chash'mona-i uvanav,
 k'she-am'dah malchut Yavan
 har'sha-ah al am'cha Yisra-eil
 l'hash'kicham Toratecha,
 ul'ha-aviram meichukei r'tzonecha,
 v'atah b'rachamecha harabim
 amad'ta lahem b'eit tzaratam,
 rav'ta et rivam, dan'ta et dinam,
 nakam'ta et nik'matam,
 masar'ta giborim b'yad chalashim
 v'rabim b'yad m'atim,
 ut'mei-im b'yad t'horim,
 ur'sha-im b'yad tzadikim,
 v'zeidim b'yad os'kei Toratecha.
 Ul'cha asita Sheim gadol
 v'kadosh b'olamecha,
 ul'am'cha Yisra-eil asita
 t'shu-ah g'dolah ufurkan k'hayom hazeh.
 V'achar kach ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלֵם
יִתְבָּרַךְ וְיִתְרוֹמַם
שִׁמְךָ מַלְכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
yitbarach v'yitromam
Shim'cha Malkeinu
tamid l'olam va-ed.

On Shabbat Shuvah we add:

וְכַתוֹב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

On Shabbat Shuvah we add:

Uch'tov l'chayim tovim
kol b'nei v'ritecha.

וְכֹל הַחַיִּים
יִדְּוֹךָ סֵלָה,
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ
וְעִזְרָתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה,
הַטּוֹב שִׁמְךָ
וְלֹךְ נֶאֱחָ לְהוֹדוֹת.

V'chol hachayim
yoducha selah,
vihal'lu et Shim'cha be-emet,
ha-Eil y'shu-ateinu
v'ezrateinu selah.
Baruch Atah Adonai,
hatov Shim'cha
ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season. In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of Birkat Shalom is only recited during the Hazzan's repetition of the Amidah. Silent prayers continue with Sim Shalom.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בְּרַכְנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאֲמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְהוָה וְיִשְׁמְרְךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנְךָ.	Ya-eir Adonai panav eilecha vichunek.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יִשָּׂא אֲדֹנָי פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וְיַשִּׁים לְךָ שָׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

שִׁים שְׁלוֹם,	Sim shalom,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פְּנִיךָ,	b'or panecha,
כִּי בְּאוֹר פְּנִיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וּצְדָקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשְׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשְׁלוֹמְךָ.	bish'lomecha.

On Shabbat Shuvah we add:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

On Shabbat Shuvah we add:

B'seifer chayim b'racha v'shalom,
ufar'nasa tovah,
nizacheir v'nikateiv l'fanecha,
anachu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

בָּרוּךְ אַתָּה יְהוָה,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

On Shabbat Shuvah we conclude:

בָּרוּךְ אַתָּה יְהוָה,
עֹשֵׂה הַשָּׁלוֹם.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On Shabbat Shuvah we conclude:

Baruch Adah Adonai,
osei hashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Kaddish Shaleim* on p. 181 (upper numbers) / p. 506 (lower numbers).

Musaf Amidah for Festivals (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai,</u>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב.	Veilohei Ya-akov.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	ha-Eil hagadol hagibor v'hanora,
אֵל עֲלִיּוֹן,	Eil elyon,
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חֲסֵדֵי אָבוֹת,	v'zocheir chas'dei avot,
וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.

מֶלֶךְ עֹזֵר	Melech ozeir
וּמוֹשִׁיַּע וּמַגִּן.	umoshi-a umagein.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
מִגֵּן אַבְרָהָם.	magein Avraham.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

King, Helper, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,	Atah gibor l'olam Adonai,
מְחַיֶּה מֵתִים אַתָּה,	m'chayei meitim Atah,
רַב לְהוֹשִׁיעַ.	rav l'hoshi-a.

From <i>Sh'mini Atzeret - Pesach</i> :
מַשִּׁיב הָרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.
From <i>Pesach - Sh'mini Atzeret</i> some add:
מוֹרִיד הַטָּל.

From <i>Sh'mini Atzeret - Pesach</i> :
Mashiv haru-ach
umorid hagashem.
From <i>Pesach - Sh'mini Atzeret</i> some add:
Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 166 (upper numbers) / p. 462 (lower numbers).
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name)
(spoken version - for when the *Amidah* is recited aloud)

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ	Na-aritz'cha v'nak'dish'cha
כְּסוּד שִׁיחַ שְׂרֵפִי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שְׁמְךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
כַּכְתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v'amar:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתִּיו שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וְיַחֲוֹן עִם הַמִּיְחָדִים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעֲמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,
הוא מַלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
וְהוא יִשְׁמְעֵנוּ בְּרַחֲמָיו שְׁנִית,
לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

Hu Eloheinu Hu Avinu,
Hu mal'keinu Hu moshi-einu,
v'Hu yash'mi-eine b'rachamav sheinit,
l'einei kol chai; lih'yot lachem leilohim.

Ani Adonai Eloheichem.

On Shabbat Chol Hamo-ed and Shabbat Rosh

Chodesh, omit these next lines:

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדִירֵנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד
וְשִׁמוֹ אֶחָד.

On Shabbat Chol Hamo-ed and Shabbat Rosh

Chodesh, omit these next lines:

Adir adireinu, Adonai Adoneinu,
ma adir Shim'cha b'chol ha-aretz.
V'hayah Adonai l'Melech al kol ha-aretz,
bayom hahu yih'yeh Adonai echad
u-Sh'mo echad.

וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לְאֹמֹר:
יְמִלֶךְ יְהוָה לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן
לְדֹר וְדֹר הִלְלוּיָהּ.

Uv'div'rei kod'sh'cha katuv leimor:

Yim'loch Adonai l'olam,

Elohayich Tziyon

l'dor v'dor hal'luyah.

לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ
וּלְנִצָּח נִצָּחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

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This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

“I am Adonai your God.”

On Shabbat Chol Hamo-ed and Shabbat Rosh Chodesh, omit these next lines:

Mighty one, Adonai our Master, your Name is mighty throughout all the world. Adonai will be King over the whole world; on that day Adonai will be One and God's Name One.

And the Psalmist wrote:

“Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!”

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
 (silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקְדוֹשִׁים בְּכָל יוֹם	uk'doshim b'chol yom
יְהַלְלֶנּוּךָ, סֶלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה בָּחַרְתָּנוּ מִכָּל הָעַמִּים,
 אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
 וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתְּךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
 קִרְאָתָּ.

Atah v'chartanu mikol ha-amim,
 ahav'ta otanu v'ratzita banu,
 v'romam'tanu mikol hal'shonot,
 v'kidash'tanu b'mitz'votecha,
 v'keirav'tanu Malkeinu la-avodatecha,
 v'Shim'cha hagadol v'hakadosh
 aleinu karata.

You have chosen us from among all nations for Your service. You loved us and took pleasure in us, raising us up above all tongues and making us holy with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

On Shabbat we add:

שַׁבָּתוֹת לְמִנוּחָהּ וְ

מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים
 לְשִׁשּׁוֹן, אֶת יוֹם

On Shabbat we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

On Pesach:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֵירוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן
 תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתֵנוּ,

On Simchat Torah and Sh'mini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצָרֶת הַזֶּה,
 זִמְן שִׂמְחָתֵנוּ,

Vatiten lanu, Adonai Eloheinu, b'ahavah

On Shabbat we add:

Shabbatot lim'nucha u-

mo-adim l'sim'cha, chagim uz'manim
 l'sason, et yom

On Shabbat we add:

haShabbat hazeh, v'et yom

On Pesach:

chag hamatzot hazeh, z'man cheiruteinu,

On Shavuot:

chag hashavu-ot hazeh, z'man matan
 Torateinu,

On Sukkot:

chag hasukkot hazeh, z'man simchateinu,

On Simchat Torah and Sh'mini Atzeret:

hash'mini, chag ha-atzeret hazeh,
 z'man simchateinu,

On Shabbat we add:

בְּאַהֲבָה

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיַּאת מִצְרַיִם.

On Shabbat we add:

b'ahavah

mik'ra kodesh,

zeicher litzi-at Mitzrayim.

You gave us, Adonai our God, in love

On Shabbat we add: *Sabbaths for rest,*

festivals for rejoicing, holidays for happiness, and this

On Shabbat we add: *Shabbat and this*

On Pesach: *Festival of Matzot, season of our liberation,*

On Shavuot: *Festival of Shavuot, season of the giving of the Torah,*

On Sukkot: *Festival of Sukkot, season of our rejoicing,*

On Simchat Torah and Sh'mini Atzeret: *Festival of Sh'mini Atzeret, season of our rejoicing,*

On Shabbat we add: *in love*

On all days: *a day of holy assembly, remembering the exodus from Egypt.*

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ

וְנִתְּרַחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ.

וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת

וְלִרְאוֹת וְלִהְשַׁתַּחֲוֹת לְפָנֶיךָ,

וְלַעֲשׂוֹת חֻבּוֹתֵינוּ

בְּבֵית בְּחִירָתֶךָ,

בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ

שֶׁנִּקְרָא שִׁמְךָ עָלָיו,

מִפְּנֵי הַיָּד

שֶׁנִּשְׁתַּלַּח בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

Umip'nei chata-einu galinu mei-artzeinu

v'nit'rachak'nu mei-al admateinu.

V'ein anachnu y'cholim la-alot

v'leira-ot ul'hishtachavot l'fanecha,

v'la-asot chovoteinu

b'veit b'chiratecha,

babayit hagadol v'hakadosh

shenik'ra Shim'cha alav,

mip'nei hayad

shenish'tal'chah b'mik'dashecha.

Y'hi ratzon mil'fanecha

Adonai Eloheinu Veilohei avoteinu,

מֶלֶךְ רַחֲמָן,	Melech rachaman,
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ	shetashuv ut'racheim aleinu
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים,	v'al mik'dash'cha b'rachamecha harabim,
וּתְבַנֶּהוּ מִהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.	v'tiv'neihu m'heirah ut'gadeil k'vodo.

Because of our sins we were exiled from our land, and driven far away from our soil. We are unable to go up, to appear and to prostrate ourselves before You, and to perform our obligations in Your chosen Sanctuary, in the great and holy house upon which Your Name is proclaimed, because of the hand that was sent against Your Sanctuary. May it be Your will, Adonai our God and God of our ancestors, to once again have mercy on us, and on Your Sanctuary; rebuild it soon and enhance its glory.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

אָבִינוּ מַלְכֵנוּ,	Avinu Malkeinu,
גָּלִיָּה כְבוֹד מַלְכוּתְךָ	galei k'vod mal'chut'cha
עָלֵינוּ מִהֵרָה,	aleinu m'heirah,
וְהוֹפֵעַ וְהִנָּסֵי	v'hofa v'hinasei
עָלֵינוּ לְעֵינֵי כָל חַי,	aleinu l'einei kol chai,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם	v'kareiv p'zureinu mibein hagoyim
וְנַפְּוֹצוֹתֵינוּ כַּנֵּס מִיִּרְכַּת אֶרֶץ.	un'futzoteinu kaneis miyar'k'tei aretz.
וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה	Va-havi-einu l'Tziyon ir'cha b'rinah
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	v'lirushalayim beit mik'dash'cha
בְּשִׂמְחַת עוֹלָם,	b'sim'chat olam,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	v'sham na-aseh l'fanecha
אֶת קֶרְבָּנוֹת חוֹבוֹתֵינוּ	et korb'not chovoteinu,
תְּמִידִים כְּסִדְרָם	t'midim k'sid'ram
וּמוֹסָפִים כְּהִלְחָתָם.	umusafim k'hilchatam.

וְאֵת מוֹסַף יוֹם

V'et musaf yom

On Shabbat we add:

הַשַּׁבָּת הַזֶּה וְאֵת מוֹסַף יוֹם

On Shabbat we add:

haShabbat hazeh v'et musaf yom

On Pesach:

חַג הַמַּצּוֹת הַזֶּה,

On Pesach:

chag hamatzot hazeh,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה,

On Shavuot:

chag hashavu-ot hazeh,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה,

On Sukkot:

chag hasukkot hazeh,

On Sh'mini Atzeret and Simchat Torah:

On Sh'mini Atzeret and Simchat Torah:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנְךָ
כְּמוֹ שִׁכְתַּבְתָּ עָלֵינוּ בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְּבוֹדְךָ כְּאָמֹר:

hash'mini, chag ha-atzeret hazeh,
na-aseh v'nak'riv l'fanecha b'ahavah
k'mitz'vat r'tzonecha
k'mo shekatav'ta aleinu b'Toratecha,
al y'dei Moshe av'decha
mipi ch'vodecha ka-amur:

Our Father, our King, reveal the glory of Your dominion upon us soon, appear and be uplifted over us before the eyes of all living beings. Bring near our scattered people from among the nations; gather our dispersed from the ends of the earth. Bring us with joyous song and everlasting joy to Zion, Your city, to Jerusalem, house of Your Sanctuary. There we will offer to You our daily sacrifices and special services. And the special offering for this

On Shabbat we add: Shabbat and the special offering for this

On Pesach: Festival of Matzot,

On Shavuot: Festival of Shavuot,

On Sukkot: Festival of Sukkot,

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret,

Continue on all days: we will offer lovingly, according to Your will, as it is written in Your Torah through Moses, Your servant.

On Shabbat we add (Numbers 28:9-10):

וּבַיּוֹם הַשְּׁבִיט שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֹלֹת שִׁבֹּת בַּשֶּׁבֶתוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּהּ.

On the first two days of Sukkot (Numbers 29:12-13):

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מִלְאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ וְחַגְגְתֶּם חֵג לַיהוָה שְׁבַעַת יָמִים. וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עָשָׂר אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ. וּמִנְחָתָם...

On the first day of Chol Hamo-ed Sukkot (Numbers 29:17, 20):

וּבַיּוֹם הַשְּׁנִי פָּרִים בְּנֵי-בָקָר שְׁנַיִם עָשָׂר אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתִּי-עָשָׂר אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...

On the second day of Chol Hamo-ed Sukkot (Numbers 29:20, 23):

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתִּי-עָשָׂר אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֹה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...

On the third day of Chol Hamo-ed Sukkot (Numbers 29:23, 26):

וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֹה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַחֲמִישִׁי פָּרִים תְּשֻׁעָה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...

On the fourth day of Chol Hamo-ed Sukkot: (Numbers 29:26, 29):

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תְּשֻׁעָה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשֵּׁשִׁי פָּרִים שְׁמֹנֶה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם. וּמִנְחָתָם...

On Hoshanah Rabbah: (Numbers 29:29, 32):

וּבַיּוֹם הַשְּׁמִינִי פָּרִים שְׁמֹנֶה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם.
וּמִנְחָתָם...

וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם.
וּמִנְחָתָם...

On Sh'mini Atzeret and Simchat Torah (Numbers 29:35):

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אֵשָׁה
לְרִיחַ נִיחֹחַ לַיהוָה פֶּרֶךְ אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם. וּמִנְחָתָם...

On the first two days of Pesach (Numbers 28:16-19):

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
הַזֶּה חֹג שִׁבְעַת יָמִים מִצּוֹת יֵאָכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֹאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ. וְהִקְרַבְתֶּם אֵשָׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִּבְשִׁים
בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On all other days of Pesach (Numbers 28: 19):

וְהִקְרַבְתֶּם אֵשָׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִּבְשִׁים בְּנֵי שָׁנָה
תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On Shavuot (Numbers 28:26-27):

וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַת־יָכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם אֵיל אֶחָד שִׁבְעָה כִּבְשִׁים בְּנֵי שָׁנָה. וּמִנְחָתָם...

Added on each festival:

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר, שְׁלֹשָׁה עָשָׂרוֹנִים לֶפָר, וּשְׁנַיִם עָשָׂרוֹנִים לְאֵיל, וְעֶשְׂרוֹן
לְכֶבֶשׂ, וְיֵין כְּנִסְכּוֹ, וְשַׁעִיר לְכַפֵּר, וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם.

Verses from Bamidbar (Numbers) relating the sacrifices offered on each holy day.

On Shabbat we add:

יִשְׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֶנֶג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כָּלֵם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטוֹבְךָ.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

On Shabbat we add:

Yis'mchu v'mal'chut'cha
shom'rei Shabbat v'kor'ei oneg.
Am m'kad'shei sh'vi-i
kulam yis'b'u v'yit'angu mituvecha;
v'hash'vi-i ratzita bo v'kidash'to,
chamdat yamim oto karata,
zeicher l'ma-asei v'reishit.

On Shabbat we add: *Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ,
טוֹב וּמֵטִיב, הַדָּרֵשׁ לָנוּ.
שׁוּבָה אֵלֵינוּ בְּהֶמוֹן רַחֲמֶיךָ
בְּגִלְלֵי אֲבוֹת שֶׁעָשׂוּ רְצוֹנְךָ.
בְּנֵה בֵּיתְךָ כְּבִתְחִלָּה
וְכוֹנֵן מְקַדְּשֶׁךָ עַל מְכוֹנוֹ,
וְהִרְאֵנוּ בְּבִנְיָנוּ
וְשִׁמְחָנוּ בְּתִקּוּנוֹ,
וְהֵשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם,
וְלוֹיִם לְשִׁירָם וְלִזְמָרָם,
וְהֵשֵׁב יִשְׂרָאֵל לְנוֹיָהֶם.
וְשֵׁם נֶעֱלָה וְנִרְאָה
וְנִשְׁתַּחֲוָה לְפָנֶיךָ
בְּשָׁלֹשׁ פַּעֲמֵי רְגֵלֵינוּ,
כַּכָּתוּב בְּתוֹרָתְךָ:

Eloheinu Veilohei avoteinu
Melech rachaman, racheim aleinu,
tov umeitiv, hidaresh lanu.
Shuvah aleinu bahamon rachamecha
big'lal avot she-asu r'tzonecha.
B'nei veit'cha k'vat'chilah
v'chonein mik'dash'cha al m'chono,
v'har'einu b'vin'yano
v'sam'cheinu b'tikuno,
v'hasheiv kohanim la-avodatam,
ul'vi-yim l'shiram ul'zim'ram,
v'hasheiv Yisra-eil lin'veihem.
V'sham na-aleh v'neira-eh
v'nishtachaveh l'fanecha
b'shalosh pa-amei r'galeinu,
kakatur b'Toratecha:

Beneficent One, come within our reach, return to us in Your abundant mercy, for the sake of our ancestors who did Your will. Rebuild Your house as before, and establish Your Sanctuary on its site; let us witness its rebuilding and rejoice in its restoration. Restore the priests to their service, the Levites to their song, and Israel to their dwelling places. And there we will go up and appear, prostrating ourselves before You, at the three seasons of our pilgrimage, as it is written in the Torah:

שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל	Shalosh p'amim bashanah yeira-eh chol
זְכוּרְךָ אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ	z'chur'cha et p'nei Adonai Elohecha
בַּמָּקוֹם אֲשֶׁר יִבְחַר,	bamakom asher yiv'char,
בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת	b'chag hamatzot uv'chag hashavu-ot
וּבְחַג הַסֻּכּוֹת,	uv'chag hasukkot,
וְלֹא יֵרָאֶה אֶת פְּנֵי יְהוָה רִיקָם.	v'lo yeira-eh et p'nei Adonai reikam.
אִישׁ כַּמַּתָּנֶת יָדוֹ,	Ish k'mat'nat yado,
כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ	k'vir'kat Adonai Elohecha
אֲשֶׁר נָתַן לָךְ.	asher natan lach.

"Three times a year shall all your people appear before Adonai your God in the places that God will choose: on the festivals of Pesach, Shavuot, and Sukkot. They shall not appear before the face of Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing that Adonai your God has given you."

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת בְּרַכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׁשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On Shabbat we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטֹהַר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On Shabbat we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשָׁשׂוֹן

On Shabbat we add:

שִׁבְתָּ וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה,
מִקִּדְּשֶׁךָ

On Shabbat we add:

הַשִּׁבְתָּ וְ

יִשְׂרָאֵל וְהַזְמַנִּים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On Shabbat we add:

Eloheinu Veilohei avoteinu,
r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votecha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu

l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On Shabbat we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On Shabbat we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On Shabbat we add:

haShabbat v'

Yisra-eil v'haz'manim.

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Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

the holy Festivals, and may Israel, who sanctify Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וְאֲשֵׁי יִשְׂרָאֵל	v'ishei Yisra-eil
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֵּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יִתְבָּרַךְ וְיִתְרוֹמַם	yitbarach v'yitromam
שְׁמֶךָ מַלְכֵינוּ	Shim'cha Malkeinu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִוְדוּךָ סֵלָה,	yoducha selah,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יְשׁוּעָתֵנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתֵנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
הַטּוֹב שְׁמֶךָ	hatov Shim'cha
וְלֶךְ נָאֵה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of *Birkat Shalom* is only recited during the *Hazzan's* repetition of the *Amidah*. Silent prayers continue with *Sim Shalom*.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בִּרְכָּנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֶדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֹמְרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עַם קְדוֹשְׁךָ, כְּאֹמֶר:	am k'doshecha, ka-amur:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵשָׂא אֱלֹהֵינוּ אֵלֶיךָ	Yisa Adonai panav eilecha
וְיַשִּׁים לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

שִׁים שְׁלוֹם,	Sim shalom,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בְּרַכְנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פְּנִיךָ,	b'or panecha,
כִּי בְּאוֹר פְּנִיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשְׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשְׁלוֹמְךָ.	bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.	ham'vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Kaddish Shaleim* on p. 181 (upper numbers) / p. 506 (lower numbers).

Musaf Amidah for Shabbat Rosh Chodesh (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

The text of this prayer may be slightly different in your synagogue (see “Sundry Explanations”)

Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai,</u>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב.	Veilohei Ya-akov.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	ha-Eil hagadol hagibor v'hanora,
אֵל עֲלִיּוֹן,	Eil elyon,
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,	v'zocheir chas'dei avot,
וְיִמְבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.

מֶלֶךְ עֹזֵיר	Melech ozeir
וּמוֹשִׁיַּע וּמַגִּן.	umoshi-a umagein.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
מִגֵּן אַבְרָהָם.	magein Avraham.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

King, Helper, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,	Atah gibor l'olam Adonai,
מְחַיֶּה מֵתִים אַתָּה,	m'chayei meitim Atah,
רַב לְהוֹשִׁיעַ.	rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטָּל.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

During the *K'dushat ha-Sheim* prayer, we recite the words in small type to ourselves. They are then repeated by the *Hazzan*. The words in bold type are either recited responsively (congregation and then *Hazzan*), or together, depending on the *minhag* (custom) of the community.

As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".

As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נְעֲרִיצָךְ וְנִקְדִּישָׁךְ	Na-aritz'cha v'nak'dish'cha
כְּסוּד שִׁיחַ שַׁרְפֵי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שְׁמְךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
כַּכְתוּב עַל יָד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֵל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v'amar:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וְיַחֲזֹן עִם הַמִּיְחָדִים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעֲמִים בְּאַהֲבָה שְ�מַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,	Hu Eloheinu Hu Avinu,
הוא מְלַכְנוּ, הוא מוֹשִׁיעֵנוּ,	Hu mal'keinu Hu moshi-einu,
וְהוא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית,	v'Hu yash'mi-eine b'rachamav sheinit,
לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים.	l'einei kol chai; lih'yot lachem leilohim.
אֲנִי יְהוָה אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.
וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר:	Uv'div'rei kod'sh'cha katuv leimor:
יְמַלֵּךְ יְהוָה לְעוֹלָם,	Yim'loch Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן	Elohayich Tziyon
לְדֹר וְדֹר הַלְלוּיָהּ.	l'dor v'dor hal'luyah.
לְדֹר וְדֹר נָגִיד גָּדֹלךָ	L'dor vador nagid god'lecha
וּלְנֶצַח נִצְחִים קֹדֶשְׁךָ נִקְדִּישׁ,	ul'neitzach n'tzachim k'dushat'cha nak'dish,
וְשִׁבְּחָךְ אֱלֹהֵינוּ	v'shiv'chacha Eloheinu
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,	mipinu lo yamush l'olam va-ed,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.	Ki Eil Melech gadol v'kadosh Atah.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.	Baruch Atah Adonai, ha-Eil ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

"I am Adonai your God."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
 (silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקָדוֹשִׁים בְּכָל יוֹם	uk'doshim b'chol yom
יְהִלְלוךָ, סֵלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה יִצְרַתָּ עוֹלָמְךָ מִקֶּדֶם,	Atah yatzarta olam'cha mikedem,
כָּלִיתָ מְלֶאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.	kilita m'lach't'cha bayom hash'vi-i.
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	Ahav'ta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,	v'romam'tanu mikol hal'shonot,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidash'tanu b'mitz'votecha,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,	v'keirav'tanu Malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	v'Shim'cha hagadol v'hakadosh
עָלֵינוּ קָרָאתָ.	aleinu karata.
וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה,	Vatiten lanu Adonai Eloneinu b'ahavah,
שַׁבָּתוֹת לְמִנוּחָה	Shabbatot lim'nucha
וְרָאִשֵׁי חֳדָשִׁים לְכַפָּרָה.	v'rashei chodashim l'chaparah.
וּלְפִי שֶׁחַטָּאנוּ לְפָנֶיךָ,	Ul'fi shechatanu l'fanecha,
אֲנַחְנוּ וְאַבוֹתֵינוּ, חָרַבָה עִירָנוּ	anachnu va-avoteinu, charvah ireinu
וְשָׁמַם בֵּית מִקְדָּשֵׁנוּ	v'shameim beit mik'dasheinu
וְגָלָה יְקָרָנוּ,	v'galah y'kareinu,
וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ.	v'nutal kavod mibeit chayeinu.
וְאֵין אֲנַחְנוּ יְכוּלִים	v'ein anachnu y'cholim
לַעֲשׂוֹת חֻבוֹתֵינוּ	la-asot chovoteinu
בְּבֵית בְּחִירָתְךָ,	b'veit b'chiratecha,
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol v'hakadosh
שֶׁנִּקְרָא שִׁמְךָ עָלָיו,	shenik'ra shim'cha alav,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ:	mip'nei shenish'tal'cha b'mik'dashecha.

You formed Your world at the beginning, completing Your work on the seventh day. You loved us and favored us, exalting us above all tongues and sanctifying us with Your mitzvot, drawing us near to Your service, our King, and to Your great and holy Name. Adonai our God, in Your love You gave us Sabbaths for rest and Rosh Chodesh days for atonement. But because we and our ancestors sinned before You, our city was destroyed, our Holy Temple was laid waste, our honor was banished, and glory was removed from our lives. And we are not able to go up to Your chosen house, the house of holiness and greatness, upon which You have placed Your name, because of the hand which was raised against Your holy place.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ	Y'hi ratzon mil' fanecha
וְאֱלֹהֵי אֲבוֹתֵינוּ,	Adonai Eloheinu Veilohei avoteinu,
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,	sheta-aleinu v'sim'chah l'artzeinu,
וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ,	v'tita-einu big'vuleinu,
וְשֵׁם נַעֲלָה לְפָנֶיךָ	V'sham na-aleh l'fanecha
אֶת קֶרְבָּנוֹת חֻבּוֹתֵינוּ	korb'not chovoteinu
תְּמִידִים כְּסֻדָּרָם	t'midim k'sid'ram
וּמוֹסָפִים כְּהִלְחָתָם,	umusafim k'hilchatam,
וְאֶת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה	v'et musaf yom haShabbat hazeh
וְאֶת מוֹסֵף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,	v'et musaf yom rosh hachodesh hazeh,
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה	na-aseh v'nak'riv l'fanecha b'ahavah
כְּמִצְוַת רָצוֹנְךָ,	k'mitz'vat r'tzonecha,
כְּמוֹ שֶׁכָּתַבְתָּ עֲלֵינוּ בְּתוֹרָתְךָ,	k'mo shekatav'ta aleinu b'Toratecha,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ.	al y'dei Moshe av'decha
מִפִּי כְבוֹדְךָ כְּאִמּוֹר:	mipi ch'vodecha ka-amur:

May it be Your will, Adonai our God and God of our ancestors, Who returns Your children to their land, to bring us up to our land in joy and to plant us within its borders. There we will offer to You our daily and special sacrifices. And the Musaf sacrifice for Shabbat and Rosh Chodesh we will offer lovingly, according to Your will, as it is written in Your Torah through the hand of Moses, Your servant:

וּבְיוֹם הַשַּׁבָּת,	Uv'yom haShabbat,
שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם,	sh'nei-k'vasim b'nei-shanah t'mimim,
וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה	ush'nei esronim solet minchah
בְּלוּלָה בַשֶּׁמֶן וְנִסְכוֹ.	b'lulah vashemen v'nisko.
עֹלֶת שַׁבָּת בְּשַׁבָּתוֹ,	Olat Shabbat b'Shabbato,
עַל-עֹלֶת הַתָּמִיד וְנִסְכָּה.	al-olat hatamid v'niskah.

Offerings for the day of Shabbat: two male yearling lambs without flaw, together with two-tenths of an ephah of fine flour mixed with oil as a grain offering, with its libation. This is the burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

וּבְרָאשֵׁי חֹדֶשֶׁיְכֶם	Uv'rashei chod'sheichem
תִּקְרִיבוּ עֹלָה לַיהוָה,	tak'rivu olah Ladonai,
פָּרִים בְּנֵי-בָקָר שְׁנַיִם	parim b'nei-vakar sh'nayim
וְאֵיל אֶחָד	v'a-yil echad
כִּבְשִׁים בְּנֵי-שָׁנָה	k'vasim b'nei-shanah
שִׁבְעָה תְּמִימִם.	shiv'ah t'mimim.
וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֹבָר,	Umin'chatam v'nis'keihem kim'dubar,
שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר,	sh'loshah esronim lapar,
וּשְׁנֵי עֶשְׂרוֹנִים לְאֵיל,	ush'nei esronim la-a-yil,
וְעֶשְׂרוֹן לִכְבֵּשׁ, וַיֵּין כְּנִסְכּוֹ,	v'isaron lakeves, v'ya-yin k'nisko,
וְשַׁעִיר לְכִפָּר,	v'sa-ir l'chapeir,
וּשְׁנֵי תְּמִידִים כֹּהֵלְכָתָם.	ush'nei t'midim k'hilchatam.

On your Rosh Chodesh (New Moon) Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven male yearling lambs, without flaw.

And their grain offerings and libations as prescribed: three-tenths of an ephah of fine flour for each bull, two-tenths of an ephah for the ram, one-tenth for each lamb, and wine according to each libation. A he-goat for atonement, and the two daily offerings, according to their law.

יִשְׁמְחוּ בְּמַלְכוּתְךָ
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
 עִם מְקַדְּשֵׁי שְׁבִיעִי,
 כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ.
 וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,
 חֲמֹדַת יָמִים אוֹתוֹ קָרָאתָ,
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

Yis'mchu v'mal'chut'cha
 shom'rei Shabbat v'kor'ei oneg.
 Am m'kad'shei sh'vi-i,
 kulam yis'b'u v'yit'angu mituvecha.
 v'hash'vi-i ratzita bo v'kidash'to
 chamdat yamim oto karata,
 zeicher l'ma-asei v'reishit.

Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רָצִיה בְּמִנוּחָתָנוּ וְחֹדֶשׁ עָלֵינוּ
 בַּיּוֹם הַשַּׁבָּת הַזֶּה
 אֶת הַחֹדֶשׁ הַזֶּה
 לְטוֹבָה וְלִבְרָכָה,
 לְשִׂשׁוֹן וְלִשְׂמֹחָה,
 לִישׁוּעָה וְלִנְחָמָה,
 לְפָרְנָסָה וְלִכְלָכָה,
 לְחַיִּים וְלִשְׁלוֹם,
 לְמַחֲלֵילַת חֵטָא וְלִסְלִיחַת עוֹן.

Eloheinu Veilohei avoteinu,
 r'tzei vim'nuchateinu v'chadeish aleinu
 b'yom haShabbat hazeh
 et hachodesh hazeh
 l'tovah v'liv'rachah,
 l'sason ul'sim'chah,
 lishu-ah ul'nechamah,
 l'farnasah ul'chal'kalah,
 l'chayim ul'shalom,
 lim'chilat cheit v'lis'lichat avon.

During a leap year add:

וְלִכְפָּרַת פָּשָׁע

כִּי בְּעַמְּךָ יִשְׂרָאֵל
 בָּחַרְתָּ מִכָּל הָאֻמוֹת,
 וְשַׁבָּת קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ,
 וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.
 בָּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת
 וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

During a leap year add:

ul'chapat pasha.

Ki v'am'cha Yisra-eil
 bacharta mikol ha-umot,
 v'Shabbat kod'sh'cha lahem hodata,
 v'chukei rashei chodashim lahem kavata.
 Baruch Atah Adonai,
 M'kadeish haShabbat
 v'Yisra-eil v'rashei chodashim.

Our God and God of our ancestors, may our rest find favor with you. On this Shabbat, renew for us a new month of goodness and blessing, happiness and rejoicing, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression.

During a leap year add: and atonement for wrongdoing.

For You have chosen Your people Israel from among all nations, and made known Your holy Shabbat to them, and established for them the laws of New Moon days. Blessed are You, Adonai, Sanctifier of Shabbat, Israel, and Rosh Chodesh (the New Moon).

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהָשִׁיב אֶת הָעֲבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וְאֲשֵׁי יִשְׂרָאֵל	v'ishei Yisra-eil
וּתַפְלָתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסְיָךְ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

On Chanukah we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
 וְעַל הַגְּבוּרוֹת,
 וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַמְּלַחְמוֹת,
 שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
 בַּיָּמִים הָהֵם
 בְּזֶמַן הַזֶּה.
 בִּימֵי מַתִּיתָיו בֶּן יוֹחָנָן
 כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרַתְךָ,
 וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רַבְּתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם,
 נִקְמַתָּ אֶת נִקְמָתָם,
 מִסִּרְתָּ גִבּוֹרִים בְּיַד חֲלָשִׁים,
 וְרַבִּים בְּיַד מְעֻטִּים,
 וְטִמְאִים בְּיַד טְהוֹרִים,
 וְרָשָׁעִים בְּיַד צַדִּיקִים,
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלֹךְ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On Chanukah we add:

Al hanissim v'al hapurkan,
 v'al hag'vurot,
 v'al hat'shu-ot,
 v'al hamilchamot;
 she-asita la-avoteinu
 bayamim haheim
 baz'man hazeh.
 Bimei Matit'yahu ben Yochanan
 kohein gadol, Chash'mona-i uvanav,
 k'she-am'dah malchut Yavan
 har'sha-ah al am'cha Yisra-eil
 l'hash'kicham Toratecha,
 ul'ha-aviram meichukei r'tzonecha,
 v'atah b'rachamecha harabim
 amad'ta lahem b'eit tzaratam,
 rav'ta et rivam, dan'ta et dinam,
 nakam'ta et nik'matam,
 masar'ta giborim b'yad chalashim
 v'rabim b'yad m'atim,
 ut'mei-im b'yad t'horim,
 ur'sha-im b'yad tzadikim,
 v'zeidim b'yad os'kei Toratecha.
 Ul'cha asita Sheim gadol
 v'kadosh b'olamecha,
 ul'am'cha Yisra-eil asita
 t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטִהַרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ,
 וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלָיו,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kach ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם
 שְׁמְךָ מַלְכֵינוּ
 תָּמִיד לְעוֹלָם וָעֶד.
 וְכָל הַחַיִּים
 יוֹדוּךָ סֵלָה,
 וִיהַלְלוּ אֶת שְׁמְךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתֵנוּ
 וְעֲזָרָתֵנוּ סֵלָה.
 בָּרוּךְ אַתָּה יְהוָה,
 הַטּוֹב שְׁמְךָ
 וְלֹךְ נָאָה לְהוֹדוֹת.

V'al kulam
 yitbarach v'yitromam
 Shim'cha Malkeinu
 tamid l'olam va-ed.
 V'chol hachayim
 yoducha selah,
 vihal'lu et Shim'cha be-emet,
 ha-Eil y'shu-ateinu
 v'ezrateinu selah.
Baruch Atah Adonai,
 hatov Shim'cha
 ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah.

You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of *Birkat Shalom* is only recited during the *Hazzan's* repetition of the *Amidah*. Silent prayers continue with *Sim Shalom*.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בִּרְכָנוּ בִּבְרָכָה הַמְשִׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדָךְ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאָמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְהוָה וַיְשַׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

The text of this prayer may be slightly different in your synagogue (see "Sundry Explanations")

שִׁים שְׁלוֹם,	Sim shalom,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בְּרַכְנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פְּנִיךָ,	b'or panecha,
כִּי בְּאוֹר פְּנִיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשְׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשְׁלוֹמְךָ.	bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.	ham'vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעָלָא מִן כָּל	b'rich Hu l'eila min kol
<div> <div>On Shabbat Shuvah we substitute:</div> <div>לְעָלָא וּלְעָלְמֵי מְכָל</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

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תִּתְּקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא	kodam avuhon di vish'maya
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שַׁמַּיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Ein Keiloheinu (There is None Like Our God)

אֵין כְּאַלְהֵינוּ,	Ein Keiloheinu,
אֵין כְּאַדֹנֵינוּ,	ein Kadoneinu,
אֵין כְּמַלְכֵנוּ,	ein k'Malkeinu,
אֵין כְּמוֹשִׁיעֵנוּ.	ein k'Moshi-einu.
מִי כְּאַלְהֵינוּ,	Mi Cheiloheinu,
מִי כְּאַדֹנֵינוּ,	mi Chadoneinu,
מִי כְּמַלְכֵנוּ,	mi ch'Malkeinu,
מִי כְּמוֹשִׁיעֵנוּ.	mi ch'Moshi-einu.
נוֹדֶה לְאַלְהֵינוּ,	Nodeh Leiloheinu,
נוֹדֶה לְאַדֹנֵינוּ,	nodeh Ladoneinu,
נוֹדֶה לְמַלְכֵנוּ,	nodeh l'Malkeinu,
נוֹדֶה לְמוֹשִׁיעֵנוּ.	nodeh l'Moshi-einu.
בָּרוּךְ אֱלֹהֵינוּ,	Baruch Eloheinu,
בָּרוּךְ אֲדֹנֵינוּ,	baruch Adoneinu,
בָּרוּךְ מַלְכֵנוּ,	baruch Malkeinu,
בָּרוּךְ מוֹשִׁיעֵנוּ.	baruch Moshi-einu.
אַתָּה הוּא אֱלֹהֵינוּ,	Atah Hu Eloheinu,
אַתָּה הוּא אֲדֹנֵינוּ,	Atah Hu Adoneinu,
אַתָּה הוּא מַלְכֵנוּ,	Atah Hu Malkeinu,
אַתָּה הוּא מוֹשִׁיעֵנוּ.	Atah Hu Moshi-einu.

אַתָּה הוּא שֶׁהִקְטִירוּ	Atah Hu shehik'tiru
אֲבוֹתֵינוּ	avoteinu
לִפְנֶיךָ	l'fanecha
אֶת קֶטֶרֶת הַסַּמִּים.	et k'toret hasamim.

*There is none like our God, there is none like our Master,
there is none like our King, there is none like our Redeemer.*

*Who is like our God? Who is like our Master?
Who is like our King? Who is like our Redeemer?*

*Let us thank our God, let us thank our Master,
let us thank our King, let us thank our Redeemer.*

*Blessed is our God, blessed is our Master,
blessed is our King, blessed is our Redeemer.*

*You are our God, You are our Master,
You are our King, You are our Redeemer.*

You are the One before whom our ancestors burned the incense-offering.

Please rise for the *Aleinu* prayer. During this prayer, we bow during , לפני מלך, (‘kor’im umishtachavim umodim, lif’nei Melech”) in the following manner: during “Kor’im” bend your knees, during “umish’tachavim umodim” bow from the waist, and stand upright again during “lifnei Melech”.

Aleinu (We will Praise)

עֲלֵינוּ לְשַׁבַּח	Aleinu l’shabei-ach
לְאֲדֹנָן הַכֹּל,	la-Adon hakol,
לְתֵת גְּדֻלָּה	lateit g’dulah
לְיוֹצֵר בְּרֵאשִׁית,	l’yotzeir b’reishit,
שֶׁלֹא עָשָׂנוּ	sh’lo asanu
כְּגֹיֵי הָאֲרָצוֹת	k’goyei ha-aratzot
וְלֹא שָׁמָנוּ	v’lo saman
כְּמִשְׁפַּחֹת הָאָדָמָה,	k’mishp’chot ha-adamah,
שֶׁלֹא שָׁם חֵלְקֵנוּ כָּהֶם,	shelo sam chelkeinu kahem,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם.	v’goraleinu k’chol hamonam.
וְאַנַּחְנוּ כּוֹרְעִים	Va-anach’nu <u>kor’im</u>
וּמִשְׁתַּחֲוִים וּמוֹדִים	<u>umishtachavim umodim</u>
לְפָנֵי מֶלֶךְ,	<u>lif’nei Melech</u> ,
מַלְכֵי הַמַּלְאָכִים,	mal’chei ham’lachim,
הַקָּדוֹשׁ בְּרוּךְ הוּא.	ha-Kadosh baruch Hu.
שֶׁהוּא נוֹטֶה שָׁמַיִם	Shehu noteh shamayim
וְיֹסֵד אֶרֶץ,	v’yoseid aretz,
וּמוֹשָׁב יְקָרוֹ	umoshav y’karo
בְּשָׁמַיִם מִמַּעַל,	bashamayim mima-al,
וּשְׁכִינַת עֶזוֹ	ush’chinat uzo
בְּגִבְהֵי מְרוֹמִים,	b’gov’hei m’romim,

הוא אֱלֹהֵינוּ, אֵין עוֹד.	Hu Eloheinu, ein od.
אֱמֶת מַלְכֵנוּ, אָפֶס זוּלָתוֹ,	Emet Malkeinu, efes zulato,
כִּכְתוּב בְּתוֹרָתוֹ:	kakatuv b'Torato:
וַיַּדְעַת הַיּוֹם	v'yadata hayom
וְהִשְׁבַּת אֶל לְבָבָךְ,	vahasheivota el l'vavecha,
כִּי יְהוּה הוּא הָאֱלֹהִים	ki Adonai, Hu ha-Elohim,
בַּשָּׁמַיִם מִמַּעַל,	bashamayim mima-al,
וְעַל הָאָרֶץ	v'al ha-aretz
מִתַּחַת, אֵין עוֹד.	mitachat, ein od.
עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ,	Al kein n'kaveh l'cha Adonai Eloheinu,
לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,	lir'ot m'heira b'tif'eret uzecha,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	l'ha-avir gilulim min ha-aretz
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן,	v'ha-elilim karot yikareitun,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדֵּי,	l'takein olam b'malchut Shaddai,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,	v'chol b'nei vasar yik'r'u viSh'mecha,
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.	l'haf'not eilecha kol rish'ei aretz.
יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל	Yakiru v'yeid'u kol yoshvei teivel
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,	ki l'cha tichra kol berech,
תִּשְׁבַּע כָּל לָשׁוֹן.	tishava kol lashon.
לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ	L'fanecha Adonai Eloheinu
יִכָּרְעוּ וַיִּפְּלוּ.	yik'r'u v'yipolu.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,	V'lich'vod Shim'cha y'kar yiteinu,
וַיִּקְבְּלוּ כָלָם	vikab'lu chulam
אֶת עוֹל מַלְכוּתְךָ	et ol malchutecha
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	v'tim'loch aleihem m'heirah
לְעוֹלָם וָעֶד,	l'olam va-ed,

כִּי הַמְלָכוֹת שֶׁלָּךְ הִיא	ki hamal'chut shel'cha hi
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,	ul'ol'mei ad timloch b'chavod,
כַּכָּתוּב בְּתוֹרָתְךָ:	Kakatuv b'Toratecha:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.

וְנֹאמַר: וְהָיָה יְהוָה	V'ne-emar: v'hayah Adonai,
לְמֶלֶךְ עַל כָּל הָאָרֶץ,	l'Melech al kol ha-aretz,
בְּיוֹם הַהוּא	bayom hahu
יְהִי יְהוָה אֶחָד	yih'yeh Adonai echad
וְשִׁמוֹ אֶחָד.	u-Sh'mo echad.

We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else."

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "Adonai will reign forever and ever."

As it is said: "And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One."

We are seated.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתִיָּה, וְיִמְלִיךְ מַלְכוּתִיָּה	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמָם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעֵלָא מִן כּוֹל	b'rich Hu l'eila min kol
On Shabbat Shuvah we substitute:	
לְעֵלָא וּלְעֵלְמֵי כּוֹל	l'eila ul'eila mikol
בְּרַכְתָּא וְשִׁירָתָא תּוּשְׁבַּחְתָּא וְנֶחֱמָתָא, דְּאִמִּירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Shir Ha-Kavod (Song of Glory)

We rise as the Ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג,
כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג.
נַפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ,
לְדַעַת כָּל רוֹז סוֹדְךָ.
מִדֵּי דַבָּרִי בְּכַבּוֹדְךָ,
הוֹמָה לְבִי אֶל דּוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת,
וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ,
אֲדַמֶּךָ אֶכְנֶנְךָ וְלֹא יִדְעֶתִיךָ.
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ,
דְּמִיתָ הֵדָר כְּבוֹד הוֹדְךָ.
גִּדְלָתְךָ וּגְבוּרָתְךָ,
כִּנּוּ לְתוֹקֶךָ פֶּעֶלְתְּךָ.
דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשֶּׁה,
וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.
הַמְשִׁילֶיךָ בְּרוּב חֲזִינוֹת,
הֵנֶךָ אֶחָד בְּכָל דְּמִינוֹת.
וַיַּחֲזוּ בְּךָ זִקְנָה וּבְחֵרוֹת,
וַשְׁעֵר רֹאשְׁךָ בְּשִׁיבָה וּשְׁחֵרוֹת.
זִקְנָה בְּיוֹם דִּין וּבְחֵרוֹת בְּיוֹם קָרֵב,
כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.
חֲבֵשׁ כּוֹבֵעַ יִשְׁוָעָה בְּרֹאשׁוֹ,
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.
טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלָא,
קִנְצוֹתָיו רְסִיסֵי לַיְלָה.
יִתְפָּאֵר בִּי כִי חֲפִץ בִּי,
וְהוּא יִהְיֶה לִי לְעֹטֶרֶת צְבִי.

Anim z' mirot v'shirim e-erog,
ki eilecha nafshi ta-arog.
**Nafshi chamdah b'tzeil yadecha,
lada-at kol raz sodecha.**
Midei dab'ri bich'vodecha,
homeh libi el dodecha.
**Al kein adabeir b'cha nich'badot,
v'shim'cha achabeir b'shrei y'didot.**
Asap'rah ch'vod'cha v'lo r'iticha,
adam'cha achan'cha v'lo y'daticha.
**B'yad n'vi-echa b'sod avadecha,
dimita hadar ch'vod hodecha.**
G'dulat'cha ug'vuratecha,
kinu l'tokef p'ulatecha.
**Dimu ot'cha v'lo ch'fi yesh'cha,
vay'shavucha l'fi ma-asecha.**
Him'shilucha b'rov chez'yonot,
hin'cha echad b'chol dim'yonot.
**Vayechezu v'cha zik'nah uvacharut,
us'ar rosh'cha b'seivah v'shacharut.**
Zich'nah b'yom din uvacharut b'yom k'rav,
k'ish milchamot yadav lo rav.
**Chavash kova y'shu-ah b'rosho,
hoshi-a lo y'mino uz'ro-a kod'sho.**
Tal'lei orot rosho nimla,
k'vutzotav r'sisei lailah.
**Yit'pa-eir bi ki chafeitz bi,
v'Hu yih'yeh li la-ateret tz'vi.**

כְּתֹם טָהוֹר פָּז דְּמוֹת רֹאשׁוֹ,
 וַחֲקַל עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ.
 לַחֵן וּלְכָבוֹד צְבִי תִפְאָרָה,
 אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
 מַחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְּחֵרוֹת,
 קְוִצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת.
 נוֹה הַצֶּדֶק צְבִי תִפְאָרָתוֹ,
 יַעֲלֶה נָא עַל רֹאשׁ שְׁמֹחָתוֹ.
 סְגֻלָּתוֹ תְּהִי נָא בִידּוֹ עֲטָרָה,
 וּצְנִיף מְלוּכָה צְבִי תִפְאָרָתוֹ.
 עֲמוּסִים נִשְׂאָם עֲטָרַת עֲנָדָם,
 מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.
 פֹּארוֹ עָלֵי וּפֹארוֹ עָלָיו,
 וְקָרוֹב אֵלַי בְּקָרְאֵי אֵלָיו.
 צַח וְאָדוֹם לְלִבּוֹשׁוֹ אָדוֹם,
 פֹּרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוֹם.
 קֶשֶׁר תְּפִלִּין הִרְאָה לְעֵינָיו,
 תְּמוּנַת יְהוָה לִנְגֵד עֵינָיו.
 רוֹצֶה בְּעֵמּוֹ עֲנֹוִים יִפְאָר,
 יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר.
 רֹאשׁ דְּבָרָךְ אֶמֶת קוֹרָא מֵרֹאשׁ,
 דּוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.
 שִׁית הַמֶּזֶן שִׁירֵי נָא עָלֶיךָ,
 וְרִנָּתִי תִקְרַב אֵלֶיךָ.
 תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטָרָה,
 וּתְפִלָּתִי תִכּוֹן קְטוֹרֶת.
 תִּיקַר שִׁירַת רֹשׁ בְּעֵינֶיךָ,
 כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ.
 בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר,
 מְחוֹלָל וּמוֹלִיד צַדִּיק כְּבִיר.

Keter tahor paz d'mut rosho,
 v'chak al meitzach ch'vod Sheim kod'sho.

L'chein ul'chavod tz'vi tif'areh

umatu lo it'rah atarah.

Mach-l'fot rosho k'vimeit v'churot,
 k'vutzotav tal'talim sh'chorot.

N'vei hatzedek tz'vi tif'arto

ya-aleh na al rosh sim'chato.

S'gulato t'hi na v'yado ateret,
 utz'nif m'luchah tz'vi tiferet.

Amusim n'sa-am ateret in'dam,

mei-asher yak'ru vei-einav kib'dam.

P'eiro alai uf'eiri alav,
 v'karov eilai b'karov eilav.

Tzach v'adom lil'vusho adom,

purah b'dar'ko b'vo-o mei-edom.

Kesher t'filin her'ah l'anav,
 t'munat Adonai l'neged einav.

Rotzeh v'-amo anavim y'fa-eir,

yosheiv t'hilot bam l'hit'pa-eir.

Rosh d'var'cha emet korei meirosh,
 dor vador am doresh'cha d'rosh.

Shit hamon shirai na alecha,

v'rinati tik'rav eilecha.

T'hilati t'hi l'rosh'cha ateret,
 ut'filati tikon k'toret.

Tikar shirat rash b'einecha,

kashir yushar al kor'banecha.

Birchati ta-aleh l'rosh mash'bir,
 m'choleil umolid tzadik kabir.

וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כְּבָשִׁמִּים רֹאשׁ. יַעֲרַב נָא שִׁיחִי עֲלֶיךָ, כִּי נַפְשִׁי תַעְרוֹג אֵלֶיךָ.	Uv'virchati t'na-ana li rosh, v'otah kach l'cha kiv'samim rosh. Ye-erav na sichi alecha, ki nafshi ta-arog eilecha.
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The Ark is closed and we are seated.

לְךָ יְהוָה הִגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ, מִי יִמְלֹל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.	L'cha Adonai hag'dulah v'hag'vurah v'hatif'eret v'haneitzach v'hahod, ki chol bashamayim uva-aretz, l'cha Adonai hamam'lachah v'hamit'nasei l'chol l'rosh mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.
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I will sing sweet songs to You, because my soul yearns for You. My soul longs for the shelter of Your hand, to understand Your mysteries. I speak of Your glory, and my heart longs for Your love. I will honor Your glories and Your Name with loving songs. Though I see and know You not, I shall speak in metaphor, and describe You. By the hand of the Prophets, You showed us the glory of Your might. They described the might of Your deeds. They allegorized You, but not in Your full reality; they described You by Your works. Though You are described in many and varied ways, You contain them all. They saw you in age and youth, with hair of white or black. Aged on the day of judgment, and young on the day of battle, like a man of war. You put salvation on Your head, Your hand and Your arm. Your head is filled with dew, your hair with the rains of the night. God shall glory in me for He yearns for me; he shall be my crown. The finest gold is upon God's head, and carved on God's forehead is His glorious and holy Name. Favor and glory are God's splendor, God's people crown Him with prayer. The hair of God's head is the black ringlets of youth. Zion is God's splendor; may He raise it up with joy. May God's treasured people be like a royal crown. God bore them in their infancy, and honored them because they are precious to Him. God showed the knot of His tefillin to Moses; He is near to me when I call. God will raise the humble; He desires them and celebrates with them. Your word is truth from the very beginning; the people who seek You lead the next generation. I beg you to place my songs before you, to bring my joyful song near to you. May my praises be a crown for Your head, and my prayer accepted like incense. Let the song of the poor be as dear in your eyes as the song which was sung over Your offerings. May my praise rise up to you, my Creator, Righteous and Mighty. Incline Your head to me, and accept it like choice incense. May my prayer be sweet before You, for my soul yearns for You.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Who can explain Your mighty deeds? Who can declare all of Your praise?

Adon Olam (Master of the World)

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יִצִּיר נִבְרָא. לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malach, b'terem kol y'tzir niv'ra. L'eit na-asah v'chef'tzo kol, azai Melech Sh'mo nik'ra.
וְאַחֲרֵי כָכֶלֶת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִהְיֶה, בְּתִפְאַרָה.	V'acharei kich'lot hakol, l'vado yim'loch nora. V'Hu hayah, v'Hu hoveh, v'Hu yih'yeh, b'tif'arah.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.	V'Hu echad v'ein sheni, l'ham'shil lo l'hach'birah. B'li reishit b'li tach'lit, v'lo ha-oz v'hamis'rah.
וְהוּא אֵלִי וְחֵי גֵאֲלִי, וְצוּר חֲבִלִי בְּעֵת צָרָה. וְהוּא נָסִי וּמָנוֹס לִי, מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	V'Hu Eili v'chai go-ali, v'tzur chev'li b'eit tzarah. V'Hu nisi umanos li, m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִּירָה. וְעַם רוּחִי גְוִיָּתִי, יְהוּה לִי וְלֹא אִירָא.	B'yado af'kid ruchi, b'eit ishan v'a-irah. V'im ruchi g'viyati, Adonai li, v'lo ira.

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You are our Eternal God, who reigned before any being had yet been created; when all was done according to Your will, already You were King.

And after all ceases to be, still You will rule in solitary majesty. You were, are, and will be in glory.

And You are One; none other can compare to or consort with the Eternal One. You are without beginning, without end; to You belong power and dominion.

And You are my God, my living redeemer, my rock in times of trouble and distress. You are my banner and my refuge, my benefactor when I call to You.

Into Your hands I entrust my spirit, when I sleep and when I wake. And with my spirit my body also; the Eternal is with me, I shall not fear.

The text of this entire Yizkor service may be slightly different in your synagogue (see "Sundry Explanations")

Yizkor (Memorial Service)

יהוה, מה אדם ותדעהו, בן-אנוש ותחשבהו. אדם להבל דמה, ימיו כצל עובר. בבקר יציץ וחלף, לערב ימולל ויבש. למנות ימינו כן הודע ונבא לבב חכמה. שמרתם וראה ישר כי-אחרית לאיש שלום. אך-אלהים יפדה נפשי מיד-שאול כי יקחני סלה. כלה שארי ולבבי צור-לבבי וחלקי אלהים לעולם. וישב העפר על-הארץ כשהיה והרוח תשוב אל-האלהים אשר נתנה.	Adonai, mah adam vateida-eihu, ben enosh vat'chash'veihu. Adam lahevel damah, yamav k'tzeil oveir. Baboker yatzitz v'chalaf, la-erev y'moleil v'yaveish. Lim'not yameinu kein hoda v'navi l'vav choch'mah. Sh'mor tam ur'eih yashar ki acharit l'ish shalom. Ach Elohim yif'deh naf'shi miyad sh'ol ki yikacheini selah. Kala sh'eiri ul'vavi tzur l'vavi v'chel'ki Elohim l'olam. V'yashov he-afar al ha-aretz k'shehayah v'haru-ach tashuv el ha-Elohim asher n'tanah.
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Adonai, what is man that You should know him; the son of man, that you should consider him? Man is a breath, his days are like a shadow that passes. In the morning they thrive, and in the evening they wither and are dry. Teach us to number our days, that we may get a heart of wisdom. Notice the blameless and the upright, for their end is peace. God will save my soul from the grave. Though my body fail, God is my strength and my portion for all time. The dust returns to the earth from whence it came, but the spirit returns to God Who gave it.

In memory of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי	Yizkor Elohim nishmat avi mori
שֶׁהָלַךְ לְעוֹלָמוֹ.	shehalach l'olamo.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶּן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשִׁכְרָה זֶה תְּהִי נַפְשׁוֹ צְרוּרָה	Bis'char zeh t'hei naf'sho tz'rurah
בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֵן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my father, my teacher, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my father's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרָתִי	Yizkor Elohim nishmat imi morati
שֶׁהָלַכָּה לְעוֹלָמָהּ.	shehal'chah l'olamah.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶּן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשִׁכְרָה זֶה תְּהִי נַפְשָׁהּ צְרוּרָה	Bis'char zeh t'hei naf'sha tz'rurah
בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֵן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my mother, my teacher, who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my mother's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי	Yizkor Elohim nishmat ba-ali
שֶׁהָלַךְ לְעוֹלָמוֹ.	shehalach l'olamo.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשִׁכְרָה זֶה תְּהִי נַפְשׁוֹ צְרוּרָה	Bis'char zeh t'hei naf'sho tz'rurah
בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֵן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my husband, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my husband's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי	Yizkor Elohim nishmat ishti
שֶׁהָלְכָה לְעוֹלָמָהּ.	shehal'chah l'olamah.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשִׁכְרָה זֶה תְּהִי נַפְשָׁהּ צְרוּרָה	Bis'char zeh t'hei naf'sha tz'rurah
בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֵן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my wife, who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my wife's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a son:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי	Yizkor Elohim nishmat b'ni
הָאָהוּב מַחְמַד עֵינַי	he-ahuv mach'mad einai
שֶׁהָלַךְ לְעוֹלָמוֹ.	shehalach l'olamo.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשֹׁכֵר זֶה תְּהִי נַפְשׁוֹ צְרוּרָה	Bis'char zeh t'hei naf'sho tz'rurah
בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֶן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my sweet son, the darling of my eye, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my son's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a daughter:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בִּתִּי	Yizkor Elohim nishmat biti
הָאָהוּבָה מַחְמַד עֵינַי	ha-ahuvah mach'mad einai
שֶׁהָלְכָה לְעוֹלָמָהּ.	shehal'chah l'olamah.
בַּעֲבוּר שְׁבִלִי נָדַר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשֹׁכֵר זֶה תְּהִי נַפְשָׁהּ צְרוּרָה	Bis'char zeh t'hei naf'sha tz'rurah
בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שְׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שֶׁבְּגֶן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my sweet daughter, the darling of my eye who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my daughter's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of all the dead:

אֵל מֵלֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים.	Eil malei rachamim shochein bam'romim.
הַמַּצָּא מְנוּחָה נְכוֹנָה	Ham'tzei m'nucha n'conah
תַּחַת כְּנָפֵי הַשְּׁכִינָה.	tachat kan'fei hash'chinah.
בְּמַעְלֹת קְדוּשִׁים וּטְהוֹרִים כְּזֹהֵר הָרָקִיעַ	B'ma-alot k'doshim ut'horim k'zot haraki-a
מְזַהֲרִים אֶת־נִשְׁמוֹת כָּל־אֵלֶּה	maz'hirim et nishmot kol eileh
שֶׁהִזְכְּרָנוּ הַיּוֹם לְבִרְכָּה	shehiz'karnu hayom liv'rachah
שֶׁהָלְכוּ לְעוֹלָמָם.	shehal'chu l'olamam.
בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם.	B'Gan Eiden t'hi m'nuchatam.
אָנָּה, בְּעַל הָרַחֲמִים,	Anah, ba-al harachamim,
הַסְתִּירֵם בְּסִטֶּר כְּנֶפֶיךָ לְעוֹלָמִים.	has'tireim b'seiter k'nafecha l'olamim.
וּצְרוֹר בְּצִרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.	Utz'ror bitz'ror hachayim et nish'moteihem.
יְהוָה הוּא נִחַלָּתָם וַיְנַוְּחוּ בְּשָׁלוֹם	Adonai hu nachalatam v'yanuchu v'shalom
עַל מִשְׁכְּבוֹתֵיהֶם.	al mish'k'voteihem.
וְנֹאמַר אָמֵן.	V'nomar Amein.

Exalted, compassionate God, Who dwells on high, may the souls of our departed find rest beneath the wings of Your Divine Presence. May they find repose in the company of the holy and pure, who shine like the brightness of the firmament. All these souls who we remember today for blessing have passed from this world; may Gan Eden (Paradise) be their eternal home. Merciful One, shelter them beneath Your wings forever, and bind their souls in the bond of eternal life. O God, be their heritage, and let them rest in in peace. And let us say 'Amen.'

Psalm 23

מִזְמוֹר לְדָוִד.	Mizmor l'David.
יְהוָה רֹעִי לֹא אֶחְסָר.	Adonai ro-i lo ech'sar.
בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי	Bin'ot deshe yar'bitzeini
עַל־מֵי מִנְחֹת יְנַהֲלֵנִי.	al mei m'nuchot y'nahaleini.
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי	Naf'sho y'shoveiv yan'cheini
בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.	v'ma'g'lei tzedek l'ma-an sh'mo.
גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת	Gam ki eileich b'gei tzal'mavet
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי	lo ira ra ki Atah imadi
שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה יְנַחֲמֵנִי.	shiv't'cha umish'an'techa heimah y'nachamuni.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צִרְיִי	Ta-aroch l'fanai shul'chan neged tzor'rai
דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָהּ.	dishan'ta vashemen roshi kosi r'vayah.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי	Ach tov vachased yir'd'funi
כָּל־יְמֵי חַיִּי	kol y'mei chayai
וְשָׁבְתִי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.	v'shav'tiv b'veit Adonai l'orech yamim.

*The Lord is my shepherd, I shall not want.
 He makes me to lie down in green pastures,
 He leads me beside the still waters, He restores my soul.
 He guides me in paths of righteousness for His name's sake.
 Though I walk through the valley of the shadow of death,
 I will fear no evil, for You are with me;
 Your rod and Your staff, they comfort me.
 You prepare a table before me in the presence of my enemies;
 You have anointed my head with oil; my cup overflows.
 Surely goodness and mercy will follow me all the days of my life,
 And I will dwell in the House of Adonai forever.*

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתִיָּה, וְיַמְלִיךְ מַלְכוּתִיָּה	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעֵלָא מִן כּוֹל	b'rich Hu l'eila min kol
On Shabbat Shuvah we substitute:	
לְעֵלָא וּלְעֵלְמֵי כּוֹל	l'eila ul'eila mikol
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבְּחָתָא וְנַחֲמָתָא, דְּאֻמִּירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Hoshanot, prayers for deliverance, are chanted during Sukkot after the *Musaf Amidah* or after *Hallel*.

The Ark is opened, a Sefer Torah is removed, and we hold the *lulav* and *etrog* in our hands. These first four sentences are chanted, and then the congregation follows the *Hazzan* on a *hakafah* (circuit) of the sanctuary as the prayer for the day is chanted. “*Hosha na*”, “deliver us”, is recited after each phrase of the prayer.

Hoshanot for Weekdays

הוֹשֵׁעַ נָא, לְמַעַן אֱלֹהֵינוּ,	Hosha na, l'ma-an'cha Eloheinu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן בּוֹרְאֵנוּ,	Hosha na, l'ma-an'cha bor'einu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן גּוֹאֲלֵנוּ,	Hosha na, l'ma-an'cha go-aleinu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן דּוֹרְשֵׁנוּ,	Hosha na, l'ma-an'cha dor'sheinu,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us, because You are our God; deliver us.

Deliver us, because You are our Creator; deliver us.

Deliver us, because You are our Redeemer; deliver us.

Deliver us, because You are our Seeker; deliver us.

This prayer is recited on the first day of Sukkot, or on Sunday when Sunday is the second day.

הוֹשֵׁעַ נָא.	Hosha na.
לְמַעַן אֱמִתֶּךָ, לְמַעַן בְּרִיתֶךָ,	L'ma-an amitach, l'ma-an b'ritach,
לְמַעַן גְּדֹלֶךָ וְתַפְאֶרֶתֶךָ,	l'ma-an gad'lach v'tif'ar'tach,
לְמַעַן דָּתֶךָ, לְמַעַן הוֹדֶךָ,	l'ma-an datach, l'ma-an hodach,
לְמַעַן וַעֲוִדֶךָ, לְמַעַן זְכוֹרֶךָ,	l'ma-an vi-udach, l'ma-an zich'rach,
לְמַעַן חֶסֶדֶךָ, לְמַעַן טוֹבָךָ,	l'ma-an chas'dach, l'ma-an tuvach,
לְמַעַן יְחִידֶךָ, לְמַעַן כְּבוֹדֶךָ,	l'ma-an yichudach, l'ma-an k'vodach,
לְמַעַן לְמוּדֶךָ, לְמַעַן מַלְכוּתֶךָ,	l'ma-an limudach, l'ma-an mal'chutach,
לְמַעַן נִצָּחֶךָ, לְמַעַן סוֹדֶךָ,	l'ma-an nitz'chach, l'ma-an sodach,
לְמַעַן עֶזְרְךָ, לְמַעַן פְּאֶרְךָ,	l'ma-an uzach, l'ma-an p'eirach,
לְמַעַן צְדָקָתֶךָ, לְמַעַן קְדוּשַׁתֶּךָ,	l'ma-an tzid'katach, l'ma-an k'dushatach,
לְמַעַן רַחֲמֶיךָ הָרַבִּים,	l'ma-an rachamecha harabim,
לְמַעַן שְׁכִינָתֶךָ, לְמַעַן תְּהִלָּתֶךָ,	l'ma-an sh'chinatach, l'ma-an t'hilatach,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

Because of Your truth, Your covenant, Your greatness and glory, Your Torah, Your majesty, Your Temple, Your memory, Your kindness, Your goodness, Your Oneness, Your honor, Your teaching, Your kingship, Your eternity, Your secret, Your might, Your beauty, Your righteousness, Your holiness, Your manifold mercies, Your spirit, Your praise - Deliver us.

This prayer is recited on the second day of Sukkot, unless the second day falls on a Sunday.

הוֹשֵׁעַ נָא.	Hosha na.
אֶבֶן שְׁתִּיָּה, בֵּית הַבְּחִירָה,	Even sh'tiyah, beit hab'chirah,
גֶּרֶן אֲרָנָן, דְּבִיר הַמְּצָנֶע,	goren or'nan, d'vir hamutz'na,
הַר הַמֹּרִיָּה, וְהַר יֵרָאֶה,	har hamoriyah, v'har yeira-eh,
זְבוּל תְּפֹאֲרֶתְךָ, חַנָּה דָּוִד,	z'vul tif'artecha, chanah David,
טוֹב הַלְּבָנוֹן,	tov hal'vanon,
יְפֵה נֹף מְשׁוֹשׁ כָּל הָאָרֶץ,	y'fei nof m'sos kol ha-aretz,
כְּלִילַת יוֹפִי, לִינַת הַצֶּדֶק,	k'lil yofi, linat hatzedek,
מִכּוֹן לְשִׁבְתְּךָ, נוֹה שְׁאֲנָן,	machon l'shiv'techa, naveh sha-anan,
סֶכֶת שָׁלֵם, עֲלִיַּת שְׁבָטִים,	sukat shaleim, aliyat sh'vatim,
פִּנַּת יִקְרָת, צִיּוֹן הַמְּצִינָה,	pinat yik'rat, Tziyon ham'tzuyenat,
קֹדֶשׁ הַקֹּדָשִׁים, רְצוּף אֲהָבָה,	kodesh hakodashim, ratzuf ahavah,
שְׁכִינַת כְּבוֹדְךָ, תֵּל תְּלִפּוֹת,	sh'chinat k'vodecha, teil tal'piyot,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

[The Holy Temple has been called] The foundation stone, the chosen dwelling, Arnan's granary, the secluded sanctuary, Mount Moriah, the mountain of revelation, the dwelling of Your glory, David's resting place, the goodness of Lebanon, beautiful in its vista which is the joy of all the earth, perfect in beauty, dwelling of righteousness, Your dwelling place, a serene lodging, the tabernacle of Jerusalem, going-up place of the tribes, precious cornerstone, Zion the distinguished, Holy of Holies, paved with love, dwelling of Your honor, mound of prayer - Deliver us.

This prayer is recited on the first day of Chol Hamo-ed Sukkot.

הוֹשֵׁעַ נָא.	Hosha na.
אֶעְרוֹךְ שׁוּעִי, בְּבֵית שׁוּעִי,	Eh-eroch shu-i, b'veit shav'i,
גְּלִיתִי בַצּוֹם פִּשְׁעִי,	giliti vatzom pish'i,
דְּרַשְׁתִּיךָ בּוֹ לְהוֹשִׁיעִי,	d'rash'ticha bo l'hoshi-i,
הִקְשִׁיבָה לְקוֹל שׁוּעִי,	hak'shiva l'kol shav'i,
וְקוּמָה וְהוֹשִׁיעִי,	v'kumah v'hoshi-i,
זְכוֹר וְרַחֵם מוֹשִׁיעִי,	z'chor v'racheim moshi-i,
חַי כֵּן תִּשְׁעֶשְׂעִי, טוֹב בְּאַנְקָה שְׁעִי,	chai kein t'sha'sh'i, tov b'enek sh'i,
יוֹחַשׁ מוֹשִׁיעִי, כִּלְה מְרִשִּׁיעִי,	yuchash moshi-i, kalei mar'shi-i,
לְבַל עוֹד תִּרְשִׁיעִי,	l'val od tar'shi-i,
מֵהָר אֱלֹהֵי יִשְׂרָאֵל, נִצַּח לְהוֹשִׁיעִי,	maheir Elohei yish'i, netzach l'hoshi-i,
שָׂא נָא אֶפְנוֹן רִשְׁעִי, עֲבֹר עַל פִּשְׁעִי,	sa na avon rish'i, avor al pish'i,
פְּנֵה נָא לְהוֹשִׁיעִי,	p'nei na l'hoshi-i,
צוּר צַדִּיק מוֹשִׁיעִי, קִבֵּל נָא שׁוּעִי,	tzur tzadik moshi-i, kabeil shav'i,
רוֹמֵם קֶרֶן יִשְׂרָאֵל, שִׁדֵּי מוֹשִׁיעִי,	romeim keren yish'i, Shadai moshi-i,
תּוֹפִיעַ וְתוֹשִׁיעַ,	tofi-a v'toshi-i,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

I will prepare my prayer in the house of prayer. I have made known my sins on a fast day, imploring You on that day of salvation. Hear my voice, my prayer; rise to save me. Remember and be compassionate, my Deliverer. Make me rejoice, living God, in goodness turn to my groans and hasten to be my salvation. Destroy the evil inclination, so that I may no longer be tempted to sin. Make haste, God of my salvation, and deliver me for eternity. Please bear my sin and wickedness, passing over my transgression; turn to me and save me. Rock of my deliverance, please accept my prayer. Raise the horn of salvation, Almighty Deliverer; shine Your light on me and save me.

Deliver us.

Continue on p. 534 (lower numbers).

This prayer is recited on the second day of Chol Hamo-ed Sukkot.

הוֹשֵׁעַ נָא.	Hosha na.
אוֹם אֲנִי חוֹמָה, בָּרָה כַּחֲמָה,	Om ani chomah, bara kachama,
גּוֹלָה וְסוּרָה, דָּמְתָה לְתֹמַר,	golah v'surah, dam'tah l'tamar,
הַהֲרוּגָה עָלֶיךָ,	haharugah alecha,
וְנֶחֱשֶׁבֶת כְּצֶאֱן טִבְחָה,	v'nech'shevet k'tzon tiv'chah,
זְרוּיָה בֵּין מַכְעִיסֶיהָ,	z'ruyah bein mach'iseha,
חֲבוּקָה וְדְבוּקָה בָּךְ, טוֹעֲנֶת עָלֶיךָ,	chavukah ud'vukah bach, to-enet ulach,
יְחִידָה לְיַחֲדָךְ, כְּבוּשָׁה בַּגּוֹלָה,	y'chidah l'yachadach, k'vushah bagolah,
לֹמֶדֶת יִרְאַתְךָ, מְרוּטֶת לְחִי,	lomedet yir'atach, m'rutat lechi,
נְתוּנָה לְמַכִּים, סוֹבֵלֶת סִבְלָךְ,	n'tunah l'makim, sovelet siv'lach,
עֲנִיָּה סוֹעֲרָה, פְּדוּיֶת טוֹבִיָּה,	aniyah so-arach, p'duyat toviyah,
צֶאֱן קֹדָשִׁים, קְהֵלוֹת יַעֲקֹב,	tzon kodashim, k'hilot Ya-akov,
רְשׁוּמִים בִּשְׁמֶךָ,	r'shumim bish'mecha,
שׁוֹאֲגִים הוֹשֵׁעַ נָא, תְּמוּכִים עָלֶיךָ,	sho-agim hosha na, t'muchim alecha,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

A nation declares "I am a wall", that is pure as the sun, is exiled and banished, that resembles the palm tree, is murdered for Your sake, like sheep for the slaughter, and is scattered among those who harass her. And still they cling to You, bearing Your yoke, this people who proclaim Your Oneness. Subdued in exile, they learn to fear You. They are smitten on the cheek and handed over to be beaten, carrying Your burden, afflicted and agitated. In the past they were redeemed because they are a sacred flock, the congregation of Jacob, who are inscribed with Your Name. They cry "Deliver us", they depend on You. Deliver us.

Continue on p. 534 (lower numbers).

This prayer is recited on the third day of Chol Hamo-ed Sukkot.

הוֹשֵׁעַ נָא.	Hosha na.
אֵל לְמוֹשָׁעוֹת, בְּאַרְבַּע שְׁבוּעוֹת,	Eil l'mosha-ot, b'arba sh'vu-ot,
גָּשִׁים בְּשׁוּעוֹת,	gashim b'shav'ot,
דּוֹפְקֵי עֶרֶךְ שׁוּעוֹת,	dof'kei erev shu-ot,
הוֹגֵי שַׁעֲשׁוֹת,	hoge sha-ashu-ot,
וְחִידוֹתָם מִשְׁתַּעֲשׁוֹת,	v'chidotam mish'ta'sh'ot,
זוֹעָקִים לְהַשְׁעוֹת, חוֹכֵי יְשׁוּעוֹת,	zo-akim l'hash'ot, chochei y'shu-ot,
טְפוּלִים בְּךָ שְׁעוֹת,	t'fulim bach sh'ot,
יּוֹדְעֵי בֵּין שְׁעוֹת,	yod'ei bin sha-ot,
כוֹרְעֵיךָ בְּשׁוּעוֹת,	kor'echa b'shav'ot,
לְהַבִּין שְׁמוּעוֹת, מִפִּיךָ נִשְׁמָעוֹת,	l'havin sh'mu-ot, mipicha nish'ma-ot,
נוֹתֵן תְּשׁוּעוֹת, סְפוּרוֹת מִשְׁמָעוֹת,	notein t'shu-ot, s'furot mash'ma-ot,
עֲדוֹת מִשְׁמִיעוֹת, פּוֹעֵל יְשׁוּעוֹת,	eidut mash'mi-ot, po-eil y'shu-ot,
צַדִּיק נוֹשָׁעוֹת, קְרִית תְּשׁוּעוֹת,	tzadik nosha-ot, kir'yat t'shu-ot,
רֶגֶשׁ תְּשׁוּאוֹת, שָׁלֹשׁ שְׁעוֹת,	regesh t'shu-ot, shalosh sha-ot,
תַּחֲשִׁי לְתִשׁוּעוֹת,	tachish lit'shu-ot,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

Almighty, send Your salvation because of the four oaths of those who cry out to you. They knock on the door with prepared prayers, meditating on the Torah and their riddles are pleasant. Crying for attention, they long for deliverance, turning to those who cling to You. They know the wisdom of time, bowing to you in prayer to comprehend the teachings of Your mouth. Giver of deliverance, for those who relate the stories, and those who teach the testimony, make deliverance. You are righteous to those who seek salvation. In the city of deliverance, in the gathering of the nations, during the three hours, speed our deliverance. Deliver us.

Continue on p. 534 (lower numbers).

This prayer is recited on the fourth day of Chol Hamo-ed Sukkot.

הוֹשֵׁעַ נָא.	Hosha na.
אֲדוֹן הַמּוֹשִׁיעַ,	Adon hamoshi-a,
בְּלִתֶּךָ אֵין לְהוֹשִׁיעַ,	bil't'cha ein l'hoshi-a,
גִּבּוֹר וְרַב לְהוֹשִׁיעַ,	gibor v'rav l'hoshi-a,
דָּלוֹתֵי וְלִי יְהוֹשִׁיעַ,	daloti v'li y'hoshi-a,
הָאֵל הַמּוֹשִׁיעַ, וּמַצִּיל וּמוֹשִׁיעַ,	ha-Eil hamoshi-a, umatzil umoshi-a,
זוֹעֶקֶיךָ תוֹשִׁיעַ חוֹכֶיךָ הוֹשִׁיעַ,	zo-akecha toshi-a, chochecha hoshi-a,
טְלָאֶיךָ תַּשְׁבִּיעַ, יְבוּל לְהַשְׁפִּיעַ,	t'la-echa tas'bi-a, y'vul l'hash'pi-a,
כָּל שִׂיחַ תִּדְשֵׂא וְתוֹשִׁיעַ,	kol si-ach tad'shei v'toshi-a,
לְגִיָּא בַל תַּרְשִׁיעַ,	l'gei bal tar'shi-a,
מְגַדִּים תַּמְתִּיק וְתוֹשִׁיעַ,	m'gadim tam'tik v'toshi-a,
נְשִׂאִים לְהַסִּיעַ, שְׂעִירִים לְהַנִּיעַ,	n'si-im l'hasi-a s'irim l'hani-a,
עֲנָנִים מְלַהֲמִנִיעַ,	ananim mil'ham'ni-a,
פּוֹתֵחַ יָד וּמַשְׁבִּיעַ,	potei-ach yad umas'bi-a,
צִמְאֶיךָ תַּשְׁבִּיעַ, קוֹרְאֶיךָ תוֹשִׁיעַ,	tz'mei-echa tas'bi-a, kor'echa toshi-a,
רְחוּמֶיךָ תוֹשִׁיעַ, שׁוֹחָרֶיךָ הוֹשִׁיעַ,	r'chumecha toshi-a, shocharecha hoshi-a,
תְּמִימֶיךָ הוֹשִׁיעַ,	t'mimecha hoshi-a,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

Master of salvation, there is no Redeemer but You, delivering with great might. I am poor and the Almighty redeems, saving those who cry out to Him and those who yearn for Him. Satisfy Your flock with abundant crops, trees and plants, not condemning the soil, but sweetening the food, bringing wind and rain, letting the rain fall, and not withholding rain. Open Your hand for Your thirsty ones; they call on You, Your beloved ones, they seek You in integrity. Deliver us.

Continue on p. 534 (lower numbers).

We conclude each day with the following prayer.

אָנִי וְהוּ הוֹשִׁיעָה נָא.	Ani vaho hoshi-ah na.
כְּהוֹשַׁעַת אֱלִים בְּלוֹד עַמָּךְ,	K'hosha'ta eilim b'lud imach,
בְּצִאתְךָ לַיֵּשֶׁעַ עַמָּךְ,	b'tzeit'cha l'yeisha amach,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת גּוֹי וְאֱלֹהִים,	K'hosha'ta goi Veilohim,
דְּרוּשִׁים לַיֵּשֶׁעַ אֱלֹהִים,	d'rushim l'yeisha Elohim,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת הָמוֹן צְבָאוֹת,	K'hosha'ta hamon tz'va-ot,
וְעַמָּם מִלְּאֲכֵי צְבָאוֹת,	v'imam mal'achei tz'va-ot,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת זָכִים מִבֵּית עֲבָדִים,	K'hosha'ta zakim mibeit avadim,
חֲנוּן בְּיָדָם מִעֲבִידִים,	chanun b'yadam ma-avidim,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת טְבוּעִים בְּצוּל גִּזְרִים,	K'hosha'ta t'vu-im b'tzul g'zarim,
יִקְרָךְ עַמָּם מִעֲבִירִים,	y'kar'cha imam ma-avirim,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת כְּנָה מְשׁוֹרֶרֶת וַיֹּשֶׁעַ,	K'hosha'ta kanah m'shoreret vayosha,
לְגוֹחָה מְצִינֶת וַיֹּשֶׁעַ,	l'gochah m'tzuyenet vayivasha,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם,	K'hosha'ta ma-amar v'hotzeiti et'chem,
נִקּוּב וְהוֹצֵאתִי אֶתְכֶם,	nakuv v'hotzeiti it'chem,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת סוֹכְבֵי מִזְבֵּחַ,	K'hosha'ta sov'vei miz'bei-ach,
עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבֵּחַ,	om'sei aravah l'hakif miz'bei-ach,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.

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כְּהוֹשַׁעַת פִּלְאֵי אֲרוֹן כְּהַפְשֵׁעַ,	K'hosha'ta pil'ei aron k'huf'sha,
צִעַר פִּלְשֶׁת בַּחֲרוֹן אָף וְנוֹשֵׁעַ,	tzi-eir p'leshet bacharon af v'nosha,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת קְהִלֹת בְּבִלָּה שְׁלַחַת,	K'hosha'ta k'hilot bavelah shilach'ta,
רַחוּם לְמַעַנָם שְׁלַחַת,	rachum l'ma-anam shulach'ta,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב,	K'hosha'ta sh'vut shiv'tei Ya-akov,
תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְיֶי יַעֲקֹב,	tashuv v'tashiv sh'vut oholei Ya-akov,
וְהוֹשִׁיעָה נָא.	v'hoshi-ah na.
כְּהוֹשַׁעַת שׁוֹמְרֵי מִצְוֹת,	K'hosha'ta shom'rei mitz'vot,
יְחֻכֵּי יְשׁוּעוֹת,	v'chochei y'shu-ot,
אֵל לְמוֹשָׁעוֹת,	Eil l'mosha-ot,
וְהוֹשִׁיעָה נָא.	v'hoshi-ah na.
אֲנִי וְהוּ הוֹשִׁיעָה נָא.	Ani vaho hoshi-ah na.

God, deliver us. As you delivered us from Egypt with You, going out to deliver Your people, so deliver us. As You delivered a nation and its God, seeking them out for deliverance, so deliver us. As You delivered the multitudes of hosts, and with them the hosts of angels, so deliver us. As You delivered the pure ones from the house of bondage, with compassion putting in their hands those who enslaved them, so deliver us. As You rescued those who were drowning in the split sea, and Your honor was with them as they crossed, so deliver us. As You delivered those who told of Your salvation, You who are marked as our Deliverer, so deliver us. As You delivered them saying "I will bring you out", it can also be understood "I will be brought out with you", so deliver us. As You delivered those who circled the altar, carrying willows around the altar, so deliver us. As You delivered the Ark of miracles, captured because of our sin, punishing the Philistines with furious anger and delivering it, so deliver us. As You delivered the congregations who were exiled to Babylon, going with them in mercy, so deliver us. As You delivered the tribes of Jacob, return and restore the tents of Jacob, and so deliver us. As You delivered those who preserved Your commandments, longing for salvation, Almighty Redeemer, so deliver us. God, deliver us.

The Sefer Torah is returned to the Ark.

הוֹשִׁיעָה אֶת עַמֶּךָ,	Hoshi-ah et amecha,
וּבְרַךְ אֶת נַחֲלָתְךָ,	uvareich et nachalatecha,
וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם.	ur'eim v' nas'eim ad ha-olam.
וַיְהִיּוּ דְבָרֵי אֱלֹהִים	V'yih'yu d'varai eileh
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה,	asher hit'chanan'ti lif'nei Adonai,
קְרוֹבִים אֶל יְהוָה אֱלֹהֵינוּ	k'rovim el Adonai Eloheinu
יוֹמָם וּלְיָלָה,	yomam valay'lah,
לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט	la-asot mish'pat av'do umish'pat
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ.	amo Yisra-eil, d'var yom b'yomo.
לַמַּעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ,	L'ma-an da-at kol amei ha-aretz,
כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.	ki Adonai Hu ha-Elohim, ein od.

Deliver Your people and bless Your inheritance, tend and carry them forever. May these words which I have prayed before Adonai be brought near to Adonai our God by day and by night. May He make justice for his servants, the people of Israel, each day. In order that it will be known by all the peoples of the earth that Adonai is God, and there is none else.

The Ark is closed.

Hoshanot for Shabbat

The Ark is opened, but a *Sefer Torah* is not removed, we do not hold the *lulav* and *etrog*, and there is no *hakafah* (circuit).

הוֹשֵׁעַ נָא, לְמַעַן אֱלֹהֵינוּ,	Hosha na, l'ma-an'cha Eloheinu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן בּוֹרְאֵנוּ,	Hosha na, l'ma-an'cha bor'einu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן גּוֹאֲלֵנוּ,	Hosha na, l'ma-an'cha go-aleinu,
הוֹשֵׁעַ נָא.	hosha na.
הוֹשֵׁעַ נָא, לְמַעַן דּוֹרְשֵׁינוּ,	Hosha na, l'ma-an'cha dor'sheinu,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us, because You are our God; deliver us.

Deliver us, because You are our Creator; deliver us.

Deliver us, because You are our Redeemer; deliver us.

Deliver us, because You are our Seeker; deliver us.

הוֹשֵׁעַ נָא.	Hosha na.
אִם נִצּוּרָה כְּבַבַּת,	Om n'tzurah k'vavat,
בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת,	bonenet b'dat nefesh m'shivat,
גּוֹמֶרֶת הִלְכוֹת שַׁבָּת,	gomeret hil'chot shabbat,
דּוֹרֶשֶׁת מַשְׁאֵת שַׁבָּת,	doreshet mas'at shabbat,
הַקּוֹבֵעַת אֶלְפִים תְּחוּם שַׁבָּת,	hakova-at al'payim t'chum shabbat,
וּמְשִׁיבַת רֶגֶל מִשַּׁבָּת,	um'shivat regel mishabbat,
זָכוֹר וְשָׁמוֹר מְקַיֶּמֶת בַּשַּׁבָּת,	zachor v'shamor m'kayemet bashabbat,
חָשָׁה לְמַהֵר בִּיאַת שַׁבָּת,	chashah l'maheir bi-at shabbat,
טוֹרַחַת כָּל מִשְׁשָׁה לַשַּׁבָּת,	torachat kol mishisha lashabbat,
יוֹשֶׁבֶת וּמִמְתֵּנֶת עַד כְּלוֹת שַׁבָּת,	yoshevet umam'tenet ad k'lot shabbat,
כְּבוֹד וְעֹנֶג קוֹרְאָה לַשַּׁבָּת,	kavod va-oneg kor'ah lashabbat,

לְבוּשׁ וְכִסּוּת מְחַלְפֶּת בַּשַּׁבָּת,
 מֵאֲחַל וּמִשְׁתֶּה מְכִינָה לַשַּׁבָּת,
 נֶעֱם מְגָדִים מְנַעֲמַת לַשַּׁבָּת,
 סְעוּדוֹת שָׁלֹשׁ מְקַיֶּמֶת בַּשַּׁבָּת,
 עַל שְׁתֵּי כִּיקָרוֹת בּוֹצֵצַת בַּשַּׁבָּת,
 פּוֹרֶטֶת אַרְבַּע רְשׁוּיּוֹת בַּשַּׁבָּת,
 צְוִי הַדִּלְקָת נֵר מְדִלְקָת בַּשַּׁבָּת,
 קִדּוּשׁ הַיּוֹם מְקַדְּשֶׁת בַּשַּׁבָּת,
 רֶגֶן שֶׁבַע מְפַלֶּלֶת בַּשַּׁבָּת,
 שִׁבְעָה בְּדַת קוֹרְאָה בַּשַּׁבָּת,
 תִּנְחִילָנָה לַיּוֹם שְׁכָלוֹ שַׁבָּת,
 הוֹשֵׁעַ נָא.

l'vush uch'sut m'chalefet bashabbat,
 ma-achal umish'teh m'chinah lashabbat,
 no-am m'gadim man'emet lashabbat,
 s'udot shalosh m'kayemet bashabbat,
 ad sh'tei kikarot botza-at bashabbat,
 poretet ar'ba r'shu-yot bashabbat,
 tzivui had'lakat neir mad'leket bashabbat,
 kiddush hayom m'kadeshet bashabbat,
 regen sheva m'falelet bashabbat,
 shiv'ah badat kor'ah bashabbat,
 tan'chilenah l'yom shekulo shabbat,
 hosha na.

Deliver us.

The people guarded like the pupil of the eye understands the law that restores the soul, studying the laws of Shabbat. She studies regarding carrying on Shabbat, setting two thousand as the boundary and restraining her walking. "Remember" and "guard" she fulfills on Shabbat; she is in haste to hurry the coming of Shabbat, and prepares all week for the Shabbat. She sits and waits patiently for Shabbat to end, calling it an honor and a delight. She has special clothing and garments, food and drinks and fruit for Shabbat, fulfilling the commandment to eat three meals which are broken over two loaves of bread. She defines four domains on Shabbat: lighting candles, making Kiddush, praying an Amidah with seven blessings, and reading seven portions of Torah. This will cause her to inherit the day which is completely Shabbat. Deliver us.

אָנִי וְהוּ הוֹשִׁיעָה נָא.
 כְּהוֹשַׁעַת אָדָם יִצִּיר כְּפִיךָ לְגוֹנָנָה,
 בַּשַּׁבָּת קֹדֶשׁ הַמְצֵאתוֹ כֶּפֶר וַחֲנִינָה,
 כֵּן הוֹשֵׁעַ נָא.
 כְּהוֹשַׁעַת גּוֹי מְצִיץ מְקוּיִם חֹפֶשׁ,
 דְּעָה כְּוִנוֹ לְבוּר שְׁבִיעֵי לְנוֹפֶשׁ,
 כֵּן הוֹשֵׁעַ נָא.

Ani vaho hoshi-ah na.
 K'hosha'ta adam y'tzir kapecha l'gon'nah,
 b'shabbat kodesh him'tzeito kofer vachaninah,
 kein hosha na.
 K'hosha'ta goi m'tzuyan m'kavim chofesh,
 dei-ah kiv'nu lavur sh'vi-i l'nofesh,
 kein hosha na.

כְּהוֹשַׁעַת הָעַם נִהְגָּת כְּצֹאן לְהִנְחוֹת, וְחָק שַׁמָּת בְּמָרָה עַל מֵי מְנוּחוֹת, כֵּין הוֹשַׁע נָא.	K'hosha'ta ha-am nihag'ta katzon l'han'chot, v'chok sam'ta v'marah al mei m'nuchot, kein hosha na.
כְּהוֹשַׁעַת זְבוּדֶיךָ בְּמִדְבָּר סִין בַּמַּחֲנֶה, חֲכָמוֹ וְלֶקְטוּ בְּשִׁשִּׁי לֶחֶם מִשְׁנֶה, כֵּין הוֹשַׁע נָא.	K'hosha'ta z'vudecha b'mid'bar sin bamachaneh, hach'mu v'lak'tu bashishi lechem mish'neh, kein hosha na.
כְּהוֹשַׁעַת טְפוּלֶיךָ הוֹרוּ הִכְנָה בְּמַדְעָם, יֵשֶׁר כָּחַם וְהוֹדָה לָמוֹ רוּעָם, כֵּין הוֹשַׁע נָא.	K'hosha'ta t'fulecha horu hachanah b'mada-am, yishar kochar v'hodah lamo ro-am, kein hosha na.
כְּהוֹשַׁעַת כָּל־כְּלוֹ בְּעֶנְג מִן הַמִּשְׁמֶר, לֹא הִפָּךְ עֵינָיו וְרִיחוֹ לֹא נָמַר, כֵּין הוֹשַׁע נָא.	K'hosha'ta kul'k'lu b'oneg man ham'shumar, lo hafach eino v'reicho lo namar, kein hosha na.
כְּהוֹשַׁעַת מִשְׁפָּטֵי מִשְׁאוֹת שַׁבַּת גָּמָרוּ, נָחוּ וְשָׁבְתוּ רְשִׁיּוֹת וְתַחֲוִימִים שָׁמְרוּ, כֵּין הוֹשַׁע נָא.	K'hosha'ta mish'p'tei mas'ot shabbat gamaru, nachu v'shav'tu r'shuyot ut'chumim shamaru, kein hosha na.
כְּהוֹשַׁעַת סִינֵי הִשְׁמָעוּ בְּדְבוּר רְבִיעִי, עֲנִין זָכַר וְשָׁמַר לְקֹדֶשׁ שְׁבִיעִי, כֵּין הוֹשַׁע נָא.	K'hosha'ta sinai hosh'm'u b'dibur r'vi-i, in'yan zachor v'shamor l'kadeish sh'vi-i, kein hosha na.
כְּהוֹשַׁעַת פִּקְדוֹ וְרִיחוֹ שֶׁבַע לְהִקָּף, צָרוּ עַד רִדְתָּהּ בַּשַּׁבָּת לְתִקָּף, כֵּין הוֹשַׁע נָא.	K'hosha'ta puk'du y'richo sheva l'hakeif, tzaru ad rid'tah bashabbat l'takeif, kein hosha na.
כְּהוֹשַׁעַת קֹהֶלֶת וְעָמוֹ בְּבֵית עוֹלָמִים, רִצְוֹךְ בְּחִגְגָם שְׁבַעַה וְשְׁבַעַה יָמִים, כֵּין הוֹשַׁע נָא.	K'hosha'ta kohelet v'amo b'veit olamim, ritzucha b'chog'gam shiv'ah v'shiv'ah yamim, kein hosha na.
כְּהוֹשַׁעַת שְׁבִים עוֹלֵי גוֹלָה לְפִדְיוֹם, תּוֹרַתְךָ בְּקֶרְאָם בְּחָג יוֹם יוֹם, כֵּין הוֹשַׁע נָא.	K'hosha'ta shavim olei golah l'fid'yom, Torat'cha b'kor'am bechag yom yom, kein hosha na.

כְּהוֹשַׁעַת מְשַׁחֲיָךְ בְּבִנְיָן שְׁנִי הַמְּחֻדָּשׁ, נוֹטְלִין לוּלָב כָּל-שִׁבְעָה בַּמִּקְדָּשׁ, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta m'sam'checha b'vin'yan sheini ham'chudash, not'lim lulav kol shiv'ah bamik'dash, kein hosha na.
כְּהוֹשַׁעַת חֲבוּט עֲרָבָה שַׁבַּת מִדְּחִים, מִרְבִּיּוֹת מוֹצֵא לִיסוֹד מִזִּבְחַ מַנִּיחִים, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta chibut aravah shabbat mad'chim, mur'biyot motza lisod miz'bei-ach manichim, kein hosha na.
כְּהוֹשַׁעַת בְּרָכוֹת וְאַרְכוֹת וּגְבוּהוֹת מַעֲלָסִים, בִּפְטִירָתָן יָפִי לָךְ מִזִּבְחַ מְקַלְסִים, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta b'rakot va-arukot ug'vohot m'al'sim, bif'tiratan yofi l'cha miz'bei-ach m'kal'sim, kein hosha na.
כְּהוֹשַׁעַת מוֹדִים וּמִיחָלִים וְלֹא מְשֻׁנִּים, כִּלְנוּ אָנוּ לֵיהּ וְעֵינֵינוּ לֵיהּ שׁוֹנִים, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta modim um'yachalim v'lo m'shanim, kulanu anu l'Yah v'eineinu l'Yah shonim, kein hosha na.
כְּהוֹשַׁעַת יֵקֵב מַחֲצַבֶּיךָ סוֹבְבִים בְּרַעֲנָנָה, רוֹנְנִים אָנִי וְהוּ הוֹשִׁיעָה נָא, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta yekev machatzavecha sov'vim b'ra-ananah, ron'nim ani vaho hoshi-ah na, kein hosha na.
כְּהוֹשַׁעַת חֵיל זְרִיזִים מְשַׁרְתִּים בְּמִנוּחָה, קָרְבֵן שַׁבַּת כָּפוּל עוֹלָה וּמִנְחָה, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta cheil z'rizim m'shar'tim bim'nuchah, kor'ban shabbat kaful olah umin'chah, kein hosha na.
כְּהוֹשַׁעַת לוֹיִיךָ עַל דּוֹכָנָם לְהַרְבֵּת, אוֹמְרִים מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, כֵּן הוֹשִׁיעַ נָא.	K'hosha'ta l'viyecha al duchanam l'har'bat, om'rim miz'mor shir l'yom haShabbat, kein hosha na.

כְּהוֹשַׁעַתָּ נְחוּמֶיךָ בְּמִצְוֹתֶיךָ תָּמִיד	K'hosha'ta nichumecha b'mitz'votcha tamid
יִשְׁתַּעֲשֹׂן,	yish'ta'sh'on,
וְרֵצִים וְהַחֲלִיטִים בְּשׁוּבָה וְנַחַת	ur'tzeim v'hachalitzeim b'shuvah vanachat
יִוָּשְׁעוּן,	yivashei-un,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב,	K'hosha'ta sh'vut shiv'tei Ya-akov,
תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְלֵי יַעֲקֹב,	tashuv v'tashiv sh'vut oholei Ya-akov,
וְהוֹשִׁיעָה נָא.	v'hoshi-ah na.
אֲנִי וְהוּ הוֹשִׁיעָה נָא.	Ani vaho hoshi-ah na.

God, deliver us. As you delivered Adam, to protect the creation of Your hand, finding favor and atonement for him on the holy Shabbat, so deliver us. As you delivered the nation which hoped for freedom, which chose the seventh day for rest, so deliver us. As you delivered the people whom you led like a flock to rest, establishing a statute for them beside the quiet waters at Marah, so deliver us. As you delivered the choice ones in the camps in the wilderness of Sin; with wisdom, they gathered a double portion on the sixth day, so deliver us. As you delivered those who clung to you, who derived Your laws with perception; honest in their might, you gave them praise from their shepherd, so deliver us. As you delivered those who You sustained on the day of pleasure with manna which was saved; its look and smell were not changed, so deliver us. As you delivered those who studied the laws of carrying on Shabbat, who rested by guarding the boundaries, so deliver us. As you delivered who heard the fourth commandment at Sinai, to remember and guard to sanctify the seventh day, so deliver us. As you delivered those who circled Jericho seven times, besieging it until it fell on Shabbat, so deliver us. As you delivered Kohelet and his people in the eternal Temple, when they implored you when they celebrated seven and another seven days, so deliver us. As you delivered those whom You caused to rejoice when the second Temple was restored, who took the lulav for seven days into the sanctuary, so deliver us. As you delivered those for whom the beating of the willows overrode the Shabbat, the branches which they placed at the base of the altar, so deliver us. As you delivered those who praised You with long willow branches, who exclaimed about the beauty of the altar as they departed, so deliver us. As you delivered those who thanked and hoped in You, never altering their faith, we cry out "We are God's and our eyes look to God", so deliver us. As you delivered those who circled Your altar with fresh willow branches, singing "God, deliver us please", so deliver us. As you delivered the kohanim who served on the day of rest, offering the double burnt-offerings and meal-offerings, so deliver us. As you delivered Your Levites who sang upon their platform, saying "A psalm, a song for the Shabbat day", so deliver us. As you delivered those whom You comforted with commandments, which brought them joy, favor and strength, repose and calm and deliverance, so deliver us. As You delivered the tribes of Jacob, return and restore the tents of Jacob, and so deliver us. As You delivered those who preserved Your commandments, longing for salvation, Almighty Redeemer, so deliver us. God, deliver us.

הוֹשִׁיעָה אֶת עַמֶּךָ,	Hoshi-ah et amecha,
וּבִרְךָ אֶת נַחֲלָתְךָ,	uvareich et nachalatecha,
וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם.	ur'eim v' nas'eim ad ha-olam.
וַיְהִי דְבַר יְאֱלֹהִים	V'yih'yu d'varai eileh
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה,	asher hit'chanan'ti lif'nei Adonai,
קְרוֹבִים אֶל יְהוָה אֱלֹהֵינוּ	k'rovim el Adonai Eloheinu
יוֹמָם וּלְיָלָה,	yomam valay'lah,
לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט	la-asot mish'pat av'do umish'pat
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ.	amo Yisra-eil, d'var yom b'yomo.
לְמַעַן יֵדַעַת כָּל-עַמֵּי הָאָרֶץ,	L'ma-an da-at kol amei ha-aretz,
כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.	ki Adonai Hu ha-Elohim, ein od.

Deliver Your people and bless Your inheritance, tend and carry them forever. May these words which I have prayed before Adonai be brought near to Adonai our God by day and by night. May He make justice for his servants, the people of Israel, each day. In order that it will be known by all the peoples of the earth that Adonai is God, and there is none else.

The Ark is opened, all of the *Sifrei Torah* are removed, and we hold the *lulav* and *etrog* in our hands. These first four sentences are chanted, and then the congregation follows the *Hazzan* on seven *hakafot* (circuits) of the sanctuary as seven prayers for deliverance are chanted. “*Hosha na*”, “deliver us”, is recited after each phrase of the prayers.

Hoshanot for Hoshana Rabbah

הוֹשֵׁעַ נָא, לְמַעַן אֱלֹהֵינוּ, הוֹשֵׁעַ נָא.	Hosha na, l'ma-an'cha Eloheinu, hosha na.
הוֹשֵׁעַ נָא, לְמַעַן בּוֹרְאֵנוּ, הוֹשֵׁעַ נָא.	Hosha na, l'ma-an'cha bor'einu, hosha na.
הוֹשֵׁעַ נָא, לְמַעַן גּוֹאֲלֵנוּ, הוֹשֵׁעַ נָא.	Hosha na, l'ma-an'cha go-aleinu, hosha na.
הוֹשֵׁעַ נָא, לְמַעַן דּוֹרְשֵׁינוּ, הוֹשֵׁעַ נָא.	Hosha na, l'ma-an'cha dor'sheinu, hosha na.
הוֹשֵׁעַ נָא.	Hosha na.
לְמַעַן אֲמִתָּךְ, לְמַעַן בְּרִיתָךְ, לְמַעַן גְּדֻלָּךְ וְתַפְאֶרֶתְךָ, לְמַעַן דְּתָךְ, לְמַעַן הוֹדְךָ, לְמַעַן וַעֲוֹדָךְ, לְמַעַן זְכוּרָךְ, לְמַעַן חֲסִדְךָ, לְמַעַן טוֹבָךְ, לְמַעַן יְחִידוּךָ, לְמַעַן כְּבוֹדְךָ, לְמַעַן לְמוּדוּךָ, לְמַעַן מַלְכוּתְךָ, לְמַעַן נִצְחָךְ, לְמַעַן סוֹדְךָ, לְמַעַן עֶזְךָ, לְמַעַן פְּאָרְךָ, לְמַעַן צְדָקָתְךָ, לְמַעַן קְדוּשַׁתְךָ, לְמַעַן רַחֲמֶיךָ הָרַבִּים, לְמַעַן שְׁכִינָתְךָ, לְמַעַן תְּהִלָּתְךָ, הוֹשֵׁעַ נָא.	L'ma-an amitach, l'ma-an b'ritach, l'ma-an gad'lach v'tif'ar'tach, l'ma-an datach, l'ma-an hodach, l'ma-an vi-udach, l'ma-an zich'rach, l'ma-an chas'dach, l'ma-an tuvach, l'ma-an yichudach, l'ma-an k'vodach, l'ma-an limudach, l'ma-an mal'chutach, l'ma-an nitz'chach, l'ma-an sodach, l'ma-an uzach, l'ma-an p'eirach, l'ma-an tzid'katach, l'ma-an k'dushatach, l'ma-an rachamecha harabim, l'ma-an sh'chinatach, l'ma-an t'hilatach, hosha na.
כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.	Ki amarti olam chesed yibaneh.

הוֹשֵׁעַ נָא.

אֶבֶן שְׁתִּיָּה, בֵּית הַבְּחִירָה,
גֹּרֶן אֲרָנָן, דְּבִיר הַמְּצַנֵּעַ,
הַר הַמּוֹרִיָּה, וְהַר יֵירָאָה,
זְבוּל תִּפְאַרְתֶּךָ, חַנָּה דָּוִד,
טוֹב הַלְּכָנוֹן,
יְפֵה נּוֹף מְשׁוֹשׁ כָּל הָאָרֶץ,
כְּלִילַת יָפִי, לִינַת הַצֶּדֶק,
מַכּוֹן לְשִׁבְתֶּךָ, נוֹה שְׁאֲנָן,
סֻכַּת שָׁלֵם, עֲלִיַּת שְׁבָטִים,
פִּנַּת יִקְרָת, צִיּוֹן הַמְּצִינַת,
קֹדֶשׁ הַקְּדָשִׁים, רָצוּף אֶהְבָּה,
שְׁכִינַת כְּבוֹדֶךָ, תֵּל תִּלְפִיּוֹת,
הוֹשֵׁעַ נָא

לְךָ זְרוּעַ עִם גְּבוּרָה,
תַּעֲזֹ יָדְךָ תָּרוּם יְמִינֶךָ.

הוֹשֵׁעַ נָא.

אוֹם אֲנִי חוֹמָה, בָּרָה כַּחֲמָה,
גּוֹלָה וְסוּרָה, דַּמְתָּה לְתָמָר,
הַהֲרוּגָה עָלֶיךָ,
וְנִחְשֶׁבֶת כְּצֶאֱן טַבַּחָה,
זְרוּיָה בֵּין מַכְעִיסִיָּה,
חֲבוּקָה וְדְבוּקָה בָּךְ, טוֹעֲנַת עֶלְךָ,
יְחִידָה לְיַחֲדָךְ, כְּבוּשָׁה בַּגּוֹלָה,
לוֹמֶדֶת יִרְאַתְךָ, מְרוּטַת לֶחִי,
נְתוּנָה לְמַכִּים, סוֹבֵלַת סִבָּלְךָ,

Hosha na.

Even sh'tiyah, beit hab'chirah,
goren or'nan, d'vir hamutz'na,
har hamoriyah, v'har yeira-eh,
z'vul tif'artecha, chanah David,
tov hal'vanon,
y'fei nof m'sos kol ha-aretz,
k'lil yofi, linat hatzedek,
machon l'shiv'techa, naveh sha-anan,
sukat shaleim, aliyat sh'vatim,
pinat yik'rat, Tziyon ham'tzuyenat,
kodesh hakodashim, ratzuf ahavah,
sh'chinat k'vodecha, teil tal'piyot,
hosha na.

L'cha z'ro-a im g'vurah,
ta-oz yad'cha tarum y'minecha.

Hosha na.

Om ani chomah, bara kachama,
golah v'surah, dam'tah l'tamar,
haharugah alecha,
v'nech'shevet k'tzon tiv'chah,
z'ruyah bein mach'iseha,
chavukah ud'vukah bach, to-enet ulach,
y'chidah l'yachadach, k'vushah bagolah,
lomedet yir'atach, m'rutat lechi,
n'tunah l'makim, sovelet siv'lach,

עֲנִיָּה סוֹעֲרָה, פְּדוּיַת טוֹבִיָּה,
 צֹאן קִדָּשִׁים, קְהֵלוֹת יַעֲקֹב,
 רְשׁוּמִים בִּשְׁמֶךָ,
 שׁוֹאגִים הוֹשֵׁעַ נָא, תְּמוּכִים עָלֶיךָ,
 הוֹשֵׁעַ נָא.
 תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם.

aniyah so-arach, p'duyat toviyah,
 tzon kodashim, k'hilot Ya-akov,
 r'shumim bish'mecha,
 sho-agim hosha na, t'muchim alecha,
 hosha na.
 Titein emet l'Ya-akov, chesed l'Avraham.

הוֹשֵׁעַ נָא.
 אֲדוֹן הַמוֹשִׁיעַ,
 בְּלִתֶּךָ אֵין לְהוֹשִׁיעַ,
 גִּבּוֹר וְרַב לְהוֹשִׁיעַ,
 דָּלוֹתֵי וְלִי יְהוֹשִׁיעַ,
 הָאֵל הַמוֹשִׁיעַ, וּמַצִּיל וּמוֹשִׁיעַ,
 זוֹעֲקֶיךָ תוֹשִׁיעַ חוֹכֶיךָ הוֹשִׁיעַ,
 טְלֹאֶיךָ תִּשְׁבִּיעַ, יְבוּל לְהַשְׁפִּיעַ,
 כָּל שִׂיחַ תִּדְּשֵׂא וְתוֹשִׁיעַ,
 לְגִיָּא בַל תִּרְשִׁיעַ,
 מְגַדִּים תִּמְתִּיק וְתוֹשִׁיעַ,
 נְשִׂאִים לְהַסִּיעַ, שְׁעִירִים לְהַנִּיעַ,
 עֲנָנִים מְלַהֲמָנִיעַ,
 פּוֹתֵחַ יָד וּמַשְׁבִּיעַ,
 צִמְאֶיךָ תִּשְׁבִּיעַ, קוֹרְאֶיךָ תוֹשִׁיעַ,
 רְחוּמֶיךָ תוֹשִׁיעַ, שׁוֹחָרֶיךָ הוֹשִׁיעַ,
 תְּמִימֶיךָ הוֹשִׁיעַ,
 הוֹשֵׁעַ נָא.
 נְעִימוֹת בִּימְנֶךָ נִצַּח.

Hosha na.
 Adon hamoshi-a,
 bil't'cha ein l'hoshi-a,
 gibor v'rav l'hoshi-a,
 daloti v'li y'hoshi-a,
 ha-Eil hamoshi-a, umatzil umoshi-a,
 zo-akecha toshi-a, chochecha hoshi-a,
 t'la-echa tas'bi-a, y'vul l'hash'pi-a,
 kol si-ach tad'shei v'toshi-a,
 l'gei bal tar'shi-a,
 m'gadim tam'tik v'toshi-a,
 n'si-im l'hasi-a s'irim l'hani-a,
 ananim mil'ham'ni-a,
 potei-ach yad umas'bi-a,
 tz'mei-echa tas'bi-a, kor'echa toshi-a,
 r'chumecha toshi-a, shocharecha hoshi-a,
 t'mimecha toshi-a,
 hosha na.
 N'imot bimen'cha netzach.

הוֹשֵׁעַ נָא.	Hosha na.
אָדָם וּבְהֵימָה,	Adam uv'heimah,
בָּשָׂר וְרוּחַ וּנְשָׁמָה,	basar v'ru-ach un'shamah,
גִּיד וְעֶצֶם וְקֹרֶמָה,	gid v'etzem v'kor'mah,
דְּמוּת וְצֶלֶם וְרִקְמָה,	d'mut v'tzelem v'rik'mah,
הוֹד לַהֶבֶל דָּמָה,	hod lahevel damah,
וְנִמְשָׁל כַּבְּהֵמוֹת נִדְמָה,	v'nim'shal kab'heimot nid'mah,
זִיו וְתֹאֵר וְקוֹמָה,	ziv v'to-ar v'komah,
חִדּוּשׁ פְּנֵי אָדָמָה,	chidush p'nei adamah,
טִיעַת עֲצֵי נְשָׁמָה,	ti-at atzei n'shamah,
יָקָבִים וְקָמָה,	y'kavim v'kamah,
כְּרָמִים וְשִׁקְמָה,	k'ramim v'shik'mah,
לִתְבֵּל הַמְּסִימָה,	l'teiveil ham'suyamah,
מְטָרוֹת עֹז לְסַמְמָה,	mit'rot oz l'sam'mah,
נִשְׁיָה לְקִימָה,	n'shiyah l'kay'mah,
שִׁיחִים לְקוֹמְמָה,	shichim l'kom'mah,
עֲדָנִים לְעֶצְמָה,	adanim l'atz'mah,
פְּרָחִים לְהַעֲצִימָה,	p'rachim l'ha-atzimah,
צִמְחִים לְגִשְׁמָה,	tz'machim l'gosh'mah,
קָרִים לְזֹרְמָה,	karim l'zor'mah,
רְבִיבִים לְשִׁלְמָה,	r'vivim l'sal'mah,
שְׁתִּיָּה לְרוֹמָמָה,	sh'tiyah l'romamah,
תְּלוּיָה עַל בְּלִימָה,	t'luyah al b'limah,
הוֹשֵׁעַ נָא.	hosha na.
יְהוָה אֲדֹנֵינוּ	Adonai adoneinu
מָה אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ,	ma adir shim'cha b'chol ha-aretz,
אֲשֶׁר תִּנָּה הוֹדְךָ עַל הַשָּׁמַיִם.	asher t'nah hod'cha al hashamayim.

Deliver us.

Man and animal. Man has flesh, spirit, and soul, sinew, bone, and skin, image and form, his glory is as nothing and he is like the beasts, yet he has radiance, figure, and stature. Renew the face of the ground, bringing up trees and standing grain, vineyards and sycamores on the earth. Send heavy rains to grow plants, bringing fertility to desolate lanes, with plants, fruits, flowers, rain, cool water, and rain drops. Raise up the thirsty earth, deliver us. You Who suspended the earth, deliver us.

Adonai, our Master, how mighty is Your Name in all the earth. You put your splendor on the heavens.

הוֹשֵׁעַ נָא.	Hosha na.
אָדָמָה מֵאֶרֶר,	Adamah mei-erer,
בְּהֵמָה מִמְשַׁכֶּלֶת,	b'heimah mim'shakelet,
גֶּרֶן מִגָּזָם, דָּגָן מִדַּלְקֶת,	goren migazam, dagan midaleket,
הוֹן מִמְאָרָה, וְאָכַל מִמְהוּמָה,	hon mim'eirah, v'ochel mim'humah,
זֵית מִנֶּשֶׁל, חֹטָה מִחֲגָב,	zit mineshel, chitah meichagav,
טֶרֶף מִגּוֹבַי, יָקֵב מִיֵּלֶק,	teref migovai, yekev miyelek,
כֶּרֶם מִתּוֹלַעַת, לִקֵּשׁ מֵאֶרְבֶּה,	kerem mitola-at, lekesh mei-ar'beh,
מִגְד מִצִּלְצָל, נֶפֶשׁ מִבְּהָלָה,	meged mitz'latzal, nefesh mibehalah,
שֶׁבַע מִסֻּלְעָם, עֲדָרִים מִדָּלוּת,	sova misol'am, adarim midalut,
פִּירוֹת מִשְׁדָּפוֹן, צֹאן מִצְמִיתוֹת,	peirot mishidafon, tzon mitz'mitut,
קָצִיר מִקָּלָלָה, רֹב מִרְזוֹן,	katzir mik'lalah, rov meirazon,
שִׁבּוֹלֶת מִצִּנְמוֹן, תְּבוּאָה מִחֲסִיל,	shibolet mitzinamon, t'vu-ah meichasil,
הוֹשֵׁעַ נָא.	hosha na.
צַדִּיק יְהוָה בְּכָל-דִּרְכָּיו,	Tzadik Adonai b'chol d'rachav,
וְחָסִיד בְּכָל-מַעֲשָׁיו.	v'chasid b'chol ma-asav.

Deliver us.

Deliver the earth from curse, cattle from miscarriage, granaries from locusts, grain from burning heat, food from curse, olives from dropping, wheat from grasshoppers, food from locusts, winepresses from worms, vineyards from worms, late crops from locusts, fruits from crickets, souls from panic, plenty from the locust, flocks from leanness, fruits from the wind, sheep from destruction, harvest from curse, abundance from emaciation, wheat from shriveling, deliver us, deliver grain from the locust, deliver us.

Adonai is righteous in all His ways, and kind in all His deeds.

הוֹשֵׁעַ נָא.

Hosha na.

לְמַעַן אֵיתָן הַנִּזְרָק בְּלֶהֱבֹאֵשׁ,
לְמַעַן בֵּין הַנֶּעֱקָד עַל עֵצִים וָאֵשׁ,
לְמַעַן גִּבּוֹר הַנֶּאֱבָק עִם שׂוֹרֵאֵשׁ,
לְמַעַן דְּגָלִים נָחִיתָ בְּעַנָּן וָאוֹר
אֵשׁ,

L'ma-an eitan haniz' rach b'lahav eish,
l'ma-an bein hane-ekad al eitzim va-eish,
l'ma-an gibor hane-evak im sar eish,
l'ma-an d'galim nachita be-anan v'or
eish,

לְמַעַן הוֹעֵלָה לְמָרוֹם וְנִתְעַלָּה
כְּמַלְאֲכֵי אֵשׁ,
לְמַעַן וְהוּא לָךְ כְּסֶגֶן בְּאַרְאֲלֵי אֵשׁ,
לְמַעַן זָבַד דְּבֵרוֹת הַנִּתְוֹנוֹת מֵאֵשׁ,
לְמַעַן חִפּוּי יְרִיעוֹת וַעֲנַן אֵשׁ,
לְמַעַן טָכַס הָר יִרְדָּתָ עָלָיו בָּאֵשׁ,
לְמַעַן יְדִידוֹת בַּיִת אֲשֶׁר אָהַבְתָּ
מִשְׁמֵי אֵשׁ,

l'ma-an ho-alah lamarom v'nit'alah
k'mal'achei eish,
l'ma-an v'Hu lach k'segen b'ere-elei eish,
l'ma-an zaved dib'rot han'tunot mei-eish,
l'ma-an chipui y'ri-ot va-anan eish,
l'ma-an teches har yarad'ta alav ba-eish,
l'ma-an y'didut bayit asher ahav'ta
mish'mei eish,

לְמַעַן כָּמָה עַד שִׁקְעָה הָאֵשׁ,
לְמַעַן לָקַח מַחֲתַת אֵשׁ וְהִסִּיר
חֶרֶוֹן אֵשׁ,

l'ma-an kamah ad shak'ah ha-eish,
l'ma-an lakach mach'tat eish v'heisir
charon eish,

לְמַעַן מְקַנָּא קִנְיָה גְדוּלָּה בָּאֵשׁ,
לְמַעַן נָף יָדוֹ וַיִּרְדּוּ אֲבָנֵי אֵשׁ,
לְמַעַן שָׁם טָלָה חָלָב כְּלִיל אֵשׁ,
לְמַעַן עָמַד בְּגִרָן וְנִתְרַצָּה
בָּאֵשׁ,

l'ma-an m'kanei kin'ah g'dolah ba-eish,
l'ma-an naf yado v'yar'du av'nei eish,
l'ma-an sam t'lei chalav k'lil eish,
l'ma-an amad b'toren v'nit'ratzah
ba-eish,

לְמַעַן פָּלַל בְּעֲזָרָה וַיִּרְדָּה הָאֵשׁ,
לְמַעַן צִיר עָלָה וְנִתְעַלָּה בְּרֶכֶב
וְסוּסֵי אֵשׁ,

l'ma-an pileil b'azarah v'yar'dah ha-eish,
l'ma-an tzir alah v'nit'alah b'rechev
v'susei eish,

לְמַעַן קְדוּשִׁים מְשֻׁלָּחִים בָּאֵשׁ,
לְמַעַן רִבּוֹ רִבָּן חֹזֵן וְנִהְרִי אֵשׁ,

l'ma-an k'doshim mush'lachim ba-eish,
l'ma-an ribo riv'van chaz v'naharei eish,

לְמַעַן שְׁמֹמֹת עֵירֶךְ הַשְּׂרוּפָה	I'ma-an shim'mot ir'cha has'rufah
בָּאֵשׁ,	va-eish,
לְמַעַן תּוֹלְדוֹת אֱלוֹפֵי יְהוּדָה	I'ma-an tol'dot alufei Y'udah
תָּשִׁים כְּכִיּוֹר אֵשׁ,	tasim k'chiyor eish,
הוֹשֵׁעַ נָא.	hosha na.

Deliver us.

For the sake of the one who was thrown in flames of fire, for the sake of the the son who was bound on wood and fire, for the sake of the mighty one who wrestled with an angle of fire, for the sake of those whom You led with light and clouds of fire, for the sake of the one who rose to the heavens and was uplifted as angels of fire, for the sake of your deputy at the altar of fire, for the sake of the Ten Commandments, a gift from fire, for the sake of the coverings and curtains and cloud of fire, for the sake of the mountain where You descended in fire, for the sake of Your Temple which You loved as the heavens of fire, for the sake of the one who prayed until the sinking of the fire, for the sake of the one who took a fire pan to remove Your wrath which burned like fire, for the sake of the one whose zeal was as great as fire, for the sake of the one who raised his hand and brought down stones of fire, for the sake of the one who put an ewe on the altar to be consumed by fire, for the sake of the one who stood on the granary floor and won Your favor by fire, for the sake of the one who prayed until there descended Your fire, for the sake of the one who rose to the heavens in a chariot with horses of fire, for the sake of the holy ones who were cast into fire, for the sake of the one who saw multitudes of angels and rivers of fire, for the sake of the desolation of your city, destroyed by fire, for the sake of the descendants of the princes of Judah whom You set as a fire, deliver us.

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה	L'cha Adonai hag'dulah v'hag'vurah
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַיְּהוּד	v'hatif'eret v'haneitzach v'hahod
כִּי כֹל בְּשָׁמַיִם וּבָאָרֶץ,	ki chol bashamayim uva-aretz,
לְךָ יְהוָה הַמַּמְלָכָה	I'cha Adonai hamam'lachah
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.	v'hamit'nasei I'chol I'rosh.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,	V'hayah Adonai I'Melech al kol ha-aretz,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
וְשִׁמוֹ אֶחָד.	ush'mo echad.
וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר:	Uv'Torat'cha katuv leimor:
שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ	Sh'ma Yisra-eil Adonai Eloheinu
יְהוָה אֶחָד.	Adonai Echad.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	Baruch Sheim k'vod malchuto
לְעוֹלָם וָעֶד.	I'olam va-ed.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Adonai will be King over the whole world; on that day Adonai will be One and God's Name One. And it is written in Your Torah: Hear, O Israel: Adonai is our God, Adonai is One! Praised be God's Name; God's glorious Rule is forever and ever!

אֲנִי וְהוּא הוֹשִׁיעָה נָא.	Ani vaho hoshi-ah na.
כְּהוֹשַׁעַת אֵלִים בְּלוֹד עַמָּךְ,	K'hosha'ta eilim b'lud imach,
בְּצִאתְךָ לַיִשָּׁע עַמָּךְ,	b'tzeit'cha l'yeisha amach,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת גּוֹי וְאֱלֹהִים,	K'hosha'ta goi Veilohim,
דְּרוֹשִׁים לַיִשָּׁע אֱלֹהִים,	d'rushim l'yeisha Elohim,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת הָמוֹן צָבָאוֹת,	K'hosha'ta hamon tz'va-ot,
וְעַמָּם מִלְּאֲכֵי צָבָאוֹת,	v'imam mal'achei tz'va-ot,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת זָכִים מִבֵּית עַבְדִּים,	K'hosha'ta zakim mibeit avadim,
חֲנוּן בְּיָדָם מִעַבְדִּים,	chanun b'yadam ma-avidim,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת טְבוּעִים בְּצוּל גִּזְרִים,	K'hosha'ta t'vu-im b'tzul g'zarim,
יִקְרָךְ עַמָּם מִעַבְרִים,	y'kar'cha imam ma-avirim,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת כֹּנֶה מְשׁוֹרֶרֶת וַיֹּשַׁע,	K'hosha'ta kanah m'shoreret vayosha,
לְגוֹחָה מְצִינֶת וַיֹּשַׁע,	l'gochah m'tzuyenet vayivasha,
כֵּן הוֹשַׁע נָא.	kein hosha na.
כְּהוֹשַׁעַת מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם,	K'hosha'ta ma-amar v'hotzeiti et'chem,
נִקְוָב וְהוֹצֵאתִי אֶתְכֶם,	nakuv v'hotzeiti it'chem,
כֵּן הוֹשַׁע נָא.	kein hosha na.

כְּהוֹשַׁעַת סוֹכְבֵי מִזְבַּח,	K'hosha'ta sov'vei miz'bei-ach,
עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבַּח,	om'sei aravah l'hakif miz'bei-ach,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת פְּלֵאֵי אֲרוֹן כְּהִפְשֵׁעַ,	K'hosha'ta pil'ei aron k'huf'sha,
צֵעַר פְּלֶשֶׁת בַּחֲרוֹן אַף וְנוֹשֵׁעַ,	tzi-eir p'leshet bacharon af v'nosha,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת קְהִלּוֹת בְּבִלָּה שְׁלַחַת,	K'hosha'ta k'hilot bavelah shilach'ta,
רַחוּם לְמַעַנָּם שְׁלַחַת,	rachum l'ma-anam shulach'ta,
כֵּן הוֹשִׁיעַ נָא.	kein hosha na.
כְּהוֹשַׁעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב,	K'hosha'ta sh'vut shiv'tei Ya-akov,
תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְיֶה יַעֲקֹב,	tashuv v'tashiv sh'vut oholei Ya-akov,
וְהוֹשִׁיעָה נָא.	v'hoshi-ah na.
כְּהוֹשַׁעַת שׁוֹמְרֵי מִצּוֹת,	K'hosha'ta shom'rei mitz'vot,
וְחֹכֵי יְשׁוּעוֹת,	v'chochei y'shu-ot,
אֵל לְמוֹשָׁעוֹת,	Eil l'mosha-ot,
וְהוֹשִׁיעָה נָא.	v'hoshi-ah na.
אֲנִי וְהוּ הוֹשִׁיעָה נָא.	Ani vaho hoshi-ah na.

הוֹשִׁיעַ נָא, אֵל נָא,	Hosha na, Eil na,
אֲנֵה הוֹשִׁיעָה נָא.	ana hoshi-ah na.
הוֹשִׁיעַ נָא, סִלַּח נָא,	Hosha na, s'lach na,
וְהַצְלִיחָה נָא,	v'hatz'lichah na,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.

Deliver us, Almighty, please! We implore You to please deliver us. Please save us, please pardon us, please grant us success; deliver us, Almighty, our Stronghold.

תַּעֲנֶה אֱמוּנִים שׁוֹפְכִים לְךָ לֵב כַּמַּיִם,	Ta-aneh emunim shof'chim l'cha leiv kamayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן בָּא בָּאֵשׁ וּבַמַּיִם,	l'ma-an ba va-eish uvamayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
גָּזַר וְנָם יִקַּח נָא מֵעֵט מַיִם,	gazar v'nam yukach na m'at mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה דְּגָלִים גָּזוּ גִזְרֵי מַיִם,	Ta-aneh d'galim gazu giz'rei mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן הִנֵּעַקֵד בְּשַׁעַר הַשָּׁמַיִם,	l'ma-an hane-ekad b'sha-ar hashamayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם,	v'shav v'chafar b'eirot mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה זָכִים חֹנִים עָלֵי מַיִם,	Ta-aneh zakim chonim alei mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן חָלַק מִפֶּצֶל מַקְלוֹת	l'ma-an chalak m'fatzeil mak'lot
בְּשִׁקְתוֹת הַמַּיִם,	b'shikatot hamayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
טֵעַן וְגַל אֶבֶן מִבְּאֵר מַיִם,	ta-an v'gal even mib'eir mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה יְדִידִים נוֹחֲלֵי דַת מְשׁוּלַת מַיִם,	Ta-aneh y'didim nochalei dat m'shulat mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן כָּרוּ בְּמִשְׁעָנוֹתָם מַיִם,	l'ma-an karu b'mish'anotam mayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
לְהַכִּין לָמוֹ וּלְצִאֲצִאֵמוֹ מַיִם,	l'hachin lamo ultze-etza-eimo mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.

תַּעֲנֶה מִתְחַנְנִים כְּבִישִׁמוֹן עָלֶי מַיִם,	Ta-aneh mit'chan'nim k'vishimon alei mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן נֶאֱמַן בַּיִת מַסְפִּיק לָעַם מַיִם.	l'ma-an ne-eman bayit mas'pik la-am mayim,
וְהִצְלִיחָה נָא	v'hatz'lich na,
סֶלַע הָרִךְ וַיִּזְוּבוּ מַיִם,	sela hach vayazuvu mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה עוֹנִים עָלֶי בְּאֵר מַיִם,	Ta-aneh onim ali v'eir mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן פֶּקֶד בְּמִי מְרִיבַת מַיִם,	l'ma-an pukad b'mei m'rivat mayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
צִמְאִים לְהַשְׁקוֹת מַיִם,	tz'mei-im l'hash'kot mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה קְדוֹשִׁים מְנַסְכִּים לָךְ מַיִם,	Ta-aneh k'doshim m'nas'chim l'cha mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם,	l'ma-an rosh m'shor'rim k'ta-av sh'tot mayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
שָׁב וְנָסַךְ לָךְ מַיִם,	shav v'nasach l'cha mayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.
תַּעֲנֶה שׂוֹאֲלִים בְּרִבּוּעַ אֲשֶׁלִי מַיִם,	Ta-aneh sho-alim b'ribu-a esh'lei mayim,
וְהוֹשִׁיעָה נָא,	v'hoshi-ah na,
לְמַעַן תֵּל תִּלְפִּיּוֹת מוֹצֵא מַיִם,	l'ma-an teil talpiyot motza mayim,
וְהִצְלִיחָה נָא,	v'hatz'lich na,
תִּפְתַּח אֶרֶץ וְתַרְעִיף שָׁמַיִם,	tif'tach eretz v'tar'if shamayim,
וְהוֹשִׁיעֵנוּ אֵל מַעֲזֵנוּ.	v'hoshi-einu Eil ma-uzeinu.

רַחֵם נָא קְהַל עֲדַת יִשְׁרָוֹן,	Rachem na k'hal adat y'shurun,
סִלַּח וּמַחֲל עֲוֹנָם,	s'lach um'chal avonam,
וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.	v'hoshi-einu Elohei yish'einu.

Answer Your faithful, as they pour out their heart like water, and deliver us.
 For the sake of the one who went through fire and water, grant us success.
 For the one who instructed that water be brought, deliver us, Almighty, our Stronghold.
 Answer the tribe who passed through the divided water, and deliver us.
 For the sake of the one who was bound at the gates of Heaven, grant us success.
 For the sake of the one who returned and dug wells of water, deliver us, Almighty, our Stronghold.
 Answer the pure ones who camped by the water and deliver us.
 For the sake of the smooth-skinned one who placed peeled rods at the troughs of water, grant us success.
 For the sake of the one who lifted the stone from the well of water, deliver us, Almighty, our Stronghold.
 Answer Your beloved ones, inheritors of the Torah, compared to water, and deliver us.
 For the sake of those who dug for water, grant us success.
 For the sake of those who provided for themselves and their progeny water, deliver us, Almighty, our Stronghold.
 Answer those who plead for water, as You answered in the wilderness with water, and deliver us.
 For the sake of the one whom You trusted, who procured for the people water, grant us success.
 For the sake of the one who struck the rock and brought flowing water, deliver us, Almighty, our Stronghold.
 Answer those who cried out "Rise up, well of water", and deliver us.
 For the sake of the one who brought at Merivah water, grant us success.
 For the sake of the one who made the thirsty to drink water, deliver us, Almighty, our Stronghold.
 Answer the holy ones who poured libations of water, and deliver us.
 For the sake of the psalmist who thirsted to drink water, grant us success.
 For the sake of the psalmist who poured a libation before You of water, deliver us, Almighty, our Stronghold.
 Answer us, we ask, with the four species planted near water, and deliver us.
 For the sake of the Temple, from which came water, grant us success.
 Open the earth and send rain from the heavens, and deliver us, Almighty, our Stronghold.

 Show compassion, please, on this congregation, the assembly of Jeshurun. Pardon and forgive their iniquities, and deliver us, God of our deliverance.

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.

Kol m'vaseir m'vaseir v'omeir.

קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.

Kol m'vaseir m'vaseir v'omeir.

A voice announces, announces and proclaims!

אִמֶּץ יִשְׁעֶךָ בָּא,

Ometz yesh'acha ba,

קוֹל דּוֹדִי הִנֵּה זֶה בָּא,

kol dodi hinei zeh ba,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

בָּא בְּרִיבּוֹת כְּתִים,

Ba b'riv'vot kitim,

לַעֲמוֹד עַל הַר הַזֵּיתִים,

la-amod al har hazeitim,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

גִּישׁוֹ בַּשּׁוֹפָר לְתַקֵּעַ,

Gish'to bashofar lit'ka,

תַּחֲתֵיוֹ הַר יִבָּקַע,

tach'tav har yibaka,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

דַּפֵּק וְהִצִּיץ וְזָרַח,

Dafak v'heitzitz v'zarach,

וּמַשׁ חֲצִי הָהָר מִמִּזְרָח,

umash chatzi hahar mimiz'rach,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

הַקִּים מִלּוּל נוֹאֲמוֹ,

Heikim milul no-amo,

וּבָא הוּא וְכָל-קְדוֹשָׁיו עִמּוֹ,

uva hu v'chol k'doshav imo,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

וְלִכְל-בְּאֵי הָעוֹלָם,

Ul'chol ba-ei ha-olam,

בֵּת קוֹל יִשְׁמַע בְּעוֹלָם,

bat kol yishama ba-olam,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

זֶרַע עֲמוּסֵי רְחֻמוֹ,

Zera amusei r'chamo,

נִוְלְדוּ כִּילָד מִמְּעֵי אִמּוֹ,

nol'du k'yeled mim'ei imo,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

חָלָה וַיִּלְדָּה מִי זֹאת,

Chalah v'yal'da mi zot,

מִי שָׁמַע כְּזֹאת,

mi shama kazot,

מְבַשֵּׁר וְאוֹמֵר.

m'vaseir v'omeir.

טָהוֹר פָּעַל כָּל-אֵלֶּה,	Tahor pa-al kol eileh,
וּמִי רָאָה כָּאֵלֶּה,	umi ra-ah ka-eileh,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
יֵשַׁע וְזִמְן הוֹחַד,	Yesha uz'man huchad,
הַיּוֹחַל אֶרֶץ בְּיוֹם אֶחָד,	hayuchal eretz b'yom echad,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
כְּבִיר רוֹם וְתַחַת,	Kabir rom vatachat,
אִם יוֹלֵד גּוֹי פָּעַם אֶחָת,	im yivaled goi pa-am echat,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
לֵעֵת יִגְאֹל עַמּוֹ נָאוֹר,	L'eit yig'al amo na-or,
וְהָיָה לֵעֵת עָרֵב יִהְיֶה אוֹר,	v'hayah l'eit erev yih'yeh or,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
מוֹשִׁיעִים יַעֲלוּ לְהָר צִיּוֹן,	Moshi-im ya-alu l'har Tziyon,
כִּי חָלָה גַּם יִלְדָּה צִיּוֹן,	ki chalah gam yal'dah Tziyon,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
נִשְׁמַע בְּכָל-גְּבוּלָךְ,	Nish'ma b'chol g'vuleich,
הֶרְחִיבִי מְקוֹם אֹהֶלְךָ,	har'chivi m'kom oholeich,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
שִׁמִּי עַד דְּמֶשֶׁק מִשְׁכְּנוֹתֶיךָ,	Simi ad Damesek mish'k'notayich,
קַבְּלִי בְנִיךָ וּבְנוֹתֶיךָ,	kab'li vanayich uv'notayich,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
עֲלֹזִי חֲבָצֶלֶת הַשָּׂרוֹן,	Il'zi chavatzelet hasharon,
כִּי קָמוּ יִשְׁנֵי חֶבְרוֹן,	ki kamu y'sheinei Chev'ron,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.
פָּנוּ אֵלַי וְהוֹשְׁעוּ,	P'nu eilai v'hivash'u,
הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ,	hayom im b'koli tish'ma-u,
מִבֶּשֶׁר וְאוֹמֵר.	m'vaseir v'omeir.

צִמַּח אִישׁ צִמַּח שְׁמוֹ,	Tzamach ish tzemach sh'mo,
הוּא דָּוִד בְּעֶצְמוֹ,	hu David b'atz'mo,
מְבַשֵּׁר וְאוֹמֵר.	m'vaseir v'omeir.
קוֹמוּ כְּפוּשֵׁי עֶפֶר,	Kumu k'fushei afar,
הַקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עֶפֶר,	hakitzu v'ran'nu shoch'nei afar,
מְבַשֵּׁר וְאוֹמֵר.	m'vaseir v'omeir.
רַבָּתִי עִם בְּהַמְלִיכוֹ,	Rabati am b'ham'lichu,
מִגְדֹּל יְשׁוּעוֹת מַלְכוֹ,	mig'dol y'shu-ot mal'ko,
מְבַשֵּׁר וְאוֹמֵר.	m'vaseir v'omeir.
שֵׁם רְשָׁעִים לְהַאֲבִיד,	Sheim r'sha-im l'ha-avid,
עוֹשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד,	oseh chesed lim'shicho l'David,
מְבַשֵּׁר וְאוֹמֵר.	m'vaseir v'omeir.
תִּנָּה יְשׁוּעוֹת לְעַם עוֹלָם,	T'nah y'shu-ot l'am olam,
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם,	l'David ul'zar-o ad olam,
מְבַשֵּׁר וְאוֹמֵר.	m'vaseir v'omeir.

Your salvation comes, the voice of my beloved, it comes. Announces and proclaims!

He comes with myriad bands to stand on the Mount of Olives. Announces and proclaims!

He comes to sound the shofar, and to break the mountain under him. Announces and proclaims!

Knocks, peeks, and shines, moves half of the mountain from the east. Announces and proclaims!

He fulfills His promises, and He comes with all of His holy ones. Announces and proclaims!

To everyone who dwells in the world, a voice from heaven is heard throughout the world. Announces and proclaims!

The seed borne in His womb, born like a child from its mother's innards. Announces and proclaims!

She gave birth - who is this, and who has heard its like? Announces and proclaims!

The Pure One did all of this, and who has seen its like? Announces and proclaims!

The time of salvation was ordained, but can the world be born in one day? Announces and proclaims!

He is mighty in the heights and in the depths, but can a nation be born in a single moment? Announces and proclaims!

When He redeems His people, the evening time will be light. Announces and proclaims!

Redeemers will ascend Mount Zion, for she labored and gave birth. Announces and proclaims!

It is heard in all of your borders, "Expand the area of your camp." Announces and proclaims!

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As far as Damascus, your dwelling places will receive your sons and daughters. Announces and proclaims!

Be merry, Rose of Sharon, because those who sleep in Hebron have risen up. Announces and proclaims!

A man named Tzemach has grown, it is David himself. Announces and proclaims!

You who are buried in the dust, rise up, awake and sing, dwellers in the dust. Announces and proclaims!

When he rules the capitol city, God will be a tower of deliverance to His king. Announces and proclaims!

The name of the wicked will be destroyed, but God will make kindness to his anointed one, to David. Announces and proclaims!

Give salvation to the eternal people, to David and to his seed, until eternity. Announces and proclaims!

קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר.

A voice announces, announces and proclaims!

Kol m'vaseir m'vaseir v'omeir.

הוֹשִׁיעָה אֶת עַמְּךָ,

וּבָרֵךְ אֶת נַחְלָתְךָ,

וְרַעַם וְנִשְׁאָם עַד הָעוֹלָם.

וַיְהִי דְבַר יְיָ אֱלֹהֵי

אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה,

קְרוֹבִים אֶל יְהוָה אֱלֹהֵינוּ

יוֹמָם וּלְיָלָה,

לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט

עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ.

לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ,

כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.

Hoshi-ah et amecha,

uvareich et nachalatecha,

ur'eim v' nas'eim ad ha-olam.

V'yih'yu d'varai eileh

asher hit'chanan'ti lif'nei Adonai,

k'rovim el Adonai Eloheinu

yomam valay'lah,

la-asot mish'pat av'do umish'pat

amo Yisra-eil, d'var yom b'yomo.

L'ma-an da-at kol amei ha-aretz,

ki Adonai Hu ha-Elohim, ein od.

יְהִי רָצוֹן מִלְּפָנֶיךָ	Y'hi ratzon mil'fanecha
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Adonai Eloheinu Veilohei avoteinu,
שֶׁתִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן	shet'kabeil b'rachamim uv'ratzon
אֶת־תְּפִלָּתֵנוּ וְהַקְּפוֹתֵנוּ.	et t'filateinu v'hakafoteinu.
וְתִסֵּר מִחִיצַת הַבְּרֹזֶל הַמַּפְסֶקֶת	V'tasir m'chitzat habarzel hamaf'seket
בֵּינֵינוּ וּבֵינֶיךָ,	beineinu uveinecha,
וְתֹאזִין שׁוֹעֲתֵינוּ,	v'ta-azin shav'ateinu,
וְחַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.	v'chot'meinu b'seifer chayim tovim.

May it be Your will, Adonai our God and God of our ancestors, to accept with mercy and pleasure our prayers and our hakkafot. Remove the barrier of iron that creates separation between us and you, listen to our outcries, and seal us in the book of goodness and life.

Hakafot for Simchat Torah

אַתָּה הָרֵאָתָּ לַדַּעַת,	Atah har'eita lada-at,
כִּי יְהוָה הוּא הָאֱלֹהִים,	ki Adonai Hu ha-Elohim,
אֵין עוֹד מִלְּבָדוֹ.	ein od mil'vado.
לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ,	L'osei nif'la-ot g'dolot l'vado,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
אֵין כַּמוֹךְ בָּאֱלֹהִים אֲדֹנִי,	Ein kamocha va-Elohim Adonai,
וְאֵין כַּמַּעֲשִׂיךְ.	v'ein k'ma-asecha.
יְהִי כְבוֹד יְהוָה לְעוֹלָם,	Y'hi ch'vod Adonai l'olam,
יִשְׁמַח יְהוָה בַּמַּעֲשָׂיו.	yis'mach Adonai b'ma-asav.
יְהִי שֵׁם יְהוָה מְבֹרָךְ,	Y'hi Sheim Adonai m'vorach,
מֵעַתָּה וְעַד עוֹלָם.	mei-atah v'ad olam.
יְהִי יְהוָה אֱלֹהֵינוּ עַמָּנוּ,	Y'hi Adonai Eloheinu imanu,
כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,	ka-asher hayah im avoteinu,
אֶל יַעֲזָבֵנוּ וְאֶל יִטְשֵׁנוּ.	al ya-az'veinu v'al yit'sheinu.
וְאָמְרוּ, הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל,	V'im'ru, hoshi-einu Elohei yish'einu,
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,	v'kab'tzeinu v'hatzileinu min hagoyim,
לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ,	l'hodot l'Sheim kod'shecha,
לְהַשְׁתַּבֵּחַ בְּתִהְלֶתְךָ.	l'hishtabei-ach bit'hilatecha.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,	Adonai Melech, Adonai malach,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.
יְהוָה עֹז לְעַמּוֹ יִתֵּן,	Adonai oz l'amo yitein,
יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.	Adonai y'vareich et amo vashalom.
וְיִהְיוּ נָא אֲמָרֵינוּ לְרָצוֹן,	V'yih'yu na amareinu l'ratzon,
לִפְנֵי אֲדוֹן כָּל.	lif'nei adon kol.

You were clearly shown, to know that Adonai is God, and there is nothing besides him. He makes great wonders alone, because his lovingkindness is eternal. There is none like You among the gods that are worshipped, my Master, and nothing like Your works. The glory of God is eternal, Adonai will rejoice in His works. The name of Adonai will be blessed, now

and forever. May Adonai our God be with us, like he was with our ancestors, not abandoning or forsaking us. And we say: "Deliver us, God of our salvation, gather us and rescue us from the nations, that we might thank Your holy Name and praise You. Adonai is King, Adonai was King, Adonai will reign forever and ever. God will give strength to God's people; God will bless God's people with peace. Please, may our words be favorable before the Master of all.

וַיְהִי בִּנְסֵעַ הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה,
 קוּמָה יְהוָה, וַיִּפְצוּ אֲבִיךָ,
 וַיִּנָּסוּ מִשְׁנְאִיךָ מִפְּנֶיךָ.
 קוּמָה יְהוָה לְמְנוּחָתְךָ,
 אַתָּה וְאַרְוֶן עֲזֶךָ.
 כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק,
 וַחֲסִידֶיךָ יִרְנְנוּ.
 בַּעֲבוּר דָּוִד עַבְדְּךָ,
 אֶל תָּשִׁיב פְּנֵי מְשִׁיחֶךָ.
 וְאָמַר בַּיּוֹם הַהוּא,
 הִנֵּה אֱלֹהֵינוּ זֶה,
 קִיְּנוּ לוֹ וַיּוֹשִׁיעֵנוּ,
 זֶה יְהוָה קִיְּנוּ לוֹ,
 נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמִמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר.
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
 וּדְבַר יְהוָה מִירוּשָׁלַיִם.
 אַב הָרַחֲמִים,
 הֵיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,
 תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
 כִּי כָךְ לָבַד בְּטַחְנוּ,
 מֶלֶךְ אֵל רַם וְנִשְׂא,
 אֲדוֹן עוֹלָמִים.

Vay'hi bin'so-a ha-aron, vayomer Moshe,
 kumah Adonai, v'yafutzu oy'vecha,
 v'yanusu m'san'echa mipanecha.
 Kumah Adonai lim'nuchatecha,
 Atah v'aron uzecha.
 Kohanecha yil'b'shu tzedek,
 vachasidecha y'raneinu.
 Ba-avur David av'decha,
 al tasheiv p'nei m'shichecha.
 V'amar bayom hahu,
 hinei Eloheinu zeh,
 kivinu lo v'yoshi-einu,
 zeh Adonai kivinu lo,
 nagilah v'nis'm'cha bishu-ato.
 Mal'chut'cha malchut kol olamim,
 umem'shalt'cha b'chol dor vador.
 Ki mitziyon teitzei Torah,
 ud'var Adonai mirushalayim.
 Av harachamim,
 heitivah vir'tzon'cha et Tziyon,
 tiv'neh chomot Y'rushalayim.
 Ki v'cha l'vad batach'nu,
 Melech Eil ram v'nisa,
 adon olamim.

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Whenever the Ark traveled, Moses would say: "Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You." Rise, Adonai, to Your place of rest, You and the ark of Your might. Your kohanim will be clothed in justice, and Your righteous ones will sing with joy. For the sake of David, Your service, do not reject Your anointed. On that day it will be said: "Here is our God, we have hoped for Him and He redeemed us, this is Adonai, in whom we have hoped, and we will delight and rejoice in His deliverance. Your kingdom is eternal, and Your dominion is for every generation. For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Compassionate Father! In Your favor, do good to Zion; may You rebuild the walls of Jerusalem. For we trust You alone, Almighty King, exalted and uplifted, Master of the worlds.

The Ark is opened and all of the *Sifrei Torah* are removed and carried on seven *hakafot* (circuits) around the sanctuary. After each *hakafah*, it is traditional to sing and dance with the Torah scrolls.

אָנָּא יְהוָה, הוֹשִׁיעָה נָּא,

Ana Adonai, hoshi-a na,

אָנָּא יְהוָה, הַצְלִיחָה נָּא,

Ana Adonai, hatz'lichah na,

אָנָּא יְהוָה, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Ana Adonai, aneinu v'yom kor'ei-nu.

Please, Adonai, deliver us! Please, Adonai, make us successful! Please, Adonai, answer us on the day we call.

First hakafah.

אֱלֹהֵי הָרוּחוֹת, הוֹשִׁיעָה נָּא.

Elohei haruchot, hoshi-a na,

בּוֹחֵן לְבָבוֹת, הַצְלִיחָה נָּא,

Bochein l'vavot, hatz'lichah na,

גּוֹאֵל חֲזָק, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Go-eil chazak, aneinu v'yom kor'ei-nu.

God of all spirits, save us. Examiner of hearts, make us successful. Mighty Redeemer, answer us on the day we call.

Second hakafah.

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא.

Doveir tz'dakot, hoshi-a na,

הַדוּר בְּלְבוּשׁוֹ, הַצְלִיחָה נָּא,

Hadur bil'vusho, hatz'lichah na,

וְתִיק וְחָסִיד, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Vatik v'chasid, aneinu v'yom kor'ei-nu.

Proclaimer of righteousness, save us. One Who is robed in splendor, make us successful. Mighty and Loving One, answer us on the day we call.

Third hakafah.

זָךְ וְיָשָׁר, הוֹשִׁיעָה נָא.	Zach v'yashar, hoshi-a na,
חֹמֶיִל דָּלִים, הַצְלִיחָה נָא,	Chomeil dalim, hatz'lichah na,
טוֹב וּמַעֲטִיב, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	Tov umeitiv, aneinu v'yom kor'ei-nu.

Pure and Upright One, save us. Merciful to the needy, make us successful. Good and Benevolent One, answer us on the day we call.

Fourth hakafah.

יֹדֵעַ מַחֲשָׁבוֹת, הוֹשִׁיעָה נָא.	Yodei-a machashavot, hoshi-a na,
כָּבִיר וְנָאוֹר, הַצְלִיחָה נָא,	Kabir v'na-or, hatz'lichah na,
לוֹבֵשׁ צְדָקוֹת,	Loveish tz'dakot,
עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	aneinu v'yom kor'ei-nu.

Knower of our thoughts, save us. Mighty and Magnificent One, make us successful. Garbed in justice, answer us on the day we call.

Fifth hakafah.

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָא.	Melech olamim, hoshi-a na,
נָאוֹר וְאֲדִיר, הַצְלִיחָה נָא,	Na-or v'adir, hatz'lichah na,
סוֹמֵךְ נוֹפְלִים,	Someich nof'lim,
עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	aneinu v'yom kor'ei-nu.

Eternal King, save us. Magnificent and Mighty One, make us successful. Supporter of the fallen, answer us on the day we call.

Sixth hakafah.

עוֹזֵר דָּלִים, הוֹשִׁיעָה נָא.	Ozeir dalim, hoshi-a na,
פּוֹדֶה וּמַצִּיל, הַצְלִיחָה נָא,	Podeh umatzil, hatz'lichah na,
צוּר עוֹלָמִים, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	Tzur olamim, aneinu v'yom kor'ei-nu.

Help of the needy, save us. Redeemer and Deliverer, make us successful. Rock of the worlds, answer us on the day we call.

Seventh *hakafah*.

קָדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא.	Kadosh v'nora, hoshi-a na,
רַחוּם וְחַנוּן, הַצְלִיחָה נָא,	Rachum v'chanun, hatz'lichah na,
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	Shomeir hab'rit, aneinu v'yom kor'ei-nu.
תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא.	Tomeich t'mimim, hoshi-a na,
תִּקְיָךְ לְעַד, הַצְלִיחָה נָא,	Takif la-ad, hatz'lichah na,
תְּמִיִּם בְּמַעֲשֶׁיךָ,	Tamim b'ma-asav,
עֲנֵנוּ בְיוֹם קְרָאֵנוּ.	aneinu v'yom kor'ei-nu.

Holy and Awesome One, save us. Merciful and Gracious One, make us successful.

Guardian of the covenant, answer us on the day we call.

Supporter of the innocent, save us. Eternal in power, make us successful. Perfect in Your works, answer us on the day we call.

Following the final *hakafah*, we read from the Torah - from one scroll in the evening, and from three scrolls in the morning.