



סִדּוּר דְּבַר חֲדָשׁ

Siddur Davar Ḥadash



Siddur Davar H'adash

Siddur Davar Hadash

an inclusive, nondenominational siddur

Ashkenazi Rite

assembled by brin solomon [it/itself]

Volume 1: Shabbat and Festivals

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The cover artwork is by Jay Smith.

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

(after Zoe Leonard)

i want a different Judaism

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

this is the Judaism that i want

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

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Introduction

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

Rabbi Steven Philp
over Shabbat lunch one day at CBST

What This Siddur Is

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

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

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

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

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

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

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

What This Siddur Is Not

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

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

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

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

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

About the Text

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

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

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

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

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

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

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

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

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

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

About the Translation

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

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

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

of worship.

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

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

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

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

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

About the Changes

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

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

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

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

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

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

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

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

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

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

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

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

implying that all nonbinary genders are a mixture of male and female.⁴

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

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

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

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

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

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

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

who wants to be included by it and no one who doesn't. The repeated invocation of "all living things" worshiping the Jewish G-d have been qualified to say that only haSheim's living things worship haSheim — a category that I think can include all the plants and fungi and animals and bacteria⁵ without inadvertently also sweeping up human beings who do not and do not wish to worship Jewishly.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As it Is Written?

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

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

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

Roads Not Taken

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

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

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

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

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

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

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

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

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

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

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

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

This Siddur Is Yours

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

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

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

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

On Qohélet 1:9–10

מה־שֶׁהָיָה הוּא שְׂיִהְיֶה וּמֵה־שֶׁנַּעֲשֶׂה הוּא שְׂיַעֲשֶׂה וְאֵין
כָּל־חֲדָשׁ תַּחַת הַשָּׁמַשׁ: יֵשׁ דָּבָר שֶׁיֹּאמְרוּ רְאֵה־זֶה חֲדָשׁ
הוּא כְּבָר הָיָה לְעוֹלָמִים אֲשֶׁר הָיָה מִלְּפָנָיו:

Mah shehayah hu sheyihyeh umah shena'asah hu sheyei'aseh v'ein kol hadash tahat hashamesh. Yeish davar sheyomar r'ei'eh zeh hadash hu kavar hayah la'olamim asher hayah milfanéinu.

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

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

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

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

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

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

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

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

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

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

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

27 Nisan, 5781 — revised 28 Nisan, 5783

How to Use this Siddur (PDF)

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

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

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

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

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

HOW TO USE THIS SIDDUR: Transliteration

Consonants:

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

Vowels:

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

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

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

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

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

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

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

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More broadly I am indebted to those who created the resources I relied upon to do this work, from the philologists whose work went into the dictionaries I consulted to the coders who keep Sefaria and Stack Exchange online; from the designers of the fonts I used to the people who made all the programs necessary to take the letters on their journey from my keyboard to your experience of them, in whatever medium. I am indebted also to the labor, the built environment, the land, the infrastructure in all its forms that kept me fed and housed and met my other needs while working on this project. I am only able to do this work because others are working and have worked to create a world where I do not have to spend all my energy every day eking sustenance out of the land. This is a gift, and it is also an obligation, and I try not to carry it lightly.

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

The Friday Evening Service

Introductory Verses

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

From Psalm 133 (Hineih mah tov)

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

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

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

Pirkei Avot 1:2 (Al sheloshah davarim)

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

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

Yədidet Néfesh

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

יְדִידֵת נֶפֶשׁ אֵב הַרְחַמְנָה מִשְׁכָּה עֲבַדְתָּךְ אֶל רְצוֹנְךָ
יְרוּצָה עֲבַדְתָּךְ כְּמוֹ אַיִל יִתְנַחֲמָה מוּל הַדְרָךְ
כִּי יַעֲרֵב לָהּ יְדִידוּתְךָ מִנְפֶת צוּף וְכָל טַעַם:

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

הַדְוֵרָה נָאֵת זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אַהֲבָתְךָ
אָנָּא אֵל נָא רַפְּאָה נָא לָהּ בְּהִרְאוֹת לָהּ נְעָם זִינְךָ
אִז תִּתְחַזַּק וְתִתְרַפֵּא וְהִיָּתָה לְךָ שְׂפֹתַת עוֹלָם:

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

וְתִיקָה יְהֵמוּ רַחֲמֶיךָ וְחוּסָה עַל בֵּת אוֹהֲבֶךָ
כִּי זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי לְנוֹת בְּתַפְאֵרַת עִנְךָ
אָנָּא אֵלִי מִחֲמַד לְבִי חוּשָׁה נָא בְּסוּדְךָ חֲכָם:

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

הַנְּלֵת נָא וּפְרֹשָׁה חֲבִיבָה עָלַי אֵת סִפְת שְׁלוֹמְךָ
תֵּאִיר אֶרְצִי מִכְבוֹדְךָ נִנְלָה וְנִשְׁמַחָה בְּךָ
מִהֲרָה אַהֲוֶבָה כִּי בָּא מוֹעֵד וְחַגְנִי כִימֵי עוֹלָם:

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

The Friday Evening Service

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

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

Ancient timeless One, please take pity on the child of Your love! Rouse Your great goodwill!
Deeply, desperately, long have I yearned to dwell in the glory of Your mighty skill.
Oh please, my God, desire of my heart, hurry with the secret wisdom You enfold!

Now my Dearest, now, unconceal Yourself! Wrap me in Your shelter where it's safe and still.
And the Earth will shine from Your dignity! We'll rejoice with You; the air with joy we'll fill!
It is now time — hurry, my Beloved! Grant Your grace to me as in days of old.

From Shir haShirim (Dodi li)

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

Dodi li va'ani lo haro'eh bashoshanim.

Dodati li va'ani lah haro'ah bashoshanim.

Dodeti li va'ani leh haro'et bashoshanim.

Dodolai li va'ani lahel haro'ol bashoshanim.

Dodotai li va'ani lahen haro'ot bashoshanim.

Dodai li va'ani lahem haro'im bashoshanim.

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

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

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

Candlelighting for Shabbat

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

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

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

Shalom Aleikhel

שְׁלוֹם עָלֶיכֶם מִלְאָכוֹל הַשָּׁרֵת *Shalom aleikhel mal'akhol hashareit*
מִלְאָכוֹל עֲלִיּוֹנָה *mal'achol elyoneh*
מִשׁוֹמְרֵי שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בּוֹאֲכֵם לְשָׁלוֹם מִלְאָכוֹל הַשָּׁלוֹם *Bo'akhel ləshalom mal'akhol hashalom*
מִלְאָכוֹל עֲלִיּוֹנָה *mal'achol elyoneh*
מִשׁוֹמְרֵי שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

בְּרַכּוּנֵי לְשָׁלוֹם מִלְאָכוֹל הַשָּׁלוֹם *Barkhúni ləshalom mal'akhol hashalom*
מִלְאָכוֹל עֲלִיּוֹנָה *mal'achol elyoneh*
מִשׁוֹמְרֵי שׁוֹמְרוֹל הַשׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

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

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

Bless me with peace, angels of peace!
Angels of the Highest One,

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

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

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

Qabalat Shabat

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

1. Psalm 95

- לְכוּל נִתֵּן כְּבוֹד לַיהוָה
נְגִילָה בְצוּר יִשְׁעֵנוּ:
נִקְדָּמָה פְּנִיָּה בְּתוֹדָה
בְּשִׂמְחָה נְגִילָה בָּהּ:
כִּי אֵל גְּדוֹלָה יְהוָה
וְשׁוֹפְטָה גְּדוֹלָה עַל-כָּל-אֱלִילִים:
אֲשֶׁר בִּיָּדָהּ מְחַקְרֵי-אָרֶץ
וְתוֹעֲבוֹת הָרִים לָהּ:
אֲשֶׁר-לָהּ הַיָּם וְהָא עֲשָׂתוּ
וַיִּבְשֹׁת יַדֶּיהָ יַצְרוּ:
בְּאוֹל נִצְטַנֵּעַ וְנַעֲבוֹד
נַעֲתִיר לַפְּנֵי-יְהוָה עֲשָׂתָנוּ:
כִּי הֵא אֵלֵּינוּ
וְאַנְחָנוּ עִם מַרְעִיתָהּ וְצֹאן יָדָהּ
הַיּוֹם אִם-בְּקֹלָהּ תִּשְׁמָעוּל:
אֵל תִּקְשׁוּל לְבַבְכֶּל בְּמַרְיָבָה
כִּיּוֹם מִסָּה בַמִּדְבָּר:
אֲשֶׁר נִסּוּנֵי אֲבוֹלֵיכֶל
בְּחַנּוּנֵי גַם-יָדְעוּ פְּעָלֵי:
אַרְבַּעִים שָׁנָה אָקוּשׁ בְּדוֹר וְאָמַר
עִם תְּעוּל לְכָב הֵל
וְהֵל לֹא-יָדְעוּ דְרָכָי:
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי
אִם-יִבּוֹאֵל אֵל-מְנוּחָתִי:
- 1 *Ləkhoh nitein kavod liSHKHIHAH
nagilah vatzur yish'éinu.*
- 2 *Nəqadəma fanéihe bətodah
bəsimḥah nagilah veh.*
- 3 *Ki Eil gədoleh SHƏKHINAH
vəshofteh gədoleh al kol elilim.*
- 4 *Asher bəyadeh meḥqarei áretz
vəto'afot harim leh.*
- 5 *Asher leh hayam vəhe asétu
vəyabəshet yadéihe yatzáru.*
- 6 *Bó'ol nitztanéi'a vəna'avod
na'atir lifnei SHƏKHINAH osét'nu.*
- 7 *Ki he Elohéinu
va'anáḥnu am mar'iteh vatzon yadeh
hayom im bəqoleh tishmá'ol.*
- 8 *Al taqshol ləvavkhel kiMrivah
kəyom Masah bamidbar.*
- 9 *Asher nisúni ivoleikhel
bəḥanúni gam yadə'u fo'oli.*
- 10 *Arba'im shana aqut bədor va'omar
am to'ol leivav heil
vəheil lo yadə'u derakhai.*
- 11 *Asher nishbáti və'api
im yivó'ol el mənūḥati.*

The Friday Evening Service

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

2. Psalm 96

הודול ליהוה הוד חדש	1	<i>Hodol liSHKHI^NAH hod ḥadash</i>
הודול ליהוה כל-ישראל:		<i>hodol liSHKHI^NAH kol Yisra'eil.</i>
הודול ליהוה ברכול שמה	2	<i>Hodol liSHKHI^NAH barəkhol shəmeḥ</i>
בשרול מיום-ליום ישועתה:		<i>basərol miyom ləyom yəshuateh.</i>
למדול זת אל זת כבודה	3	<i>Lamdol zet el zet kəvodeh</i>
בכל-ישראל נפלאותיה:		<i>bəkhol Yisra'eil niflə'otéi^he.</i>
כי גדולה יהוה	4	<i>Ki gədoleh SHƏKHI^NAH</i>
ומהלה מאד		<i>umhuléleh mə'od</i>
נוראה הא על-כל-אלילים:		<i>nora'eh he al kol elilim.</i>
כי כל אלהול העמים לא לנו	5	<i>Ki kol elohol ha'amim lo lānu</i>
ורק יהוה אלהינו:		<i>vəraq SHƏKHI^NAH Elohéinu.</i>
הוד והדר לפניה	6	<i>Hod vəhadar ləfanéi^he</i>
עז ותפארת במקדשה:		<i>oz vətif'éret bəmiqdasheh.</i>
הבול ליהוה כל-בית-ישראל	7	<i>Havol liSHKHI^NAH kol beit Yisra'eil</i>
הבול ליהוה כבוד ועז:		<i>havol liSHKHI^NAH kavod va'oz.</i>

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

- 8 **הַבּוֹל לִיהוּהַ כְּבוֹד שְׁמֵהּ** 8 *Havol liSHKHHINAH kəvod shəmeḥ*
שְׂאוֹל־מִנְחָה וּבְאוֹל לְחַצְרוֹתֶיהָ:
sə'ol minḥah uvó'ol ləḥatzrotéihe.
- 9 **תִּנּוֹל כְּבוֹד לִיהוּהַ** 9 *Tenol kavod liSHKHHINAH*
בְּהַדְרַת־קֹדֶשׁ
bəhadrat qódesḥ
חִילוֹל מִפְּנֵיהָ כָּל־יִשְׂרָאֵל:
ḥílol mipanéiḥe kol Yisra'eil.
- 10 **לְמַדּוֹל זֶת אֵל זֶת יְהוּהַ חַיֵּית** 10 *Limdol zet el zet SHĀKHINAH ḥayet*
אֶף־תִּפְּוֹן תִּבֵּל בַּל־תִּמּוֹט
af tikon teiveil bal timot
יִפְּרָחוּ כָּל־הָעַמִּים־בָּהּ:
yifrəḥu kol ha'amim bah.
- 11 **יִשְׂמְחוּ הַשָּׁמַיִם** 11 *Yisməḥu hashamáyim*
וּתְגַל הָאָרֶץ
vətageil ha'áretz
יִרְעִם הַיָּם וּמְלֹאוּ:
yir'am hayam umlo'o.
- 12 **יַעֲלוּ שָׂדֵי וְכָל־אֲשֶׁר־בּוֹ** 12 *Ya'aloz sadaí vəkhol asher bo*
אֶז יִרְנְנוּ כָּל־עֲצֵי־יַעַר:
az yəranənu kol atzei yá'ar.
- 13 **לִפְנֵי יְהוּהַ כִּי בָּאָה** 13 *Lifnei SHĀKHINAH ki va'eh*
כִּי בָּאָה לְרַפֵּא הָאָרֶץ
ki va'eh lírpo ha'áretz
יִתְקַנֶּה אוֹתָהּ בְּצֶדֶק
yətaqəneh otah bətzédeq
וּלְבַנּוּ בְּאֵמוּנָה:
vəlibéinu be'emunah.

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

3. Psalm 97

יהוה חַיַּת תִּגַּל הָאָרֶץ יִשְׁמְחוּ אַיִם רַבִּים:	1	<i>SHĕKHINAH ḥayet tageil ha'áretz yisməḥu iyim rabim.</i>
עָנָן וְעָרַפֶּל סְבִיבֶיהָ צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֵאָה:	2	<i>Anan va'arafel səvivéihe tzédeq umishpat məkhon kis'eh.</i>
אֵשׁ לִפְנֵיהָ תֵלֵךְ וּתְלַהֵט סְבִיב צְרוּלָה:	3	<i>Eish ləfanéihe teileikh utlaheit saviv tzaroleh.</i>
הַבְּעָרוּ בְרִקְיָה תִבֵּל הִרְגִּיֶשָׁה וְתַחַל הָאָרֶץ:	4	<i>Hiv'íru vəraqéihe teiveil hirkísha vətahel ha'áretz.</i>
הָרִים כַּדוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה	5	<i>Harim kadonag namásu milifnei SHĕKHINAH</i>
מִלִּפְנֵי אֶדֶן כָּל-הָאָרֶץ:		<i>milifnei éden kol ha'áretz.</i>
הַגִּידוּ הַשָּׁמַיִם צִדְקָה וַיַּדְעוּ כָּל-יִשְׂרָאֵל כְּבוֹדָה:	6	<i>Higídu hashamayim tzidqeh vəyadə'u kol Yisra'eil kəvodah.</i>
יִבְשׁוּל כָּל-עֲבֹדוֹל עֹשֶׂק הַמְתַּלְלֵל בְּאֱלִילִים	7	<i>Yeivóshol kol ovdol ósheq hamithaləlol ba'elilim</i>
שׁוּבוּל לְצֶדֶק כָּל-אֲשֵׁמוֹל:		<i>shúvol lətzédeq kol asheimol.</i>

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

<p>יְדַעַה וַתִּשְׂמַח צִיּוֹן וַתִּגְלֶנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְהוָה: כִּי־אַתָּה יְהוָה עֲלִיּוֹנָה עַל־כָּל־הָאָרֶץ מְאֹד נֶעְלִיתָה עַל־כָּל־אֱלִילִים: אֲהַבֹּל יְהוָה שְׂנְאוֹל רָע שׁוֹמְרֵה נַפְשׁוֹת חֲסִידוֹלָיִךָ מִיַּד רָשָׁעוֹל יִצְלִיל: גִּיל זָרַע לַצַּדִּיקָה וּלְתַמּוֹל־לֵב שְׂמִחָה: שְׂמִחוּל צַדִּיקוֹל בֵּיהוָה וְהוֹדוּל לְזָכַר קְדוּשָׁה:</p>	<p>8 <i>Yadə'ah vatismaḥ Tziyon vatagéilnah bənot Yəhudah ləmá'an mishpatéikhe SHĕKHINAH. 9 Ki ateh SHĕKHINAH elyoneh al kol ha'áretz mə'od na'aléiteh al kol elilim. 10 Ohavol SHĕKHINAH sin'ol ra shoméreh nafshot ḥasidoléiḥe miyad rəsha'ol yatzilol. 11 Gil zarú'a latzadiqeh ultamol leiv simḥah. 12 Simḥol tzadiqol biSHĕKHINAH vəhodol ləzékher qodsheh.</i></p>
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- 8 When Tziyon learns of this, she will be glad,
and all Yəhudah's far-flung places rejoice
because of Your justice, PRESENCE!
- 9 For You are the PRESENCE
high over all the Earth,
supremely exalted over every idol.
- 10 Lovers of the PRESENCE, hate evil.
Guarding the souls of Voix steadfast,
Voi will save them from the hands of the wicked.
- 11 Gladness is sown for the righteous,
and for the integrous of heart, joy.
- 12 Rejoice, you righteous, in the PRESENCE,
and give thanks for the memory of Voix holiness.

4. Psalm 98

- מִזְמוֹר 1 *Mizmor*
הוֹדוּ לַיהוָה הוֹד חָדָשׁ
כִּי נִפְלְאוֹת עֲשֶׂתָהּ
הוֹשִׁיעָה-לָּהּ יְמִינָה וּזְרוּעַ קְדֹשָׁהּ:
הוֹדִיעָה יְהוָה יְשׁוּעָתָהּ 2 *Hodi'eh SHĀKHINAH yəshu'ateh*
בְּחַיֵּי כָל־נַפְשׁוֹת צְדִיקָתָהּ:
זְכַרְהֵם חֲסֵדָהּ 3 *Zakhəreh ḥasdeh*
וַיִּזְמְנוּ לַיהוָה לְבֵית יִשְׂרָאֵל
יִדְעוּ כָּל־בְּיַת־יִשְׂרָאֵל
אֵת יְשׁוּעַת אֱלֹהֵינוּ:
הִנְצִיל לַיהוָה כָּל־יִשְׂרָאֵל 4 *Hanéitzol liSHĀKHINAH kol Yisra'eil*
פִּצְחוּל וְהִתְכַנְּסוּל וְהִלְלוּל:
הִלְלוּ לַיהוָה בְּגוֹף 5 *Haləlol liSHĀKHINAH baguf*
בְּגוֹף וְלֵב תְּהִילָהּ:
בְּשִׁשׁוֹן שׁוֹאֵג אוֹ שׁוֹקֵט 6 *Bəšason sho'eig o shoqeit*
הִנְצִיל לִפְנֵי הַשׁוֹפְטָה
יְהוָה: *SHĀKHINAH.*
יִרְעֵם הַיָּם וּמְלֵאוֹ 7 *Yir'am hayam umlo'o*
תִּבְּלוּ וְרוּחַ בָּהּ:
נְהַרֹת יִמְחֲאוּ כַף 8 *Nəharot yimḥa'u khaf*
יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי יְהוָה כִּי בָּאָהּ 9 *Lifnei SHĀKHINAH ki va'eh*
לְרַפְּאֵל הָאָרֶץ
יִתְקַנֶּה אוֹתָהּ בְּצִדְקָה
וְלִבְנוֹ בְּחֲסֵדָהּ: *vəlibéinu bəḥasdeh.*

The Friday Evening Service

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

5. Psalm 99

- 1 יהוה חַיַּת יִרְגְּזוּ מַיִם
יִשְׁבֶּה כְּרוּבִים תְּנוּט הָאָרֶץ:
יהוה בְּצִיּוֹן גְּדוֹלָה
וְרָמָה הָא בְּכָל־מְקוֹמוֹת:
אֱמֶת שִׁמְכֶה גְדוֹל וְנוֹרָא
קְדוֹשָׁה הִיא:
עַז הַקָּהָל מִשְׁפָּט אֶהֱב
אֶתְּה כּוֹנְנֶתָה מִיִּשְׂרָיִם
מִשְׁפָּט וּצְדָקָה
בְּיַעֲקֹב אֶתְּה עֲשִׂיתָ:
רוֹמְמוֹל יְהוה אֱלֹהֵינוּ
וְהִצִּטָּנְעוֹל לַהֲדוֹם רַגְלֵיךָ
קְדוֹשָׁה הִיא:
הַגֵּר וּמֹשֶׁה הִצִּטָּרְחוּ לָהּ
וְחַנָּה בְּקִרְאוֹל שְׁמָה
קִרְאוֹל אֵל יְהוה וְהִיא יַעֲנֵל:
בְּעַמּוּד עֲנָן יַדְבֵּרָה אֱלֵיךָ
שָׁמְרוּ עֲדוֹתֶיךָ
וְחֹק נִתְּנָה־לָמֶל:
יהוה אֱלֹהֵינוּ אֶתְּה עֲנִיתָל
אֵל נִשְׂאָה הָיִיתָ לַהֵל
וְנִקְמָה עַל עֲלִילוֹתָל:
רוֹמְמוֹל יְהוה אֱלֹהֵינוּ
וְהִצִּטָּנְעוֹל לַהֲרָה קְדוֹשָׁה
כִּי קְדוֹשָׁה יְהוה אֱלֹהֵינוּ:
- 1 *SHĀKHINAH ḥayet yirgəzu máyim
yoshéveh kəruvim tanut ha'áretz.*
- 2 *SHĀKHINAH bəTziyon gədoleh
vərameh he bəkhoh məqomot.*
- 3 *Emet shimkhe gadol vənorā
qədosheh he.*
- 4 *Az haqahal mishpat ahev
ateh konánteh meisharim
mishpat utzdaqah
bəYa'aqov ateh asíte.*
- 5 *Roməmol SHĀKHINAH Elohéinu
vəhitztanə'ol lahadom ragléihe
qədoshe he.*
- 6 *Hagar uMosheh hitztarəhu leh
vəḤanah bəqor'ol shəmeḥ
qor'ol el SHĀKHINAH vəhe ya'anol.*
- 7 *Bə'amud anan yədabəreh aleihel
shaməru eidotéihe
vəḥoq natəneh lámel.*
- 8 *SHĀKHINAH Elohéinu atah anitel
Eil noséi'ah hayíteḥ lahel
vənoqémeh al alilotal.*
- 9 *Roməmol SHĀKHINAH Elohéinu
vehitztanə'ol lahar qodsheh
ki qədoshe SHĀKHINAH Elohéinu.*

The Friday Evening Service

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

6. Psalm 29

(Some stand for this psalm.)

- | | | |
|--|----|--|
| מִזְמוֹר לְדָוִד | 1 | <i>Mizmor ləDavid</i> |
| הַבּוֹל לַיהוָה בֵּית יִשְׂרָאֵל | | <i>Havol liSHKHIṬNAH beit Yisra'eil</i> |
| הַבּוֹל לַיהוָה כְּבוֹד וָעֹז: | | <i>havol liSHKHIṬNAH kavod va'oz.</i> |
| הַבּוֹל לַיהוָה כְּבוֹד שָׁמַיָה | 2 | <i>Havol liSHKHIṬNAH kəvod shəməh</i> |
| הַצִּטָּנְעוֹל לַיהוָה | | <i>hitztanə'ol liSHKHIṬNAH</i> |
| בְּהַדְרַת־קֹדֶשׁ: | | <i>bəhadrat qódes̄h.</i> |
| קוֹל יְהוָה עַל־הַמַּיִם | 3 | <i>Qol SHəkHIṬNAH al hamáyim</i> |
| אֶל־הַכְּבוֹד הַרְעִימָה | | <i>Eil hakavod hir'imeh</i> |
| יְהוָה עַל־מַיִם רַבִּים: | | <i>SHəkHIṬNAH al máyim rabim.</i> |
| קוֹל־יְהוָה בִּפְתַח | 4 | <i>Qol SHəkHIṬNAH bakó'aḥ</i> |
| קוֹל יְהוָה בְּהַדָּר: | | <i>qol SHəkHIṬNAH behadar.</i> |
| קוֹל יְהוָה שֹׁבֵר אַרְזִים | 5 | <i>Qol SHəkHIṬNAH shoveir arazim</i> |
| וַיִּשְׁבְּרָה יְהוָה | | <i>vayshabəreh SHəkHIṬNAH</i> |
| אֶת אַרְזֵי הַלְבָנוֹן: | | <i>et arzei haLəvanon.</i> |
| וַיַּרְקִידֵם כְּמו־עֵגֶל | 6 | <i>Vayarqidom kəmo éigel</i> |
| לְבָנוֹן וְשִׁרְיָן כְּמו־בְּנֵי־רְאֵמִים: | | <i>Ləvanon vəSiryon kəmo ven rə'eimim.</i> |
| קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ: | 7 | <i>Qol SHəkHIṬNAH ḥotzeiv lahavot eish.</i> |
| קוֹל יְהוָה יַחַל מִדְבָר | 8 | <i>Qol SHəkHIṬNAH yaḥil midbar</i> |
| יַחֲלֶה יְהוָה מִדְבָר קֹדֶשׁ: | | <i>yaḥíleh SHəkHIṬNAH midbar Qadesh.</i> |
| קוֹל יְהוָה יַחֲלֵל אַיָּלוֹת | 9 | <i>Qol SHəkHIṬNAH yəḥoleil ayalot</i> |
| וַיַּחֲשֹׁף יַעְרוֹת | | <i>vayehəsof yə'arot</i> |
| וּבְהִיכָלָה כָּלֵה אֲמָרָה כְּבוֹד: | | <i>uvheikhaleh kuleh oméreh kavod.</i> |
| יְהוָה לְמַבּוּל יִשְׁבֶּה | 10 | <i>SHəkHIṬNAH lamabul yashəveh</i> |
| וַיִּשְׁבֶּה יְהוָה בֵּינֵינוּ לְעַד: | | <i>vayéishveh SHəkHIṬNAH beinéinu la'ad.</i> |
| יְהוָה עֹז לְעַמָּה יִתְּנָה | 11 | <i>SHəkHIṬNAH oz lə'ameh yitəneh</i> |
| יְהוָה יְבָרְכֶה | | <i>SHəkHIṬNAH yəvarəkhe</i> |
| אֶת־עַמָּה בְּשָׁלוֹם: | | <i>et ameh vashalom.</i> |

The Friday Evening Service

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

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

. : Ana bəKhó'ah : .

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

אָנָא בְּכַח גְּדֻלַּת יְמִינְךָ תִּתְּיָרָה צְרוּרָה :
 קַבְּלָה רוּחַ עַמְּךָ שֶׁנִּבְנוּ טַהֲרָנוּ נִשְׂאָה :
 נָא גְבוּרָה דּוֹרְשׁוּל יַחֲוֹךְךָ כְּבַבְתָּ שְׂמֹרֵל :
 בְּרַכְל טַהֲרֵל רַחֲמֵל צְדָקָתְךָ תַּמִּיד גִּמְלֵל :
 חֲסִינָה קְדוּשָׁה בְּרַב טוֹבְךָ נִהְלָה עֲדָתְךָ :
 יַחֲיֵדָה גְּאָת לַעֲמֻךָ פְּנֵת זֹכְרוּל קְדָשְׁתְּךָ :
 שׁוֹעֲתָנוּ קַבְּלָה וְשִׁמְעָה צְמֵאֲנוֹתָנוּ יוֹרְעָה תַעֲלוֹמוֹת :

*Ana bəkhó'ah gədulat yəminəkhe tatíreh tzəurah.
 Qabəleh rú'ah aməkhe sagəvónu taharónu niséi'ah.
 Na giboreh dorəshol yihudəkhe kavavat shimrol.
 Barəkhol taharol raḥamol tzidqatəkhe tamid gimlōl.
 Ḥasineh qədoshe bərov tuvəkhe nahaleh adatəkhe.
 Yəḥideh ge'et lə'aməkhe pinet zokhərol qədushatəkhe.
 Shav'atéinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.*

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

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

בְּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁה לְעוֹלָם וָעֵד :
Barukh sheim kavod mamasheh lə'olam va'ed.
 Blessed is the Name of the Glory of Voix Reality forever and ever.

★. **Ləkheh Dodeti**

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

לְכֵה דוֹדְתִי לְקִרְאֵת כְּלָהּ *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נֶאֱקָבֵלָהּ: *pənei Shabat nəqabələh.*

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

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד.¹ *Shamor vəzakhor bədibur ehad*
אֵל לְמִדֵּה עֲמָה מְאוּחָד: *Eil limədeh ameh mə’uħad.*
יְהוּה אֶחָד וְשִׁמְהָ אֶחָד *SHƏKHINAH aħed ushmeħ eħad*
לְשֵׁם וְלִתְפִאָרֶת וְלִתְהִלָּה: *ləsheim ultif’eret vəlithilah.*

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

לְכֵה דוֹדְתִי לְקִרְאֵת כְּלָהּ *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נֶאֱקָבֵלָהּ: *pənei Shabat nəqabələh.*

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

לְקִרְאֵת שַׁבַּת לְכוּל וְנִלְכָה.² *Liqrat Shabat ləkhoh vəneilkha*
כִּי הִיא מְקוֹר הַבְּרָכָה: *ki hi məqor habərakha.*
מֵרֵאשׁ מִקְדָּם נְסוּכָה *meirosh miqédem nəsukhah*
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה: *sof ma’aseħ bəmaħashavah təħilah.*

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

לָכֶּה דוֹדְתִי לְקִרְאֵת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

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

3.

מִקְדָּשׁ מִבְּטַח עִיר מְאָרִיכָה *Miqdash mivtaḥ ir ma'arikha*
קוּמִי צְאִי מִתּוֹךְ הַחֲפָכָה: *qúmi tzə'i mitokh hahafeikha.*
רַב לָךְ שְׁבֵת בְּעַמְּקֵי הַבְּכָא *Rav lakh shévet bə'éimeq habakha*
וְהֵא יַחְמְלָה עָלֶיךָ חֲמֻלָּה: *vəhe yaḥamleh aláyikh ḥemlah.*

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

לָכֶּה דוֹדְתִי לְקִרְאֵת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

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

4.

הִתְנַעַרִי מֵעָפָר קוּמִי *Hitna'ari mei'afar qúmi*
לְבִשֵׁי בִגְדֵי תַפְאֲרֶתְךָ עִמִּי: *livshi bigdei tif'arteikh ami.*
הֲצִילִינִי מִן תְּהוֹמוֹ *Hatzilíni min təhomi*
קְרִבָּה אֶל נַפְשִׁי גְאֹלָה: *qorvah el nafshi gə'alāh.*

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

לָכֶּה דוֹדְתִי לְקִרְאֵת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

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

5.

הִתְעוֹרְרִי הִתְעוֹרְרִי *Hit'orəri hit'orəri*
: כִּי בָּא אֹרֶיךָ קוּמִי אֲוִרִי *ki va oreikh qúmi óri.*
עוֹרִי עוֹרִי הַטְּהָרִי *Úri úri hitahari*
: כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה: *kəvod SHĕKHINAH aláyikh niglah.*

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

לָכֶּה דוֹדְתִי לְקַרְאֵת כְּלָה *Ləkkeh dodeti liqrat kalah*
: הֵינִי שֶׁבֶת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

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

6.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי *Lo teivóshi velo tikaləmi*
: מַה תִּשְׁתוֹחָחִי וּמַה תִּתְהַמִּי: *mah tishtoḥaḥi umah tehemi.*
בְּךָ יִחְסוּל עֲנִיּוֹל עַמִּי *Bakh yeḥesol aniyol ami*
: וְנִבְנְתָה עִיר עַל תִּלָּה: *vənivnətah ir al tilah.*

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

לָכֶּה דוֹדְתִי לְקַרְאֵת כְּלָה *Ləkkeh dodeti liqrat kalah*
: הֵינִי שֶׁבֶת נִקְבְּלָה: *pənei Shabat nəqəbəlah.*

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

7.

וְהָיוּ לְצָרָה צָרֶיךָ Vəhayu lətzarah tzaráyikh
 וְרַחֲקוּ כָּל בְּלָעֶיךָ vərəḥaku kol bəla'áyikh.
 יִשְׂשֶׂה אֱלֹהֶיךָ עָלֶיךָ אֶלְהֶיךָ Yasíseh aláyikh eloháyikh
 כִּמְשׁוֹשׁ דָּג עַל מְצוּלָה Kimsos dag al mətzulah.

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

לְכֵה דוֹדְתִי לְקַרְאֵת כְּלָה Ləkheh dodeti liqrat kalah
 פְּנֵי שַׁבַּת נֶאֱקָבְלָה pənei Shabat nəqabəlah.

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

8.

יָמִין וּשְׂמֹאל תִּפְרָצִי Yamin usmol tifrótzi
 וְאֵת יְהוָה תִּעְרִיצִי və'et SHƏKHINAH ta'arítzi.
 מִן כָּל עֹשֶׂק תִּחְלָצִי Min kol ósheq teiḥalətzi
 וּנְשַׂמְחָה וְנִגְיָלָה vənisməḥah vənagílah.

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

לְכֵה דוֹדְתִי לְקַרְאֵת כְּלָה Ləkheh dodeti liqrat kalah
 פְּנֵי שַׁבַּת נֶאֱקָבְלָה pənei Shabat nəqabəlah.

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

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

בּוֹאִי בְּשָׁלוֹם עִטְרַת תְּהִילָה⁹ *Bó'i veshalom atéret təhilah*
גַּם בְּשִׂמְחָה וּבְצִהְלָה: *gam bəsimḥah uvzoholah.*
תּוֹךְ אֱמוּנוֹל עִם סְגֻלָּה *Tokh emunol am səgulah*
בּוֹאִי כָּלָה בּוֹאִי כָּלָה: *bó'i khalah bó'i khalah.*

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

לָכֶּה דּוֹדְתִי לְקִרְאֵת כָּלָה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבַּת נֶאֱקָבְלָה: *pənei Shabat nəqabəlah.*

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

(Anyone standing now sits.)

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

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

7. Psalm 92

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

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

- 9 וְאַתָּה מָרוֹם לְעֵלָם יְהוּה׃ 9 *Və'ateh marom lə'olam SHĀKHINAH.*
- 10 כִּי הִנֵּה אִיבֹלְיֶיךָ יְהוּה
כִּי־הִנֵּה
אִיבֹלְיֶיךָ יִאֲבָדוּל
יִתְפָּרְדּוּל כֹּל־פְּעֻלֹת אֲוֶן׃ 10 *Ki hineih oyvoléikhe SHĀKHINAH
ki hineih
oyvoléikhe yovéidol
yitparədol kol po'alol áven.*
- 11 וַתִּרְיַמָּה כִּרְעִים קַרְנֵי
בִלְתִּי בְשֶׁמֶן רַעַנָן׃ 11 *Vatarímeh kir'eim qarni
baləti bəshémén ra'anán.*
- 12 וַיֵּדַע לִבִּי בְשׁוּרוֹלַי בְּקַמּוֹל עָלַי
מֵרַעוֹל תִּשְׁמַע נִשְׁמָתִי׃ 12 *Vayéida libi bəshurolai baqamol alai
mərei'ol tishma nishmati.*
- 13 צַדִּיקָה כַּתָּמַר יִפְרָחַה
כְּאַרְזֵי בֶלְבָנוֹן יִשְׁגַּת׃ 13 *Tzadiqeh katamar yifrəḥeh
kə'érez baLvanon yisget.*
- 14 שְׁתוּלוֹל בְּגַן הַחַיִּים
בְּחֻצְרוֹת שְׁלוֹם אַרְךָ יִפְרָחוּל׃ 14 *Shətulol bəgan haḥayim
bəḥatzrot shalom arokh yafriḥol.*
- 15 עוֹד יִנּוּבֹל בְּשֵׁיבָה
דְּשֵׁנוֹל וְרַעַנְנוֹל יִהְיוּל׃ 15 *Od yənuvol bəseivah
dəsheinol vəra'ananol yihyol.*
- 16 וְאֶגִּיד כִּי־תָמָה יְהוּה
צוּרֵי וְלֹא־עוֹלָתָה בָּה׃ 16 *Və'agid ki tameh SHĀKHINAH
tzuri vəlo avlatah beh.*

- 9 while You are on high forever, PRESENCE!
- 10 For look! Your enemies, PRESENCE
— Yes! Look! —
Your enemies are no more!
And all who cause sorrow are scattered!
- 11 You raise my horn like an auroch;
I am anointed with fresh oil.
- 12 And my heart knows that even as my stalkers muster against me
they are broken; my soul will learn of this!
- 13 The righteous will flourish like a palm tree;
like a cedar of Lebanon ve'll thrive.
- 14 Planted in the garden of life,
in sheltered courts of eternal peace they'll flourish.
- 15 They'll still bear fruit in old age;
fat and fresh they shall be!
- 16 And I will bring news that the PRESENCE is perfect,
my Rock! There is no flaw in Void.

∞. Psalm 93

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

- | | |
|--|--|
| <p>יְהוָה חִיַּת גְּאוֹת לְבָשָׁה
 לְבָשָׁה יְהוָה עֵז הַתְּאֲזָרָה
 אַף־תִּכּוֹן תִּבֵּל בַּל תִּמוֹט:
 נִכּוֹן כִּסְאֲךָ מֵאֵז מַעֲוָלִים אָתָּה:
 נִשְׂאוּ נְהָרוֹת יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:
 מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִירָה בַּמָּרוֹם יְהוָה:
 עֲדֹתֶיךָ נֶאֱמְנוּ מֵאֵד
 לְבֵיתְךָ נֶאֱוָה־קִדְשׁ יְהוָה
 לְאָרְךָ יָמִים:</p> | <p>1 <i>SHĀKHINAH ḥayet gei'ut lavəsheh
 lavəsheh SHĀKHINAH oz hit'azəreh
 af tikon teiveil bal timot.</i></p> <p>2 <i>Nakhon kis'akhe me'az me'olam áteh.</i></p> <p>3 <i>Nasə'u nəharot SHĀKHINAH
 nasə'u nəharot qolam
 yis'u nəharot dokhyam.</i></p> <p>4 <i>Miqolot máyim rabim
 adirim mishbarei yam
 adireh bamarom SHĀKHINAH.</i></p> <p>5 <i>Eidotéikhe ne'emnu mə'od
 ləveitəkhe na'avah qódeshe SHĀKHINAH
 lə'órekh yamim.</i></p> |
|--|--|
- 1 The PRESENCE lives! Voi is dressed in sea-swells.
The PRESENCE is dressed, girded with strength.
And, too, the world endures, it shall not be dashed!
 - 2 Your throne was established of old; eternal are You.
 - 3 Rivers raise — PRESENCE —
rivers raise their thunder!
Rivers will raise their crashing floods!
 - 4 More than the thunderings of the primal abyss,
than the majestic breakers of the sea,
the PRESENCE is more majestic on high!
 - 5 Your edicts are truly enduring;
Holiness is perfect for Your dwelling, PRESENCE,
For as long as there are days.

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

Hatzi Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amen**

בְּעֶלְמָא דִּי בְּרֵאת כְּרֵעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וְיִשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכְהוּל *vəyashləmeh shəlamoh bəḥayeikhoh*

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

אָמֵן *ba'agala uvizman qariv və'imrol* **amen.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם *Yitbarakh vəyishtabaḥ veyitpa'ar veyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithahal*

שְׁמֹה דְקָדְשָׁתָא בְּרִיכָה הֵא *shəməh dəqədsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תִּשְׁבְּחַתָּא וְנִחְמַתָּא *birkhata vəshirata tushbəḥata vəneḥemata*

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

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

Passages for Study

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

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

CREATION

On Light:

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

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

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

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

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

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

On the Age of the Stones of the Earth:

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

The Friday Evening Service

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

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

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

On the Wonders of Oft-Maligned Forms of Life:

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

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

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

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

On an Incident from the Garden of Eden:

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

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

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

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

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

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

⁷Yeshayáhu 46:4

REST

On the Uselessness of Many Jobs:

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

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

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

On the Dangers of Having Nothing in Life but Work:

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

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

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

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

On Leaving behind the Activity of the Busy World:

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

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

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

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

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

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

On Having Time to Feel Heavy Emotions:

FATHER JOHN

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

ARTEVELDE

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

FATHER JOHN

The worse for us!

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

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

THE END OF ALL OPPRESSION

On the Necessity of Fighting Against Oppression:

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

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

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

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

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

On a Better World:

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

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

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

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

On the Potential of Unpromising Surroundings:

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

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

On Finding Joy along the Way:

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

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

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

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

Qadish dəRabanun

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

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

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhōl*

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

בְּעִנְיָא וּבְזִמְנָן קָרִיב וְאָמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

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

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

שְׁמֹה דְקֻדְשֵׁיטָא בְּרִיכְהָ הֵא *shəməh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאָמִירָן בְּעֶלְמָא וְאָמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידוּתְהוּל Al Yisra'eil və'al talmiduthol
 וְעַל כָּל תַּלְמִידוּת תַּלְמִידוּתְהוּל və'al kol talmidut talmiduthol
 וְעַל כָּל מָאן דְּעַסְקֻן בְּאוֹרַיְתָא və'al kol man də'asəqun bə'oraita
 דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר di bə'atra hadein vədi bəkhhol atar va'atar
 יְהֵא לְהוּל וּלְכָל שְׁלָמָא רַבָּא yəhei ləhol ulkhol shəlama raba
 חֲנָא וְחַסְדָּא וְרַחֲמֵי וְחַיֵּי אַרְיֵכֵי hina vəhisda vəraḥamei vəḥayei arikhei
 וּמְזוּנֵי רְוִיחֵי וּפְרָקְנָא מִן קֻדָּם umzonei rəviḥei ufurqana min qodam
 אֲבַתְהוּל דִּי בְּשָׁמַיָּא וְאַמְרוּל אָמֵן: avethol di vishmaya və'imrol **amein.**

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

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

עֲשֵׂת שְׁלוֹם בְּמְרוֹמֵיהָ Oset shalom bimroméiḥe
 הָא בְּרַחֲמֵיהָ יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He bəraḥameiḥe ya'aset shalom aléinu
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah
 וְעַל כָּל יוֹשְׁבֹוּל תְּבֵל וְאַמְרוּל אָמֵן: və'al kol yoshəvol teiveil və'imrol **amein.**

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

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

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

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

Ma'ariv

Call to Prayer

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

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

Leader:

בְּרַכּוֹל אֶת יְהוָה הַמְּבֹרָכָה:
Barəkhoh et ADONAI hamvorékheh.
Bless ADONAI, the Blessed One!

Congregation, then leader:

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:
Bərukkeh ADONAI hamvorékheh la'olam va'ed.
Blessed is ADONAI, the Blessed One forever and ever!

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

The Shema and Her Blessings

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

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

The Blessing for Evening (Historical)

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר כִּלְתָהּ מַעֲשֵׂיהָ בַיּוֹם הַשְּׁבִיעִי *asher kilāteh ma'aséihe bayom hashvivi*
וַיִּקְרָאָהּ שַׁבַּת קֹדֶשׁ *vayiqra'óhu shabat qódes*
מֵעֶרֶב וְעַד עֶרֶב *me'érev va'ad érev*
וַנְּתַנְּתוּ מַנוּחָה *untanétu mānuḥah*
לְעַמֶּה יִשְׂרָאֵל בְּקִדְשָׁתוֹ: *lə'ameh Yisra'eil biqdushato.*
בּוֹרְאָה יוֹם וַלַּיְלָה *Boré'ah yom valáilah*
גּוֹלְלָהּ אֹרֶךְ מִפְּנֵי חֹשֶׁךְ *goléleh or mipānei ḥóshekh*
וְחֹשֶׁךְ מִפְּנֵי אֹרֶךְ: *vəḥóshekh mipānei or.*
◀ וּמַעֲבִירָהּ יוֹם וּמִבִּיאָהּ לַיְלָה *Uma'avireh yom umvi'eh láilah*
וּמַבְדִּילָהּ בֵּין יוֹם וּבֵין לַיְלָה *umavdileh bein yom uvein láilah*
יְהוָה צְבָאוֹת שְׁמָהּ: *ADONAI tzəva'ot shəmeḥ.*
אֵל חַיֵּת וְקַיָּמָה *Eil ḥayet vəqayémeḥ*
יַחְדָּשֶׁה אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥadəsheh otānu lə'olam va'ed.*
בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*
הַמְעַרִיבָה עֶרְבִים: *hama'ariveh aravim.*

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

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

Continue with the Blessing for Love (p 43).

The Blessing for Evening (Contemporary)

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
 אֲשֶׁר בִּדְבָרָה מַעְרִיבָה עֶרְבִים *asher bidvareh ma'ariveh aravim*
 בְּחֻכְמָה פּוֹתְחָה שְׁעָרִים *bəḥokhmah potáḥah shə'arim*
 וּבִתְבוּנָה מְשַׁנֵּת עֵתִים *uvitvunah məshanet itim*
 וּמַחְלִיפָה אֶת הַזְּמַנִּים *umaḥalifeh et hazəmanim*
 וּמְסַדֶּרֶת אֶת־הַכּוֹכָבִים *umsadéreh et hakokhavim*
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנָה: *bəmişməroteihem baraqia kirtzoneh.*
 בּוֹרְאָה יוֹם וְלַיְלָה גּוֹלְלָה אֹר *Boréi'ah yom valáilah golélah or*
 מִפְּנֵי הַשֶּׁדָּה וְהַשֶּׁדָּה מִפְּנֵי אֹר: *mipənei hóshekh vəhóshekh mipənei or.*
 וּמַעְבִּירָה יוֹם וּמְבִיאָה לַיְלָה ◀ ▶ *Uma'avireh yom umvi'eh láilah*
 וּמְבַדֵּלָה בֵּין יוֹם וּבֵין לַיְלָה *umavdileh bein yom uvein láilah*
 יְהוָה צְבָאוֹת שְׁמָה: *ADONAI tzəva'ot shəmeḥ.*
 אֵל חַיֵּת וְקַיָּמָה *Eil ḥayet vəqayémeh*
 יַחַדְשָׁה אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥadəsheh otánu lə'olam va'ed.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 הַמַּעְרִיבָה עֶרְבִים: *hama'ariveh aravim.*

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

Continue with the Blessing for Love on the next page.

The Blessing for Love

אַהַבַּת עוֹלָם *Ahavat olam*
בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבַּת:
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים *Torah umitzvot hukim umishpatim*
אוֹתָנוּ לְמַדְתָּ: *otánu limádtē.*
עַל כֵּן יְהוָה אֱלֹהֵינוּ *Al kein ADONAI Elohéinu*
בְּשֹׁכְבֵנוּ וּבְעוֹרְנוּ *bəshokhvéinu uv'uréinu*
נִפְתַּח בְּחֻקֶיךָ *nipatah bəhuqéikhe*
וְנִשְׁמַח בְּדַבְרֵי תוֹרַתְךָ *vənismaḥ bədivrei Toratékhe*
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד *uvmitzvotéikhe lə'olam va'ed*
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ *ki heim ḥayéinu və'órekh yaméinu*
וּבְהֵם נִהְגָה יוֹמָם וּלְיָלָה: *uvahem nehgeh yomam valáilah.*
וְאַהַבַּתְךָ אֶל תְּסִירָה ◀ ▶ *Və'ahavatakhe al tasíreh*
מִמֵּנוּ לְעוֹלָמִים: *miménu lə'olamim.*
בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*
אוֹהֶבֶה אֹמֵה יִשְׂרָאֵל: *ohéveh ameh Yisra'eil.*

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

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

The Shəma (Dəvarim 6:4)

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

When praying without a minyan:

: אֵל מַסַּד נְאֻמָּן *Eil masad ne’eman.*

God, **adamantine** Foundation!

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

: שְׁמַע יִשְׂרָאֵל יְהוָה אֶחָד יְהוָה אֵלֵינוּ יְהוָה | אֶחָד :

Shəma Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: שְׁמַעְתָּה יִשְׂרָאֵל יְהוָה אֶחָד יְהוָה אֵלֵינוּ יְהוָה | אֶחָד :

Shim’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: דַּע יִשְׂרָאֵל יְהוָה אֶחָד יְהוָה אֵלֵינוּ יְהוָה | אֶחָד :

Da Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: דַּעְתָּה יִשְׂרָאֵל יְהוָה אֶחָד יְהוָה אֵלֵינוּ יְהוָה | אֶחָד :

Də’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

After any version of the Shəma, conclude individually:

: בְּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁה לְעוֹלָם וָעֶד :

Barukh sheim kavod mamasheh la’olam va’ed.

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

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

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוְתְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנוּל-בָּךְ וְאָמַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְעוֹרְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-גּוּפְךָ וְהָיוּ לְטֹטְפֹת עַל
רֹאשְׁךָ: וּכְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Və'ahavte eit ADONAI Elohéikhe bəkhoh ləvavkhe uvkhol nafshəkhe uvkhol mə'odékhe. Vəhayu hadəvarim ha'éileh asher anokhi mətzavetkhe hayom al ləvavékhe. Vəshinantem labanol bakh və'amarte bam bəshivtəkhe bəveitékhe uvlekhtəkhe vadérekh uvshokhbəkhe uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al roshékhe. Ukhtavtem al məzuzot beitékhe uvish'arékhe.

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

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

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

וְהָיָה אִם־שָׁמַעַ תִּשְׁמַעוּל אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֹת אֶתְכֶל הַיּוֹם לֹא־הִכָּה אֶת־יְהוָה אֱלֹהֵיכֶל וְלֹעֲבָדָה בְּכֶל־לְבַבְכֶל וּבְכֶל־נַפְשְׁכֶל: וְנָתַתִּי מִטֶּר־אֲרָצְכֶל בְּעֵתוֹ יוֹרָה וּמִלְקֹושׁ וְאִסְפַּת דְּגַנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאִכְלָתָ וְשָׂבַעְתָּ: הַשֶּׁמֶר וְלִכְלֹל הֵן יִפְתָּה לְבַבְכֶל וְסָרְתָל וְעַבְדְּתָל אֱלִילַי עֲשׂוּקִים וְהִצְטַנְעַתָל לָהֶם: וְהָרָה אֶפְי־יְהוָה בְּכֶל וְעָצְרָה אֶת־הַשָּׁמַיִם וְלֹא־יְהִיָה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבְדְּתָל מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה בְּרָאָה לְכֶל: וְשָׁמַתָל אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶל וְעַל־נַפְשְׁכֶל וְקִשְׁרְתָל אֶתֶם לְאוֹת עַל־נוֹפְכֶל וְהָיוּ לְטוֹטְפַת עַל רֹאשְׁכֶל: וְלִמְדְּתָל אֶתֶם אֶת־הַבְּנוּל־בְּכֶל לֵאמֹר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדָרְךָ וּבְשִׁכְבְּךָ וּבְעוֹרְךָ: וְכַתְּבֶתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶל וְיָמֵי בְּנוּל־בְּכֶל עַל הָאֲדָמָה אֲשֶׁר נִשְׂבַּעְתָּ יְהוָה לֵאבֹלְכֶל לְהֶאֱרִיךְ לָהֶל כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Vəhayah im shamó'a tishmə'ol el mitzvotai asher anokhi mətzavet etkhel hayom lə'ahavah et ADONAI Eloheikhel ul'ovdeh bəkhoh ləvavkhel uvkhol nafshəkkel. Vənatati mətar artzəkkel bə'ito yoreh umalqosh və'asafte dəganəkke vətiroshkhe vəyitzharékke. Vənatati éisev bəsadəkke livhemtékke və'akhalte vəsaváte. Hishamərol lakhel pen yifteh ləvavkhel vəsartel va'avadtel elilei ashuqim vəhitztana'atel lahem. Vəharah af ADONAI bakhel və'atzəreh et hashamáyim vəlo yihyeh matar vəha'adamah lo titein et yəvulah va'avadtel məheirah me'al ha'áretz hatovah asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel və'al nafshəkkel uqshartel otam lə'ot al gufəkkel vəhayu lətotafot al roshkkel. Vəlimadtel otam et habanol bakhel leimor bam bəshivtəkke bəveitékhe uvlektəkke vadérekhe uvshokhbəkke uv'urékke. Ukhtavtem al məzuzot beitəkke uvish'arékke. Ləmə'an yirbu yəmeikhel vimev vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkkel ləha'arikh lahel kimev hashamáyim al ha'áretz.

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

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

וַיֹּאמְרָה יְהוָה אֶל-מֹשֶׁה לֵאמֹר: אָמַר אֶל-בְּנוֹל יִשְׂרָאֵל וְאָמַרְתָּ אֵלֶיךָ
 וְעָשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגְדֵיהֶם לְדֶרֶתְךָ וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף
 פֶּתִיל תְּכֵלֶת: וְהָיָה לְכָל לְצִיצִית וּמִשְׁשֶׁתֶּל אֹתוֹ וּזְכַרְתָּ אֶת-כָּל-מִצְוֹת
 יְהוָה וְעָשִׂיתָ אֹתָם וְלֹא-תִתְּרוּל אַחֲרָי לְבִבְכָל וְאַחֲרָי מִחֲשָׁבוֹתֶיךָ
 אֲשֶׁר-אַתָּה עֹשֶׂקוֹל אַחֲרֵיהֶם: ◀ לְמַעַן תִּזְכְּרוּל וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתַי
 וְהֵייתָ קְדוֹשׁ לֹאֵלֶיךָ: אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִי אֶתְּךָ
 מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְךָ לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֶיךָ:

Vayómreh ADONAI el Mosheh leimor. Emor el bənoel Yisra'eil və'amarta aleihel və'asu lahel tzitzit al kanfei vigdeihel lədorotal vənatanu al tzitzit hakanaf pətil təkheilet. Vəhayah lakhel lətzitzit vəmishashtel oto uzkhartel et kol mitzvot ADONAI va'asitel otam vəlo tatúrol aharei ləvavkhel və'aharei maḥshəvoteikhel asher atel oshqol ahareihel. ▶ Ləmə'an tizkərol va'asitel et kol mitzvotai vihyitel qədoshol l'Eiloheikhel. Ani ADONAI Eloheikhel asher hotzėiti etkhel mei'ėretz Mitzráyim lihyot lakhel l'Eilohim ani ADONAI eloheikhel.

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

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

אֱמֶת יְהוָה אֱלֹהֶיךָ ADONAI Eloheikhel **emet**
 ADONAI is your God — it's **True**

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

The Blessing for Liberation (Historical)

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

אֱמֶת וְאֵמוּנָה בְּשִׁבְעֵי קִיּוּמֶת *Emet* va'emunah bashəvi'i qiyámte
גָּזַרְתָּ דִּבַּרְתָּ הִקְצַנְנוּ וְשָׁמְעָנוּ *gazárte dibárte heiqátznu vəshamánu*
טְהוֹרוֹל יִירָשׁוּהָ זְכוֹר זְמִמָּתָה *zakhor hamádde təhorol yirashúha*
כְּתוּבָה הִיא לְרֹאשׁ אַרְבָּעָה: *kətuvah hi lərosh arba'ah.*
מֵעַת נְתָנָה *mei'eit nitənah*
שָׁמַח בָּהּ לֵב יְשׁוּרוּן עֲדָה פְּדִיתָ: *samah bah leiv Yəshurun eidah fadíte.*
צָדָקָה קָנִיתָ *Tzədaqah qaníte*
רוּמָמְתָה שַׁבַּת תָּמִיד *romámte Shabat tamid*
בֵּינְךָ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם: *beinəkhe uveinéinu ot hi lə'olam.*
כִּי שֵׁשֶׁת יָמִים עוֹלָמְךָ תִּקְנֶתָ *Ki shéishet yamim olaməkhe tiqánte*
וּבְשִׁבְעֵי נָחַתָּ *uvashəvi'i náhte*
לְמַעַן שֶׁתְּנִיחָה לְעַמְּךָ יִשְׂרָאֵל: *ləmá'an shetaniḥeh lə'aməkhe Yisra'eil.*
אָבוּל וּבָנוּל כָּעָלוּ מִן הַיָּם בְּגִילָה *Avol uvanol kə'alu min hayam bəgilah*
בְּתִילָה בְּשִׁמְחָה רַבָּה אָמְרוּ כָּלֵל *vithilah vəsimḥah rabah aməru khulal*

True and trustworthy: You **brok**ered a **C**ovenant on Shabbat;
You **ann**ounced it, You **decl**ared it, and we **fol**lowed it, **gr**abbed from sleep.
You **hop**ed for it: the **j**ust shall **keep**, as their inheritance,
the Fourth Commandment, whose **l**etters start with **m**emory.
Now, since the time she was **pro**ffered,
the **qu**ick of Yəshurun — You **rede**emed those **soj**ourners! — **thr**ill in her.
Vindication You **won**;
Shabbat is **ex**alted by **Y**ou past all **z**ones of time:
between You and us, she is an eternal sign.
For in six days You put together Your world,
and on the seventh You rested
that You might let Your people, Yisra'eil, rest.
Parents and children, when they came up from the sea, with gladness,
with praise, with abundant joy, all broke forth together:

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

The Blessing for Liberation (Contemporary)

אֱמֶת וְאֵמוּנָה	Emet ve'emunah
כָּל־זֹאת וְקִיָּם עָלֵינוּ	<i>kol zot vəqayam aléinu</i>
כִּי הֵא אֱלֹהֵינוּ וְאֵין זִלְתָּה	<i>ki he ADONAI Elohéinu və'ein zulateh</i>
וְאִנְחָנוּ יִשְׂרָאֵל עִמָּה:	<i>va'anáħnu Yisra'eil ameh.</i>
הַפּוֹדֵתֵנוּ מִיַּד מַלְאֲכֹל	<i>Hapodetéinu miyad məlakhol</i>
יִשְׁעֵנוּ הַגּוֹאֲלֵנוּ	<i>yish'éinu hago'eléinu</i>
מִכַּף כָּל־הָעָרִיצוּל:	<i>mikaf kol he'aritzol.</i>
הָאֵל הַנִּפְרָעָה לָנוּ מִצָּרֵינוּ	<i>Ha'Eil hanifr'ah lánu mitzaréinu</i>
וְהַמְשַׁלְּמָה גָמוּל	<i>vəhamshalémeh gəmul</i>
לְכָל־אוֹיְבוֹל נַפְשֵׁנוּ:	<i>ləkhol oyvol nafshéinu.</i>
הָעֹשֶׂת גְּדוּלוֹת עַד אֵין חֶיקֶר	<i>Ha'oset gədolot ad ein həiqer</i>
וְנִפְלְאוֹת עַד אֵין מִסְפָּר:	<i>vənifla'ot ad ein mispar.</i>
הַשְּׂמָה נַפְשֵׁנוּ בַחַיּוֹל	<i>Hasameh nafshéinu bahayol</i>
וְלֹא נִתְּנָה לַמּוֹט רַגְלֵנוּ:	<i>vəlo natəneh lamot ragléinu.</i>
הַמְדַּרְיֶכְתֵּנוּ עַל בַּמּוֹת אוֹיְבוֹלֵינוּ	<i>Hamadrikhetéinu al bamot oyəvoléinu</i>
וַיַּרְיֶמָה קַרְנֵנוּ עַל כָּל־שׁוֹנְאוֹלֵינוּ:	<i>vayarímeh qarnéinu al kol sonə'oléinu.</i>

True and trustworthy:

All this is binding on us:

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

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

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

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

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

Psalms 66:9

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

הַעֲשֵׂת לָנוּ נִסִּים *Ha'oset lanu nisim*

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

בְּאֲדַמַּת בְּנוֹל חָם: *bə'admat bənoḥ Ḥam.*

Some omit the following lines on Shabbat.

הַמַּפְרִיעָה בְּעִבְרַתָּהּ *Hamafri'eh və'evrateh*

כָּל־יֹשֵׁב מִצְרָיִם *kol yishuv Mitzráyim*

All continue here:

וַיּוֹצִיאָה אֶת־עַמָּהּ יִשְׂרָאֵל מִתּוֹכָהּ *vayotzi'eh et ameh Yisra'eil mitokhal*

לְחַיֵּירוֹת עוֹלָם: הַמַּעֲבִירָה בְּנוֹלֵיהָ *ləḥeirut olam. Hama'avireh bənoḥléiha*

בֵּין גִּזְרֵי יַם סוּף *vein gizrei Yam Suf*

אֶת־רוֹדְפוֹלֵיהֶּל וְאֶת־שׁוֹנְאוֹלֵיהֶּל *et rodəfoleihel və'et sonə'oleihel*

בְּתַהוֹמוֹת עֲצָרָה: *bithomot atzəreh.*

וַיָּדְעוּ בְּנוֹלֵיהָ גְבוּרַתָּהּ *Vəyadə'u vənoḥléihe gəvurateh*

שִׁבְחוּ וְהוֹדוּ לְשִׁמְהָ *shibəhu vəhodu lishmeh*

◀ וְרַשׁוּתָּהּ בְּרַצּוֹן קִבְּלוּ עָלֶיהֶּל: *◀ vərashuteh bəratzon qibəlu aleihel.*

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

עָנוּ תְהִלָּה *anu təhilah*

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

The One Who does miracles for us
and vengeance on Pharaoh, signs and wonders
in the land of the children of Ḥam.

Some omit the following lines on Shabbat.

The One Who, in Voix fury, disarrayed
the whole settled order of Egypt

All continue here:

and brought Voix people, Yisra'eil, out from their midst
to unbounded freedom. The One Who makes Voix children
pass between walls cut in the Sea of Reeds —
their pursuers and the ones who hate them
Voi blocked off with the abyss.

And Voix children knew Voix greatness;
they lauded and thanked Voix name

▶ and willingly accepted upon themselves Voix authority.

Mosheh and Miryam and all the Children of Yisra'eil
responded with praise;
with abundant joy, all broke forth together:

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

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

The Blessing for Rest

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

הַשְּׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם *Hashkivónu ADONAI Elohéinu ləshalom*
 וְהַקִּיצְנוּנוּ שׁוֹמְרֵנוּ לְחַיִּים *vəhaqitzónu shomeréinu ləhayim*
 וּפְרִשָׁה עָלֵינוּ סִכַּת שְׁלוֹמְךָ *ufirse aléinu sukāt shəlomékhe*
 Lay us down, ADONAI, our God, to peace,
 and wake us up, our Guardian, to life.
 And spread over us the sukah of Your peace,

וְתִקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ vətaqənonu bə'eitzah tovah miləfanéikhe

וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ: vəhoshi'ónu lámá'an shəmékhe.

וְהִגְּנָה בְּעַדְנוּ Vəhagéineh ba'adéinu

וְהִסִּירָה מֵעֲלֵינוּ vəhasíreh mei'aléinu

אִיבָה דְּדָבָר וְחָרָב וְרָעַב וְיָגוֹן eivah déver vəhérev vəra'av vəyagon

וְתִסִּירָה שָׂטָן vəhasíreh satan

מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ miləfanéinu umei'aḥaréinu

וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ: uvtzeil kənaféikhe tastirónu.

כִּי אֵל שׁוֹמֵרֵנוּ וּמְצִילֵתָנוּ אַתָּה Ki Eil shomeréinu umatziletéinu áteh

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

וְשִׁמְרֵה צִאתָנוּ וּבֹאֵנוּ ◀ ▶ Vəshimre tzeitéinu uvo'éinu

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

וּפְרִשֵׁה עָלֵינוּ סִכַּת שְׁלוֹמְךָ: Ufírseh aléinu sukat shalomékhe.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh ADONAI

הַפּוֹרֶשֶׁה סִכַּת שְׁלוֹם haporéseh sukat shalom

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

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

and set us in order with good council from before You,
and liberate us for the sake of Your name.

And shield us,

and remove from over us
enmity, plague and sword and famine and suffering;
and remove any with hostility
from before us and behind us,

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

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

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

▶ And guard our going and our coming

for life and for peace, now and forever.

And spread over us the sukah of Your peace.

Blessed are You, ADONAI,

Who spreads a sukah of peace

over us and over all Yisra'eil

and over Palestine and over Yərushaláyim.

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

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

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

וְשָׁמְרוּ בְּנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לְעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָל
בְּרִית עֹלָם:
בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂתָה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָה וַיִּנְפָשֶׂה:

*Vəshaməru vənol Yisra'eil et haShabat
la'asot et haShabat lədorotal
bərit olam.
Beini uvein bənol Yisra'eil
ot hi lə'olam
ki shéishet yamim asəteh ADONAI
et hashamayim və'et ha'áretz
uvayom hashəvi'i shavəteh vayinafəsheh.*

“And the Children of Yisra'eil will observe Shabbat,
making Shabbat, for all their generations,
an eternal Covenant.

Between Me and between the Children of Yisra'eil,
she is a sign forever!”

For in six days did ADONAI make

the heavens and the earth,

and on the seventh day, Voi rested and was refreshed.

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

וַיִּמָּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנוֹל יִשְׂרָאֵל:
Vayómer Mosheh et mo'adei ADONAI el bənol Yisra'eil.

And Mosheh announced the Festivals of ADONAI to the Children of Yisra'eil!

Vayiqra 23:44

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

Hatzi Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹהַ רַבָּה אָמֵן *Yitgdal veyitqadash shəməh rabah* **amen**

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

וְיִשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכְהוּל *vəyashləmeh shəlamoh bəḥayeikhoh*

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

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

יְהֵא שְׁמוֹהַ רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹהַ דְקָדְשָׁתָא בְּרִיכְהָ הֵא *shəməh dəqudsheita* **barikheh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבְּחַתָּא וְנִחְמַתָּא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאִמִּירָן בְּעֲלָמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amen.**

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

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

HaTəfilah for Shabbat Evening

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

Many begin with Psalm 51:17:

אָדָנִי נִסְתַּמֵּי תִפְתָּחַה וְלִבִּי יַגִּיד תְּהִלַּתְךָ:

Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.

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

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ↷ ↶ *Bərukkeh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *Elohei Sarah Elohei Rivqah*

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

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

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*

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

וְקוֹנֵת הַכֹּל *vəqonet hakol*

↷ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!



God on high! Voi piles up good lovingkindnesses

and establishes everything,

וְזָכְרָה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
 וּמִבִּיאָה גְּאֻלָּה לִּבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleiheh*
 לְמַעַן שְׁמֵהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:
 זְכַרְנוּ לְחַיִּים *Zikhrónu ləḥayim*
 מִדֶּה חֶפְצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*
 וְכַתְּבוּנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*


At all times conclude:

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

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

On Shabbat Shuvah add:
 Remember us for life,
 Measurer Who delights in life!
 And write us in the Book of Life
 for Your sake, God of Life!

At all times conclude:

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

2. Divine Might

אתה גבורה לעולם אדני *Ateh giboreh lə'olam adani*
מחית מתול אתה רבה להושיע: *məḥayet meitol ateh rabeḥ ləhoshi'a.*

Between Shəmini Atzəret and Pésaḥ:

משיבה הרות ומורידה הגשם: *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzəret:

מורידה הטל: *Morideh hatal.*

At all times continue:

מכלכלה חיול בקסד *Məkhalkéleh ḥayol bəḥésed*
מחית מתול ברחמים רבים *məḥayet meitol bəraḥamim rabim*
סומכה נופלול ורופאה חולול *somékkeh nofəlol vəroféiah ḥolol*
ומתירה אסורול *umatireh asurol*
ומקיימה אמונתה לישנול עפר: *umqayémeh emunateh lisheinol afar.*
מי כמוד בעלת גבורות *Mi khamókhe ba'alet gəvurot*
ומי דומת לך *umi dómet lakh*
גבורה ממיתה ומחית *govéreh məmíteh umḥayet*
ומצמיחה ישועה: *umatzmiḥeh yəshu'ah.*

On Shabbat Shuvah add:

מי כמוד אב הרחמים *Mi khamókhe iv haraḥamim*
זוכרה יצורוליה *zokhéreh yətzuroléiḥe*
לחיים ברחמים: *ləḥayim bəraḥamim.*

At all times conclude:

ונאמנה אתה להחיות מתול: *Vəne'eméneh ateh ləḥaḥayot meitol.*
ברוכה אתה יהוה *Bərukkeh ateh SHƏMOTEH*
מחית המתול: *məḥayet hameitol.*

The Friday Evening Service

You are powerful forever, my Foundation!
Making the dead live, You abound in liberation.
Between Shəmini Atzéret and Pésaḥ:
Voi makes the wind blow and the rain descend.
Between Pésaḥ and Shəmini Atzéret:
Voi makes the dew descend.
At all times continue:
Voi keeps the living going with loyalty,
makes the dead live with abounding compassion!
Voi shores up those who sink down and heals the sick
and releases the imprisoned
and keeps Voix faith with those sleeping in dust.
Who is like You, most primary Dom!
And who can compare to You?
The One Who overpowers, causing death and causing life,
and making liberation sprout forth.

On Shabbat Shuvah add:
Who is like You, Quickener of compassion,
Who remembers Voix creations
for life in compassion!

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, MANY-NAMED ONE,
Who makes the dead live.

3. Sanctification of the Name

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qadosheh vəshimkhe qadosh*
וְקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəḥhol yom*
יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
בְּרוּכָה אַתָּה יְהוָה הַמְּדֵדָה הַקְּדוֹשָׁה:
Bərukheh ateh SHƏMOTEH hamadeh haqadosheh.

At all other times conclude:
בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְּדוֹשָׁה:
Bərukheh ateh SHƏMOTEH ha'Eil haqadosheh.
You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:
Blessed are You, MANY-NAMED ONE, the Holy God.

4. Sanctification of the Day

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמּוֹךְ *Ateh qidashte et yom hashəvi'i lishmékhe*
 תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ *takhlit ma'aseih shamáyim va'áretz*
 וַיְבַרְכֶתְהוּ מִכֹּל הַיָּמִים *uveirakhtéhu mikol hayamim*
 וְקִדַּשְׁתְּהוּ מִכֹּל הַיָּמִינִים *vəqidashtéhu mikol hazəmanim*
 וְכֵן כָּתוּב בְּתוֹרַתְךָ: *vəkhein katuv bəToratékhe.*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vəha'áretz*
 וְכָל־צָבָאָם: *vəkhol tzəva'am.*
 וַיְכַלֵּת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
 מְלַאכְתֵּה אֲשֶׁר עָשְׂתָה *məlakhteh asher asəteh*
 וַיִּשְׁבְּתֶהּ בַּיּוֹם הַשְּׁבִיעִי *vayishbətēh bayom hashəvi'i*
 מִכֹּל־מְלַאכְתֵּה אֲשֶׁר עָשְׂתָה: *mikol məlakhteh asher asəteh.*
 וַיְבָרְכֶה אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvārkhe Elohim et yom hashəvi'i*
 וַיְקַדְּשֶׁה אֹתוֹ *vayqadəsheh oto*
 כִּי בּוֹ שָׁבַתְהָ מִכֹּל־מְלַאכְתֵּה *ki vo shavətēh mikol məlakhteh*
 אֲשֶׁר־בָּרָאָה אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

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

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

Bəreishit 2:1-3

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivotéinu*
רְצֵת בְּמִנּוּחָתָנוּ *rətzet bimnuḥatéinu*
קְדָשְׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתְנֵה חֵלְקֵנוּ בְּתוֹרַתְךָ *utəneh ḥelqéinu bəToratékhe*
שְׂבַעֲנוּ מִטוֹבְךָ *sabə'ónu mituvékhe*
: וּשְׂמַחְנוּ בִישׁוּעָתְךָ *vəsaməḥónu bishu'atékhe.*
וּטְהַרֵה לְבָנֵינוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קְדָשְׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
וַיִּנְחֹל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*
: מִקְדָּשׁוֹל שְׁמֶךָ *məqadəshoh shəmékhe.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
: מִקְדָּשֶׁהּ הַשְּׁבֶת *məqadésheh haShabat.*

Our God and God of our forebears,
want our rest!

Make us Holy with Your mitzvot!

And grant our portion in Your Torah!

Sate us from Your goodness!

And make us glad with Your liberation!

And purify our hearts to serve You with truth,
and let us inherit, MANY-NAMED ONE, our God,
with love and with favor, Your Holy Shabbat.

And in her may Yisra'eil rest,
who make Your name Holy.

Blessed are You, MANY-NAMED ONE,
Who makes Shabbat Holy.

5. Service

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

וְחַסְדֵי יִשְׂרָאֵל וְתַפְלָתָּהּ *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תִּקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabələh bəratzon*
וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*

On Ḥol haMo'eid or Rosh Ḥódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*
וְיָבֵא וְיַגִּיעַ וְיַרְאֶה וְיִרְצֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר *vəyishama vəyipaqeid vəyizakheir*
זְכוֹרֵנוּ וּפְקֻדוֹנוּ *zikhronéinu ufiqdonéinu*
וְזִכְרוֹן אֲבוֹלֵינוּ *vəzikhron ivoléinu*
וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה *vəzikhron Yərushaláyim ir qodshékhe*
וְזִכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləhein*
וּלְחֻסֵּד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Ḥódesh:

בְּיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה: *bəyom Rosh haḤódesh hazeh.*

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

On Ḥol haMo'eid or Rosh Ḥódesh add:

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

On Rosh Ḥódesh:

on this day of the New Month.

On Pésah:

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

On Sukot:

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

On all festivals and new moons continue:

זְכֹרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTƏH Elohéinu bo lətovah*

וּפְקֻדָּנוּ בּוֹ לְבִרְכָה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərəḥamim*

חֲוֶסֶה וְחַנּוּן *ḥúseh vəḥonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

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

חַנּוּנָה וְרַחֲמֵה אֹתָהּ: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת תִּינּוּ *Vətavi avodat ḥayéinu*

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

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTƏH*

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

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

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

And with a word of liberation and compassion

spare and be gracious to us,

have compassion for us and liberate us.

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

At all times continue:

And may the service of our lives bring

Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,

Who fills the world with Holiness.

6. Gratitude

מודול אַנְחֵנוּ לָךְ ‏↪‏ ‏↪‏ *Modol anáħnu lakh*
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHƏMOTEH Elohéinu*
 וְאֵלֹהֵי אֲבוֹלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*
 נֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ *Nodeh ləkhe unsapeir təhilatékhe*
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bayadékhe*
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*
 וְעַל נִסְיֶיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otéikhe vətovotéikhe*
 שֶׁבְּכֹל עֵת עָרַב וְבִקְרַב וְצָהָרִים: *shebəkhol eit érev vavóker vətzohoráyim.*
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *hamraḥémeh ki lo támu ḥasadéikde*
 מֵעוֹלָם קִיִּינוּ לָךְ: *mei'olam qivínu lakh.*

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

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאַבוֹלֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה: בַּיָּמִי מִתְּתִיחֵהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרַתְךָ וּלְהַעֲבִירָל מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לְהֵל בַּעַת צָרָתְל רַבַּת אֶת רִיבֵל הַנֶּתֶ אֶת דִּינָל נִקְמַת
אֶת נִקְמַתֵל מִסָּרַת גְּבוּרוֹל בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיוֹל
בְּיַד חַנּוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרַתְךָ וְלֹךְ עֲשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן
כְּהִיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְּגוֹלְיָד לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ
וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ גְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ וְקִבְעוּ
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהֵלֵל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan
kohein gadol Hashmonai uvanav keshem'amedah malkhut Yavan harasha'ah al amekhe
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonekhe va'ateh baramekhe
harabim amadte lahel ba'eit tzaratal ravte et rival dante et dinal naqamte
et niqmatal masarte giborol bayad halashol verabol bayad m'atol v'akhzariyol
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite
sheim gadol veqadosh ba'olamekhe ulamekhe Yisra'eil asite tashu'ah gadolah ufurqan
kabayom hazeh. Va'ahar kein ba'u vanelike lidvir beitekhe ufinu et heikhalakhe
vatharu et miqdashakhe vahidliq neivot bhatzrot qodshakhe vaqav'u shamonat
yamei Hanukah eilu lahodot ulhaleil lashimkhe hagadol.*

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

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תְּחַיֵּנוּ תָמִיד לְעוֹלָם וָעֶד: ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בְּנוֹל בְּרִיתְךָ: kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סְלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləlu et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה: ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

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

At all times continue:

And for all these things
may Your Name be blessed and exalted,
our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life
all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —
and praise Your name in Truth,
God of our liberation and our hope — selah!
Blessed are You, MANY-NAMED ONE;
Your Name is “The Good One” and to You it is fitting to give thanks.

7. Peace

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

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

תְּבַל תְּשִׁימָה לְעוֹלָם teiveil tasímeh lə'olam

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

כִּי אַתָּה הָא יוֹצֵרָה אֲדָן לְכֹל *ki ateh he yotzéreah éden ləkhol*
הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *hashalom. Vətov bə'einíkhē ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
וְאֶת עַם פְּלִשְׁתִּינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרֹכָה וְשְׁלוֹם *Bəséifer hayim bərahah vəshalom*
וּפְרֻנְסָה טוֹבָה *ufarnasah tovah*
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhē*
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáhnu vəkhol aməkhe beit Yisra'eil*
לְחַיִּים טוֹבִים וְלְשְׁלוֹם: *ləhayim tovim ulshalom.*
בְּרוּכָה אַתָּה יְהוָה עוֹשֵׂת הַשְּׁלוֹם: *Bərukkeh ateh SHƏMOTEH oset hashalom.*

At all other times conclude:

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

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

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

>. **Private Prayer**

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

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מַרְעַ *Elohai nitzreh ma'asai meira*
 וְשִׁכְלֵי מִדְּבָרֵי מִרְמָה *vəshikhli midivrei mirmah*
 וְלִמְקַלְלֹל נַפְשֵׁי תַדִּים *vəlimqaləlōl nafshi tidom*
 וְנַפְשֵׁי כַּעֲפָר לֶכֶל תַּהֲיָה: *vənafshi ke'afar lakol tihyeh.*
 פִּתְחָה לִבִּי בְּתוֹרַתְךָ *Pitḥeh libi bəToratékhe*
 וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשֵׁי: *uvmitzvotéikhe tirdof nafshi.*
 וְכֹל הַחֹשֶׁבֶל עָלַי רַעָה *Vəkhōl haḥōshəvol alai ra'ah*
 מִהֲרָה הַפְּרָה עֲצָתְךָ *məheirah hapéireh atzatal*
 וְקַלְקֵלָה מִחֲשַׁבְתְּךָ: *vəqalqəleh maḥashavtal.*
 עֲשֵׂת לְמַעַן שְׁמֶךָ *Aset ləmə'an shəmékhe*
 עֲשֵׂת לְמַעַן יְמִינֶךָ *aset ləmə'an yəminékhe*
 עֲשֵׂת לְמַעַן קִדְשָׁתְךָ *aset ləmə'an qədushatékhe*
 עֲשֵׂת לְמַעַן תּוֹרַתְךָ: *aset ləmə'an Toratékhe.*
 לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ *Ləmə'an yeiḥalətzol yədidoléikhe*
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: *hoshí'ah yəminəkhe va'anóni.*
 יִהְיוּ לְרַצּוֹן כָּל אִמְרֵי *Yihyu ləratzon kol imrai*
 וְהִגִּיזוּ לִבִּי לְפָנֶיךָ *vəhegyon libi ləfanéikhe*
 יְהוּה צוּרֵי וְגוֹאֲלֵי: *SHƏMOTEH tzuri vəgo'eli.*

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

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיךָ *Oset shalom bimroméikhe*
 הֵא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ *he ya'aset shalom aléinu*
 וְעַל כָּל יִשְׂרָאֵל *və'al kol Yisra'eil*
 וְעַל כָּל פְּלֶשְׁתִּינָה *və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל *və'al kol yoshəvol teiveil*
 וְאִמְרוּל אָמֵן: *və'imrol amein.*

The Friday Evening Service

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

Psalm 19:15

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

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

Symbolic Repetition of haTəfilah

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

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ Vaykhulu hashamáyim vəha'áretz
 וְכָל־צְבָאָם: vəkhol tzəva'am.
 וַיְכַלֵּת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי Vaykhalet Elohim bayom hashəvi'i
 מְלַאכְתֵּה אֲשֶׁר עָשְׂתָה mələkhteh asher asəteh
 וַיִּשְׁבַּתֶּה בַּיּוֹם הַשְּׁבִיעִי vayishbətəh bayom hashəvi'i
 מִכָּל־מְלַאכְתֵּה אֲשֶׁר עָשְׂתָה: mikol məlakhteh asher asəteh.
 וַיְבָרְכֶה אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי Vayvārkhe Elohim et yom hashəvi'i
 וַיְקַדְּשֶׁה אֹתוֹ vayqadəsheh oto
 כִּי בּוֹ שָׁבַתָּה מִכָּל־מְלַאכְתֵּה ki vo shavətəh mikol məlakhteh
 אֲשֶׁר־בְּרָאָה אֱלֹהִים לַעֲשׂוֹת: asher barə'eh Elohim la'asot.

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

Bəreishit 2:1-3

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

The prayer leader continues:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHƏMOTEH*
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ *Elohéinu vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִיבְקָה *Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֲלִיּוֹנָה קוֹנֵת שָׁמַיִם וָאָרֶץ: *Eil elyoneh qonet shamáyim va'áretz.*

The congregation, followed by the leader:

מָגֵן אִבּוֹל בְּדַבָּרָה *Magein ivol bidvareh*
מַחֲיַת מֵתוֹל בְּמִאֲמָרָה *məḥayet meitol bəma'amareh*

On Shabbat Shuvah:

הַמְדֵּה הַקְדוֹשָׁה *hamadeh haqedosheh*

All other times:

הָאֵל הַקְדוֹשָׁה *ha'Eil haqedosheh*

The prayer leader continues:

Blessed are You, MANY-NAMED ONE,
our God and God of our patriarchs and matriarchs,
God of Avraham, God of Yitzḥaq,
and God of Ya'aqov;
God of Sarah, God of Rivqah,
God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.
The great, mighty, and awesome God!
God on high! Voi establishes the heavens and the earth.

The congregation, followed by the leader:

Shield to our ancestors by Voix word,
Voi makes the dead live by Voix oath!

On Shabbat Shuvah:

The Holy Measurer!

All other times:

The Holy God!

At all times continue:

שְׂאִין כְּמוֹהַ הַמְּנִיחָה לְעַמּוֹהַ she'ein kamóhe haməniḥeh la'ameh
 בְּיוֹם שַׁבַּת קְדוֹשָׁה bəyom Shabat qodsheh
 כִּי בָּל רָצַתָה לְהַנִּיחַ לְהֵל: ki val ratzəteh lahani'ah lahel.
 לְפָנֶיהָ נֶעֱבַד בִּירְאָה וּפְחַד Ləfanéihe na'avod bəyir'ah vafáhad
 וְנוֹדָה לְשִׁמְחָה בְּכֹל יוֹם תָּמִיד vənodeh lishmeh bəkhoh yom tamid
 מֵעַיִן הַבְּרָכוֹת: me'i'ein habərahkhot.
 אֵל הַהוֹדָאוֹת אֲדַרְן הַשְּׁלוֹם Eil hahoda'ot eden hashalom
 מִקְדָּשָׁה הַשַּׁבַּת məqadésheh haShabat
 וּמִבְּרָכָה שְׁבִיעִי umvarékheh shəvi'i
 וּמְנִיחָה בְּקִדּוּשָׁה umniḥeh biqdushah
 לְעַם מְדוּשָׁנוֹל עֲנֵג lə'am medushənoh óneg
 זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית: zéikher ləma'aseih vərəishit.

The leader concludes:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ Elohéinu vEilohei ivoléinu
 רָצַת בְּמִנּוּחָתֵנוּ rətzet bimnuḥatéinu
 קְדָשָׁנוּ בְּמִצְוֹתֶיהָ qadəshónu bəmitzvotéikhe
 וְתָנָה חֶלְקֵנוּ בְּתוֹרָתָהּ utəneh ḥelqéinu bəToratékhe
 שְׁבַעֲנוּ מִטוּבָהּ sabə'ónu mituvékhe
 וְשָׂמַחֲנוּ בִישׁוּעָתָהּ: vəsaməḥónu bishu'atékhe.
 וְטַהַרְהָ לִבֵּנוּ לְעִבְדָּךְ בְּאֵמֶת vətahareh libéinu la'ovdəkhe be'emet
 וְהַנְחִילָנוּ יְהוָה אֱלֹהֵינוּ vəhanḥilónu SHƏMOTEH Elohéinu
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדוֹשָׁהּ bə'ahavah uvratzon Shabat qodshékhe
 וַיְנַחֵלְנוּ בְּהַ יִשְׂרָאֵל vəyanúkhoh vah Yisra'eil
 מִקְדָּשׁוֹל שְׁמֵךְ: məqadəshoh shəmékhe.
 בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH
 מִקְדָּשָׁה הַשַּׁבַּת: məqadésheh haShabat.

The Friday Evening Service

At all times continue:

There is no one like Void, The One Who makes Voix people rest
on Shabbat, the day of Voix Holiness,
for Voi was pleased with them that they should rest.
Before Void we will worship in awe and dread,
and we will thank Voix name every day, always,
from the well of blessings.

The God of thanks, the Foundation of peace!
The One Who makes Shabbat Holy
and blesses the seventh day,
and makes rest, in Holiness,
a people enriched with pleasure,
a memorial to the act of Creation.

The leader concludes:

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

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

Prayer for Healing

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

מִי שְׁבִרְכָה *Mi shebeirəkheh*
 אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב *avotéinu Avraham Yitzḥaq vəYa'aqov*
 וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל *və'imotéinu Sarah Rivqah Raḥeil*
 לֵאָה בִּלְהָה וְזִלְפָה *Lei'ah Bilhah vəZilpah*
 הֵא יְבָרְכָה וִירַפְּאָה אֶת הַחֹלּוֹל *he yəvarəkheh virapə'eh et haḥolol*
 [names of the sick]
 הַקְּרוֹשָׁה בְּרוּכָה הִיא *Haqədoshēh bərukheh he*
 יִמְלֵאָה רַחֲמִים עָלֶיהָ *yimalə'eh raḥamim aleihel*
 לְהַחְלִימוֹל וּלְרַפְּאוֹתוֹל *ləhaḥalimol ulrafatotol*
 וּלְהַחְזִיקוֹל וּלְהַחְיֹתוֹל *ulhaḥaziqol ulhaḥayotol*
 וַיִּשְׁלַחָה לָהֵל מֵהֶרָה *vəyishlāḥeh lahel məheirah*
 רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם *rəfu'ah shəleimah min hashamayim*
 רַפּוּאָת הַנֶּפֶשׁ וּרַפּוּאָת הַגּוּף: *rəfuat hanéfesh urfu'at haguf.*
 וְלָהֵל שְׁלֵא יִרְפְּאוֹל בְּאַרְץ *Vəlahel shelo yeirafə'ol ba'áretz*
 יִשְׁלַחָה יָמֵי נַחֲוִים וְלֵילוֹת שְׁלוֹם: *yishlāḥeh yəmei niḥum vəleilot shalom.*
 יִשְׁלַחָם לָהֵל וְכֹל חֹלּוֹל בְּעוֹלָם *Yishlāḥom lahel vəkhol ḥolol ba'olam*
 וַיִּסְמְכָה אֶת הָעוֹסְקוֹל בְּצַרְכֵיהֶל: *vəyisməkheh et ha'osqol bətzorkheiheh.*
 הַיּוֹם הוּא מִלְבָּקֵשׁ *Hayom hu milvaqeish*
 וּרַפּוּאָה קְרוּבָה לְבוֹא *urfu'ah qərovah lavo*
 הַשְׁתָּא בְּעִנְיָא וּבְזִמְן קָרִיב *hashta ba'agala uvizman qariv*
 וְנֵאמַר אָמֵן: *vənomar amein.*

The Friday Evening Service

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

Prayer for Awareness

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

מי שְׁעִזְבָּה מֵאֲמִינוּ לַיהּ *Mi shə'azəveh ma'aminoléihe*
 דִּינָה תָמַר וְהָאִשָּׁה מִבֵּית לֶחֶם *Dinah Tamar vəha'ishah miBeit Léhem*
 שְׁשָׁמָה אֵין לָנוּ נִזְכָּר *sheshəmah ein lānu nizkar*
 וְהֶבֶל נָדָב אַבִּיהוּ וְאוּרִיָּה *vəHével Nadav Avihu və'Uriyah*
 הָא יִלְמְדֵנוּ מִי אֲנַחְנוּ עֹזְבוֹל: *he yəlamədónu mi anáhnu ozəvol.*
 הַקְדוּשָׁה בְּרוּכָה הִיא *Haqədoshəh bərukkeh he*
 יוֹדִיעָה לָנוּ מִי הִכָּאֲנוּ *yodí'eh lānu mi hikh'avnu*
 לְמַעַן אֲשֶׁר נַחְדַּל וְנָשׁוּב וְנָטִיב: *ləmə'an asher nehdal vənashuv vənativ.*
 יִצְדִּיקֵנוּ וְיִדְרִיכֵנוּ וְיַחְפִּימֵנוּ *Yatzdiqónu vəyadrikhónu vəyahkimónu*
 וְיַרְחִיבָה אֶת לִבֵּנוּ *vəyarhíveh et libéinu*
 עַד כִּי קֶהָלֵינוּ *ad ki qəhaléinu*
 יִנְגָּשׁוּ לְכֹל נִכְסָפוֹל לְהַצְטַרְפָּם: *yungəshu ləkhəl nikhsafol ləhitztareifam.*
 כְּוָנוֹתֵינוּ הֵן מִלְּהַכְּאִיב *Kavanotéinu hein milhakh'iv*
 וְאֲנַחְנוּ יוֹדְעוֹל *va'anáhnu yodə'ol*
 כִּי יִכְוֹלוֹל לְהַכְּאִיב אַחֲרוֹל *ki yəkholol ləhakh'iv aheïrol*
 בְּלֹא כְוָנָה: וְנֶאֱמַר *bəlo kavanah. Vəne'emar*
 הַרְחִיבָה מְקוֹם אֶהְלָךְ *harhíveh məqom oholékhe*
 וְיַרְיעוֹת מִשְׁכְּנוֹתֶיךָ יָטוּ *viri'ot mishkənotéikhe yatu*
 אֵל תַּחֲשֹׁכֶה: וְנֹמַר אָמֵן: *al taḥshókkeh. Vənomar ameïn.*

The Friday Evening Service

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

Yəshayáhu 54:2

Qadish Shaleim

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

אָמֵן יִתְגַדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *amein*

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

וַיִּשְׁלַמֵּה שְׁלָמוֹה בְּחַיֵּיכוֹל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיוֹמֵיכוֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayei dəkhol beit Yisra'eil*

בְּעִנְיָא וּבְזִמְנָא קָרִיב וְאִמְרוּל *amein.*

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabəḥ vəyitpa'ar vəyitromam*

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

שְׁמוֹה דְקָדְשֵׁיטָא בְּרִיכְהָ הֵא *shəmoḥ dəqədsheita bərikkeh he*

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאִמְרוּן בְּעֶלְמָא וְאִמְרוּל *amein.*

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

The Friday Evening Service

תִּתְקַבֵּל וְצִלּוֹתָהּ וּבְעוֹתָהּ *Titqabaleh tzəlotəhəh uva'utəhəh*
דָּכַל יִשְׂרָאֵל *dəkhəh Yisra'eil*
קִדְּמָא אֲבֵתְהוֹן דִּי בְּשָׂמַיָּא *qodam avethon di vishmaya*
וְאִמְרוּל *və'imrol* אָמֵן *amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבֵי תְּבֵל וְאִמְרוּל *və'al kol yoshəvol teiveil və'imrol* אָמֵן *amein.*

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

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

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

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

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

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

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

Concluding Prayers

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

Qidush in the Synagogue

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

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

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

This Blessing is On Kiddush

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

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The first line is prayed individually.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר *Vayhi érev vayhi vóqer*
יוֹם הַשְּׁשִׁי: *yom hashishi.*
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vaha'áretz*
וְכָל-צְבָאָם: *vəkhol tzəva'am.*
וַיַּכְחֹלֶת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מִלַּאכְתֵּהּ אֲשֶׁר עָשְׂתָה *məlakhteh asher asəteh*
וַיִּשְׁבַּתֶּהּ בַּיּוֹם הַשְּׁבִיעִי *vayishbətəh bayom hashəvi'i*
מִכָּל-מִלַּאכְתֵּהּ אֲשֶׁר עָשְׂתָה: *mikol məlakhteh asher asəteh.*
וַיְבָרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי *Vayvarkhe Elohim et yom hashəvi'i*
וַיְקַדְּשֵׁהוּ אֹתוֹ *vayqadəsheh oto*
כִּי בּוֹ שָׁבַתָה מִכָּל-מִלַּאכְתֵּהּ *ki vo shavətəh mikol məlakhteh*
אֲשֶׁר-בְּרָאָהּ אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

The leader invites:

סְבִרַת חֲבֵרוֹלַי: *Savərut ḥaveirolai.*

The congregation responds:

לְחַיִּים: *Ləḥayim.*

The first line is prayed individually.

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

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

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

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

Bəreishit 1:31-2:3

The leader invites:

With your permission, my friends?

The congregation responds:

To life!

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 אֱלֹהֵינוּ חַי הַעוֹלָמִים *Elohéinu ḥei ha'olamim*
 בּוֹרְאֵת פְּרֵי הַגֶּפֶן: *bor'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 אֱלֹהֵינוּ חַי הַעוֹלָמִים *Elohéinu ḥei ha'olamim*
 שֶׁהַכֹּל נִהְיָה בְּדַבְּרָהּ: *shehakol niyah bidvareh.*

In all cases continue:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 אֱלֹהֵינוּ חַי הַעוֹלָמִים *Elohéinu ḥei ha'olamim*
 אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéiḥe*
 וְרָצָתָה בָּנוּ *vəratzəteh vānu*
 וּשְׁבַת קִדְּשֶׁהָ *vəShabat qodəsheh*
 בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ *bə'ahavah uvratzon hinḥilétnu*
 זְכוֹרֵנוּ לְמַעֲשֵׂה בְּרָאשִׁית *zikaron ləma'aseih vəreishit*
 כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְּשׁ *ki hu yom təhilah ləmiqra'ei qódes*
 זְכוֹר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*
 כִּי אוֹתָנוּ קִדְּשָׁתָהּ *ki otānu qidáshte*
 וּכְלָנוּ קִבְּלָתָהּ מִכֹּל הָעַמִּים *vəkhulānu qibálte mikol ha'amim*
 וּשְׁבַת קִדְּשֶׁךָ *vəShabat qodshəkhe*
 בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ: *bə'ahavah uvratzon hinḥalténu.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
 מִקְדְּשֶׁהָ הַשְּׁבַת: *məqadésheh haShabat.*

The Friday Evening Service

If praying over wine or grape juice:

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

If praying over any other liquid:

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

In all cases continue:

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

If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וַצִּוִּיתָנוּ
לֵישֵׁב בַּסֻּכָּה: *asher qidashétnu bəmitvotéihe vətzivétnu*
leisheiv basukah.

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

Some also include the blessing over bread here:

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

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

Aléinu

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

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

עֲלֵינוּ לְשַׁבַּח לְאָדָן הַכֹּל	Aléinu ləshabéi'ah lə'éden hakol
לְתֵת גְּדֻלָּה לְיוֹצְרָה בְּרֵאשִׁית	lateit gadulah ləyotzéreiḥ bəreishit
אֲשֶׁר יִצְרָתָנוּ מִן אֶפֶר הָאָדָמָה	asher yətzarétnu min afar ha'adamah
וְהוֹחִיסָה כָּל מִן מַעַיִן חַיִּים אֶחָד	vəhoḥiseh kol min ma'ayan ḥayim eḥad
שֶׁקִּבְּלָתָנוּ מִכָּל עַם	sheqibəlétnu mikol am
וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ:	vəqidəshétnu vəmitzvotéiḥe.
וְאִנְחָנוּ עוֹבְדוֹל	↪ Va'anaḥnu ovədol
וּמִצְטַנְעוֹל וּמוֹדוֹל	umitztanə'ol umodol
לִפְנֵי שׁוֹפֵטֵת שׁוֹפֵטוֹל הַשׁוֹפֵטוֹל	lifnei shofətet shofətol hashofətol
הַקְּדוֹשָׁה בְּרוּכָה הֵיא:	haqədosheḥ bərukkeh he.
שֶׁהֵיא נוֹטֵת שָׁמַיִם וְיִסְדָּה אָרֶץ	Shehe notet shamáyim vəyosédeh áretz
וּמוֹשָׁב יִקְרָה בְּשָׁמַיִם מִמָּעַל	umoshav yəqareh bashamáyim mimá'al
וּשְׁכִינַת עֲזָה בְּגִבְהֵי מְרוֹמִים	ushkhinat uzeh bəgovei məromim

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

↪ And we worship

and go humbly and give thanks
before the supreme Judge of all judges,
the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth
and Whose gravity dwells in the heavens above
and the Presence of Whose strength is in the peaks of the heights.

The Friday Evening Service

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

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

Dəvarim 4:39

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

עַל בֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ *Al kein neqaveh lakhe Adonai Elohéinu*
 לְהַשְׁלִים מְהֵרָה עֲזִינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*
 לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*
 וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן *vəha'elilim karot yikareitun*
 לְבָנוֹת בְּיַחַד עוֹלָם צְדָקָה *livnot bəyáhad olam tzdaqah*

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

וְכֹל בְּנוֹל בְּשָׂרַ יִקְרְאוּל בְּחֶסֶד *vəkhoh bənoh basar yiqra'ol bəhésed*
 לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*
 יִכִּירוֹל וַיַּדְעוֹל כָּל יוֹשְׁבוֹל תִּבְל *Yakírol vəyeidə'ol kol yoshəvol teiveil*
 כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki lərahāmim yifneh kol leiv*
 תִּשְׁבַּע כָּל נֶפֶשׁ: *tishava kol néfesh.*
 לִפְנֵי רַחֲמִים וְלִפְנֵי חֶסֶד *Lifnei rahāmim vəlifnei hésed*
 יִצְטַנְעוֹל וַיַּעֲבְדוֹל *yitztanə'ol vəya'avdol*
 וְלִכְבוֹד שְׁלוֹם יִקְרַ וַיִּתְנוֹל *vəlikhvod shalom yəqar yitéinol*
 וַיִּקְבְּלוֹל כָּלֵל *vəyiqabəlol kusal*
 אֶת עַל תִּקּוֹן עוֹלָם: וְתִדְרִיכֶנוּ *et ol tiqon olam. Vətadrikhónu*
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*
 כִּי זֹאת מְלָאכֶת כָּלָנוּ *ki zot mələkhet kulánu*
 אֶל שְׁנֵי־לֵךְ וְלִכְלֵל יַמִּינוּ: *el sheneileikh ulkhol yaméinu.*
 כַּכְּתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*
 צְדָקָה צְדָקָה תִּרְדָּפֶה: *Tzédeq tzédeq tirdəfeh.*

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

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

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

for this is the Work for all of us,
 wherever we go, and for all our days

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

Dəvarim 16:20

The Friday Evening Service

וְנִאֶמַר Vəne'emar

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

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet ADONAI aḥed

וּשְׁמוֹת אֶחָד : ushmeh eḥad.

And it is recorded:

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

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אַל תִּירָאָה מִפְּחָד פִּתְאֹם Al tirə'eh mipáḥad pit'om

וּמִשְׂאֵת רֶשָׁעוֹל כִּי תָבֹא : umisho'at rəsha'ol ki tavo.

עֲזוֹל עִיזָה וְתִפָּר דְּבָרוֹל דְּבָר עֲזוֹל Útzol eitzah vətufar dabərol davar

וְלֹא יָקוּם כִּי עִמָּנוּ אֵל : vəlo yaqum ki imánu Eil.

וְעַד זִקְנָה אֲנִי הָא Və'ad ziqnah ani he

וְעַד שִׁיבָה אֲנִי אֶסְבֵּל və'ad seivah ani esbol

אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא ani asíti va'ani esa

וְאֲנִי אֶסְבֵּל וְאֲמַלֵּיט : və'ani esbol va'amaleit.

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

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

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

Yəshayáhu 8:10

“And until your old age, I am Voi.

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

I Myself made you and I Myself will lift you

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

Yəshayáhu 46:4

Mourner's Qadish

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

אָמֵן יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal veyitqadash shemoh rabah* אַמֵּינ *amein*

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיָמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayeī dəkhol beit Yisra'eil*

בְּעֲגָלָא וּבְזִמְנָן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* אַמֵּינ. *amein.*

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shemoh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמֵינָא: *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם *Yitbarakh veyishtabah veyitpa'ar veyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא *shəmoḥ dəqudsheita* בְּרִיכְהָ הֵא *bərikheh he*

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בְּרִכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרִין בְּעֲלָמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* אַמֵּינ. *amein.*

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

The Friday Evening Service

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shələma raba min shəmayā
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil
וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah

אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

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

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

אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

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

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

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

Psalm 27

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

לְדָוִד יְהוּהַ עֲזָרִי וַיִּשְׁעֵי מִמִּי אִירָא	1	<i>LəDavid SHƏKHINAH ezri vəyish'i mimi ira</i>
יְהוּהַ מְעוֹז־חַיִּי מִמִּי אֶפְחָד:		<i>SHƏKHINAH ma'oz hayai mimi efhad.</i>
בְּקִרְבַּי עָלַי מְרַעוּל לֶאֱכֹל אֶת־בְּשָׂרִי	2	<i>Biqrov alai mərei'ol le'ekhol et bəsari</i>
עָרוּלַי וְאִיבּוּלַי לִי הֵילָה אֶפְסוֹ וְהִבְלוּ:		<i>tzərolai və'oyvolai li héilah afəsu vəhaválu.</i>
אִם־תִּחְנַה עָלַי מִחְנָה לֹא־יִירָא לִבִּי	3	<i>Im təhaneh alai məhaneh lo yira libi</i>
אִם־תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָחָה:		<i>im taqum alai milhamah bəzot ani botáhah.</i>

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

<p>אחת שאלתי מאת־יהוה אותה אבקש שבתִי בבית־יהוה כל־ימי חַיִּי לעֲטוֹת בְּנֵעָם־יהוה ולְבַקֵּר בְּהִיכָלָהּ:</p>	<p>4 <i>Aḥat sha'álti mei'eit SHĕKHINAH otah avaqeish shivti bəveit SHĕKHINAH kol yəmei ḥayai la'atot bənó'am SHĕKHINAH ulvaqeir bəheikhaleh.</i></p>
<p>כי יצפנני בסֶכֶה בַּיּוֹם רָעָה יסתַרְנִי בְּסֹתֵר אֶהְלֶה בצֹר יִרְוַמְּנִי: ועֲתָה יָרוּם רֹאשִׁי</p>	<p>5 <i>Ki yitzpənóni bəsukeh bəyom ra'ah yastiróni bəséiter oholeh bətzur yəroməmóni.</i></p>
<p>על איבולי סְבִיבוֹתַי וְאֶהְלֵל בְּאַהֲלֵה הַלֵּל בְּטַחוֹת אֲגִילָה וְאֶבְרַכֶּה אֶת־יהוה:</p>	<p>6 <i>Və'atah yarum roshi al oyvolai səvivotai va'ahaleil bə'oholeh haleil batuḥot agílah va'avarəkhah et SHĕKHINAH.</i></p>

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

- 7 *Shim'eh SHĀKHINAH tzorki esh'al
vəḥonóni va'anóni.*
שְׁמַעֲהָ יְיָ הוּהָ צָרְכִי אֲשָׂאֵל
וַחֲוֹנִי וְאַנֹּנִי :
- 8 *Ləkhe amar libi baqəsheh panéiḥe
et panéikhe SHĀKHINAH avaqeish.*
לֶכֶה אָמַר לִבִּי בַקְשֵׁה פָנֶיךָ
אֶת־פָּנֶיךָ יְיָ הוּהָ אֲבַקֶּשׁ :
- 9 *Al tastéireh panéikhe miméni
al tatet bə'af avdétkhe
ezrati hayite al titəshóni
və'al ta'azvóni Elohei yish'i.*
אֶל־תִּסְתַּרְהָ פָּנֶיךָ מִמֶּנִּי
אֶל־תִּטֵּת־בְּאַף עֲבֹדְתְךָ
עֲזַרְתִּי הַיֵּית־אֶל־תִּתְּשֹׁנִי
וְאֶל־תִּעֲזָבֵנִי אֱלֹהֵי יִשְׂרָאֵל :
- 10 *Ki khol beit yalduti azavúni
uSHKHINAH ya'asfóni.*
כִּי־כֹל־בַּיִת יִלְדוֹתַי עֲזָבוּנִי
וַיְהוּהָ יֵאֲסָפוּנִי :
- 11 *Horóni SHĀKHINAH darkékhe
unḥóni bə'óraḥ mishor
ləmə'an shorərolai.*
הוֹרֹנִי יְיָ הוּהָ דַרְכְּךָ
וּנְחִינִי בְּאֶרֶחַ מִישׁוֹר
לְמַעַן שׁוֹרְרוּלִי :
- 12 *Al titənóni bənéfesh tzərolai
ki qámu vi eidei shéqer viféi'ah ḥamas.*
אֶל־תִּתְּנֵנִי בְּנֶפֶשׁ צְרוּלִי
כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וַיִּפְחֹתֵם :
- 13 *Lulei he'emánti lishkon
bətuv SHĀKHINAH bə'éretz ḥayim.*
לִּילֵא הֵאֱמַנְתִּי לִישְׁכֹּן
בְּטוֹב־יְיָ הוּהָ בְּאֶרֶץ חַיִּים :
- 14 *qavet el SHĀKHINAH
ḥizqeh vəya'ameitz libékhe
vəqavet el SHĀKHINAH.*
קָוַת אֶל־יְיָ הוּהָ
חִזְקָה וַיֵּאֱמֵץ לִבִּי
וְקָוַת אֶל־יְיָ הוּהָ :

The Friday Evening Service

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

Concluding Verses

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

Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חַיְתָה	<i>Éden olam asher hayəteh</i>
בְּטָרֵם כָּל יָצִיר נִבְרָא:	<i>bətérem kol yətzir nivra.</i>
לְעֵת נַעֲשֶׂה בְּחַפְצָה כָּל	<i>Lə'eit na'asah vəheftzeh kol</i>
אֲזִי נִצַּח שְׁמָה נִקְרָא:	<i>azai nétzah shəmeḥ niqra.</i>
וְאַחֲרַי כְּכֹלוֹת הַכֹּל	<i>Və'aḥarei kikhlot hakol</i>
הָא יַחֲיֶה בְּלִי חֶבְרָה:	<i>he yiḥyet bəli ḥevrah.</i>
וְהָא חַיְתָה וְהָא הוֹת	<i>Vəhe hayəteh vəhe hovet</i>
וְהָא יַחֲיֶה בְּתַפְאָרָה:	<i>vəhe yiḥyet bətif'arah.</i>
וְהָא אַחֵד וְאִין שֵׁנִי	<i>Vəhe aḥed və'ein sheinei</i>
לְהַמְשִׁיל לֵה לְהַחֲבִירָה:	<i>ləhamshil leh ləhaḥbírah.</i>
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	<i>Bəli reishit bəli takhlit</i>
וְלֵה הָעֵז וְהַמִּסְרָה:	<i>vəleh ha'oz vəhamisrah.</i>
וְהָא אֵלֵי וְחַיְתָה גּוֹאֵלִי	<i>Vəhe Eili vəḥayet go'eli</i>
וְצוּר חֶבְלֵי בְּעֵת צָרָה:	<i>vətzur ḥevli bə'eit tzarah.</i>
וְהָא נִסִּי וּמְנוֹס לִי	<i>Vəhe nisi umanos li</i>
מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא:	<i>mənat kosi bəyom eqra</i>
בְּיָדָה אֶפְקִיד רוּחִי	<i>Bəyadeh afqid ruḥi</i>
בְּעֵת אִישָׁן וְאַעֲרָה:	<i>bə'eit ishan və'a'írah.</i>
וְעַם רוּחִי גּוֹיָתִי	<i>Və'im ruḥi gəviyati</i>
יְהוּה לִי וְלֹא אִירָא:	<i>ADONAI li vəlo ira.</i>

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

Yigdāleh

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

יְגִדְלֵה אֱלֹהִים חַיֵּית וַיִּשְׁתַּבַּחַהּ	<i>Yigdāleh Elohim ḥayet vāyishtabāḥeh</i>
נִמְצְאָה וְאֵין עֵת אֶל מְצִאוֹתֶיהָ:	<i>nimtzi'ah vā'ein eit el mətzi'uteh.</i>
אֶחָד וְאֵין יַחֲדָה כִּיחֻדָּה	<i>Aḥed vā'ein yaḥīdeh khāyīhudeh</i>
נְעֻלְמָה וְגַם אֵין סוּף לְאַחֲרוֹתֶיהָ:	<i>nelémeh vāgam ein sof lə'aḥduteh.</i>
אֵין לָהּ דְמוּת הַגּוֹף וְאֵינָה גּוֹף	<i>Ein leh dəmut haguf vā'eineh guf</i>
לֹא נֶעְרַךְ אֵלֶיהָ קְדוּשָׁתָהּ:	<i>lo na'arokh eilēiḥe qədushateh.</i>
קְדֻמוֹנָה לְכֹל דְּבָר אֲשֶׁר נִבְרָא	<i>Qadmoneh ləkhol davar asher nivra</i>
רִישוֹנָה וְאֵין רֵאשִׁית לְרֵאשִׁיתֶיהָ:	<i>rishoneh vā'ein reishit ləreishiteh.</i>
הִנֵּה אֶדְרֵן עוֹלָם וְכֹל נּוֹצְרָה	<i>Hineh éden olam vəkhol notzereh</i>
יּוֹרֵת גְּדוּלָתָהּ וּמְחִילָתָהּ:	<i>yoret gədulateh umḥilateh.</i>
שֹׁפֵעַ נְבוֹאָתָהּ נִתְנָה אֶל	<i>Shéfa nəvu'ateh nətaneh el</i>
נִשְׁוֹל סְגוּלָתָהּ וְתַפְאֲרָתָהּ:	<i>nəshol səgulateh vətif'arteh.</i>
לֹא קָמָה בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד	<i>Lo qameh vəYisra'eil kəMoshe od</i>
נִבְיָא וּמַבִּיט אֶת תְּמוֹנָתָהּ:	<i>navi umabit et təmunateh.</i>
תּוֹרַת אֱמֶת נִתְנָה לְעַמָּה אֵל	<i>Torat emet nataneh lə'ameh Eil</i>
עַל יַד נְבִיאָהּ נְאֻמָּן בֵּיתָהּ:	<i>al yad nəvi'eh ne'eman beiteh.</i>
לֹא יַחְלִיפֶה הָאֵל וְלֹא יִמְיֶרֶה	<i>Lo yaḥlīfeh ha'Eil vəlo yamíreh</i>
דָּתָהּ לְעוֹלָמִים לְזוּלָתָהּ:	<i>dateh lə'olamim ləzulateh.</i>
צוֹפֵת וַיּוֹדְעָה סֵתָרֵינוּ	<i>Tzofet vāyodá'ah sətaréinu</i>
מִבֵּיתָהּ לְסוּף דְּבָר בְּקְדֻמָּתָהּ:	<i>mabíteh ləsof davar bəqadmateh.</i>
גּוֹמְלָה לְאִישֶׁה חֶסֶד כְּמַפְעָלָהּ	<i>Goméleh lə'isheh ḥésed kəməf'aleh</i>
נוֹתְנָה לְרִשְׁעָה רַע כְּרִשְׁעָתָהּ:	<i>noténeh lirsha'eh ra kərish'ateh.</i>
יִשְׁלַחֵי לְקֶץ לָנוּ צָדֵק נִצְחֵי	<i>Yishlāḥi ləqəitz lānu tzédeq nitzḥi</i>
לְפִדּוֹת מַחְכוּל קֶץ יִשׁוּעָתָהּ:	<i>lifdot məḥakol qəitz yəshu'ateh.</i>
מֵתוֹל יַחֲיֵית אֵל בְּרַב חֶסְדָּהּ	<i>Meitol yaḥayet Eil bərov ḥasdeh</i>
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתָהּ:	<i>barukh adei ad sheim təhilateh.</i>

The Friday Evening Service

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

Vəsamáhte

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

וְשִׂמְחֶתָּ בְּחַגְגְּךָ וְהָיִיתָ אֶךְ שִׂמְחָה:

Vəsamáhte bəhagékhe vəhayíte akh sameiḥeh.

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

Counting the Ómer

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

Gramatically common:

הַנְּנִי מוֹכְנָה וּמְזוּמְנָה *Hinəni mukhaneh umzuméneh*

Gramatically feminine:

הַנְּנִי מוֹכְנָה וּמְזוּמְנֶת *Hinəni mukhanah umzuménet*

Gramatically masculine:

הַנְּנִי מוֹכֵן וּמְזוּמָן *Hinəni mukhan umzuman*

All continue:

לְקַיֵּם מִצְוַת עֶשֶׂת *ləqayeim mitzvat aset*

שֶׁל סְפִירַת הָעֹמֶר *shel səfirat ha'Ómer*

כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: *Kəmo shekatuv baTorah.*

וּסְפִירְתֶּל לְכֹל מִמְּהֻרַת הַשַּׁבָּת *Usfartel lakhel mimohorat haShabat*

מִיּוֹם הַבֵּיאָכֶל אֶת־עֹמֶר הַתְּנוּפָה *miyom havi'akhel et ómer hatənuvah*

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

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

תִּסְפְּרוּל חֲמִשִּׁים יוֹם *tispərol ḥamishim yom*

וְהִקְרַבְתֶּל מִנְחָה חֲדָשָׁה לַיהוָה: *vəhiqravtel minḥah ḥadashah la'ADONAI.*

וַיְהִי נֹעַם הָאָדָן אֶל־הַיְנוּ עֲלֵינוּ *Vihí nó'am ha'éden Elohéinu aléinu*

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

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנוֹהוּ: *uma'aseih ḥayéinu konənohu.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*

אֶל־הַיְנוּ חַי הַעוֹלָמִים *Elohéinu ḥei ha'olamim*

אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétenu bəmitzvotéiḥe*

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

The Friday Evening Service

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

According to what is written in the Torah:

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

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

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

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

And establish the work of our lives for us!

And establish the work of our lives!

Psalm 90:17

Blessed are You, ADONAI,

our God, Life of endless worlds,

who made us Holy with Voix commandments

and commanded us about the counting of the Ómer.

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

16 Nisan: The Hésed (Lovingkindness) within Hésed

הַיּוֹם יוֹם אֶחָד בְּעֹמֶר:
Hayom yom ehad ba'Ómer.
Today is one day of the Ómer.

17 Nisan: The Gəvurah (Discipline) within Hésed

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

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

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

19 Nisan: The Nétzah (Eternity) within Hésed

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

20 Nisan: The Hod (Splendor) within Hésed

הַיּוֹם חֲמִישָׁה יָמִים בְּעֹמֶר:
Hayom hamishah yamim ba'Ómer.
Today is five days of the Ómer.

21 Nisan: The Yəsod (Foundation) within Hésed

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

22 Nisan: Ma'ayan (Wellspring) within Hésed

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

23 Nisan: The Hésed within Gəvurah

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

The Friday Evening Service

24 Nisan: The Gəvurah within Gəvurah

הַיּוֹם תִּשְׁעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁנַי יָמִים בְּעֶמְרָה
Hayom tish'ah yamim sheheim shavú'a ehad ushnei yamim ba'Ómer.
Today is nine days, which is one week and two days, of the Ómer.

25 Nisan: The Tif'éret within Gəvurah

הַיּוֹם עֶשְׂרֵה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים בְּעֶמְרָה
Hayom asarah yamim sheheim shavú'a ehad ushloshah yamim ba'Ómer.
Today is ten days, which is one week and three days, of the Ómer.

26 Nisan: The Nétzah within Gəvurah

הַיּוֹם אֶחָד עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים בְּעֶמְרָה
Hayom ahad asar yom sheheim shavú'a ehad va'arba'ah yamim ba'Ómer.
Today is eleven days, which is one week and four days, of the Ómer.

27 Nisan: The Hod within Gəvurah

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים בְּעֶמְרָה
Hayom shəheim asar yom sheheim shavú'a ehad vahamishah yamim ba'Ómer.
Today is twelve days, which is one week and five days, of the Ómer.

28 Nisan: The Yəsod within Gəvurah

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים בְּעֶמְרָה
Hayom shəloshah asar yom sheheim shavú'a ehad vəshishah yamim ba'Ómer.
Today is thirteen days, which is one week and six days, of the Ómer.

29 Nisan: The Ma'ayan within Gəvurah

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שָׁהֵם שְׁנַי שָׁבוּעוֹת בְּעֶמְרָה
Hayom arba'a asar yom sheheim shənei shavu'ot ba'Ómer.
Today is fourteen days, which is two weeks, of the Ómer.

30 Nisan: The Hésed within Tif'éret

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנַי שָׁבוּעוֹת וְיוֹם אֶחָד בְּעֶמְרָה
Hayom hamishah asar yom sheheim shənei shavu'ot vəyom ehad ba'Ómer.
Today is fifteen days, which is two weeks and one day, of the Ómer.

1 Iyar: The Gəvurah within Tif'éret

הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנַי שָׁבוּעוֹת וּשְׁנַי יָמִים בְּעֶמְרָה
Hayom shishah asar yom sheheim shənei shavu'ot ushnei yamim ba'Ómer.
Today is sixteen days, which is two weeks and two days, of the Ómer.

2 Iyar: The Tif'éret within Tif'éret

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שָׁהִם שְׁנַי שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים בְּעֶמְרָא:

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

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

3 Iyar: The Nétzah within Tif'éret

הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שָׁהִם שְׁנַי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָא:

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

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

4 Iyar: The Hod within Tif'éret

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שָׁהִם שְׁנַי שָׁבוּעוֹת וְתִּשְׁמֹשָׁה יָמִים בְּעֶמְרָא:

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

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

5 Iyar: The Yəsoḏ within Tif'éret

הַיּוֹם עֶשְׂרִים יוֹם שָׁהִם שְׁנַי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָא:

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

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

6 Iyar: The Ma'ayan within Tif'éret

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת בְּעֶמְרָא:

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

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

7 Iyar: The Hésed within Nétzah

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד בְּעֶמְרָא:

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

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

8 Iyar: The Gəvurah within Nétzah

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁנַי יָמִים בְּעֶמְרָא:

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

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

9 Iyar: The Tif'éret within Nétzah

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים בְּעֶמְרָא:

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

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

The Friday Evening Service

10 Iyar: The Nétzah within Nétzah

הַיּוֹם תְּמִשָּׁה וְעֶשְׂרִים יוֹם שְׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָא:
Hayom hamishah v'esrim yom sheheim shaloshah shavu'ot va'arba'ah yamim ba'Ómer.
Today is twenty-five days, which is three weeks and four days, of the Ómer.

11 Iyar: The Hod within Nétzah

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

12 Iyar: The Yəsod within Nétzah

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שְׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָא:
Hayom shiv'ah v'esrim yom sheheim shaloshah shavu'ot veshishah yamim ba'Ómer.
Today is twenty-seven days, which is three weeks and six days, of the Ómer.

13 Iyar: The Ma'ayan within Nétzah

הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת בְּעֶמְרָא:
Hayom shamonah v'esrim yom sheheim arba'ah shavu'ot ba'Ómer.
Today is twenty-eight days, which is four weeks, of the Ómer.

14 Iyar: The Hésed within Hod

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד בְּעֶמְרָא:
Hayom tish'ah v'esrim yom sheheim arba'ah shavu'ot veyom ehad ba'Ómer.
Today is twenty-nine days, which is four weeks and one day, of the Ómer.

15 Iyar: The Gəvurah within Hod

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

16 Iyar: The Tif'éret within Hod

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

17 Iyar: The Nétzah within Hod

הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָא:
Hayom shenayim ushloshim yom sheheim arba'ah shavu'ot va'arba'ah yamim ba'Ómer.
Today is thirty-two days, which is four weeks and four days, of the Ómer.

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

הַיּוֹם נִשְׁלָשָׁה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים בְּעֶמְרָא:
Hayom shəlōshah ushloshim yom sheheim arba'ah shavu'ot vaḥamishah yamim ba'Ómer.

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

19 Iyar: The Yəsod within Hod

הַיּוֹם אַרְבָּעָה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בְּעֶמְרָא:
Hayom arba'ah ushloshim yom sheheim arba'ah shavu'ot vashishah yamim ba'Ómer.

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

20 Iyar: The Ma'ayan within Hod

הַיּוֹם חֲמִשָּׁה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת בְּעֶמְרָא:
Hayom ḥamishah ushloshim yom sheheim ḥamishah shavu'ot ba'Ómer.
Today is thirty-five days, which is five weeks, of the Ómer.

21 Iyar: The Ḥesed within Yəsod

הַיּוֹם שִׁשָּׁה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם אֶחָד בְּעֶמְרָא:
Hayom shishah ushloshim yom sheheim ḥamishah shavu'ot vayom eḥad ba'Ómer.
Today is thirty-six days, which is five weeks and one day, of the Ómer.

22 Iyar: The Gəvurah within Yəsod

הַיּוֹם שִׁבְעָה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנַי יָמִים בְּעֶמְרָא:
Hayom shiv'ah ushloshim yom sheheim ḥamishah shavu'ot ushnei yamim ba'Ómer.
Today is thirty-seven days, which is five weeks and two days, of the Ómer.

23 Iyar: The Tif'éret within Yəsod

הַיּוֹם שְׁמוֹנֶה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים בְּעֶמְרָא:
Hayom shəmonah ushloshim yom sheheim ḥamishah shavu'ot ushloshah yamim ba'Ómer.
Today is thirty-eight days, which is five weeks and three days, of the Ómer.

24 Iyar: The Nétzah within Yəsod

הַיּוֹם תְּשַׁעָה וְנִשְׁלָשִׁים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָא:
Hayom tish'ah ushloshim yom sheheim ḥamishah shavu'ot v'arba'ah yamim ba'Ómer.
Today is thirty-nine days, which is five weeks and four days, of the Ómer.

25 Iyar: The Hod within Yəsod

הַיּוֹם אַרְבָּעִים יוֹם נִשְׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים בְּעֶמְרָא:
Hayom arba'im yom sheheim ḥamishah shavu'ot vaḥamishah yamim ba'Ómer.
Today is forty days, which is five weeks and five days, of the Ómer.

The Friday Evening Service

26 Iyar: The Yəsod within Yəsod

הַיּוֹם אַחַד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים בְּעֶמְרָה:

Hayom ehad və'arba'im yom sheheim hamishah shavu'ot veshishah yamim ba'Ómer.

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

27 Iyar: The Ma'ayan within Yəsod

הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת בְּעֶמְרָה:

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

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

28 Iyar: The Hésed within Ma'ayan

הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וַיּוֹם אַחַד בְּעֶמְרָה:

Hayom sheloshah və'arba'im yom sheheim shishah shavu'ot veyom ehad ba'Ómer.

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

29 Iyar: The Gəvurah within Ma'ayan

הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשְׁנַיִם יָמִים בְּעֶמְרָה:

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

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

1 Sivan: The Tif'éret within Ma'ayan

הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים בְּעֶמְרָה:

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

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

2 Sivan: The Nétzah within Ma'ayan

הַיּוֹם שֵׁשׁ וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בְּעֶמְרָה:

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

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

3 Sivan: The Hod within Ma'ayan

הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים בְּעֶמְרָה:

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

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

4 Sivan: The Yəsod within Ma'ayan

הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים בְּעֶמְרָה:

Hayom shemonah və'arba'im yom sheheim shishah shavu'ot veshishah yamim ba'Ómer.

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

5 Sivan: The Ma'ayan within Ma'ayan

הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת בְּעֶמְרָה:

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

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

Continue with Aléinu (p 84).

Qidush at Home

Qidush at Home

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

Shalom Aleikhel

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

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

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

בְּרַכּוּנִי לְשָׁלוֹם מְלֹאכֹל הַשָּׁלוֹם *Barkhúni ləshalom mal'akhol hashalom*
 מְלֹאכֹל עֲלִיּוֹנָה *mal'achol elyoneh*
 מִשׁוֹמְרֵי הַשּׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméireih shomərol hashomərol*
 הַקְּדוֹשָׁה בְּרוּכָה הִיא: *haqədosheh bərukkeh he.*

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

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

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

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

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

Iyov 28

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

כִּי יֵשׁ לַכֶּסֶף מוֹצָה	1	<i>Ki yeish lakésef motzah</i>
וּמְקוֹם לְזָהָב יִזְקוּל:		<i>umaqom lazahav yazóqol.</i>
בְּרִזָּל מֵעֶפֶר יִקָּח	2	<i>Barzel mei'afar yuqah</i>
וְאָבֵן יִצוּק נְחוּשָׁה:		<i>və'éretz miménah yeitzei nəhushah.</i>
אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם	5	<i>Éretz miménah yeitzei láhem</i>
וּתְהַחַיֶּיהָ נְהַפֵּךְ כְּמוֹ-אֵשׁ:		<i>vətahtéiha nehpakh kəmo eish.</i>
מְקוֹם-סַפִּיר אֲבִינִיהָ	6	<i>Məqom sapir avanéiha</i>
וְעִפְרוֹת זָהָב לוֹ:		<i>və'afarot zahav lo.</i>
נְתִיב לֹא-יֵדְעוּ עֵיט	7	<i>Nativ lo yərá'o áyit</i>
וְלֹא שְׂזַפְתָּו עֵין אַיָּה:		<i>vəlo shəzafátu ein ayah.</i>
בַּחֲלָמִישׁ שְׁלַחָה עֲזָה	9	<i>Bahalamish shalḥeh uzeh</i>
הַפֶּכֶה מִשְׁרֵשׁ הַרִים:		<i>hafəkkeh mishóresh harim.</i>

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

בַּצּוּרוֹת יְאֲרִים בְּקַעָה	10	<i>Batzurot ya'orim biqə'eh</i>
וְכָל־יָקָר צָבַר בְּבֵיתָהּ:		<i>vəkhol yaqar tzavar bəveiteh.</i>
מִבְּכֵי נְהָרוֹת חִבְשָׁה	11	<i>Mibəkhi nəharot ḥibəsheh</i>
וְתַעְלָמָה יֹצֵאֵה אֹר:		<i>vəta'lumah yotzi'eh or.</i>
וְהַחֶסֶד מֵאֵין יִמָּצֵא	12	<i>Vəhaḥésed mei'áyin yimatzei</i>
וְאֵי זֶה מְקוֹם אָמֵן:		<i>və'ei zeh məqom ómen.</i>
לֹא יָדְעָה אִשָּׁה עֶרְכוּ	13	<i>Lo yadə'eh isheh erko</i>
וְלֹא יִמָּצֵא בְּאֶרֶץ הַחַיִּיל:		<i>vəlo imatzei bə'éretz haḥayol.</i>
תֵּהוֹם אָמַר לֹא בִי־הוּא	14	<i>Təhom amar lo vi hu</i>
וַיָּם אָמַר אֵין עִמָּדִי:		<i>vəyam amar ein imadi.</i>
לֹא־יִתֵּן סָגוֹר תַּחְתָּיו	15	<i>Lo yutan səgor tahtav</i>
וְלֹא יִשְׁקַל כֶּסֶף מְחִירוֹ:		<i>vəlo yishaqeil késef məḥירו.</i>
רָאמוֹת וְגַבִּישׁ לֹא יִזְכָּר	18	<i>Ramot vəgavish lo yizakheir</i>
וּמִשְׁקֵי חֶסֶד מִפְּנִינִים:		<i>uméshekh ḥésed mipəninim.</i>
וְהַחֶסֶד מֵאֵין יָבוֹא	20	<i>Vəhaḥésed mei'áyin yavo</i>
וְאֵי זֶה מְקוֹם אָמֵן:		<i>və'ei ze məqom ómen.</i>

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

וְנֶעְלַם מִדַּרְכֵי כָל־חַיָּה וּמֵעוֹף הַשָּׁמַיִם נִסְתָּר: אֲבָדוֹן וּמָוֶת אָמְרוּ בְּאָזְנוֹיָנוּ שָׁמְנוּ שְׁמֹעוּ: אֱלֹהִים הֵבִינָה דַרְכּוֹ וְהִיא יָדְעָה אֶת־מְקוֹמוֹ: כִּי הִיא לִקְצוֹת־הָאָרֶץ יִבְיֹטָה תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶת: לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וּמִים תִּכְנֶה בְּמִדָּה: בַּעֲשֹׂתָהּ לַמָּטָר חֹק וְדַרְדַּךְ לַחֲזִיז קָלוֹת: אִז רָאֲתָהּ וַיִּסְפְּרָהּ הֵכִינָהּ וַיִּגְמַל־חֲקָרֶתָּהּ: וַיֹּאמְרָה לְאִשָּׁה רֹדֶפֶה חֶסֶד יִמְצָא אָמֵן צְדָקָה וְכָבוֹד:	21 Vəne'elam midarkhei khol hayet umei'of hashamáyim nistar. 22 Avadon vamávet aməru bə'oznéinu shamánu shim'o. 23 Elohim heivíneh darko vəhe yad'eh et məqomo. 24 Ki he liqtzot ha'áretz yabíteh táhat hashamáyim yir'et. 25 La'asot larú'ah mishqal umáyim tikneh bəmidah. 26 Ba'asoteh lamatar hoq vədérekh laħaziz qolot. 27 Az ra'ateh vaysapəróhu hekhinóhu vəgam ħaqarétu. 28 Vayomreh la'isheh rodéfeh ħésed yimtzə'eh ómen tzədaqah vəkhavod.
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- 21 It's concealed from the paths of every living thing,
and from the bird of the heavens it's hidden.
22 Ruination and Death say,
"With our ears, we've only heard a rumor of it."
23 But God has discerned its path,
and Voi has known its source,
24 for Voi will consider the ends of the earth,
whatever is under heaven, Voi will see.
25 To make a weight for the wind,
Voi meted the waters with a measure;
26 in making a law for the rain
and a path for the thunder's lightning,
27 then Voi saw and reckoned it,
attended to it and explored it too.
28 And Voi instructs the human:
"Who pursues devotion will find
faithfulness, righteousness, and dignity."

Proverbs 21:21

Anshet Héfetz

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

- | | |
|---|--|
| <p>אֲנִשֶׁת־חֶפֶץ מִי יִמְצָאָהּ
וְרַחֵק מִפְּנִינִים מִכְרָהּ:
בְּטָחָהּ בָּהּ לֵב רַעְתָּהּ
וְשָׁלוֹם לֹא יִחְסָרָה:
גָּמְלָתָהּ טוֹב וְלֹא־רָע
כָּל יְמֵי חַיֶּיהָ:
דָּרָשָׁה צְדָק וְיִשׁוּעָה
וַיַּעַשׂתָּ בְּחֶפֶץ לְבָבָהּ:
הָיְתָה כְּאִנְיָהּ בַּיָּם
נִסְמְכָה עַל עֲדָתָהּ:
וַיַּעֲזְרָהּ יוֹם חֲדָשׁ
וַיִּתְּנָהּ טָרֶף לְגוּפָהּ
אוֹ לְבָדָהּ אוֹ בְּעֲזָרָהּ:</p> | <p>10 <i>Anshet h́éfetz mi yimtza'eh
vərahoq mipənanim mikhreh.</i></p> <p>11 <i>Batəhe beh leiv rei'eteh
vəshalom lo yeħsəreh.</i></p> <p>12 <i>Gəmaléteh tov vəlo ra
kol yəmei hayéiħe.</i></p> <p>13 <i>Darəsheh tzédeq vishu'ah
vaya'aset bəh́éfetz ləvaveh.</i></p> <p>14 <i>Hayəteh ko'oniyah bayam
nismékkeh al adateh.</i></p> <p>15 <i>Vaya'úreh yom hədash
vayitaneh téref ləgufeh
o ləvadeh o və'ezrah.</i></p> |
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- 10 **A**n anyone found a person of desire?
Far more than rubies is hir worth!
- 11 **B**ut a friend trusts hir with their heart
and won't lose any peace.
- 12 **C**onsistently, zie piles up good, not bad,
all the days of hir life.
- 13 **D**iligently, zie seeks out Justice and Liberation,
and makes them hir heart's desire.
- 14 **F**air-rigged a ship goes forth on the sea,
and zie is like that, depending on hir community.
- 15 **G**reeting a new day,
zie gives hir body food,
either by hirself or with help.

<p>זָמְמָה כֹּחָהּ נִיחָלָקְהוּ וּכְאֲשֶׁר עֵיפָה אֶז יְנוּחָהּ: זָזְגָרָה בְּחֵן מִתְנִיָּה וַיִּצְדִּיקָהּ כָּל-עֲצָמוֹתֶיהָ: טָעַמָּה כִּי-טוֹב שִׁכְלָהּ לֹא-תִפְתָּהּ עֵצָה רָעָה: יָמֶיהָ עֲשֵׂתָהּ לְצַדִּיק וְכָל-לַיְלוֹתֶיהָ לְשָׁלוֹם: כַּסְפָּהּ פָּרָשָׁה לְעֵנִיָּה וַיִּקְבְּלָהּ עֶזֶר בְּמַחְסוּרָהּ: לֹא-יִזְרֹת סוּדוֹתָהּ כְּשֶׁלֶג כִּי יִשְׁמְרָהּ כָּל-סוּד אֲמָנָה: מִמַּרְבָּדִים הִשְׁתַּכְרָה יֵשׁ וְאַרְגָּמָן לְבוּשׁ-לָהּ: נֹדַע בְּשַׁעְרִים אֲמָנָה בְּשִׁבְתָּהּ עִם-זִקְנֹל-אֶרֶץ:</p>	<p>16 <i>Zaməneh khoḥeh vayihləqóhu</i> <i>vəkha'asher ayeifeh az yanúheh.</i></p> <p>17 <i>Hagəreh vəhein motnéihe</i> <i>vayatzdíqeh khol atzmotéihēh.</i></p> <p>18 <i>Ta'ameh ki tov sikhleh</i> <i>lo təfateh eitzah ra'ah.</i></p> <p>19 <i>Yaméihe asəteh lətzédeq</i> <i>vəkhol leilotéihe ləshalom.</i></p> <p>20 <i>Kaspeh parəseh le'aniyeh</i> <i>viqabəleh éizer bəmaḥsoreh.</i></p> <p>21 <i>Lo yizret sodoteh kəsháleg</i> <i>ki yishməreh khol sod omnah.</i></p> <p>22 <i>Mimarvadim histakəreh</i> <i>sheish və'argaman ləvush leh.</i></p> <p>23 <i>Noda bashə'arim omneh</i> <i>bəshivteh im ziqnol áretz.</i></p>
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- 16 Having planned out hir energy, zie rations it,
and when zie grows weary, zie rests.
- 17 Joining a belt of grace around hir hips,
zie makes every one of hir bones Just.
- 18 Keenly zie's tasted the good of hir wits;
zie is not seduced by wicked council.
- 19 Let hir days be spent on Justice,
and all hir nights on peace!
- 20 Money that's hirs zie shares with the poor,
and accepts help in turn when zie is in need.
- 21 No secrets will zie strew like snowflakes!
For zie will guard every secret faithfully.
- 22 Plush blankets zie deserves,
linen and purple for hir clothes.
- 23 Quite well known in the gates, hir trustworthiness,
when zie sits among the elders of the land.

- סָבְבוּ אוֹתָהּ מִלְאֲכוֹל 24 *Sovəvu oteh mal'akhol*
 וּבִרְכָתָל נָתַנּוּ לְנִשְׁמָתָהּ : *uvirkhatal natenu lenishmateh.*
 עֲזֹ-וְהִדָּר לְבוֹשֶׁה 25 *Oz vəhadar ləvushēh*
 וַיִּשְׁחָקָה לַיּוֹם אֲחֵרוֹן : *vayishḥaqeh layom aḥaron.*
 פָּתְחָה אוֹתָהּ לְחֻמָּה 26 *Pataḥeh oteh laḥokhmah*
 וְתוֹרַת חֻסֵד עַל-נִשְׁמָתָהּ : *vətorat ḥésed al nishmateh.*
 צוֹפִיַת הַלְכוֹת חַיִּיהָ 27 *Tzofiyet hilkhot ḥayéihe*
 וְלֶחֶם שְׁלוֹהָ אִזּוּ יֵאֲכָלֶהּ : *valékhem shalvah az yokhleh.*
 קָמוּ אַחֲרוֹל וַיִּאֲשְׁרוּהָ 28 *Qámu aḥeirol vay'ashəruhe*
 כָּלָל וַיִּתְּלֶלֶהָ : *kulal vayhaləluhe.*
 רַבּוֹל בָּנוֹל אֲשׁוּ טוֹבָה 29 *Rabol banol ásu tovah*
 וְאֵךְ אֵתָהּ בְּתוֹךְ-כָּלָל : *və'akh atah vətokh kulal.*
 שָׁקֵר תִּהְיוֹן וְהִבֵּל תִּיִּפֵּי 30 *Shéqer hahon vəhével hayófi*
 אִשֶׁה יִרְאֵת-יְהוָה הֵא יִתְּלֶלֶהּ : *ishēh yirat ADONAI he yithaləleh.*
 תִּנּוֹל-לֶה מִפְּרֵי חַיִּיהָ 31 *Tənoł leh mipəri ḥayéihe*
 וַיִּתְּלֶלֶהּ בְּשָׂרִים מֵעֲשִׂיהָ : *vihaləluhe vasharim ma'aséihe.*

- 24 **R**ound about hir angels muster
 and give their blessing to hir soul.
 25 **S**trength and glory are hir raiment,
 and zie laughs with the coming day.
 26 **T**o wisdom, zie opened herself
 and a teaching of devotion is on hir soul.
 27 **V**alid laws of hir life zie minds,
 then eats the bread of ease.
 28 **W**hen others rise up, they call hir blessed,
 they praise hir one and all:
 29 “**E**xtrremely well, many people have done,
 and surely you must be among them all!”
 30 **Y**es, wealth is a lie, and beauty fleeting;
 a person who fears ADONAI — zie is to be praised!
 31 **Z**ealously give hir the fruit of hir life,
 and hir deeds will be well known in the gates.

Blessing the Children

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

Grammatically common:

יְשִׁימֶךָ אֱלֹהִים *Yəsimókhe Elohim*
צְדִיקָה וּבְטוּחָה לְבָרְכָה: *tzadiqeh uvтуhéh livrakhah.*
יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: *Yəvarəkhókhe ADONAI veyishmərókhe.*
יְאָרֶה יְהוָה פָּנָיִךְ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh ADONAI panéihe eiléikhe viḥunóke.*
יִשְׂאֶה יְהוָה פָּנָיִךְ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiléikhe*
וַיִּשְׁמַח לְךָ שְׁלוֹם: *vəyaséimeh lakhe shalom.*

Grammatically feminine:

יְשִׁימֹךְ אֱלֹהִים *Yəsimokh Elohim*
צְדִיקָה וּבְטוּחָה לְבָרְכָה: *tzadiqah uvтуhah livrakhah.*
יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: *Yəvarəkhokh ADONAI veyishmərokh.*
יְאָרֶה יְהוָה פָּנָיִךְ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh ADONAI panéihe eiláyikh viḥunok.*
יִשְׂאֶה יְהוָה פָּנָיִךְ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiláyikh*
וַיִּשְׁמַח לְךָ שְׁלוֹם: *vəyaséimeh leikh shalom.*

Grammatically masculine:

יְשִׁימֹכָה אֱלֹהִים *Yəsimókha Elohim*
צְדִיק וּבְטוּחַ לְבָרְכָה: *tzadiq uvту'ah livrakhah.*
יְבָרְכֶכָה יְהוָה וַיִּשְׁמְרֶכָה: *Yəvarəkhókha ADONAI veyishmərókha.*
יְאָרֶה יְהוָה פָּנָיִךְ אֵלֶיךָ וַיְחַנֶּכָה: *Ya'éireh ADONAI panéihe eiléikha viḥunóka.*
יִשְׂאֶה יְהוָה פָּנָיִךְ אֵלֶיךָ *Yisə'eh ADONAI panéihe eiléikha*
וַיִּשְׁמַח לְךָ שְׁלוֹם: *vəyaséimeh lakha shalom.*

May God make you

Just and trusted, for a blessing.

May ADONAI bless you and guard you.

May ADONAI shine Voix face towards you, grace you.

May ADONAI lift Voix face towards you

and give you peace.

BəMidbar 6:24–26

Friday Evening Qidush

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

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר *Vayhi érev vayhi vóqer*
 יוֹם הַשְּׁשִׁי: *yom hashishi.*
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhalu hashamáyim vaha'áretz*
 וְכָל-צְבָאָם: *vakhol tzava'am.*
 וַיְכַלֵּת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashévi'i*
 מְלַאכְתָּהּ אֲשֶׁר אִשְׁרָה עָשִׂתָּהּ *məlakhteh asher asəteh*
 וַיִּשְׁבְּתָהּ בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashévi'i*
 מִכֹּל-מְלַאכְתָּהּ אֲשֶׁר עָשִׂתָּהּ: *mikol məlakhteh asher asəteh.*
 וַיְבָרְכֵהָ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashévi'i*
 וַיְקַדְּשֶׁהָ אֹתוֹ *vayqadəsheh oto*
 כִּי בּוֹ שָׁבְתָהּ מִכֹּל-מְלַאכְתָּהּ *ki vo shavteh mikol məlakhteh*
 אֲשֶׁר-בְּרָאָהּ אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

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

סְבִרַת חֲבֵרוֹלַי: *Savərut həveirolai.*

The group then responds:

לְחַיִּים: *Ləhayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh Adonai*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu həi ha'olamim*
 בּוֹרְאֵת פְּרֵי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh Adonai*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu həi ha'olamim*
 שֶׁהַכֹּל נִהְיָה בְּדַבְּרָהּ: *shehakol niyah bidvareh.*

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

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

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

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

Bəreishit 1:31-2:3

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

The group then responds:
To life!

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

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

In all cases continue on the next page.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
 אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidashétnu bəmitzvotéiḥe*
 וְרָצָתָה בָּנוּ *vəratzəteh vānu*
 וְשַׁבַּת קִדְשָׁה *vəShabat qodəsheh*
 בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ *bə'ahavah uvratzon hinḥilétnu*
 זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית *zikaron ləma'aseih vərəishit*
 כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְשׁ *ki hu yom təhilah ləmiqra'ei qódes*
 זְכוֹר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*
 כִּי אוֹתָנוּ קִדְשָׁתָּה *ki otānu qidáshte*
 וּכְלָנוּ קִבַּלְתָּ מִכָּל הָעַמִּים *vəkhulānu qibálte mikol ha'amim*
 וְשַׁבַּת קִדְשְׁךָ *vəShabat qodshəkhe*
 בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ: *bə'ahavah uvratzon hinḥalténu.*
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh ADONAI*
 מִקְדְּשָׁה הַשַּׁבָּת: *məqadésheh haShabat.*

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

If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh ADONAI
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ
לְיֹשֵׁב בַּסֻּכָּה: asher qidəshétnu bəmitvotéihe vətzivétnu
leisheiv basukah.

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

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

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh ADONAI
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ
עַל נְטִילַת יָדַיִם: al nətilat yadáyim.

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

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

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh ADONAI
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ
עַל נְטִילַת הַמַּיִם: al nətilat hamáyim.

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

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

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

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

The Festival Evening Service

Candlelighting for Ḥanukah

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

After lighting the shamash candle but before lighting the other candles, pray:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:
*asher qidəshétnu bəmitzvotéiḥe vətzivétnu
ləhadliq ner shel Ḥanukah.*

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

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

שֶׁעָשָׂתָה נִסִּים לְאַבוֹלֵינוּ
she'asəteh nisim lə'ivoléinu

בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:
bayamim haheim bazəman hazeh.

Blessed are You, KINDLER,
our God, Life of endless worlds,
Who made miracles for our forebears
in those days in this season.

On the first night of Ḥanukah add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ
sheheḥeyétnu vəqiyəmétnu vəhigi'étnu

לְזִמְנֵי הַזֶּה:
lazəman hazeh.

Blessed are You, KINDLER,
our God, Life of endless worlds,
Who has made us live, and preserved us, and brought us
to this season.

(Light the remaining cantles on the menorah.)

On Friday evening, continue with Candlelighting for Shabbat (p 6). On Saturday evening, continue with Havdalah (p 708).

Candlelighting for Festivals

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

When a Festival falls on Shabbat, add the boxed words.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ *asher qidəshétnu bemitzvotéiḥe vatzivétnu*

לְהַדְלִיק נֵר *ləhadliq ner*

שֶׁל שַׁבָּת וְ

shel Shabat və

שֶׁל יוֹם טוֹב: *shel yom tov.*

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

On all Festivals other than the end of Pésaḥ add:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh YOTZÉTEH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

שֶׁהֵחַיֵּתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ *sheheḥeyétnu vəqiyəmétnu vəhigi'étnu*

לְזִמַּן הַזֶּה: *lazəman hazeh.*

Blessed are You, KINDLER,
our God, Life of endless worlds,
Who has made us live, and preserved us, and brought us
to this season.

Some continue with Qabalat Ḥag below. On a Festival that falls on a weekday, others continue with the Call to Prayer (p 40) (if praying with a minyan) or the Blessing for Evening (Contemporary) (p 43) (if praying without a minyan). On a Festival that falls on Shabbat, some continue with Psalm 92 instead (p 26).

Qabalat Ḥag

Traditionally, the Festival evening service segued directly from candlelighting into the blessings around the Shəma. The Reconstructionist Kol Haneshamah siddur introduced a celebratory introductory service analogous to the celebratory series of psalms that precedes the Shəma and her blessings in the Friday evening service. I'm quite fond of this liturgical innovation, but the texts that the Reconstructionist liturgists drew from aren't all in the public domain, which means I can't reproduce them freely here. As such, and to model this Qabalat Ḥag section of the service more closely on the Qabalat Shabat model, I've opted to restructure it as a series of psalms, drawing mainly from the Psalms of Ascent, which some think were once sung by pilgrims on their way to Yərushaláyim to celebrate the three pilgrimage Festivals. This section is structured as a series of five psalms that are common to all the Festivals, and then an additional sixth psalm that varies depending on which Festival it is. My thought was that this would echo the Festival morning Torah service, which features five readings from one scroll and then a sixth reading from an additional scroll detailing the specific offerings of the specific Festival day. When a Festival falls on Shabbat, one can then add Psalms 92 and 93, bringing the total number of psalms to eight, just as there are eight readings from the Torah on a Shabbat morning service if you include the maftir reading. Try it out, see how it goes, and adapt it as you will to better suit your needs.

1. Psalm 133

שִׁיר הַמַּעֲלוֹת לְדָוִד	1	<i>Shir hama'alot laDavid</i>
הִנֵּה מַה טוֹב וּמַה נְּעִים		<i>hineih mah tov umah na'im</i>
שֵׁבֶת כָּלֵנוּ יַחַד:		<i>shévet kulánu yáhad.</i>
כַּשֶּׁמֶן הַטוֹב עַל-הָרֹאשׁ	2	<i>Kashémen hatov al harosh</i>
יֵרֵד עַל-הַזָּקֵן זָקֵן-אַהֲרֹן		<i>yoreid al hazaqan zəqan Aharon</i>
שֵׁיֵרֵד עַל-פִּי מִדֹּתָיו:		<i>sheyoreid al pi midotav.</i>
כְּטַל-הַרְמוֹן	3	<i>Kətal Ḥermon</i>
שֵׁיֵרֵד עַל-הַרְרֵי צִיּוֹן		<i>sheyoreid al harərei tzayon</i>
כִּי שָׁם צִוְּתָהּ יְהוָה		<i>ki sham tzivəteh SHƏKHINAH</i>
אֶת-הַבְּרָכָה חַיִּים עַד-הָעוֹלָם:		<i>et habərahah ḥayim ad ha'olam.</i>

- 1 A psalm of ascents, of David:
How good and pleasant it is
for us all to dwell together!
- 2 It's like good oil on the head,
flowing down onto the beard — onto Aharon's beard!
Which flows down over the mouth of his garments.
- 3 It's like the dew of Mt Ḥermon,
which flows down over desert hills,
for there the PRESENCE commanded
this blessing: Life, to eternity!

2. Psalm 121

שִׁיר לַמַּעֲלוֹת	1	<i>Shir lama'alot</i>
אֶשָׂא אֲבָלִי אֶל־הַהָרִים		<i>esa evli el heharim</i>
מֵאֵין יָבֹא עֲזָרִי:		<i>mei'ayin yavo ezri.</i>
עֲזָרִי מֵעַם יְהוָה	2	<i>Ezri mei'im SHĀKHINAH</i>
עֹשֶׂת שָׁמַיִם וָאָרֶץ:		<i>oset shamáyim va'áretz.</i>
אֶל־יִתְּנֶה לַמוֹט אֲמָצֶךָ	3	<i>Al yitāneh lamot omtzékhe</i>
אֶל־יִגְוֶמֶה שְׁמֹרֶכָּךָ:		<i>al yanúmeḥ shomerékhe.</i>
הִנֵּה לֹא־יִגְוֶמֶה	4	<i>Hineih lo yanúmeḥ</i>
וְלֹא־יִשְׁחָנֶה שְׁמוֹמְרֶה יִשְׂרָאֵל:		<i>vəlo yishāneh shoméreih Yisra'eil.</i>
יְהוָה שְׁמֹרֶכָּךָ	5	<i>SHĀKHINAH shomerékhe</i>
צִלְכָּךְ עַל־צַד יְמִינֶךָ:		<i>tziləkhe al tzad yəminékhe.</i>
יּוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה	6	<i>Yomam hashémesh lo yakékeh</i>
וַיָּרֵחַ בַּלַּיְלָה:		<i>vəyaré'ah balailah.</i>
יְהוָה יִשְׁמְרֶכָּךְ מִכָּל־רָע	7	<i>SHĀKHINAH yishmərókhe mikol ra</i>
יִשְׁמְרֶה אֶת־נַפְשֶׁכָּךְ:		<i>yishmāreh et nafshékhe.</i>
יְהוָה יִשְׁמְרֶה־צֵאתְךָ וּבּוֹאֶךָ	8	<i>SHĀKHINAH yishmāreh tzeitkhe uvo'ékhe</i>
מֵעַתָּה וְעַד־עוֹלָם:		<i>mei'atah və'ad olam.</i>

- 1 A psalm for ascents:
I will carry my grief to the hills!
From where will my help come?
- 2 My help will come from the PRESENCE,
the Maker of the Heavens and the Earth.
- 3 Voi won't let your courage falter;
your Guardian will not weary.
- 4 Take note! Voi will not weary,
nor will the Guardian of Yisra'eil sleep.
- 5 The PRESENCE is your Guardian,
the shade on your right side.
- 6 The sun will not smite you by day,
nor the moon mid-night;
- 7 The PRESENCE will guard you from every evil.
Voi will guard your soul.
- 8 The PRESENCE will guard your going and your coming,
now and forever.

3. Psalm 122

- 1 Shir hama'alot laDavid
 samáhti bə'omrol li
 בית יהוה גִּלְדָּךְ:
 2 Omeitz hayah libéinu
 bish'aráyikh Yərushaláyim.
 אִמֵּץ הָיָה לִבֵּנוּ
 בְּשַׁעֲרֶיךָ יְרוּשָׁלַם:
 3 Yərushaláyim habənuyah
 kə'ir shehubərah lah yaḥdav.
 יְרוּשָׁלַם הַבְּנוּיָה
 כְּעִיר שֶׁחֻבְרָה-לָהּ יַחְדָּו:
 4 Shesham alu shəvatim shivtei YAH
 eidut laYisra'eil
 עֲדוּת לְיִשְׂרָאֵל
 לַהֲדוּת לְשֵׁם יְהוָה:
 5 Ki shamah yashəvu khis'ot ləmishpat
 kis'ot ləveit David.
 כִּי שָׁמָּה יָשְׁבוּ כִּסְאוֹת לְמִשְׁפַּט
 כִּסְאוֹת לְבֵית דָּוִד:
 6 Sha'alol shəlom Yərushaláyim
 yishláyol ohavoláyikh.
 שְׁאַלּוּל שְׁלוֹם יְרוּשָׁלַם
 יִשְׁלִיּוּל אֹהֲבוֹלָיִךְ:
 7 Yəhi shalom bəḥeileikh
 shalvah bə'armənotáyikh.
 יְהִי-שְׁלוֹם בְּחֵילֶךָ
 שְׁלֹוָה בְּאַרְמְנוֹתַיִךְ:
 8 Ləmə'an ahyolai vərei'olai
 etpaləlah nah shalom bakh.
 לְמַעַן אַחֲיוּלֵי וְרַעוּלֵי
 אֶתְפַּלְּלֵה-נָה שְׁלוֹם בָּךְ:
 9 Ləmə'an ḥag SHĀKHINAH Elohéinu
 avaqshah tov lakh.
 לְמַעַן חַג-יְהוָה אֱלֹהֵינוּ
 אֲבַקְשָׁה טוֹב לָךְ:

The Festival Evening Service

- 1 A psalm of ascents, of David:
I used to rejoice when they summoned me:
“Let’s go to the House of the PRESENCE!”
- 2 Our heart took courage there
in your gates, Yərushaláyim!
- 3 Yərushaláyim built up!
When she was a city who was allied with herself, unified,
- 4 where the tribes would ascend, the tribes of YAH
— an edict for Yisra’eil —
to thank the Name of the PRESENCE.
- 5 For there sat seats of judgement,
seats for the house of David.
- 6 Hope for wholeness for Yərushaláyim!
May all who love you have ease.
- 7 May there be wholeness in your holds,
ease in your estates!
- 8 For the sake of my siblings and friends,
let me pray for wholeness for you.
- 9 For the sake of the fest of the PRESENCE, our God,
let me demand the Good for you.

4. Psalm 126

שֵׁר הַמַּעְלוֹת	1	<i>Shir hama'alot</i>
בְּשׁוּב יְהוָה אֶת־שְׁבִית עוֹלָם		<i>bəshuv SHĀKHINAH et shəvit olam</i>
הָיִינוּ כְּחֹלְמוֹל:		<i>hayínu kəḥoləmol.</i>
אִזְ יִמְלֵא שְׂחוֹק אֶרֶץ	2	<i>Az yimalei səḥoq áretz</i>
וְשָׂמִים גִּילָה		<i>vəshamáyim gilah</i>
אִזְ נֹאמֵר זֶת־אֶל־זֶת		<i>az nomar zet el zet</i>
הַגְּדִילָה יְהוָה לַעֲשׂוֹת אֲתָנּוּ:		<i>higdíleh SHĀKHINAH la'asot itánu.</i>
הַגְּדִילָה יְהוָה לַעֲשׂוֹת עִמָּנוּ	3	<i>Higdíleh SHĀKHINAH la'asot imánu</i>
הָיִינוּ שְׂמֵיחֹל:		<i>hayínu səmeiḥol.</i>
שׁוּבָה יְהוָה אֶת־שְׁבִית־עוֹלָם	4	<i>Shúveh SHĀKHINAH et shəvit olam</i>
כְּאֲפִיקִים בְּנֶגֶב:		<i>ka'afiqim baNégev.</i>
הַזֶּרְעוֹל בְּדַמְעָה	5	<i>Hazor'ol bədim'ah</i>
בְּגִילָה יִקְצְרוֹל:		<i>bəgilah yiqtzórol.</i>
הַלֹּךְ יִלְכֶּה וּבְכֶה	6	<i>Halokh yeiləkheh uvakhoh</i>
נִשְׂאָה מִשֶּׁד־הַזֶּרַע		<i>noséi'ah mėshekh hazara</i>
בְּאִיבָאָה בְּגִילָה		<i>bo yavó'eh vəgilah</i>
נִשְׂאָה אֶל־מִתֵּיהַ:		<i>noséi'ah alumotéihe.</i>

- 1 A psalm of ascents:
When the PRESENCE restores the freedom of the world,
we will be like dreamers.
- 2 Then laughter might fill the earth,
and rejoicing heaven.
Then we might share with one another,
“The PRESENCE has acted mightily with us!”
- 3 The PRESENCE has acted mightily with us,
and we have been glad.
- 4 Restore the freedom of the world, PRESENCE,
like the floodways of the Négev!
- 5 Those now sowing with weeping
with rejoicing would reap!
- 6 One would go grudging and lamenting,
carrying the bag of seeds,
but come quick back in joy,
carrying faer harvest sheaves.

5. Psalm 127

שֵׁר הַמַּעֲלוֹת לְשִׁלְמוֹה	1	<i>Shir hama'alot liShlomoh</i>
אִם־יְהוּה לֹא־יִבְנֶת בַּיִת		<i>im SHĀKHINAH lo yivnet báyit</i>
שָׂא עָמְלוֹ בּוֹנוֹלוֹי בּוֹ		<i>shav aməlu vonolav bo</i>
אִם־יְהוּה לֹא־יִשְׁמְרֵה עִיר		<i>im SHĀKHINAH lo yishmərəh ir</i>
שָׂא שְׂקָרָה שׁוֹמְרֵה:		<i>shav shaqərəh shoméreh.</i>
שָׂא לְכֹל מַשְׁכִּימוֹל עוֹר	2	<i>Shav lakhel mashkimol ur</i>
מֵאֲחַרוֹל־שֶׁבֶת		<i>mə'aharol shévet</i>
אֲכָלוֹל לֶחֶם הַעֲצָבִים בֵּין		<i>okhlol léhem ha'atzavim kein</i>
יִבְקֶשֶׁה יְהוּה לִידִידֶתָה שָׁנָא:		<i>yəvaqsheh SHĀKHINAH lididete sheina.</i>
הִנֵּה נַחֲלַת יְהוּה חֶסֶד	3	<i>Hineih naḥalat SHĀKHINAH ḥésed</i>
שָׂכַר פְּרִי הַצֶּדֶק:		<i>sakhar pəri hatzédeq.</i>
כְּלֶחֶם לְרוּעֵבָה בֵּין מַעֲשֵׂי חֶסֶד:	4	<i>Kələhem ləro'éveh kein ma'asei ḥésed.</i>
אֲשֵׁרֵי הַנְּבָרָה אֲשֶׁר מְלֹאָה	5	<i>Ashrei hagavreh asher milə'eh</i>
אֶת־הָעוֹלָם מֵהֵם לֹא־יִבְשֶׁה		<i>et ha'olam meihem lo yeivósheh</i>
כִּי־יִסְפְּרֶה מַעֲשֵׂיהָ בְּדוֹן:		<i>ki yəsapəreh ma'aséihe vədin.</i>

- 1 A psalm of ascents, of Shəlomoh:
If the PRESENCE won't build the house,
the builders worked on it for nothing.
If the PRESENCE won't guard a city,
the guard stayed alert for nothing.
- 2 It gets you nothing to get up early
and stay up late
and eat the bread of overwork; thus
the PRESENCE desires sleep for Voix beloved.
- 3 Take note: The inheritance of the PRESENCE is devotion,
Voix wage the fruit of Justice.
- 4 Like food to the famished, so are the deeds of devotion —
- 5 happy the person who fills
the world with them! Xe'll feel no shame
when xe recounts xer deeds in judgement.

At the beginning of Pésah, continue with Psalm 43 on the next page. At the end of Pésah, continue with Psalm 66 (p 136). On Shavu'ot, continue with Psalm 111 (p 139). At the beginning of Sukot, continue with Psalm 84 (p 141). On Shəmini Atzəret, continue with Psalm 65 (p 144). On Simḥat Torah, in communities where Simḥat Torah is observed as a separate holiday, continue with the excerpts from Psalm 119 (p 147).

6. Psalm 43 (For the Beginning of Pésah)

This short, heartfelt psalm, which captures powerful feelings of despair at being in the midst of unjust surroundings along with a yearning to leave to worship God, echoes many of the themes of Pésah, which is why I chose it to mark the beginning of the Festival.

- | | | |
|--|---|---|
| שִׁפְטֹנֵי אֱלֹהִים | 1 | <i>Shiftóni Elohim</i> |
| רִיבָה רִיבִי | | <i>ríve rivi</i> |
| מִגּוֹי אֶד-עוֹשֶׂק | | <i>migoí akh osheiq</i> |
| מֵאַנְשֵׁת מִרְמָה וְעוֹלָה תִפְלֹטָנִי: | | <i>mei'anshet mirmah və'avlah təfaletóni.</i> |
| כִּי אֵתָהּ אֱלֹהֵי מְעוֹזֵי | 2 | <i>Ki ateh Elohei ma'uzi</i> |
| לָמָּה זָנַחְתָּנִי | | <i>lamah zənahténi</i> |
| לָמָּה-קָדַרְתָּ אֶתְעִנָּה | | <i>lamah qodéreh et'aneh</i> |
| בְּלַחֵץ אוֹיְבָהּ: | | <i>bəláhatz oyéveh.</i> |
| שִׁלְחָה-אוֹתָךְ וְאַמְתָּךְ | 3 | <i>Shilḥeh otəkhe və'amitəkhe</i> |
| הַמָּה יִנְחֹנֵנִי | | <i>heimah yanḥúní</i> |
| יְבִיאֵנִי אֶל-הַר-קֹדֶשְׁךָ | | <i>yəvi'úni el har qodshəkhe</i> |
| וְאֶל-מִשְׁכְּנֹתֶיךָ: | | <i>və'el mishkənotéikhe.</i> |
| וְאַבּוֹאָהּ אֶל-חֲצַר אֱלֹהִים | 4 | <i>Və'avó'ah el ḥatzar Elohim</i> |
| אֶל-אֵל שִׁמְחַת גִּילִי | | <i>el Eil simḥat gili</i> |
| וְאוֹדְךָ בְּמִנְחֹת אֱלֹהִים אֱלֹהָי: | | <i>və'odəkhe vəminḥot Elohim Elohai.</i> |
| מָה-תִּשְׁתַּחֲוֶה נַפְשִׁי | 5 | <i>Mah tishtoḥaḥi nafshi</i> |
| וּמָה-תִּתְהַמֵּי עָלַי | | <i>umah tehemí alai</i> |
| הוֹחִילִי לְאֱלֹהִים | | <i>hoḥíli lEilohim</i> |
| כִּי-עוֹד אוֹדְנָהּ | | <i>ki od odéneh</i> |
| יְשׁוּעַת פָּנַי וְאֵלֹהָי: | | <i>yəshu'ot panai vEilohai.</i> |

The Festival Evening Service

- 1 Vindicate me, God!
Pursue my suit
against an utterly abusive nation!
From a person of deceit and violence You must make me safe!
- 2 For You are the God of my refuge —
Why have you spurned me?
Why, mourning, must I be abused
by the oppression of an enemy?
- 3 Send forth Your sign and Your truth!
They will guide me.
They will bring me to the mountain of Your Holiness
and to Your presence-places.
- 4 And let me come to the courtyard of God!
To God, happiness of my joy!
And I will thank You with gifts, God, my God!
- 5 My soul, why would you droop?
Why would you snarl within me?
Await God,
for I will once again thank Void,
Liberation before me, my God.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

6. Psalm 66 (For the End of Pésah)

The end of Pésah brings a more celebratory mood as we approach the liturgical anniversary of the miracle at the Reed Sea. With its upbeat mood and reference to the miracle, this psalm feels a fitting choice to celebrate this holy day.

לְמִנְצַחַת שִׁיר מִזְמוֹר	1	<i>Lamnatzáḥah shir mizmor</i>
נְגִילָה בְּאֱלֹהִים כָּל־יִשְׂרָאֵל:		<i>nagílah vEilohim kol Yisra'eil.</i>
בְּרַכּוֹל כְּבוֹד־שְׁמֵהּ	2	<i>Barəkhōl kavod shēmeh</i>
שִׁימּוֹל כְּבוֹד תְּהִלָּתָהּ:		<i>símol kavod təhílateh.</i>
אִמְרוּ לְאֱלֹהִים	3	<i>Imrol lEilohim</i>
מַה נּוֹרָא מַעֲשֵׂיךָ		<i>mah nora ma'aséikhe</i>
בְּרַב עֹזְךָ		<i>bərov uzəkhe</i>
יִכְחָשׁוּ לְךָ אִיבּוֹלֶיךָ:		<i>yəkhāhashol ləkhe oyəvoléikhe.</i>
כָּל־יִשְׂרָאֵל יִצְטַנְעוּ לְךָ	4	<i>Kol Yisra'eil yitztanə'ol ləkhe</i>
וַיְבָרְכוּךָ וַיְבָרְכוּל שְׁמֶךָ סֵלָה:		<i>vivarəkhúkhe yəvarəkhōl shimkhe sélah.</i>
לְכוֹל וּמִנּוֹל מִפְעֻלוֹת אֱלֹהִים	5	<i>Ləkhōl umnol mif'alot Elohim</i>
נּוֹרָאָה עֲלִילָה עַל־בְּנוֹל שָׂרָה:		<i>nora'eh alilah al bənol Sarah.</i>
הִפְכָּה יָם לַיַּבְשָׁה	6	<i>Hafəkkeh yam ləyabashah</i>
בְּנָהָר יַעֲבְרוּ בְּאֶרֶץ		<i>banahar ya'avru və'áretz</i>
שָׁמַ נִשְׁמָחָה בְּהֵ:		<i>sham nishməḥah beh.</i>

- 1 For the conductor, a psalm, a hymn:
Let's rejoice in God, all Yisra'eil!
- 2 Bless the Glory of Voix name!
Make Voix praise into Glory.
- 3 Give these words to God:
"How dreadful are Your works!
In the abundance of Your strength,
Your enemies will cringe."
- 4 All Yisra'eil will be humble for You
and will bless You — they'll bless Your name — selah!
- 5 Come and count the acts of God,
dreadful in deed above the children of Sarah.
- 6 Voi turned the sea into dry land.
That flood they crossed on earth,
thus we celebrate Void.

מִשְׁלָה בְּבוֹרְתָהּ עוֹלָם עֵינֶיהָ בְּגוֹיִם תִּצְפִּינָה הַלּוֹחֲצִים אֶל-יָרוּמוֹ לָמוֹ סֵלָה:	7	<i>Moshéleh vigvurateh olam einéihe vagoyim titzpéinah haloḥətzim al yarúmu lámo sélah.</i>
בְּרַכּוֹל עַמִּי אֱלֹהֵינוּ וְהוֹדִיעוֹל כָּל תְּהִלָּתָהּ:	8	<i>Barəkhoh ami Elohéinu vəhodí'ol kol təhilateh.</i>
הַשְּׁמָה נַפְשֵׁנוּ בְּחַיִּים וְלֹא-נִתְּנָה לְמוֹט אֲמָצְנוּ:	9	<i>Hasameh nafshéinu bəḥayim valo natəneh lamot omtzéinu.</i>
כִּי-בְחַנְתֵּנוּ אֱלֹהִים צָרְפָתָנוּ כְּצָרְף-כֶּסֶף:	10	<i>Ki vəḥanténu Elohim tzərafténu kitzrof kásef.</i>
הִבַּאתָנוּ בְּמַצוּרָה שָׁמְתָ מוֹעֵקָה בְּמַתְּנֵינוּ:	11	<i>Haveiténu vamətzurah sámte mu'aqah vəmotnéinu.</i>
הִרְכַּבְתָּ אִשָּׁה לְרֹאשֵׁנוּ בְּאֵנוּ-בְּאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לְרוֹחָהּ:	12	<i>Hirkávte isheh ləroshéinu bánu va'eish uvamáyim vatotzi'ónu larəvahaḥ.</i>
אָבוֹא גִנְךָ בְּמִנְחוֹת אֲשַׁלֵּם לְךָ נְדָרַי:	13	<i>Avo ganəkhe vəminḥot ashaleim ləkhe nədarai.</i>
אֲשֶׁר-נָדַר לְבָבִי וְדַבַּרְתִּי בְּצַר-לִי:	14	<i>Asher nadar ləvavi vədibárti batzar li.</i>

- 7 Ruling in Voix might without limit,
Voix eyes will keep watch amid nations;
may those who oppress not rise up for their own sake — selah!
- 8 Bless God, my people!
And make known all Voix praise!
- 9 The One Who sent our souls to life
and has not let our courage falter.
- 10 For You have tested us, God,
You have smelted us like smelting silver,
- 11 You have brought us into a net,
You've set distress on our hips,
- 12 You've made people trample our heads;
we have come thru fire and thru water,
and You have brought us to relief.
- 13 I will go to Your garden with offerings;
I will fulfill my vows to You,
14 which my heart vowed
and I promised when bonds were on me.

מַעֲשֵׂי טוֹב אֶעֱשֶׂה-לָךְ	15	<i>Ma'asei tov e'eseh lakh</i>
עִם-חֶסֶד וְחֵן אֶעֱשֶׂה		<i>im h́esed v́hehin e'eseh</i>
צַדִּיק עִם-רַחֲמִים סֵלַח:		<i>tzédeq im raḥamim sélah.</i>
לְכֹל-שִׁיטֹל וְאִסְפָּרַח	16	<i>Ləkhól shiqtol va'asaperah</i>
כָּל-יִרְאוֹל אֱלֹהִים		<i>kol yir'ol Elohim</i>
אֲשֶׁר עָשְׂתָה לְנַפְשִׁי:		<i>asher asəteh lanafshi.</i>
לֵה כִי-צַמַּמְתִּי	17	<i>Leh ki tzamáti</i>
וְרוֹמָם תַּחַת לְבָבִי:		<i>vəromam táhat ləvavi.</i>
אֲוֶן אִם-זָמַמְתִּי בְלִבִּי	18	<i>Áven im zamámti vəlibi</i>
לֹא יִרְוֶת אֲדָנִי:		<i>lo yarvet adani.</i>
אֲכֵן הִרְוַתָּה אֱלֹהִים	19	<i>Akhein hirvəteh Elohim</i>
הַקְשִׁיבָה בְּכֹל תַּפְלְתִּי:		<i>hiqshíveh vəkhol təfilati.</i>
בְּרוּכָה אֱלֹהִים	20	<i>Bərukkeh Elohim</i>
אֲשֶׁר לֹא-הִסִּירָה תַּפְלְתִּי		<i>asher lo heisíreh təfilati</i>
וְחִסְדָּה מֵאֵתִי:		<i>vəḥasdeh mei'iti.</i>

- 15 Good deeds I will do for You,
with lovingkindness and grace I will act,
Justice with mercy — selah!
- 16 Come, be at ease, and I will recount
— everyone who fears God —
what Voi has done for this very me.
- 17 For I thirsted for Void,
and exaltation was on my heart;
- 18 if I had plotted wickedness in my heart,
my Foundation would not have sated me.
- 19 But sate me God did!
Voi paid attention to my entire prayer.
- 20 Blessed is God,
Who has not turned away my prayer,
nor Voix lovingkindness from me.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

6. Psalm 111 (For Shavu'ot)

As Shavu'ot celebrates the giving of Torah at Mt Sinai with a frequent emphasis on the Ten Commandments, so this ten-verse psalm celebrates the covenant and wisdom of God. The alphabetical acrostic suggests completeness, an exhaustive catalogue of the wonders of God.

הַלְלוּ יְהוָה	1	<i>HaləluYAH</i>
אוֹדֶה יְהוָה בְּכָל-לֵבָב		<i>odeh SHƏKHINAH bəkhoh ləvav</i>
בְּסוֹד חֲסִידוֹל וְעֵדָה:		<i>bəsod ḥasidol və'eidah.</i>
גְּדוֹלִים מַעֲשֵׂי יְהוָה	2	<i>Gədolim ma'asei SHƏKHINAH</i>
דְּרוּשִׁים לְכָל-חַפְצוֹ לַיהוָה:		<i>dərushim ləkhoh ḥeftzoləihem.</i>
הוֹד וְהַדָּר פִּעֲלָה	3	<i>Hod vəhadar po'oleh</i>
וַצִּדְקָתָהּ עֹמֶדֶת לְעַד:		<i>vətzidqateh omédet la'ad.</i>
זָכַר עֲשֵׂתָהּ לְנַפְלְאוֹתֶיהָ	4	<i>Zəikher asəteh lanəflə'otéihe</i>
זַנְנוּנָה וְרַחֲמוּמָה יְהוָה:		<i>ḥanuneh vərahumeh SHƏKHINAH.</i>
טָרֵף נִתְּנָה לְרַעֲבָה	5	<i>Téref natəneh lir'eiveh</i>
יִזְכְּרָה לְעוֹלָם בְּרִיתָהּ:		<i>yizkəreh lə'olam bəriteh.</i>

- 1 Praise YAH!
A whole heart I'll thank the PRESENCE with,
being in the council of the pious and the whole congregation.
- 2 Colossal the creations of the PRESENCE,
drashable by all who desire them.
- 3 Filigree, fabulosity are Voix deeds;
God's Justice endures forever!
- 4 History Voi made with Voix miracles;
judicious and merciful is the PRESENCE!
- 5 Kitted food for the hungry Voi has;
loyally Voi remembers Voix covenant forever.

- 6 **כָּח מַעֲשֵׂיֶה הַגִּידָה לְעַמָּה** 6 *Kó'ah ma'aseihe higídeh la'ameh*
לָתֵת לָהֶל נַחְלַת תּוֹרָה: *lateit lahel nahalat torah.*
 7 **מַעֲשֵׂי יָדָיָה אֱמֶת וּמִשְׁפָּט** 7 *Ma'asei yadéihe emet umishpat*
נְאֻמָּנִים כָּל־פְּקוּדֵיָה: *ne'emanim kol piqudéihe.*
 8 **סְמוּכִים לְעַד לְעוֹלָם** 8 *Səmuḵhim la'ad la'olam*
עֲשׂוּיִם בְּאֵמֶת וְחָכָם: *asuyim be'emet vəḥakham.*
 9 **פְּדוּת שְׁלַחָה לְעַמָּה** 9 *Pədut shaləḥeh la'ameh*
צִוְתָהּ־לְעוֹלָם בְּרִיתָהּ *tzivəteh la'olam bəriteh*
קָדוֹשׁ וְנוֹרָא שְׁמָה: *qadosh vənora shəmeḥ.*
 10 **רֵאשִׁית חֻכְמָה יִרְאַת יְהוָה** 10 *Reishit ḥokhmah yir'at SHƏKHINAH*
שִׁכְר טוֹב לְכָל־עֹשׂוֹלֵיהֶם *séikher tov ləkhoh osoléihem*
תְּהִלָּתָהּ עֹמְדַת לְעַד: *təhilateh omédet la'ad.*

- 6 **Mighty** the makings Voi revealed to Voix people,
now to give them the inheritance of the Law.
 7 **Prudence** and truth are the works of Voix hands;
quite dependable are all Voix rulings —
 8 **reliable** eternally, forever,
shaped with truth and wisdom.
 9 **To** Voix people, Voi sent redemption;
Voi commanded Voix covenant forever.
Wondrous and Holy is Voix name!
 10 **Exquisite** thought starts with fear of the PRESENCE;
you who work at it merit good wit.
Zeal-words for Void endure forever!

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

6. Psalm 84 (For the Beginning of Sukot)

This tender psalm is woven thru with pastoral imagery. During Sukot, when many leave their permanent houses behind, its theme of finding shelter in the Divine seems fitting, and the references to birds finding a similar kind of shelter resonate with the season of harvest and migration, when even city dwellers may be more attuned to the rhythms of animal and vegetable life than at other times of the year.

לְמִנְצַחַהּ עַל־הַגִּיתִית לְבָנֹל־קָרַח מִזְמוֹר: מֵהַיְיָדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת:	1	<i>Lamnatzáhah al hagitit livnol Qórah mizmor. Ma yədidot mishkənotéikhe SHĀKHINAH tzəva'ot.</i>
נִכְסְפָה וְנָם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת יְהוָה לְבִי וּבְשָׂרִי יִחְבְּרוּ אֶל־חַיִּית: נָם־צִפּוֹר מְצָאָה בַּיִת וְדָרֹר קָן לָהּ אֲשֶׁר־שָׂתָה אֶפְרָחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת חַיִּי וְאֱלֹהָי:	3	<i>Nikhsəfah vəgam kalətah nafshi ləhətzrot SHĀKHINAH libi uvvari yəhəbəru el Eil hayet. Gam tzipor matzə'ah vāyit udror qəin lah asher shátah efrohéiha et mizbəhotéikhe SHĀKHINAH tzəva'ot hayai vEilohai.</i>
	4	

- 1 For the conductor, on the gitit, of the children of Qórah, a hymn:
- 2 How beloved Your presence-places, multitudinous PRESENCE!
- 3 My soul has ached, even died, for the courtyards of the PRESENCE. My heart and my flesh will unite with the living God.
- 4 Even the songbird has found a home — and the swallow a nest for herself where she's put her chicks — near Your altars, multitudinous PRESENCE, my Life and my God.

- אֲשֶׁרֵי יוֹשְׁבֹוֹל בֵּיתְךָ 5 *Ashrei yoshəvol veitékhe*
 עוֹד יִתְלַלְוֹךְ סֶלָה׃
 אֲשֶׁרֵי אִשְׁה עוֹד־לָהּ בָּךְ 6 *Ashrei isheh oz leh bakh*
 מְסִלוֹת בִּלְבָבִל׃
 עֲבֵרוֹת בְּעֵמֶק הַבְּכָא 7 *Ovərot bə'Éimeq haBakha*
 מִעֵין תְּשִׁיתוּהוּ
 גַם־בְּרָכוֹת יַעֲטָה מוֹרָה׃
 תִּלְכְּנָה מִחֵיל אֶל־חֵיל 8 *Teilékhnah meiháyil el ḥáyil*
 תִּנְחֲנֹנָה אֶל־אֱלֹהִים בְּצִיּוֹן׃
 יְהוָה אֱלֹהִים צְבָאוֹת 9 *SHĀKHINAH Elohim tzəva'ot*
 קִשְׁוָה תַּפְלִיטִי
 הַעֲזִירָה אֱלֹהֵי יַעֲקֹב סֶלָה׃
 כְּבוֹדְנוּ רְאֵת אֱלֹהִים 10 *Kəvodéinu rə'et Elohim*
 וְהִבִּיטָה כָּל דוֹדוֹלֵיךְ׃
 כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ 11 *Ki tov yom baḥatzeiréikhe*
 מֵאֲלֶף בַּחֲרָתִי
 הִסְתוֹפֶף בְּבֵית אֱלֹהֵי
 מְדוּר בְּאֶתְלֵי־רְשָׁע׃
 כִּי שָׁמֵשׁ וּמָגֵן יְהוָה 12 *Ki shémesh umagein SHĀKHINAH*
 חָן וְכָבוֹד יִתְּנֶה יְהוָה
 לֹא יִמְנָעָה טוֹב
 לַהֲלוֹכְחֹל בְּתַמִּים׃
 יְהוָה צְבָאוֹת 13 *SHĀKHINAH tzəva'ot*
 אֲשֶׁרֵי אָדָם בִּטְחָה בָּךְ׃
ashrei adam botáhah vakh.

The Festival Evening Service

- 5 Happy those who dwell in Your house!
They shall praise You forever — selah!
- 6 Happy the human whose strength is in You,
those in whose hearts are the pilgrimage paths
- 7 that, crossing the Bakha Valley,
will set a spring there
as the early rain wraps it in blessings.
- 8 The paths will go from stronghold to stronghold;
they'll lead to God in Tziyon.
- 9 PRESENCE, multitudinous God,
pay attention to my prayer!
Be a help, God of Ya'aqov — selah!
- 10 Behold our glory, God,
and note all Your beloveds.
- 11 For better one day in Your courtyards
than a thousand I have chosen —
lingering on the cusp of the house of my God
than settling down in tents of wickedness.
- 12 For the PRESENCE is a sun and a shield!
The PRESENCE will give grace and glory!
Voi will not withhold good
from those who go with integrity.
- 13 Multitudinous PRESENCE!
Happy the human who trusts in You.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

6. Psalm 65 (For Shəmini Atzéret)

Of all the Festivals, Shemini Atzéret may have the least distinctive celebratory rituals, but the change from the prayer for dew to the prayer for rain is a high point of the liturgical year, and the fructifying blessing of rain is captured beautifully in this graceful, eloquent psalm.

לְמִנְצַחַה מִזְמוֹר לְדָוִד שִׁיר:	1	<i>Lamnatzáhah mizmor laDavid shir.</i>
לְךָ דְּמִיָּה תְהִלָּה	2	<i>Ləkhe dumiyah təhilah</i>
אֱלֹהֵי יִשְׂרָאֵל		<i>Elohei Yisra'eil</i>
וְלֶכֶה יְשׁוּלָם נְעִדֶר:		<i>ulkhe yəshulam néder.</i>
מִקְשִׁיבָה תִפְלָה	3	<i>Maqshiveh təfilah</i>
אֵלֵינוּ לִבְרַכָּה יִבָּאֵה:		<i>eiléinu livrakhah yavó'eh.</i>
דְּבָרֵי עֲוֹנוֹת גָּבְרוּ מִנִּי	4	<i>Divreí avonot gavəru méní</i>
פָּשְׁעֵינוּ אֵתָה תִכַּפְּרֹם:		<i>pəsha'éinu ateh təkəpərom.</i>
אֲשֶׁרֵי תִבְחָרָה וּתְקַרְבָּה	5	<i>Ashrei tivḥareh utqarəveh</i>
יִשְׁכְּנֶה חֲצֵרֶיךָ		<i>yishkəneh ḥatzəiréikhe</i>
נִשְׂבָּעָה בְּטוֹב בֵּיתְךָ		<i>nisbə'ah bətuv beitékhe</i>
קָדֹשׁ הֵיכְלֶךָ:		<i>qədosh heikhalékhe.</i>

- 1 For the conductor, a psalm of David, a hymn:
- 2 To You, silence is praise,
God of Yisra'eil,
and a vow to You must be fulfilled.
- 3 The One Who attends to prayer!
Let Voi come to us as a blessing.
- 4 Wicked words were mightier than me;
You, Yourself, must atone for our sins!
- 5 How happy one You choose and draw near —
thon will settle in Your sheltered places.
May we be sated by the goodness of Your house,
the Holiness of Your sanctuary!

<p>6 נֹרָאוֹת בְּצַדֵּק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטַח כָּל־קִצְוֵי־ אֶרֶץ וַיָּם רְחֻקִים: מְכִינֵה הָרִים בְּכַחַה נְאֻזָּרָה בְּגִבּוֹרָה: מִשְׁבִּיחָה שְׁאוֹן יָמִים שְׁאוֹן גְּלִיָּהֶם וְהַמּוֹן לְאֻמִּים: 9 וַיִּירָאוּל יִשְׁבּוֹל קִצְוֹת מְאוֹת־תֵּיךְ מוֹצְאֵי בְקֶר וְעָרֵב תִּרְנִינָה: 10 פָּקַדְתָּ הָאֶרֶץ וַתִּשְׁקַקְהָ רַבַּת תַּעֲשִׂרְנָה</p>	<p>6 <i>Nora'ot batzédeq ta'anónu</i> <i>Elohei yish'éinu</i> <i>mivtaḥ kol qatzvei</i> <i>éretz veyam rəḥoqim.</i></p> <p>7 <i>Məkhineh harim bəkhoḥeh</i> <i>nezéreh vigvurah.</i></p> <p>8 <i>Mashbiḥeh shə'on yamim</i> <i>shə'on galéihem</i> <i>vahamon la'umim.</i></p> <p>9 <i>Vayira'ol yoshəvol qatzavot mei'ototéikhe</i> <i>motza'ei voqer va'érev tarníneh.</i></p> <p>10 <i>Paqádtēh ha'áretz vatəshoqəqóha</i> <i>rabat tasheróna</i></p>
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- 6 With deeds dreadful in Justice You must answer us,
 God of liberation,
 refuge of all remotest
 ends of Earth and Sea!
- 7 The One Who makes mountains stable with Voix strength,
 girded with might!
- 8 The One Who soothes the seething of seas —
 the seething of their piled waves —
 and the commotion of crowds!
- 9 Hinterland dwellers dreaded Your signs;
 You'll make the springs of morning and evening sing.
- 10 You've looked after the Earth and watered her;
 greatly You have enriched her.

פֶּלַג אֱלֹהִים מָלֵא מַיִם	<i>péleg Elohim malei máyim</i>
תְּכַיֵּנָה דָגָנָל כִּי־כֵן תְּכַיֵּנָה:	<i>takhíneh dəganal ki khein təkheinóha.</i>
11 תִּלְמֵיחָ רַוֵּת	<i>Təlaméiḥa ravet</i>
נַחַת גְּדוּדֵחָ	<i>naḥeit gədudéha</i>
בְּרִבִּיבִים תִּמְגְּנָנָה	<i>birvivim təmogegónah</i>
צִמְחָה תִּבְרַכָּה:	<i>tzimḥah təvarəkkeh.</i>
12 עֲטַרְתְּ שָׁנַת טוֹבָתְךָ	<i>Itarteh shənat tovatékhe</i>
וּמַעַלְלֵיךָ יִרְעֻפוּ דָשֵׁן:	<i>umagaléikhe yir'afun dáshen.</i>
13 יִרְעֻפוּ נְאוֹת מִדְבָּר	<i>Yir'afu nə'ot midbar</i>
וְגִיל גְּבְעוֹת תַּחְגֹּרְנָה:	<i>vəgil gəva'ot taḥgórnah.</i>
14 לְבָשׁוּ כָרִים הַצֹּאן	<i>Lavəshu kharim hatzon</i>
וְעַמְקִים יַעֲטֹפוּבָר	<i>va'amaqim ya'atfu var</i>
בְּדַמִּיַּתָם אֲזִישִׁירוּ:	<i>bədumiyatam az yashíru.</i>

The channel of God has filled with water!

You will ready their grain, for so You'll ready her.

- 11 Drench her furrows,
run down her ridges,
with swelling showers soften her,
bless her sprouts!
- 12 You have crowned the year of Your abundance,
and Your wagon-ruts will drip with fat.
- 13 The leas of the wilderness will drip,
and the glens gird themselves with gladness.
- 14 The meadows have put on their flocks,
and the vales will wrap themselves in grain;
In their silence, then they sing!

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

6. Psalm 119 (Excerpts) (For Simḥat Torah)

At 176 verses long, Psalm 119 is the longest single chapter in all of Tanakh. What better way to mark a holiday observed by unfurling an entire Torah scroll could there be than excerpts from such a psalm? Even more fittingly, this bombastic hymn is an acrostic, with eight verses for each of the twenty two letters of the Hebrew alphabet, largely given over to yearning for and celebrating God's teachings. I've excerpted one verse per letter of the Hebrew alphabet here, preserving the acrostic without resulting in undue length.

אֲשֶׁרִי תְּמִימִל־דָּרְךָ	1	<i>Ashrei tēmimol dáreckh</i>
תְּהִלָּתְךָ לְכֹל בְּתוֹרַת יְהוָה:		<i>haholākhol bətorat SHĀKHINAH.</i>
בְּרוּכָה אַתָּה יְהוָה	12	<i>Bərūkheh ateh SHĀKHINAH</i>
לְמַדְּנִי חֻקֶיךָ:		<i>lamədóni ḥuqéikhe.</i>
גָּרְסָה נַפְשִׁי לְתַאֲבָה	20	<i>Garəсах nafshi ləta'avah</i>
אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:		<i>el mishpatéikhe bəkhoh eit.</i>
דָּבַקָה לְעַפְרֵי נַפְשִׁי	25	<i>Davəqah le'afar nafshi</i>
חַיִּנִי בְּדַבְּרֶיךָ:		<i>ḥayóni kidvarékhe.</i>
הִבִּינֵנִי וְאַצְרָה תוֹרָתְךָ	34	<i>Havinóni və'etzərah toratéikhe</i>
וְאַשְׁמְרֶנָּה בְּכָל־לֵב:		<i>və'eshmərənah vəkhol leiv.</i>
וְאַשְׁתַּעֲשַׂע בְּמִצְוֹתֶיךָ	47	<i>Və'eshta'asha bəmitzvotéikhe</i>
אֲשֶׁר אָהַבְתִּי:		<i>asher ahávti.</i>
זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם	52	<i>Zakhárti mishpatéikhe mei'olam</i>
יְהוָה וְאַתְּנַחֵם:		<i>SHĀKHINAH və'etneḥam.</i>

- 1 **A**n anyone whose manner is integrous is happy!
Those who go with the teaching of the PRESENCE!
- 12 **B**lessed are You, PRESENCE;
teach me Your laws.
- 20 **C**rushed my soul has been with longing
for Your judgements in every moment.
- 25 **D**ust my soul has clung to;
make me live, like You promised!
- 34 **F**it discernment to me and I'll keep Your teaching,
I'll guard it with a whole heart.
- 47 **G**iddy I'll be with Your mitzvot,
which I have loved.
- 52 **H**ow long (always!) have I remembered Your judgements,
PRESENCE, and been comforted in them.

זַסְדֹּךָ יִהְיֶה מְלֵאָה מִתּוֹרַת תְּקִיךָ לְמִדְּוֵי:	64	<i>Ḥasdəkhe SHƏKHINAH malə'ah ha'áretz ḥuqéikhe lam'dóni.</i>
טוֹב טַעַם וְדַעַת לְמִדְּוֵי כִּי בְּמִצְוֹתֶיךָ הֶאֱמַנְתִּי:	66	<i>Tuv tá'am vadá'at lamədóni ki vəmitzvotéikhe he'emánti.</i>
יְהִי־נָא חֶסֶדְךָ לְנַחֲמֵנִי כְּאִמְרַתְךָ לְעַבְדְּךָ:	76	<i>Yəhi na ḥasdəkhe lənaḥaméini kə'imratəkhe lə'avdetəkhe.</i>
כְּחֶסֶדְךָ חַיָּנִי וְאֶשְׁמְרָה עִדּוֹת פִּיךָ:	88	<i>Kəḥasdəkhe ḥayóni və'eshmərəh eidut píkhe.</i>
לְעוֹלָם לֹא־אֶשְׁכַּח פְּקוּדֵיךָ כִּי בָם חִיֵּיתֵנִי:	93	<i>Lə'olam lo eshkah piqudéikhe ki vam ḥiyiténí.</i>
מִפְּקוּדֵיךָ אֶתְבוֹנֵן עַל־כֵּן שִׁנֵּאתִי כָּל־אֲרָח שָׁקֵר:	104	<i>Mipiqudéikhe etvonan al kein saneiti kol órah sháqer.</i>
נִשְׁבַּעְתִּי וְאֶקְיָמָה לִשְׁמֹר מִשְׁפָּטֵי צִדְקָךָ:	106	<i>Nishbáti va'aqayéimah lishmor mishpətei tzidqékhe.</i>
סְעֲדֵנִי וְאוֹשַׁעַה וְאֶשִׁישׁ בְּחֻקֵּיךָ תָּמִיד:	117	<i>Sə'adóni və'ivashéi'ah və'asis bəḥuqéikhe tamid.</i>

- 64 **J**ust as Your mutuality fills the Earth, **P**RESENCE,
just so fill my mind with Your laws!
- 66 **K**it me with keen taste and understanding,
for I have relied on Your mitzvot.
- 76 **L**et Your lovingkindness console me!
Just as Your word does Your servant!
- 88 **M**ake me live thru Your lovingkindness,
and I will guard the edicts of Your mouth!
- 93 **N**ever will I forget Your dictates,
for thru them You have made me live.
- 104 **P**oring over Your judgements,
I have come to hate every way of lies.
- 106 **Q**uite firmly have I sworn and affirmed
to guard the judgements of Your righteousness.
- 117 **R**e-enforce me and I will be liberated,
and I will always rejoice in Your laws.

<p>עֲשֵׂת עִם־עַבְדְּךָ כְּחַסְדְּךָ וְחֻקֶיךָ לְמַדְנִי: פְּנֵת־אֵלַי וְחַנּוּנִי כְּמִשְׁפַּט לְאַהְבוֹל שְׁמֶךָ: צִוִּיתָ צְדָק עֲדוּתְךָ וְאֱמוּנָה מְאֹד: קְדָם יְדַעְתִּי מַעַדְתְּךָ כִּי לְעוֹלָם יִסְדָּתָם: רֹאשֵׁי־דְבָרְךָ אֱמֶת וּלְעוֹלָם כָּל־מִשְׁפַּט צְדָקְךָ: שְׁמָרָה נַפְשִׁי עֲדוּתְךָ וְאֶהְבֶם מְאֹד: תַּעֲיִתִי כְּשֶׁה אֶבֶר בְּקֶשֶׁה עַבְדְּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:</p>	<p>124 Aset im avdækhe khəḥasdékhe <i>vəḥuqéikhe lamədóni.</i></p> <p>132 Pənet eilai vəḥonóni <i>kəmişpat lə'ohavol shəmékhe.</i></p> <p>138 Tzivíte tzédeq eidotéikhe <i>ve'emunah mə'od.</i></p> <p>152 Qédem yadáti mei'eidotéikhe <i>ki lə'olam yəsadtem.</i></p> <p>160 Rosh dəvarəkhe emet <i>ul'olam kol mishpat tzidqékhe.</i></p> <p>167 Shamərah nafshi eidotéikhe <i>va'ohaveim mə'od.</i></p> <p>176 Ta'íti kəseh oveid <i>baqəsheh avdetékhe</i> <i>ki mitzvotéikhe lo shakháhti.</i></p>
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- 124 **So** act towards Your servant with Your lovingkindness and teach me Your laws!
- 132 **Turn** towards me and grace me like the judgement due to lovers of Your name.
- 138 **Virtuous** verdicts You commanded, and profound trustworthiness;
- 152 **Well** I know the essentials from Your decrees, for You establish them forever!
- 160 **Expressions** of Yours start with Truth, and eternal is the judgement of Your righteousness.
- 167 **Your** edicts my soul has guarded, and I have loved them deeply.
- 176 **Zig-zagging** like a straying sheep I've gone; seek Your servant!
For I have not forgotten Your mitzvot.

On Shabbat, continue with Psalm 92 (p 26). On a weekday, continue with the Call to Prayer (p 40) if praying with a minyan. Otherwise, continue with the Blessing for Evening (Contemporary) (p 42).

HaTəfilah for Festivals

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

In the evening, haTəfilah is prayed individually. If praying without a minyan during the morning or afternoon service, pray all of haTəfilah individually. If praying with a minyan during the morning or afternoon service, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.

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

Before the Minḥah repetition of haTəfilah, the leader may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גֹּדֶל לְאֱלֹהֵינוּ:
Ki sheim SHƏMOTEH eqra havol godel lEilohéinu.

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ B̄rukkeh ateh SHĀMOTĒH Elohéinu

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ vEilohei avotéinu və'imotéinu

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק Elohei Avraham Elohei Yitzḥaq

וְאֱלֹהֵי יַעֲקֹב vEilohei Ya'aqov

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִיבְקָה Elohei Sarah Elohei Rivqah

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה Elohei Raḥeil Elohei Lei'ah

אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: Elohei Bilhah vEilohei Zilpah.

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה Ha'Eil hagədoleh hagiboreh vəhanora'eh

אֵל עֲלִיוֹנָה גּוֹמְלָה חֲסָדִים טוֹבִים Eil elyoneh goméleh ḥasadim tovim

וְקוֹנֵת הַכֹּל vəqonet hakol

וְזוֹכְרָה חֲסָדֵי אִמּוֹת וְאָבוֹת vəzokhéreh ḥasdei imot və'avot

וּמְבִיאָה גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהָל umvi'eh gə'ulah livnol bənoleiheh

לְמַעַן שְׂמֵחַ בְּאַהֲבָה: ləmə'an shəmeḥ bə'ahavah.

יִצְרָה עֲזָרָה וּמוֹשִׁיעָה וּמַגֵּן: Yotzéreḥ ozéreh umoshi'eh umagein.

בְּרוּכָה אַתָּה יְהוָה B̄rukkeh ateh SHĀMOTĒH

עֲזַרַת שָׂרָה וּמַגֵּן אַבְרָהָם: ezrat Sarah umagein Avraham.

↪ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

God of Raḥeil, God of Lei'ah,

God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses

and establishes everything,

and Voi remembers the good deeds of our matriarchs and patriarchs

and brings redemption to their children's children

for the sake of Voix name, with Love.

Creator, Helper and Liberator and Shield!

↪ Blessed are You, MANY-NAMED ONE,

Help of Sarah and Shield of Avraham.

2. Divine Might

אתה גבורה לעולם אדני *Ateh giboreh lə'olam adani*
 מַחַיֵת מֵתוֹל אֶתְּהָ רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ ləhoshí'a.*

From Minḥah of Shəmini Atzéret thru Shaḥarit of the first day of Pésah:

מְשִׁיבָה הַרְוִיחַ וּמוֹרִידָה הַנָּשֶׁם: *Mashiveh harú'aḥ umorideh hagáshem.*

At all other times:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכְּלֵה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
 מַחַיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bərahāmim rabim*
 סוֹמְכֵה נּוֹפְלוֹל וְרוֹפְאָה חֹלוֹל *somékeh nofəlol vəroféiah ḥolol*
 וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*
 וּמְקַיֶמֶה אֱמוּנָתָה לִישְׁנוֹל עֶפְרַיִם: *umqayémeh emunateh lishəinol afar.*
 מִי כְמוֹךָ בְּעֵלֵת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
 וּמִי דּוֹמֶת לָךְ *umi dómet lakh*
 גּוֹבֵרָה מְמִיתָה וּמַחַיֵת *govéreh məmīteh umḥayet*
 וּמַצְמִיחָה יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*
 וְנֶאֱמְנָה אֶתְּהָ לְהַחַיֵּת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
 בְּרוּכָה אֶתְּהָ יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מַחַיֵת הַמֵּתוֹל: *məḥayet hameitol.*

You are powerful forever, my Foundation!
Making the dead live, You abound in liberation.
From Minḥah of Shəmini Atzéret thru Shaḥarit of the first day of Pésah:
Voi makes the wind blow and the rain descend.
At all other times:
Voi makes the dew descend.
At all times continue:
Voi keeps the living going with loyalty,
makes the dead live with abounding compassion!
Voi shores up those who sink down and heals the sick
and releases the imprisoned
and keeps Voi faith with those sleeping in dust.
Who is like You, most primary Dom!
And who can compare to You?
The One Who overpowers, causing death and causing life,
and making liberation sprout forth.
And You are faithful in making the dead live.
Blessed are You, MANY-NAMED ONE,
Who makes the dead live.

3. Sanctification of the Name

During Ma'ariv, and when praying individually during other services, pray this paragraph and then continue with the fourth blessing, the Sanctification of the Day. During the Shaḥarit or Minḥah repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the appropriate Qədušah below instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וְקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhoh yom*
יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
הָאֵל הַקְּדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!
Blessed are You, MANY-NAMED ONE,
the Holy God.

Continue with the Sanctification of the Day (p 160).

Qədušah for Shaḥarit:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing during Shaḥarit.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם Nəqadeish et shimkhe ba'olam
 כְּשֵׁם שִׁמְךָ שׁוֹל אוֹתוֹ kəsheim shemaqdishol oto
 בְּשֵׁמֵי מְרוֹם bishmei marom
 כְּכַתוּב עַל יַד נְבִיאֲךָ: kakatuv al yad nəvi'ékhe.
 וְקִרְאַה זֶת אֶל-זֶת וְאָמְרָה Vəqarə'eh zet el zet və'amərəh

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑Qədosheh ↑qədosheh ↑qədosheh
 יְהוָה זָבָאוֹת SHƏMOTEH tzəva'ot
 מְלֵא כֹל-הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.
 אִזְּבָקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחִזָּק Az bəqol rá'ash gadol adir vəḥazaq
 מִשְׁמִיעוֹל קוֹל mashmi'ol qol
 מִתְנַשְּׂאוֹל לְעַמַּת שְׂרָפוֹל mitnasə'ol lə'umat sərafol
 לְעַמְתָּל בְּרוּךְ יֹאמְרוּל: lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.
 מִמְקוֹמְךָ חַיֵּינוּ תוֹפִיעַה Miməqoməkhe ḥayéinu tofí'eh
 וְתִפְנֵת אֵילֵינוּ vətifnet eiléinu
 כִּי מַחְכּוֹל אֲנַחְנוּ לָךְ: ki məḥkol anáḥnu lakh.
 מַתִּי תִפְנֵת אֶל-עוֹלָם: Matai tifnet el olam.
 בְּקָרוֹב בְּיָמֵינוּ Bəqarov bəyaméinu
 לְעוֹלָם וָעֵד תִּשְׁכְּנֶה: le'olam və'ed tishkəneh.
 תִּתְגַּדֵּל וְתִתְקַדֶּשׁ Titgadəleh vətitqadəsheh

The Festival Service

The congregation, followed by the leader:
We will make Your name Holy in the world
as they make it Holy
in Heaven above,
as was written by the hand of Your prophet:
“And each [angel] called out to the others and said,

The congregation, followed by the leader:

‘↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Then with their voice — a mighty, glorious, and strong noise —
they make their voice heard

and raise themselves opposite the serafs;

opposite the serafs, they will thunder “Blessed!”:

The congregation, followed by the leader:

“↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəḥezqeil 3:12

From Your place, our Life, appear!

And turn towards us,

for we are waiting for you.

When will You turn towards the world?

Soon and in our days

may you dwell here forever!

You will be magnified and sanctified

בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ *bətokh Yərushaláyim irkhe*
 וּבְכֹל מְקוֹם שֶׁשׁוֹכֵן עִמָּךְ *uvkhol maqom sheshokhein aməkhe*
 לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצַחִים: *lədor vador ulnéitzah nətzaḥim.*
 וּלְבַנּוֹ יַדַע אֶת־תּוֹרַתְךָ *Vəlibéinu yeida et Toratékhe*
 כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֲזָרָה *kadavar ha'amur bəshirei uzékhe*
 עַל יְדֵי דָוִד בְּסֵפֶר תְּהִלִּים: *al yədei David bəSéifer Təhilim.*

The congregation, followed by the leader:

↑ יִגְעַת שְׁמֹטֶה לְעוֹלָם *↑ Yig'et SHƏMOTEH lə'olam*
 אֱלֹהֵיךָ עִמִּי *Elohéikha ami*
 לְדוֹר וָדוֹר הַלְלוּיָהּ: *lədor vador haləluyah.*

The leader concludes:

לְדוֹר וָדוֹר נָגִיד גּוֹדְלֶכֶה *Lədor vador nagid godlékhe*
 וּלְנֹצֵחַ נְצַחִים *ulnéitzah nətzaḥim*
 קְדוּשַׁתְךָ נִקְדִּישׁ *qədušatəkhe naqdish*
 וְשִׁבְחֶךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*
 מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*
 כִּי עַיִל מוֹפְתֶה גְדוֹלָה וְקְדוּשָׁה אֶתָּה: *ki Eil moféteh gədoleh uqdosheh áteh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 הָאֵל הַקְּדוֹשָׁה: *ha'Eil haqədosheh.*

The Festival Service

in the heart of Yərushaláyim, Your city,
and in every place in which Your people dwell,
from generation to generation and for eternity of eternities.
And our hearts will know Your teaching
according to the line recorded in the psalms of Your strength
by the hands of David, in the Book of Praises:

The congregation, followed by the leader:

“[↑]May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,
and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day (p 160).

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

Qədušah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing during Minḥah.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם *Nəqadeish et shimkhe ba'olam*
 כָּשֵׁים שְׁמַקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*
 בְּשִׁמֵי מְרוֹם *bishmei marom*
 כִּכְתוּב עַל יַד נְבִיאֶיךָ: *kakatuv al yad nəvi'ékhe.*
 וְקִרְאַה זֶת אֶל־זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

אֲקַדוֹשֶׁה אֲקַדוֹשֶׁה אֲקַדוֹשֶׁה *↑Qədosheh ↑qədosheh ↑qədosheh*
 יְהוּה צְבָעוֹת *SHƏMOTEH tzəva'ot*
 מְלֵא כָל־הָאָרֶץ כְּבוֹדֶה: *məlo khol ha'áretz kəvodeh.*
 לְעַמְתָּל בְּרוּךְ יֹאמְרוּל: *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

אֲבָרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמֶה: *↑Barukh kəvod SHƏMOTEH mīməqomeh.*

The congregation, followed by the leader:

We will make Your name Holy in the world
 as they make it Holy
 in Heaven above,
 as was written by the hand of Your prophet:
 “And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy
 is the MANY-NAMED ONE of hosts!
 The fullness of all the Earth is Voix glory!” Yəshayáhu 6:3

Those opposite the serafs will thunder “Blessed!”:

The congregation, followed by the leader:

↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəhezqeil 3:12

וּבְדַבְרֵי קְדֹשֶׁךָ כָּתוּב לְאָמַר : *Uvdivrei qodshakhe katuv leimor.*

The congregation, followed by the leader:

↑ יִגְעַת יְהוָה לְעוֹלָם *↑Yig'et SHƏMOTEH lə'olam*

אֵלֵהֶיךָ עַמִּי *Elohéikha ami*

לְדָר וָדָר תִּלְלוּיָהּ : *lədor vador haləluyah.*

The leader concludes:

לְדָר וָדָר נָגִיד גּוֹדְלֶכֶה *Lədor vador nagid godlékhe*

וּלְנִצָּחַת נֶצְחִים *ulnéitzah nətzahim*

קְדוּשַׁתְךָ נִקְדִּישׁ *qədushatakhe naqdish*

וְשִׁבְחְךָ אֵלֵהֵינוּ *veshivhakhe Elohéinu*

מִמְנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵל מוֹפְתָה גְדוֹלָה וְקְדוּשָׁה אַתָּה : *ki Eil moféteh gədoleh uqdosheh áteh.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הָאֵל הַקְדוֹשֶׁה : *ha'Eil haqədosh.*

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,
and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

4. Sanctification of the Day

Simḥat Torah is listed separately here to acknowledge that “the second day of Shəmini Atzéret” has become a distinct holiday, the Diaspora’s gift to the liturgical calendar. Those preferring the traditional liturgy should pray the line for Shəmini Atzéret instead.

On Shabbat, add the boxed words.

אתה קבלתנו מכל העמים *Ateh qibalténu mikol ha'amim*
 אהבת אותנו ורצית בנו *ahávte otánu vəratzíte bánu*
 ולמדתנו בכל הלשונות *vəlimadténu bəkhhol haləshonot*
 וקדשתנו במצותיך *vəqidasthénu bəmitzvotéikhe*
 וקרבתנו תנינו לעבודתך *vəqeiravténu ḥayéinu la'avodatékhe*
 ושמך הגדול והקדוש *vəshimkhe hagadol vəhaqadosh*
 עלינו קראת: *aléinu qaráte.*

On Saturday evening add:

ותודיענו יהוה אלהינו *Vatodiónu SHƏMOTEH Elohéinu*
 את משפטי צדקך *et mishpətei tzidqékhe*
 ותלמדנו לעשות חקי רצונך *vatəlamədónu la'asot ḥuqei rətzonékhe*
 ותתנה לנו יהוה אלהינו *vatitəneh lánu SHƏMOTEH Elohéinu*
 משפטים שפירים ותורת אמת *mishpatim shapirim vətorat emet*
 חקים ומצות טובים *ḥuqim umitzvot tovim*
 ותנחילנו זמני ששון *vatanḥilónu zəmanei sason*

You have welcomed us from all peoples;
 You have loved us and You have wanted us
 and You have taught us in all languages
 and You have made us Holy with Your commandments
 and You, our Life, have brought us close to Your service
 and Your great and Holy Name
 You have invoked over us.

On Saturday evening add:

And You made known to us, MANY-NAMED ONE, our God,
 the rules of Your justice,
 and You taught us to do the laws of Your will.
 And You gave us, MANY-NAMED ONE, our God,
 pleasing rules and true instruction,
 laws and good commandments.
 And You made us inherit seasons of joy

וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי בְרָכָה וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי בְרָכָה *umo'adei qódesh vəhagei vərakhah*
וְתוֹרִישָׁנוּ קֹדֶשׁת שַׁבָּת *vatorishónu qədushat Shabat*
: וְכַבוֹד מוֹעֵד וְחַגֵּינֵת הַרְגָּל: *ukhvod mo'eid vəhagigat haréigel.*
וְתַבְדִּילָהּ יְהוָה אֱלֹהֵינוּ *Vatəvadāleh SHƏMOTEH Elohéinu*
בֵּין קֹדֶשׁ לְחֹל *bein qódesh ləhol*
בֵּין אֹר לְחֹשֶׁק *bein or ləhóshekh*
בֵּין שְׁתִּיקָה לְקוֹלִים *bein shətiqah ləqolim*
בֵּין יוֹם הַשְּׁבִיעִי *bein yom hashəvi'i*
: לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: *ləshéishet yəmei hama'aseh.*
בֵּין קֹדֶשׁת שַׁבָּת *Bein qədushat Shabat*
לְקֹדֶשׁת יוֹם טוֹב הַבְּרָלָת: *liqdushat yom tov hivdálte*
וְאֵת יוֹם הַשְּׁבִיעִי *və'et yom hashəvi'i*
: מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת: *mishéishet yəmei hama'aseh qidáshte.*
הַבְּרָלָת וְקֹדֶשֶׁת *Hivdálte vəqidáshte*
: אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתךָ: *et aməkhe Yisra'eil biqdushatékhe.*
At all times continue:
וְתַתֵּנָה לָנוּ יְהוָה *Vatitəneh lānu SHƏMOTEH*

and times of Holiness and Festivals of blessing.
And You bestowed on us the Holiness of Shabbat
and the glory of the Season and the celebration of the Pilgrimage.
And You divided, MANY-NAMED ONE, our God,
between Holy and ordinary,
between light and darkness,
between silence and sounds,
between the seventh day
and the six days of working.
Between the Holiness of Shabbat
and the Holiness of the Festival You divided,
and the seventh day
You made Holier than the six days of working.
You divided and made Holy
Your people, Yisra'eil, with Your holiness.

At all times continue:

And You gave us, MANY-NAMED ONE,

אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*

שַׁבָּתוֹת לְמִנוּחָהּ וּ *Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*

חַגִּים וְזִמְנִים לְשִׂשׂוֹן *ḥagim uzmanim ləsason*

הַשַּׁבָּת הַזֶּה וְאֵת יוֹם *et yom haShabat hazeh və'et yom*
On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתֵנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*
On Shavu'ot:

חַג הַשְּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרַתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסְּכּוֹת הַזֶּה זְמַן שִׂמְחַתֵנוּ *Ḥag haSukot hazeh zəman simḥatéinu*
On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה *haShəmini Ḥag ha'Atzéret hazeh*

זְמַן שִׂמְחַתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

זְמַן שִׂמְחַתֵנוּ *zəman simḥatéinu*

our God, in love,

Sabbaths for rest and

times for joy,

Festivals and seasons for rejoicing:

this day of Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

the Festival of Shavu'ot,

season of the gift of our Torah,

On Sukot:

the Festival of Sukot, season of our Joy,

On Shəmini Atzéret:

the Festival of Shəmini Atzéret,

season of our Joy,

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah,

season of our Joy,

At all times continue:

מִקְרָא קֹדֶשׁ בְּאַהֲבָה *bə'ahavah* miqra qódesh

זְכָר לִיְצִיאַת מִצְרָיִם: *zéikher litzi'at Mitzráyim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*

וַיָּבֹא וַיַּגִּיעַ וַיֵּרָאֶה וַיַּעֲרֶזֶה *vəyavo vəyagi'a vəyeira'eh vəyeiratzeh*

וַיִּשְׁמַע וַיִּפְקַד וַיִּזְכֹּר *vəyishama vəyipaqeid vəyizakheir*

זְכָרוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזְכָרוֹן אֲבוֹלֵינוּ *zikhronéinu ufiqdonéinu vəzikhron ivoléinu*

וְזְכָרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov shehalámnu*

וְזְכָרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ *vəzikhron Yərushaláyim ír qodshékhe*

וְזְכָרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləhein*

וּלְחֶסֶד וּלְרַחֲמִים *ulhésed ulraḥamim*

לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Pésah:

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

On Shavu'ot:

בְּיוֹם חַג הַשְּׁבוּעוֹת הַזֶּה: *bəyom Ḥag haShavu'ot hazeh.*

At all times continue:

in love, a holy convocation,

a remembrance of going out from Egypt!

Our God and God of our forebears, may there arise

and arrive and reach and be seen and be wanted

and be attended to and be counted and be remembered

the memory of us and our surety, and the memory of our forebears,

and the memory of the good world we dreamed of,

and the memory of Yərushaláyim, the city of Your Holiness,

and the memory of all Your people, the House of Yisra'eil,

before You for refuge, for goodness, for grace

and for lovingkindness and for compassion

and for life and for peace

On Pésah:

on this day of the Festival of Matzot.

On Shavu'ot:

on this day of the Festival of Shavu'ot.

On Sukot:

בְּיּוֹם חַג הַסֻּכּוֹת הַזֶּה: *bəyom Ḥag haSukot hazeh.*

On Shəmini Atzéret:

בְּיּוֹם שְׁמִינֵי חַג הָעֲצֵרֶת הַזֶּה: *bəyom Shəmini Ḥag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

בְּיּוֹם חַג שִׁמְחַת תּוֹרַת הַזֶּה: *bəyom Ḥag Simḥat haTorah hazeh.*

At all times continue:

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

וּפְקֹדָנוּ בּוֹ לְבִרְכָה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərahəməim*

חֲוֶסֶה וְחֲנּוּנֵי *ḥúseh vəḥonónu*

רַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ *rahəmeḥ aléinu vəhoshi'ónu*

כִּי אֵילֶיךָ תִּנְיֵנוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*

חַנּוּנָה וְרַחֲמוּמָה אֲתָה: *ḥanuneh vərahəməh áteh.*

וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ *Vəhasi'ónu SHƏMOTEH Elohéinu*

אֶת בְּרַכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*

לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה וּלְשִׂשׁוֹן *ləḥayim ulshalom ləsimḥah ulsason*

On Sukot:

on this day of the Festival of Sukot.

On Shəmini Atzéret:

on this day of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

on this day of the Festival of Simḥat Torah.

At all times continue:

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

And with a word of liberation and compassion

spare and be gracious to us,

have compassion for us and liberate us.

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

And wed to us, MANY-NAMED ONE, our God,

the blessing of Your appointed times

for Life and for Peace, for Joy and for Rejoicing

כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ: *ka'asher ratzíte və'amárte ləvarəkhéinu.*

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

רָצִיתָ בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*

וְתַנְּה חֵלְקֵנוּ בְּתוֹרַתְךָ *utəneh ḥelqéinu bəToratékhe*

שְׂבַעֲנוּ מִטוֹבְךָ *sabə'ónu mituvékhe*

וְשִׂמְחָנוּ בִישׁוּעָתְךָ: *vəsaməḥónu bishu'atékhe.*

וְטַהַרְהָ לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*

וְהַנְחִילָנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*

בְּשִׂמְחָה בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon* bəsīmḥah

וּבְשִׂשׁוֹן שְׁבֵת וּמוֹעֲדֵי קִדְשְׁךָ *uvsason* Shabat u *mo'adei qodshékhe*

וְיִשְׁמַחֲוּל בְּךָ יִשְׂרָאֵל *vəyisməḥol bəkhe Yisra'eil*

מִקְדָּשׁוֹל שְׂמֶךָ: *məqadəshol shəmékhe.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מִקְדָּשֶׁה הַשְּׁבֵת וְ *məqadésheh* haShabat və

יִשְׂרָאֵל וְהַזְּמַנִּים: *Yisra'eil vəhazəmanim.*

as You wanted and promised to bless us.

Our God and God of our forebears,
want our rest!

Make us Holy with Your mitzvot!

And grant our portion in Your Torah!

Sate us from Your goodness!

And make us glad with Your liberation!

And purify our hearts to serve You with truth,

and let us inherit, MANY-NAMED ONE, our God,

with love and with favor, with joy

and with rejoicing, Your Holy Shabbat and appointed times.

And in You may Yisra'eil rejoice,

who make Your name Holy.

Blessed are You, MANY-NAMED ONE,

Who makes Shabbat and

Yisra'eil and the seasons Holy.

5. Service

רָצַת יְהוָה אֱלֹהֵינוּ *Ratzet SHƏMOTEH Elohéinu*
 בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתְךָ *bə'aməkhe Yisra'eil uvitfilatal*
 וְהַשִּׁיבָה אֶת צְדָקָתְךָ *vəhashíveh et tzidqatəkhe*
 לַחֲדָר לִבֵּנוּ *lahadar libéinu*
 וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתְךָ *vəḥasdei Yisra'eil utfilatal*
 בְּאַהֲבָה תִקְבְּלֶהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
 וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*
 וְתִבֵּא עֲבוֹדַת תְּנִינוּ *Vətavi avodat ḥayéinu*
 אֶת קִדְשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 הַמְמַלְאָה אֶת הָעוֹלָם בְּקִדְוֹשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

Want, MANY-NAMED ONE, our God,
 Your people, Yisra'eil, as well as their prayer,
 and return Your righteousness
 to the inner sanctum of our heart.
 And the good deeds of Yisra'eil and their prayer
 You will accept with love and favor,
 and may eternally favored be
 the service of Yisra'eil, Your people.
 And may the service of our lives bring
 Your Holiness into the world.
 Blessed are You, MANY-NAMED ONE,
 Who fills the world with Holiness.

6. Gratitude

מודול אַנחנוּ לךָ ↪ ↩ *Modol anáħnu lakh*
 שְׂאֵתָהּ הָא יְהוּה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*
 וְאֵלֵהי אֲבוּלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*
 נֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ *və'al nishmotéinu hapəqudot lakh*
 וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otéikhe vətovotéikhe*
 שֶׁבְּכֹל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *hamraḥémeh ki lo támu ḥasadéikde*
 מֵעוֹלָם קִיְּנוּ לְךָ: *mei'olam qivínu lakh.*

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



During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)


מודול אַנְהֵנוּ לָךְ *Modol anáḥnu lakh*
 שְׂאֲתֶהּ הֵא יְהוּה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
 וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
 יוֹצְרֵנוּ יוֹצְרֵהָ בְּרֵאשִׁית: *yotzeréinu yotzéreih bəreishit.*
 בְּרָכוֹת וְהוֹדָאוֹת *Bərachot vəhoda'ot*
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *lašimkhe hagadol vəhaqadosh*
 עַל שֶׁהֵחַיֵּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*
 כֵּן תַּחֲיֵנוּ וְתַקֵּימָנוּ *Kein təḥayónu utqayəmonú*
 וְתוֹבִילֵהָ כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
 לְמִצְוֹת קְדְשֶׁךָ לְשִׁמּוֹר חֻקֶיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*
 וְלַעֲבֹדְךָ בְּלִבְבֵנוּ *ul'ovdəkhe bəleivav shaleim.*
 עַל שֶׁאַנְהֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
 בְּרוּכָה אַתְּ הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,
 since You are Voi, the MANY-NAMED ONE, our God
 and God of our forebears, God of Yisra'eil,
 our Fashioner, Fashioner of creation.
 Blessings and thanks
 to Your great and Holy Name
 because You have made us live and preserved us!
 Thus may You make us live and preserve us
 and lead our intentions
 to Your Holy commandments, to guard Your laws,
 and to do Your will
 and to serve You with a whole heart
 because we thank You.
 Blessed is the God of thanks!

The individual prayer and the repetition conclude:

וְעַל כָּל־ם *Və'al kulam*
יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמִיךְ *yitbarakh vəyitromam shimkhe*
תְּיַיֵּנוּ תָּמִיד לְעוֹלָם וָעֶד : *ḥayéinu tamid læ'olam va'ed.*
וְכָל חַיּוֹלָיִךְ יוֹדוּךָ סֵלָה *Vəkhoh ḥayoléikhe yodúkhe sélah*
וַיְהַלְלוּ אֶת שְׁמִיךְ בְּאֵמֶת *vihaləlol et shimkhe be'emet*
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה : *ha'Eil yəshu'atéinu və'ezratéinu sélah.*
בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*
הַטּוֹבָה שְׁמִיךְ וְלִךְ נָאֵת לְהוֹדוֹת : *hatoveh shimkhe ulkhe na'et ləhodot.*

The individual prayer and the repetition conclude:

And for all these things
may Your Name be blessed and exalted,
our Life, always, forever and ever.
And all Your living things will thank You — selah! —
and praise Your name in Truth,
God of our liberation and our hope — selah!
 Blessed are You, MANY-NAMED ONE;
Your Name is “The Good One” and to You it is fitting to give thanks.

7. Peace

During Ma'ariv and Minḥah:

שְׁלוֹם רַב *Shalom rav*
 עַל יִשְׂרָאֵל עַמְּךָ *al Yisra'eil aməkhe*
 וְעַל פְּלִשְׁתִּינָה *və'al Palestinah*
 וְעַל כָּל יוֹשְׁבֵי תֵבֶל *və'al kol yoshəvol teiveil*
 תְּשִׁימָה לְעוֹלָם כִּי אַתָּה הָאֵל *tasímeh la'olam ki ateh he*
 יוֹצֵרֶה עֵדֶן לְכֹל הַשְּׁלוֹם: *yotzéreh éden ləkhol hashalom.*
 וְטוֹב בְּעֵינֶיךָ *Vətov bə'einékhe*
 לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל *ləvareikh et aməkhe Yisra'eil*
 וְאֶת עַם פְּלִשְׁתִּינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*
 בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*
 בְּרוּכָה אַתָּה יְהוָה *Bərúkheh ateh SHƏMOTEH*
 הַמְּבָרְכָה אֶת עַמְּהָ יִשְׂרָאֵל *hamvarekkeh et ameh Yisra'eil*
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*
 וְאֶת כָּל הָעַמִּים בְּשְׁלוֹם: *və'et kol ha'amim bashalom.*

Abundant peace
 over Yisra'eil, Your people,
 and over Palestine
 and over all who dwell on earth
 You will set forever, for You are Voi,
 the Creator, the Foundation for all peace.
 And it is good in Your eyes
 to bless Your people, Yisra'eil,
 and the people of Palestine and all peoples
 at every time and at every moment with Your peace.
 Blessed are You, MANY-NAMED ONE,
 Who blesses Voix people, Yisra'eil,
 and the people of Palestine
 and all peoples with peace.

If praying individually, continue with the Private Prayer (p 174). If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

During Shaḥarit, the Threefold Blessing may be added. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond | בְּן יְהִי רָצוֹן | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ בְּרַכְנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
בְּבִרְכַּח הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה *babərahkah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ *hakətuvah al yədei Mosheh avdékhe*
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבְנָיו *ha’amurah mipi Aharon uvanav*
כִּהְיִי עִם קְדוֹשֵׁיךָ כְּאָמֹר: *kohanei am qədosholéikhe ka’amur.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*
יֵאָרֶה יְהוָה פָּנָיִךָ אֵלֶיךָ וַיַּחֲנֹךָ: *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunóke.*
יִשְׁאַחַח יְהוָה פָּנָיִךָ אֵלֶיךָ *Yisə’eh SHƏMOTEH panéihe eiléikhe*
וַיַּשְׁמֵחַ לְךָ שְׁלוֹם: *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace.

BəMidbar 6:24–26

Continue with the Shaḥarit prayer for peace on the next page.

During Shaḥarit, pray this blessing, whether or not the Threefold Blessing is included.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeḥ shalom tovah uvrakhah</i>
חַן וְחֶסֶד וְרַחֲמִים	<i>ḥein vaḥésed vəraḥamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי הַתְּבֵל:	<i>və'al kol yoshəvot teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאָחֵד	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פְּנִיךָ	<i>bətzeil panéikhe</i>
כִּי בְּצֵל פְּנִיךָ נָתַתָּ לָנוּ	<i>ki vətzeil panéikhe natáte lánu</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vəraḥamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמֶּךָ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhol sha'ah bishlomékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמּוּהָ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

Place peace, goodness, and blessing,
grace and lovingkindness and mercy
upon us and upon all Yisra'eil, Your people,
and upon all Palestine
and upon all who dwell on Earth.
Bless us, our Quickener, all of us as one,
in the shelter of Your face,
for in the shelter of Your face, You have given us,
MANY-NAMED ONE, our God,
a Torah of Life and a love of lovingkindness
and Justice and blessing and mercy
and life and peace.
And it is Good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine
and all peoples
at every time and at every hour with Your peace.
Blessed are You, MANY-NAMED ONE,
Who blesses Voix people, Yisra'eil,
and the people of Palestine
and all peoples
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

➤. Private Prayer

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

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תְדוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּיהֶה:	<i>vənafshi ke'afar lakol tiyeh.</i>
פְּתַחַה לְבִי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל אֵלַי רָעָה	<i>Vəkhōl haḥōshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מִחֲשַׁבְתָּל:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset lamá'an shémékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset lamá'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשֶׁתְךָ	<i>aset lamá'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset lamá'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הַחֹשֶׁעָה יְמִינְךָ וְעֲנִי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יְהִי לְרִצּוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לְבִי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

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

עֲשֵׂת שְׁלוֹם בְּמִרְוּמֶיךָ	<i>Oset shalom bimroméikhe</i>
הָא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תְּבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>

The Festival Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah during Shaḥarit or Minḥah, return to the beginning of HaTəfilah for Festivals (p 150).

After finishing haTəfilah during Ma'ariv: On Friday evening, some continue with the Symbolic Repetition of haTəfilah (p 70). Otherwise, continue with the Prayer for Healing (p 74), Qadish Shaleim (p 78), or Qidush for Festivals (p 176), depending on the practice of your community and the presence of a minyan.

After finishing haTəfilah during Shaḥarit: On Sukot, unless it is also Shabbat, continue with Taking up the Lulav (p 506). On all other Festivals, and on Sukot when it coincides with Shabbat, continue with Haleil (p 508).

After finishing haTəfilah during Minḥah: If praying with a minyan, continue with Qadish Shaleim (p 699); if praying without a minyan, continue with the Aléinu that follows (p 701).

Concluding Prayers

Qidush for Festival Evenings

When the Festival falls on Shabbat, begin here. The first line is prayed individually.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר *Vayhi érev vayhi vóqer*

יּוֹם הַשְּׁשִׁי: *yom hashishi.*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vaha'áretz*

וְכָל־צְבָאָם: *vəkhól tzəva'am.*

וַיְכַלֵּת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*

מְלַאכְתֵּה אֲשֶׁר אִשְׁתַּה *məlakhteš asher asəteh*

וַיִּשְׁבַּתֶּה בַּיּוֹם הַשְּׁבִיעִי *vayishbətəh bayom hashəvi'i*

מִכָּל־מְלַאכְתֵּה אֲשֶׁר עָשִׂתָּה: *mikól məlakhteš asher asəteh.*

וַיְבָרַךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*

וַיְקַדְּשֵׁה אֹתוֹ *vayqadəsheh oto*

כִּי בּוֹ שָׁבַתָּה מִכָּל־מְלַאכְתֵּה *ki vo shavətəh mikól məlakhteš*

אֲשֶׁר־בָּרָאָה אֱלֹהִים לַעֲשׂוֹת: *asher barə'eh Elohim la'asot.*

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

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

And God finished, on the seventh day,

Voix work that Voi had done,

and Voi rested on the seventh day

from all Voix work that Voi had done.

And God blessed the seventh day

and made it Holy,

for on it Voi rested from all Voix work

that God had created to do.”

Bəreishit 1:31-2:3

The Festival Evening Service

When the Festival falls on a weekday, begin here. On Shabbat, continue here.

The leader invites:

סְבַרְת חֲבֵרוֹלַי: *Savərut ḥaveirolai.*

The congregation responds:

לְחַיִּים: *Ləḥayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
: בּוֹרְאֵת פְּרֵי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
: שֶׁהַכֹּל נִהְיָה בְּדַבְרָה: *shehakol nihyah bidvareh.*

The leader invites:

With your permission, my friends?

The congregation responds:

To life!

If praying over wine or grape juice:

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

If praying over any other liquid:

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

In all cases, continue on the next page.

CONCLUDING PRAYERS: Qidush for Festival Evenings

On Shabbat, add the boxed words.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִבַּלְתָּנוּ מִכָּל עַם *asher qibalétnu mikol am*
וְלִמַּדְתָּנוּ בְּכֹל לַשָּׁוֶן *vəlimadétnu bəkhhol lashon*
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וַתִּתְּנֵה לָנוּ *vəqidəshétnu bəmitzvotéiḥe vatitəneh lānu*
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה *ADONAI Elohéinu bə'ahavah*
שַׁבָּתוֹת לְמַנוּחָה וְ *Shabatot limnuḥah u*
מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*
חַגִּים וּזְמַנִּים לְשִׂשׁוֹן *ḥagim uzmanim ləšason*
אֵת יוֹם הַשַּׁבָּת הַזֶּה וְאֵת יוֹם *et yom haShabat hazeh və'et yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חַירוּתֵנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*

On Shavu'ot:

חַג הַשְּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרַתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחַתֵּנוּ *Ḥag haSukot hazeh zəman simḥatéinu*

Blessed are You, ADONAI,
our God, Life of endless worlds,
Who welcomed us from every people
and taught us in every tongue
and made us Holy with Voix commandments. And You gave us,
ADONAI, our God, in love,

Sabbaths for rest and
times for joy,
Festivals and seasons for rejoicing,
this day of Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

the Festival of Shavu'ot,
season of the gift of our Torah,

On Sukot:

the Festival of Sukot, season of our Joy,

The Festival Evening Service

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֶצְרֵת הַזֶּה *haShəmini Hag ha'Atzéret hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת תּוֹרַת הַזֶּה *Hag Simḥat haTorah hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

At all times continue:

מִקְרָא קֹדֶשׁ בְּאַהֲבָה *bə'ahavah miqra qódesh*

זְכוֹר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*

כִּי אוֹתָנוּ קִדָּשְׁתָּ *ki otánu qidáshte*

וְכָלֵנוּ קִבַּלְתָּ מִכָּל הָעַמִּים *vəkhulánu qibálte miqol ha'amim*

וְשַׁבַּת וְמוֹעֲדֵי קֹדֶשׁ *vəShabat umo'adei qodshəkke*

בְּאַהֲבָה וּבְרַצוֹן *bə'ahavah uvratzon*

בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחִלָּתָנוּ: *bəsimḥah uvsason hinḥalténu.*

בְּרוּכֶה אַתָּה יְהוָה מִקְדָּשָׁה *Bərūkkeh ateh ADONAI məqadésheh*

הַשַּׁבַּת וְיִשְׂרָאֵל וְהַזְּמַנִּים: *haShabat və Yisra'eil vəhazəmanim.*

On Shəmini Atzéret:

the Festival of Shəmini Atzéret,
season of our Joy,

On Simḥat Torah, when observed as an independent Festival:
the Festival of Simḥat Torah,
season of our Joy,

At all times continue:

in love, a holy convocation,
a remembrance of going out from Egypt!

For You made us Holy

and welcomed every one of us from among all peoples,
and Your Holy Sabbath and Festivals

with love and favor,

with joy and rejoicing You bestowed on us.

Blessed are You, ADONAI, Who makes Holy

Shabbat and Yisra'eil and the seasons.

If the Festival begins on Saturday evening, add the Havdalah blessings on the next page.

CONCLUDING PRAYERS: Qidush for Festival Evenings

(Some lift their hands towards the Festival candles while praying these blessings.)

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh ADONAI

אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu ḥei ha'olamim

בוֹרְאֵת מְאוֹרֵי הָאֵשׁ: borə'at mə'orei ha'eish.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh ADONAI

אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu ḥei ha'olamim

הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל hamavdileh bein qódeshe ləḥol

בֵּין אוֹר לְחֹשֶׁק בֵּין שְׁתִּיּוּק bein or ləḥoshekh bein shətiyūq

לְקוֹלִים בֵּין יוֹם הַשְּׁבִיעִי ləqolim bein yom hashəvi'i

לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: ləshéishet yəmei hama'aseh.

בֵּין קֹדֶשׁ שַׁבָּת Bein qədushat Shabat

לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה liqdushat Yom Tov hivdálte

וְאֵת יוֹם הַשְּׁבִיעִי və'et yom hashəvi'i

מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ: mishéishet yəmei hama'aseh qidáshte.

הַבְּדִלָּה וְקֹדֶשׁ Hivdálte vəqidáshte

אֵת עַמּוֹךְ יִשְׂרָאֵל בְּקֹדֶשְׁךָ: et aməkhe Yisra'eil biqdushatékhe.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh ADONAI

הַמְבַדִּילָה בֵּין קֹדֶשׁ לְקֹדֶשׁ: hamavdileh bein qódeshe ləqódeshe.

Blessed are You, ADONAI,
our God, life of endless worlds,
Creator of the lights of fire.

Blessed are You, ADONAI,
our God, life of endless worlds,
Who divides between Holy and ordinary,
between light and darkness, between silence
and sounds, between the seventh day
and the six days of working.
Between the Holiness of Shabbat
and the Holiness of the Festival You divided,
and the seventh day
You made Holier than the six days of working.
You divided and made Holy
Your people, Yisra'eil, with Your holiness.
Blessed are You, ADONAI,
Who divides between Holy and Holy.

On Sukot, when praying Qidush in the sukah, add:

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

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

At all times except the end of Pésah add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
שֶׁהֵחַיֵּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ
לְזֶמַּן הַזֶּה: *sheheheyétnu vəqiyəmétnu vəhigi'étnu*
lazəman hazeh.

Blessed are You, ADONAI,
our God, Life of endless worlds,
Who has made us live, and preserved us, and brought us
to this season.

Some conclude with the blessing over bread here.

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

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

Continue with Aléinu (p 84), the Mourner's Qadish (p 88), Psalm 27
(p 90), Concluding Verses (p 94), or Haqafot, as appropriate.

Haqafot for Simḥat Torah

Simḥat Torah marks the completion of the annual cycle of Torah readings and the immediate commencement of the next cycle. It is a joyous occasion, usually marked by taking all the Torah scrolls a community has, removing them from the ark, and dancing with them around the sanctuary and out into the streets. An introductory prayer stitched together from verses of Tanakh serves as a prelude to seven rounds of dancing that are structured as an alphabetical acrostic.

אתה גלמדת לדעת *Ateh nilmádtē ladá'at*
כי יהוה הא האלהים *ki HAMORET he ha'Elohim*
אין עוד מלבדה: *ein od miləvadeh.*
לעשת נפלאות גדלות לבדה *Lə'oset nifla'ot gədolot ləvadeh*
כי לעולם חסדה: *ki lə'olam ḥasdeh.*
אין כמות באדמה אדני *Ein kamókhe va'adamah adani*
ואין כמעשיך: *və'ein kəma'aséikhe.*
יהי כבוד יהוה לעולם *Yəhi khəvod HAMORET lə'olam*
ישמחה יהוה במעשה: *yisməḥeh HAMORET bəma'aseh.*

You have been taught to know
that THE TEACHER, Voi is God!
There is no other besides Void. Dəvarim 4:35
[Praises] to the doer of great wonders all by Voidself,
yes, eternal is Voix constancy! Psalm 136:4
None is like You on Earth, my Foundation,
and none are like Your deeds. Psalm 86:8
May THE TEACHER's glory be forever!
May THE TEACHER rejoice in Voix deeds! Psalm 104:31

יהי שם יהוה מְבֹרָךְ Yəhi sheim HAMORET məvorakh
 מֵעַתָּה וְעַד-עוֹלָם: mei'atah və'ad olam.
 יהי יהוה אֱלֹהֵינוּ עִמָּנוּ Yəhi HAMORET Elohéinu imánu
 כְּאֲשֶׁר הָיְתָה עִם-אֲבוֹלָינוּ ka'asher hayəteh im ivoléinu
 אֶל-יַעֲזֹבֵנוּ וְאֶל-יִטְשֵׁנוּ: al ya'azvónu və'al yitəshónu.
 וְאָמְרוּל הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ Və'imrol hoshi'ónu Elohei yish'éinu
 וְאָמְצֵנוּ וְהַצִּילֵנוּ מִן-כָּל-עוֹשֶׁק və'amətzónu vəhatzilónu min kol ósheq
 לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ ləhodot ləsheim qodshékhe
 לְהִשְׁתַּבַּח בְּתֵהֶלְתֶּךָ: ləhishtabéi'ah bithilatékhe.
 יהוה גֹּאֵת יהוה גְּאֹתָהּ HAMORET go'et HAMORET ga'ateh
 יהוה יְגַאֵת לְעוֹלָם וָעֶד: HAMORET yig'et lə'olam və'ed.
 יהוה עַז לְעֹמֶה יִתְנֶה HAMORET oz lə'ameh yitəneh
 יהוה יְבָרְכֶה אֶת-עַמָּה בְּשָׁלוֹם: HAMORET yəvarəkkeh et ameh vashalom.
 וַיְהִי נָא אֲמָרֵינוּ לְרָצוֹן Vəyihyu na amaréinu ləratzon
 לְפָנֶי אֲדָן כָּל: lifnei éden kol.

May the Name of THE TEACHER be blessed,
now and forever!

Psalm 113:2

May THE TEACHER, our God, be with us,
as Voi was with our forebears!

May Voi not abandon us; may Voi not reject us.

1 Kings 8:57

And pray: "Liberate us, God of liberation!

And strengthen us and rescue us from all oppression!

To thank Your Holy Name,

To glory in Your praise."

1 Chronicles 16:35

THE TEACHER is exalted. THE TEACHER has been exalted.

THE TEACHER will be exalted forever and ever.

THE TEACHER will give Voix people strength;

THE TEACHER will bless Voix people with peace!

Psalm 29:11

And may our words be welcome

before the Foundation of all.

(Some stand here as the ark is opened.)

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה Vayhi binsó'a ha'aron vayómer Mosheh
 קוּמָה יְהוּהָ qúmeH HAMORET
 וַיַּפְצֹל אִיבּוֹלָיִךְ vəyafútzol oyəvoléikhe
 וַיִּנְסֹל מִשְׁנְאוֹלָיִךְ מִפְּנֵיִךְ: vəyanúsol misan'oléikhe mipanéikhe.
 קוּמָה יְהוּהָ לְמִנּוּחָתְךָ QúmeH HAMORET limnuḥatékhe
 אֶתְּהָ וְאֶרֶון עִיִּךְ: ateh va'aron uzékhe.
 קְהָלֶיךָ יִלְבְּשׁוּ צִדְקָה Qəhaléikhe yilbəshu tzédeq
 וַחֲסִידוֹלָיִךָ יִתְלַלּוּ: vəḥasidoléikhe yəhaléilol.
 בְּעָבוּר דָּוִד אַבְדְּךָ Ba'avur David avdékhe
 אֶל־תִּשְׁבֶּה פָּנַי עִדְתְּךָ: al tashéiveh pənei eidatékhe.
 וְאָמְרָה בַּיּוֹם הַהוּא Və'aməreh bəyom hahu
 הִנֵּה אֵלֵהֶינּוּ זֶת hineh Elohéinu zet
 קִיְוִינוּ לָהּ וַיּוֹשִׁיעֵנוּ qivínu leh vəyoshi'ónu
 זֶת יְהוּהָ קִיְוִינוּ לָהּ zet HAMORET qivínu leh
 נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתָה: nagílah vənisməḥah bishu'ateh.
 מִיַּתְּחָה מִיַּתְּחָה כָּל־עוֹלָמִים Mivtaḥakhe mivtaḥ kol olamim
 וּמִנּוּחָתְךָ בְּכָל־דּוֹר וָדוֹר: umnuḥatékhe bəḥkol dor vador.
 כִּי מִמֶּנּוּ תֵצֵא תוֹרָה Ki miménu teitzei Torah
 וּדְבַר־יְהוּהָ מִכָּל־יִשְׂרָאֵל: udvar HAMORET mikol Yisra'eil.

The Festival Evening Service

And it was when the ark set out that Mosheh prayed,
“Advance, TEACHER,
and may Your enemies be scattered,
and may your haters flee from before You!” BəMidbar 10:35
Advance to Your peacefulness, TEACHER,
You and the ark of Your power!
Your congregations are dressed in righteousness,
and Your faithful ones will offer praise;
for the sake of David, Your servant,
don’t turn away from Your community. Psalm 132:8-10
And it will be sworn on that day:
Take note: This is our God!
We hoped for Void, and Voi liberated us.
This is THE TEACHER! We hoped for Void.
Let us be glad and rejoice in Voix liberation! Yəshayáhu 25:9
Protection — Your protection is for the entire world,
and Your peacefulness for all eternity. Psalm 145:13
For from us shall come forth Torah,
and the word of THE TEACHER from all Yisra’eil. Yəshayáhu 2:3

(At this point, all of the Torah scrolls are removed from the ark. Some dance seven dances, or haqafot, with them. In many communities, these dances are supplemented by many additional songs drawn from across the entire repertoire of Jewish liturgy and music; what is printed on the following pages is the formal announcement of each haqafah, not an exhaustive list of the text that one might encounter in any given communal celebration of this event.)

First Haqafah:

אָנָא יְהוּה הוֹשִׁיעָה נָא *Ana HAMORET hoshí'eh na*
 אָנָא יְהוּה הַצְלִיחָה נָא: *ana HAMORET hatzlíḥeh na.*
 אָנָא יְהוּה עֲנֵנוּ בְיוֹם קְרָאָנוּ: *Ana HAMORET anónu bəyom qor'éinu.*

אֱלֹהֵי הַרְוִיחוֹת הוֹשִׁיעָה נָא *Elohéi haruḥot hoshí'eh na*
 בּוֹחֵנֵיה לַבְבוֹת הַצְלִיחָה נָא *boḥéneih ləvavot hatzlíḥeh na*
 גּוֹ'עֵלֶה חֲזָאֶחֶה אָנָא בְיוֹם קְרָאָנוּ: *go'éleh ḥazaqeh anónu bəyom qor'éinu.*

Please, TEACHER, liberate us!

Please, TEACHER, make us prosper!

Psalm 118:25

Please, TEACHER, answer us on the day of our plea!

Animating breaths' God, liberate us!

Basic-selves' Examiner, make us prosper!

Colossal redeemer, answer us on the day of our plea!

Second Haqafah:

דוֹבְרֵה צְדָקוֹת הוֹשִׁיעָה נָא *Dovéreih tzədaqot hoshí'eh na*
 הַדוֹרֵה בְּלְבוּשֶׁה הַצְלִיחָה נָא *hadureh bilvusheh hatzlíḥeh na*
 וְתִיקָה וְחֲסִידָה *vətiqeh vəḥasídeh*
 עֲנֵנוּ בְיוֹם קְרָאָנוּ: *anónu bəyom qor'éinu.*

Discourser of Justice, liberate us!

Fabulously clothed One, make us prosper!

Gentle and venerable One,

answer us on the day of our plea!

Third Haqafah:

זָכָה וְתָמֵה הוֹשִׁיעָה נָא *Zakeh vətameh hoshí'eh na*
זְנוּנָה וְרַחֲמוּמָה הַצְלִיחָה נָא *hanuneh vərəhumeh hatzlí'eh na*
טוֹבָה וּמִיִּטִּיבָה עֲנֵנוּ בְּיוֹם קְרָאֵנוּ:
toveh umeitiveh anónu bəyom qor'éinu.

Honest and transparent One, liberate us!
Joyously gracious and merciful One, make us prosper!
Kind One Who acts kindly, answer us on the day of our plea!

Fourth Haqafah:

יֹדְעָה מַחְשָׁבוֹת הוֹשִׁיעָה נָא *Yodá'ah maḥshavot hoshí'eh na*
כְּבִירָה כַּח הַצְלִיחָה נָא *kabireh kó'ah hatzlí'eh na*
לוֹבֶשֶׁה צְדָקוֹת עֲנֵנוּ בְּיוֹם קְרָאֵנוּ:
lovésheh tzədaqot anónu bəyom qor'éinu.

Learner of thoughts, liberate us!
Mighty in strength, make us prosper!
Natty in Justice, answer us on the day of our plea!

Fifth Haqafah:

מִבְּטַח עוֹלָמִים הוֹשִׁיעָה נָא *Mivtaḥ olamim hoshí'eh na*
נְאֹרֶה וְאֲדִירֶה הַצְלִיחָה נָא *nə'oreh və'adireh hatzlí'eh na*
סוֹמֵכֶה וְסוֹעֵדֶה *somékeh vəso'édeh*
עֲנֵנוּ בְּיוֹם קְרָאֵנוּ:
anónu bəyom qor'éinu.

Protection of the world, liberate us!
Quivering-light, mighty One, make us prosper!
Reliever and restorer,
answer us on the day of our plea!

Sixth Haqafah:

עֹזֶרֶה דַּלּוֹל הוֹשִׁיעָה נָא *Ozéreih dalol hoshí'eh na*
 פּוֹדֵת וּמַצִּילֶה הַצְּלִיחָה נָא *podet umatzileh hatzlí'eh na*
 צוֹר עוֹלָמִים עֲנֵנוּ בְּיוֹם קְרָאֵנוּ : *tzur olamim anónu bəyom qor'éinu.*
 Supporter of the poor, liberate us!
 Tether-breaker and redeemer, make us prosper!
 Vast, timeless Rock, answer us on the day of our plea!

Seventh Haqafah:

קְדוֹשָׁה וְנוֹרָאָה הוֹשִׁיעָה נָא *Qədosheh vənora'eh hoshí'eh na*
 רַחֻמֶּה וְחַנּוּנָה הַצְּלִיחָה נָא *rahūmeh vəḥanuneh hatzlí'eh na*
 שׁוֹכְנֵה שְׁחָקִים *shokhéneih shəḥaqim*
 עֲנֵנוּ בְּיוֹם קְרָאֵנוּ : *anónu bəyom qor'éinu.*
 תּוֹמֵכֶה תְּמִימוֹל הוֹשִׁיעָה נָא *Tomékheih təmimol hoshí'eh na*
 תְּקִיפָה לְעַד הַצְּלִיחָה נָא *taqifeh la'ad hatzlí'eh na*
 תְּמִימָה בְּמַעֲשֵׂיהָ *təmimeh bəma'aséi'eh*
 עֲנֵנוּ בְּיוֹם קְרָאֵנוּ : *anónu bəyom qor'éinu.*

Wondrous and Holy One, liberate us!
 Extremely merciful and gracious one, make us prosper!
 You cloud-yard Dweller,
 answer us on the day of our plea!

Zooming to the zealously honest, liberate us!
 Zesty forever, make us prosper!
 Zealously honest in Voix deeds,
 answer us on the day of our plea!

(After the final haqafah, all the Torah scrolls are returned to the ark except for those that will be used in the Torah reading. The exact procedure here varies widely from community to community: In some, only the final Torah portion is read; in others, the entire Torah scroll is unfurled around the inside of the sanctuary so that both the end and beginning of the Torah can be read from the same scroll.)

If haqafot were done immediately following Qadish Shaleim, continue with Qidush for Festival Evenings (p 176). If haqafot were done after all other evening prayers were concluded, the service is now over. *Ḥag saméi'ah!*

The Bedtime Shəma

Relatively early on, the tradition of praying the Shəma an additional time just before going to bed developed as part of Rabbinic Judaism. Over time, numerous additional texts and prayers were added to surround the Shəma, so that a person might pray continuously until falling asleep. As this is necessarily an individual practice, texts for the bedtime Shəma vary considerably from siddur to siddur; the version printed here errs on the side of length and inclusion, but, as always, let your own practice be your final guide.

Introductory Meditations

The second word is gendered in the Hebrew and is presented first in the common, then the feminine, and finally the masculine.

הָרֵינִי <מוֹחֶלֶת | מוֹחֶלֶת | מוֹחֵל> *Haréini <moḥéleh | moḥélet | moḥeil>*
לְכֹל מִי שֶׁחֶקְעִסָּה וְהִקְנִיטָה אוֹתִי *ləkhol mi shehikh'íseh vəhiqníteh oti*
אוֹ שֶׁחָטְאָה כְּנַגְדִי *o sheḥatā'eh kənegdi*
בֵּין בְּגוּפִי בֵּין בְּמַמּוֹנִי *bein bəgufi bein bəmamoni*
בֵּין בְּכַבּוּדִי בֵּין בְּכֹל אֲשֶׁר לִי *bein bikvodi bein bəkhoh asher li*
בֵּין בְּאִנּוֹס בֵּין בְּרָצוֹן *bein bə'ónes bein bəratzon*
בֵּין בְּשׁוֹגְגָה בֵּין בְּמַזִּידָה *bein bəsogégeh bein bimzideh*
בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֵׂה *bein bədibur bein bəma'aseh*
וְלֹא יַעֲנֹשֶׁה שׁוּם אָדָם בְּסִבָּתִי: *vəlo yeianəsheh shum adam bəsibati.*

Here I am, forgiving
anyone who has provoked and vexed me
or who has sinned against me
either against my body or my money,
either against my dignity or against anything that's mine,
either coercedly or willingly,
either mistakenly or deliberately,
either in word or in deed —
don't let any person be punished because of me.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHOMÉREH*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
 הַמְפִילָה חֶבְלֵי שֵׁינָה עַל גּוּפֵי
 וְתַנּוּמָה עַל עֲצָמוֹתַי: *hamapileh hevlei sheinah al gufi*
utnumah al atzmotai.
 וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Vihī ratzon miləfanéikhe SHOMÉREH*
 אֱלֹהֵי וְאֵלֵי אֲבוֹלֵי *Elohai vEilohei ivolai*
 שֶׁתִּשְׁכִּיבְנֵי לְשָׁלוֹם *shetashkivóni ləshalom*
 וְתִקְיָצְנֵי לְשָׁלוֹם *vətaqitzóni ləshalom*
 וְאֵל יִבְהַלֹּנֵי רַעְיוֹנַי *və'al yəvahalúni ra'yonai*
 וְחַלּוֹמוֹת רָעִים *vaḥalomot ra'im*
 וְהִרְחִירֵם רָעִים *vəhirhurim ra'im*
 וְיִתְהַא מִטַּתִּי שְׁלָמָה לְפָנֶיךָ *uthei mitati shəleimah ləfanéikhe*
 וְיַחְזִיק נַפְשִׁי בִּן אִישָׁן הַמּוֹת *vəhahyet nafshi pen ishan hamávet*
 כִּי אַתָּה מַחְיֵתָנִי לְאַשּׁוֹן כָּל חַיִּי: *ki ateh məhayétni le'eshun kol hayai.*
 בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh SHOMÉREH*
 הַמְּחַיֵּת עוֹלָם כְּלוֹ בְּכַבּוּדָּה: *haməhayet olam kulo bikhvodeh.*

Blessed are You, GUARDIAN,
 our God, Life of endless worlds,
 The One Who drapes ropes of sleep on my body
 and slumber on my bones.
 And may it be pleasing before You, GUARDIAN,
 my God and God of my forebears,
 that You lay me down to peace
 and wake me up to peace,
 and that my ambitions not trouble me,
 neither bad dreams
 nor bad obsessions,
 and may my bed be peaceful before You.
 And may You make my soul live, lest I rest in death,
 for You make me live the rest of all my life.
 Blessed are You, GUARDIAN,
 Who makes the whole entire world live in Voix glory.

The Bedtime Shəma

If praying all three paragraphs of the Shəma, substitute the Shəma in the evening service (p 44), adding the pertinent non-minyan additions. Otherwise, continue below.

The Shəma

Choose one of the four options for the first word, and/or one of the two options for the translation. For an explanation of the possibilities, consult the Shəma in the evening service.

(Some cover their eyes for this prayer.)

<שְׁמַע | שְׁמַעָה | דַע | דַעָה> יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
<Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.
<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!

After any version of the Shəma conclude:

בָּרוּךְ שֵׁם כְבוֹד מַמְשֶׁה לְעוֹלָם וָעֶד:
Barukh sheim kavod mamasheh la'olam va'ed.
Blessed is the Name of the Glory of Voix Reality forever and ever.

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

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ תְדַבְרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְתְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וְאָמַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְדָּרְךָ וּבְשָׁכְבְּךָ
וּבְעוֹרְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-גִּיְפֹתְךָ וְהָיוּ לְטַטְפֹּת עַל רֹאשְׁךָ:
וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Və'ahavte eit SHOMÉREH Elohéikhe bəkhoh lavavkhe uvkhol nafshəkhe uvkhol mə'odékhe.
Vəhayu hadəvarim ha'éileh asher anokhi mətzavetkhe hayom al lavavékhe. Vəshinantem
labanol bakh və'amarte bam bəshivtəkhe bəveitékhe uvlektəkhe vadérekh uvshokhbəkhe
uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al roshékhe.
Ukhtavtem al məzuzot beitékhe uvish'arékhe.

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

Psalm 90:17

וַיְהִי נָעַם הַאֲדָרָן אֱלֹהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*
 וּמַעֲשֵׂה תַיִנוּ כּוֹנֵנָה עָלֵינוּ *uma'asei hayéinu konəneh aléinu*
 וּמַעֲשֵׂה תַיִנוּ כּוֹנֵנָהוּ: *uma'aseh hayéinu konənohu.*

And may the pleasantness of the Foundation, our God, be upon us!
 And establish the work of our lives for us!
 And establish the work of our lives!

Psalm 91

יִשְׁבֶּה בְּסִתְרַי עֲלֵיוֹנָה 1 *Yoshéveh bəséiter elyoneh*
 בְּצֵל שְׁדַי יִתְלוֹנָנָה: *bətzeil Shadai yitlonáneh.*
 אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי 2 *Omar laSHOMÉREH maḥsi umtzudati*
 אֱלֹהֵי אֲבֹתַי בְּה: *Elohai evtaḥ beh.*
 כִּי הוּא יִצִּילְךָ מִפֶּחַי יְקוּשֶׁה 3 *Ki he yatzilókhe mipaḥ yaqusheh*
 מִדְּבַר הַוּוֹת: *midéver havot.*

- 1 Who dwells in the shelter of the Highest,
in the shade of Shadai shall rest.
- 2 I swear of the GUARDIAN, my safety and stronghold,
my God, in Whom I trust,
- 3 that Voi will save you from the birdcatcher's net,
from the plague of destruction.

- 4 *Bə'efrateh yasékeh lakh
 vətáhat kənaféihe tehset
 tzinah vəsoheirah amiteh.*
 בְּאֶפְרַתָּה יִסְכֶּה לְךָ
 וְתַחַת־כַּנְפֵיהָ תַחֲסֶת
 צִנְיָה וְסוּחֵרָה אֲמִיתָה׃
- 5 *Lo tira'eh mipáhad láilah
 meiheitz ya'uf yomam.*
 לֹא־תִירָאֶה מִפְחַד לַיְלָה
 מִחַץ יְעוּף יוֹמָם׃
- 6 *Midéver bə'ófel yaḥalokh
 miqétev yashud tzohoráyim.*
 מִדְּבַר בְּאֶפֶל יַחֲלוֹךְ
 מִקְטֵב יִשׁוּד צְהָרַיִם׃
- 7 *Yipol mitzidakhe élef
 urvavah miminékhe
 eiléikhe lo yigash.*
 יִפֹּל מִצִּדְּךָ אֶלֶף
 וְרַבָּבָה מִימִינְךָ
 אֵלֶיךָ לֹא יִגַּשׁ׃
- 8 *Raq ləvavəkhe tatet
 umidérech rəsha'ol tasúreh.*
 רַק לְבַבְךָ תַטֵּת
 וּמִדְּרֵךְ רָשָׁעוֹל תִּסְוֶרָה׃
- 9 *Ki ateh SHOMÉREH maḥsi*
 כִּי אַתָּה יְהוָה מַחֲסִי

- 4 With Voix pinions, Voi will cover you,
 and under Voix wings will you find refuge —
 Voix faithfulness is a shield and a bulwark.
- 5 You will not fear the dread of night,
 nor the arrow flying by day;
- 6 the plague that goes about in gloom,
 nor the destruction that devastates at noon:
- 7 A thousand may fall at your right,
 at your left, a myriad —
 it will not near you.
- 8 Surely you will bend your heart
 and spurn the way of the wicked.
- 9 For you have made the GUARDIAN,

עֲלִיּוֹנָה שְׁמֵת מֵעוֹנָה:	elyoneh sámte mǝ'ónékhe.
לֹא־תֵאָנֶה אֵלַיִךְ רָעָה	10 Lo tǝ'unekh eiléikhe ra'ah
וְנִגַע לֹא־יִקְרַב בְּאֹהֲלֶיךָ:	vǝnéga lo yiqrav bǝ'oholékhe.
כִּי מִלְאֲכֹלֵיהֶּ יִצְוֹת־לָךְ	11 Kí mal'akholéihe yǝtzavet lakh
לִשְׁמֹרְךָ בְּכֹל־דַּרְכֶיךָ:	lishmorkhe bǝkhol dǝrakhéikhe.
עַל־כַּפַּיִם יִשְׂאוּנֶךָ	12 Al kapáyim yisa'únækhe
פֶּן־תִּגְפֶּה בְּאֶבֶן אֲתָר:	pen tigǝfe ba'éven otákhe.
לְשַׁחַל וּפְתַל תִּנְאֹת	13 Lǝsháhal vaféteł tin'et
תִּרְעַת כַּפִּיר וְתַנִּין:	tir'et kǝfir vǝtanin.
כִּי בִי חֲשָׁקָה וְאֶפְלָטָה	14 Kí vi ḥshǝqeh va'afalǝtéihe
אֲשַׁגְבֶּה כִּי־יִדְעָה שְׁמִי:	ashagǝvéihe kí yadǝ'eh shǝmí.
יִקְרְאֵנִי וְאֶעֱנֶה	15 Yiqrǝ'óni vǝ'e'enéihe
עֲמָה־אֲנֹכִי בְצָרָה	imeh anokhi vǝtzarah
אֶחְלָצֶה וְאֶכְבֶּדָה:	aḥalǝtzéihe va'akhabǝdéihe.
אֲרֹךְ יָמִים אֲשַׁבִּיעָה	16 Órekh yamim asbi'éihe
וְאוֹרָה יְשׁוּעָתִי:	vǝ'oréihe yǝshu'ati.

my safety, the Highest, your refuge.

- 10 Evil shall not befall you,
nor shall pestilence approach your tent,
11 for Voix angels Voi will command to you,
to guard you in all your ways;
12 they will cup you in their palms
lest you strike yourself on a stone.
13 To lion and cobra you will be pleasant,
you will be friends to cub and dragon.
14 “Because ny loved Me I will deliver nym
I will set nym in safety because ny knew My Name.
15 Ny will call on Me and I will answer nym;
I Myself will be with nym in distress;
I will set nym free and honor nym;
16 with a length of days I will sate nym,
and I will teach nym My liberation.”

Psalm 3

יהוה מִה־רַבּוֹ צָרוּלִי	2	<i>SHOMÉREH mah rabu tzərolai</i>
רַבּוֹל קוּמוֹל עָלַי:		<i>rabol qumol alai.</i>
רַבּוֹל אִמְרוֹל לְנַפְשִׁי	3	<i>Rabol omərol lənafshi</i>
אִין יִשׁוּעָתָה לֵה בְּאֱלֹהִים סֵלָה:		<i>ein yəshu'atah leh vEilohim sélah.</i>
וְאַתָּה יְהוה מָגֵן בְּעַדִּי	4	<i>Və'ateh SHOMÉREH magein ba'adi</i>
כְּבוֹדִי וּמְרִימָה רֹאשִׁי:		<i>kəvodī umrimeh roshi.</i>
אֶבְלִי אֶל־יְהוה אֶקְרָא	5	<i>Evlī el SHOMÉREH eqra</i>
וַיַּעֲנֵנִי מִהַר קֹדֶשׁה סֵלָה:		<i>vaya'anóni meihar qodsheh sélah.</i>
אֲנִי שָׁכַבְתִּי וְאִישָׁנָה	6	<i>Ani shakhávti va'ishánah</i>
הִקִּיצוּתִי כִי יְהוה יִסְמְכֵנִי:		<i>heqitzóti ki SHOMÉREH yisməkhóni.</i>
לֹא־אִירָא מִרַבָּבוֹת עָם	7	<i>Lo ira meirivəvot am</i>
אֲשֶׁר סָבִיב שָׁתוּ עָלַי:		<i>asher saviv shatu alai.</i>
קוּמָה יְהוה הוֹשִׁיעֵנִי אֱלֹהֵי	8	<i>Qumeh SHOMÉREH hoshíoni Elohai</i>
כִּי־הִכִּיתָ אֶת־כָּל־אִיבּוּלֵי לִבִּי		<i>ki hikíte et kol oyəvolai leivav</i>
נַפְשׁוֹת רִשְׁעוֹל שִׁבַּרְתָּ:		<i>nafshot rəsha'ol shibárte.</i>
לִיהוה הִישׁוּעָה	9	<i>LəSHOMÉREH hayəshu'ah</i>
עַל־עַמֶּךָ בִּרְכַתְּךָ סֵלָה:		<i>al aməkhe birkhatékhe sélah.</i>

- 2 GUARDIAN, how many are my straits!
Many have arisen against me!
- 3 Many have said of me,
“There’s no liberation for that one from God!” — selah!
- 4 But You, GUARDIAN, are a shield around me,
my glory and the lifter of my head.
- 5 I will call my grief to the GUARDIAN
and Voi will answer me from the mountain of Voix Holiness — selah!
- 6 I lay down to sleep and I slumbered;
I have awoken again because the GUARDIAN supports me.
- 7 I will not fear the myriads of armies
that have set themselves all around against me!
- 8 Arise, GUARDIAN! Liberate me, my God!
For You smote all my enemies in the heart,
the souls of the wicked You shattered.
- 9 Liberation is the GUARDIAN’S.
On Your people, Your blessing — selah!

Blessings for Rest

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם *Hashkivónu SHOMÉREH Elohéinu ləshalom*
 וְהַקִּיצְנוּנוּ שׁוֹמְרֵנוּ לְחַיִּים *vəhaqitzónu shomeréinu ləhayim*
 וּפְרֹשֶׁה עָלֵינוּ סִכַּת שְׁלוֹמֶךָ *ufirse aléinu sukat shəlomékhe*
 וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ *vətaqənonú bə'eitzah tovah miləfanéikhe*
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ : *vəhoshi'ónu ləmə'an shəmékhe.*
 וְהַגְּנֵה בְּעַדָּנוּ *Vəhagéineh ba'adéinu*
 וְהַסִּירָה מֵעָלֵינוּ *vəhasíreh mei'aléinu*
 אֵיבָה דְּבָר וְחָרָב וְרָעַב וְיָגוֹן *eivah déver vəhérev vəra'av vəyagon*
 וְהַסִּירָה שָׁטָן *vəhasíreh satan*
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ *miləfanéinu umei'aharéinu*
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ : *uvtzeil kənaféikhe tastirónu.*
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵתָנוּ אַתָּה *Ki Eil shomeréinu umatziletéinu áteh*
 כִּי אֵל מַגֵּן חַנוּנָה וְרַחוּמָה אַתָּה : *ki Eil magein hanuneh vərahumeh áteh.*
 וְשִׁמְרֵה צְאֲתָנוּ וּבִזְאַנּוֹ *Vəshimre tzeitéinu uvo'éinu*
 לְחַיִּים וּלְשָׁלוֹם *ləhayim ulshalom*
 מֵעַתָּה וְעַד עוֹלָם : *mei'atah və'ad olam.*

Lay us down, GUARDIAN, our God, to peace,
 and wake us up, our Guardian, to life.
 And spread over us the sukah of Your peace,
 and set us in order with good council from before You,
 and liberate us for the sake of Your name.
 And shield us,
 and remove from over us
 enmity, plague and sword and famine and suffering;
 and remove any with hostility
 from before us and behind us,
 and may You seclude us in the shadow of Your wings.
 For, God, our Guardian and our Savior are You!
 For, God, a Shield, gracious and merciful are You!
 And guard our going and our coming
 for life and for peace,
 now and forever.

בְּרוּכָה יְהוָה בַּיּוֹם *Bərukkeh SHOMÉREH bayom*
בְּרוּכָה יְהוָה בַּלַּיְלָה *bərukkeh SHOMÉREH baláilah*
בְּרוּכָה יְהוָה בְּשֹׁכְבֵנו *bərukkeh SHOMÉREH bəshokhvénu*
בְּרוּכָה יְהוָה בְּעוֹרְנֵנו: *bərukkeh SHOMÉREH bə'uréinu.*
כִּי בְיַדְךָ נַפְשׁוֹת *Ki bəyadəkhe nafshot*
חַיּוֹלָיֵנו וּמֵתוֹלָיֵנו *ḥayoléinu umeitoléinu*
אֲשֶׁר בְּיָדְךָ נַפְשׁ הַחַי *asher bəyadeh néfesh haḥai*
וְרוּחַ בְּשָׂר אִשָּׁה: *vəru'ah bəsar isheh.*
בְּיַדְךָ אֶפְקִיד רוּחִי *Bəyadəkhe afqid ruḥi*
פְּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת: *padíteh oti SHOMÉREH Eil emet.*
אֱלֹהֵינוּ שֶׁבַשְׂמַיִם *Elohéinu shebashamayim*
יַחַדְהָ שִׁמְךָ *yahadeh shimkhe*
וּקְיָמָה עוֹלָמְךָ תָּמִיד *vəqayameh olaməkhe tamid*
וּפְדֵת אוֹתָנוּ לְעוֹלָם וָעֶד: *ufdet otánu lə'olam va'ed.*

Blessed is the GUARDIAN by day;
blessed is the GUARDIAN by night;
blessed is the GUARDIAN when we sleep;
blessed is the GUARDIAN when we wake.
For in Your hand are the souls
of our living and our dead,
Voi in Whose hand is the soul of life
and the breath of a person's flesh.
Into Your hand I entrust my breath;
You have liberated me, GUARDIAN, true God.
Our God, who is in the Heavens,
unite Your name
and sustain Your world perpetually
and liberate us forever and ever.

Iyov 12:10

יְגַאֵוּ חַיֵּינוּ וַיִּשְׂמַח לִבֵּנוּ *Yig'u ḥayéinu vəyismaḥ libéinu*
וְתִגַּל נַפְשֵׁנוּ בִישׁוּעָתְךָ *vətageil nafshéinu bishu'atəkhe*
בְּאֵמֶת בְּאֵמֹר לָנוּ *bə'emet be'emor lānu*
בֵּינִיכֵל אֱלֹהֵיכֵל: *beineikhel Eloheikhel.*
יְהוּה גּוֹאֵת *SHOMÉREH go'et*
יְהוּה גּוֹאֵתָה *SHOMÉREH ga'ateh*
יְהוּה יְגַאֵת לְעוֹלָם וָעֶד: *SHOMÉREH yig'et la'olam va'ed.*
כִּי הָעוֹלָם שֶׁלְךָ הוּא *Ki ha'olam sheləkhe hu*
וְלְעוֹלָמֵי אֶד תִּגַּאֵת בְּכָבוֹד *ul'olamei ad tig'et bəkhavod*
כִּי אֵין לָנוּ גּוֹאֵן אֶלָּא אֶתָּה: *ki ein lānu ga'on ela áteh.*

Our lives will swell, our hearts be glad,
our souls rejoice in Your liberation
when truly it is announced to us:
“Your God is among you!”
The GUARDIAN is exalted.
The GUARDIAN has been exalted.
The GUARDIAN will be exalted forever and ever.
For the world is Yours,
and for endless eternity will You be exalted in Glory,
for we have no other exaltation than You.

Biblical Passages

Bəreishit 48:16

הַמַּלְאָךְ הַנִּצְּלָה אֹתִי מִכָּל רָע Hamal'akh hago'éleh oti mikol ra
יְבָרֵךְ אֶת הַנְּעוּרִים yəvarəkkeh et hanə'arol
וַיִּקְרָא בְּהֵל שְׁמִי veyiqarə'eh vəhel shəmi
וְשֵׁם אֲבוֹלַי אַבְרָהָם וְשָׂרָה vəsheim ivolai Avraham vəSarah
וַיִּדְגּוּל לָרֹב בְּקָרֵב הָאָרֶץ veyidgol larov bæqérev ha'áretz.

May the angel that rescued me from every evil
bless the youths
and call them by my name
and the names of my forebears, Avraham and Sarah,
and may they increase fishfold across the land.

Shəmot 15:26

וַיֹּאמֶרָה אִם־שָׁמוּעַ תִּשְׁמָעָה Vayómreh im shamó'a tishmə'eh
לְקוֹל יְהוָה אֱלֹהֶיךָ ləqol SHOMÉREH Elohéikhe
וְהִתְמִימָה בְּעֵינֶיךָ תַעֲשֶׂת vəhatəmiməh bæ'einíhe ta'aset
וְהִעֲרַצְתָּ אֶת־מִצְוֹתֶיהָ vəhe'eratzte et mitzvotéihe
וְשָׁמַרְתָּ כָּל־חֻקֶיהָ vəshamarte kol ḥuqéihe
כָּל־הַמִּתְּלָה אֲשֶׁר־שָׁמַתִּי בְּמִצְרַיִם kol hamaḥalah asher sámte vəMitzráyim
לֹא־אֲשִׁים עָלֶיךָ lo asim aléikhe
כִּי אֲנִי יְהוָה רֹפְאֶתְךָ ki ani SHOMÉREH rofə'atékhe.

And Voi promised: "If you fully follow
the command of the GUARDIAN, your God,
and do honest things in Voix sight
and revere Voix mitzvot
and guard all Voix laws,
any plague that I set upon Mitzráyim
I shall not set over you,
for I, the GUARDIAN, am your Healer."

Zəkharyah 3:2

וַיִּמְרֶה יְהוָה אֶל־הַשָּׂטָן *Vayómreh SHOMÉREH el haSatan*
 וַיַּעַרְהָ יְהוָה בֶּךָ הַשָּׂטָן *yig'areh SHOMÉREH bəkha haSatan*
 וַיַּעַרְהָ יְהוָה בֶּךָ *vəyig'areh SHOMÉREH bəkha*
 הַמְקַבֵּלֶה יִשְׂרָאֵל *habəqabéleh Yisra'eil*
 הֲלוֹא זֶה אִוֵּר מִצֵּל מֵאֵשׁ׃ *halo zeh ud mutzal mei'eish.*

And the GUARDIAN said to the Accuser:
 “The GUARDIAN shall rebuke you, Accuser,
 and the GUARDIAN shall rebuke you,
 the One Who welcomes Yisra'eil;
 for is this not a brand rescued from fire?”

Shir haShirim 3:7-8

הִנֵּה מִטָּתוֹ שֶׁל־שְׁלֹמֹה *Hineih mitato sheliShlomoh*
 שִׁשִּׁים גִּבּוֹרֹל סָבִיב לָהּ *shishim giborol saviv leh*
 מִגִּבּוֹרֹל יִשְׂרָאֵל׃ *migiborol Yisra'eil.*
 כָּל־לֵךְ אֲחֻזּוֹל חֶרֶב *Kulal ahuzol hérev*
 מִלְּמִדּוֹל מִלְחָמָה *məlumədol milḥamah*
 אִשֶּׁה חֶרְבָּה עַל־יְרֵכָהּ *isheh ḥarbeh al yəreikheh*
 מִפְּחָד בַּלַּיְלוֹת׃ *mipáhad baleilot.*

Behold the bed, Shəlomoh's!
 Sixty valiants around it,
 from among the valiant of Yisra'eil:
 All trained in the sword,
 tutored in war,
 each with a sword on their thigh
 out of dread of night.

Mantras

Each of the following prayers until Psalm 128 is traditionally prayed three times.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: *Yəvarəkhókhe SHOMÉREH vəyishmərókhe.*

יְאִרְהַיְהוָה פְּנֵיהֶ אֵלֶיךָ וַיְחַנֶּךָ: *Ya'éireh SHOMÉREH panéihe eiléikhe viḥunóke.*

יִשְׂאֵה יְהוָה פְּנֵיהֶ אֵלֶיךָ *Yisə'eh SHOMÉREH panéihe eiléikhe*

וַיִּשְׁמַח לְךָ שְׁלוֹם: *vəyaséimeh lakhe shalom.*

May God bless you and guard you.

May God shine Voix face towards you, grace you.

May God lift Voix face towards you

and give you peace.

BəMidbar 6:24–26

הִנֵּה לֹא־יִנּוּמָה *Hineih lo yanúmeḥ*

וְלֹא־יִישָׁנָה שׁוֹמְרָה יִשְׂרָאֵל: *vəlo yishəneh shoméreih Yisra'eil.*

Take note! Voi will not weary,

nor will the Guardian of Yisra'eil sleep.

Psalm 121:4

לִישׁוּעָתְךָ קִוִּיתִי יְהוָה *Lishu'atəkke qivítí SHOMÉREH*

קִוִּיתִי יְהוָה לִישׁוּעָתְךָ *qivítí SHOMÉREH lishu'atəkke*

יְהוָה לִישׁוּעָתְךָ קִוִּיתִי: *SHOMÉREH lishu'atəkke qivítí.*

For Your liberation I have hoped, GUARDIAN!

Bəreishit 49:18

I have hoped, GUARDIAN, for Your liberation!

GUARDIAN, for Your liberation I have hoped!

בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל *Bəsheim SHOMÉREH Elohei Yisra'eil*

מִיְמִינִי מִיְכָאֵל *mimini Mikha'eil*

וּמִשְׁמָאֵלִי גַבְרִיאֵל *umis'moli Gavri'eil*

וּמִלְפָנָי אֹרִיאֵל *umiləfanai Uri'eil*

וּמֵאַחֲרָי רְפָאֵל *umei'əhorai Rəfa'eil*

וְעַל רֹאשִׁי שְׁכִינַת אֵל: *və'al roshi shəkhinat Eil.*

In the Name of the GUARDIAN, God of Yisra'eil:

On my right, Mikha'eil,

and on my left, Gavri'eil,

and in front of me, Uri'eil,

and behind me, Rəfa'eil,

and above my head, the Presence of God.

Psalm 128

- שִׁיר הַמַּעֲלוֹת 1 *Shir hama'alot*
 אֲשֶׁרֵי כָל־יִרְאַת יְהוָה *ashrei kol yir'at SHOMÉREH*
 הַהֹלֵכֶה בְּדַרְכֵיהֶ:
 יִגִּיעַ תֵּינִיךְ כִּי תֹאכְלֶה 2 *Yəgí'a hayéikhe ki tokhleh*
 אֲשֶׁרֵיךְ וְטוֹב לָךְ: *ashreikhe vətov lakh.*
 קָהִילָה כְּגִפְנֵי פְרִיָה 3 *Qəhilah kəgéfen poriyah*
 בְּיַרְכְּתֵי בֵיתְךָ *bəyarkətei veitékhe*
 חֲבִירוֹל כִּשְׁתֵּילֵי זֵיתִים *ḥaveirol kishtilei zeitim*
 סָבִיב לְשִׁלְחָנְךָ: *saviv ləshulḥanékhe.*
 הִנֵּה כִי־כֵן יִבְרַכֶּה 4 *Hineih khi khein yəvorəkkeh*
 גְּבָרָה יִרְאַת יְהוָה: *gəvāreh yir'at SHOMÉREH.*
 יִבְרַכְךָ יְהוָה מִצִּיּוֹן 5 *Yəvarəkhókhe SHOMÉREH miTziyon*
 וּנְוֹת בְּטוֹב לְכָל־יִשְׂרָאֵל *unvet vatov ləkhol Yisra'eil*
 כָּל יְמֵי תֵינִיךְ: *kol yəmei ḥayéikhe.*
 וּנְוֹת בְּדוֹר אַחֲרֵי דוֹר 6 *Unvet bədor aḥarei dor*
 שְׁלוֹם עַל־יִשְׂרָאֵל: *shalom al Yisra'eil.*

- 1 A psalm of ascents:
Happy whoever fears the GUARDIAN,
whoever goes in Voix ways!
- 2 The fruits of your life you'll surely eat;
you'll be content, and good will be yours:
- 3 Community, like a fruiting vine,
in the walls of your house!
Friends, like olive shoots,
around your table!
- 4 Take note: Surely thus will be blessed
a person who fears the GUARDIAN.
- 5 May the GUARDIAN bless you from Tziyon,
and may you dwell in the good of all Yisra'eil
all the days of your life.
- 6 And may you dwell with generation after generation!
Peace upon Yisra'eil!

The following verse is traditionally prayed three times.

רִגְזוֹל וְאֶל-תְּחַטָּאוּל *Rigzol və'al tehetá'ol*
אִמְרוּל בְּלִבְכֶם עַל-מִשְׁכְּבְּכֶם *imrol vilvavkhel al mishkavkhel*
וְדַמּוּל סֵלָה: *vədomol sélah.*

Shiver and don't sin!
Trade words in your hearts on your beds
and be silent — selah!

Psalm 4:5

Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חֵיְתָה *Éden olam asher hayəteh*
בְּטָרֵם כֹּל יִצִיר נִבְרָא: *batérem kol yətzir nivra.*
לְעֵת נַעֲשֶׂה בְּחַפְצָה כֹּל *Lə'eit na'asah vəheftzeh kol*
אֲזִי נִצַּח שְׁמָה נִקְרָא: *azai nétzah shəmeḥ niqra.*
וְאַחֲרֵי כִכְלוֹת הַכֹּל *Və'aḥarei kikhlot hakol*
הוּא יְחִיֵּת בְּלִי חֵבְרָה: *he yiḥyet bəli ḥevrah.*
וְהוּא חֵיְתָה וְהוּא הוֹת *Vəhe hayəteh vəhe hovet*
וְהוּא יְחִיֵּת בְּתִפְאָרָה: *vəhe yiḥyet bətif'arah.*

Foundation of the world, Who lived
before all creatures came to be!
When by Voix will all things were made,
Voix Name was cried eternally.
And after all the world is done,
then Voi will live sans company.
For Voi has been, and now Voi is,
and Voi will be quite splendidly.

וְהָא אֶחָד וְאֵין שְׁנַי Vəhe aḥed və'ein sheinei
 לְהַמְשִׁיל לֵה לְהַחְבִּירָה: ləhamshil leh ləhaḥbírah.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית Bəli reishit bəli takhlit
 וְלֵה הָעֵז וְהַמְשָׁרָה: vəleh ha'oz vəhamisrah.
 וְהָא אֵלִי וְחַיֵּית גּוֹאֵלִי Vəhe Eili vəḥayet go'eli
 וְצוּר חֶבְלֵי בַעֵת צָרָה: vətzur ḥevli bə'eit tzarah.
 וְהָא נְסִי וּמָנוֹס לִי Vəhe nisi umanos li
 מְנַת כּוֹסֵי בַיּוֹם אֶקְרָא mənāt kosi bəyom eqra
 בְּיָדָהּ אֶפְקִיד רוּחִי Bəyadeh afqid ruḥi
 בַּעֵת אִישָׁן וְאֶעִירָה: bə'eit ishan və'a'írah.
 וְעַם רוּחִי גּוֹיָתִי Və'im ruḥi gəviyati
 יְהוּה לִי וְלֹא אִירָא SHOMÉREH li vəlo ira.

And Voi is One — there is no “two”
 who even nears equality.
 Without beginning, without end,
 Voi has the strength to all decree.
 Voi is my God, my living Help,
 my Rock when I am lost at sea.
 My Miracle and Refuge, Voi,
 my Cup-full answering my plea.
 Into Voix hand I trust my breath,
 both sleepily and wakefully,
 And with my breath, my body here;
 I shall not fear, for God’s with me.

The Shabbat and Festival Morning Service

The Shabbat and Festival Morning Service

As with the Friday Evening Service, the morning service developed by way of consecutive accretions around an original core. As such, while the ancient core of haTəfilah and the Shəma and her blessings remains relatively consistent across geographical and theological divides, some of the later additions are subject to a considerable degree of variation. The first section of the morning service, in particular, is especially fluid: No two of the prayerbooks I consulted in working on this siddur include all the same blessings in exactly the same order, and my personal experience praying with different congregations is that even two synagogues that pray from the same siddur may include, exclude, and rearrange blessings in this section to a striking degree. If your own custom differs from the arrangement presented here, by all means it should take precedence.

Greeting a New Day

On Waking

Modet ani

Many pray this immediately on awakening after sleep, so that their first conscious thought is a prayer.

There are three versions of the first word in Hebrew: the first grammatically common, the second feminine, the third masculine.

<מודת | מודה | מודה> <Modet | Modah | Modeh>
אני לפניך רוח חיה וקיימה ani ləfanéikhe rú'ah hayet vəqayémeh
שהחזרת בי נשמתו בחמלה shehehezarte bi nishmati bəhemlah
רבה אמונתך: rabah emunátékhe.

I give thanks
before You, living and enduring spirit,
You Who have returned my breath to me in compassion;
abundant is Your faithfulness!

Systems wishing to pray this blessing collectively may pray this pluralized version instead.

<מודול | מודות | מודים> <Modol | modot | modim>
אנו לפניך רוח חיה וקיימה ánu ləfanéikhe rú'ah hayet vəqayémeh
שהחזרת בנו נשמותינו בחמלה shehehezarte bánu nishmotéinu bəhemlah
רבה אמונתך: rabah emunátékhe.

We give thanks
before You, living and enduring spirit,
You Who have returned our breath to us in compassion;
abundant is Your faithfulness!

Ritual Washing

Immediately upon waking, some ritually wash their hands using the following blessing.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ *asher qidəshétnu bəmitzvotéihe vətzivétnu*

עַל נְטִילַת יָדַיִם: *al nətilat yadáyim.*

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

If ritually washing a different part of the body, the following blessing may be used.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ *asher qidəshétnu bəmitzvotéihe vətzivétnu*

עַל נְטִילַת הַמַּיִם: *al nətilat hamáyim.*

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

Asher yətzarétnu

This prayer offers thanks for our physical forms, without which we would not exist in this world, and is also prayed by some after going to the bathroom.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAVAYAH*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
 אֲשֶׁר יִצְרַתְנוּ שׁוֹנוֹל בְּחֻכְמָה *asher yətzarétnu shonol bəḥokhma*
 וַיְבְרָאָה בְּנוֹ *uvarə'eh vānu*
 נִקְבִּים נִקְבִּים חַלּוּלִים חַלּוּלִים: *nəqavim nəqavim ḥalulim ḥalulim.*
 גָּלוּי וַיְדוּעַ לְפָנַי כְּסֵא כְבוֹדְךָ *Galui vəyadú'a lifnei khisei khəvodékhe*
 שָׁאֵם יִפְתַּח יוֹתֵר מִדַּי *she'im yipatéi'ah yoteir midai*
 או יִסָּתֵם יוֹתֵר מִדַּי *o yisateim yoteir midai*
 אִי אֶפְשָׁר לְהִתְקַיֵּם *i efshar ləhitqayeim*
 וְלַעֲבוֹד לְפָנֶיךָ *vəla'avod lifanéikhe*
 אֶפִּילוּ שָׁעָה אַחַת: *afilu sha'ah eḥat.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAVAYAH*
 רוֹפְאָה כָּל בָּשָׂר *roféi'ah khol basar*
 וּמַפְלִיאָה לַעֲשׂוֹת: *umafli'eh la'asot.*

Blessed are You, EXISTENCE,
 our God, Life of endless worlds,
 Who wisely made us varied
 and created in us
 holes upon holes, hollows upon hollows.
 It is revealed and known before the throne of Your glory
 that if too many of them were open,
 or too many of them were closed,
 it would not be possible to persist
 and worship in Your presence,
 not even for one moment.
 Blessed are You, EXISTENCE,
 Healer of all flesh
 and Wonder maker.

Elohai neshamah

אֱלֹהֵי נְשָׁמָה שֶׁנָּתַתָּ בִּי *Elohai neshamah shenatáte bi*
טְהוֹרָה הִיא: *təhorah hi.*

אֶתָּה בְּרָאָתָה אֶתָּה יִצְרָתָה *Ateh vərə'étah ateh yətzarétah*
אֶתָּה נִפְחָתָה בִּי *ateh nəfahétah bi*

וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי *və'ateh məshamérah bəqirbi*

וְאֶתָּה עֲתִיד לְטָלֵה מִמֶּנִּי *və'ateh atid litələh miméni*

וּלְהַחְזִירָה בִּי לְעֲתִיד לְבוֹא: *ulhəhazirah bi le'atid lavo.*

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי *Kol zəman shehanəshamah vəqirbi*

This word varies by gender — common, feminine, then masculine.

<מִוְדֵת | מִוְדָה | מִוְדָה> אָנִי *<modet | modah | modeh> ani*

לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלַי *ləfanéikhe HAVAYAH Elohai vEilohei ivolai*

מִמֶּנִּי כָּל מַעֲשֵׂי *mayan kol ma'aséinu*

רוּחַ כָּל נְשָׁמוֹתֵינוּ: *rú'ah kol nishmotéinu.*

בְּרוּכָה אַתָּה יְהוָה הַמַּחְזִירָה *Bərukkeh ateh HAVAYAH haməhazireh*

נְשָׁמוֹת לְפָנֶיךָ מֵתִים: *nəshamot lifgarim meitim.*

My God, the soul You gave me
is pure.

You created it, You fashioned it,

You breathed it into me,

and You maintain it inside me,

and in future You will lift it from me

and restore it to me, in the future that is coming.

For all the time that this soul is in me,

I give thanks

in Your presence,

EXISTENCE, my God, and God of my forebears,

wellspring of all our acts,

breath of all our souls.

Blessed are You, EXISTENCE, the One Who restores

souls to lifeless corpses.

Preparing to Worship

Donning Tzitzit

If wearing tzitzit but not a talit, pray the following blessing before putting on tzitzit. If wearing a talit, continue with Donning a Talit instead. If wearing neither tzitzit nor talit, continue with the Blessings before Torah Study (p 216).

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAVAYAH*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
 אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéihe*
 וְצִוֵּיתָנוּ עַל מִצְוַת צִיצִית:
vətzivétnu al mitzvat tzitzit.

Blessed are You, EXISTENCE,
 our God, Life of endless worlds,
 Who made us holy with Voix commandments
 and commanded us about the commandment of tzitzit.

After putting on tzitzit conclude:

יְהִי רָצוֹן מִלְּפָנֶיךָ *Yəhi ratzon miləfanéikhe*
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAVAYAH Elohéinu vEilohei ivoléinu*
 שֶׁתְּהֵא חֲשׁוּבָה מִצְוַת צִיצִית *shetəhei hashuvah mitzvat tzitzit*
 לְפָנֶיךָ *ləfanéikhe*
 כְּאִלּוּ קִדְּמְתִיהָ בְּכֹל פְּרָטֶיהָ *kə'ilu qidamtíha bəkhól pəratéiha*
 וְדִקְדַּקְתִּיהָ וְכִנְוֵתִיהָ *vədiqduqéiha vəkhavanotéiha*
 וְתַרְיָג מִצְוֹת הַתְּלוּיֹת בָּהּ *vətaryag mitzvot hatəluyot bah*
 אָמֵן סֵלָה:
amein sélah.

May it be Your will,
 EXISTENCE, our God and God of our forebears,
 that the commandment of tzitzit be deemed
 before You
 as if I had fulfilled it in all its details
 and nuances and intentions,
 as well as the 613 commandments that hang upon it.
 Amen selah!

Continue with the Blessings before Torah Study (p 216).

Donning a Talit

Pray this section if wearing a talit, even if you are also wearing a separate garment with tzitzit. Before putting on the talit pray:

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה *Barəkhi nafshi et HAVAYAH*
יְהוָה אֱלֹהֵי גְדָלְתָּ מְאֹד *HAVAYAH Elohai gadálte mæ'od*
הוֹד וְהָדָר לְבִשָּׁתְךָ: *hod vəhadar laváshte.*
עֹטֶת אֹזֶר כְּשַׁלְמָה *Otet or kashalmah*
נוֹטֶת שָׁמַיִם כַּיְרִיעָה: *notet shamáyim kairi'ah.*

Bless, my soul, EXISTENCE!

EXISTENCE, my God, You are greatly magnified;
praise and adornment You have donned,
wrapping Yourself in light like a cloak,
stretching heaven out like a canvas.

Psalms 104:1-2

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu həi ha'olamim*
אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתָנוּ לְהִתְעַטֵּף בְּצִיצִית: *vətzivétnu ləhit'ateif batzitzit.*

Blessed are You, EXISTENCE,
our God, Life of endless worlds,
Who made us holy with Voix commandments
and commanded us to wrap ourselves in tzitzit.

*(Some spend a moment wrapped in the talit in private meditation at this point.
Some pray the meditation on the following page while doing so.)*

מֵהַיָּקָר חֲסִדְךָ אֱלֹהִים *Mah yaqar ḥasdəkhe Elohim*
 וּבְנוֹל חַוָּה בְּצֵיל כְּנָפֶיךָ יִחְסִיֹּל: *uvnol Ḥavah bətzeil kənaféikhe yeḥesayol.*
 יִרְוֶיֶל מִדֶּשֶׁן בֵּיתְךָ *Yirvəyol midéshen beitékhe*
 וּנְחַל עֲדָנֶיךָ תִּשְׁקֹם: *vənáḥal adanéikhe tashqom.*
 כִּי־עִמָּךְ מְקוֹר חַיִּים *Ki iməkhe məqor ḥayim*
 מִנִּיבְךָ נֶאֱרָה־נִיב: *minivəkhe ne'ereh niv.*
 מִשְׁכְּהַ חֲסִדְךָ לִידְעוּלֶיךָ *Mishkkeh ḥasdəkhe liyodə'oléikhe*
 וְצִדְקָתְךָ לְתַמּוֹל־לֵב: *vətzidqatəkhe lətamol leiv.*

How precious is Your lovingkindness, God!
 And the children of Ḥavah will find refuge in the shade of Your wings:
 They will be sated from the fat of Your house
 and with the wadi of Your luxuries will You water them,
 for with You is the fountain of life —
 from Your fruit will we harvest fruit.
 Prolong Your lovingkindness for those who know You,
 and Your righteousness for the honest of heart. Psalm 36:8–11

Blessings before Torah Study

Before the Torah service later in the morning, some study fixed excerpts from the Torah, Mishnah, and Gəmara. The traditional passages are presented after the blessings.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
 אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéikhe*
 וְצִוָּתָנוּ לְעֵסֶק בְּדַבְרֵי תוֹרָה: *vəzivétnu la'asoq bədivrei Torah.*

Blessed are You, EXISTENCE,
 our God, Life of endless worlds,
 Who made us holy with Voix commandments
 and commanded us to engage with words of Torah.

The Shabbat and Festival Morning Service

וְהַעֲרִיבָה נָא יְהוָה אֱלֹהֵינוּ *Vəha'ariveh na HAVAYAH Elohéinu*
אֶת דְּבָרֵי תוֹרַתְךָ *et divrei Toratəkhe*
לְכָלֵנוּ וּלְכָל עַמְּךָ בֵּית יִשְׂרָאֵל:
וְנַחֲיֶה אֲנַחְנוּ וְצִאֲצֵאוּ לֵינוּ *Vənihyeh anáħnu vətze'etzə'oléinu*
וְצִאֲצֵאוּ עִמָּךְ בֵּית יִשְׂרָאֵל *vətze'etza'ol aməkhe beit Yisra'eil*
כָּלֵנוּ יוֹדְעוֹל שְׁמֶךָ *kulánu yodə'ol shəmékhe*
וְלִוְמַדּוֹל תוֹרַתְךָ לְשִׁמָּה:
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*
הַמְּלַמֵּדֵה תוֹרָה לְעַמָּה יִשְׂרָאֵל:
hamlamédeh Torah lə'ameh Yisra'eil.

And make pleasant, EXISTENCE, our God,
the words of Your Torah
for all of us and for all Your people, the house of Yisra'eil.
And may we — us and our progeny
and the progeny of Your people, the house of Yisra'eil —
may we all know Your name
and learn Your Torah for its own sake.
Blessed are You, EXISTENCE,
the One Who teaches Torah to Voix people, Yisra'eil.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ħei ha'olamim*
אֲשֶׁר קִבְּלֵתָנוּ מִכָּל הָעַמִּים *asher qibələtnu mikol ha'amim*
וְנִתְּנָה לָנוּ אֶת תוֹרַתְךָ:
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAVAYAH*
נוֹתֵנֵה תוֹרָה: *noténeih haTorah.*

Blessed are You, EXISTENCE,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, EXISTENCE,
Giver of the Torah!

These are the traditional passages for study at this moment in the service. Because they are passages for study, they are presented without alteration.

Torah (BəMidbar 6:24–26):

יְבָרְכֶךָּ יְהוָה וַיִּשְׁמְרֶךָּ: *Yəvarekhəkha HAVAYAH veyishmərékha.*
 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ: *Ya'eir HAVAYAH panav eiléikha viḥunéka.*
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ *Yisa HAVAYAH panav eiléikha*
 וַיַּשֵּׂם לְךָ שְׁלוֹם: *vəyaseim ləkha shalom.*

May EXISTENCE bless you and guard you.
 May EXISTENCE shine Voix face towards you, grace you.
 May EXISTENCE lift Voix face towards you
 and give you peace.

Mishnah (Pei'ah 1:1):

אֵלוּ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר הַפֶּאֶה וְהַבְּפוּרִים
 וְהַרְאָיוֹן וְגַמְלֵלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה:

*Éilu davarim shə'ein lahem shi'ur hapei'ah vəhabikurim
 vəhanei'ayon ugmilut ḥasadim vətalmud Torah.*

These are the things that don't have a fixed measure: the field corners, and the first-fruit offering, and the pilgrimage Festival [offering], and acts of lovingkindness, and studying Torah.

Gəmara (Based on Shabat 127a):

אֵלוּ דְבָרִים שְׂאָדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְתִקְרַן קַיִמַת לוֹ לְעוֹלָם
 תָּבֹא וְאֵלוּ הֵן כְּבוֹד אָב וְאָם וְגַמְלֵלוֹת חֲסָדִים וְהַשְּׂכָמַת בֵּית הַמְדָרָשׁ שְׁחָרִית
 וְעֶרְבִית וְהַכְּנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְּנָסַת כְּלָה וְלִנְיַת הַמַּת וְעִיּוֹן
 תְּפִלָּה וְהַבָּאת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וְתִלְמוּד תּוֹרָה כְּנֻגַד כָּלָם:

*Éilu davarim she'adam okheil peiroteihem ba'olam hazeh vəhaqéren qayémet lo la'olam
 haba və'éilu hein kibud av va'eim ugmilut ḥasadim vəhashkamat beit hamidrash shaḥarit
 və'arvit vəhakhnasat oraḥim uviquḥ ḥolim vəhakhnasat kalah ulvayat hameit və'iyun
 təfilah vahava'at shalom bein adam laḥaveiro vətalmud Torah kənéged kulam.*

These are the things that a person eats the fruit of in this world but the fullness [of which] remains for them in the world to come — and these are those things: Honoring father and mother, and acts of lovingkindness, and earliness [at] the house of study (morning and evening!), and welcoming in guests, and visiting the sick, and welcoming in a bride, and accompanying the dead, and devotion [during] prayer, and bringing peace between a man and his friend — and studying Torah is equal to all of them.

Meditations

Sháhar avaqeshkhe

This poem was written by Solomon ibn Gabriol, an 11th-century Andalusian poet and philosopher. The translation can be sung to the same melody as the original.

שָׁחַר אֲבַקְשָׁךְ צוּרִי וּמִשְׁגָּבִי *Sháhar avaqeshkhe tzuri umisgabi*

אֶעְרֹךְ לְפָנֶיךָ שַׁחְרֵי וְגַם עַרְבֵי: *erokh lafanéikhe shahri vëgam arbi.*

לְפָנֶי גְדֻלַּתְךָ אֶעְבֵּד וְאֶבְהִיל *Lifnei gëdulatëkh evod vë'ebaheil*

כִּי עֵינֶיךָ תִּרְעֶה כֹּל מַחְשְׁבוֹת לִבִּי: *ki einakhe tir'eh kol mahshëvot libi.*

מַה זֶה אֲשֶׁר יוּכַל הַלֵּב וְהַכְּשָׁרוֹן *Mah zeh asheryukhal haleiv vëhakishron*

לַעֲשׂוֹת וּמַה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי: *la'asot umah kó'ah ruhi bëtokh qirbi.*

הֵינִי לְךָ תִּטְבֶּה חֶבְרַת אֲנוֹשׁ עַל כֵּן *Hineih lakhe titëveh hevrat enosh al kein*

אוֹדְךָ בְּעוֹד תְּהִיֶה נִשְׁמַת אֱלֹהִים בִּי: *odakhe bæ'od tihyeh nishmat Eló'ah bi.*

At dawn, I seek You, rock and refuge where I flee;
to You, at morning and at night, I'll send my plea.
Before Your greatness, I will worship and be awed,
for all the thinkings of my heart Your eyes will see.

Ah! What is this that heart or skill is able to
achieve? And what the sum of strength within me be?
But note! You cherish human company and so
I thank You while the soul of God abides in me.

Loving Your Neighbor

The second word of the Hebrew changes depending on the person praying it. It is presented here first in the common, then the feminine, and then the masculine.

הֲרֵינִי *Haréini*

<מִקְבֵּלָה | מִקְבֵּלְת | מִקְבֵּל> *<mëqabéleh | mëqabélet | mëqabeil>*

עָלַי מִצְוַת הַבּוֹרֵאֵה *alai mitzvat haboréi'ah*

וְאֶהְבֶּתָּ לְרֵעִיתְךָ כְּמוֹךָ: *vë'ahavte larei'etkhe kamókhe.*

I hereby
accept
upon myself the Creator's commandment:
"And you will love your neighbor as yourself."

Vayiqra 19:18

Entering Community

Mah tóvu

One of the oldest rabbinical prayers, Mah tóvu is frequently prayed upon entering a space for worship. This version concludes with a modified version of the refrain that some communities use to include more women in the liturgical text.

מַה טּוֹבוֹ אֹהֲלֵיךָ יַעֲקֹב *Mah tóvu ohaléikha Ya'aqov*
 מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: *mishkənotéikha Yisra'eil.*
 וְאֲנִי בָרַב חֲסִדֶיךָ *Va'ani bərov ḥasdəkhe*
 אָבוֹא בֵיתְךָ *avo veitékhe*
 אֶצְטַנֵּעַ אֶל קַהַל קֹדְשְׁךָ *etztanéi'a el qahal qodshəkhe*
 בְּיַרְאֲתֶיךָ: *bəyir'atékhe.*
 יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ *HAVAYAH ahavti mə'on beitékhe*
 וּמְקוֹם מִשְׁכַּן כְּבוֹדֶיךָ: *umqom mishkan kəvodékhe.*
 וְאֲנִי אֶצְטַנֵּעַ וְאֶעֱבֹד *Va'ani etztanéi'a və'e'evod*
 אֶתְפַּלֵּל לִפְנֵי יְהוָה עֲשֵׂתִי: *etpaleil lifnei HAVAYAH oséti.*
 וְאֲנִי תְפִילַתִּי לָךְ *Va'ani təfilati ləkhe*
 יְהוָה עֵת רָצוֹן *HAVAYAH eit ratzon*
 אֱלֹהִים בָּרַב חֲסִדֶיךָ *Elohim bərov ḥasdəkhe*
 עֲנֵנִי בְּאֵמֶת יִשְׂרָאֵל: *anóni be'emet yish'ékhe.*
 מַה טּוֹבוֹ אֹהֲלֵיךָ לֵאמֹר *Mah tóvu ohaláyikh Lei'ah*
 מִשְׁכַּנְתֶּיךָ רַחֵם: *mishkənotáyikh Raḥeil.*

The Shabbat and Festival Morning Service

How pleasant are your tents, Ya'aqov, your dwellings, Yisra'eil!	BəMidbar 24:5
And as for me, with Your abundant kindness I'll enter Your home; I'll be humble towards Your holy congregation, in awe of You.	Psalm 5:8
EXISTENCE, I have loved the refuge of Your home and the Place of the dwelling of Your glory.	Psalm 26:8
And as for me, I'll be humble and worship and pray before EXISTENCE, my Maker.	Psalm 95:6
And as for me, may my prayer to You, EXISTENCE, be at a desired time!	
God, in Your abundant kindness, answer me with the truth of Your liberation.	Psalm 69:14
How pleasant are your tents, Lei'ah, your dwellings, Raḥeil!	

Some continue with Birkot haSháḥar here (p 226). Others include one or both of the following piyutim.

Éden Olam

אָדֶן עוֹלָם אֲשֶׁר חַיְתָה *Éden olam asher hayateh*
 בְּטֶרֶם כָּל יְצִיר נִבְרָא: *bətérem kol yətzir nirva.*
 לַעֲת נַעֲשֶׂה בְּחִפְזָה כָּל *Lə'eit na'asah vəheftzeh kol*
 אַזֵּי נִצַּח שְׁמֵה נִקְרָא: *azai nétzah shəmeḥ niqra.*
 וְאַחֲרֵי כִכְלוֹת הַכֹּל *Və'aḥarei kikhlot hakol*
 הָא יִחְיֶת בְּלִי חֶבְרָה: *he yihyet bəli ḥevrah.*
 וְהָא חַיְתָה וְהָא חוֹבֵת *Vəhe hayateh vəhe hovet*
 וְהָא יִחְיֶת בְּתִפְאַרָה: *vəhe yihyet bətif'arah.*
 וְהָא אֶחָד וְאֵין שְׁנֵי *Vəhe aḥed və'ein sheinei*
 לְהַמְשִׁיל לָהּ לְהַחְבִּירָה: *ləhamshil leh ləhaḥbírāh.*
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית *Bəli reishit bəli takhlit*
 וְלָהּ הָעֵז וְתַמְשָׁרָה: *vəleh ha'oz vəhamisrah.*
 וְהָא אֵלֵי וְחַיְתָה גּוֹאֵלִי *Vəhe Eili vəḥayet go'eli*
 וְצוּר חֶבְלֵי בְעֵת צָרָה: *vətzur ḥevli bə'eit tzarah.*
 וְהָא נְסִי וּמְנוֹס לִי *Vəhe nisi umanos li*
 מְנַת כּוֹסֵי בְיוֹם אֶקְרָא: *mənat kosi bəyom eqra*
 בְּיָדָה אֶפְקִיד רוּחִי *Bəyadeh afqid ruḥi*
 בְּעֵת אִישָׁן וְאַעִירָה: *bə'eit ishan və'a'írah.*
 וְעַם רוּחִי גְוִיָּתִי *Və'im ruḥi gəviyati*
 יִהוּדָה לִי וְלֹא אִירָא: *HAVAYAH li vəlo ira.*

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

Yigdāleh

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

יִגְדְּלֵה אֱלֹהִים חַיִּת וַיִּשְׁתַּבַּחַהּ	<i>Yigdāleh Elohim ḥayet vāyishtabəḥeh</i>
נִמְצְאָה וְאֵין עֵת אֶל מְצִיאֹתָהּ:	<i>nimtzéi'ah vā'ein eit el mətzi'uteh.</i>
אֶחָד וְאֵין יַחֲדָה כִּיחֻדָּה	<i>Aḥed vā'ein yaḥideh khəyihudeh</i>
נֶעְלָמָה וְגַם אֵין סוּף לְאַחַדוֹתָהּ:	<i>nelémeh vəgam ein sof lə'aḥduteh.</i>
אֵין לָהּ דְמוּת הַגּוֹף וְאֵינָה גּוֹף	<i>Ein leh dəmut haguf vā'eineh guf</i>
לֹא נֶעְרַד אֱלֹהֶיהָ קְדֻשָּׁתָהּ:	<i>lo na'arokh eilēiḥe qədushateh.</i>
קְדַמוֹנָה לְכֹל דְבָר אֲשֶׁר נִבְרָא	<i>Qadmoneh ləkhoh davar asher nivra</i>
רִישוֹנָה וְאֵין רֵאשִׁית לְרֵאשִׁיתָהּ:	<i>rishoneh vā'ein reishit ləreishiteh.</i>
הִנֵּה אֶדֶן עוֹלָם וְכֹל נֹצְרָה	<i>Hineh éden olam vəkhoh notzereh</i>
יֹרֵת גְּדוּלָתָהּ וּמְחִילָתָהּ:	<i>yoret gədulateh umḥilateh.</i>
שֹׁפֵעַ נְבוֹאָתָהּ נִתְנָה אֶל	<i>Shéfa nəvu'ateh nətaneh el</i>
נֶשׁוּל סְגוּלָתָהּ וְתַפְאֲרָתָהּ:	<i>nəshoh səgulateh vətif'arteh.</i>
לֹא קָמָה בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד	<i>Lo qameh vəYisra'eil kəMoshe od</i>
נָבִיא וּמַבִּיט אֶת תְּמוּנָתָהּ:	<i>navi umabit et təmunateh.</i>
תּוֹרַת אֱמֶת נִתְנָה לְעַמּוּהָ אֶל	<i>Torat emet nataneh lə'ameh Eil</i>
עַל יַד נְבִיאָהּ נֶאֱמַן בֵּיתָהּ:	<i>al yad nəvi'eh ne'eman beiteh.</i>
לֹא יַחְלִיפָהּ הָאֵל וְלֹא יִמְיָרָה	<i>Lo yaḥlīfeh ha'Eil vəlo yamíreh</i>
דָּתָהּ לְעוֹלָמִים לְזוּלָתָהּ:	<i>dateh lə'olamim ləzulateh.</i>
צוֹפֵת וַיִּוְדְעָה סֵתְרֵינוּ	<i>Tzofet vāyodá'ah sətaréinu</i>
מִבֵּיטָה לְסוּף דְבָר בְּקְדַמְתָּהּ:	<i>mabíteh ləsof davar bəqadmateh.</i>
גּוֹמְלָהּ לְאִישָׁה חֶסֶד כְּמַפְעֵלָהּ	<i>Goméleh lə'isheh ḥésed kəməif'aleh</i>
נֹתְנָה לְרִשְׁעָה רַע כְּרִשְׁעָתָהּ:	<i>noténeh lirsha'eh ra kərish'ateh.</i>
יִשְׁלַחֲנָה לְקֶץ לָנוּ צְדָק נִצְחִי	<i>Yishlāḥni ləqəitz lánu tzédeq nitzḥi</i>
לְפִדּוֹת מִחַפּוֹל קֶץ יִשׁוּעָתָהּ:	<i>lifdot məḥakol qəitz yəshu'ateh.</i>
מֵתוֹל יַחֲיֵיתָ אֶל בְּרַב חֶסֶדָהּ	<i>Meitol yaḥayet Eil bərov ḥasdeh</i>
בְּרוּךְ אֵדֵי עַד שֵׁם תְּהִלָּתָהּ:	<i>barukh adei ad sheim təhilateh.</i>

The Shabbat and Festival Morning Service

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

Morning Blessings

Birkot haSháhar

These blessings were originally prayed at home, each accompanying a different stage of the waking up process, but were eventually added to the formal liturgy to be prayed communally. As with many parts of the morning service, different communities have different practices concerning the exact order of these blessings. *(Some stand here.)*

ברוכה אתה יהוה *Bərukkeh ateh HAMAQOR*
אלהינו חי העולמים *Elohéinu hei ha'olamim*
אשר נתנה לשכוי בינה *asher natəneh lasekhvi vinah*
להבחין בין יום ובין לילה: *ləhavh'in bein yom uvein láilah.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
Who gave the rooster discernment
to divide between day and night.

There are four versions of the last line of this blessing: One gives praise for a universal Divine-image-ness, the other three give praise for being made in a gendered fashion — first female, then male, then nonbinary. There are further comments in Appendix B.

ברוכה אתה יהוה *Bərukkeh ateh HAMAQOR*
אלהינו חי העולמים *Elohéinu hei ha'olamim*
שעשתיני בצלמה: | | *universal: she'asétni bətzalmeh.*
שעשתיני נקבה: | | *female: she'asétni nəqavah.*
שעשתיני זכר: | | *male: she'asétni zakhar.*
שעשתיני מחוץ לשנים: | | *nonbinary: she'asétni miḥutz lashənýim.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
| universal: Who made me in Voix image.
| female: Who made me female.
| male: Who made me male.
| nonbinary: Who made me outside the binary.

The Shabbat and Festival Morning Service

The second-to-last word of the following blessing changes depending on the gender of the worshiper. It is given here first in the common, then the feminine, then the masculine.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
שֶׁעָשְׂתָנִי <בֵּת | בַּת | בֶּן> חוֹרֵין: *she'asétni <bet | bat | ben> ħorin.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
Who made me a child of Freedom.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
שֶׁעָשְׂתָנִי יִשְׂרָאֵל: *she'asétni Yisra'eil.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
Who made me of Yisra'eil.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
מְעִירַת יָשְׁנוֹל: *mə'iret yəsheinol.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
waker-up of the sleeping.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
מַלְבִּישֵׁת עֲרֻמוֹל: *malbishet arumol.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
cloth of the naked.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
מַתִּירֵת אֲסוּרוֹל: *matiret asurol.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
releaser of the imprisoned.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
זָנֵת רָעִיבֹל: *zanet ra'eivol.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
feeder of the famished.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
רוֹקְעָה הָאָרֶץ עַל הַמַּיִם: *roqá'ah ha'áretz al hamáyim.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
stretching out the land over the water.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
הַמְּכִינֶה מוֹסְרֵי גְבוּרָה: *haməkhineh musərei gavreh.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
the One Who steadies a person's morals.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAMAQOR*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
שֶׁעָשְׂתָה לִּי כָּל צְרָכָי: *she'asəteh li kol tzorki.*

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
Who made me everything I need.

The Shabbat and Festival Morning Service

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HAMAQOR
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
אוֹזְרֵה יִשְׂרָאֵל בְּגִבּוֹרָה: ozéreh Yisra'eil bigvurah.

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
girdling Yisra'eil with courage.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HAMAQOR
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
עוֹטְרֵה יִשְׂרָאֵל בְּתִפְאַרָה: otéreh Yisra'eil batif'arah.

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
adorning Yisra'eil with splendor.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HAMAQOR
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
הַנּוֹתֵנָה לַיָּעִיֵּף כֹּחַ: hanoténeh layə'eifeh kó'ah.

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
the One Who gives strength to the tired.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HAMAQOR
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
הַמַּעֲבִירָה שְׁנָה מֵעֲצָבִי hama'avireh sheinah mei'atzabai
וְתַנּוּמָה מֵעֲצָמוֹתַי: utnumah mei'atzmotai.

Blessed are You, THE SOURCE,
our God, Life of endless worlds,
the One Who makes sleep pass from my nerves
and slumber from my bones.

(At this point, anyone standing now sits.)

Some continue with the Passages for Study (p 238) or with Psalm 30 here (p 246). Others continue below.

ויהי רצון מלפניך יהוה *Vihi ratzon miləfanéikhe HAMAQOR*
 אלהינו ואלהי אבותינו *Elohéinu vEilohei ivoléinu*
 שתרגילנו בתורתך *shetargilónu bəToratékhe*
 ודבקנו במצותיך *vədabəqónu bəmitzvotéikhe*
 ואל תביאנו לא לידי חטא *və'al təvi'ónu lo lidei ħeit*
 ולא לידי עברה ועון *vəlo lidei aveirah və'avon*
 ולא לידי נסיון ולא לידי בזיון: *vəlo lidei nisayon vəlo lidei vizayon.*
 ואל תשליטה בנו יצר הרע *Və'al tashléteh bánu yéitzter hara*
 והרחיקנו מאדם רעה *vəharĥiqónu mei'adam ra'eh*
 ומחברה רעה *umeiĥaveireh ra'eh*
 ודבקנו ביצר הטוב *vədabəqónu bəyéitzter hatov*
 ובמעשים טובים *uvma'asim tovim*
 וכפה יצרנו להשתעבד לך: *vəkhópeh yitzréinu ləhishtabed lakh.*
 ותננו היום ובכל יום *Utnónu hayom uvkhol yom*
 לחן ולחסד ולרחמים *ləĥein ulĥésed ulraĥamim*
 בלבך ובלבבות כל יודעולינו *bəlibəkhe uvlibot kol yodə'oléinu*
 ותגמלנו חסדים טובים: *vətigməlónu ĥasadim tovim.*
 ברוכה אתה יהוה *Bərukkeh ateh HAMAQOR*
 גומלה חסדים טובים *goméleh ĥasadim tovim*
 לעמה ישראל: *lə'ameh Yisra'eil.*

The Shabbat and Festival Morning Service

And may it be pleasing before You, THE SOURCE,
our God and God of our forebears,
that You accustom us to Your Torah
and attach us to Your commandments,
and that You not make us come into the clutches of error
nor into the clutches of transgression and wrong
nor into the clutches of temptation nor into the clutches of shame.
And don't make us governed by the evil inclination,
and remove us from an evil person
and an evil friend,
and attach us to the good inclination
and to good deeds,
and bend our inclination to be subservient to You.
And give us, today and every day,
to grace and to lovingkindness and to mercy,
in Your heart and in the hearts of all who know us,
and pile up good lovingkind acts upon us.
Blessed are You, THE SOURCE,
Who piles up good lovingkind acts
on Voix people, Yisra'eil.

Some read the Aqedah (the Binding of Yitzḥaq, Bəreishit 22) here.

Dread of Heaven

לְעוֹלָם יִהְיֶה אָדָם יִרְאֵת שָׁמַיִם *Lə'olam yəhet adam yərei'et shamáyim*
 בְּסֵתֶר וּבְגִלּוּי וּמִזֹּדֶת עַל הָאֵמֶת *bəséiter uvgalui umodet al ha'emet*
 וְדוֹבְרָה אֵמֶת בְּלִבָּהּ *vədovérah emet bilvaveh*
 וַיִּשְׁכְּמָה וַיֹּאמְרָה: *vəyashkéimeh vəyomreh.*

רִבּוֹן כָּל הָעוֹלָמִים *Ribon kol ha'olamim*
 לֹא עַל צְדָקוֹתֵינוּ *lo al tzidqotéinu*
 אֲנַחְנוּ מִפִּילּוֹל תַּחֲנוּנֵינוּ לְפָנֶיךָ *anahnu mapilol taħanunéinu ləfanéikhe*
 כִּי עַל רַחֲמֶיךָ הַרְבִּים: *ki al raħaméikhe harabim.*

מָה אָנוּ מֶה חַיֵּינוּ *Mah ánu meh hayéinu*
 מָה חֲסָדֵינוּ מֶה צְדָקוֹתֵינוּ *meh ħasdéinu mah tzidqotéinu*
 מָה יִשׁוּעָתֵנוּ מֶה פָּחַנוּ *mah yəshu'atéinu mah koħéinu*
 מָה גְבוּרָתֵנוּ מֶה נֹאמַר לְפָנֶיךָ *mah gəvuratéinu mah nomar ləfanéikhe*
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*
 הֲלֹא כָּל הַגְּבוּרוֹל כְּאֵין לְפָנֶיךָ *halo khol hagiborol kə'áyin ləfanéikhe*

Always should a person dread Heaven,
 in private and in public, acknowledging the truth,
 and speaking truly in one's heart,
 and one should awake early and pray:

“Great One of all the worlds,
 not because of our righteousness
 do we lay our supplications before You,
 but because of Your great mercy!”

Daniyeil 9:18

What are we? What are our lives?
 What is our lovingkindness? What is our righteousness?
 What is our liberation? What is our strength?
 What is our power? What will we pray before You,
 THE SOURCE, our God and God of our forebears?
 Aren't all the powerful like Nothing before You?

וְנָשׁוּל הַשֵּׁם כָּלֵא הָיוּ *vənashol hasheim kəlo hayu*
 וְחַכְמוֹל כִּבְלֵי מַדָּע *vahakhamol kivli mada*
 וְנִבְנוֹל כִּבְלֵי הַשְּׂכֵיל *unvonol kivli haskeil*
 כִּי רַב מַעֲשֵׂי־הֵל תִּהְיוּ *kol rov ma'aseihel tóhu*
 וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ *vimei ḥayeihem hével ləfanéikhe*
 וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵינָן *umotar ha'adam min habəheimah áyin*
 כִּי הַכֹּל הָבֵל׃ *ki hakol hável.*

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנוֹל בְּרִיתְךָ *Aval anáḥnu aməkhe bənol bəritékhe*
 בְּנוֹל אַבְרָהָם אַהֲבָךְ *bənol Avraham ohavkhe*
 שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרְיָה *shenishbáte lo bəHar haMorəyah*
 זֶרַע יִצְחָק יַחֲידוֹ *zéra Yitzḥaq yaḥido*
 שֶׁנֶּעֱקַד עַל גִּבֵּי הַמִּזְבֵּחַ *shene'eqad al gabei hamizbéi'ah*
 עֲדַת יַעֲקֹב בְּנוֹךְ בְּכוֹרְךָ *adat Ya'aqov binke vəkhorékhe*
 שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ *shemei'ahavatəkhe she'ahávte oto*
 וּמִשְׁמַחְתְּךָ שֶׁשְׂמַחְתָּ בוֹ *umisimḥatəkhe shesamáḥte bo*
 קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן׃ *qaráte et shəmo Yisra'eil vIshurun.*

And the famous like they never were?
 And the wise like those without knowledge?
 And the discerning like those without wisdom?
 All the abundance of their deeds are waste,
 and the days of their lives are breath before You!
 “And the superiority of human over beast is Nothing,
 for everything is breath.”

Qohélet 3:19

And yet we are Your people, children of Your covenant,
 children of Avraham
 — to whom you swore on Mount Morəyah —
 seed of Yitzḥaq
 — who was bound upon the altar —
 congregation of Ya'aqov, Your son, Your firstborn
 — whom, from Your love with which You loved him
 and from Your joy with which You rejoiced in him,
 You called by name Yisra'eil and Yəshurun.

לְפִיכֶךָ אֲנַחְנוּ תִּיבּוֹל לְהוֹדוֹת לְךָ *Ləfikhakh anáħnu hayavol ləhodot ləkhe*
 וּלְשִׁבְחֶךָ וּלְפָאֲרֶךָ וּלְבָרְךָ *ulshabeiħakhe ulfa'erkhe ulvareikh*
 וּלְקַדְּשׁ וּלְתַת *ulqadeish vəlateit*
 שֵׁבַח וְהוֹדָיָה לְשִׁמְךָ: *shévaħ vəhodayah lishmékhe.*
 אֲשֶׁרִינוּ מַה טוֹב חֶלְקֵנוּ *Ashréinu mah tov ħelqéinu*
 וּמַה נְעִים גּוֹרְלֵנוּ *umah na'im goraléinu*
 וּמַה יָפָה יְרֻשָׁתֵנוּ: *umah yafah yərushatéinu.*
 אֲשֶׁרִינוּ שְׂאֲנַחְנוּ *Ashréinu she'anáħnu*
 מִשְׁכִּימוֹל וּמִזְרַבּוֹל עָרַב וּבָקָר *mashkimol uma'arivol érev vavóqer*
 וְאוֹמְרוֹל פְּעַמַּיִם בְּכָל יוֹם: *və'omərol pa'amáyim bəkhoh yom.*

There are four choices for the first word of the Shəma in Hebrew. For a full explanation, consult the full version of the Shəma (p 336).

<שְׁמַע | שְׁמְעָה | דַּע | דַּעְה > יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
 <Shəma | Shim'eh | Da | Də'eh > Yisra'eil SHƏKHINAH Elohéinu ADONAI aħed.

בָּרוּךְ שֵׁם כְּבוֹד מַמְשֵׁה לְעוֹלָם וָעֶד:
Barukh sheim kəvod mamasheh lə'olam və'ed.

Therefore we are bound to thank You
 and to praise You and to adorn You and to bless
 and to make Holy and to give
 praise and thanks to Your name.
 Happy us! How good our portion
 and how pleasant our lot
 and how fitting our heritage.
 Happy us! We who
 awake early and stay up late,
 evening and morning,
 and pray twice every day:

There are two choices for the beginning of the Shəma in English. For a full explanation, consult the full version of the Shəma (p 336).

<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!
 Blessed is the Name of the Glory of Voix Reality forever and ever.

Some include either the first paragraph or all three paragraphs of the Shəma at this point. They can be found in the full version of the Shəma.

אַתָּה הָא עַד שְׁלֹא נִבְרָא הָעוֹלָם *Ateh he ad shelo nivra ha'olam*
אַתָּה הָא מִשְׁנִבְרָא הָעוֹלָם *ateh he mishenivra ha'olam*
אַתָּה הָא בְּעוֹלָם הַזֶּה *ateh he ba'olam hazeh*
וְאַתָּה הָא לְעוֹלָם הַבָּא: *və'ateh he la'olam haba.*
קְדָשָׁה אֶת שְׁמֶךָ *Qadəsheh et shimkhe*
עַל מַקְדִּישׁוֹל שְׁמֶךָ *al maqdishol shəmékhe*
וְקְדָשָׁה אֶת שְׁמֶךָ בְּעוֹלָמֶךָ *vəqadəsheh et shimkhe bə'olamékhe*
וּבִישׁוּעָתְךָ תְּרוּמָה *uvishu'atəkhe tarúmeħ*
וְתִגְבִּיֶהָ קַרְנֵינוּ: *vətagbíheħ qarnéinu.*
בְּרוּכָה אַתָּה יְהוָה *Bərukheħ ateh HAMAQOR*
הַמְקַדְּשָׁה אֶת שְׁמֵהּ בְּרַבּוֹל: *hamqadésheħ et shəmeħ barabol.*

You were Voi while the world had not been created.
You are Voi now that the world has been created.
You are Voi in this world.
You will be Voi in the world to come.
Sanctify Your name
thru the sanctifiers of Your name!
And sanctify Your name in Your world.
And with Your liberation may You raise
and elevate our horn.
Blessed are You, THE SOURCE,
the One Who sanctifies Voix name among the many.

At this point, some continue with the Passages for Study (p 238) or with Psalm 30 (p 246). Others continue on the next page.

Decolonization

אֶתְּהָּ הָא יְהוּה אֱלֹהֵינוּ	<i>Ateh he HAMAQOR Elohéinu</i>
בְּשָׁמַיִם וּבְאָרֶץ	<i>bashamáyim uva'áretz</i>
וּבְשָׁמַיִם הַשְּׁמַיִם הָעֵלְיוֹנִים:	<i>uvishmei hashamáyim ha'elyonim.</i>
אֱמֶת אֶתְּהָּ הָא רִשְׁוֹנֶה	<i>Emet ateh he rishoneh</i>
וְאֶתְּהָּ הָא אַחֲרוֹנֶה	<i>və'ateh he aḥaroneh</i>
וּמִבְּלִעְדֶּיךָ אֵין לָנוּ אֱלֹהוֹל:	<i>umibal'adéikhe ein lánu elohol.</i>
הַחֲזִירָה מוֹרְשׁוֹל	<i>Haḥzیره murashol</i>
אַרְבַּע כַּנְפוֹת הָאָרֶץ	<i>arba kanfot ha'áretz</i>
יָדִירוֹל וַיַּעֲשֶׂהוֹל כֹּל בְּאוֹל עוֹלָם	<i>yadírol vəyēishəvol kol ba'ol olam</i>
בְּאָרֶץ מְשׁוּחַרְרֶת מֵרַעֵי יָרְשׁוֹת	<i>bə'éretz məshuḥarét meira'ei yarshut</i>
וּמֵרַעֵי כָּל עוֹשֶׂק:	<i>umeira'ei khol ósheq.</i>
אֶתְּהָּ עֲשִׂיתְּ אֶת הַשְּׁמַיִם	<i>Ateh asíte et hashamáyim</i>
וְאֶת הָאָרֶץ	<i>və'et ha'áretz</i>
אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּל	<i>et hayam və'et kol asher bal</i>
וּמִי בְּכֹל מַעֲשֵׂי יָדֶיךָ	<i>umi bəkhhol ma'asei yadéikhe</i>
בְּעֵלְיוֹנִים אוֹ בַתְּחַתּוֹנִים	<i>ba'elyonim o vataḥtonim</i>
שֵׁיִאמְרָה לְךָ מַה תַּעֲשֶׂת:	<i>sheyomreh lakhe mah ta'aset.</i>
אִבְנוּ שֶׁבַשְּׁמַיִם	<i>Ivéinu shebashamáyim</i>
עֲשֶׂת עֲמָנוּ חֶסֶד	<i>aset imánu ḥésed</i>
בְּעִבוֹר שִׁמְךָ הַגָּדוֹל	<i>ba'avur shimkhe hagadol</i>
שֶׁנִּקְרָא עָלֵינוּ	<i>sheniqra aléinu</i>
וְקִיָּמָה לָנוּ יְהוּה	<i>vəqayəmeḥ lánu HAMAQOR</i>
אֱלֹהֵינוּ מַח שֶׁכַּתוּב:	<i>Elohéinu mah shekatuv.</i>
וּבְנוּ בְּתִים וַיַּשְׁאוֹל	<i>Uvanu vatim vəyashávol</i>
וְנִטְעוּ כְרָמִים וְאָכְלוּ פְרִים:	<i>vənatə'u khəramim və'akhəlu piryam.</i>
לֹא יִבְנוֹל וְאֲחֶרֶה יֵשְׁבֶה	<i>Lo yivnol və'aḥéreh yeishəveh</i>
לֹא יִטְעוֹל וְאֲחֶרֶה יֹכְלֶה:	<i>lo yitə'ol və'aḥéreh yokhleh.</i>

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You are Voi, THE SOURCE, our God,
in Heaven and on Earth
and in the Heaven of the highest heavens.
Truly You are Voi, the First,
and You are Voi, the Last,
and we have no gods besides You.
Restore the dispossessed
of the four corners of the Earth!
May they dwell and settle — all to come in the world —
on an Earth freed from the evils of colonization
and from the evils of all oppression.
You made the Heavens
and the Earth,
the Sea and everything in them.
And who among all the works of Your hands
in the heights or in the depths
can tell You what You should do?
Our Quickener Who is in the heavens,
deal devotedly with us
for the sake of Your great Name,
which is invoked over us.
And fulfill for us, SOURCE,
our God, what is written:
“And they shall build houses and settle in them,
and they shall plant vineyards and eat their fruit.
They shall not build and another settle;
they shall not plant and another eat.”

Yəshayáhu 65:21-22

At this point, some continue with Psalm 30 (p 246).

Passages for Study

Traditionally, some read passages from Jewish religious texts describing details of the Temple service here. As with the Friday Evening Service, I have pulled together a selection of alternative passages that might be more relevant to those who do not wish to have the Temple service resume in all its sacrificial particulars. Once again, these are only suggested possibilities, mostly limited to sources in the public domain. The traditional passages can be found in Appendix A (p 736).

CREATION

On the beginning of a new day:

Dawn opens like a great gold flower,
 Petal by monstrous petal,
 Quivering minute by minute,
 Hour by hour.
 Stretches great live leaves over hundreds of hills,
 Scatters flakes of pollen dust into a few valleys,
 Drops a loose petal down where a slender waterfall spills.

Morning opens like a gold flower,
 Stirs and quivers singingly at the feet of day;
 Shoots transparent light into a moving mist
 That twists spirally
 Like a butterfly at play.

In the heart of the mist, morning opens, a gold flower,
 Superbly, like a dawning passion.
 Can night be the consummation
 Of this expectant white hour?

— Elsa Gidlow, “Dawn”, *On a Grey Thread* (Chicago: Will Ransom, 1923), 68

On the creative potential of souls:

In a beginning, Elokim created the heaven and the earth, and the earth was chaos and void (Bereishis 1:1–2)

There’s a legend that Elokim created a thousand worlds before this one (Or haChaim on Bereishis 1:1). This is why, some say, the Torah begins with the second letter **ב**, and not the first letter **א** (Bereishis Rabbah 1:10). This is not the beginning, but a beginning. There was time before this beginning, and letter-numbers to count the many worlds.

And now, Elokim begins with an earth that is **וְהָיָה וָבְהוּ**/*tohu vavohu*, chaos and void. But what, precisely, is both chaos and void?

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The letters of the alef-bet are numbers. א is the first letter, and ב the second. A word with א in it gets a little one-ness; a word with ב receives a little two-ness. A word with both א and ב receives one-ness and two-ness, which is three-ness.

Each word is a facet of an underlying number. Two words for the same number are two faces of the same coin.

תהו ובהו is one face of the number 430. Another is נפש/nefesh: a living soul.

In our beginning, the world wasn't chaos, alone. The world wasn't only void. The world was chaosvoid, potential, the spark of a single living soul.

The Torah begins with ב – the second letter, the sign of life and death (Sefer Yetzirah) – to teach us: we were all one nefesh

and Elokim separated . . . (Bereishis 1:4)

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On Water:

Of all inorganic substances, acting in their own proper nature, and without assistance or combination, water is the most wonderful. If we think of it as the source of all the changefulness and beauty which we have seen in clouds; then as the instrument by which the earth we have contemplated was modelled into symmetry, and its crags chiselled into grace; then as, in the form of snow, it robes the mountains it has made . . . ; then as it exists in the form of the torrent – the iris which spans it, in the morning mist which rises from it, in the deep crystalline pools which mirror its hanging shore, in the broad lake and glancing river; finally, in that which is to all human minds the best emblem of unwearied, unconquerable power, the wild, various, fantastic, tameless unity of the sea; what shall we compare to this mighty, this universal element, for glory and for beauty? or how shall we follow its eternal changefulness of feeling? It is like trying to paint a soul.

— John Ruskin, "Of Truth of Water", in *Modern Painters*, 2nd ed (London: Smith, Elder and Co, 1844), 327

On connecting with G-d by studying Creation:

We get closer to [G-d] as we get more intimately and understandingly acquainted with the things He has created. I know of nothing more inspiring than that of making discoveries for one's self. . . .

The singing birds, the buzzing bees, the opening flower, and the budding trees, along with other forms of animate and inanimate matter, all have their marvelous creation story to tell each searcher for truth. . . .

First, to me, my dear young friends, nature in its varied forms are the little windows through which [G-d] permits me to commune with Him, and to see much of His glory, majesty, and power by simply lifting the curtain and looking in.

Second, I love to think of nature as unlimited broadcasting stations, through which [G-d] speaks to us every day, every hour, and every moment of our lives, if we will only tune in and remain so. . . .

To those who have as yet not learned . . . the joy of coming into the closest relationship with the Maker and Preserver of all things, begin now to study the little things in your own door yard, going from the known to the nearest related unknown, for indeed each new truth brings one nearer to [G-d].

— George Washington Carver to Hubert W Pelt, 24 February 1930, letter

REST

On the divinity of rest:

Becoming a cripple is how I learned about the divinity of rest. It took a long time. I've been sick for over a decade and it's only in the last few years that rest has really sunk into my bones.

Rest is a practice, a skill set. The capitalist hustle grind culture that surrounds us devalues this crucial practice. Illness forces you to embrace it, whether you like it or not. And disregarding its necessity can bring illness to your door.

In Judaism, however, rest is elevated to the sacred, treated with due reverence. Our temple of time is dedicated to it, centered around it. The holiest time, Shabbat, is the time for rest. We sanctify and celebrate it, and above all we practice.

We know that it is hard, to set down all the striving and doing and making and unmaking. That is why we enshrine it in ritual and intertwine it with communal life, such that when I forget about the holiness and centrality of rest, you can remind me. When you forget, I can remind you. And Shabbat reminds and embraces us all.

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On abundance and idleness:

This our earth produces not only a sufficiency and a superabundance, but in one year pours a cornucopia of good things forth, enough to fill us all for many years in succession. The only reason we do not enjoy it is the want of rational organisation. I know, of course, and all who think know that some labour or supervision will be always necessary, since the plough must travel the furrow and the seed must be sown; but I maintain that a tenth, nay, a hundredth, part of the labour . . . now gone through will be sufficient . . . Is ideal man, then, to be idle? I answer that if so I see no wrong, but a great good. I deny altogether that idleness is an evil, or that it produces evil, and I am well aware why the interested are so bitter against idleness — namely, because it gives time for thought, and if men had time to think their reign would come to an end. Idleness — that is, the absence of the necessity to work for subsistence — is a great good.

I hope succeeding generations will be able to be idle. I hope that nine-tenths of their time will be leisure time; that they may enjoy their days, and the earth, and the beauty of this beautiful world; that they may rest by the sea and dream; that they may dance and sing, eat and drink. I will work towards that end with all my heart.

— Richard Jeffries, *The Story of My Heart* (London: Longmans, Green, and Co, 1883), 162–63

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On the enjoyment of food:

The pleasure of the table belongs to all ages, to all conditions, to all countries, and to all eras; it mingles with all other pleasures, and remains at last to console us for their departure. (p 25)

Gourmandise is a passionate preference, well determined and satisfied, for objects which flatter our taste. . . .

Look at gourmandise under any aspect you please, and it deserves praise....

Morally, it is implicit resignation to the orders of [G-d], who made us eat to live, invites us to do so by appetite, sustains us by flavor, and rewards us by pleasure. (pp 172-73)

— Jean Anthelme Brillat-Savarin, *The Physiology of Taste; or, Transcendental Gastronomy*, trans. Fayette Robinson (Philadelphia: Lindsay and Blakiston, 1854)

M Henrion de Pensey, late President of the Court of Cassation, . . . expressed himself as follows to MM Laplace, Chaptal, and Berthollet, three of the most distinguished men of science of their day:— “I regard the discovery of a dish as a far more interesting event than the discovery of a star, for we have always stars enough, but we can never have too many dishes; and I shall not regard the sciences as sufficiently honored or adequately represented amongst us, until I see a cook in the first class of the Institute.”

— John Gibson Lockhart, ed, untitled review of *Physiologie du Goût* and *The French Cook*, *The Quarterly Review* 54, no. 107 (July 1835): 117

On expectant cessation:

THE earth is motionless
And poised in space . . .
A great bird resting in its flight
Between the alleys of the stars.
It is the wind's hour off. . . .
The wind has nestled down among the corn. . . .
The two speak privately together,
Awaiting the whirr of wings.

— Lola Ridge, “Interim”, *Sun-Up and Other Poems* (New York: BW Huebsch, 1920), 61 (ellipses in the original)

THE END OF ALL OPPRESSION

On expansive love:

Every Jack sees in his own particular Jill charms and perfections to the enchantment of which we stolid onlookers are stone-cold. . . . Where would any of us be, were there no one willing to know us as we really are or ready to repay us for our insight by making recognizant return? We ought, all of us, to realize each other in this intense, pathetic, and important way.

If you say that this is absurd, and that we cannot be in love with everyone at once, I merely point out to you that, as a matter of fact, certain persons do exist with an enormous capacity for friendship and for taking delight in other people's lives; and that such persons know more of truth than if their hearts were not so big. The vice of ordinary Jack and Jill affection is not its intensity, but its exclusions and its jealousies. Leave those out, and you see that the ideal I am holding up before you . . . contains nothing intrinsically absurd.

We have unquestionably a great cloud-bank . . . weighing down upon us, only transiently riven here and there by fitful revelations of the truth. It is vain to hope for this state of things to alter much. Our inner secrets must remain for the most part impenetrable by others But, if we cannot gain much positive insight into one another, cannot we at least . . . [be] more cautious in going over the dark places? Cannot we escape some of those hideous ancestral intolerances and cruelties, and positive reversals of the truth?

— William James, "What Makes a Life Significant", in *Talks to Teachers on Psychology: and to Students on Some of Life's Ideals* (New York: Henry Holt and Company, 1899), 265–68

On world peace:

It is assuredly the hope of every decent-minded person that this war shall be the last ever to darken the world again, and that out of it will grow a world of nations which shall know no rivalry, but only the peace that comes from friendly co-operation. Is there any way, however, of bringing about this internationalism, except by removing the causes which have hitherto prevented it? . . .

A lasting world-peace cannot come because we long for it, or because we ethically assert that it ought to be. A lasting world-peace cannot come so long as the economic system which prevails in the industrial nations is that of capitalism, under which the economic rivalry among the capitalists of those nations is inevitable. A lasting world-peace, or internationalism, cannot exist in the same world as capitalism — in a world where production is carried on privately by a few who compete for profits, instead of socially by all who produce only for the use of all. Mark well our words, say the Socialists: Any peace that is not based on the socialization of industry, that still leaves capitalists in the various nations with the power and the right to compete with each other, cannot be a lasting peace, for the germ of war will not have been eradicated.

— Anita C Block, "As Seen by the Socialists", *The Woman Citizen*, August 17, 1918

On faith in possibility:

Prayer to Survive the Apocalypse

Creator above, ancestors, and guides, meet us at the crossroads. Accept these meager offerings, and give us comfort in this time of unrest.

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Strengthen our resolve and shield us from despair as we fight against injustice.

Make clear our path and unsnarl our words, so that we may speak when needed.
Unblock our ears and our heart that we may listen deeply.

And always let us be guided by love in its most active form.

Through love, let us recommit to humanity.
Through love, let us defend the Earth.
Through love, help us fend off deadly apathy.
Through love, help us cultivate empathy.
Through love, let us be ruthless and thoughtful.
Through love, help us honor your name.

We are not alone on this solemn walk. Generations to come will live and die by the choices.

Hold us close and embolden us, creator, ancestors, guides.

We offer gratitude.

We move in faith.

✘

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On tenderness and solidarity:

Come, brothers all!
Shall we not wend
The blind-way of our prison-world
By sympathy entwined?
Shall we not make
The bleak way for each other's sake
Less rugged and unkind?
O let each throbbing heart repeat
The faint note of another's beat
To lift a chanson for the feet
That stumble down life's checkered street.

— Georgia Douglas Johnson, "Brotherhood", *Bronze: A Book of Verse* (Boston: BJ Brimmer Company, 1922), 17

If praying with a minyan, continue with Qadish dəRabanun. If praying without a minyan, continue with Psalm 30 (p 246).

Qadish dəRabanun

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

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

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיִמְיֹכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayei dəkhol beit Yisra'eil*

בְּעִנְיָא וּבְזִמְנָן קָרִיב וְאָמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

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

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

שְׁמֹה דְקֻדְשָׁתָא בְּרִיכְהָ הֵא *shəməh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila lə'éila mikoh* לְעֵילָא מִן כּוֹל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְאָמִירָן בְּעֶלְמָא וְאָמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

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עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידוּתָהּ Al Yisra'eil və'al talmiduthol
 וְעַל כָּל תַּלְמִידוּת תַּלְמִידוּתָהּ və'al kol talmidut talmiduthol
 וְעַל כָּל מָאן דְּעִסְקָן בְּאוֹרֵיטָא və'al kol man də'asəqun bə'oraita
 דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר di bə'atra hadein vədi bəkhhol atar va'atar
 יְהֵא לְהוֹל וּלְכָל שְׁלָמָא רַבָּא yəhei ləhol ulkhol shəlama raba
 חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי hina vəhisda vəraḥamei vəḥayei arikhei
 וּמְזוּנֵי רְוִיחֵי וּפְרָקְנָא מִן קֹדָם umzonei rəviḥei ufurqana min qodam
 אֲבֵתְהוּל דִּי בְּשָׁמַיָּא וְאַמְרוּל אָמֵן avethol di vishmaya və'imrol **amein.**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא Yəhei shəlama raba min shəmaya
 וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim tovim aléinu və'al kol Yisra'eil
 וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֹוֹל תְּבֵל וְאַמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

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

עֶשֶׂת שְׁלוֹם בִּמְרוֹמֵיהּ Oset shalom bimroméihe

הֵא בְּרַחֲמֵיהּ יַעֲשֶׂת שְׁלוֹם עָלֵנוּ He bəraḥaméihe ya'aset shalom aléinu

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah

וְעַל כָּל יוֹשְׁבֹוֹל תְּבֵל וְאַמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

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

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

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

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

Psalm 30

Psalm 30 originally entered the liturgy by way of Hānukah, but it was incorporated into the morning service by the same mystical movements that created the sequence of psalms at the start of the Friday evening service.

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:	1	<i>Mizmor shir hanukat habáyit laDavid.</i>
אֲרוּמְמֶךָ יְהוָה כִּי דִלִּיתָנִי	2	<i>Aromimkhe HAMAQOR ki diliténi</i>
וְלֹא־שִׂמְחַת אִיבֹלֵי לִי:		<i>vəlo simáhte oyəvolai li.</i>
יְהוָה אֱלֹהֵי	3	<i>HAMAQOR Elohai</i>
שִׁוַּעְתִּי אֲלֶיךָ		<i>shiváti eiléikhe</i>
וַתִּרְפְּאֵנִי:		<i>vatirpa'óni.</i>
יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל	4	<i>HAMAQOR he'elíte min Shə'ol</i>
נַפְשִׁי חַיִּיתָנִי מִיּוֹרְדוֹל־בוֹר:		<i>nafshi hayiténi miyoredol bor.</i>
בִּקְשׁוֹל לִיהוָה חֲסִידוֹלֵיהָ	5	<i>Baqəshol lAMAQOR hasidoléihe</i>
וְהוֹדוֹל לְזָכָר קְדוֹשָׁה:		<i>vəhodol ləzékher qodsheh.</i>
כִּי רָגַע בְּאַפֶּה חַיִּים בְּרִצּוֹנָה	6	<i>Ki réga bə'apeh hayim birtzoneh</i>
בְּעֶרֶב יַלִּין בְּכִי וְלִבְקָר גִּילָה:		<i>ba'érev yalin bəkhi vəlabóqer gilah.</i>
וְאָנִי אֶמְרָתִי בְּשִׁלְוִי	7	<i>Va'ani amárti vəshalvi</i>
בַּל־אֲמוֹט לְעוֹלָם:		<i>bal emot lə'olam.</i>

- 1 A psalm, a house-dedicating hymn, of David.
- 2 I will raise You up, SOURCE, for You drew me up and did not make my enemies happy over me.
- 3 SOURCE, my God,
I pleaded to You
and You healed me.
- 4 SOURCE, You brought me up from Shə'ol,
my very self You kept from those descending to the pit!
- 5 Seek THE SOURCE, Voix faithful!
And praise the monument of Voix Holiness!
- 6 For Voix rage is momentary; Life is with Voix will.
In the evening lodges weeping, and at daybreak: joy!
- 7 And I thought in my ease,
"I will never be shaken!"

<p>יהוה בְּרִצּוֹנֶךָ הַעֲמַדְתָּהּ לְהַרְרֵי־עֵז הַסְתַּרְתָּ פָּנֶיךָ תְּיִיתִי נִבְהַלָּה: אֵלֶיךָ יְהוה אֶקְרָא וְאֶל־אֲדָנִי אֶתְחַנֵּן:</p>	<p>8 HAMAQOR birtzonakhe he'emádteh laharəri oz histárte fanéikhe hayíti nivhéleh.</p> <p>9 Eiléikhe HAMAQOR eqra və'el adani ethanan.</p>
<p>מִהַ־בְּצַע בְּדָמֵי בְּרַדְתִּי אֶל־שַׁחַת הַיּוֹדֶךָ עֶפֶר הַיְגִיד אֲמַתְּךָ: שִׁמְעָה־יְהוה וְחַנּוּנִי יְהוה תִּיתֵּן־עֲזָרָה לִּי:</p>	<p>10 Mah métza bədami bəridti el sháhat hayodəkhe afar hayagid amitékhe.</p> <p>11 Shim'eh HAMAQOR vəhanóni HAMAQOR heyeit ozéreh li.</p>
<p>הַפְּכַתְּ מִסְפָּדִי לְמָשׁוֹשׁ לִי פִּתְחַתְּ שָׂקִי וַתֹּאזְרֵנִי שִׂמְחָה: לְמַעַן יִבְקֶשׁךָ כְּבֹדִי וְלֹא יִגָּז יְהוה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:</p>	<p>12 Hafákhte mispədi lamason li pitáhtesaqi vatə'azəróni simhah.</p> <p>13 Ləmə'an yəvaqeshkhe khəveidi valo yigaz HAMAQOR Elohai lə'olam odéke.</p>

- 8 SOURCE, by Your will
You made me firm with mountain might;
You hid Your face and I was terrified.
- 9 You, SOURCE, I will beg,
and my Bastion I'll beseech:
- 10 "What bounty is in my blood? In my descent to the grave?
Will dust thank You? Will it announce Your truth?"
- 11 Understand, SOURCE, and grace me!
SOURCE, be my Helper!
- 12 You transformed my lamentation into celebration for me,
You ripped away my sackcloth and wrapped me in happiness
- 13 so that my core would seek You
and never be cut off.
SOURCE, my God, forever will I thank You.

Some include the Mourner's Qadish (p 470) here if praying with a minyan.

Pəsuqei dəGilah (Verses of Celebration)

This section of Biblical passages and reverent prayer was primarily codified a little more than a thousand years ago. Once formally added to the liturgy, the texts in question were then surrounded by blessings, one at the beginning of this section and one at the end.

Bərukkeh She'aməreh

(Some stand for this introductory blessing. Some also hold the front tzitziyot of their talis here.)

בְּרוּכָה הָא:	בְּרוּכָה שְׂאֲמָרָה וְהִיָּה הָעוֹלָם:
בְּרוּךְ שָׂמָה:	בְּרוּכָה עוֹשֶׂת בְּרֵאשִׁית:
בְּרוּכָה הָא:	בְּרוּכָה אוֹמְרָה וְעוֹשֶׂת:
בְּרוּךְ שָׂמָה:	בְּרוּכָה גּוֹזֶרֶת וּמְקַיְּמָה:
בְּרוּכָה הָא:	בְּרוּכָה מְרַחֲמָה עַל הָאָרֶץ:
בְּרוּךְ שָׂמָה:	בְּרוּכָה מְרַחֲמָה עַל הַבְּרִיּוֹת:
בְּרוּכָה הָא:	בְּרוּכָה מְשַׁלְּמָה שְׂכָר טוֹב לִירְאוּלָיָה:
בְּרוּךְ שָׂמָה:	בְּרוּכָה חַיֵּת לְעַד וְקַיְּמָה לְנֶצַח:
בְּרוּכָה הָא וּבְרוּךְ שָׂמָה:	בְּרוּכָה בּוֹדֵת וּמְצַיְלָה:
<i>Bərukkeh she'aməreh vəhayah ha'olam.</i>	<i>Bərukkeh he.</i>
<i>Bərukkeh oset bəreishit.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukkeh oméreh və'oset.</i>	<i>Bərukkeh he.</i>
<i>Bərukkeh gozéréh umqayémeh.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukkeh mərahémeh al ha'áretz.</i>	<i>Bərukkeh he.</i>
<i>Bərukkeh mərahémeh al habəriyot.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukkeh məshalémeh sakhar tov lirei'oléiḥe.</i>	<i>Bərukkeh he.</i>
<i>Bərukkeh ḥayet la'ad vəqayémeh lanétzah.</i>	<i>Barukh shəmeḥ.</i>
<i>Bərukkeh fodet umatzileh.</i>	<i>Bərukkeh he uvarukh shəmeḥ.</i>

Blessed is the One Who spoke, and there was the World.	Blessed is Voi!
Blessed is the Maker of Creation.	Blessed is Voix Name!
Blessed is the Wordsmith and Maker.	Blessed is Voi!
Blessed is the Ordainer and Fulfiller.	Blessed is Voix Name!
Blessed is the Carer for the world.	Blessed is Voi!
Blessed is the Carer for creatures.	Blessed is Voix Name!
Blessed is the Payer of good rewards to those who fear Void.	Blessed is Voi!
Blessed is the Forever Living and Eternally Enduring.	Blessed is Voix Name!
Blessed is the Redeemer and Rescuer.	Blessed is Voi and blessed is Voix Name!

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏKHINAH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
הָאֵל הָאֵב הָרַחֲמָנָה *ha'Eil ha'iv haraḥaméneh*
הַמְהַלְלָה בְּלֵב עַמָּה *haməhuléləh vələiv ameh*
מְשַׁבְּחָה וּמְפַאֲרָה *məshubéḥeh umfo'éreh*
בְּחַיֵּי חַסִּדוּלְיָהּ וְעַבְדוּלְיָהּ *vəḥayeih ḥasidoléiḥe va'avdoléiḥe*
וּבְשִׁירֵי דָוִד עַבְדְּךָ: *uvshirei David avdékhe.*
נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ *Nəhalelkhe SHƏKHINAH Elohéinu*
בְּשִׁבְחוֹת וּבִתְהִילָה *bishvaḥot uvithilah*
נְגִדְלֶךָ וּנְשַׁבְּחֶךָ *nəgadelkhe unshabeiḥakhe*
וּנְפַאֲרֶךָ וּנְזַכִּיר שִׁמְךָ *unfa'erkhe vənazkir shimkhe*
וּנְעַלְתֶּךָ עַל־יּוֹנְנוּ אֱלֹהֵינוּ: *vəna'aletkhe elyonéinu Elohéinu.*
◀ יְחִידָה חַי הָעוֹלָמִים ▶ *Yəḥideh hei ha'olamim*
מִזֶּרֶת מְשַׁבְּחָה וּמְפַאֲרָה עַד עַד *moret məshubéḥeh umfo'éreh adei ad*
שְׁמֵהּ הַגָּדוֹל: *shəmeḥ hagadol.*
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh SHƏKHINAH*
מִזֶּרֶת מְהַלְלָה בַּתְּשֻׁבָּחוֹת: *moret məhuléləh batishbaḥot.*

Blessed are You, PRESENCE,
our God, Life of endless worlds,
God, the compassionate Quickener,
the One praised in Voix people's heart,
lauded and adorned
in the lives of Voix faithful and Voix servants,
and in the psalms of David, Your servant.
We will praise You, PRESENCE, our God,
with lauds and praises!
We will magnify You and laud You
and adorn You and make Your name remembered
and elevate You, our Elevated One, our God.
▶ Singular One, Life of endless worlds!
The Teacher lauded and adorned forever and forever:
such is Voix magnificent Name!
Blessed are You, PRESENCE,
the Teacher praised in laudations.

(Anyone standing now sits. Anyone holding their tzitziyot kisses and releases them here.)

1 Chronicles 16:8–36

In the Book of Chronicles, this psalm is included in the text to mark the arrival of the Ark of the Covenant to the City of David. Largely a composite of Psalms 105 and 96, it echoes many of the themes of the Friday evening liturgy.

- 8 הודול ליהוה קראול בשמה
הודיעול בקהל עלילתיה:
9 כספול לה חפסול לה
שיחול בכל נפלאתיה:
10 התהללול בשם קדשה
ישמח לב מבקשול יהוה:
11 דרשול יהוה ועזה
בקשול פניה תמיד:
12 זכרול נפלאתיה אשר עשתה
מפתיה ומשפטי חקה:
13 זרע ישראל עבדה
בנול שרה בוחרול-בה:
14 הא יהוה אלהינו
בכל יהודה משפטיה:
15 זכרול לעולם בריתה

8 *Hodol liSHKHIṬAH qir'ol vishmeh*

hodi'ol baqahal alilotéihe.

9 *Kispol leh ḥapəsol leh*

sīḥol bəḥhol niflə'otéihe.

10 *Hithaləlol bəsheim qodsheh*

yismaḥ leiv məvaqshol SHƏKHIṬAH.

11 *Dirshol SHƏKHIṬAH və'uzeh*

baqəshol panéihe tamid.

12 *Zikhrol niflə'otéihe asher asəteh*

moftéihe umishpətei ḥuqeh.

13 *Zéra Yisra'eil avdeh*

bənoḥ Sarah voḥarol beh.

14 *He SHƏKHIṬAH Elohéinu*

bəḥhol Yəhudah mishpatéihe.

15 *Zikhrol lə'olam bəriteh*

8 Praise the PRESENCE! Invoke Voix name!

Make Voix deeds known in the congregation!

9 Yearn for Void, quest for Void,
meditate on all Voix wonders,

10 boast about the Name of Voix Holiness!

Happy will be the heart of the seekers of the PRESENCE.

11 Consult the PRESENCE and Voix strength;
seek Voix company constantly.

12 Remember Voix wonders — which Voi did! —
Voix omens and the judgements of Voix law.

13 Seed of Yisra'eil, Voix servant,
children of Sarah, you who choose Void:

14 Voi is the PRESENCE, our God!
In all Yəhudah are Voix judgements.

15 Remember, forever, Voix covenant,

דָּבַר צִוְיָתָהּ לְאַלְפֵי דוֹר:	<i>davar tzivvèteh lə'éléf dor.</i>
16 אֲשֶׁר כָּרַתָּה אֶת־אַבְרָהָם וּשְׁבוּעָתָהּ לְרִבְקָה:	<i>Asher karvteh et Avraham ushvu'ateh ləRivqah.</i>
17 וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם:	<i>Vaya'amidóha ləYa'aqov ləhoq ləYisra'eil bərit olam.</i>
18 לֵאמֹר לְךָ אֶתֵּן תּוֹרַת־אֱמוּנָה חֻקַּל נְחֻלַּתְכֶּל:	<i>Leimor ləkhe etein torat emunah hevél nəhalatkhel.</i>
19 בַּהֲיֹתְכֶל מֵתוֹל מִסְפָּר כְּמַעַט וְכֹל גָּרָה:	<i>Bihyotkhel mətol mispar kim'at vəkhol gareh.</i>
20 וַיִּתֶּן־לְכוֹל מִגֹּי אֶל־גֹּי וּמִמַּמְלָכָה אֶל־עַם אַחֵר:	<i>Vayithaləkhol migoi el goi umimamlakhah el am ahevir.</i>
21 לֹא־הִנִּיחָהּ לְאִשָּׁה לְעַשְׂקָל וַיּוֹכִיחָהּ עַל־יְהִל מַלְאֲכִים:	<i>Lo hinivheh lə'ishev lə'asqal vayokhivheh aleihel məlakhim.</i>
22 אֶל־תִּגְעוּ בַּמְּשִׁיחֹלַי וּבְנַבִּיאֹלַי אֶל־תִּרְעוּ:	<i>Al tigə'u bimshivholai uvinvi'olai al taré'u.</i>
23 הוֹדוּ לִישְׁרָאֵל כָּל־יְהוָה לִיהוּהָ כָּל־יִשְׂרָאֵל בְּשָׂרוֹל מִיּוֹם־לְיוֹם יִשׁוּעָתָהּ:	<i>Hodol liSHKHIṬAH kol Yisra'eil basərol miyom ləyom yəshu'ateh.</i>

- a pact Voi commanded for a thousand generations,
 16 which Voi cut with Avraham,
 and Voix vow to Rivqah —
 17 and Voi confirmed it to Ya'aqov as Law,
 to Yisra'eil as a covenant forever,
 18 saying, "To you, I will give a steadfast teaching,
 a portion, your inheritance."
 19 When you were few enough to count,
 an infinitesimal, and every one a wayfarer,
 20 and you went about from nation to nation
 and from one kingdom to some other people,
 21 Voi did not let anyone oppress you;
 Voi rebuked, on your behalf, kings:
 22 "You will not touch my anointed,
 and my prophets you will not harm."
 23 Praise the PRESENCE, all Yisra'eil!
 Bring glad news from day to day of Voix liberation!

- לְמִדּוֹל זֶת אֶל זֶת כְּבוֹדָהּ 24 *Lamdol zet el zet kavodeh*
 בְּכָל-יִשְׂרָאֵל נִפְלְאוֹתֶיהָ:
 כִּי גְדוֹלָהּ יְהוָה וּמְהֻלָּלָהּ מְאֹד 25 *Ki gadoleh SHĀKHINAH umhuléleh mə'od*
 נִרְאָהּ הִיא עַל-כָּל-אֱלִילִים:
 כִּי כָל אֱלֹהֵי הָעַמִּים לֹא לָנוּ 26 *Ki kol elohol ha'amim lo lanu*
 וְרַק יְהוָה אֱלֹהֵינוּ:
 הוֹד-וְהַדָּר לְפָנֶיהָ 27 *Hod vəhadar ləfanéihe*
 עֹז וְחֵדְוָה בְּמִקְוֶהָ:
 הִבּוֹל לִיהוָה כָּל-בֵּית-יִשְׂרָאֵל 28 *Havol liSHKHINAH kol beit Yisra'eil*
 הִבּוֹל לִיהוָה כְּבוֹד וְעֹז:
 הִבּוֹל לִיהוָה כְּבוֹד שְׁמֶהָ 29 *Havol liSHKHINAH kavod shəmeḥ*
 שְׂאוֹל-מִנְחָה וּבְאוֹל לְחֻצְרוֹתֶיהָ
 תִּנּוֹל כְּבוֹד לִיהוָה
 בְּהַדְרַת-קֹדֶשׁ:
 חִילוֹל מִפְּנֵיהָ כָּל-יִשְׂרָאֵל 30 *Hílol mipanéihe kol Yisra'eil*
 אַף-תִּכּוֹן תִּבֵּל בַּל-תִּמוּט:

- 24 Teach each other about Voix glory,
 about Voix wonders among all Yisra'eil.
 25 For mighty is the PRESENCE, and greatly to be praised;
 Voi is revered over all idols.
 26 Truly, all the gods of other nations are not for us;
 only the PRESENCE is our God.
 27 Praise and adornment are before Void,
 strength and joy in Voix place!
 28 Devote to the PRESENCE, all the House of Yisra'eil,
 devote to the PRESENCE glory and strength!
 29 Devote to the PRESENCE the glory of Voix name!
 Bring an offering and come into Voix shelter.
 Give glory to the PRESENCE with splendor of Holiness!
 30 All Yisra'eil will quiver in Voix presence.
 And, too, the world endures, it shall not be dashed!

- יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
 וְלִמְדוּל זֶת אֵל זֶת יְהוּה חַיִּית: 31 *Yisməhu hashamáyim vətageil ha'áretz
 vəlimdol zet el zet SHĀKHINAH ḥayet.*
- יָרַעַם הַיָּם וּמְלֵאוֹ
 יַעֲלוֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ: 32 *Yir'am hayam umlo'o
 ya'alotz hasadeh vəkhol asher bo.*
- אֲזִ יִרְנְנוּ כָּל־עֲצֵי־יַעַר
 לִפְנֵי יְהוּה כִּי בָאָה
 לְרַפֵּא אֶת־הָאָרֶץ: 33 *Az yəranənu kol atzei yá'ar
 lifnei SHĀKHINAH kil va'eḥ
 lirpo et ha'áretz.*
- הוֹדוּ לַיהוּה כִּי טוֹבָה
 כִּי לְעוֹלָם חֶסֶדָה: 34 *Hodol liSHKINAH ki toveh
 ki lə'olam ḥasdeh.*
- וְאִמְרוּ לְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ
 וְחַלְצֵנוּ וְהַצִּילֵנוּ מִן־כָּל־עוֹשֶׁק
 לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ
 לְהַשְׁתַּבַּח בְּתִהְלִתְךָ: 35 *Və'imrol hoshi'ónu Elohei yish'éinu
 vəḥalətzónu vəhatzilónu min kol ósheq
 ləhodot ləsheim qodshékhe
 ləhishtabéi'ah bithilatékhe.*
- בְּרוּכָה יְהוּה אֱלֹהֵי יִשְׂרָאֵל
 מִן־הָעוֹלָם וְעַד הָעוֹלָם
 וַיֹּאמְרוּ כָּל־הָעָם
 אָמֵן וְתִלְלָה לַיהוּה: 36 *Bərukkeh SHĀKHINAH Elohei Yisra'eil
 min ha'olam və'ad ha'olam
 vayomrol kol ha'am
 amein vəhalələh liSHKINAH.*

- 31 Let the Heavens rejoice and the Earth convulse ecstatic,
 and teach each other: The PRESENCE lives!
- 32 Let the Sea and its multitude roar;
 let the fields and what fills them be gleeful—
- 33 let all trees of the forest sing out
 before the PRESENCE! For Voi is coming
 to heal the Earth.
- 34 Praise the PRESENCE, for Voi is Good —
 yes eternal is Voix constancy!
- 35 And pray: “Liberate us, God of our Liberation!
 And rescue us and free us from all oppression
 to praise the Name of Your holiness,
 to celebrate with lauding You.”
- 36 Blessed is the PRESENCE, God of Yisra'eil,
 from forever and to forever!
 And the entire people said
 “Amen!” and “Laud the PRESENCE!”

Verses of Reconciliation (Roməmol SHƏKHINAH)

Many of the earliest prayers were created by taking individual Biblical verses and stitching them together into new arrangements. In many cases, the verses are connected primarily by thematic content and repeated words. In this case, all of the verses are taken from psalms, and are identified by the psalm number and verse.

רוממול יהוה אלהינו והצטנעול להדם רגליה קדושה היא:	99:5	<i>Roməmol SHƏKHINAH Elohéinu vəhitztanə'ol lahadom ragléihe qədoshe he.</i>
רוממול יהוה אלהינו והצטנעול להר קדושה כי קדושה יהוה אלהינו:	99:9	<i>Roməmol SHƏKHINAH Elohéinu vəhitztanə'ol lahar qodsheh ki qədoshe SHƏKHINAH Elohéinu.</i>
והא רחומה יכפרה עון ולא ישחיתה והרבתה להשיב אפה ולא יעירה כל חמתה:	78:38	<i>Vəhe raḥumeh yəkchapəreh avon vəlo yashḥíteh vəhərbəteh ləhashiv apəh vəlo ya'íreh khol ḥamateh.</i>
אתה יהוה לא תכלא רחמי ממני חסדי ואמתך	40:12	<i>Ateh SHƏKHINAH lo tikhla'eh raḥaméikhe miméni ḥasdəkhe va'amitəkhe</i>

- 99:5 Exalt the PRESENCE, our God!
And go humbly before the pedestal of Voix feet –
Voi is Holy!
- 99:9 Exalt the PRESENCE, our God!
And go humbly before the mountain of Voix holiness –
for the PRESENCE, our God, is Holy!
- 78:38 Compassionate, Voi'll pardon
wrong, not devastate;
aboundingly avert wrath,
not waken full fury.
- 40:12 You, PRESENCE, will not withhold
Your compassion from me;
Your lovingkindness and faithfulness

תָּמִיד יִצְרֹנִי:		<i>tamid yitzarúni.</i>
זְכֹר־רַחֲמֶיךָ	25:6	<i>Zikhreh raḥaméikhe</i>
יְהוָה וְחַסְדֶיךָ		<i>SHĀKHINAH vaḥasadéikhe</i>
כִּי מֵעוֹלָם הֵמָּה:		<i>ki mei'olam heimah.</i>
תִּנּוֹל עֹז לְאֱלֹהִים	68:35	<i>Tənoł oz l'Eilohim</i>
עַל־יִשְׂרָאֵל גְּאוֹתָהּ		<i>al Yisra'eil ga'avateh</i>
וְעֹזָה בַּשְּׁחָקִים:		<i>və'uzeḥ bashəḥaqim.</i>
נֹרְאָה אֱלֹהִים מִמִּקְדָּשֶׁיךָ	68:36	<i>Nora'eh Elohim mimiqdashéikhe</i>
אֵל יִשְׂרָאֵל הֵא נֹתְנָהּ		<i>Eil Yisra'eil he noténeh</i>
עֹז וְתַעֲצֻמוֹת לְעָם		<i>oz vəta'atzumot la'am</i>
בְּרוּכָה אֱלֹהִים:		<i>bərukkeh Elohim.</i>
אֵל־נִקְמֹת יְהוָה	94:1	<i>Eil nəqamot SHĀKHINAH</i>
אֵל נִקְמֹת הוֹשִׁיעָה:		<i>Eil nəqamot hoshi'eh.</i>
הַנִּשְׂאָה שֹׁפֵטָה יִשְׂרָאֵל	94:2	<i>Hinasə'eh shoféteih Yisra'eil</i>
הַשִּׁבָּה גְמוּל עַל־גְּאוֹל:		<i>hashíveh gəmul al gə'ol.</i>

will always protect me.

25:6 Remember Your compassion,
PRESENCE, and Your lovingkindness,
for they are from eternity.

68:35 Give strength to God!
Voix pride is over Yisra'eil,
and Voix strength is in the cloud-wisps.

68:36 Awesome is God from Voix Holy places!
The God of Yisra'eil! Voi gives
strength and sturdiness to the people.
Blessed is God!

94:1 God of vengeance, PRESENCE,
God of vengeance, liberate!

94:2 Rise up, Judge of Yisra'eil!
Return comeuppance to the contemptuous!

לְיְהוָה הַיְשׁוּעָה	3:9	<i>LiSHKHINAH hayəshu'ah</i>
עַל־עַמְּךָ בִּרְכַתְּךָ סֵלָה:		<i>al aməkke birkhatékhe sélah.</i>
יְהוָה צְבָאוֹת עִמָּנוּ	46:8	<i>SHƏKHINAH tzəva'ot imánu</i>
מִשְׁגַּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:		<i>mísgav lánu Elohei Ya'aqov sélah.</i>
יְהוָה צְבָאוֹת	84:13	<i>SHƏKHINAH tzəva'ot</i>
אֲשֶׁר־י אָדָם בְּטַחָה כָּךְ:		<i>ashrei adam botáhah vakh.</i>
יְהוָה הוֹשִׁיעָה	20:10	<i>SHƏKHINAH hoshí'eh</i>
הַרְוִיחַ יַעֲנֵנוּ בַיּוֹם־קָרְאָנוּ:		<i>harú'ah ya'anónu vəyom qor'éinu.</i>
◀ הוֹשִׁיעָה אֶת־עַמְּךָ	28:9	▶ <i>Hoshí'eh et amékhe</i>
וּבְרַכָּה אֶת־נַחְלָתְךָ		<i>uvarəkkeh et nahalatékhe</i>
וּרְעֵל וְנִשְׂאֵל עַד־הָעוֹלָם:		<i>ur'ol vənasə'ol ad ha'olam.</i>
נַפְשֵׁנוּ חָכְתָה לְיְהוָה	33:20	<i>Nafshéinu hīkətah liSHKHINAH</i>
עֲזָרְנוּ וּמִגִּנְנוּ הָא:		<i>eZRéinu umaginéinu he.</i>
כִּי־בָהּ יִשְׂמַח לִבֵּנוּ	33:21	<i>Ki veh yismaḥ libéinu</i>
כִּי בְשֵׁם קְדֻשָׁהּ בְּטַחָנוּ:		<i>ki vəsheim qodsheh vatáhnu.</i>

- 3:9 Liberation is the PRESENCE's.
On Your people, Your blessing — selah!
- 46:8 The multitudinous PRESENCE is with us!
Our refuge is the God of Ya'aqov — selah!
- 84:13 Multitudinous PRESENCE!
Happy the human who trusts in You.
- 20:10 PRESENCE, liberate!
The Breath will answer us on the day we pray out.
- 28:9 ► Liberate Your people
and bless Your inheritance
and shepherd them and support them endlessly.
- 33:20 Our soul pines for the PRESENCE —
our help and our shield is Voi —
- 33:21 for in Void has our heart rejoiced,
for in the Name of Voix holiness we have trusted.

יְהִי חֲסֵדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:	33:22	<i>Yəhi ḥasdəkhe SHĀKHINAH aléinu ka'asher yihálnu lakh.</i>
הַעֲטֹנוּ יְהוָה חֲסֵדְךָ וַיִּשְׁעֶךָ תִּתְּנֵה לָנוּ:	85:8	<i>Hatónu SHĀKHINAH ḥasdékhe vəyesh'akhe titəneh lānu.</i>
קוּמָה עֲזֹרָתָהּ לָנוּ וּפְדֹנוּ לְמַעַן חֲסֵדְךָ:	44:27	<i>Qumeh ezrátaḥ lānu ufdónu ləmə'an ḥasdékhe.</i>
אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶתְךָ מֵאֶרֶץ מִצְרָיִם הַרְכִּיבֶה פִּיךָ וְאִמְלֵאֶהוּ:	81:11	<i>Anokhi SHĀKHINAH Elohéikhe hama'aletkhe mei'éretz Mitzráyim harkhíveh píkhe va'amal'éihu.</i>
אֲשֶׁרֵי חָעַם שֶׁכָּכָה לוֹ אֲשֶׁרֵי חָעַם שִׁיְהוּהוּ אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákḥah lo ashrei ha'am sheSHĀKHINAH Elohav.</i>
וְאֲנִי בְּחֲסֵדְךָ בְּטַחֲתִי יִגַּל לְבִי בִישׁוּעָתְךָ אֲשׁוּרָה לִיהוּהוּ כִּי גַמְלָה עָלַי:	13:6	<i>Va'ani bəḥasdəkhe vatáḥti yageil libi bishu'atékhe ashurah liSHKHINAH ki gaməleh alai.</i>

33:22 May Your lovingkindness, PRESENCE, be upon us
as we have waited for You!

85:8 Enfold us, PRESENCE, in Your lovingkindness
and Your liberty may You give us.

44:27 Be unshakeable, a help to us,
and redeem us for the sake of Your lovingkindness.

81:11 "I am the PRESENCE, your God,
the One Who brought you up from the land of Mitzráyim.
Stretch your mouth wide and I'll fill it!"

144:15 Happy the people who have it thus!
Happy the people where the PRESENCE is their God!

13:6 And I! In Your lovingkindness have I put my trust.
My heart will be gladdened with Your liberation;
let me journey to the PRESENCE,
for Voi piled goodness upon me.

On Hoshana Rabah, some communities continue with Psalm 100. Other communities continue with Psalm 19 (p 259) at all times.

Psalm 100*(Some stand for this psalm.)*

מִזְמוֹר לְתוֹדָה	1	<i>Mizmor lətodah</i>
הַקְּשִׁיבֹול לַיהוָה כָּל־יִשְׂרָאֵל:		<i>haqshívol liSHĶHINAH kol Yisra'eil.</i>
עֲבֹדוּל אֶת־יהוָה בְּשִׂמְחָה	2	<i>Ivdol et SHĶHINAH bəsimḥah</i>
בְּאוֹל לְפָנֶיהָ בְּבִרְכָה:		<i>bó'ol ləfanéiḥe bivrakḥah.</i>
דַּעֲוֹל כִּי־יהוָה הָאֱלֹהִים	3	<i>Də'ol ki SHĶHINAH ḥe Elohim</i>
הָאֵ עָשְׂתָנוּ וְלָהּ אֲנַחְנוּ		<i>ḥe asétnu vəleh anáḥnu</i>
עֲמֵה וְצֹאן מִרְעִיתָה:		<i>ameh vətson mar'iteh.</i>
בְּאוֹל שַׁעֲרֶיהָ בְּתוֹדָה	4	<i>Bó'ol shə'aréiḥe bətodah</i>
חַצְרוֹתֶיהָ בְּתִילָה		<i>ḥatzeirotéiḥe bithilah</i>
הוֹדוּל לָהּ בְּרוּכֵה שְׁמֵהּ:		<i>hodol leh bərukḥeh shəmeḥ.</i>
כִּי־טוֹבָה יְהוָה לְעוֹלָם חַסְדָּהָ	5	<i>Ki tovḥ SHĶHINAH lə'olam ḥasdeh</i>
וְעַד־דֹר וָדֹר אֱמוּנָתָה:		<i>və'ad dor vədor emunateh.</i>

- 1 A psalm of thanks:
Pay attention to the PRESENCE, all Yisra'eil!
- 2 Serve the PRESENCE with gladness;
enter before Void with blessing.
- 3 Know that the PRESENCE — Voi is God!
Voi made us and Voix we are,
Voix people, the flock of Voix field.
- 4 Enter Voix gates with thanks,
Voix shelter with praise!
Thank Void! Bless Voix name!
- 5 For good is the PRESENCE, eternal Voix love!
And from generation to generation is Voix faithfulness.

(Anyone standing now sits.)

Psalms for Holy Days

In an echo of the psalms of Qabalat Shabat, a sequence of psalms is added on Saturday morning or the morning of a Festival. There are nine psalms in total, divided into six that represent the days of the week, a warm-up meditation, and then the psalm of Shabbat and an additional psalm to point towards eternity. (Some omit these last two when a Festival falls on a weekday.)

1. Psalm 19

לְמִנְצַחַת מִזְמוֹר לְדָוִד:	1	<i>Lamnatzáhah mizmor ləDavid.</i>
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יְדֵיהֶּ מַגִּיד הַרְקִיעַ:	2	<i>Hashamáyim məsapərim kəvod Eil uma'aseih yadéihe magid haraqi'a.</i>
יוֹם לַיּוֹם יִבְיַע אָמֹר וְלַיְלָה לְלַיְלָה יַחְוֶה־דַּעַת:	3	<i>Yom layom yabi'a ómer vəláilah ləláilah yəhavéh dá'at.</i>
אֵין־אָמֹר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:	4	<i>Ein ómer və'ein dəvarim bəli nishma qolam.</i>
בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבְקִצֵּה תִבֵּל מִלֵּיהֶם לְשֶׁמֶשׁ שָׁמַח־אֶהֱל בָּהֶם:	5	<i>Bəkhoh ha'áretz yatza qavam uviqtzeih teiveil mileihem lashémesh sameh óhel bahem.</i>

- 1 For the conductor, a psalm of David:
- 2 The Heavens bring news of the glory of God,
and the works of Voix hands are expounded by the sky!
- 3 Day on day will pour out the word;
and night on night make the knowledge known.
- 4 There is no word and there is no speech!
Unhearable are their voices!
- 5 Thru all the earth goes their reverberation,
and at the edge of the world their utterances.
For the Sun, God put a tent in them,

- וְהוּא כְּחָתָן יֵצֵא מִחֻפָּתוֹ 6 *Vəhu kəḥatan yotzei meiḥupato*
 יָשִׁישׁ כְּגִבּוֹרֵה לָרוּץ אֶרֶח׃ *yasis kəgiboreh larutz órah.*
- מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ 7 *Miqtzeih hashamáyim motza'o*
 וּתְקוּפָתוֹ עַל-קְצוֹתָם *utqufato al qətzotam*
 וְאֵין נִסְתָּרָה מִחֻמָּתוֹ׃ *və'ein nistéret meiḥamato.*
- תּוֹרַת יְהוָה תְּמִימָה 8 *Torat SHƏKHINAH təmimah*
 מְשִׁיבַת נֶפֶשׁ *məshivat náfesh*
 עֵדוּת יְהוָה נְאֻמָּנָה *eidut SHƏKHINAH ne'emanah*
 מִתִּירַת נִפְתָּל׃ *matírat niftal.*
- פִּקּוּדֵי יְהוָה יְקָרִים 9 *Piqudei SHƏKHINAH yəqarim*
 מְשַׁמְּחֵי-לֵב *məsaməḥei leiv*
 מִצְוַת יְהוָה בָּרָה *mítzvat SHƏKHINAH barah*
 מְאֻכִּילַת רוּחַ׃ *ma'akhilat rú'ah.*
- יִרְאַת יְהוָה טְהוֹרָה 10 *Yírat SHƏKHINAH təhorah*
 עוֹמֶדֶת לְעַד *omédet la'ad*

- 6 and he, as a groom comes out from his ḥupah, rejoices, like an olympian, to run his route.
- 7 At the edge of the Heavens is his emergence, and his circuit to their extremities — and nothing is hidden from his heat!
- 8 The Teaching of the PRESENCE is integrous, a restorer of the soul.
The testimony of the PRESENCE is dependable, an untangler of the complex.
- 9 The statutes of the PRESENCE are precious, gladdens of the heart.
The commandment of the PRESENCE is sincere, a sustainer of the spirit.
- 10 The dread of the PRESENCE is pure, enduring forever.

מִשְׁפָּטֵי־יְהוָה אֱמֶת צָדִקוֹ יַחֲדָו: הַנְּחֻמָּדִים מִזָּהָב וּמִפָּז רָב וּמִתּוּקִים מִדְּבַשׁ וְנֹפֶת צִוּקִים:	<i>mishpətei SHĕKHINAH emet tzadəqu yahdav. 11 Hane'hemadim mizáhav umipaz rav umtuqim midəvash vənófet tzuqim.</i>
גַּם־עֲבֹדֶתְךָ נִזְהָרָה בָּהֶם בְּשֹׁמְרָם עֲקֹב רָב: שְׁגִיאוֹת מִי־יִבְיֶנָּה מִנְסֻתָרוֹת נִקְנִי:	<i>12 Gam avdetkhe nizhéreh bahem bəshomram éiqev rav. 13 Shəgi'ot mi yavíneh ministarot naqóni.</i>
גַּם מִזֵּידִים חֲשָׁבָה עֲבֹדֶתְךָ אֶל־יִמְשָׁלוּ־בִי אֲזִ אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב: יְהִי לְרָצוֹן כָּל אִמְרֵי וְהִגִּיֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:	<i>14 Gam mizeidim ĥiskeh avdetékhe al yimshəlu vi az eitam vəneiqíti mipésha rav. 15 Yihyu ləratzon kol imrai vəhegyon libi ləfanéikhe SHĕKHINAH tzuri vəgə'eli.</i>

- The judgements of the PRESENCE are true,
righteous utterly,
- 11 more desirable than gold,
than abundant filigree,
and sweeter than honey,
than the drippings of honeycombs.
 - 12 Truly Your servant is admonished by them;
in guarding them there is abundant reward!
 - 13 Missteps! Who can distinguish them?
From hidden ones cleanse me!
 - 14 Even from arrogance restrain Your servant;
don't let it rule me!
Then shall I be integrous and cleansed of abundant transgression.
 - 15 May all my words be pleasing before You
and the meditation of my heart,
PRESENCE, my Rock and my Rescuer.

2. Psalm 34

This psalm, an alphabetical acrostic, is one of several attributed to specific moments in David's life.

לְדָוִד בְּשָׁנוֹתָו אֶת־טַעְצוֹ	1	<i>LəDavid bəshanoto et tatzo</i>
לִפְנֵי אַבִּימֶלֶךְ וַיִּגְרָשְׁהוּ וַיֵּילֶךְ׃		<i>lifnei Avimélekh vaygarshéihu vayeilakh.</i>
אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת	2	<i>Avarəkhah et SHƏKHINAH bəkhoh eit</i>
תָּמִיד תְּהִלָּתֶהָ עָמִי׃		<i>tamid təhilateh imi.</i>
בֵּיהוָה תִּתְהַלֵּל נַפְשִׁי	3	<i>BiSHKHINAH tithalein nafshi</i>
יִקְשְׁבֹל עָנוּל וַיִּשְׁמַחֹל׃		<i>yiqshəvol anavoh vəyismáhol.</i>
גַּדְלוּל לִי־הוּא אֲתִי	4	<i>Gadəlol liSHKHINAH iti</i>
וַיִּרְוַמְמָה שְׁמָהּ יַחְדָּו׃		<i>unroməmah shəmeħ yaħdav.</i>
דָּרַשְׁתִּי אֶת־יְהוָה וַעֲנֵתָנִי	5	<i>Daráshti et SHƏKHINAH və'anétni</i>
וּמִכֹּל־מִגּוּרֹתַי הִצִּילָתָנִי׃		<i>umikoh migurotai hatzilétni.</i>
הִקְיָצְוּ אֵלַיָּהּ וַצָּלְחוּ	6	<i>Heiqítzu eiléiħe vətzaláħu</i>
וּבְנִיָּהֶל אֶל־יַחְפְּרוּ׃		<i>ufneihel al yəħpáru.</i>
זֶת עֲנִיָּה קָרְאָה וַיְהוּהָ קָשְׁבָה	7	<i>Zet aniyeh qarə'eh uSHKHINAH qashəveh</i>
וּמִכֹּל־צָרוֹתַיָּהּ הוֹשִׁיעָתָה׃		<i>umikoh tzarotéiħe hoshi'éteh.</i>

- 1 Of David, when he disguised his judgement before Avimélekh, and he expelled him, and he went:
- 2 **At** all times shall I bless the PRESENCE!
Voix praise is within me always.
- 3 **Boast** in the PRESENCE, that's what my soul will do!
Let the humble heed it and be happy!
- 4 **Come** exalt the PRESENCE with me;
let's elevate Voix Name together.
- 5 **Due** to my seeking out the PRESENCE, Voi answered me,
and from all my terrors Voi freed me.
- 6 **For** they awoke to Void and they prospered,
and their faces shall never show shame.
- 7 **Here's** a humble one who pleaded and the PRESENCE heeded,
and from all aer constraints, Voi liberated aer.

<p>זִזְנֵת מִלְאֲךָ־יְהוָה סָבִיב לִירְאוּלֶיָּהּ וַיַּחֲלֹצֶל: טָאָמוֹל וּדְעוּל כִּי־טוֹבָה יְהוָה אֲשֶׁר־יִגְבְּרָה יַחֲסֹת־בָּהּ: יִרְאוּל אֶת־יְהוָה קְדוּשׁוּלֶיָּהּ כִּי־אֵין מַחְסוֹר לִירְאוּלֶיָּהּ: כְּפִירִים רָשׁוּ וְרַעְבוּ וּדְרָשׁוּל יְהוָה לֹא־יִחְסְרוּל כָּל־טוֹב: לְכוּל־בָּנוּל קִשְׁוֹל־לִי יִרְאֵת יְהוָה אֶלְמִדְכֶּל: מִי־הָאִשָּׁה הֶחֱפֹצָה חַיִּים אֶהְבֶּה יָמִים לְפַעוּל טוֹב: נִצְרָה מֵעֲשִׂיךְ מִרַע וּשְׁכַלְךָ מִדְּבָרֵי מִרְמָה: סוּרָה מִרַע וְעֲשֵׂת־טוֹב בְּקִשָּׁה שְׁלוֹם וְרַדְפָּהוּ:</p>	<p>8 Honet mal'akh SHĀKHINAH saviv lirei'oléihe vayhalatzol. 9 Ta'amol ud'ol ki toveh SHĀKHINAH ashrei gavreh yeḥeset beh. 10 Yar'ol et SHĀKHINAH qadosholéihe ki ein mahsor lirei'oléihe. 11 Kafirim rashu vëra'éivu vadorëshol SHĀKHINAH lo yaḥsərol kol tov. 12 Ləkhoh banol qishvol li yir'at SHĀKHINAH alamedkhel. 13 Mi ha'isheh heḥafeitzeh ḥayim ohéveh yamim lif'ol tov. 14 Nitzreh ma'aséikhe meira vəsikhləkhe midivrei mirmah. 15 Súreh meira va'aset tov baqəsheh shalom vëridfóhu.</p>
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- 8 **J**ust so: The angel of the PRESENCE
camps around those who fear Void and frees them.
- 9 **K**now from a taste that the PRESENCE is good!
Happy whoever takes refuge in Void!
- 10 **L**et Voix holy ones fear the PRESENCE!
For there's no lack for those who fear Void.
- 11 **M**ighty lions hunger and starve
while PRESENCE-seekers don't lack
anything good.
- 12 **N**ow come, children, and pay attention to me:
Fear of the PRESENCE I'll teach to you.
- 13 **P**erhaps you're a person who longs for life,
who loves to do good daily?
- 14 **Q**uit acting wickedly, then,
and keep your wit from words of deceit!
- 15 **R**eject wickedness and act well;
seek out peace and pursue it!

- 16 **Ezrat** *SHƏKHINAH* el tzadiqol
 עֲזַרְתַּת יְהוָה אֶל-צַדִּיקוֹל
 וַיִּשְׁעָהּ אֶל-צָרְכֵיהֶל:
 17 **Pənei** *SHƏKHINAH* bə'oshol ra
 פְּנֵי יְהוָה בְּעֹשׂוֹל רָע
 לְהַכְרִית מֵאָרֶץ זִכְרָל:
 18 **Tzamə'u** *uSHKHINAH* shamə'eh
 צָמְאוּ וַיְהוּה שָׁמְעָה
 וּמְכַל-צָרוֹתָל הִצִּילְתָּל:
 19 **Qarov** *SHƏKHINAH* lənishbərol leiv
 קָרוֹב יְהוָה לְנִשְׁבָּרוֹל-לֵב
 וְאֶת-דַּכְּאוֹל-רוּחַ יוֹשִׁיעָה:
 20 **Rabot** *ra'ot* tzadiqeh
 רַבּוֹת רְעוֹת צַדִּיקָה
 וּמְכַלֵּם יִצְיִלְנָה יְהוּה:
 21 **Shoméreh** *khol* atzmotéihe
 שֹׁמְרָה כָּל-עֲצְמוֹתֶיהָ
 אַחַת מִהֶנָּה לֹא-נִשְׁכָּחַת:
 22 **Təmateit** *rəsha'eh* ra'ah
 תָּמוֹתֵת רָשָׁעָה רָעָה
 וְשִׁנְאוֹל צַדִּיקָה יֶאֱשָׁמוֹל:
 23 **Podet** *SHƏKHINAH* néfesh avdoléihe
 פֹּדֵת יְהוּה נַפְשׁ עַבְדוֹלֶיהָ
 וְלֹא יֶאֱשָׁמוֹל כָּל-הַחֹסוֹל בָּהּ:

- 16 **Succor** of the PRESENCE is for the just,
 and Voix assistance for their needs.
 17 **The PRESENCE's** face is against evildoers
 to cut their memory off from the earth.
 18 **Very** parched they were, and Voi took note
 and from all their constraints, Voi freed them.
 19 **Well** nigh is the PRESENCE to those of shattered hearts,
 and the crushed of spirit Voi liberates.
 20 **Extra** the extremis of the righteous,
 but from all of them, the PRESENCE will free aer.
 21 **Yes**, Voi guards every one of aer bones
 and not even one of them will be forgotten.
 22 **Zapped** are the wicked by wickedness,
 and the haters of the just will be condemned.
 23 **The PRESENCE** redeems the soul of Voix servants
 and none will be condemned who take refuge in Void.

3. Psalm 90

The only psalm in the Book of Psalms attributed to Mosheh, Psalm 90 echoes much of the language used in the books of Qohélet and Iyov. As such, its placement here in the morning liturgy creates a subtle tension with and resistance to the theological certainties of Psalm 34 above. We may want to believe that living justly is rewarded, but the world we live in does not always play out that way, and Jewish texts have long grappled with the fleeting and arbitrary nature of human life.

תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים	1	<i>Təfilah laMosheh ish ha'Elohim</i>
אֲדָנִי מִעוֹן אַתָּה תְּיִיתָ לָנוּ		<i>adani ma'on ateh hayite lanu</i>
בְּדֹר וָדֹר:		<i>bədor vador.</i>
בְּטָרֵם הָרִים יֻלְּדוּ	2	<i>Batérem harim yuladu</i>
וַתַּחֲלֹלֶה אֶרֶץ וְתֵבֵל		<i>vataholəleh éretz vətəiveil</i>
וַיַּעֲוֹלֶם עַד־עוֹלָם אַתָּה אֵל:		<i>umei'olam ad olam ateh Eil.</i>
תִּשָּׁבֶה אִשָּׁה עַד־דָּכָא	3	<i>Tashéveh isheh ad daka</i>
וַתֵּאמְרָה שׁוּבוּל בְּנוֹל־אָדָם:		<i>vatomreh shuvol bənoł Adam.</i>
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם	4	<i>Ki élef shanim bə'einékhe kayom</i>
אֶתְמוֹל כִּי יַעֲבֹר		<i>etmol ki ya'avor</i>

- 1 A prayer of Mosheh, man of God:
My Foundation! You've been our refuge
in generation after generation.
- 2 Before the mountains were born
and You writhed birthing the earth and world,
even from eternity to eternity, You are God!
- 3 You will return a person to atoms;
You said, "Return, human children!"
- 4 For a thousand years to Your eyes are a day,
yesterday, which passes,

וַאֲשַׁמְרוּרָה בַּלַּיְלָה׃	<i>və'ashmurah valáilah.</i>
זֶרַמְתֵּל שֵׁינָה	5 <i>Zəramtel sheinah</i>
יְהִיּוֹל בַּבֹּקֶר כְּחֶצִיר יַחְלֹף׃	<i>yihyol babóqer kehətzir yaħalof.</i>
בַּבֹּקֶר יֶצֵץ וַחְלֹף	6 <i>Babóqer yatzit vaħalaf</i>
לְעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ׃	<i>la'érev yəmoleil vəyaveish.</i>
כִּי־כָלֵינוּ בְּאַפְךָ	7 <i>Ki khalínu və'apəkhe</i>
וּבַחֲמַתְךָ נִבְהָלְנוּ׃	<i>uvaħamatəkhe nivhálnu.</i>
שָׁתָה עֲוֹנוֹתֵינוּ לְנִגְדְּךָ	8 <i>Shateh avonotéinu lanegdəkhe</i>
עַל־מִנּוּ לְמַאֲוֵר פְּנֶיךָ׃	<i>aluméinu lim'or panéikhe.</i>
כִּי כָל־יָמֵינוּ פָּנוּ בְּעַבְרֹתֶיךָ	9 <i>Ki khol yaméinu panu və'evratékhe</i>
כְּלֵינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶח׃	<i>kilínu shanéinu khəmo hégeh.</i>
יָמֵי־שָׁנוֹתֵינוּ	10 <i>Yəmei shanotéinu</i>
בָּהֶם שִׁבְעִים שָׁנָה	<i>vahem shiv'im shanah</i>
וְאִם בְּנִבּוֹרֹת שְׁמוֹנִים שָׁנָה	<i>və'im bigvurot shəmonim shanah</i>
וְרָהֶבָם עָמַל וָאָוֶן	<i>vərohbam amal va'áven</i>
כִּי־גַז חֵישׁ וַנִּעְפָּה׃	<i>ki gaz ħish vana'úfah.</i>

or like a watch in the night.

- 5 You pour out sleep on mortals;
in the morning, they are like renewing grass:
- 6 In the morning, it sprouts up and is renewed,
in the evening it is cut off and withers away.
- 7 So we are ended by Your rage-breath!
And by Your wrath we are terrified.
- 8 You put our wrongs in front of You,
our secrets in the light of Your face.
- 9 So all our days turn to naught by Your passion;
we end our years like a sigh.
- 10 The days of our years
have seventy years in them
or, if there's strength, eighty years,
and the pride of them is toil and sorrow
for it fades swiftly and we fly away.

מִי־יֹדְעָה עֵז אַפְּךָ וְכִירְאַתְךָ עֲבָרְתְּךָ: לְמִנּוֹת יָמֵינוּ כִּן הוֹדְעָה וְנָבֵא לְבָב חֲכָמָה: שׁוּבָה יְהוָה עַד־מָתִי וְהִנְחָמָה עַל־עַבְדוֹ לֵיךָ: שִׁבְעֵנוּ בְּבִקְרַח חֲסִדְךָ וְנִרְוַמְמָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ: שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ שָׁנוֹת יָדְעָנוּ רָעָה: יָדַע אֶל־עַבְדוֹ לֵיךָ פְּעֻלָּךְ וְהִדְרֶךְ עַל־בְּנוֹ לִיְהוָה: וַיְהִי נֹעַם הָאָדָן אֶל־הֵינוּ עֲלֵינוּ וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָה עֲלֵינוּ וּמַעֲשֵׂה חַיֵּינוּ כּוֹנֵנָהוּ:	11 <i>Mi yodá'ah oz apékhe ukhyir'atékhe evratékhe.</i>	12 <i>Limnot yaméinu kein hodéi'eh vənavi ləvav ḥokhmah.</i>	13 <i>Shuveh SHƏKHINAH ad matai vəhinaḥameh al avdoléikhe.</i>	14 <i>Sabə'ónu vabóqer ḥasdékhe unroməmah vənisməḥah bəkhəl yaméinu.</i>	15 <i>Saməḥónu kimot initénu shənot yadánu ra'ah.</i>	16 <i>Yivada el avdoléikhe fo'oléikhe vahadarəkhe al bənoleiheh.</i>	17 <i>Vihi nó'am ha'éden Elohéinu aléinu uma'aseih ḥayéinu konəneh aléinu uma'aseih ḥayéinu konənohu.</i>
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- 11 Who knows the strength of Your rage-breath?
And that Your fear is like Your passion?
- 12 To number our days rightly You must teach us!
And we will bring a heart of wisdom to be.
- 13 Return, PRESENCE! Until when?
Have mercy on Your servants!
- 14 Replenish us in the morning with Your constancy,
and we will exalt and rejoice
for all our days.
- 15 Rejoice us for as many as the days You afflicted us!
Repay the years we knew evil!
- 16 Let Your act be known to Your servants
and Your splendor to their children.
- 17 And may the pleasantness of the Foundation, our God, be upon us!
And establish the work of our lives for us!
And establish the work of our lives!

4. Psalm 91

יִשְׁכֵּה בְּסִתְרֵ עֲלִיּוֹנָה	1	<i>Yoshéveh bəséiter elyoneh</i>
בְּצֵל שְׁדַי יִתְלַוְנָה:		<i>bətzeil Shadai yitlonáneh.</i>
אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי	2	<i>Omar liSHKHINAH mahsi umtzudati</i>
אֱלֹהֵי אֲבֹתַי אֶבְטַח־בָּהּ:		<i>Elohai evtah beh.</i>
כִּי הֵא יִצְיִלְךָ מִפַּח יְקוּשָׁה	3	<i>Ki he yatzilókhe mipah yəqusheh</i>
מִדְּבַר הַוּוֹת:		<i>midéver havot.</i>
בְּאֵפְרַת־הַיַּסְכָּה לָךְ	4	<i>Bə'efrateh yasékeh lakh</i>
וּתַחַת־כַּנְפֵי־הַתְּחֶשֶׁת		<i>vətáhat kənaféihe tehset</i>
צִנָּה וְסַחְרָה אֲמִיתָה:		<i>tzinah vəsoheirah amiteh.</i>
לֹא־תִירָאֵה מִפְּחַד לַיְלָה	5	<i>Lo tir'eh mipáhad láilah</i>
מִחַץ יְעוֹף יוֹמָם:		<i>meiheizt ya'uf yomam.</i>
מִדְּבַר בְּאִפְלֵ יְהִלְדֵךְ	6	<i>Midéver bə'ófel yaħalokh</i>
מִקְטָב יָשׁוּד צְהָרִים:		<i>miqétev yashud tzohoráyim.</i>
יִפֹּל מִצִּדְךָ אֶלֶף	7	<i>Yipol mitzidəkhe élef</i>
וּרְבֹבָה מִיְמִינְךָ		<i>urvavah miminékhe</i>
אֵלֶיךָ לֹא יִגַּשׁ:		<i>eiléikhe lo yigash.</i>
רַק לְבַבְךָ תִּטֵּת	8	<i>Raq ləvavəkhe tatet</i>

- 1 Who dwells in the shelter of the Highest,
in the shade of Shadai shall rest.
- 2 I swear of the PRESENCE, my safety and stronghold,
my God, in Whom I trust,
- 3 that Voi will save you from the birdcatcher's net,
from the plague of destruction.
- 4 With Voix pinions, Voi will cover you,
and under Voix wings will you find refuge —
Voix faithfulness is a shield and a bulwark.
- 5 You will not fear the dread of night,
nor the arrow flying by day;
- 6 the plague that goes about in gloom,
nor the destruction that devastates at noon:
- 7 A thousand may fall at your right,
at your left, a myriad —
it will not near you.
- 8 Surely you will bend your heart

וּמִדְרֹךְ רִשְׁעוֹל תִּסּוּרָה:	<i>umidérekh rasha'ol tasúreh.</i>
כִּי אַתָּה יְהוָה מַחְסֵי	9 <i>Ki ateh SHĀKHINAH mahsi</i>
עַלְיוֹנָה שְׁמֵת מְעוֹנֶךָ:	<i>elyoneh sámte m'ónékhe.</i>
לֹא־תֵאָנֶה אֵלֶיךָ רָעָה	10 <i>Lo tə'uneh eiléikhe ra'ah</i>
וְנִגַע לֹא־יִקְרַב בְּאֵהָלֶךָ:	<i>vənéga lo yiqrav bə'oholékhe.</i>
כִּי מִלְאֲכֹלֶיֶה יִצְוֶת־לָךְ	11 <i>Ki mal'akholéihe yətzavet lakh</i>
לְשִׁמּוֹךְ בְּכָל־דְרָכֶיךָ:	<i>lishmorkhe bəkhoh dərakhéikhe.</i>
עַל־כַּפַּיִם יִשְׁאֹנֶךָ	12 <i>Al kapáyim yisa'únəkhe</i>
פֶּן־תִּגְפֶה בְּאֵבֶן אֶתְךָ:	<i>pen tigəfe ba'éven otákhe.</i>
לְשַׁחַל וּפְתַל תִּנְאֹת	13 <i>Ləsháhal vafétel tin'et</i>
תִּרְעַת כְּפִיר וְתַנִּין:	<i>tir'et kəfir vətānin.</i>
כִּי בִי חֲשָׁקָה וְאַפְלָטָה	14 <i>Ki vi hashəqeh va'afalatéihe</i>
אֲשַׁנְּבֶהָ כִּי־יִדְעָה שְׁמִי:	<i>ashagəvéihe ki yadə'eh shəmi.</i>
יִקְרָאֵנִי וְאֶעֱנֶה	15 <i>Yiqra'óni və'e'enéihe</i>
עֲמֵה־אֲנֹכִי בְצָרָה	<i>imeh anokhi vatzarah</i>
אֲחַלְצֶהָ וְאֲכַבְּדֶהָ:	<i>aħalətzéihe va'akhabədəéihe.</i>
אֲרֹךְ יָמִים אֲשַׁבֵּיעָה	16 <i>Órekh yamim asbi'éihe</i>
וְאוֹרָה יִשׁוּעָתִי:	<i>və'oréihe yəshu'ati.</i>

and spurn the way of the wicked.

- 9 For you have made the PRESENCE — my safety,
the Highest — your refuge.
- 10 Evil shall not befall you,
nor shall pestilence approach your tent,
11 for Voix angels Voi will command to you,
to guard you in all your ways;
12 they will cup you in their palms
lest you strike yourself on a stone.
- 13 To lion and cobra you will be pleasant,
you will be friends to cub and dragon.
- 14 "Because ny loved Me I will deliver nym
I will set nym in safety because ny knew My Name.
- 15 Ny will call on Me and I will answer nym;
I Myself will be with nym in distress;
I will set nym free and honor nym;
- 16 with a length of days I will sate nym,
and I will teach nym My liberation."

5. Psalm 135

This psalm was probably originally written as an introduction to Psalm 136, which follows. Together, the two comprise a liturgical unit sometimes referred to as the “Great Haleil”, as opposed to the “Egyptian Haleil” of Psalms 113–118.

הַלְלוּ יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה	1	<i>HaləluYAH haləlol et sheim SHƏKHINAH</i>
הַלְלוּ עַבְדוֹל יְהוָה:		<i>haləlol avdol SHƏKHINAH.</i>
שְׁעֵלְזוֹל בְּבֵית יְהוָה	2	<i>She'oləzol bəveit SHƏKHINAH</i>
בְּחֲצֵרוֹת בֵּית יְהוָה:		<i>bəḥatzrot beit SHƏKHINAH.</i>
הַלְלוּ יְהוָה כִּי־טוֹבָה יְהוָה	3	<i>HaləluYAH ki toveh SHƏKHINAH</i>
בְּקִשׁוֹל לְשִׁמְהָ כִּי נָעִים:		<i>baqəshol lishmeh ki na'im.</i>
כִּי־יַעֲקֹב קִבְּלָהּ לָהּ יְהוָה	4	<i>Ki Ya'aqov qibəleh leh YAH</i>
יִשְׂרָאֵל לְסִגְלָתָהּ:		<i>Yisra'eil lisgulateh.</i>
כִּי אָנִי יָדַעְתִּי כִּי־גְדוֹלָהּ יְהוָה	5	<i>Ki ani yadati ki gədoleh SHƏKHINAH</i>
אֲדַנְנוּ מִכָּל־אֱלִילִים:		<i>adanənu mikol elilim.</i>
כֹּל אֲשֶׁר־חָפְצָהּ יְהוָה עָשְׂתָהּ	6	<i>Kol asher ḥafeitzeh SHƏKHINAH asəteh</i>
בַּשָּׁמַיִם וּבָאָרֶץ		<i>bashamayim uva'āretz</i>
בַּיָּמִים וּכְל־תְּהוֹמוֹת:		<i>bayamim vəkhol təhomot.</i>
מֵעֵלֶת נְשִׂיָּאִים מִקְצֵה הָאָרֶץ	7	<i>Ma'alet nəsi'im miqtzeih ha'āretz</i>

- 1 Praise YAH! Praise the name of the PRESENCE!
Praise, servants of the PRESENCE!
- 2 You who rejoice in the house of the PRESENCE,
in the courts of the house of the PRESENCE!
- 3 Praise YAH, for good is the PRESENCE!
Seek Voix Name, for it is pleasant.
- 4 Truly Voi welcomed Ya'aqov to Voidself, YAH,
Yisra'eil as a treasured possession.
- 5 Truly I myself have known how much greater is the PRESENCE,
our Foundation, than all idols!
- 6 All that Voi desires, the PRESENCE has done!
In the Heavens and on Earth,
in the seas and all their chasms.
- 7 Voi makes clouds rise up from the ends of the Earth!

בְּרָקִים לְמַטָּר עֲשֵׂתָהּ	<i>bəraqim lamatar asəteh</i>
מוֹצֵאֵהָ רֵיחַ מֵאוֹצְרוֹתֶיהָ:	<i>motzei'eh rú'ah mei'otzrotéihe.</i>
8 שֶׁשְׁמֵהָ כָּל־מוֹשָׁב מִצְרָיִם	<i>Sheshameh khol moshav Mitzráyim</i>
מֵאָדָם עַד־בְּהֵמָה:	<i>mei'adam ad bəheimah.</i>
9 שְׁלַחָה אוֹתוֹת וּמִפְתִּים	<i>Shaləḥeh otot umoftim</i>
בְּתוֹכֵי מִצְרָיִם	<i>bətokheikhi Mitzráyim</i>
בְּפָרְעָה וּבְכָל־עַבְדֵי לְוִי:	<i>bəFar'oh uvkhol avdolav.</i>
10 שֶׁשְׁמֵהָ עִזּוֹל רַבּוֹל	<i>Sheshameh azol rabol</i>
וְהָרְגָה מְלָכוֹל עֲצוּמוֹל:	<i>vəharəgeh mələkhol atzumol.</i>
11 לְמְלָכוֹל חַדְלוֹל בְּמַהֲרָה	<i>Limlakhol ḥadeilol bimheirah</i>
בְּנוֹל־אָדָם שְׁמֵיתוֹל	<i>bənoł Adam shemeitol</i>
וְשִׁיחַפְכוֹל לְעָפָר:	<i>vəsheyahafkhol lə'afar.</i>
12 הִצְלִיחַתְנוּ בְּלִי־מְלָכָה	<i>Hitzliḥétnu bəli malkeh</i>
בְּלִי־מְלָכָה שָׁוּל זֶת אֵל זֶת:	<i>bəli malkeh shavol zet el zet.</i>
13 יְהוֹה שְׁמִךְ לְעוֹלָם	<i>SHƏKHINAH shimkhe lə'olam</i>
יְהוֹה זְכוֹרְךָ לְדֹר־דֹּר:	<i>SHƏKHINAH zikhrəkhe lədor vador.</i>

Thunder for the rain Voi has made!

Voi lets out the wind from Voix storerooms.

- 8 Voi devastated the whole society of Mitzráyim,
from human to beast:
- 9 Voi sent signs and wonders
to the midst of Mitzráyim,
to Pharaoh and all his servants.
- 10 Voi devastated many mighty ones
and slew strong monarchs,
11 quickly passing monarchs,
children of Adam, who die
and who turn to dust.
- 12 Voi made us flourish with no monarch —
with no monarch, equal to one another!
- 13 PRESENCE, Your Name is forever!
PRESENCE, Your memory is in generation after generation!

- 14 *Ki yadínu ShəKHINAH ameh
və'al avdoléihe yitnehámeh.*
 כִּי־יַדְיִנָּה יְהוָה עֲמָה
 וְעַל־עַבְדוֹלֵיהֶ יִתְנַחֲמָה:
 15 *Elilei ha'ósheq gəvul vəzahav
ma'aseih hayei adam.*
 אֱלֵילֵי הָעוֹשֶׂק גְּבוּל וְזָהָב
 מַעֲשֵׂה חַיֵּי אָדָם:
 16 *Oz lahem vəlo yəhaléitzu
shéfa lahem vəlo yifréisu.*
 עֲזָלָהֶם וְלֹא יִחַלְצוּ
 שְׂפַע לָהֶם וְלֹא יִפְרְסוּ:
 17 *Atzəmah lahem vəlo ya'atzímu
af ein yesh bétaḥ bətzilam.*
 עֲצָמָה לָהֶם וְלֹא יַעֲצִימוּ
 אַף אֵין יֵשׁ־בְּטַח בְּצִלָּם:
 18 *Azuvol yihyol osoléihem
kol asher botáhah vahem.*
 עֲזוּבוּל יִהְיוּל עֲשׂוֹלֵיהֶם
 כֹּל אֲשֶׁר־בְּטַחַה בָּהֶם:
 19 *Beit Yisra'eil barəkhoh et ShəKHINAH
beit Aharon barəkhoh et ShəKHINAH.*
 בֵּית יִשְׂרָאֵל בָּרְכוּל אֶת־יְהוָה
 בֵּית אַהֲרֹן בָּרְכוּל אֶת־יְהוָה:
 20 *Beit haLeivi barəkhoh et ShəKHINAH
yir'ol ShəKHINAH barəkhoh et ShəKHINAH.*
 בֵּית הַלְוִי בָרְכוּל אֶת־יְהוָה
 יִרְאוּל יְהוָה בָּרְכוּל אֶת־יְהוָה:
 21 *Bərukkeh ShəKHINAH miménu
shokhéneh Yərushaláyim haləluYAH.*
 בְּרוּכָה יְהוָה מִמֶּנּוּ
 שׁוֹכְנָה יְרוּשָׁלַיִם הַלְלוּיָהּ:
- 14 Truly the PRESENCE will judge Voix people
and Voix worshipers Voi will comfort.
 15 The idols of oppression are borders and gold,
the work of human lives.
 16 Might they have, but they will not rescue;
abundance they have, but they will not share;
 17 strength they have, but they will not strengthen;
indeed, there is no safety in their shadow!
 18 Forsaken will be those who make them,
anyone who trusts in them.
 19 House of Yisra'eil, bless the PRESENCE!
House of Aharon, bless the PRESENCE!
 20 House of Leivi, bless the PRESENCE!
Fearers of the PRESENCE, bless the PRESENCE!
 21 Blessed is the PRESENCE from us,
dwelling in Yərushaláyim. Praise YAH!

6. Psalm 136

The second half of the Haleil that began with the previous psalm, Psalm 136 has a built-in refrain that is often prayed responsively. (*Some stand for this psalm.*)

הודול ליהוה כִּי־טוֹבָה	1	<i>Hodol liSHKHI^{NAH} ki toveh</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>
הודול לאלהי ישראל	2	<i>Hodol lEilohei Yisra'eil</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>
הודול לאֶדֶן הָאָדָמִים	3	<i>Hodol lə'éden ha'adanim</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>
לְעֹשֶׂת נִפְלְאוֹת גְּדֹלוֹת לְבָדָה	4	<i>Lə'oset nifla'ot gədolot ləvadeh</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>
לְעֹשֶׂת הַשָּׁמַיִם בְּתַבּוּנָה	5	<i>Lə'oset hashamáyim bitvunah</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>
לְרֹקְעָה הָאָרֶץ עַל־הַמַּיִם	6	<i>Ləroqá'ah ha'áretz al hamáyim</i>
כִּי לְעוֹלָם חֲסֻדָּהּ:		<i>ki lə'olam ḥasdeh.</i>

- 1 Praise the PRESENCE, for Voi is Good!
Yes, eternal is Voix constancy!
- 2 Praise the God of Yisra'eil!
Yes, eternal is Voix constancy!
- 3 Praise the Foundation of foundations!
Yes, eternal is Voix constancy!
- 4 Who does great miracles by Voidsself,
Yes, eternal is Voix constancy!
- 5 Who makes the Heavens with discernment,
Yes, eternal is Voix constancy!
- 6 Who stretches out the Earth over the Waters,
Yes, eternal is Voix constancy!

לְעֹשֶׂת אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסֵדָהּ:	7	<i>Lə'oset orim gədolim ki lə'olam ḥasdeh.</i>
אֶת־הַשֶּׁמֶשׁ לְמַמְשְׁלֵת בַּיּוֹם כִּי לְעוֹלָם חֲסֵדָהּ:	8	<i>Et hashémesh ləmemshélet bayom ki lə'olam ḥasdeh.</i>
אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשְׁלֵת בַּלַּיְלָה כִּי לְעוֹלָם חֲסֵדָהּ:	9	<i>Et hayaréi'ah vəkhokhavim ləmemshélet baláilah ki lə'olam ḥasdeh.</i>
לְמַשְׁמַח כָּל־לֵיל־מוֹשָׁב מִצְרָיִם כִּי לְעוֹלָם חֲסֵדָהּ:	10	<i>Limshimeh khəlil moshav Mitzráyim ki lə'olam ḥasdeh.</i>
וַיּוֹצֵאָהּ יִשְׂרָאֵל מִתּוֹכָהּ כִּי לְעוֹלָם חֲסֵדָהּ:	11	<i>Vayotzéi'eh Yisra'eil mitokhal ki lə'olam ḥasdeh.</i>
בְּיַד חֲזָקָהּ וּבְזְרוּעַ נְטוּיָהּ כִּי לְעוֹלָם חֲסֵדָהּ:	12	<i>Bəyad ḥazaqah uvizró'a nituyah ki lə'olam ḥasdeh.</i>

- 7 Who makes great lights:
Yes, eternal is Voix constancy!
- 8 the sun for dominion of the day,
Yes, eternal is Voix constancy!
- 9 the moon and stars
for dominion of the night.
Yes, eternal is Voix constancy!
- 10 Who devastated the whole society of Mitzráyim
Yes, eternal is Voix constancy!
- 11 and brought Yisra'eil out from their midst
Yes, eternal is Voix constancy!
- 12 with a strong hand and an outstretched arm.
Yes, eternal is Voix constancy!

לְגִזְרֵהּ יַם־סוּף לְגִזְרֵים	13	<i>Ləgozéreh Yam Suf ligzarim</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
וְהַעֲבִירָהּ יִשְׂרָאֵל בְּתוֹכוֹ	14	<i>Vehe'evíreh Yisra'eil bətokho</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
וְעֲצָרָהּ פָּרְעֹה וְחֵילוֹ בַּיַּם־סוּף	15	<i>Və'atzəreh Par'oh vəḥeilo vəYam Suf</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
לְמֹלִיקֵה עַמָּהּ בַּמִּדְבָּר	16	<i>Ləmolikhe ameh bamidbar</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
לְמִשְׁמַחַת מְלָכוֹל גְּדוֹלוֹ	17	<i>Limshimeh mēlakhol gədolol</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
וַיַּהֲרֹגָהּ מְלָכוֹל אֲדִירוֹל	18	<i>Vayahargeh mēlakhol adirol</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>
לְמִלְכוֹל חֲדָלוֹל בְּמַהֲרָה	19	<i>Limlakhol ḥadeilol bimheirah</i>
כִּי לְעוֹלָם חֲסָדָהּ:		<i>ki lə'olam ḥasdeh.</i>

- 13 And Who parted the Reed Sea into parts
Yes, eternal is Voix constancy!
- 14 and made Yisra'eil cross between them.
Yes, eternal is Voix constancy!
- 15 And Who thwarted Pharaoh and his army with the Reed Sea!
Yes, eternal is Voix constancy!
- 16 Who led Voix people in the wilderness.
Yes, eternal is Voix constancy!
- 17 Who devastated great monarchs
Yes, eternal is Voix constancy!
- 18 and slew splendid monarchs,
Yes, eternal is Voix constancy!
- 19 quickly passing monarchs,
Yes, eternal is Voix constancy!

בְּנוֹל־אָדָם שְׁמֵיתוֹל	20	<i>Bənoł Adam shemeitol</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
וְהִצְלִיחַתָּנוּ בְּלִי־מַלְכָּה	21	<i>Vəhitzliḥétnu bəli malkeh</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
בְּלִי־מַלְכָּה שָׁוֹל זֶת אֶל זֶת	22	<i>Bəli malkeh shavol zet el zet</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
שֶׁבַשְׁפִּלְנוּ זָכָרָה לָנוּ	23	<i>Shebəshifléinu zakhəreh lānu</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
וַיִּפְרָקֵנוּ מִצָּרֵינוּ	24	<i>Vayifrəqónu mitzaréinu</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
נֹתֵנָה לֶחֶם לְכָל־בָּשָׂר	25	<i>Noténeh léḥem ləkhoh basar</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>
הוֹדוּל לְאֵל הַשָּׁמַיִם	26	<i>Hodol lə'Eil hashamáyim</i>
כִּי לְעוֹלָם חֲסֻדָּה:		<i>ki lə'olam ḥasdeh.</i>

- 20 children of Adam, who die.
Yes, eternal is Voix constancy!
- 21 Who made us flourish with no monarch —
Yes, eternal is Voix constancy!
- 22 with no monarch, equal to one another!
Yes, eternal is Voix constancy!
- 23 In our depression, Voi remembered us
Yes, eternal is Voix constancy!
- 24 and snatched us from our miseries.
Yes, eternal is Voix constancy!
- 25 Voi gives bread to all flesh!
Yes, eternal is Voix constancy!
- 26 Praise the God of Heaven!
Yes, eternal is Voix constancy!

(Anyone standing now sits.)

. : Psalm 33 : .

Structurally, Psalm 33 has a similar function in the morning service as Ana bə-Khó'ah in the evening service: It is a meditative prelude to Psalm 92, the Psalm for Shabbat. Psalm 33 was chosen for this function both because of its subject matter — its exhortations to joy and its description of creation — and also because Jewish mystics found repeated patterns of seven in its text — like, for example, the seven words that end with נִי- | -nu | “we/us/our” in the last three verses.

הַדְּרוֹל צְדִיקוֹל אֶת־יְהוָה	1	<i>Hadərol tzadiqol et SHƏKHINAH</i>
לְתַמִּימֹל נְאֻנָּה תְהִלָּה:		<i>latmimol na'vah təhilah.</i>
הוֹדוֹל לִיְהוָה בְּקִטּוֹרֶת	2	<i>Hodol liSHKḤINAH biqtóret</i>
בְּשִׁיר וּבְרִקּוּד בְּרִכּוּיָהּ:		<i>bəshir uvriqud barəkhúhe.</i>
נֹבֵל־לָהּ נֹב חֲדָשׁ	3	<i>Nuvol leh nov ḥadash</i>
הֵטִיבוֹל נַחֵם נַעֲנוֹל:		<i>heitívol naḥeim na'anol.</i>
כִּי־תָמִים דְּבַר־יְהוָה	4	<i>Ki tamim dəvar SHƏKHINAH</i>
וְכָל־מַעֲשֵׂהָ בְּאֵמוּנָה:		<i>vəkhól ma'aséihe be'emunah.</i>
אֲהַבָּה צְדָקָה וּמִשְׁפָּט	5	<i>Ohéveh tzədaqah umishpat</i>
חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:		<i>ḥésed SHƏKHINAH mal'ah ha'áretz.</i>
בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ	6	<i>Bidvar SHƏKHINAH shamáyim na'asu</i>
וּבְרוּיָח פִּיהָ כָּל־צְבָאָם:		<i>uvrú'ah píhe khol tzəva'am.</i>
כִּנְסָה כַּנַּיִם מֵי הַיָּם	7	<i>Konéseh kaneid mei hayam</i>

- 1 Adorn, just ones, the PRESENCE!
For the integrous, praise is fitting.
- 2 Thank the PRESENCE with incense —
with song and dance bless Void!
- 3 Fruit a new fruit for Void!
Act rightly, comforting the afflicted!
- 4 For perfect is the word of the PRESENCE,
and all Voix deeds are steadfast.
- 5 Voi loves justice and judgement;
the kindness of the PRESENCE fills the earth.
- 6 With a word of the PRESENCE, the heavens were made
and with the breath of Voix mouth, all their hosts.
- 7 Voi gathers in a heap the waters of the sea;

- נִתְּנָה בְּאוֹצְרוֹת תְּהוֹמוֹת: *noténeh bə'tzrot təhomot.*
 8 יִירָאוּ מִיְהוָה כָּל־יִשְׂרָאֵל *Yirə'ol meiShəKHINAH kol Yisra'eil*
 מִמְּנֶה יָגוּרוֹל כָּל־עַם יְהוּדָה: *miméneh yagúrol kol am Yəhudah.*
 9 כִּי הָא אָמְרָה וַיְהִי *Ki he aməreh vayéhi*
 הָא צִוְּתָה וַיַּעֲמֵד: *he tzivəteh vaya'amod.*
 10 יְהוָה הִפְיָרָה עֲצַת־רָעוֹל *ShəKHINAH heifíreh atzat ra'ol*
 הִנְיָאָה מִחֲשָׁבוֹת יְהִירוֹל: *heini'eh maḥshəvot yəhirol.*
 11 עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד *Atzat ShəKHINAH lə'olam ta'amod*
 מִחֲשָׁבוֹת לִבָּה לְדֹר וָדֹר: *maḥshəvot libeh lədor vador.*
 12 אֲשֶׁר־יִהְיוּ אֲשֶׁר־יְהוָה אֱלֹהֵיוֹ *Ashrei hagai asher ShəKHINAH Elohav*
 הָעַם קִבְּלָה לְנַחֲלָה לָהּ: *ha'am qibəleh lənaḥalah leh.*
 13 מִשְׁמַיִם הִבִּיטָה יְהוָה *Mishamáyim hibíteh ShəKHINAH*
 רְאֵתָה אֶת־כָּל־בְּנוֹל יִשְׁרוּן: *ra'ateh et kol bənoł Yəshurun.*
 14 מִמְּכוֹן־שִׁבְתָּהּ הִשְׁגִּיֵּחַ *Miməkhon shivteh hishgíḡeh*
 אֶל כָּל־שֹׁמְרוֹל בְּרִיתָהּ: *el kol shomərol bəriteh.*
 15 הַיֹּצֵרֶה יַחַד לִבָּל *Hayotzéreh yáhad libal*

Voi puts in storerooms the primal depths.

- 8 Let all Yisra'eil fear the PRESENCE!
 Let all the nation of Yəhudah dread Void!
 9 For Voi spoke and it was;
 Voi commanded and it lasted.
 10 The PRESENCE crushes the plans of the wicked,
 Voi hinders the designs of the haughty;
 11 the plans of the PRESENCE last forever,
 the designs of Voix heart from generation to generation.
 12 Happy the people who have the PRESENCE for their God!
 The nation Voi welcomed as Voix inheritance.
 13 From the heavens, the PRESENCE peers down;
 Voi has seen all the children of Yəshurun.
 14 From Voix lair, Voi gazes out
 on all who guard Voix covenant.
 15 The fashioner of all their hearts!

הַמְבִינָה אֶל-כָּל-מַעֲשֵׂיהָל:	<i>haməvineh el kol ma'aseihel.</i>
16 אֵין-הַמְלָכָה נוֹשָׁעָה בְּרֶב-חַיִּיל גִּבּוֹרָה לֹא-יִנְצָלָה בְּרֶב-כֹּחַ:	<i>Ein hamalkeh nosá'ah bərov ḥáyil giboreh lo yinatzəleh bərov kó'ah.</i>
17 שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרֶב חַיִּילוֹ לֹא יִמָּלֵט:	<i>Shéqer hasus litshu'ah uvrov ḥeilo lo yəmaleit.</i>
18 הִנֵּה לֵב יְהוָה אֶל-יִרְאוּלֵיהָ לְמִיחָלוֹל לְחַסְדָּה:	<i>Hineih leiv SHĀKHINAH el yərei'oléihe lamiḥalol ləḥasdeh.</i>
19 לְהַצִּיל מִמוֹת נַפְשָׁל וּלְחַיּוֹתָל בְּרָעַב:	<i>Ləhatzil mimávet nafshal ulḥayotal bara'av.</i>
20 נַפְשֵׁנוּ חִקְתָּה לִיהוָה עֲזָרְנוּ וּמַגִּנְנוּ הָא:	<i>Nafshéinu ḥikətah liSHKHINAH ezréinu umaginéinu he.</i>
21 כִּי-בָה יִשְׂמַח לִבְנוּ כִּי בָשֵׁם קָדְשָׁה בְּטַחְנוּ:	<i>Ki veh yismaḥ libéinu ki vəsheim qodsheh vatáḥnu.</i>
22 יְהִי-חַסְדְּךָ יְהוָה עָלֵינוּ כְּאֲשֶׁר יִחַלְנוּ לָךְ:	<i>Yəhi ḥasdəkhe SHĀKHINAH aléinu ka'asher yiḥálnu lakh.</i>

The discerner of all their deeds!

- 16 No monarch is saved by a mighty force,
nor is a warrior rescued by mighty strength;
17 a horse is a lie when it comes to salvation
and with its mighty force it offers no escape.
18 Take note! The heart of the PRESENCE is towards those who fear Void,
those who wait for Voix kindness,
19 to rescue from death their very selves
and to keep them alive during famine.
20 Our soul pines for the PRESENCE —
our help and our shield is Voi —
21 for in Void has our heart rejoiced,
for in the Name of Voix holiness we have trusted.
22 May Your lovingkindness, PRESENCE, be upon us
as we have waited for You!

On a Festival that does not fall on Shabbat, some continue with Verses of Exaltation (p 283).

7. Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:	1	<i>Mizmor shir layom haShabat.</i>
טוֹב לְהוֹדוֹת לַיהוָה	2	<i>Tov lahodot liSHKHIYAH</i>
וּלְהַלֵּל אֶת שִׁמְךָ עֲלֵיוֹן:		<i>ulhalel et shimkhe elyon.</i>
לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ	3	<i>Ləhagid babóqer ḥasdékhe</i>
וְאֱמוּנָתְךָ בַּלַּיְלוֹת:		<i>ve'emunatakhe baleilot.</i>
בְּשִׁיר וּבְרִקּוּד אוֹ בְקִטּוֹרֶת	4	<i>Bəshir uvriqud o viqtóret</i>
בְּצִיּוֹר וּבְכָל-תְּהִלָּה:		<i>bətziyur uvkhol təhilah.</i>
כִּי שִׁמְחַתְּנִי יְהוָה בְּפַעֲלֶךָ	5	<i>Ki simaḥtəni SHƏKHINYAH bəfo'olékhe</i>
אֶת מַעֲשֵׂי יָדֶיךָ אֲעָרִיץ:		<i>et ma'asei yadéikhe a'aritz.</i>
מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה	6	<i>Mah gadəlu ma'aséikhe SHƏKHINYAH</i>
מְאֹד עֲמָקוֹ מִחֲשַׁבְּתֶיךָ:		<i>mə'od aməqu maḥshəvotéikhe.</i>
אִישָׁה בְּעַר לֹא יִירָאָה	7	<i>Ishe bá'ar lo yirə'eh</i>
וְרָעָה לֹא-יִבְיֶנָה אֶת זֹאת:		<i>vəra'eh lo yavíneh et zot.</i>
כִּי-פּוֹרְחֹל רָשָׁעוֹל כָּמוֹ עֵשֶׂב	8	<i>Ki forəḥol rəsha'ol kəmo éisev</i>
וַיִּצְיָצוּל כָּל-פְּעֻלּוֹל אָוֶן		<i>vayatzítzol kol po'alol áven</i>
וַיִּשְׁמְדוּל עַד-יְעַד:		<i>vəyishamədol adei ad.</i>

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

וְאַתָּה מָרוֹם לְעֵלָם יְהוּה:	9	<i>Və'ateh marom lə'olam SHĀKHINAH.</i>
כִּי הִנֵּה אִיבֹלֵיךָ יְהוּה	10	<i>Ki hineih oyvoléikhe SHĀKHINAH</i>
כִּי־הִנֵּה		<i>ki hineih</i>
אִיבֹלֵיךָ יֶאֱבְדוּל		<i>oyvoléikhe yovéidol</i>
יִתְפָּרְדּוּל כָּל־פְּעֻלֹת אֹנָן:		<i>yitparədol kol po'alol áven.</i>
וַתָּרִימָה כְּרָאִים קֶרְנֵי	11	<i>Vatarímeḥ kir'eim qarni</i>
בְּלָתִי בְּשֶׁמֶן רַעַנָן:		<i>baləti bəshémén ra'anán.</i>
וַיִּדַע לִבִּי בְּשׁוּרוֹלַי בְּקִמּוֹל עָלַי	12	<i>Vayéida libi bəshurolai baqamol alai</i>
מֵרְעוֹל תִּשְׁמַע נִשְׁמָתִי:		<i>mərei'ol tishma nishmati.</i>
צַדִּיקָה כְּתָמַר יִפְרָחַה	13	<i>Tzadiqeh katamar yifrəḥeh</i>
כְּאַרְזֵי בְּלִבְנוֹן יִשְׁגַּת:		<i>kə'érez baLvanon yisget.</i>
שְׁתוּלוֹל בְּגַן הַחַיִּים	14	<i>Shətulol bəgan haḥayim</i>
בְּחִצְרוֹת שְׁלוֹם אַרְךָ יִפְרָחוּל:		<i>bəḥatzrot shalom arokh yafriḥol.</i>
עוֹד יִנּוּבּוֹל בְּשֵׁיבָה	15	<i>Od yənuvol bəseivah</i>
דָּשֵׁנוֹל וְרַעַנְנוֹל יִהְיוּל:		<i>dəsheinol vəra'ananol yihyol.</i>
וְאֶגִּיד כִּי־תָמָה יְהוּה	16	<i>Və'agid ki tameh SHĀKHINAH</i>
צוּרֵי וְלֹא־עוֹלָתָה בָּהּ:		<i>tzuri vəlo avlatah beh.</i>

- 9 while You are on high forever, PRESENCE!
 10 For look! Your enemies, PRESENCE
 — Yes! Look! —
 Your enemies are no more!
 And all who cause sorrow are scattered!
 11 You raise my horn like an auroch;
 I am anointed with fresh oil.
 12 And my heart knows that even as my stalkers muster against me
 they are broken; my soul will learn of this!
 13 The righteous will flourish like a palm tree;
 like a cedar of Lebanon ve'll thrive.
 14 Planted in the garden of life,
 in sheltered courts of eternal peace they'll flourish.
 15 They'll still bear fruit in old age;
 fat and fresh they shall be!
 16 And I will bring news that the PRESENCE is perfect,
 my Rock! There is no flaw in Void.

∞. Psalm 93

Many understand this psalm as a celebration of Creation completed, and thus a vision of the final completion of Creation in the World to Come. It stands beyond the seven psalms of the week because it represents the world beyond time, when every day will be like Shabbat.

- 1 יהוה חַיַּית גַּאוֹת לְבִשָּׁה
 לְבִשָּׁה יְהוָה עֵז הַתְּאֵזְרָה
 אֶף־תִּכּוֹן תִּבְּל בַּל תִּמוֹט:
 2 נִכּוֹן כִּסְאֲךָ מֵאֵז מֵעוֹלָם אָתָּה:
 3 נִשְׂאוּ נְהָרוֹת יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכָבִים:
 4 מִקּוֹלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִירָה בַּמָּרוֹם יְהוָה:
 5 עֲדֹתֶיךָ נֶאֱמְנוּ מֵאֵד
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יְהוָה
 לְאָרְךָ יָמִים:
- 1 *SHƏKHINAH ḥayet gei'ut lavəsheh
 lavəsheh SHƏKHINAH oz hit'azəreh
 af tikon teiveil bal timot.*
 2 *Nakhon kis'akhe me'az me'olam áteh.*
 3 *Nasə'u nəharot SHƏKHINAH
 nasə'u nəharot qolam
 yis'u nəharot dokhyam.*
 4 *Miqolot máyim rabim
 adirim mishbərei yam
 adireh bamarom SHƏKHINAH.*
 5 *Eidotéikhe ne'emnu mə'od
 ləveitəkhe na'avah qódes̄h SHƏKHINAH
 lə'órekh yamim.*

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

Verses of Exaltation (Yəhi khəvod)

As with the Verses of Reconciliation, this early liturgical composition is built from individual verses drawn from the Bible. Unlike the Verses of Reconciliation, this prayer uses verses from outside of the Book of Psalms.

יְהִי כְבוֹד יְהוָה לְעוֹלָם *Yəhi khəvod SHĀKHINAH lə'olam*
 יִשְׂמְחֶה יְהוָה בְּמַעֲשָׂהּ: *yisməḥeh SHĀKHINAH bəma'aseh.*
 יְהִי שֵׁם יְהוָה מְבֹרָךְ *Yəhi sheim SHĀKHINAH məvorakh*
 מֵעַתָּה וְעַד־עוֹלָם: *mei'atah və'ad olam.*

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ *Mimizrah shémesh ad məvo'o*
 מְהֻלָּל שֵׁם יְהוָה: *məhulal sheim SHĀKHINAH.*
 רָמָה עַל־כָּל־אֱלִיל יְהוָה *Rameh al kol elil SHĀKHINAH*
 עַל הַשָּׁמַיִם כְּבוֹדֶהּ: *al hashamáyim kəvodeh.*
 יְהוָה שִׁמְכֶה לְעוֹלָם *SHĀKHINAH shimkhe lə'olam*
 יְהוָה זִכְרֶךָ לְדֹר־נֹדָר: *SHĀKHINAH zikhṛəkhe lədor vador.*
 יְהוָה בַּשָּׁמַיִם הֵיכְלֵהּ כִּישׁוֹרָה *SHĀKHINAH bashamáyim heikhíneh khis'eh*
 וּמִבְּטָחָהּ בְּכֹל יִשְׂרָאֵל: *umivtaḥeh bəkhol Yisra'eil.*
 יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ *Yisməḥu hashamáyim vətageil ha'áretz*

May the PRESENCE's glory be forever!
 May the PRESENCE rejoice in Voix deeds! Psalm 104:31
 May the Name of the PRESENCE be blessed,
 now and forever!
 From the rising-place of the sun to his setting-place
 is the Name of the PRESENCE praised!
 Exalted above every idol is the PRESENCE,
 above the heavens is Voix glory! Psalm 113:2-4
 PRESENCE, Your Name is forever!
 PRESENCE, Your memory is in generation after generation! Psalm 135:13
 The PRESENCE founded Voix throne in the heavens
 and Voix protection over all Yisra'eil. Psalm 103:19
 Let the Heavens rejoice and the Earth convulse ecstatic,

- וְלִמְדוּל זֶת אֵל זֶת יְהוּה גּוֹאֵת: vəlimdol zet el zet SHƏKHINAH go'et.
 יְהוּה גּוֹאֵת: SHƏKHINAH go'et.
 יְהוּה נְאֵתָה: SHƏKHINAH ga'ateh.
 יְהוּה יְגֵאֵת לְעוֹלָם וָעֵד: SHƏKHINAH yig'et lə'olam va'ed.
 יְהוּה גּוֹאֵת עוֹלָם וָעֵד SHƏKHINAH go'et olam va'ed
 אָבְדוּ רְעוּל מִדְרָכָה: avədu ra'ol meidarkeh.
 יְהוּה הִפְיָרָה עֲצַת־רְעוּל SHƏKHINAH heifíreh atzat ra'ol
 הִנְיָאָה מַחְשְׁבוֹת יְהִירוּל: heini'eh maḥshəvot yəhirol.
 רַבּוֹת מַחְשְׁבוֹת בְּלֵב־אִשָּׁה Rabot maḥshəvot bəlev isheh
 וְעֲצַת יְהוּה הִיא תְקוּם: va'atzat SHƏKHINAH hi taqum.
 עֲצַת יְהוּה לְעוֹלָם תַּעֲמֹד Atzat SHƏKHINAH lə'olam ta'amod
 מַחְשְׁבוֹת לְבָה לְדֹר וָדֹר: maḥshəvot libeh lədor vador.
 כִּי הֵא אָמְרָה וַיְהִי Ki he aməreh vayéhi
 הֵא צִוְיָתָה וַיַּעֲמֹד: he tzivəteh vaya'amod.
 כִּי־קִבְלָה יְהוּה אוֹתָנוּ Ki qibəleh SHƏKHINAH otanu
 אֶתָנוּ לְמוֹשָׁב לָהּ: ivétnu ləmoshav leh.
 כִּי־יַעֲקֹב קִבְלָה לָהּ יְהִי Ki Ya'aqov qibəleh leh YAHI
 יִשְׂרָאֵל לִסְגֻלָּתָהּ: Yisra'eil lisgulateh.
 כִּי לֹא־יִתְשֶׁה יְהוּה עֲמָהּ Ki lo yitəsheh SHƏKHINAH ameh
 וְנַחֲלָתָהּ לֹא יַעֲזֹבָה: vənaḥalateh lo ya'azveh.
 וְהֵא רַחֻמָּה יַכְפָּרָה Vəhe raḥumeh yəkḥapəreh
 עוֹן וְלֹא־יִשְׁחִיתָהּ avon vəlo yashḥíteh
 וְהִרְבָּתָהּ לְהַשִּׁיב אֶפֶה vəhərbəteh ləhashiv apeh
 וְלֹא־יַעֲיָרָה כָּל־חַמָּתָהּ: vəlo ya'íreh khol ḥamateh.
 יְהוּה הוֹשִׁיעָה SHƏKHINAH hoshí'eh
 הָרִיחַ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ: harú'ah ya'anónu vəyom qor'éinu.

The Shabbat and Festival Morning Service

and teach each other: The PRESENCE is exalted!	1 Chronicles 16:31
The PRESENCE is exalted.	Psalm 10:16
The PRESENCE has been exalted.	Psalm 93:1
The PRESENCE will be exalted forever and ever.	Shemot 15:18
The PRESENCE is exalted forever and ever; the wicked have vanished from Voix path.	Psalm 10:16
The PRESENCE crushes the plans of the wicked, Voi hinders the designs of the haughty.	Psalm 33:10
Many the designs in a human's heart, but the plan of the PRESENCE — that will endure.	Mishlei 19:21
The plans of the PRESENCE last forever, the designs of Voix heart from generation to generation.	Psalm 33:11
For Voi spoke and it was; Voi commanded and it lasted.	Psalm 33:9
For the PRESENCE welcomed us; Voi desired us for Voix dwelling.	Psalm 132:13
For Voi welcomed Ya'aqov to Voidself, YAH, Yisra'eil as a treasured possession.	Psalm 135:4
For the PRESENCE will not neglect Voix people; Voix inheritance Voi will not abandon!	Psalm 94:14
Compassionate, Voi'll pardon wrong, not devastate; aboundingly avert wrath, not waken full fury.	Psalm 78:38
PRESENCE, liberate! The Breath will answer us on the day we pray out.	Psalm 20:10

Ashrei

This popular liturgical unit — built from Psalm 145 surrounded by verses from other psalms that serve as introductions and conclusions — is repeated many times across the liturgy. The sixteenth verse has been understood as a summation of all of Pəsuqei dəGilah, and is generally prayed here with additional emphasis accordingly. Psalm 145's alphabetic acrostic is missing the letter nun; in the Babylonian Talmud (Bərakhot 4b), Rabbi Yoḥanan explains that this verse was omitted due to negative connotations of certain words that begin with that letter in the Book of Amos. An unsigned commentary in the Conservative *Lev Shalem* maḥzor connects the numerical value of the letter nun (50) to the fifty gates of wisdom in mystical traditions: It is not possible for humans to pass thru the final gate (even Mosheh only made it to the forty ninth), so the sequestering of the letter nun is a reminder that we are never done striving after the Divine. Our prayers are always unfinished.

Some pray Ashrei responsively, the leader and the congregation alternating lines.

אֲשֶׁרִי יוֹשְׁבֹל בֵּיתְךָ עוֹד יִתְלַלְוֶךָ סֶלָה:	84:5	<i>Ashrei yoshəvol veitékhe od yəhaləlúkhe sélah.</i>
אֲשֶׁרִי חַעַם שְׁכַנְתָּ לּוֹ אֲשֶׁרִי חַעַם שִׁיהוּה אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákah lo ashrei ha'am sheSHƏKHINAH Elohav.</i>
תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהֵי תְרוּחַ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:	1	<i>Təhilah ləDavid aromimkhe Elohai harú'ah va'avarəkhah shimkhe lə'olam va'ed.</i>
בְּכָל־יּוֹם אֲבָרְכֶךָ	2	<i>Bəkhol yom avarəkhéke</i>
84:5	Happy those who dwell in Your house! They shall praise You forever — selah!	
144:15	Happy the people who have it thus! Happy the people where the PRESENCE is their God!	
1	A praisework of David: Ah! I will exalt You, my God, the Breath! And I will bless Your name forever and ever.	
2	B lessing You is how I'll spend every day,	

וְאֶהְלֵלָהּ שִׁמְךָ לְעוֹלָם וָעֶד:	<i>va'ahalalah shimkhe la'olam va'ed.</i>
גְּדוּלָּהּ יִהְיֶה וּמְהֻלָּלָהּ מְאֹד וְלִגְדֻלָּתָהּ אֵין חֶקֶר:	3 G ədoleh <i>SHĀKHINAH</i> umhuléleh mə'od <i>vəligdulateh ein hēiqer.</i>
דֹּר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִגְדֹּל:	4 D or lədor yəshabah ma'aséikhe <i>ugvurotéikhe yagídol.</i>
הַדָּר כְּבוֹד הוֹדֵךְ	5 H adar kəvod hodékhe
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	<i>vədivrei niflə'otéikhe asíhah.</i>
וְעִזּוֹז נִרְאוֹתֶיךָ יֵאֱמָרוּל וּגְדֻלָּתֶךָ אֲסַפְּרָנָה:	6 V e'ezuz norə'otéikhe yoméirol <i>ugdulatəkhe asapərənah.</i>
זֵכֶר רַב־טוֹבֶךָ יִבְיַעוּל וְצִדְקָתֶךָ יִרְוַמְמוּל:	7 Z éikher rav tuvəkhe yabí'ol <i>vətzidqatəkhe yəroméimol.</i>
זְנוּנָה וְרַחֲמוּמָה יִהְיֶה	8 H anuneh vərahumeh <i>SHĀKHINAH</i>
אֲרֶכֶת אַפְּיִם וּגְדֻלַּת־חֶסֶד:	<i>arket apáyim ugdolet h́esed.</i>
טוֹבָה־יִהְיֶה לְכֹל	9 T oveh <i>SHĀKHINAH</i> lakol
וְרַחֲמוּמָה עַל־כָּל־מַעֲשֵׂיךָ:	<i>vərahaméihe al kol ma'aséihe.</i>
יִוְדוּךָ יִהְיֶה כָּל־מַעֲשֵׂיךָ	10 Y odúkhe <i>SHĀKHINAH</i> kol ma'aséikhe

and I will praise Your name forever and ever.

- 3 **C**olossal is the PRESENCE, and greatly to be praised!
There is no fathoming Voix colossality.
- 4 **D**own the generations they'll laud Your works,
and Your courage they'll spread word of.
- 5 **F**lourishes of the glory of Your splendor
and words of Your wonders I'll study.
- 6 **G**reat wonders of Yours they'll relate,
and Your colossality I'll recount.
- 7 **H**ow the memory of Your abundant Goodness they'll pour forth!
And Your righteousness they'll exalt!
- 8 **J**ustly gracious and merciful is the PRESENCE,
slow to anger and colossal in judiciousness.
- 9 **K**ind is the PRESENCE to all,
and Voix mercy is on all Voix works.
- 10 **L**et all Your works thank You, PRESENCE!

- וַחֲסִידוֹלֵיךָ יְבָרְכוּכָה: *vaḥasidoléikhe yəvarəkhúkheh.*
 11 כְּבוֹד מִבְּטַחְךָ יֵאֲמְרוּל *Kəvod mivtaḥakhe yoméirol*
 וַגְּבוּרַתְךָ יִגִּידוּל: *ugvuratəkhe yagídol.*
 12 לְהוֹדִיעַ לְבָנוּל *Ləhodí'a livnol*
 יִשְׂרָאֵל גְּבוּרַתְיָה *Yisra'eil gəvurotəiḥe*
 וּכְבוֹד הַדָּר מִבְּטַחְהָ: *ukhvod hadar mivtaḥeh.*
 13 מִבְּטַחְךָ מִבְּטַח כָּל-עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*
 וּמְנוּחַתְךָ בְּכָל-דּוֹר וָדוֹר: *umnuḥatəkhe bəkhhol dor vador.*
 14 סוּמְכָה יְהוּה לְכָל-הַנְּפֹלֹל *Somékeh SHƏKHINAH ləkhhol hanofəlol*
 וְעוֹנֵת לְכָל-הַחֲסִירוּל: *və'onet ləkhhol haḥaseirol.*
 15 עֲמֻקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ *Imqeinu eiléikhe yəsabéiru*
 וְאַתָּה נּוֹתֵנָה-לְכָל *və'ateh noténeh lakol*
 אֶת-אֹכְלָל בְּעֵתוֹ: *et okhlal bə'ito.*
 16 פּוֹתֵחָה אֶת-יָדְךָ *Potáḥah et yadékeh*
 וּמִשְׁבִּיעָה לְכָל-חַיֵּית רְצוֹן: *umasbi'eh ləkhhol ḥayet ratzon.*

And Your devoted ones bless You!

- 11 **May** they relate the glory of Your protection
 and spread the word of Your courage,
 12 **notifying** the children
 of Yisra'eil of Voix courage
 and the glory of the splendor of Voix protection.
 13 **Protection!** Your protection is for the entire world,
 and Your peacefulness for all eternity.
 14 **Raising up** all who fall: The PRESENCE!
 And answering all in need!
 15 **So** our depths shall yearn for You,
 and You give everyone
 food in its time.

- 16 **Throwing open** Your hand,
 You sate the desire of all that lives.

<p>צְדִיקָה יְהוּה בְּכָל־דְּרָכֶיהָ וְחֶסֶד־מַעֲשֵׂיהָ: קָרוֹב יְהוּה קְרֹאֲלֶיהָ לְכֹל אֲשֶׁר יִקְרָאָהּ בְּאֵמֶת: רְצוֹן־יִרְאֲוֶלֶיהָ יַעֲשֶׂת וְאֵת־שׁוֹעֲתָל יִשְׁמָעָהּ וַיּוֹשִׁיעַל: שׁוֹמְרֶהּ יְהוּה אֶת־כָּל־אֲהַבֹּלֶיהָ וְאֵת־כָּל־הַרְשָׁעוֹל יִשְׁמִידָהּ: תְּהִלַּת יְהוּה אֲסַפְּרָה וַיְבָרֵךְ כָּל־אֲמֹר שֵׁם קְדֹשֶׁהּ לְעוֹלָם וָעֶד:</p>	<p>17 18 19 20 21</p>	<p><i>Tzadiqeh SHĀKHINAH</i> <i>bəkhōl dərakhéihe</i> <i>vəḥasideh bəkhōl ma'aséihe.</i> <i>Qarov SHĀKHINAH qor'oléihe</i> <i>ləkhōl asher yiqra'úhe ve'emet.</i> <i>Rətzon yarei'oléihe ya'aset</i> <i>və'et shav'atal yishmə'eh vəyoshi'ol.</i> <i>Shoméreh SHĀKHINAH</i> <i>et kol ohavoléihe</i> <i>və'eit kol harəsha'ol yashmídeh.</i> <i>Təhilat SHĀKHINAH asapéirah</i> <i>vivareikh kol omer</i> <i>sheim qodsheh lə'olam va'ed.</i></p>
<p>וַאֲנַחְנוּ נְבָרֵךְ יְהוּה מֵעַתָּה וְעַד־עוֹלָם תְּהַלְלוּיָהּ:</p>	<p>115:18</p>	<p><i>Va'anáḥnu nəvareikh YAH</i> <i>mei'atah və'ad olam haləluYAH.</i></p>

- 17 **V**ery righteous is the PRESENCE
in all Voix ways,
and devoted in all Voix deeds.
- 18 **W**hoever implores the PRESENCE, Voi is close to them,
to all who truly implore Void.
- 19 **E**xhortations of those who fear Void Voi does,
and their imploration Voi heeds, and Voi liberates them!
- 20 **Y**es, the PRESENCE guards
all who love Void,
and all the wicked Voi will annihilate.
- 21 **Z**eal-words of the PRESENCE I'll recount,
and every letter will bless
the Name of Voix holiness forever!

115:18 And we ourselves shall bless YAH,
now and forever! Praise YAH!

Psalm 146

הַלְלוּיָהּ

הַלְלוּיָהּ נַפְשִׁי אֶת־יְהוָה:
 אֲהַלְלָהּ יְהוָה בְּחַיֵּי
 אַבְרָכָה אֶת־יְהוָה בְּעוֹדַי:
 אֶל־תִּבְטְחוּל בְּנְדִיבּוֹל
 בְּבֶת־אָדָם שְׂאִין לָהּ תְּשׁוּעָה:
 תִּצַּא רוּחָהּ יִשְׁבַּח לְאֲדָמָתָה
 בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתֹנֹתֶיהָ:
 אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעֶזְרָה
 שִׁבְרָה עַל־יְהוָה אֱלֹהֶיהָ:
 עֲשֵׂת שָׁמַיִם וָאָרֶץ
 אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּל
 הַשָּׁמַיִם אֱמֶת לְעוֹלָם:
 עֲשֵׂת מִשְׁפָּט לְעֹשׂוֹקוֹל
 נִתְּנָה לֶחֶם לְרַעֲבוֹל
 יְהוָה מִתִּירָה אֲסוּרוֹל:
 יְהוָה עֲנֵת חֲסְרוֹל
 מִרְוֹת צָמְאוֹל
 אֲהַבָּה צְדִיקוֹל:
 יְהוָה שִׁמְרָה אֶת־גֵּרוֹל
 יְתוֹמָה וְאֶלְמָנָה יַעֲזֹדְדָה
 וְדָרְךָ רִשְׁעוֹל יַעֲצֹרָה:
 יְגַאֵת יְהוָה לְעוֹלָם
 אֱלֹהֵיךָ עַמִּי
 לְדָר וָדָר

הַלְלוּיָהּ:

1 HaləluYAH

haləli nafshi et SHƏKHINAH.

2 Ahalələh SHƏKHINAH bəḥayai

avarəkkeh et SHƏKHINAH bə'odi.

3 Al tivtəhol bindivol

bəvet Adam she'ein leh təshu'ah.

4 Teitzei ruḥeh yashúveh la'adməteh

bəyom hahu avədu eshtonotéihe.

5 Ashrei she'Eil Ya'aqov bə'ezreh

sivreh al SHƏKHINAH Elohéihe.

6 Oset shamáyim va'áretz

et hayam və'et kol asher bal

hashoméreh emet la'olam.

7 Oset mishpat la'ashuqol

noténeh léhem larə'eivol

SHƏKHINAH matireh asurol.

8 SHƏKHINAH onet ḥaseirol

marvet tzəmei'ol

ohéveh tzadiqol.

9 SHƏKHINAH shoméreh et geirol

yətoməh və'almanəh yə'odədəh

vədərekh rəsha'ol ya'atzreh.

10 Yig'et SHƏKHINAH la'olam

Elohéikha ami

lədor vador

haləluYAH.

The Shabbat and Festival Morning Service

- 1 **Praise YAH!**
Praise, my soul, the PRESENCE!
- 2 Let me praise the PRESENCE with my life;
let me bless the PRESENCE with my endurance.
- 3 You must not trust in nobles,
in a child of Adam who cannot liberate:
- 4 Their breath will go out, they'll return to their soil;
on that day, their thoughts have vanished.
- 5 Happy whoever has Ya'aqov's God for their help,
whose hope is towards the PRESENCE as their God!
- 6 Voi makes the heavens and earth,
the sea, and everything in them!
Voi is the Guardian of Truth forever.
- 7 Voi makes justice for the oppressed;
Voi gives bread to the famished;
the PRESENCE frees the imprisoned;
- 8 the PRESENCE answers the deprived;
Voi quenches the thirsty;
Voi loves the just;
- 9 the PRESENCE guards the stranger;
the orphan and the widowed Voi revives;
and the path of the wicked Voi obstructs.
- 10 May the PRESENCE be exalted forever!
Your God, my people,
from generation to generation.
Praise YAH!

Psalm 147

הַלְלוּ יְהוָה	1	HaləluYAH	
כִּי־טוֹב רוֹמְמָה אֱלֹהֵינוּ			<i>ki tov roməmah Elohéinu</i>
כִּי־נְעִים נֶאֱוָה תְהִלָּה:			<i>ki na'im navah təhilah.</i>
בּוֹנֵת יְרוּשָׁלַיִם יְהוָה	2	<i>Bonet Yərushaláyim</i>	
גּוֹלַת יִשְׂרָאֵל יַפְרִיחֶהּ:			<i>golat Yisra'eil yafríḥeh.</i>
הַרְפָּאָה לְשִׁבְרוּל לֵב	3	<i>Haroféi'ah lishvurol leiv</i>	
וּמְחַבְּשֶׁה לְעֶצְבוֹתַי:			<i>umḥabésheh lə'atzəvotai.</i>
מוֹנֵת מִסְפָּר לְכוֹכְבִים	4	<i>Monet mispar lakokhavim</i>	
לְכָל־שְׁמוֹת יִקְרָאֶהּ:			<i>ləkhal sheimot yiqra'eh.</i>
גְּדוֹלָה אֲדַנְנוּ וְרַבָּה־כֹחַ	5	<i>Gədoleh adanéinu vərabeh khó'ah</i>	
לְתִבְנִיתָהּ אֵין מִסְפָּר:			<i>litvunateh ein mispar.</i>
מְעוֹדְדָה עֲנוּל יְהוָה	6	<i>Mə'odédeh anavol SHƏKHINAH</i>	
מִשְׁפִּילָה רְשָׁעוֹל עַד־אַרְצָן:			<i>maspileh rəsha'ol adei áretz.</i>
עֲנוּל לִיהוָה בְּתוֹדָה	7	<i>Enol liSHKHINAH bətodah</i>	

1 **Praise YAH!**

- Yes, it's good to exalt our God;
yes, it's pleasant, fitting praise.
- The Builder of Yərushaláyim: the PRESENCE!
Voi will make Yisra'eil's Diaspora flourish.
- Voi heals those with shattered heart
and knits together their wounds.
- Voi counts the reckoning of the stars —
each of their names Voi invokes.
- Great is our Foundation, abounding in might!
Voix discernment has no reckoning.
- The Restorer of the destitute: the PRESENCE!
Voi brings the wicked down — down to the ground!
- Answer the PRESENCE with thanks;

רוֹמְמוֹל אֱלֹהֵינוּ בְּבִרְכָּה:	<i>roməmol Elohéinu vivrakhah.</i>
8 הַמְכַסֶּת שָׁמַיִם בְּעָבִים	<i>Haməkhaset shamáyim bə'avim</i>
הַמְכַיְנֶה לְאֶרֶץ מָטָר	<i>haməkhineh la'áretz matar</i>
הַמְצַמִּיחַ הָרִים חֲצִיר:	<i>hamatzmiḥeh harim ḥatzir.</i>
9 נוֹתֵנָה לְבֵהֶמָה לַחֲמָה	<i>Noténeh livheimah laḥmah</i>
לְבָנוֹל עֵרֵב אֲשֶׁר יִקְרָאוּל:	<i>livnol oreiv asher yiqrá'ol.</i>
10 לֹא בְנִבּוּרַת הַסּוּס יִחַפְּצֶה	<i>Lo vigvurat hasus yehpátzeh</i>
לֹא-בְשׁוֹקֵי הָאִשָּׁה יִרְצֶת:	<i>lo vəshoqei ha'isheh yirtzet.</i>
11 רוֹצֵת יְהוּה אֶת-יִרְאוּלֶיהָ	<i>Rotzet SHƏKHINAH et yarei'oléihe</i>
אֶת-הַמִּיחַלּוֹל לְחֶסֶדֶה:	<i>et hamyaḥalol ləḥasdeh.</i>
12 שְׁבַחִי יְרוּשָׁלַם אֶת-יְהוּה	<i>Shabəḥi Yərushaláyim et SHƏKHINAH</i>
הַלְלִי אֱלֹהֶיךָ גּוֹלָה:	<i>haləli Eloháyikh golah.</i>
13 כִּי-חִזְקָה בְּרִיחֵי שְׁעָרֶיךָ	<i>Ki ḥizəqeh bəriḥei she'aráyikh</i>
בִּרְכָּה בְּנוֹלֶיךָ סְבִיבֶיךָ:	<i>beirəkheh bənoláyikh səviveikh.</i>

exalt our God with blessing!

- 8 The Shrouder of heaven in clouds,
the Preparer of rain for the earth,
the Sprouter of grass on the mountains:
- 9 Voi gives wildlife its food,
the chicks of ravens what they beg for.
- 10 Voi delights not in the strength of a horse,
nor does Voi want a person's thighs:
- 11 The PRESENCE wants those who fear Void,
those who wait for Voix constancy.
- 12 Laud the PRESENCE, Yərushaláyim!
Praise your God, Diaspora!
- 13 For Voi has strengthened the bars of your gates;
Voi has blessed the children around you.

- 14 תְּשִׁמֶה לְאֹמֶךָ שְׁלוֹם
 חֶלֶב חִטִּים יִשְׁבִיעֶךָ:
 15 תִּשְׁלַח אִמְרָתָה אֶרֶץ
 עַד-מְהֵרָה יְרוּץ דְּבָרָה:
 16 הַנֹּתֵנָה שֶׁלֵּג כְּצֹמֶר
 כְּפֹר כְּאֵיפֶר יִפְזֶרֶה:
 17 מִשְׁלִיכֶה קֶרְחָה כְּפֹתִים
 לִפְנֵי קֶרְחָה מִי יַעֲמֶדֶה:
 18 יִשְׁלַח דְּבָרָה וַיִּמְסֹם
 יִשְׁבֶּה רוּחָה יִזְלוּ-מַיִם:
 19 מְגִידֶה דְּבָרֶיהָ לְיַעֲקֹב
 חֻקֶיהָ וּמִשְׁפָּטֶיהָ לְיִשְׂרָאֵל:
 20 לֹא עָשְׂתָה כֵן לְכָל-גּוֹי
 וּמִשְׁפָּטִים בַּל-יָדְעוּם

תְּלַלֵּינָה:

haləluYAH.

- 14 The One Who grants your populace peace —
 Voi'll sate you with the fat of the wheat!
 15 The Sender of Voix command to earth —
 swiftly will Voix word run!
 16 The Giver of snow like wool —
 frost like fire-dregs Voi fritters about.
 17 Voi hurls down hail like breadcrumbs!
 Before Voix hoarchill, who can endure?
 18 Voi sends Voix word and melts them!
 Voi lets out Voix breath, and water flows!
 19 Voi tells Voix word to Ya'aqov,
 Voix laws and judgements to Yisra'eil;
 20 Voi did not do so for every nation —
 these judgements they do not know.

Praise YAH!

Psalm 148

הַלְלוּיָהּ

1 **HaləluYAH**

הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם *haləlol et SHƏKHINAH min hashamáyim*

הַלְלוּהָ בַמְרוֹמִים: *haləluhe baməromim.*

הַלְלוּהָ כָּל־מַלְאֲכֹלֵיהָ 2 *Haləluhe khol mal'akholéihe*

הַלְלוּהָ כָּל־צְבָאָה: *haləluhe kol tzəva'eh.*

הַלְלוּהָ שֶׁמֶשׁ וַיָּרַח 3 *Haləluhe shémesh vəyaréi'ah*

הַלְלוּהָ כָּל־כּוֹכְבֵי אֹר: *haləluhe kol kokhəvei or.*

הַלְלוּהָ שָׁמַי הַשָּׁמַיִם 4 *Haləluhe shəmei hashamáyim*

וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: *vəhamáyim asher mei'al hashamáyim.*

יְהַלְלוּ אֶת־שֵׁם יְהוָה 5 *Yəhaləlol et sheim SHƏKHINAH*

כִּי הִיא צִוְּתָהּ וַנִּבְרָאוּ: *ki he tzivəteh vənivrá'u.*

וַיַּעֲמִידֵל לְעַד לְעוֹלָם 6 *Vaya'amidol la'ad lə'olam*

חֶק־נִתְּנָהּ וְלֹא יֵעָבֹר: *hoq natəneh vəlo ya'avor.*

הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ 7 *Haləlol et SHƏKHINAH min ha'áretz*

תַּנִּינִים וְכָל־תְּהוֹמוֹת: *taninim vəkhol təhomot.*

אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר 8 *Eish uvarad shéleg vəqitor*

1 **Praise YAH!**

Praise the PRESENCE from the Heavens!

Praise Void in the heights!

2 Praise Void, all Voix angels!

Praise Void, all Voix host!

3 Praise Void, sun and moon!

Praise Void, all stars of light!

4 Praise Void, Heavens above the Heavens,
and the waters that are above the Heavens!

5 They will praise the Name of the PRESENCE
because Voi commanded and they were created,

6 and Voi made them endure forever, without limit!
Voi gave a rule and it will never change.

7 Praise the PRESENCE from the Earth!

Sea serpents and abysses!

8 Fire and hail, snow and smoke!

- רוּחַ סְעָרָה עֹשֶׂה דְבָרָה: *rú'ah sə'arah osah dəvareh.*
- 9 הַהָרִים וְכָל־גְּבָעוֹת *Heharim vəkhol gəva'ot*
 עֵץ פְּרִי וְכָל־אֲרָזִים: *eitz pəri vəkhol arazim.*
- 10 הַחַיָּה וְכָל־בְּהֵמָה *Haḥayah vəkhol bəheimah*
 רֶמֶשׂ וְצִפּוֹר כָּנָף: *rêmes vətzipor kanaf.*
- 11 מוֹרֹל־עַמִּי וְכָל־לוֹמְדוֹל *Morol ami vəkhol lomədol*
 עֵזוֹל וְכָל־עֲנוּוֹל עַמִּי: *azol vəkhol anavol ami.*
- 12 מְשַׁנּוֹל מִיַּן וְגַם־שֶׁלֹא *Məshanol min vəgam shelo*
 זִקְנוֹל עַם־נְעָרוֹל: *zəqeinol im nə'arol.*
- 13 יִתְלַלּוּל אֶת־שֵׁם יְהוָה *Yəhaləlol et sheim SHƏKHINAH*
 כִּי־נִשְׁגַב שְׁמֵה לְבָדוֹ *ki nisgav shəmeḥ ləvado*
 הוֹדָה עַל־אֶרֶץ וְשָׁמַיִם: *hodeh al éretz vəshamáyim.*
- 14 וַיִּרְמָה קָרֵן לְעֵמָה *Vayaréimeh qéren lə'ameh*
 תְּהִלָּה לְכָל־חַסִּידוֹלְיָה *təhilah ləkhol ḥasidoléiḥe*
 לְבַנּוֹל יִשְׂרָאֵל עַם קְרֹבָה *livnol Yisra'eil am qəroveh*

תְּלַלּוּ:

haləluYAH.

Storm winds, making Voix word!

- 9 Mountains and all hills!
 Fruiting tree and all cedars!
- 10 Wild beasts and livestock!
 Creeper and winged bird!
- 11 Teachers of my people and all students!
 The mighty and all meek of my people!
- 12 Those who change sex and those who don't!
 Old and also young!
- 13 They will praise the Name of the PRESENCE
 because Voix name is exalted, alone,
 Voix glory is on Earth and Heaven.
- 14 And Voi raised the horn of Voix people,
 praise for all Voix faithful,
 the children of Yisra'eil, a people close to Void.

Praise YAH!

Psalm 149

- הַלְלוּיָהּ** 1 **HaləluYAH**
הוֹדוּ לַיהוָה הוֹד חָדָשׁ *hodol liSHKHINAH hod ḥadash*
תְּהִלָּתָהּ בְּקִהְל חֲסִידוֹל: *təhilateh biqhal ḥasidol.*
יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂתוֹ 2 *Yismaḥ Yisra'eil bə'oséto*
בְּנוֹל-סָרַח יִגְיִלוּל בְּצוֹרֵל: *bənoḥ Sarah yagilol bətzural.*
יְהַלְלוּ שְׁמֵהּ בְּקִטְרֵת 3 *Yəhaləlu shəmeḥ biqtóret*
בְּכֹל תְּהִלָּה יִשְׁבְּחוּהָ: *bəkol təhilah yishabəḥúhe.*
כִּי-רוֹצֵת יְהוָה בְּעַמָּהּ 4 *Ki rotzet SHĀKHINAH bə'ameh*
יַפְאֵרָה עַנּוּל בִּישׁוּעָה: *yəfa'areh anavol bishu'ah.*

- 1 **Praise YAH!**
Glorify the PRESENCE with a new glory!
Voix praise is in the faithful congregation.
- 2 Let Yisra'eil celebrate with their Maker!
Let them be glad, the children of Sarah, with their Rock!
- 3 Let them praise Voix Name with incense,
with every form of praise let them laud Void!
- 4 For the PRESENCE wants Voix people:
Voi will adorn the lowly with liberation.

יַעֲלֹזוּל חַסִּידוֹל בְּכָבוֹד	5	<i>Yaləzolu ḥasidol bəkhavod</i>
יְבָרְכוּל עַל־מִשְׁכְּבוֹתָל:		<i>yəvarəkhol al mishkəvotal.</i>
רוֹמְמוֹת אֵל בְּלִבָּל	6	<i>Roməmot Eil bəlibal</i>
וַחֲרֵב פִּיפְיוֹת בְּתוֹכָל:		<i>vəḥérev pifiyot bətokhal.</i>
לַעֲשׂוֹת צְדָקָה בְּרַעוֹל	7	<i>La'asot tzədaqah vara'ol</i>
תוֹכְחוֹת בְּעֹשֶׂקוֹל:		<i>tokheiḥot bə'oshəqol.</i>
לְנַהוֹג כָּל־אֵל־כַּפְּרִים	8	<i>Linhog kulal el kipurim</i>
כָּל־נִכְבְּדוֹל־יְהוָה אֵל־מַעֲשֵׂי טוֹב:		<i>kol nikhbədoleihel el ma'asei tuv.</i>
לַעֲשׂוֹת בְּהֵל מִשְׁפָּט כְּתוּב	9	<i>La'asot bahel mishpat katuv</i>
הַדָּר הוּא לְכָל־חַסִּידוֹל־יְהוָה		<i>hadar hu ləkhoh ḥasidoləiḥe</i>
הַלְלוּיְהוָה:		<i>haləluYAH.</i>

- 5 Let the faithful exult in glory!
Let them offer blessings on their beds!
- 6 Exaltations of God in their bodies
and a two-edged sword within them
- 7 to make justice for the wicked,
correction for the oppressive;
- 8 to lead all of them to atonement,
all their honored ones to works of good;
- 9 to make the judgements written against them:
This is the glory of all Voix faithful!

Praise YAH!

Psalm 150

Many musical settings of this psalm repeat the final verse for structural reasons, and so it is printed twice here for convenience.

הַלְלוּ יְהוָה	1	HaləluYAH	
הַלְלוּ-לֵאלֹהֵי בְּקִדְשָׁהּ			<i>haləlol Eil bəqodsheh</i>
הַלְלוּ יְהוָה בְּרִקְיעַ עֻזָּה:			<i>haləluhe birq'ʾa uzeḥ.</i>
הַלְלוּ יְהוָה בְּנִבְרוֹתֶיהָ	2	Haləluhe vigvurotēiḥe	
הַלְלוּ יְהוָה כְּרֹב גְּדֻלָּה:			<i>haləluhe kərov gudleh.</i>
הַלְלוּ יְהוָה בְּתַקְעַ שׁוֹפָר	3	Haləluhe bətēiqā shofar	
הַלְלוּ יְהוָה בְּאַמְרָה וּפְעֹל:			<i>haləluhe bə'imrah ufó'al.</i>
הַלְלוּ יְהוָה בְּתוֹף וּמַחֹל	4	Haləluhe bətof umaḥol	
הַלְלוּ יְהוָה בְּלִהָב וּקְטֹרֶת:			<i>haləluhe bəláhav uqtóret.</i>
הַלְלוּ יְהוָה בְּהִלּוּלֵי שִׁמְעַ	5	Haləluhe vəhilulei sháma	
הַלְלוּ יְהוָה בְּהִלּוּלֵי דַמְיָה:			<i>haləluhe bəhilulei dumiyah.</i>
כָּל נִשְׁמָתָה תְּהַלֵּל יְהוָה	6	Kol nishmateh təhaleil YAH	
כָּל נִשְׁמָתָה תְּהַלֵּל יְהוָה	6	Kol nishmateh təhaleil YAH	
הַלְלוּ יְהוָה:		haləluYAH.	

- 1 **Praise YAH!**
Praise God in Voix holiness!
Praise Void in the firmament of Voix might!
 - 2 Praise Void in Voix valor!
Praise Void as much as Voi is great!
 - 3 Praise Void with shofar blast!
Praise Void with word and deed!
 - 4 Praise Void with drum and dance!
Praise Void with fire and incense!
 - 5 Praise Void with praises of sound!
Praise Void with praises of silence!
 - 6 Every soul of Voix will praise YAH!
Every soul of Voix will praise YAH!
- Praise YAH!**

Coda to the Psalms

These lines are stitched together from a variety of psalms to form a capstone to the psalms used for Pəsuqei dəGilah.

בְּרוּכָה יְהוָה לְעוֹלָם *Bərukheh SHƏKHINAH lə'olam*
 אָמֵן וְאָמֵן *amein və'amein.*
 בְּרוּכָה יְהוָה מִמְנוּ *Bərukheh SHƏKHINAH míménu*
 שְׁכֵנָה יְרוּשָׁלַיִם הַלְלוּיָהּ: *shokhéneh Yərushaláyim haləluYAH.*
 בְּרוּכָה יְהוָה אֱלֹהִים *Bərukheh SHƏKHINAH Elohim*
 אֱלֹהֵי יִשְׂרָאֵל *Elohei Yisra'eil*
 עֲשֵׂת נִפְלְאוֹת לְבָדֶּה: *oset nifla'ot ləvadeh.*
 וּבְרוּךְ שֵׁם כְּבוֹדָה לְעוֹלָם *Uvarukh sheim kəvodeh lə'olam*
 וַיִּמְלֵא כְבוֹדָה אֶת כָּל־הָאָרֶץ *vəyimalei khəvodeh et kol ha'áretz*
 אָמֵן וְאָמֵן *amein və'amein.*

Blessed is the PRESENCE forever!
 Amen and amen! Psalm 89:53
 Blessed is the PRESENCE from us,
 dwelling in Yərushaláyim. Praise YAH! Psalm 135:21
 Blessed is the PRESENCE, God,
 the God of Yisra'eil!
 Maker of wonders by Voidself!
 And blessed is the Name of Voix glory forever!
 And Voix glory will fill the whole earth!
 Amen and amen! Psalm 72:18-19

At this point, some continue with Nishmat kol ḥayetkhe (p 308), or, on Hoshana Rabah, with Yishtabah (p 315).

Vayváreikh David

(Some stand here and remain standing until Nishmat kol ḥayetkhe.)

וַיְבָרֵךְ דָּוִד אֶת־יְהוָה לְפָנָיו כָּל־תְּקֵהָל וַיֹּאמֶר דָּוִד
בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִנּוּ מֵעוֹלָם וְעַד־
עוֹלָם: לָךְ יְהוָה תְּגַדֵּלָהּ וְתִגְבּוֹרָהּ וְתִתְפַּאֲרֶתָ
וְתִנְצַח וְתִהְיֶה כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה
הִישׁוּעָה וְתִמְתַּנְשָׂא לְכֹל לְרֹאשׁ: וְהַעֲשֵׂר וְתִכְבֹּד
מִלְּפָנֶיךָ וְאַתָּה מוֹשִׁלָה בָּנוּ וּבְיַדְךָ כַּחַ וּגְבוּרָה לְגִידֹל
וּלְחֹזֶק לְכֹל: וְעַתָּה אֱלֹהֵינוּ מוֹדוּל אֲנַחֲנוּ לָךְ
וּמְהִלָּלוּל לְשֵׁם תְּפַאֲרֶתְךָ:

Vayváreikh David et SHĀKHINAH lifnei kol haqahal vayómer David bərukkeh ateh SHĀKHINAH Elohei Yisra'eil ivéinu mei'olam və'ad olam. Ləkhe SHĀKHINAH hagadulah vəhagəvurah vəhatif'eret vəhanéitzah vəhahod ki khol bashamáyim uva'áretz ləkkeh SHĀKHINAH hayəshu'ah vəhamitnaséi'ah ləkhol lərosh. Vəha'ósher vəhakavod miləfanéikhe və'ateh moshéleh vānu uvyadəkhe kó'ah ugvurah ləgadeil ulhazeiq lakol. Və'atah Elohéinu modol anáħnu lakh umhaləlol ləsheim tif'artékhe.

¹⁰And David blessed the PRESENCE before the entire congregation. And David said, “Blessed are You, PRESENCE, God of Yisra’eil, our Quickener forever and ever!

¹¹Yours, PRESENCE, are the greatness and the mightiness and the beauty and the endurance and the splendor — yes, everything in heaven and on earth! Yours, PRESENCE, are the liberation and the vaunting up as head over all. ¹²And wealth and glory come from You, and You have authority over us. And in Your hand are strength and mightiness! And it is in Your hand to make anyone great and strong.

¹³And now, our God, we thank You, and we praise the Name of Your beauty.

אַתָּה הָא יְהוָה לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי
 הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים
 וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֵּת אֶת־כָּל־וּצְבֵא הַשָּׁמַיִם
 לְךָ מִצְטַנְעוֹל: אַתָּה־הָא יְהוָה הָאֱלֹהִים אֲשֶׁר אֶהְבֵּת
 אֶת־אַבְרָם וְהוֹצֵאתָהּ מֵאֹר כְּשָׂדוֹל וְשִׁמְתָהּ שְׁמוֹ
 אַבְרָהָם: וּמִצָּאתָ אֶת־לָבָבוּ נֶאֱמָן לְפָנֶיךָ וְכָרוֹת עִמּוֹ
 הַבְּרִית לְנִצּוֹר אוֹתוֹ מִהַשָּׂמֶד בְּכָל אַרְצוֹת מְגוּרָיו
 מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ אֶל־שִׁילָד לְנִצּוֹרוֹ
 וְזָרְעוֹ וְתִקְמָה אֶת־דְּבָרֶיךָ כִּי צַדִּיקָה אַתָּה: וְתִרְאֵת
 אֶת־עֵנִי אֲבוֹלֵינוּ בְּמִצְרַיִם וְאֶת־צְרוּתֵיהֶל שְׁמַעְתָּ עַל
 יָם־סוּף: וְתִתְּנָה אֶת־תּוֹמָתֵים בְּפָרְעָה וּבְכָל
 עַבְדוֹלָיו וּבְכָל־רְעָה אַרְצוֹ כִּי יִדְעָתָ כִּי הִזְיָרוּ
 עָלֶיהֶל וְתַעֲשֶׂת־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם בְּקַעְתָּ
 לְפָנֶיהֶל וַיַּעֲבְרוֹל בְּתוֹךְ־הַיָּם בִּיבֻשָׁה וְאַתָּה־הַשָּׂמֶד לְ
 הַשְּׁלֶכֶת בְּמִצּוֹלֵת כְּמוֹ־אַבְן בְּמַיִם עֵזִים:

*Ateh he SHƏKHINAH ləvadékhe ateh asíte et hashamáyim shəmei
 hashamáyim vəkhol tzəva'am ha'áretz vəkhol asher aléiha hayamim
 vəkhol asher bahem və'ateh məhayet et kulal utzva hashamáyim
 ləkhe mitzta'ol. Ateh he SHƏKHINAH ha'Elohim asher ahávte
 et Avram vəhotzeitéhe mei'Ur Kasdol vəsámte shəmo
 Avraham. Umatzáte et ləvavo ne'eman ləfanéikhe vəkharot imo
 habərit lintzor oto meihishameid bəkhol artzot məgurav
 miqtzeih ha'áretz və'ad qətzeih ha'áretz el sheyeileikh lintzoro
 vəzar'o vataqéimeh et dəvaréikhe ki tzadiqeh áteh. Vatéiret
 et oni ivoléinu bəMitzráyim və'et tzaroteihel shamáte al
 Yam Suf. Vatitəneh otot umoftim bəFar'oh uvkhol
 avdolav uvkhol ra'eh artzo ki yadáte ki heizídu
 aleihel vata'aset ləkhe sheim kəhayom hazeh. Vəhayam baqáte
 lifneihel vaya'avrol bətokh hayam bayabashah və'et hishameidal
 hishlákhte vimtzolot kəmo éven bəmáyim azim.*

⁶You are Voi, the PRESENCE, only You! You made the heavens, the heavens above the heavens, and all their host; the earth and everything that is upon her; the seas and all that is in them. And You make them all live! And to You the host of Heaven humble themselves. ⁷You are Voi, the PRESENCE, the God who loved Avram and brought him out from Ur of the Chaldeans and made his name Avraham. ⁸And You found his heart faithful to You and cut a covenant with him to protect him from destruction in all the lands of his sojournings, from one end of the earth to the other end of the earth, wherever he would go — to protect him and his seed! And You fulfilled Your promise because You are Righteous. ⁹And You saw the degradation of our forebears in Mitzráyim and their distress You heeded at the Reed Sea, ¹⁰and You gave signs and wonders against Pharaoh and all his servants and all the wicked of his land, for You knew that they seethed against them. And You made for Yourself a Name that endures to this day. ¹¹And the sea You split before them, and they went across thru the middle of the sea on dry land, and their destruction You hurled into the abyss like a stone into mighty waters.

Todat haYam (Shəmot 14:30–15:18)

וַיּוֹשִׁיעָה יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּצֵּל יִשְׂרָאֵל
 מִמִּצְרָיִם שָׁם עַל־שִׁפְתַּת הַיָּם: וַיַּדַּע יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה
 אֲשֶׁר עָשְׂתָה יְהוָה בְּמִצְרָיִם וַיִּירָאוּל הָעָם אֶת־יְהוָה וַיֵּאמְרוּ
 בְּיַהֲוָה וּבְמֹשֶׁה עַבְדָּהּ:

Vayoshi'eh SHƏKHINAH bayom hahu et Yisra'eil miyad Mitzráyim vayátzeil Yisra'eil miMitzráyim sham al səfat hayam. Vayéida Yisra'eil et hayad hagədolah asher asəteh SHƏKHINAH bəMitzráyim vayirə'ol ha'am et SHƏKHINAH vaya'amínol biSHKHINAH uvMosheh avdeh.

^{14:30}And the PRESENCE liberated Yisra'eil on that day from the hand of Mitzráyim. And Yisra'eil was rescued from Mitzráyim there on the lip of the sea. ³¹And Yisra'eil knew the mighty hand that the PRESENCE made against Mitzráyim, and the people feared the PRESENCE and trusted the PRESENCE and Mosheh, Voix servant.

אֲזַ יוֹדֶה־מֹשֶׁה וּבְנוֹל יִשְׂרָאֵל אֶת־הַתּוֹדָה הַזֹּאת לַיהוָה וַיֵּאמְרוּל
 לֵאמֹר אֲהַדָּה לַיהוָה כִּי־נָצְאָה נִצָּאתָה רַעַ
 וּשְׂנֵאָה רַמַּתָּה בָיָם: עָזִי וְזַמְרַת יְהוָה נִיְהִית־לִי
 לִישׁוּעָה זֶת אֵלִי וְאַנְוֶיהַ אֵלֵהִי
 אָבִי וְאַרְמִמְנָה: יְהוָה אִשָּׁה מְלַחֲמָה יְהוָה
 שָׁמָּה: מַחֲשַׁבַת פְּרָעָה וְעִזּוֹ יִרְתָּה בָיָם וְעִזְרַת

Az yodeh Mosheh uvənoł Yisra'eil et hatodah hazot liSHKHINAH vayoməroł leimor ahodeh liSHKHINAH ki ga'oh ga'ateh ra vəsin'ah raməteh vayam. ozi vəzimrat YAH vayihyet li lishu'ah zet Eili və'anvéihe Elohei ivi va'aroməménhe. SHƏKHINAH isheh milḥamah SHƏKHINAH shəmehe. maḥshəvot Par'oh və'uzo yarəteh vayam və'ezrat

¹Then Mosheh and the children of Yisra'eil thanked this thanks to the PRESENCE and prayed, praying: "I'll thank the PRESENCE, for Voi is extremely exalted! Evil

and hate Voi cast in the sea. ²My strength and might are YAH! Voi was my liberation. This is my God; I'll beautify Void, the God of

my parent: I'll exalt Void! ³The PRESENCE is a warrior! The PRESENCE

is Voix Name! ⁴Pharaoh's plans and strength Voi hurled in the sea. And the hope

שְׁנֵאתוֹ טַבְעָה בַיָּם-סוּף : תְּהוֹמֹת יַכְסִיחַ יַרְדֵּה בַמְצוֹלֹת כְּמוֹ-
 אֶבֶן : יְמִינְךָ יְהוָה נְאֻדְרֵי בַכַּח יְמִינְךָ
 יְהוָה תִרְעֵץ אֹיְבָה : וּבְרַב גְּאוֹנְךָ תַהַרְסֶה
 קְמוּלֵיךָ תִשְׁלַחַה חֲרֹנְךָ יֹאכְלֵלוּ כִקֶּשׁ : וּבְרוּחַ
 אֶפְיֶיךָ נִעְרַמוּ מַיִם נִצְבּוּ כְמוֹ-גֵד
 נְזִלִים קָפְאוּ תְהוֹמֹת בְּלִבָּיִם : אָמְרָה
 אֹיְבָה אֶרְדֶּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלֹאֲלוּ
 נַפְשֵׁי אַרְיֵק חֲרָבֵי תוֹרִישְׁלוּ יָדַי : נִשְׁפֹּת
 בְּרוּחְךָ אֶל-כָּל הַרְסָל שִׁצְלַל כַּעֲוַפֶּרֶת בַּמַּיִם
 אֲדִירִים : מִי-כְמֹכָה בְּאֶרֶץ יְהוָה מִי
 כְּמֹכָה נְאֻדְרָה בְּקֹדֶשׁ נוֹרְאָה תְהִלַּת עֲשֵׂת

*sin'ato tub'ah vəYam Suf. Təhomot yəkhasyúha yarədah vimtzolot kəmo
 áven. Yəminəkhe SHĀKHINAH nedari bakó'ah yəminəkhe
 SHĀKHINAH tir'atz oyéveh. Uvrov ga'onəkhe taharseh
 qamoléikhe təshaləhəh ḥaronəkhe yokhléilo kaqásh. Uvrú'ah
 apéikhe ne'érmu máyim nitzəvu khəmo neid
 nozəlim qafə'u təhomot bəlev yam. Aməreh
 oyəveh erdof asig aḥaleiq shalal timla'éilo
 nafshi ariq ḥarbi torishéilo yadi. Nasháfte
 vəruḥakhe el kol harsal shetzalal ka'oféret bamáyim
 adirim. Mi khamókhe ba'áretz SHĀKHINAH mi
 kamókhe nedéreh vaqódesh nora'eh təhilot óset*

of his hatred drowned in the Reed Sea. ⁵The depths covered it; it sank to the abyss like stone. ⁶Your right hand, PRESENCE, awesome in power! Your right hand,

PRESENCE, shatters the foe! ⁷In the wealth of Your might, You bring down

any rising against You: You unleash Your fury; it eats them as chaff. ⁸With the wind of Your nose, the waters heaped — they were set up like a mound,

the floods — the depths froze in the sea's heart! ⁹The foe said: 'I'll hunt! I'll overtake!

I'll divvy the spoils! My in-breath will be full of them! I'll draw my sword! My hand ruins them!' ¹⁰You breathed out

Your wind against their ruination, which sank like lead in mighty waters! ¹¹Who is like You on Earth, PRESENCE? Who is like You, splendid with holiness, awesome in praise, doing

פְּלָהָה: נְטִיטָה יְמִינְךָ תִּבְלָעֶהוּ אֶרֶץ: נְחִיטָה
 בַּחֲסִדְךָ עִם-נְוֵי נְאֻלָּתְךָ נִתְלַתְּ בְּעֲזָרְךָ אֶל-דְּרָךְ
 קִדְשְׁךָ: שָׁמְעוּ רָעוּל יִרְגָזוּל חֵיל
 אֲחִזוּ פְּעֻלּוֹל עֲוֹתָהּ: אֲזוּ נִבְחָלוּ אֱלוֹפּוֹל
 עֲוֹן אֵילוֹל חָמָס יֶאֱחֲזְלוּ רָעַד נְמָגוּ
 כָּל פְּעֻלּוֹל מְרוּצָהּ: תִּפְּלַל עֲלֵיהֶל אֵימֹתָהּ
 וּפְחַד בְּגִדֹל זְרוּעֶךָ יִדְמּוּל כְּאֶבֶן עַד-
 יַעֲבֹר עִמָּךְ יְהוָה עַד-יַעֲבֹר עִם-נְוֵי
 קְנִיטָה: תִּבְאָלוּ וְתִטְעֻלוּ בְּגִן נִחְלָתְךָ מְכוֹן
 לְשִׁבְתְּךָ פְּעֻלַּת יְהוָה מִקְדָּשׁ אֲדָנִי כּוֹנֵן
 יְדִיךָ: יְהוָה יִנָּאת לְעֹלָם וָעַד:

péleh. natíte yəminəkhe tivla'éihu áretz. Nahíte
vəḥasdəkhe am zu ga'álte neihálte və'ozəkhe el dérekh
qodshékhe. Shamə'u ra'ol yirgazol ḥil
aḥaz po'alol avátah. Az nivhalu alufol
avon eilol ḥamas yoḥazéilo rá'ad namógu
kol po'alol mərutzah. Tipol aleihel eimátah
vafáhad bigdol zəro'akhe yidəmol ka'áven ad
ya'avor aməkhe SHƏKHINAH ad ya'avor am zu
qaníte. Təvi'ólo vətita'ólo bəgan nəḥalatəkhe makhon
lašhivtəkhe pa'álte SHƏKHINAH miqədash adani konənu
yadéikhe. SHƏKHINAH yig'et la'olam va'ed.

marvels? ¹²You reached out Your hand; Earth swallowed! ¹³You guided,
 in Your love, the people You saved; You led them in Your strength to Your Holy
 road. ¹⁴The wicked noted and trembled! Pain
 seized evil-doers; ¹⁵dismayed were the chiefs
 of wrong. Dread seized the leaders of violence! All the
 oppression-doers melted. ¹⁶On them falls fear
 and terror! By Your mighty arm, they're still as stone until
 Your people, PRESENCE, CROSS— until this people You
 acquired cross. ¹⁷You bring and plant them in Your treasure-garden, the place
 You made, PRESENCE, for Your dwelling, the sanctuary, my Foundation, placed
 by Your hands. ¹⁸The PRESENCE will be exalted forever and ever!"

יהוה יגאֵת לְעֵלָם וָעֶד:

SHĀKHINAH yig'et lə'olam va'ed.

The PRESENCE will be exalted forever and ever!

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָזֶת אֶהָרֵן אֶת־הַתֶּף בְּיָדָהּ וַתִּצְאֶן כָּל־
הַנָּשִׁים אַחֲרֶיהָ בַּתָּפִים וּבַמְחִלָּת: וַתַּעַן לָהֵן מִרְיָם הַדֹּדוּל
לִיהוָה כִּי־גָאָה נָאֲתָה רַע וְשָׂאָה רַמְתָּה בַיָּם:

Vatīqah Miryam hanəvi'ah ahot Aharon et hatof bəyadah vateitzéna khol hanashim aharéiha bətupim uvimholot. Vata'an lahen Miryam hodol liSHĀKHINAH ki ga'oh ga'ateh ra vəsin'ah raməteh vayam.

And Miryam the prophet, sister of Aharon, took the drum in her hand, and all the women came out after her with drums and dancing. ²¹And Miriam answered for them: "Thank the PRESENCE, for Voi is extremely exalted! Evil and hatred Voi cast in the sea!" Shəmot 15:20-21

כִּי לִיהוָה הַבְּטָחוֹת *Ki liSHĀKHINAH habatuḥot*

וּפּוֹדֵת יִשְׂרָאֵל: *ufodet Yisra'eil.*

וְעָלוּ מוֹשֵׁעוֹל בְּהַר סִינַי *və'alu moshi'ol bəHar Sinai*

לְשַׁפֵּט אֶת־הַר צִיּוֹן *lishpot et Har Tziyon*

וְהָיוּ לִיהוָה הַבְּטָחוֹת: *vəhayu liSHĀKHINAH habatuḥot.*

וְהָיָה צְדָק שְׁלָם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*

בַּיּוֹם הַהוּא יִהְיֶת יְהוָה אֶחָד *bayom hahu yihyet SHĀKHINAH aḥed*

וּשְׁמָהּ אֶחָד: *ushmeh eḥad.*

Yes, safety is the PRESENCE's

and Voi redeems Yisra'eil!

Psalm 22:29

And liberators shall go up Mount Sinai

to judge Mount Tziyon,

and safety will be the PRESENCE's!

Ovadyah 1:21

And perfect Justice will be upon all the earth,

and on that day will the PRESENCE be one

and Voix Name one.

Zəkharyah 14:9

Nishmat kol həyetkhe

(Anyone standing now sits.)

נִשְׁמַת כָּל־חַיִּתְךָ תְּבָרֶךְ *Nishmat kol həyetkhe təvareikh*
 אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ: *et shimkhe SHƏKHINAH Elohéinu.*
 וְרוּחַ כָּל־בְּשָׂרְךָ תִּפְאַרַּת *Vəru'ah kol bəsarəkhe təfa'eir*
 וּתְרוּמָם זִכְרְךָ תְּנִינֵנוּ תָּמִיד: *utromeim zikhṛəkhe həyéinu tamid.*
 מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל: *Min ha'olam və'ad ha'olam ateh Eil.*
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ רוּחַ *Umibal'adéikhe ein lānu ru'ah*
 גּוֹ'עֵלֶה וּמוֹשִׁיעַה פּוֹדֵת וּמַצִּילָה *go'éleh umoshi'eh podet umatzileh*
 וּמְפַרְנְסָה וּמְרַחֲמָה *umfarnéseh umrahémeh*
 בְּכָל־עֵת צָרָה וְצוּקָה: *bəkhoh eit tzarah vətzuqah.*
 אֵין לָנוּ סֵמֶךְ אֶלָּא אַתָּה: *Ein lānu sémekh ela áteh.*
 אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים *Elohei harishonim vəha'aharonim*
 אֱלֹהֵי כָל בְּרִיּוֹלֶיךָ *Eló'ah kol bəriyoléikhe*
 אֲדָן כָּל תּוֹלְדוֹתֶיךָ *éden kol tolədotéikhe*
 הַמְהַלְלֶה בְּרֹב הַתְּשׁוּבָהוֹת *hamhuléleh bərov hatishbaḥot*
 הַמְנַהֶגֶה יְהוּדָה בְּחֶסֶד *hamnaheigeh Yəhudah bəhésed*

The soul of all Your living things shall bless
 Your Name, PRESENCE, our God!
 And the spirit of all Your flesh shall adorn
 and exalt Your remembrance, our Life, continually!
 From eternity to eternity, You are God.
 And without You, we have no spirit
 redeeming and liberating, ransoming and rescuing
 and sustaining and relenting
 in every time of trial and tribulation.
 We have no support except You.
 God of first things and of last things,
 God of all Your creations,
 Foundation of all Your offspring!
 The One praised in the abundance of lauds!
 The One leading Yəhudah with devotion

וַיִּשְׂרָאֵל בְּרַחֲמִים: *vəYisra'eil bərahāmim.*

וַיְהוּה לֹא יִנּוּמָה וְלֹא יִישָׁנָה *USHKHINAH lo yanúmeḥ vəlo yishāneh*

הַמְעוֹרְרָה יִשְׁנֹל *ham'oréreih yəsheinol*

וְהַמְקִיצֶת נִרְדָּמוֹל *vəhamqitzet nirdamol*

וְהַמְלַבִּישֶׁת עֲרֻמוֹל *vəhamalbishet arumol*

וְהַמְתִּירֶת אֲסוּרוֹל *vəhamatiret asurol*

וְהַסּוֹמְכָה נּוֹפְלוֹל *vəhasomékeih nofəlol*

וְהַזְנֶת רְעִיבּוֹל: *vəhazanet rə'eivol.*

לְךָ לְבַדְךָ אֲנַחְנוּ מוֹדוֹל: *Ləkhe ləvadəkhe anāḥnu modol.*

אֱלוֹ לִבְנוֹ מְלֵא שִׁירָה פְּיָם *Ilu libéinu malei shirah kayam*

וְעֲצֻמְנוּ רִנָּה כְּהַמּוֹן גְּלוֹי *və'atzméinu rinah kahamon galav*

וַיְדִינּוּ שִׁבְחָ כְּמִרְחַבֵי רְקִיעַ *vəyadéinu shévaḥ kəmerḥavei raqí'a*

וְרֹאשֵׁינוּ מְאִירִים *vəroshéinu mə'irim*

כְּשֶׁמֶשׁ וְכִנְרָה *kashémesh vəkḥayaréi'ah*

וְרוּחוֹתֵינוּ נְשׂוֹאוֹת כְּנִשְׂרֵי שָׁמַיִם *vəruḥotéinu nəsu'ot kənišhrei shamáyim*

וְדַמְיֵנוּ קָלִים כְּאֵילוֹת *vədaméinu qalim ka'ayalot*

and Yisra'eil with compassion!

And the PRESENCE will not weary and will not sleep.

The Rouser of the sleeping

and the Waker of the slumbering

and the Clothier of the naked

and the Releaser of the imprisoned

and the Supporter of the fallen

and the Feeder of the famished!

You alone we thank.

If our heart were as full with song as the Sea

and our skeleton with joy as the multitude of its waves

and our hands with praise as the broadness of the Sky

and our heads shone

as the Sun and as the Moon

and our breaths raised up high as eagles of the Heavens

and our bloodstreams free-moving as deer,

אין אַנחנוּ מספיקול להודות לךּ *ein anáhnū maspiqol ləhodot ləkhe*
 יהוה אלהינוּ ואלהי אבותינוּ *SHƏKHINAH Elohéinu vEilohei ivoléinu*
 ולברך את שמך על אהת *ulvareikh et shimkhe al aḥat*
 מאלף אלפי אלפים *mei'élef alfei alafim*
 ורבי רבבות *vəribei rəvavot*
 פעמים טובות שעשית *pə'amim tovot she'asíte*
 עם אבותינוּ ועמנוּ: *im ivoléinu və'imánu.*

ממצרים גאלתנוּ *MiMitzráyim gə'alaténū*
 יהוה אלהינוּ *SHƏKHINAH Elohéinu*
 ומבית עבדול פדיתנוּ: *umibeit avadol pəditénū.*
 ברעב זנתנוּ ובשבע כלפלתנוּ *Bəra'av zanténū uvsava kilkalténū*
 מחרב הצלתנוּ ומדבר מלשתנוּ *meiḥérev hitzalténū umidéver milat'ténū*
 ומשנאות רעות ונאמנות דליתנוּ: *umeisin'ot ra'ot vəne'emanot diliténū.*
 עד הנה עזרנוּ רחמיך *Ad héinah azarúnū raḥaméikhe*
 ולא עזבונוּ חסדיך *vəlo azavúnū ḥasadéikhe*
 ואל תתשנוּ *və'al titəshónū*

we would not be enough to thank You,
 PRESENCE, our God and God of our forebears,
 and to bless Your Name for one
 out of the thousand thousand thousand
 and myriad myriad
 good events that You made
 for our forebears and for us.

From Mitzráyim You redeemed us,
 PRESENCE, our God,
 and from the house of slaves You ransomed us.
 In famine, You fed us, and in abundance, You provided us with everything.
 From the sword You rescued us and from plague You preserved us
 and from dire and long-lasting hatreds You relieved us.
 To this moment, Your compassion has supported us
 and Your lovingkindness has not spurned us;
 and You will not abandon us,

יהוה אלהינו לנצח: *SHĀKHINAH Elohéinu lanétzah.*
 על כן אברים שפלותנו *Al kein eivarim shepilágte bánu*
 ורוח ונשמה שנפחת באפינו *və'ú'ah unshamah shenafáhte bə'apéinu*
 ואש ששמת בעצבינו *və'eish shesámte ba'atzabéinu*
 הל יודול ויברכול וישבחול *heil yodol vivarəkhhol vishabəhol*
 ויפארוול וירוממול ויעריצול *vifa'arol viroməmol vəya'arítzol*
 ויקדישול וימשיכול *vəyaqdíshol vəyamshíkhhol*
 את שמך אבנו: *et shimkhe ivéinu.*

כי כל רוחנו לך יודת *Ki khol ruhéinu lakhe yodet*
 וכל גופנו ישבע *vəkhhol guféinu yishava*
 וכל ראתנו לך תחכה *vəkhhol rei'atéinu lakhe tiḥakeh*
 וכל כבדנו לפניך תצטנע *vəkhhol kəveidéinu ləfanéikhe titztanéi'a*
 וכל לבנו ייראך *vəkhhol libéinu yir'éikhe*
 וכל קרבנו וכל יותינו *vəkhhol qérev ukhlayot*
 יזמרו לך לשמך: *yəzamərol lishmékhe.*

PRESENCE, our God, ever.

And so the limbs You hewed in us
 and the breath and spirit that You blew into our noses
 and the fire You set in our nerves —
 they will thank and bless and laud
 and adorn and exalt and glorify
 and sanctify and perpetuate
 Your Name, our Quickener:

Truly, all our breath shall thank You
 and all our body shall swear to You
 and all our lungs shall yearn for You
 and all our livers shall be humble before You
 and all our hearts shall fear You
 and all our intestines and kidneys
 shall sing to Your name,

כָּדָבַר שְׁכָתוּב *Kadavar shekatuv*
 כָּל־עֲצָמוֹתַי תֹּאמְרָנָה *kol atzmotai tomárnah*
 יְהוּה מִי כָמוֹךָ *SHƏKHINAH mi khamókhe*
 מִצִּילָה עֲנִיָּה מִחֲזָקָה מִמֶּנָּה *matzileh aniyeh meiḥazaqeh miméneh*
 וְעֲנִיָּה וְאֲבִיוֹנָה מִזִּזְלָה: *va'aniyeh v'avyonah migozeleh.*

מִי יִדְמֶת לָךְ *Mi yidmet lakh*
 וּמִי יִשְׁוֶת לָךְ *umi yishvet lakh*
 וּמִי יַעֲרֹכֶה לָךְ *umi ya'arkheh lakh*
 הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *ha'Eil hagədoleh hagiboreh vəhanora'eh*
 אֵל עֲלִיוֹנָה קוֹנֵת שָׁמַיִם וְאָרֶץ: *Eil elyoneh qonet shamáyim va'áretz.*
 נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ *Nəhalelkhe unshabeiḥakhe unfa'erkhe*
 אֶת שֵׁם קְדוֹשְׁךָ: כְּאָמֹר *et sheim qodshékhe. Ka'amur*
 לְדָוִד בְּרָכִי נַפְשִׁי אֶת־יְהוּה *LəDavid barəkhi nafshi et SHƏKHINAH*
 וְכָל־קַרְבֵי אֶת־שֵׁם קְדוֹשְׁךָ: *vəkhoh qaravai et sheim qodsheh.*

like the word that is written:

“All my bones shall say,

‘PRESENCE, who is like You?

You rescue the poor from one stronger than per,

both the poor and the distressed from per robber!” Psalm 35:10

Who could resemble You?

And who could equal You?

And who could compare to You,

God, the great, the mighty, the awesome,

elevated God, begetter of Heaven and Earth?

We will praise and laud and adorn

the Name of Your holiness. As it is recorded:

“Of David: Bless, my soul, the PRESENCE!

And, all my innards, the Name of Voix holiness!”

Psalm 103:1

Shokhéneh ad

In some communities, a different leader takes over the service here on Festivals, including Festivals that fall on Shabbat.

בְּתַעֲצוּמוֹת עֲזָךְ	הָאֵל	<i>Ha'Eil</i>	<i>bəta'atzumot uzékhe</i>
בְּכְבוֹד שְׁמֶךְ	הַגְּדוּלָה	<i>hagədoleh</i>	<i>bikhvod shəmékhe</i>
לְנֶצַח	הַגְּבוּרָה	<i>hagiboreh</i>	<i>lanétzah</i>
בְּנוֹרְאוֹתֶיךָ	וְהַנּוֹרָאָה	<i>vəhanora'eh</i>	<i>bənora'otéikhe</i>
	רָמָה וְנִשְׂאָה	<i>rameh</i>	<i>vənisé'ah</i>

God,	in the sturdiness of Your strength!
The great,	in the glory of Your Name!
The mighty,	forever!
The awesome,	in Your awesome acts!
Exalted and elevated,	

In some communities, a different leader takes over the service here on a Shabbat that is not a Festival.

שׁוֹכְנֵה אֵד מְרוֹם וְקָדוֹשׁ שְׁמֵהּ: *Shokhéneh ad marom vaqadosh shəmeḥ.*
 וְכָתוּב הַדְּרוֹל צְדִיקוֹל אֶת־יְהוָה *Vəkhatur hadərol tzadiqol et SHĀKHINAH*
 לַתְּמִימֹל נֶאֱוָה תְּהִלָּה: *latmimol na'vah təhilah.*

תְּתִרְוֶמֶה	יְצִירוֹל	בְּחֵי	<i>Bəhei</i>	<i>yətzirōl</i>	<i>titroməmeḥ</i>
תְּתִבְרַכֶּה	צְדִיקוֹל	וּבְדַבְרֵי	<i>uvdivrei</i>	<i>tzadiqol</i>	<i>titbarəkheḥ</i>
תְּתִקְדָּשֶׁה	זִסְדוֹל	וּבְמַעֲשֵׂי	<i>uvma'asei</i>	<i>ḥasidol</i>	<i>titqadəsheḥ</i>
תְּתִהְלָלֶה:	קָדוֹשׁוֹל	וּבְקָרֵב	<i>uvqərev</i>	<i>qadoshol</i>	<i>tithaləleh.</i>

dwelling in eternity, exalted and Holy is Voix Name!

And it is written: "Adorn, just ones, the PRESENCE!"

For the integrous, praise is fitting."

Psalms 33:1

In the lives	of the issue -from-Eden	You will be raised up
and in the words	of the amply ethical	You will be blessed
and in the deeds	of the always faithful	You will be called clearly Holy
and in the midst	of the claimed-as -Holy	You will be acclaimed .

ובמקהלות רבבות *Uvmaqhalot rivəvot*
 עמך בית ישראל *aməkhe beit Yisra'eil*
 בגילה יתפאר שמך *bəgilah yitpa'eir shimkhe*
 חיינו בכל דור ודור *ḥayéinu bəkhol dor vador*
 שכן חובת כלנו לפניך *shekein ḥovat kulānu ləfanéikhe*
 יהוה אלהינו *SHƏKHINAH Elohéinu*
 ואלהי אבותינו *vEilohei ivoléinu*
 להודות להלל לשבח *ləhodot ləhaleil ləshabéi'ah*
 לפאר לרומם *ləfa'eir ləromeim*
 להודר להקדש לעלה ולקלס *ləhadar ləvareikh lə'aleih ulqaleis*
 על כל דברי *al kol divrei*
 שירות ותשבחות *shirov vətishbəhot*
 דוד בן ישי *David ben Yishai*
 עבדך משיחך: *avdəkhe məshihékhe.*

And in the congregations of the myriads
 of Your people, the house of Yisra'eil,
 with joy will Your Name be adorned,
 our Life, in each generation after generation.
 This is the obligation of all of us before You,
 PRESENCE, our God
 and God of our forebears:
 to thank, to praise, to laud,
 to adorn, to exalt,
 to glorify, to bless, to extol, and to acclaim
 beyond all the words
 of the psalms and lauds
 of David, son of Yishai,
 Your servant, Your anointed.

Yishtabah

If Bərukkeh She'aməreh was not prayed at the beginning of Pəsuqei dəGilah, omit this blessing.

(Some stand for this blessing when it is included.)

יִשְׁתַּבַּח שִׁמְכֶה לְעַד תִּינִינוּ *Yishtabah shimkhe la'ad hayéinu*
 הָאֵל הַרֹּחַ הַגְּדוֹלָה וְהַקְּדוּשָׁה *haEil harú'ah hagədoleh vəhaqədoshēh*
 בְּשָׁמַיִם וּבָאָרֶץ כִּי לָךְ נָאֵה *bashamáyim uva'áretz ki lakhe na'eh*
 יְהוָה אֱלֹהֵינוּ וְאֵלֵינוּ *SHĀKHINAH Elohéinu vEilohei ivoléinu*
 שִׁיר וּשְׁתִּיקָה הַלֵּיל וְחֲדוּתָ עוֹז *shir ushtiqaq haleil vəhedvah oz*
 וּמְשָׁלָה נִצַּח גְּדֻלָּה וּגְבוּרָה *umemshalah nétzah gədulah ugvurah*
 תְּהִילָה וְתַפְאֳרַת קְדוּשָׁה וְשִׁמּוּר *təhilah vətif'éret qədushah ushimur*
 בְּרָכוֹת וְהוֹדָאוֹת ◀ ▶ *bərakhot vəhoda'ot*
 מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHĀKHINAH*
 אֵל רֹחַ גְּדוֹלָה בַּתְּשֻׁבָּהוֹת *Eil rú'ah gədoleh batishbahot*
 אֵל הַהוֹדָאוֹת אֶדֶן הַנְּפִלְאוֹת *Eil hahoda'ot éden hanifla'ot*
 הַגְּלָה בְּשִׁירֵי זִמְרָה *hagaleh bəshiyarei zimrah*
 רֹחַ אֵל חַי הַעוֹלָמִים: *rú'ah Eil hei ha'olamim.*

Your Name will be blessed forever, our Life!
 God, the great and holy Spirit
 in the Heavens and on the Earth. For to You are fitting,
 PRESENCE, our God and God of our forebears,
 song and silence; praise and celebration; strength
 and power; eternity, greatness, and might;
 praising and beauty; holiness and protection;
 ▶ blessings and thanks,
 now and forever.
 Blessed are You, PRESENCE,
 God, Spirit great in lauds!
 God of thanks, Foundation of wonders,
 the One Who delights in song-surpassing silence,
 Spirit, God, Life of endless worlds!

Psalm 130

On Shabbat Shuvah and Hoshana Rabah, some include this psalm here. Many communities that include this psalm pray it responsively, verse by verse.

(If praying in a room with a Torah Ark, some open it here and stand (or continue standing).)

- | | | |
|---|---|---|
| שִׁיר הַמַּעֲלוֹת | 1 | <i>Shir hama'alot</i> |
| מִמַּעַמְקִים קָרָאתִיךָ יְהוָה: | | <i>mima'amaqim qəratíkhe SHƏKHINAH.</i> |
| אֲדַנִּי שִׁמְעָה בְּעָלִי | 2 | <i>Adani shim'eh və'uli</i> |
| תִּהְיֶינָה אֲבִרוֹתֶיךָ קִשְׁבוֹת | | <i>tihyéinah evrotéikhe qashuvot</i> |
| לְעוֹל תַּחֲנוּנֵי: | | <i>lə'ol taħnanuni.</i> |
| אִם־עוֹנוֹת תִּשְׁמְרֶה־יָהּ | 3 | <i>Im avonot tishməreh YAH</i> |
| אֲדַנִּי מִי יַעֲמֶדָה: | | <i>Adani mi ya'amdeh.</i> |
| כִּי־עֲמַךְ הַסְּלִיחָה | 4 | <i>Ki iməkhe hasəliħah</i> |
| לְמַעַן תִּנְרָאָה: | | <i>ləmə'an tivarə'eh.</i> |
| קִוִּיתִי יְהוָה | 5 | <i>Qivíti SHƏKHINAH</i> |
| קִוְיַתָּה נַפְשִׁי | | <i>qivətah nafshi</i> |
| וְלִדְבָרָה הוֹחֲלִתִּי: | | <i>vəlidvareh hoħálti.</i> |
| נַפְשִׁי לְאֲדַנִּי מִשְׁמֹרֹל לַבְּקָר | 6 | <i>Nafshi la'adani mishomərol labóqer</i> |
| שְׁמֹרֹל לַבְּקָר: | | <i>shomərol labóqer.</i> |
| יַחַל יִשְׂרָאֵל אֶל־יְהוָה | 7 | <i>Yaheil Yisra'eil el SHƏKHINAH</i> |
| כִּי־עַם־יְהוָה הִתְחַסֵּד | | <i>ki im SHƏKHINAH haħésed</i> |
| וְהַרְבֵּה עָמָה פְּדוּת: | | <i>vəharbeih imeh fədut.</i> |
| וְהָא יִפְדֶּת אֶת־יִשְׂרָאֵל | 8 | <i>Vəhe yifdet et Yisra'eil</i> |
| מִכָּל עוֹנוֹתָיו: | | <i>mikol avonotav.</i> |

The Shabbat and Festival Morning Service

- 1 A psalm of ascents:
From the depths, I implored You, PRESENCE!
- 2 My Foundation, heed my burden;
may Your pinions attend
to the burden of my plea.
- 3 If You kept track of wrongs, YAH,
my Foundation, who could withstand it?
- 4 For with You is forgiveness
so You will be feared.
- 5 I have hoped for the PRESENCE.
My soul has hoped,
and for Voix words have I yearned,
- 6 my soul for the Foundation, more than night-watch for morning —
than night-watch for morning!
- 7 Yearn, Yisra'eil, for the PRESENCE!
For with the PRESENCE is devotion,
and redemption abounds with Void,
- 8 and Voi will redeem Yisra'eil
from all their wrongs.

Ḥatzi Qadish

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

אָמֵן יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal vəyitqadash shəmoḥ rabah* amein
 בְּעֶלְמָא דִּי בְרָאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*
 וַיְשַׁלְּמֵהּ שְׁלָמֹה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*
 וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*
אָמֵן בְּעֶגְלָא וּבְזִמְנָן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* amein.
יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*
בְּרִיכַהּ הָא *shəmoḥ dəqudsheita* bərikkeh he

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*
אָמֵן דְּאִמְרָן בְּעֶלְמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* amein.

May Voix great Name be magnified and sanctified — amen! —
 in the world that Voi made by Voix will,
 and may Voi complete Voix peace in your lives
 and in your days and in the lives of the whole house of Yisra'eil,
 with speed and in a fast-approaching time. And respond: Amen!

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

Blessed and lauded and glorified and exalted
 and lifted up and beautified and cherished and praised
 be the Name of the Holy One — Voi is blessed! —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

Shaharit

The Call to Prayer

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

If praying without a minyan, omit the call to prayer and continue with The Blessing for Morning — the weekday version (p 327) on Hoshana Rabah or a Festival that falls on a weekday and the shabbat version (p 320) at all other times.

Leader:

בְּרַכּוֹל אֶת יְהוָה הַמְּבֹרָכָה:
Barəkhol et ADONAI hamvorékheh.
Bless ADONAI, the Blessed One!

Congregation, then leader:

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

(Anyone standing now sits.)

The Shəma and Her Blessings

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

On Hoshana Rabah or a Festival that falls on a weekday, continue with The Blessing for Morning (Weekday) (p 327). At all other times, continue with The Blessing for Morning (Shabbat).

The Blessing for Morning (Shabbat)

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha’olamim*
יּוֹצֵרֶיחַ אוֹר וּבוֹרְאֵה חֹשֶׁךְ *yotzérech or uvoréi’ah ḥóshekh*
עֹשֵׂת שְׁלוֹם וּבוֹרְאֵה אֵת הַכֹּל: *oset shalom uvoréi’ah et hakol.*

כָּלֵנוּ נוֹדֵךְ וְכָלֵנוּ נִשְׁבַּחְךָ *Kulánu nodékhe vəkḥulánu nəshabáḥkhe*
וְכָלֵנוּ נֹאמֵר *vəkḥulánu nomar*
אֵין קְדוֹשָׁה כִּיהוָה *ein qədosheh ka’ADONAI*
כָּלֵנוּ נְרוֹמְמֶיךָ סֵלָה *kulánu nəromémkhe sélah*
יּוֹצֵרֶיחַ כָּלֵנוּ: *yotzérech khulánu.*

Blessed are You, ADONAI,
 our God, Life of endless worlds,
 fashioner of light and creator of darkness,
 maker of peace and creator of all things.

All of us will thank You and all of us will praise You
 and all of us will affirm:
 None is Holy like ADONAI!
 All of us will exalt You — selah! —
 fashioner of all of us.

הָאֵל הַפּוֹתְחָהּ בְּכָל יוֹם *Ha'Eil hapotáḥah vəkhol yom*
 דַּלְתוֹת שַׁעֲרֵי מִזְרַח *daltot sha'arei mizrah*
 וּבֹקְעָה חֲלוֹנֵי רָקִיעַ *uvoqá'ah ḥalonei raq'á*
 מוֹצִיָּאָה חַמָּה מִמְקוֹמָהּ *motzi'eh ḥamah miməqomah*
 וּלְבָנָה מִמְכוֹן שְׁבִתָּהּ *ulvanah miməkhon shivtah*
 וּמְאִירָה לְעוֹלָם כָּלוּ *um'ireh la'olam kulo*
 וּלְיוֹשְׁבוֹלָיו שֶׁבְרָאָהּ *ulyoshvolav shebarə'eh*
 בְּמִדַּת הַרַחֲמִים: *bəmidat haraḥamim.*
 הַמְאִירָה לְאֶרֶץ *Hamə'ireh la'áretz*
 וּלְדָרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bəraḥamim*
 וּבִטְוֵבָה מְחַדְּשָׁה בְּכָל יוֹם *uvtuveh məḥadésheh vəkhol yom*
 תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית: *tamid ma'asei vərəishit.*
 הַרוּחַ מְרוֹמְמָהּ לְבִדְהָ מְאֹז *Harú'ah məromémeh ləvadeh me'az*
 הַמְּשֻׁבָּחָה וְהַמְּפָאָרָה *hamshubáḥah vəhaməfo'éreh*
 וְהַמְּתַנַּשְׂאָה מִיְמֹת עוֹלָם: *vəhamitnasé'ah mimot olam.*
 אֱלֹהֵי עוֹלָם *Elohei olam*

God is the One Who opens, every day,
 the doors of the gates of the East
 and pries apart the windows of the sky;
 Voi makes the sun come out from her place
 and the moon from the point of her rest,
 and Voi illuminates the world — all of it! —
 and its inhabitants, who Voi created
 with the attribute of Compassion.
 The One Who illuminates the earth
 and those dwelling upon her with compassion
 and Who, in Voix goodness, renews, every day,
 perpetually, the work of Creation.
 The spirit exalted alone from the beginning!
 The praised One and the adorned One
 and the exalted One from days of eternity!
 God of eternity,

בְּרַחֲמֶיךָ הַרְבִּים רַחֲמָה עָלֵינוּ *bərahameíkhe harabim raḥameh aléinu*
 אֶדֶן עֲזָנוּ צוּר מִשְׁגַּבֵּנוּ *éden uzéinu tzur misgabéinu*
 מִגֵּן יִשְׁעָנוּ מִשְׁגָּב בַּעֲדָנוּ: *magein yish'éinu misgav ba'adéinu.*

אֵין כְּעֶרְכְּךָ *Ein kə'erkékhe*
 וְאֵין זוּלָתְךָ *və'ein zulatékhe*
 אֶפֶס בִּלְתֶּךָ *éfes biltékhe*
 וּמִי דוֹמֶת לָךְ: *umi dómet lakh.*

אֵין כְּעֶרְכְּךָ יְהוָה *Ein kə'erkəkhe ADONAI*
 אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה *Elohéinu ba'olam hazeh*
 וְאֵין זוּלָתְךָ תִּיגִינוּ *və'ein zulatəkhe ḥayéinu*
 לְחַיֵּי הָעוֹלָם הַבֶּא *ləḥayei ha'olam haba*
 אֶפֶס בִּלְתֶּךָ גּוֹאֲלֵנוּ *éfes biltəkhe go'eléinu*
 לַיְמוֹת אַחֲרֵיךָ *limot aḥarit*
 וְאֵין דוֹמֶת לָךְ מוֹשִׁיעֵתָנוּ *və'ein dómet lakhe moshī'etéinu*
 לְתַחֲיַת הַמֵּתוּל: *lithiyat hameitol.*

in Your bountiful compassion, have compassion on us!
 Foundation of our strength, Rock of our refuge,
 Shield of our liberation, Refuge of our protection.

There is nothing like Your worth
 and there is nothing apart from You.
 There is naught without You,
 and who compares to You?
 There is nothing like Your worth, ADONAI,
 our God, in this world,
 and there is nothing apart from You, our Life,
 in the life of the world to come.
 There is naught without You, our Redeemer,
 in future days,
 and there is no one like You, our Liberator,
 to revive the dead.

El Éden

אֵל אֶדֶן שֶׁל כָּל הַמַּעֲשִׂים *El éden shel kol hama'asim*
 בְּרוּכָה וּמְבֻרָכָה *bərukkeh umvorékkeh*
 בְּחַי כָּל נִשְׁמָתָה *bəḥei khol nishmateh*
 גְּדֹלָה וְשׁוּבָה מְלֵא עוֹלָם *godleh vətuveh malei olam*
 דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתָהּ: *dá'at utvunah sovəvim oteh.*

הַמְתַּנַּאת עַל חֵיּוֹל הַקֶּדֶשׁ *Hamitga'et al ḥayol haqódes*
 וְנִהְדָּרָה בְּכָבוֹד עַל הַמְרַכְבָּה *vənehdéréh vəkḥavod al hamerkavah*
 זְכוּת וּמִישׁוֹר לְפָנֵי כְסֵאָה *zəkhut umishmor lifnei khis'eh*
 זָקֵד וְרַחֲמִים לְפָנֵי כְבוֹדָהּ: *hésed vərəḥamim lifnei khəvodeh.*

טוֹבִים מְאֹרֹת שֶׁבְרָאָה אֱלֹהֵינוּ *Tovim mə'orot shebarə'eh Elohéinu*
 יִצְרָתָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל *yətzarətam bədá'at bəvinah uvhaskeil*
 פָּח וּגְבוּרָה נִתְּנָה בָּהֶם *kó'ah ugvurah natəneh vahem*
 לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְל: *lihyot moshəlim bəqérev teiveil.*

Ah, the Foundation of all works: God,
blessèd and blessed
 by the lives of all Voix souls.
Crowding the world: Voix greatness and good;
discernment and knowledge surround Void.

Fully extolled by the holy Ḥayol,
glorified and adorned on the Chariot!
Honesty and right before Voix throne,
just as kindness and mercy are before Voix wealth.

Kindled the orbs of heaven did our God!
Lit them with wisdom and discernment and with skill.
Might and endurance Voi put in them
now to be commanders within the world.

מְלֵאִים זֵיו וּמְפִיקִים נֹגַהּ *Məlei'im ziv umfiqim nógah*
 נָאֵה זֵיוֹם בְּכֹל הָעוֹלָם *na'eh zivam bəkhoh ha'olam*
 שְׂמֵחִים בְּצֵאתָם וְשִׂשִׁים בְּבוֹאָם *səmeiħim bətzeitam vəsasim bəvo'am*
 עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵתָם: *osim bə'eimah rətzon qonetam.*

פָּאֵר וְכְבוֹד נֹתְנִים לְשִׁמְהָ *Pə'eir vəkhavod notənim lišmeh*
 צְהִלָּה וְרִנָּה לְזִכָּר מְבֻטָּחָה *tzoholah vərinah ləzéikher mivtaħeh*
 קְרָאָה לְשִׁמֶשׁ וַיִּזְרַח אוֹר *qarə'eh lashémesh vayizrah or*
 רְאֵתָה וְהִתְקִינָה צִוְרַת הַלְבָנָה: *ra'ateh vəhitqíneh tzurat haləvanah.*

שְׂבַח נֹתְנוֹל לֵה כֹל צְבָא מְרוֹם *Shévaħ notənoł leh kol tzəva marom*
 תִּפְאָרֶת וּגְדֻלָּה שְׂרָפוֹל *tif'éret ugdułah sərafol*
 וְאוֹפְנוֹל וְחַיּוֹל הַקָּדֵשׁ *və'ofanol vəħayol haqódesħ*

Pulsing with light, radiating bright,
 quite fitting their light for all the world.
 Rejoicing in going and happy in coming,
 so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;
 Voix refuge gets rejoicing and celebration!
 When Voi called the sun, it shone light;
 examined and established, the moon was formed.

Yes, praise the whole exalted host give Void!
 Zealousness and beauty the Sərafol
 and Ofanol and holy Ḥayol

לְאֵל אֲשֶׁר שָׁבַתָּה מִכֹּל הַמַּעֲשִׂים *l'Eil asher shavəteh mikol hama'asim*
 בְּיוֹם הַשְּׁבִיעִי נִתְעַלְתָּה *bəyom hashəvi'i nit'aləteh*
 וַיָּשָׁבֶה עַל כִּסֵּי כְבוֹדָהּ *vəyashəveh al kisei khəvodēh*
 תִּפְאָרֶת עֲטָתָה לְיוֹם הַמְּנוּחָה *tif'éret atəteh ləyom hamənuḥah*
 עֲנֵג קָרְאָה לְיוֹם הַשְּׁבַת: *óneg qarə'eh ləyom haShabat.*
 זֶה שִׁבַּח שְׁלֵיּוֹם הַשְּׁבִיעִי *Zeh shévaḥ shelayom hashəvi'i*
 שְׁבוּ שָׁבַתָּה אֵל מִכֹּל מְלֶאכְתֶּה *shebo shavəteh Eil mikol məlakhteh*
 וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר *vəyom hashəvi'i məshabéi'ah və'omeir*
 מִזְמוֹר שִׁיר לְיוֹם הַשְּׁבַת *mizmor shir ləyom haShabat*
 טוֹב לְהִדּוֹת לַיהוָה: *tov ləhodot la'ADONAI.*
 לְפִיכֶן יִפְאָרוּל וַיְבָרְכוּל *Ləfikhakh yəfa'arol vivarəkhool*
 לְאֵל כָּל יְצוּרוֹלֵיהֶ: *la'Eil kol yetzuroléihe.*
 שִׁבַּח יִקָּר וַיְגַדְּלָה וַיְתַנּוֹל *Shévaḥ yəqar ugdulah yitənool*

give to God who rested from all works
 on the seventh day, raised up
 and settled on the throne of Voix glory.
 Voi crowned the day of rest with beauty;
 Voi called the Sabbath day "delight".
 This is the praise of the seventh day,
 on which God rested from all Voix labor.
 And the seventh day gives praise and says,
 "A psalm, a hymn for the Sabbath day:
 It is Good to thank ADONAI"
 Therefore all Voix creations
 will adorn and bless God.
 Praise and gravity and greatness they'll give

Psalm 92:1-2

לְאֵל רוּחַ יוֹצֵרָה כָּל: *la'Eil rú'ah yotzéreih khol.*
 הַמְנַחִילָה מְנוּחָה *Hamanhíleh mənūḥah*
 לְעַמּוּת יִשְׂרָאֵל בְּקִדְשָׁתוֹ *lə'ameh Yisra'eil biqdushato*
 בְּיוֹם שַׁבָּת קֹדֶשׁ: *bəyom Shabat qódes.*
 שִׁמְךָ יְהוָה אֱלֹהֵינוּ יִתְקַדַּשׁ *Shimkhe ADONAI Elohéinu yitqadash*
 וְזִכְרְךָ תִּיָּנוֹן יִתְפָּאֵר *vəzikhrekhe ḥayéinu yitpa'ar*
 בְּשָׁמַיִם מְמַעַל *bashamáyim mimá'al*
 וְעַל הָאָרֶץ מִתַּחַת: *və'al ha'áretz mitáḥat.*
 תִּתְבָּרַךְ מוֹשִׁיעֵתָנוּ *Titbarəkhe moshi'etéinu*
 עַל שְׁבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*
 וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ *və'al mə'orei or she'asíte*
 יִפְאָרוּךְ סֶלָה: *yifa'arúkhe sélah.*

to God, Spirit, fashioner of all.
 The One Who bequeaths quietude
 to Voix people, Yisra'eil, in their Holiness
 on the Holy Sabbath day.
 Your Name, ADONAI, our God, will be made Holy
 and Your memory, our Life, will be adorned
 in the Heavens above
 and on the Earth below.
 You will be blessed, our Liberator,
 for the praise of the work of Your hands
 and for the sky-lamps of light that You made—
 they themselves will adorn You — selah!

Continue with The Conclusion of the Blessing for Morning (p 329).

The Blessing for Morning (Weekday)

בְּרוּכָה אַתָּה יְהוָה *Bərūkkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הַעוֹלָמִים *Elohéinu hei ha'olamim*
יוֹצֵרֵהּ אוֹר וּבוֹרְאֵהּ חֹשֶׁךְ *yotzéreih or uvoréi'ah hóshekh*
עֹשֵׂת שְׁלוֹם וּבוֹרְאֵהּ אֵת הַכֹּל:
oset shalom uvoréi'ah et hakol.

הַמְאִירָה לְאֶרֶץ *Hamə'ireh la'áretz*
וְלִדְרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bərahāmim*
וּבְטוֹבָה מְתַדְּשָׁה בְּכֹל יוֹם *uvtuveh məhadésheh vəkhol yom*
תָּמִיד מַעֲשֵׂה בְּרָאשִׁית:
tamid ma'aseih vərəishit.
מָה רַבּוּ מַעֲשֵׂיךָ יְהוָה *Mah rabu ma'aséikhe ADONAI*
כָּלֵם בְּחֻכְמָה עֲשִׂית *kulam bəhokhmah asíte*
מְלֵאָה הָאָרֶץ קִינְיָנְתְּךָ:
malə'ah ha'áretz qinyanétkhe.
הָרוּחַ מְרוֹמְמָה לְבִדְהָ מְאֹז *Harú'ah məromémeh ləvadeh mei'az*
הַמְּשַׁבְּחָה וְהַמְּפַאֲרָה *hamshubáhah vəhaməfo'éreh*
וְהַמְתַּנְשְׂאָה מִיְּמֹת עוֹלָם:
vəhamitnaséi'ah mimot olam.

Blessed are You, ADONAI,
our God, Life of endless worlds,
fashioner of light and creator of darkness,
maker of peace and creator of everything.

The One Who illuminates the earth
and those dwelling upon her with compassion
and Who, in Voix goodness, renews, every day,
perpetually, the work of Creation.
How abundant are Your deeds, ADONAI!
You did all of them with wisdom;
the earth is full of Your formation.
The spirit exalted alone from the beginning!
The praised One and the adorned One
and the exalted One from days of eternity!

אֱלֹהֵי עוֹלָם *Elohei olam*
 בְּרַחֲמֶיךָ הַרְבִּים רַחֲמָה עָלֵינוּ *bərahameikhe harabim raḥameh aléinu*
 אֲדָן עֲזָנוּ צוּר מִשְׁגָּבֵינוּ *éden uzéinu tzur misgabéinu*
 מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בַּעֲדָנוּ: *magein yish'éinu misgav ba'adéinu.*

אֵל בְּרוּכֶה גְדוֹלֵת דָּעָה *Eil bərukkeh gədolet dei'ah*
 הֵקִינָה וּפְעָלָה זְהָרֵי זִמְחָה *heikhíneh ufa'aleh zohorei ḥamah*
 טוֹב יִצְרֶה כְּבוֹד לְשִׁמְחָה *tov yatzereh khavod lishmeh*
 מְאוֹרוֹת נְתָנָה סְבִיבוֹת עֲזָה *mə'orot natəneh səvivot uzeh*
 פְּנוֹת צְבָאִיָּה קְדוֹשִׁים *pinot tzava'eihe qədoshim*
 רוֹמְמֵי שְׂדֵי תָמִיד: *roməmei Shadai tamid.*
 מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתָה: *Məsapərim kəvod eil uqdushateh.*
 תִּתְבָּרְכֶה מוֹשִׁיעֵתָנוּ *Titbarəkkeh moshi'etéinu*
 עַל שְׂבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*
 וְעַל מְאוֹרֵי אוֹר שְׁעֵשִׂית *və'al mə'orei or she'asite*
 יַפְאֲרוּךְ סֵלָה: *yəfa'arúkhe sélah.*

God of eternity,
 in Your bountiful compassion, have compassion on us!
 Foundation of our strength, Rock of our refuge,
 Shield of our liberation, Refuge of our protection.

Ah! God — **blessed One**, colossal in **deep** knowing —
founded and **generated** the **halos** of **jubilant Sol**.
Kindly, **Voi** let **Glory** manifest for **Name's** sake.
Phosphorescents Voi quickened all 'round **Voix** strong might;
termini of **Voix** holy **widespread** host
exalt Shadai (**Yah!**) with **zero** pauses.
 They spread news of the **Glory** of God and **Voix** Holiness.
 You will be blessed, our **Liberator**,
 for the praise of the work of Your hands
 and for the sky-lamps of light that You made—
 they themselves will adorn You — **selah!**

Continue with The Conclusion of the Blessing for Morning.

The Conclusion of the Blessing for Morning

תִּתְבָרַכְהָ צוּרֵינוּ *Titbarəkkeh tzuréinu*
תְּחַיֵּנוּ וְגוֹאֲלֵנוּ *ḥayéinu vəgo'eléinu*
בִּרְאֵה קְדוֹשִׁים: *boréi'ah qədoshim.*
יִשְׁתַּבַּח שִׁמְכֶה לְעַד תְּחַיֵּנוּ *Yishtabaḥ shimkhe la'ad ḥayéinu*
יוֹצֵרֶה מְשַׁרְתּוֹל *yotzéreh məsharətol*
וְאֲשֶׁר מְשַׁרְתּוֹלֵיהֶה *va'asher məsharətoléihe*
כָּלֵל עוֹמְדוֹל בְּרוּם עוֹלָם *khulal omərol bərum olam*
וּמְשַׁמֵּיעוֹל בִּירְאֵה יַחַד *umishmi'ol bəyir'ah yáhad*
בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים *bəqol divrei Elohim ḥayim*
וְרוּחַ עוֹלָם: *vəru'ah olam.*
כָּלֵל אֶהוּבּוֹל כָּלֵל בְּרוּרוֹל *Kulal ahuvol kulal bərurol*
כָּלֵל גְּבוּרוֹל *kulal giborol*
וְכָלֵל עֲשׂוֹל בְּאֵימָה וּבִירְאֵה *vəkhulal osol bə'eimah uvir'ah*
רְצוֹן קוֹנֵתָל: *rətzon qonetal.*
וְכָלֵל פּוֹתְחוֹל אֶת־לִבָּל בְּקִדּוּשָׁה *Vəkhulal potəḥol et libal biqdushah*
בְּשִׁירָה וּבְדוּמָה *bəshirah uvdumah*

You are blessed, our Rock,
our Life, and our Rescuer,
Creator of Holiness!
Praised is Your Name forever, our Life,
fashioner of heavenly ministers,
Whose heavenly ministers,
all of them, endure in the unlimited heights
and proclaim in dread, together,
the command of the words of the living God
and the Spirit of eternity.
All of them adored, all of them bright,
all of them courageous!
And all of them do, in awe and dread,
the will of their former.
And all of them open their heart with Holiness,
with song and with silence,

וּמְבָרְכוֹל וּמְשַׁבְּחוֹל וּמְפָאָרוֹל *umvarəkhol umshabəhol umfa'arol*
 וּמְעֲרִיצוֹל וּמְקַדִּישׁוֹל וּמְגַאֹל *uma'aritzol umaqdishol umag'ol*

אֵת שֵׁם הָאֵל הַגּוֹאֵת *et sheim ha'Eil hago'et*
 הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *hagədoleh hagiboreh vəhanora'eh*
 קְדוֹשֶׁה הֵא: *qədosheh he.*
 וְכָל מְקַבְּלוֹ עֲלֵיהֶל *Vəkhulal məqabəlol aleihel*
 עַל זְכוּת שָׁמַיִם *ol zəkhut shamáyim*
 זֶת מִזֶּת *zet mizet*
 וְנוֹתְנוֹל רְשׁוּת זֶת לְזֶת *vənotənoł rəshut zet lazet*
 לְהַקְדִּישׁ לְיוֹצֵרֶל בְּנַחַת רוּחַ *ləhaqdish ləyotzeral bənáhat rú'ah*
 בְּשָׁפָה בְרוּרָה וּבְנֵעִימָה קְדוֹשָׁה *bəsafah vərurah uvin'imah qədosshah*
 כָּלֶל כְּאֶחָד עוֹנוֹל *kulal kə'aḥed onol*
 וְאוֹמְרוֹל בְּיָרְאָה: *və'oməroł bəyir'ah.*

and bless and praise and adorn
 and laud and sanctify and exalt

the Name of God, the exalted,
 the great, the mighty, and the awesome —
 Voi is Holy!

And all of them accept on themselves
 the yoke of the merit of heaven,
 each from the other,
 and give authority, each to the other,
 to sanctify their fashioner with gentle spirit,
 with bright speech, and with Holy melody,
 all of them, as one, answer
 and affirm in dread:

The Shabbat and Festival Morning Service

In many congregations, everyone prays these lines together.

קְדוֹשָׁה קְדוֹשָׁה קְדוֹשָׁה Qədosheh qədosheh qədosheh
יְהוָה זָבָאוֹת ADONAI tzava'ot
מְלֵא כֹל הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.

וְהָאוֹפָנוֹל וְחַיּוֹל הַקֹּדֶשׁ Vəha'ofanol vəhayol haqódesheh
בְּרַעַשׁ גָּדוֹל bərá'ash gadol
מִתְנַשְׂאוֹל לְעַמַּת שְׂרָפוֹל mitnasə'ol lə'umat sərafol
לְעַמַּתָּל מִשְׁבַּחֹל וְאוֹמְרוֹל: lə'umatal məshabəḥol və'omərol.

In many congregations, everyone prays this line together.

בָּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמָה: Barukh kəvod ADONAI miməqomeh.

לְאֵל בְּרוּכָה נְעִימוֹת יִתְגַּוֵּל Lə'Eil bərukkeh nə'imot yitəinol
לְזָכָה אֵל חַיֵּת וְקִיָּמָה lazakeh Eil ḥayet vəqayémeh
זְמִירוֹת יִאֲמְרוֹל zəmirot yoméirol
וְתִשְׁבַּחֹת יִשְׁמִיעוֹל vətishbəḥot yashmi'ol
כִּי הֵא לְבַדָּה פּוֹעֵלָה גְבוּרוֹת ki he ləvadeh po'éleh gəvurot

In many congregations, everyone prays these lines together.

“Holy, Holy, Holy

is multitudinous ADONAI!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

And the Ofanol and Holy Hayol:

With a mighty noise,

they raise themselves opposite the serafs;

opposite them, they praise and affirm:

In many congregations, everyone prays this line together.

“Blessed is the Glory of ADONAI from Voix place!”

Yəḥezqeil 3:12

To blessed God they'll give melodies,
to the pure God who lives and endures.

Hymns they'll pray

and praises they'll proclaim,

for Voi alone does great things,

עֶשֶׂת חֲדָשׁוֹת *oset ḥadashot*
 בְּעֵלֵת מַחְשָׁבוֹת *ba'alet maḥshavot*
 זֹרְעַת צְדָקוֹת *zorá'ah tzədaqah*
 מְצַמֵּיחָה יְשׁוּעוֹת *matzmiḥeh yəshu'ot*
 בּוֹרְאָה רְפוּאוֹת *boré'ah rəfu'ot*
 נוֹרְאָה תְּהִלּוֹת *nora'eh təhilot*
 אֶדֶן הַנִּפְלְאוֹת *eden hanifla'ot*
 הַמְּחַדָּשֶׁה בְּטוּבָהּ בְּכָל יוֹם *hamḥadésheh vətuveh bəḥhol yom*
 תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית:
 כְּאֲמֹר *ka'amur*
 לְעֵשֶׂת אֹרִים גְּדוֹלִים *lə'oset orim gədolim*
 כִּי לְעוֹלָם חֶסֶדָּה:
 אֹר חֲדָשׁ עַל עוֹלָם תְּאִירָה ◀ ▶ *Or ḥadash al olam ta'ireh*
 וְנִזְכֶּה כְּלָנוּ בְּמַהֲרָה לְאוּרוֹ:
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
 יוֹצֵרֵה הַמְּאוֹרוֹת: *yotzéireih hamə'orot.*

makes new things,
 is a master of thoughts,
 sows righteousness,
 sprouts liberation,
 creates healing,
 awesome in lauds,
 foundation of wonders,
 the One Who renews, in Voix goodness, every day,
 perpetually, the work of Creation.

As it is said:

“[Praise the One] Who makes great lights:
 Yes, eternal is Voix constancy!”

Psalm 136:7

▶ Make a new light shine on the world,
 and may we all swiftly merit its light.

Blessed are You, ADONAI,
 Fashioner of heavenly lights.

The Blessing for Love

אֶהָבָה רַבָּה אֶהְבֵּתֵנוּ *Ahavah rabah ahavténu*
יְהוָה אֱלֹהֵינוּ *ADONAI Elohéinu*
חֲמֵלָה גְדוֹלָה וַיִּתְרָה *hemlah gadolah viteirah*
חֲמַלְתָּ עָלֵינוּ: *hamálte aléinu.*
אֲבֵנוּ חַיֵּינוּ *Ivéinu hayéinu*
בְּעִבּוּר אֲבוֹלֵינוּ שֶׁבִטְחוּ בְךָ *ba'avur ivoléinu shebatəhu vəkhe*
וַתִּלְמְדֵנוּ חֻקֵי חַיִּים *vatəlamədol huqei hayim*
בֵּן תְּחַנֵּנוּ וַתִּלְמְדֵנוּ: *kein təhonónu utlamədónu.*
אֲבֵנוּ חָאֵב הִרְחַמְנָה *Ivéinu ha'iv harahaméneh*
הִמְרַחֲמֵה רַחֲמֵה עָלֵינוּ *hamərahemeh rahameh aléinu*
וַתִּנֶּה בְּלִבֵּנוּ לְהַבִּין וּלְתַשְׁכִּיל *utəneh bəlibéinu ləhavin ulhaskil*
לְשִׁמּוֹ'א לִלְמוֹד וּלְלַמֵּד *lishmó'a lilmod uləlameid*
לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיֵּם *lishmor vəla'asot ulqayim*
אֵת כָּל דְּבָרֵי תַלְמוּד *et kol divre talmud*
תּוֹרַתְךָ בְּאַהֲבָה: *Toratékhe bə'ahavah.*

You have loved us an abounding Love,
ADONAI, our God;
a great and surpassing warmth
You have warmed upon us.
Our Quickener, our Life,
for the sake of our forebears who trusted You,
and whom You taught laws of life,
grace us and teach us!
Our Quickener, the Quickener compassionate,
Compassion-Haver, have compassion on us!
And give our hearts to discerning and understanding,
following, learning, and teaching,
obeying and doing and and fulfilling
all the words of the teaching
of Your Torah in love.

וְהַעִירָה תּוֹכְנֵנוּ בְּתוֹרַתְךָ Vəha'íreh tokhéinu bəToratékhe
וּרְבָקָה לִבֵּנוּ בְּמִצְוֹתֶיךָ vədabəqeh libéinu bəmitzvotéikhe
וַיַּחַדֶּה לְאַהֲבָה וַיַּחַדֶּה לְבִבְנוּ לְאַהֲבָה vəyahadeh ləvavéinu lə'ahavah
וַיִּירָא אֶת שְׁמֶךָ ulyir'ah et shámékhe
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד vəlo neivosh lə'olam va'ed
כִּי בְּשֵׁם קְדוֹשְׁךָ הַגָּדוֹל ki vəsheim qodshékhe hagadol
וְהַנּוֹרָא בְּטַחְנוּ vəhanora batáħnu
נְגִילָה וְנִשְׂמְחָה בִּישׁוּעַתְךָ : nagílah vənisməħah bishu'atékhe.

Awaken our insides with Your Torah!
Attach our heart to Your commandments!
And unify our heart to love
and fear Your Name!
And we will never be ashamed ever again.
Because in Your holy, great,
and awesome Name we trusted,
let us celebrate and rejoice in Your liberation.

(Some gather their tzitziyot and hold them in their left hand here.)

וְהַחֲזִירָה בְּשָׁלוֹם מִזְרָשׁוֹל Vəhaḥzیره vəshalom murashol

אַרְבַּע כַּנְפוֹת הָאָרֶץ arba kanfot ha'áretz

וְהַסִּירָה כָּל יַרְשׁוּת vəhasíreh khol yarshut

וְעוֹשֶׂה מֵאָרֶץ: və'ósheq mei'éretz.

כִּי אֵל פּוֹעֵלָה יִשׁוּעוֹת אֶתָּה ◀ ▶ Ki Eil po'éleh yəshu'ot áteh

וְקִבַּלְתָּנוּ מִכָּל עַם וְלָשׁוֹן vəqibálétnu mikol am vəlashon

וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל vəqeíravténu ləshimkhe hagadol

סֵלָה בְּאֵמֶת sélah be'emet

לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה: ləhodot ləkhe ulyahedkhe bə'ahavah.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh ADONAI

הַמְקַבֵּלָה עִמָּהּ יִשְׂרָאֵל בְּאַהֲבָה: haməqabéleh ameh Yisra'eil bə'ahavah.

Restore completely the dispossessed
of the four corners of the Earth!

And remove all colonization
and oppression from Earth,

▶ for You are a God acting for liberation.

And You have welcomed us from among every people and language,
and have drawn us close to Your great Name

— selah! — in truth

to thank You and unify You in love.

Blessed are You, ADONAI,

the One Who welcomes Voix people, Yisra'eil, in Love.

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

The Shəma (Dəvarim 6:4)

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

When praying without a minyan:

: אֵיל מַסַּד נְאֵמָן *Eil masad ne’eman.*

God, **adamantine** Foundation!

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

: שְׁמַע יִשְׂרָאֵל יְהוָה אֶלֹהֵינוּ יְהוָה | אֶחָד

Shəma Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: שִׁמְעָה יִשְׂרָאֵל יְהוָה אֶלֹהֵינוּ יְהוָה | אֶחָד

Shim’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: דַּע יִשְׂרָאֵל יְהוָה אֶלֹהֵינוּ יְהוָה | אֶחָד

Da Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

: דַּעַה יִשְׂרָאֵל יְהוָה אֶלֹהֵינוּ יְהוָה | אֶחָד

Də’eh Yisra’eil SHĀKHINAH Elohéinu ADONAI aḥed.

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

After any version of the Shəma, conclude individually:

: בְּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁה לְעוֹלָם וָעֶד

Barukh sheim kavod mamasheh la’olam va’ed.

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

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

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוְתְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנוּל-בָּךְ וְאָמַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְעוֹרְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-גּוּפְךָ וְהָיוּ לְטֹטְפֹת עַל
רֹאשְׁךָ: וּכְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Və'ahavte eit ADONAI Elohéikhe bəkhōl ləvavkhe uvkhol nafshəkhe uvkhol mə'odékhe. Vəhayu hadəvarim ha'éileh asher anokhi mətzavetkhe hayom al ləvavékhe. Vəshinantem labanol bakh və'amarte bam bəshivtəkhe bəveitékhe uvlekhtəkhe vadérekh uvshokhbəkhe uv'urékhe. Uqshartem lə'ot al gufékhe vəhayu lətotafot al roshékhe. Ukhtavtem al məzuzot beitékhe uvish'arékhe.

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

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

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

וְהָיָה אִם־שָׁמַעַ תִּשְׁמְעוּלְ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֹת אֶתְכֶל הַיּוֹם לֹא־הִכָּה אֶת־יְהוָה אֱלֹהֵיכֶל וְלֹעֲבָדָה בְּכֶל־לְבַבְכֶל וּבְכֶל־נַפְשְׁכֶל: וְנָתַתִּי מִטֶּר־אֲרָצְכֶל בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֹשֶׁב בְּשַׂדְּךָ לְבַהֲמֹתְךָ וְאֶכְלָתוּ וְשָׁבַעְתָּ: הַשֶּׁמֶר וְלִכְלֹל הֵן יִפְתָּה לְבַבְכֶל וְסָרְתָל וְעַבְדְתָל אֱלֹהֵי עֲשׂוּקִים וְהִצְטַנְעַתָל לָהֶם: וְהָרָה אֶפְי־יְהוָה בְּכֶל וְעָצְרָה אֶת־הַשָּׁמַיִם וְלֹא־יְהִיָה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדְתָל מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה בְּרָאָה לְכֶל: וְשָׁמַתָל אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶל וְעַל־נַפְשְׁכֶל וְקִשְׁרְתָל אֶתֶם לְאוֹת עַל־נוֹפְכֶל וְהָיוּ לְטוֹטְפַת עַל רֹאשְׁכֶל: וְלִמְדְתָל אֶתֶם אֶת־הַבְּנוּל־בְּכֶל לֵאמֹר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשִׁכְבְּךָ וּבְעוֹרְךָ: וְכַתְבְתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶל וְיִמֵי בְּנוּל־בְּכֶל עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ יְהוָה לְאֲבוֹלְכֶל לְהֵאֲרִיךְ לָהֶל כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Vəhayah im shamó'a tishmə'ol el mitzvotai asher anokhi mətzavet etkhel hayom lə'ahavah et ADONAI Eloheikhel ul'ovdeh bəkhol ləvavkhel uvkhol nafshəkkel. Vənatati mətar artzəkkel bə'ito yoreh umalqosh və'asafte dəganékhe vətiroshkhe vəyitzharékhe. Vənatati éisev bəsadəkhe livhemtékke və'akhalte vəsaváte. Hishamərol lakhel pen yifteh ləvavkhel vəsartel va'avadtel elilei ashuqim vəhitztana'atel lahem. Vəharah af ADONAI bakhel və'atzəreh et hashamáyim vəlo yihyeh matar vəha'adamah lo titein et yəvulah va'avadtel məheirah me'al ha'áretz hatovah asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel və'al nafshəkkel uqshartel otam lə'ot al gufəkkel vəhayu lətotafot al roshkkel. Vəlimadtel otam et habanol bakhel leimor bam bəshivtəkke bəveitékke uvlektəkke vadérekhe uvshokhbəkke uv'urékke. Ukhtavtem al məzuzot beitékke uvish'arékke. Ləmə'an yirbu yəmeikhel vimev vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkkel ləha'arikh lahel kimev hashamáyim al ha'áretz.

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

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

(Some kiss their tzitziyot at each of the twisted thread symbols (אָ).)

וַיֹּאמֶרְהָ יְהוָה אֶל-מֹשֶׁה לֵאמֹר: אָמַר אֶל-בְּנוֹל יִשְׂרָאֵל וְאָמַרְתָּ אֵלֶיךָ וְעָשׂוּ לָהֶל אֲצִיצָת עַל-פְּנֵי בְגְדֵיךָ לְדֹרֹתְךָ וְנָתַנּוּ עֲלֶיךָ אֲצִיצָת הַפְּנֵף פְּתִיל תְּכֵלֶת: וְהָיָה לְכָל אֲצִיצָת וּמִשְׁשַׁתְּל אָתּוּ וּזְכַרְתָּ אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתָ אֹתָם וְלֹא-תִתְּרוּל אַחֲרַי לְבִבְכָל וְאַחֲרַי מִחֲשָׁבוֹתֶיךָ אֲשֶׁר-אַתָּל עֹשֶׂקוֹל אַחֲרֵיךָ: ◀ לְמַעַן תִּזְכְּרוֹל וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתַי וְהֵייתָ קְדוֹשׁ לֵאלֹהֶיךָ: אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִי אֶתְּךָ מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְךָ לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֶיךָ:

Vayómreh ADONAI el Mosheh leimor. Emor el bəno! Yisra'eil və'amarta aleihel və'asu lahel אֲצִיצִית אַל קַנְפֵי וִיגְדֵיךָ לְדֹרוֹתֶיךָ וְנָתַנּוּ אֵלֶיךָ אֲצִיצִית חֲקָנֵף פְּתִיל תְּכֵהִילֵת. וְהָיָה לְכָל אֲצִיצִית וּמִשְׁשַׁתְּל אֹתְךָ וּזְכַרְתָּ אֶת-כָּל-מִצְוֹת אֲדֹנָי וְעָשִׂיתָ אֹתָם וְלֹא-תִתְּרוּל אַחֲרַי לְבִבְכָל וְאַחֲרַי מִחֲשָׁבוֹתֶיךָ אֲשֶׁר אַתָּל עֹשֶׂקוֹל אַחֲרֵיךָ: ▶ לְמַעַן תִּזְכְּרוּל וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתַי וְהֵייתָ קְדוֹשׁ לֵאלֹהֶיךָ: אֲנִי אֲדֹנָי אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִי אֶתְּךָ מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְךָ לֵאלֹהִים אֲנִי אֲדֹנָי אֱלֹהֶיךָ.

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

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

אֱמֶת יְהוָה אֱלֹהֶיךָ ADONAI Eloheikhel **emet**

ADONAI is your God — it’s **True**

The Blessing for Liberation

(Anyone holding tzitziyot kisses them at the first line and kisses and releases them at the last line on this page.)

וַיִּצִיב וְנָכוֹן וְקִיָּם	אֱמֶת	⌘ Emet	vəyatziv vənakhon vəqayam
וְתַמִּים וְנֶאֱמָן וְאֱהוּב וְחָבִיב			vətamim vəne'eman və'ahuv vəhaviv
וְנֶחֱמַד וְנֶעִים וְנוֹרָא וְאֲדִיר			vənehmad vəna'im vənora və'adir
וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפֵה			umtuqan umqubal vətov vəyafeh
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד :			hadavar hazeh aléinu lə'olam va'ed.
אֱמֶת אֱלֹהֵי עוֹלָם תְּיַנְנוּ		Emet Elohei olam	hayéinu
צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ		tzur Ya'aqov	magein yish'éinu
לְדוֹר וָדוֹר		lədor	vador
הָא קַיָּמָה וּשְׁמָה קַיָּם		he qayémeh	ushmeh qayam
וּכְסֹאָה נָכוֹן וְאֲחֻדוּתָהּ		vəkhis'eh	nakhon və'aḥduteh
וְאַמּוֹנָתָהּ לְעֵד קַיָּמָת :		ve'emunateh	la'ad qayémet.
וּדְבָרֶיהָ חַיִּים וְקַיָּמִים		Udvaréihe	ḥayim vəqayamim
נֶאֱמָנִים וְנֶחֱמָדִים		ne'emanim	vənehmadim
לְעַד וּלְעוֹלָמֵי עוֹלָמִים		⌘ la'ad	ul'olamei olamim

⌘ True and irrefutable and established and enduring
and integrous and trustworthy and beloved and cherished
and lovely and pleasant and awesome and strong
and desired and welcome and good and beautiful
is this word for us forever and ever!
True: The God of eternity is our Life,
the Rock of Ya'aqov is the shield of our Liberation.
From generation to generation
Voi endures and Voix Name endures,
and Voix throne is established and Voix unity
and Voix trustworthiness always endure.
And Voix words live and endure,
dependable and desired
⌘ forever and ever and ever,

עַל אֲבוֹלֵינוּ וְעַלֵינוּ *al ivoléinu və'aléinu*
 עַל בְּנוֹלֵינוּ וְעַל דּוֹרוֹתֵינוּ *al bənooléinu və'al dorotéinu*
 וְעַל כָּל דּוֹרוֹת *və'al kol dorot*
 זָרַע יִשְׂרָאֵל עַבְדּוֹלֵיכֶּה *zéra Yisra'eil avdoléikhe*
 עַל הָרֵאֲשׁוֹנוֹל וְעַל הָאֲחֵרוֹנוֹל *al harishonol və'al ha'aḥaronol*
 דְּבַר טוֹב וְקִים לְעוֹלָם וָעַד *davar tov vəqayam la'olam va'ed*
 אֱמֶת וְאֱמוּנָה חֹק וְלֹא יַעֲבֹר : *emet ve'emunah ḥoq vəlo ya'avor.*
 אֱמֶת שְׂאֵתָהּ הִיא יְהוָה *Emet sha'ateh he ADONAI*
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 חַיֵּינוּ חַי אֲבוֹלֵינוּ *ḥayéinu ḥei ivoléinu*
 גּוֹ'עֵלֵינוּ גּוֹ'עֵלֵיחִי אֲבוֹלֵינוּ *go'eléinu go'éleih ivoléinu*
 יוֹצֵרֵנוּ צֹר יִשׁוּעֵתָנוּ *yotzeréinu tzur yəshu'atéinu*
 פּוֹדֵתָנוּ וּמַצִּילֵתָנוּ *podetéinu umatziletéinu*
 מֵעוֹלָם שְׁמֹךְ *mei'olam shəmékhe*
 אֵין אֱלֹהֵינוּ זוֹלָתְךָ : *ein Elohéinu zulatékhe.*

for our forebears and for us,
 for our children and for our generations
 and for all the generations
 of the seed of Yisra'eil, Your servants,
 on the first and on the last,
 a good and enduring word forever and ever,
 a true and trustworthy law that will never pass away.
 True: That You are Voi, ADONAI,
 Our God and God of our forebears,
 our Life and Life of our forebears,
 our Redeemer and Redeemer of our forebears,
 our Fashioner, the Rock of our Liberation,
 our Rescuer and Deliverer
 — eternal is Your Name! —
 we have no God besides You.

עֲזַרְתָּ אֲבוֹלֵינוּ *Ezrat ivoléinu*

אֶתָּה הָא מְעוֹלָם *ateh he mei'olam*

מָגֵן וּמוֹשִׁיעָה *magein umoshi'eh*

לְבָנוֹלֵיהֶל אַחֲרֵיהֶל *livnoleihel aḥareihel*

בְּכֹל דּוֹר וָדוֹר: *bəkhoh dor va dor.*

בְּרוּם עוֹלָם מוֹשָׁבֶךָ *Bərum olam moshavékhe*

וּמוֹשָׁפְטֵיךָ וְצִדְקָתֶךָ *umishpatéikhe vətzidqatəkhe*

עַד אֶפְסֵי אָרֶץ: *ad afsei áretz.*

אֲשֶׁרִי אִשָּׁה שֵׁיִשְׁמָעָה לְמִצְוֹתֶיךָ *Ashrei isheh sheyishmá'eh lámitzvotéikhe*

וְתוֹרַתֶךָ וְדְבָרֶךָ *vəToratəkhe udvarəkhe*

יִשְׁיָמָה עַל לִבָּה: *yasímeh al libeh.*

אֵמֶת אֶתָּה הָא אֶדֶן לְעַמֶּךָ *Emet ateh he éden la'amékhe*

וְרוֹעֵת גְּבוּרָה לְרִיב רִיבָל: *vəro'et giboreh lariv rival.*

אֵמֶת אֶתָּה הָא רִשׁוֹנָה *Emet ateh he rishoneh*

וְאַתָּה הָא אַחֲרוֹנָה *və'ateh he aḥaroneh*

Help of our forebears,

You are Voi eternally,

shield and liberator

for their children after them

in every generation after generation.

In the heights of the universe is Your abode,

and Your judgements and justice

go to the ends of Earth.

Happy the human who heeds Your commandments

and who sets Your Torah

and word on their heart!

True: You are Voi, Foundation of Your people,

and a mighty shepherd to dispute their dispute.

True: You are Voi, the First,

and You are Voi, the Last,

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ חֵלֶק *vəmbal'adéikhe ein lánu ḥeileq*
 גּוֹאֲלָהּ וּמוֹשִׁיעָהּ: *go'éleh umoshi'eh.*
 מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ *MiMitzráyim gə'alténu ADONAI Elohéinu*
 וּמִבֵּית עַבְדּוֹל פְּדִיתָנוּ *umibeit avadol pəditénu*
 כָּל עֶזְל נִפְצַתָּ וְעֶזְךָ גִּלִּיתָ *kol uzal nipátzte və'uzəkhe gilíte*
 וַיָּם סוּף בְּקַעַת וַיַּדּוֹל עֲצָרְתָּ *vəYam Suf baqáte vəzeidol atzártə*
 וַיַּדּוֹל הָעֵבְרִיתָ *vididol he'evárte*
 וַיַּגְנוּ מַיִם אוֹתָל *vayagéinu mayim otal*
 אַחַד מִהֵל לֹא נְעֻזָּה: *aḥed meihel lo ne'ezveh.*
 עַל זֹאת שִׁבְחֻ אַהוּבֹל *Al zot shibəḥu ahuval*
 וְרוֹמְמוּ אֵל *vəroməmu Eil*
 וְנִתְּנוּ יַדִּדּוֹל תְּפִלוֹת *vənatənu yədidol təfilot*
 מְנַחֹת וְתִשְׁבַּחֹת *mənaḥot vətishbaḥot*
 בְּרַכּוֹת וְהוֹדָאוֹת לְפִנְיֹת *bərachhot vəhoda'ot ləfodet*
 אֵל חַיֵּת וְקַיָּמָה *Eil ḥayet vəqayémeh*

and without You we have no portion,
 Redeemer, and Liberator.

From Mitzráyim You redeemed us, ADONAI, our God,
 and from the slavehouse You rescued us.

All their strength You shattered and Your strength You revealed,
 and the Reed Sea You split and the wicked You thwarted,
 and the adored You brought over,
 and the water hid them

and not one of them was left behind.

Psalm 106:11

For this the beloved praised
 and exalted God

and the adored gave prayers,
 offerings, and praises,
 blessings and thanks to the Redeemer,
 God, living and enduring,

רָמָה וְנִשְׂאָה גְדוֹלָה וְנוֹרָאָה *rameh vāniséi'ah gədoleh vānora'eh*
 מִשְׁפִּילָה גָּאוֹל וּמִגְבִּיָּהָ שְׁפָלוֹל *mashpileh gei'ol umagbiheh shəfalol*
 מוֹצִיָּאָה אֲסִירוֹל וּפּוֹדֶת עֲנוּוֹל *motzi'et asirol ufodet anovol*
 וְעוֹזֶרֶה דָּלוֹל וְעוֹנֶת לְעֵמָה *və'ozéreh dalol və'onet lə'ameh*
 בְּעֵת שְׂוֹעַל אֵלֶיהָ: *bə'eit shavə'al eiléihe.*

exalted and elevated, great and awesome,
 humbling the arrogant and elating the humbled,
 bringing out the imprisoned and rescuing the meek
 and helping the poor and answering Voix people
 in the time of their desperate need of Void.

(Some stand here in preparation for haTəfilah. Some who stand for haTəfilah wait until closer to the end of this blessing to stand.)

תְּהִלוֹת לְאֵל עֲלִיוֹנָה *Təhilot lə'Eil elyoneh*
 בְּרוּכָה הִיא וּמְבֹרָכָה *bərukheh he umvorékkeh*
 מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל *Mosheh uMiryam uvnol Yisra'eil*
 לָךְ עָנוּ מִנְחָה בְּשִׂמְחָה רַבָּה *ləkheh anu minḥah bəsimḥah rabah*
 וְאָמְרוּ כָּלֵל: *və'aməru khulal.*

מִי כָמוֹכָה בְּאֶרֶץ יְהוָה *Mi khamókhe ba'áretz ADONAI*
 מִי כָמוֹכָה נְאֻדְרָה בְּקֹדֶשׁ *mi kamókhe nedéreh baqódes*
 נוֹרָאָה תְּהִלַּת עֲשֵׂת פִּלְאָ: *nora'eh təhilat óset péle.*

Lauds to God, the highest!
 Blessed is Voi and to be blessed!
 Mosheh and Miryam and the children of Yisra'eil
 sent up an offering to You in abounding joy
 and they all prayed:
 "Who is like You on earth, ADONAI?
 Who is like you, splendid with holiness,
 awesome in praise, doing marvels?

Shəmot 15:11

מִנְחָה חֲדָשָׁה שִׁבְחֹו גְאוּלוֹל *Minḥah ḥdashah shibəḥu gə'ulol*
 לְשִׁמְךָ עַל שְׂפַת הַיָּם *lašimkhe al səfat hayam*
 יַחַד כָּלֵל הוֹדוּ *yāḥad kulal hodu*
 וְהִגְאוּ וְאָמְרוּ: *vəhig'u və'aməru.*
 יְהוָה יִגְאֵל לְעֹלָם וָעֶד: *ADONAI yig'et lə'olam va'ed.*

With a new offering the redeemed ones praised
 Your name on the lip of the sea.
 Together they all thanked
 and exalted You and prayed:
 "ADONAI will be exalted forever and ever!"

Shəmot 15:18

(Some stand here in preparation for haTəfilah. Some pray the conclusion of this blessing collectively so that there is no pause (to respond "Amen!") between the end of this blessing and the beginning of haTəfilah.)

צוּר יִשְׂרָאֵל *Tzur Yisra'eil*
 קוּמָה בְּעִזְרַת יִשְׂרָאֵל *qúmeḥ bə'ezrat Yisra'eil*
 וּפְדֵת כְּנָאמְךָ *ufdet khin'umékhe*
 יְהוּדָה וְיִשְׂרָאֵל *Yəhudah vəYisra'eil*
 גְּאֹלֵנוּ יְהוָה צְבָאוֹת שְׁמֶה *go'eléinu ADONAI tzəva'ot shəmeḥ*
 קְדוֹשֶׁת יִשְׂרָאֵל: *qədoshet Yisra'eil.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
 גְּאֹלֵה יִשְׂרָאֵל: *ga'aleh Yisra'eil.*

Rock of Yisra'eil,
 arise for the help of Yisra'eil!
 And rescue — as in Your revelation! —
 Yəhudah and Yisra'eil!
 Our Redeemer, multitudinous ADONAI is Your Name,
 Holy one of Yisra'eil.
 Blessed are You, ADONAI,
 Who redeemed Yisra'eil.

On Hoshana Rabah, continue with HaTəfilah for Hoshana Rabah (p 483).
 On a Festival, including a Festival that falls on Shabbat, continue with
 HaTəfilah for Festivals (p 150). At all other times, continue below.

HaTəfilah for Shabbat Morning

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתֶךָ:
Adani nistamai tiftəheh vəlibi yagid təhilatéke.

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

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אַבְרָהָם וְאֱמֹתָנוּ *vEilohei avotéinu və'imotéinu*
אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*

↪ Blessed are You, MANY-NAMED ONE, our God
and God of our patriarchs and matriarchs:
God of Avraham, God of Yitzḥaq,
and God of Ya'aqov;
God of Sarah, God of Rivqah,
God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
 אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
 וְקוֹנֵת הַכֹּל *vəqonet hakol*
 וְזוֹכֶרֶה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
 וּמְבִיאָה גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleiheh*
 לְמַעַן שְׁמֵהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*

On Shabbat Shuvah add:
 זְכַרְנוּ לְחַיִּים *Zikhrónu laḥayim*
 מִדָּה חֲפֵצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*


At all times conclude:

יּוֹצֵרֶה עֲזָרָה וּמוֹשִׁיעָה וּמַגִּין: *Yotzéreh ozéreh umoshi'eh umagein.*
 בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTƏH*
 עֲזַרַת שָׂרָה וּמַגִּין אַבְרָהָם: *ezrat Sarah umagein Avraham.*

The great, mighty, and awesome God!
 God on high! Voi piles up good lovingkindnesses
 and establishes everything,
 and Voi remembers the good deeds of our matriarchs and patriarchs
 and brings redemption to their children's children
 for the sake of Voix name, with Love.

On Shabbat Shuvah add:
 Remember us for life,
 Measurer Who delights in life!
 And write us in the Book of Life
 for Your sake, God of Life!

At all times conclude:

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

2. Divine Might

אתה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh la'olam adani*
 מַחַיֵת מֵתוֹל אֶתְּהָ רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ laḥoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מִשִּׁיבֵה הַרוּחַ וּמוֹרִידֵה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידֵה הַטָּל: *Morideh hatal.*

At all times continue:

מִכְלָלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
 מַחַיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
 סוֹמֵכֵה נּוֹפְלוֹל וְרוֹפְאֵה חוֹלוֹל *somékeh nofəlol vərofa'eah ḥolol*
 וּמַתִּירֵה אֲסוּרוֹל *umatireh asurol*
 וּמְקַיֶמֶה אֱמוּנָתָה לִישְׁנוֹל עֶפְרַיִם: *umqayémeh emunateh lisheinol afar.*
 מִי כָמוֹךָ בְּעֵלֵת גְבוּרוֹת *Mi khamókhe ba'alet gəvurot*
 וּמִי דוֹמֵת לָךְ *umi dómet lakh*
 גּוֹבֵרֵה מְמִיתֵה וּמַחַיֵת *govéreh məmitech umḥayet*
 וּמַצְמִיחֵה יִשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick
and releases the imprisoned

and keeps Voi faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

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

On Shabbat Shuvah add:
מִי כְמוֹךָ אֵב הַרְחַמִּים *Mi khamókhe iv haraḥamim*
זוֹכֶרָה יַצְוֵרוֹלֵיהָ *zokhéreh yətzuroléihe*
לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:
וְנִאֲמָנָה אֶתְּךָ לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
מַחְיֵת הַמֵּתוֹל: *məḥayot hameitol.*

On Shabbat Shuvah add:
Who is like You, Quickener of compassion,
Who remembers Voix creations
for life in compassion!

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, MANY-NAMED ONE,
Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədušah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וְקְדוֹשׁוֹלֵיכֶּ בְּכֹל יוֹם *uqdosholéikhe bəkhoh yom*
יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
בְּרוּכָה אַתָּה יְהוָה הַמְּדֵדֵה הַקְּדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:
בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְּדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*
You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:
Blessed are You, MANY-NAMED ONE, the Holy God.

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Qədušah for Shaḥarit:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם *Nəqadeish et shimkhe ba'olam*
 כְּשֵׁם שְׁמֵקְדֵי־שׁוּל אוֹתוֹ בְּשָׁמַי *kəsheim shemaqdishol oto bishmei*
 מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶיךָ: *marom kakatuv al yad nəvi'ékhe.*
 וְקִרְאַה זֶת אֶל־זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

אֲקַדוֹשֶׁה אֲקַדוֹשֶׁה אֲקַדוֹשֶׁה *↑Qədosheh ↑qədosheh ↑qədosheh*
 יְהוּה צְבָאוֹת *SHƏMOTĒH tzəvə'ot*
 מְלֵא כָּל־הָאָרֶץ כְּבוֹדָה: *məlo khol ha'áretz kəvodeh.*

אִזְ בְּקוֹל רֵעַשׁ גָּדוֹל אֲדִיר וְחִזְק *Az bəqol rá'ash gadol adir vəḥazaq*
 מִשְׁמִיעוֹל קוֹל *mashmi'ol qol*
 מִתְנַשְׂאוֹל לְעַמַּת שְׂרָפוֹל *mitnasə'ol lə'umat sərafol*
 לְעַמַּתְל בְּרוּךְ יֵאֱמְרוּל: *lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

We will make Your name Holy in the world
 as they make it Holy in Heaven
 above, as was written by the hand of Your prophet:
 “And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy
 is the MANY-NAMED ONE of hosts!
 The fullness of all the Earth is Voix glory!” Yəshayáhu 6:3

Then with their voice — a mighty, glorious, and strong noise —
 they make their voice heard
 and raise themselves opposite the serafs;
 opposite the serafs, they will thunder “Blessed!”:

The congregation, followed by the leader:

↑ אָבְרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמָהּ: ↑ *Barukh kəvod SHƏMOTEH miməqomeh.*

מִמְּקוֹמָךְ חַיֵּינוּ תוֹפִיעָה *Miməqoməkhe ḥayéinu toff'eh*
 וְתִפְנֹת אֵלֵינוּ *vətifnet eiléinu*
 כִּי מִחֲכוֹל אֲנַחְנוּ לָךְ: *ki məḥkol anáḥnu lakh.*
 מַתִּי תִפְנֹת אֶל־עוֹלָם: *Matai tifnet el olam.*
 בְּקָרוֹב בְּיָמֵינוּ *Bəqarov bəyaméinu*
 לְעוֹלָם וָעֵד תִּשְׁכַּנָּה: *le'olam va'ed tishkəneh.*
 וְתִתְגַּדְּלָהּ וְתִתְקַדְּשֶׁהָ *Titgadəleh vətitqadəsheh*
 בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ *bətokh Yərushaláyim irkhe*
 וּבְכֹל מְקוֹם שְׁשׁוֹכְנֵי עִמְךָ *uvkhol maqom sheshokhein aməkhe*
 לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים: *lədor vador ulnéitzaḥ nətzaḥim.*
 וְלִבְנֵי יַדְעֵי אֶת־תּוֹרַתְךָ *Vəlibéinu yeida et Toratékhe*
 כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֲזָרָה *kadavar ha'amur bəshirei uzékhe*
 עַל יְדֵי דָוִד בְּסֵפֶר תְּהִלִּים: *al yədei David bəSéifer Təhilim.*

The congregation, followed by the leader:

↑ “Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəḥezqeil 3:12

From Your place, our Life, appear!
 And turn towards us,
 for we are waiting for you.
 When will You turn towards the world?
 Soon and in our days
 may you dwell here forever!
 You will be magnified and sanctified
 in the heart of Yərushaláyim, Your city,
 and in every place in which Your people dwell,
 from generation to generation and for eternity of eternities.
 And our hearts will know Your teaching
 according to the line recorded in the psalms of Your strength
 by the hands of David, in the Book of Praises:

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The congregation, followed by the leader:

אִינְאֵת יְהוָה לְעוֹלָם ↑ *Yig'et SHƏMOTEH lə'olam*

אֱלֹהֵיךָ עָמִי *Elohéikha ami*

לְדֹר וָדֹר תְּלַלֶּינָהּ: *lədor vador haləluyah.*

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֶכֶה *Lədor vador nagid godlékhe*

וּלְנֵצַח נְצַחִים *ulnéitzah nətzahim*

קְדוּשַׁתְךָ נִקְדִּישׁ *qədushatəkke naqdish*

וְשִׁבְחְךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*

מִמֶּנּוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵיל מוֹפְתֵהָ גְדוֹלָה וְקְדוּשָׁה אֲתָה: *ki Eil moféteh gədoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמִּדֶּה הַקְּדוּשָׁה: *hamadeh haqədosh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הָאֵל הַקְּדוּשָׁה: *ha'Eil haqədosh.*

The congregation, followed by the leader:

↑“May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

Blessed are You, MANY-NAMED ONE,

he Holy Measurer.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

4. Sanctification of the Day

יִשְׂמַח מֹשֶׁה בְּמַתָּנַת חֶלְקוֹ *Yismah Mosheh bəmatənat ḥelqo*
 כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ *ki éved ne'eman qaráte lo*
 כְּלִיל תְּפִאֲרֶת בְּרֹאשׁוֹ נָתַתָּ לוֹ *kəlil tif'éret bərosho natáte lo*
 בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי *bə'omdo ləfanéikhe al har Sinai*
 וּשְׁנֵי לוחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ *ushnei luḥot avanim horid bəyado*
 וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת *vəkhatur bahem shəmirat Shabat*
 וְכֵן כָּתוּב בְּתוֹרָתְךָ: *vəkhein katuv bəToratékhe.*

וְשָׁמְרוּ בְנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת *Vəshaməru vənol Yisra'eil et haShabat*
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָל *la'asot et haShabat lədorotal*
 בְּרִית עוֹלָם: *bərit olam.*

בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל *Beini uvein bənol Yisra'eil*
 אֹת הִיא לְעוֹלָם *ot hi lə'olam*
 כִּי־שֵׁשֶׁת יָמִים עָשִׂתָה יְהִנָּה *ki shéishet yamim asəteh SHƏMOTEH*
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ *et hashamáyim və'et ha'áretz*
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָה וַיִּנְפְּשֶׁה: *uvayom hashəvi'i shavateh vayinapəsheh.*

Let Mosheh rejoice in his lot,
 for You called him a servant who wavers not.
 About his head a splendid circlet You did knot
 when he stood before You on Mount Sinai,
 and two stone tablets down in his hands he brought.
 And guarding Shabbat was written on them,
 and so it is written in Your Torah:

“And the Children of Yisra'eil will observe Shabbat,
 making Shabbat, for all their generations,
 an eternal Covenant.

Between Me and between the Children of Yisra'eil,
 she is a sign forever!”

For in six days did the MANY-NAMED ONE make
 the heavens and the earth,

and on the seventh day, Voi rested and was refreshed. Shəmot 31:16–17

Some omit the following five lines.

וְלֹא נִתְּתָהּ יְהוָה אֱלֹהֵינוּ *Vəlo nətatéhu SHƏMOTEH Elohéinu*
לְגוֹיֵי הָאָרְצוֹת *ləgoyei ha'aratzot*
וְלֹא הִנְחַלְתָּהּ חַיֵּינוּ *vəlo hinħaltéhu*
לְשֵׁלָא עוֹבְדוֹ לֵיךְ *lašelo ovədoléikhe*
וְגַם בְּמִנְחָתוֹ רַק אֲנַחְנוּ נִשְׁכֵּן *vəgam bimnuħato raq anáħnu nishkon*

All continue here:

כִּי לְיִשְׂרָאֵל עָמַךְ נִתְּתָהּ בְּאַהֲבָה *ki ləYisra'eil aməkhe natatéhu bə'ahavah*
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּךְ בָּחָרוּ: *ləzéra Ya'aqov asher bəkhe baħáru.*
עִם מִקְדָּשׁוֹל שְׁבִיעִי *Am məqadəshol shəvi'i*
כָּלֵל יִשְׁבְּעוֹל וַיִּתְּעַנְּגוֹל מִטוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
וּבְשִׁבְעֵי רְצִיַתְּ בּוֹ וְקִדְּשָׁתָהּ *uvashəvi'i ratzíte bo vəqidashtëhu*
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ħemdat yamin oto qaráte*
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

Some omit the following five lines.

And You did not give it, MANY-NAMED ONE, our God,
to all the nations of the lands,
nor did You bequeath it, our Life,
to those who do not worship You.
Yes, in its rest only we will dwell!

All continue here:

Indeed you gave it to Yisra'eil, Your people, in love,
to the seed of Ya'aqov who chose You,
a nation that sanctifies the seventh day.
All of them will be sated and delighted by Your goodness
and by the seventh day — You wanted and sanctified it;
the most cherished of days You called it,
a remembrance of the Work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 רְצֵת בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
 וּתְנֵה חֵלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
 שְׁבַעֲנוּ מִטוֹבֶךָ *sabə'ónu mituvékhe*
 וְשַׂמְחֵנוּ בִישׁוּעָתֶךָ : *vəsaməḥónu bishu'atékhe.*
 וְטַהַרֵה לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
 בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*
 מִקִּדְּשׁוֹל שְׁמֶךָ : *məqadəshoh shəmékhe.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מִקִּדְּשֶׁה הַשַּׁבָּת : *məqadésheh haShabat.*

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

5. Service

רְצֵת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*
 בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָלָה *bə'aməkhe Yisra'eil uvitfilatal*
 וְהַשִּׁיבֵה אֶת צְדֻקָתֶךָ לְחִדְרֵ לִבֵּנוּ *vəhashiveh et tzidqatékhe laḥadar libéinu*
 Want, MANY-NAMED ONE, our God,
 Your people, Yisra'eil, as well as their prayer,
 and return Your righteousness to the inner sanctum of our heart.

The Shabbat and Festival Morning Service

וַחֲסָדֵי יִשְׂרָאֵל וּתְפִלָּתָלְ vəḥasdei Yisra'eil utfilatal
בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן bə'ahavah təqabəleh bəratzon
וּתְהִי לְרָצוֹן תָּמִיד uthi ləratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: avodat Yisra'eil amékhe.

On Hol haMo'eid or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה Elohéinu vEilohei ivoléinu ya'aleh
וַיָּבֹא וַיִּגַּע וַיִּרְאֶה וַיִּרְצֶה vəyavo vəyagí'a vəyeira'eh vəyeiratzeh
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר vəyishama vəyipaqeid vəyizakheir
זְכוֹרֵנוּ וּפְקֻדוֹנוּ zikhronéinu ufiqdonéinu
וּזְכוֹרֵן אֲבוֹלֵינוּ vəzikhron ivoléinu
וּזְכוֹרֵן הָעוֹלָם הַטּוֹב שְׁחָלְמָנוּ vəzikhron ha'olam hatov sheḥalámnu
וּזְכוֹרֵן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ vəzikhron Yərushaláyim ir qodshékhe
וּזְכוֹרֵן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל vəzikhron kol aməkhe beit Yisra'eil
לְפָנֶיךָ לְפִלְיָתָה לְטוֹבָה לְחַן ləfanéikhe lifleitah lətovah ləḥein
וּלְחֶסֶד וּלְרַחֲמִים ulḥésed ulraḥamim
לְחַיִּים וּלְשָׁלוֹם ləḥayim uləshalom

On Rosh Hódesh:

בַּיּוֹם רִאשׁ הַחֹדֶשׁ הַזֶּה: bəyom Rosh haḤódesh hazeh.

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

On Hol haMo'eid or Rosh Hódesh add:

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

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

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

On Sukot:

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

On all festivals and new moons continue:

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

וּפְקֻדֹנוּ בּוֹ לְבִרְכָּה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים *Uvidvar yəshu'ah vərəḥamim*

חִוְסָה וְחַנּוּן *ḥúseh vəḥonónu*

רַחֲמֵה אֲלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵילִיכֶּה חַיֵּינוּ כִּי אֵיל שׁוֹמֵרֶה *ki eilékhe ḥayéinu ki Eil shoméreh*

חַנּוּנֶה וּרְחֻמֶּה אֲתֶּה: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*

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

בְּרוּכֶּה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTƏH*

הַמְּמַלְאָה אֶת הָעוֹלָם בְּקְדוּשָׁה: *haməmaléi'ah et ha'olam biqdushah.*

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

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

And with a word of liberation and compassion
spare and be gracious to us,
have compassion for us and liberate us.

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

At all times continue:

And may the service of our lives bring
Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,
Who fills the world with Holiness.

6. Gratitude

מודול אַנחנוּ לךְ ↪ ↩ *Modol anáħnu lakh*
 שְׂאֵתָהּ הָא יְהוּה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*
 וְאֱלֹהֵי אֲבוּלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu la'olam va'ed.*
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he laḏor vador.*
 נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir tēhilatékhe*
 עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ *və'al nishmotéinu hapəqudot lakh*
 וְעַל נִסֵּיךָ שֶׁבְכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflā'otéikhe vətovotéikhe*
 שֶׁבְכֹל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vatzohoráyim.*
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *hamraḥémeh ki lo támu ḥasadéikde*
 מֵעוֹלָם קִיְּנוּ לְךָ: *mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אַנְהֵנוּ לָךְ *Modol anáḥnu lakh*
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
 יוֹצְרֵנוּ יוֹצְרֵהָ בְּרֵאשִׁית: *yotzeréinu yotzéreih bəreishit.*
 בְּרָכוֹת וְהוֹדָאוֹת *Bərachot vəhoda'ot*
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
 עַל שֶׁהֵחַיְתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeytenu vəqiyamtenu.*
 כֵּן תַּחֲיֵנוּ וְתַקֵּימוֹנוּ *Kein təḥayónu utqayəmonu*
 וְתוֹבִילֵהָ כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
 לְמִצְוֹת קְדְשֶׁךָ לְשִׁמּוֹר תְּקִיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*
 וְלַעֲבֹדְךָ בְּלִבְבֵּנוּ שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*
 עַל שֶׁאַנְהֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,
 since You are Voi, the MANY-NAMED ONE, our God
 and God of our forebears, God of Yisra'eil,
 our Fashioner, Fashioner of creation.
 Blessings and thanks
 to Your great and Holy Name
 because You have made us live and preserved us!
 Thus may You make us live and preserve us
 and lead our intentions
 to Your Holy commandments, to guard Your laws,
 and to do Your will
 and to serve You with a whole heart
 because we thank You.
 Blessed is the God of thanks!

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ בְּיָמֵינוּ הַהֵם וּבְזִמְנֵי הַזֶּה: בְּיָמֵינוּ מִתְּתַיְהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרַתְךָ וּלְהַעֲבִירָל מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לְהֵל בַּעַת צָרָתְךָ רַבָּת אֶת רִיבְךָ אֶת דִּינְךָ אֶת דִּינְךָ נִקְמָת
אֶת נִקְמָתְךָ מִסָּרְתָּ גְבוּרוֹל בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיוֹל
בְּיַד חַנּוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרַתְךָ וְלֹךְ עֲשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן
כְּהִיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְּגוֹלֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנֵנו אֶת הַיְכָלְךָ
וְטַהַרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ גְרוֹת בְּחִצְרוֹת קְדֻשָּׁךָ וְקִבְעוּ
שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ לְהוֹדוֹת וּלְהֵלֵל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan
kohein gadol Hashmonai uvanav keshem'amadah malkhut Yavan harasha'ah al amekhe
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonekhe va'ateh berahamekhe
harabim amadte lahel ba'eit tzaratal ravte et rival dante et dinal naqamte
et niqmatal masarte giborol bayad halashol verabol bayad m'atol v'akhzariyol
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite
sheim gadol v'qadosh ba'olamekhe ulamekhe Yisra'eil asite tashu'ah gadolah ufurqan
kahayom hazeh. Va'ahar kein ba'u vanoleikhe lidvir beitekhe ufinu et heikhalakhe
vatiharu et miqdashakhe vahidliqu neivot b'hatzrot qodshakhe vaqavav'u shemonat
yamei Hanukah eilu lahodot ulhaleil lashimkhe hagadol.*

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

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תְּיַנֵּנוּ תָּמִיד לְעוֹלָם וָעֶד ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בְּנוֹל בְּרִיתְךָ kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סֵלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihalaloh et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה בְּרוּכָה אַתָּה שְׁמוֹתֶיךָ Bərukkeh ateh SHƏMOTEH

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

At all times continue:

And for all these things

may Your Name be blessed and exalted,

our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life

all the children of Your covenant.

At all times conclude:

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

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

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

7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond : **כֵּן יְהִי רָצוֹן** | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בְּרַכְנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
בְּבְרָכָה תְּמַשְׁלֶשֶׁת בַּתּוֹרָה *babərahkah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו *ha’amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶם כְּאֲמֹר: *kohanei am qədosholéikhe ka’amur.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*
יֵאֲרֶה יְהוָה פָּנָיִךָ אֵלֶיךָ וַיַּחַנֶּךָ: *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunókhe.*
יִשְׂאֵה יְהוָה פָּנָיִךָ אֵלֶיךָ *Yisə’eh SHƏMOTEH panéihe eiléikhe*
וַיַּשְׁמֵה לְךָ שְׁלוֹם: *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
 חַן וְחֶסֶד וְרַחֲמִים *ḥein vahésed vərəhamim*
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ *aléinu və'al kol Yisra'eil aməkhe*
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבֵי תְּבֵילָה: *və'al kol yoshəvol teiveil.*
 בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאַחַד *Barəkhónu ivéinu kulánu kə'ahed*
 בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
 כִּי בְצֵל פָּנֶיךָ נִתְּתָ לָנוּ *ki vətzeil panéikhe natáte lánu*
 יְהוָה אֱלֹהֵינוּ *SHƏMOTEH Elohéinu*
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vərəhamim*
 וְחַיִּים וְשְׁלוֹם: *vəḥayim vəshalom.*
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
 אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*
 וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,
 grace and lovingkindness and mercy
 upon us and upon all Yisra'eil, Your people,
 and upon all Palestine
 and upon all who dwell on Earth.
 Bless us, our Quickener, all of us as one,
 in the shelter of Your face,
 for in the shelter of Your face, You have given us,
 MANY-NAMED ONE, our God,
 a Torah of Life and a love of lovingkindness
 and Justice and blessing and mercy
 and life and peace.
 And it is Good in Your eyes to bless
 Your people, Yisra'eil,
 and the people of Palestine
 and all peoples

בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמֶךָ: *bəkhoh eit uvkhol sha'ah bishloméke.*

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

at every time and at every hour with Your peace.

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

>. **Private Prayer**

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

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תְדוּם	<i>vəlimqaləlöl nafshi tidom</i>
וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּתְיַחַד:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִּבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל אֵלַי רָעָה	<i>Vəkhöl haḥošəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֵלֶה מִחֲשַׁבְתָּל:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינֶךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשֶׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzöl yədidoléikhe</i>
הַחֹשֶׁבֶת יְמִינֶךָ וְעַנְנֵי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יִהְיוּ לְרִצּוֹן כָּל אֲמַרֵי	<i>Yihyu ləratzön kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyön libi ləfanékhe</i>
יְהוָה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

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

עֲשֵׂת שְׁלוֹם בְּמִרְוּמֶיךָ	<i>Oset shalom bimroméikhe</i>
הָא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאֲמַרוּל אָמֵן:	<i>və'imrol ameín.</i>

The Shabbat and Festival Morning Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Morning (p 347).

After finishing haTəfilah or the repetition of haTəfilah: On Rosh Hódesh, Hól haMo'eid, or Hanukah, continue with Haleil (p 508). If praying with a minyan on any other Shabbat, continue with Qadish Shaleim. Otherwise, continue with the Torah Service (p 370).

Qadish Shaleim

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

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəmoḥ rabah* **amen**

בְּעֶלְמָא דִּי בְרָאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*

וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיֵּיכוֹל *vəyashləmeh shəlamoh bəḥayeikhol*

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

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

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

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

שְׁמוֹה דְקֻדְשֵׁיטָא בְרִיקְהֵהּ *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

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

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

The Shabbat and Festival Morning Service

תִּתְקַבֵּלָה צְלוֹתָהּל וּבְעוֹתָהּל *Titqabəleh tzəlotəhol uva'utəhol*
דְּכֹל יִשְׂרָאֵל *dəkhəl Yisra'eil*
קֹדָם אֲבִתָּהוֹן דִּי בְּשָׂמַיָא *qodam avethon di vishmaya*
וְאִמְרוּל **אַמֵּן** *və'imrol **amein.***

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəhayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאִמְרוּל **אַמֵּן** *və'al kol yoshəvol teiveil və'imrol **amein.***

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

עֵשֶׂת שְׁלוֹם בְּמִרְמוֹיָה *Oset shalom bimroméihe*
הֵא יַעֲשֶׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאִמְרוּל **אַמֵּן** *və'al kol yoshəvol teiveil və'imrol **amein.***

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

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

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

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

On Shabat Ḥol haMo'eid or the final day of a Festival, the appropriate megilah is read before the Torah Service proper. On Simḥat Torah, some insert Haqafot here (p 182).

The Shabbat and Festival Morning Torah Service

A full Torah service traditionally requires both a minyan and a kosher Torah scroll. The halakhah of what to do when praying without one, the other, or both is not entirely settled, and customs vary from community to community. With the advent of the covid-19 pandemic and the rise of Zoom services, these questions received a sudden flurry of renewed attention, with many new traditions arising. As this is an area under active development, the pointers included here can only be rough guides to one possible practice at best, and should be taken in that spirit.

When praying without a minyan, some skip the entire Torah service and continue with either Musaf (p 425) or Concluding Prayers (p 456), depending on their practice; some read the Torah out of a regular printed edition instead of a scroll, without the blessings over the Torah or inviting anyone to an aliyah. When praying without a kosher Torah scroll, some likewise read the week's portion out of a regular printed edition instead, omitting the blessings and without inviting anyone to an aliyah. Some communities, however, include many or all of the texts surrounding the Torah reading, and may invite congregants to an aliyah and include blessings over a regular printed edition.

Removing the Torah

Opening the Ark

אֵין-כְּמוֹךָ בְּאֶדְמָה אֲדָנִי *Ein kamókhe va'adamah adani*
וְאֵין כְּמַעֲשֵׂיךָ: *və'ein kəma'aséikhe.*
מִבְּטַחְךָ מִבְּטַח כָּל-עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*
וּמְנוּחַתְךָ בְּכָל-דּוֹר וְדוֹר: *umnuḥataḥke bəkhoh dor vador.*
יְהוָה גּוֹאֵת יְהוָה גְּאֹתָהּ *HA'EIN SOF go'et HA'EIN SOF ga'ateh*
יְהוָה יִגְאֵת לְעוֹלָם וָעֶד: *HA'EIN SOF yinget lə'olam va'ed.*
יְהוָה עֹז לְעַמֶּה יִתְּנָהּ *HA'EIN SOF oz lə'ameh yitaneh*
יְהוָה יְבָרֵךְ אֶת-עַמֶּה בְּשָׁלוֹם: *HA'EIN SOF yəvarəkhe et ameh vashalom.*
אֵב הַרְחָמִים הֵיטִיבָהּ *Iv haraḥamim heitiveh*
בְּרִצּוֹנְךָ אֶת-צִיּוֹן *virtzonəkhe et Tziyon*
תִּבְנֶת שְׁלוֹם יְרוּשָׁלָיִם: *tivnet shalom Yərushaláyim.*

The Shabbat and Festival Morning Service

None is like You on Earth, my Foundation,
and none are like Your deeds. Psalm 86:8
Protection! Your protection is for the entire world,
and Your peacefulness for all eternity. Psalm 145:13
THE INFINITE is exalted! THE INFINITE has been exalted!
THE INFINITE will be exalted forever and ever!
THE INFINITE will give Voix people strength;
THE INFINITE will bless Voix people with peace! Psalm 29:11
Quickener of compassion, gladden,
with your will, Tziyon;
rebuild the peace of Yərushaláyim! Psalm 51:20

(The ark is opened here. Some stand while the ark is open.)

וַיְהִי בְּנִסְעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה וַיִּפְצֹל אִיבּוֹלֵיךְ וַיִּנְסֹל מִשְׂנְאֵי לֵיךְ מִפְּנֵיךְ :
קימה יהוה qúmeH HA'EIN SOF
וַיִּפְצֹל אִיבּוֹלֵיךְ vəyafútzol oyəvoléikhe
וַיִּנְסֹל מִשְׂנְאֵי לֵיךְ מִפְּנֵיךְ : vəyanúsol misan'oléikhe mipanéikhe.
כִּי מִמֶּנּוּ תֵצֵא תּוֹרָה Ki miménu teitzei Torah
וְדַבַּר יְהוָה מִכָּל־יִשְׂרָאֵל udvar HA'EIN SOF mikol Yisra'eil.
בְּרוּכָה שֶׁנָּתַנָּה תּוֹרָה Bərukkeh shenatəneh Torah
לְעַמּוֹת יִשְׂרָאֵל בְּקִדְשָׁתָהּ : lə'ameh Yisra'eil biqdushateh.

And it was when the ark set out that Mosheh prayed,
“Advance, INFINITE,
and may Your enemies be scattered,
and may your haters flee from before You!” BəMidbar 10:35
For from us shall come forth Torah,
and the word of THE INFINITE from all Yisra'eil. Yəshayáhu 2:3
Blessed Who gave Torah
to Voix people, Yisra'eil, in Voix Holiness.

On a Festival that falls on a weekday, and on Hoshana Rabah, continue with the Weekday Meditations below. Otherwise, continue with the Mystical Meditation (p 376) instead.

Weekday Meditations

The following passage, the Thirteen Attributes, is prayed three times.

יהוה יהוה HA'EIN SOF HA'EIN SOF

אל רחומה ורחמינה Eil rahumeh vəhanuneh

ארכת אפים ורבת חסד ואמת: arket apáyim vərabet ḥésed ve'emet.

נצרה חסד לאלפים Notzéreh ḥésed la'alafim

נשאה עון ופשע וחטאה ונקיה: noséi'ah avon vafésha vəhata'ah vənaqeih.

THE INFINITE! THE INFINITE!

God, compassionate and gracious,

slow to anger and abundant in devotion and truth!

Extending devotion to a thousand generations,

taking away wrong and transgression and sin, and absolving! Shəmot 34:6-7

On Hoshana Rabah:

רבונה של עולם Riboneh shel olam

מלאה משעלוטי לטובה malə'eh mish'alotai lətovah

והפיקה רצוני ותנה שאלתי vəhafiqeh rətzoni utneh shə'eilati

ומחלה לי על כל עונותי umahaleh li al kol avonotai

ועל כל עונות אשול ביתי və'al kol avonot ishol veiti

מחילה בחסד מחילה ברחמים: məhilah bəḥésed məhilah bərahāmim.

וטהרנו מחטאינו Vətaharónu meihata'éinu

ומעונותינו ומפשעינו umei'avonotéinu umipasha'éinu

וזכרנו בזכרון טוב לפניך vəzikhrónu bəzikaron tov ləfanéikhe

ופקדנו בפקדת ישועה ורחמים ufiqdónu bifqudat yəshu'ah vərahāmim

Great One of the world,

fill my yearnings for good

and furnish my will and grant my request

and pardon me for all my wrongs

and for all the wrongs of the people of my house,

a pardon in devotion, a pardon in compassion.

And purify us from our sins

and from our wrongs and from our misdeeds,

and remember us with a Good memory before You,

and redeem us with a redemption of liberation and compassion,

וְזָכְרָנוּ לְחַיִּים טוֹבִים *vəzikhronu laḥayim tovim*
וְלְשָׁלוֹם וּפְרֻנְסָה וּכְלֶכֶלֶה *ulshalom ufarnasah vəkalkalah*
וְלֶחֶם לְאֹכֵל וּבִגְד לְלִבֹּשׁ *vələḥem le'ekhol uvéged lilbosh*
וְעֹשֶׁר וְכָבוֹד וְאֶרֶץ יָמִים *və'ósher vəkhavod və'órekh yamim*
לְהַגּוֹת בְּתוֹרַתְךָ וּלְקַיֵּם מִצְוֹתֶיךָ *lahagot bəToratékhe ulqayeim mitzvotéiḥa*
וּשְׁכַל וּבִינָה לְהַבִּין *vəséikhel uvinah laḥavin*
וּלְהַשְׁכִּיל עִמְּךָ סוּדוֹתֶיךָ: *ulhaskil imqei sodotéiḥa.*
וְהַפִּיקָה רְפוּאָה לְכֹל מַכְאוּבֵינוּ *Vəhafiqeh rəfu'ah ləkhol makh'ovéinu*
וּבְרָכָה כָּל מַעֲשֵׂה חַיֵּינוּ *uvarəkhe kol ma'aseih ḥayéinu*
וּגְזֵרָה עָלֵינוּ גְּזֵרוֹת טוֹבוֹת *vəgizreh aléinu gəzeirot tovot*
יְשׁוּעוֹת וְנַחֲמוֹת *yəshu'ot vəneḥamot*
וּבְטָלָה מֵעָלֵינוּ *uvataleh mei'aléinu*
כָּל גְּזֵרוֹת קָשׁוֹת וְרָעוֹת: *kol gəzeirot qashot vəra'ot.*
וְתִשְׁמְרָנוּ מִמַּעֲשֵׂים רָעִים *Vətishmərónu mima'asim ra'im*
וּמִשְׁעוֹת רָעוֹת *umisha'ot ra'ot*
הַמְתַּרְגְּשׁוֹת לְבוֹא לְעוֹלָם: *hamitragəshot lavo la'olam.*
אָמֵן וְכֵן יְהִי רָצוֹן: *Amein vəkhein yəhi ratzon.*

and remember us for good life
and for peace and sustenance and provision
and bread to eat and clothing to wear
and wealth and honor and length of days
— to meditate on Your Torah and fulfill her commandments —
and understanding and discernment — to discern
and understand the depths of her Secrets.
And furnish Healing for all our sufferings;
and bless every deed of our lives;
and decree for us decrees of goodness,
liberation, and comfort;
and remove from us
all decrees of harshness and evil.
And may You guard us from evil deeds
and evil times
that come throwing the world into turmoil.
Amen, and may it be Your will!

THE MORNING TORAH SERVICE: Removing the Torah

On a Festival:

רְבוּנָהּ שֶׁל עוֹלָם *Riboneh shel olam*
מִלְאָה מִשְׁאָלוֹת לְבִי לְטוֹבָה *malə'eh mish'alot libi lətovah*
וְהַפִּיָּקָה רְצוֹנִי וְתָנָה שְׂאֵלָתִי *vəhafíqeh rətzoni utəneh shə'eilati*
וְזָכַת לִי וְ *vəzaket li və*
[insert names of loved ones]
לְעֲשׂוֹת רְצוֹנֶךָ בְּלִבְךָ שָׁלֵם: *la'asot rətzonəkhe bəleivav shaleim.*
וּמִלְטָנוּ מִיָּצָר הָרָע *Umalətonu miyéitzer hara*
וְתָנָה חֵלְקֵנוּ בְּתוֹרָתֶךָ *utəneh həlqéinu bəToratékhe*
וְזָכְנוּ שְׁתִּישְׁרֵה שְׁכִינָתֶךָ עָלֵינוּ *vəzakónu shetishreh shəkhinatəkhe aléinu*
וְהוֹפִיעָה עָלֵינוּ *vəhoff'eh aléinu*
רוּחַ חֲכָמָה וּבִינָה *rú'ah həkhmah uvinah*
וְיִתְקַיֵּם בָּנוּ מִקְרָא שְׁפָתוֹב: *vəyitqayeim bánu miqra shekatuv.*
וְנָחָה עָלֵיָהּ רוּחַ יְהוָה *Vənahah aléihe rú'ah HA'EIN Sof*
רוּחַ חֲכָמָה וּבִינָה *rú'ah həkhmah uvinah*
רוּחַ עֵצָה וּגְבוּרָה *rú'ah eitzah ugvurah*

Great One of the world,
fill the yearnings of my heart for good
and furnish my will and grant my request
and make worthy me and
[insert names of loved ones]
to do Your will with a whole heart.
And rescue us from the evil inclination
and give us our portion in Your Torah
and make us worthy to have Your presence rest upon us
and shine on us
a spirit of wisdom and discernment
that in us might be fulfilled the verse that is written:
“And on thou will rest a spirit of THE INFINITE,
a spirit of wisdom and discernment,
a spirit of council and courage,

רוּחַ דַּעַת וַיִּרְאַת יְהוָה: *rú'ah dá'at vèyir'at HA'EIN Sof.*
 וַיִּכְנַן יְהוָה מִלְּפָנָיֶךָ *Uvkhein yahi ratzon miləfanéikhe*
 יְהוָה אֱלֹהֵינוּ וְאֵלֵי הֵי אָבוֹלֵינוּ *HA'EIN Sof Elohéinu vEilohei ivoléinu*
 שֶׁתִּזְכְּנוּ לַעֲשׂוֹת *shetəzakónu la'asot*
 מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ *ma'asim tovim bə'einéikhe*
 וְלַחַיּוֹת בְּדַרְכֵי תְּמִימוֹל לְפָנֶיךָ: *vəlihyot bədarkhei təmimol ləfanéikhe.*
 וְקִדְשָׁנוּ בְּקִדְשֶׁתְּךָ *Vəqadəshónu biqdushatékhe*
 כְּדֵי שְׁנִזְכֶּה *kədei shənzəkhe*
 לַחַיִּים טוֹבִים וְאֲרוּכִים *ləhayim tovim va'arukhim*
 וְלַחַיֵי הָעוֹלָם הַבָּא: *ulhayei ha'olam haba.*
 וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים *Vətishmərónu mima'asim ra'im*
 וּמִשְׁעוֹת רָעוֹת *umisha'ot ra'ot*
 הַמְּתַרְגְּשׁוֹת לְבוֹא לְעוֹלָם: *hamitragəshot lavo la'olam.*
 וְהַבּוֹטְחָה בְּיְהוָה *Vəhabotáhah ba'EIN Sof*
 הַסֵּד יְסוֹבְבָנָה: אָמֵן: *həsəd yəsovəvéneh. Amein.*

a spirit of knowledge and fear of THE INFINITE." Yəshayáhu 11:2
 And so may it be Your will,
 INFINITE, our God and God of our forebears,
 that You make us worthy to do
 good deeds in Your eyes
 and live on the paths of the integrous before You.
 And make us Holy with Your Holiness
 so that we might be worthy
 of a good and long life
 and life in the world to come.
 And may You guard us from evil deeds
 and evil times
 that come throwing the world into turmoil.
 "And may the one who trusts in THE INFINITE
 be surrounded by devotion." Amen! Psalm 32:10

On both a Festival and Hoshana Rabah conclude:

יְהִי לְרָצוֹן כָּל אִמְרֵי Yihyu ləratzon kol imrai
וְהַגִּיוֹן לִבִּי לְפָנֶיךָ vəhegyon libi ləfanéikhe
יְהוּה צוּרִי וְגוֹאֲלִי: HA'EIN Sof tzuri vəgo'eli.

May all my words be pleasing before you
and the meditation of my heart,
INFINITE, my Rock and my Rescuer.

Psalm 19:15

The following verse is prayed three times.

וְאֲנִי תַפְלָתִי לְךָ Va'ani təfilati ləkhe
יְהוּה עֵת רָצוֹן HA'EIN Sof eit ratzon
אֱלֹהִים בְּרַב חַסְדֶּךָ Elohim bərov ḥasdəkhe
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ: anóni be'emet yish'ékhe.

And as for me, may my prayer to You,
INFINITE, be at a desired time!
God, in Your abundant kindness,
answer me with the truth of Your liberation.

Psalm 69:14

Continue with the Mystical Meditation below.

Mystical Meditation (Zohar 2:206a, Vayaqheil)

בְּרִיךְ שְׁמֹה דְמַרְאָת עֲלְמָא Bərikh shəmoḥ dəmarə'et aləma
בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ bərikh kitréikhe və'atréikhe
יְהֵא רְעוּתְךָ עִם עַמְּךָ yəhei rə'utéikhe im améikhe
יִשְׂרָאֵל לְעֹלָם Yisra'eil lə'alam
וּפְנִינְךָ אַחְזֵיחַ וּפְנִינְךָ אַחְזֵיחַ ufurəqan yəminéikhe aḥzəyeh
לְעַמְּךָ בְּבֵתֵי קִהָלֶיךָ lə'améikhe bəvatei qihaléikhe

Blessed is Voix Name, the Authority of the world!
Blessed are Your crown and Your place!
May Your will be with Your people,
Yisra'eil, forever,
and may You reveal the redemption of Your right hand
to Your people in the houses of Your assemblies.

וְלֹא־מִטּוֹיָה לָנָא מִטּוֹב נְהוֹרֵיךְ *ul'amtoyeh lána mitov nəhoréikhe*
 וְלִקְבָּלָא צְלוֹתָנָא בְּרַחֲמִין: *ulqabəle tzəlotána bərahamin.*
 יְהֵא רַעֵנָא קְדָמְךָ *Yəhei ra'ava qodaméikhe*
 דְּתוֹרִיכְהָ לָן חַיִּים בְּטִיבוֹ *dətoríkhe lan hayim bətivu*
 וְלִהְיוּ אֲנָא פְּקִידָא בְּגוֹ צְדִיקִין *vəlehevei ana pəqide bəgo tzadiqayun*
 לְמִרְחָמֶה עָלַי *ləmirḥameh alai*
 וְלִמְנַטְרָה יָתִי וְיַת כָּל דִּילִי *ulmintareh yati vəyat kol dili*
 וְדִי לְעַמְךָ יִשְׂרָאֵל: *vədi lə'améikhe Yisra'eil.*
 אֲנֵתָהּ הָא זְנָה לְכֹלָא *Anteh he zaneh ləkhola*
 וּמְפָרְנֶסָה לְכֹלָא *umfarnəseh ləkhola*
 אֲנֵתָהּ הָא שְׁלִיטָה עַל כָּלָן *anteh he shaliteh al kalan*
 אֲנֵתָהּ הָא דְשְׁלִיטָה עַל מַלְכָּיִן *anteh he dəshaliteh al malkhayun*
 וְשְׁלוּטָא דִּילְךָ הָא: *vəshiluta diléikhe he.*
 אֲנָא עֲבַדְתָּא דְקוּדְשֵׁיתָא *Ana avdeita dəqudsheita*
 בְּרִיכְהָ הָא דְסַגִּידְנָא קַמּוּהָ *bərikkeh he dəsagidəna qamoh*
 וּמִקָּמַי דִּיקָר אֹרֵייתָהּ *umiqamei diqar Oraitoh*

And offer us Your good light
 and welcome our prayers with compassion.
 May it be Your will
 to lengthen our life in goodness.
 And may I be deemed among the righteous
 so You will have compassion on me
 and guard my being and the being of all that is mine
 and that is all Your people, Yisra'el's.
 You are Voi, feeding all
 and sustaining all!
 You are Voi, sovereign over all of us!
 You are Voi, sovereign over all monarchs!
 Sovereignty is Yours, that's Voi!
 I am a servant of the Holy one
 — Voi is blessed! — before Whom
 and before Whose Torah I worships

בְּכֹל יְדֵי וְעֵידֵן : *bəkhōl idan və'īdan.*
 לֹא עַל אָדָם רַחֲמֵינָא *La al adam rahītzna*
 וְלֹא עַל בֵּת אֱלֹהִים סְמִיכְנָא *vəla al bet elahun samīkhna*
 אֱלֹא בְּאֵלֹהֵי דִשְׁמַיָּא *ela bə'Elaha dishmaya*
 דְּהֵא אֱלֹהֵי קְשׁוּטָא *dəhe Elaha qəshot*
 וְאוֹרֵייתָהּ קְשׁוּטָא *və'Oraitoh qəshot*
 וְנְבִיאֵיתָהּ קְשׁוּטָא *unvi'utoh qəshot*
 וּמְסַגֵּי לְמַעְבְּדָה טַבְּוֹן וְקְשׁוּטָא : *umasgei ləmebadeh tav'van uqshot.*
 בְּהַ אָנָּא רַחֲמֵינָא ◀ ▶ *Boh ana rahītzeh*
 וְלִשְׁמֹחַ קְדִישָׁא יְקִירָא *vəlishmoh qadisha yaqira*
 אָנָּא אֵימְרָה תּוֹשְׁבָתָן : *ana eiməreh tushbəhan.*
 יְהֵא רַעְוָא קְדָמָךְ *Yəhei ra'ava qodamakh*
 דְּתַפְתְּכָה לִבְּאֵי בְּאוֹרֵייתָךְ *dətiftəkkeh libai bə'Oraitakh*
 וְתַשְׁלִימֵה מִשְׁאַלִּין דְּלִבְּאֵי *vətashlimeh mish'alin dəlibai*
 וְלִבְּאֵי דְּכָל עַמְךָ יִשְׂרָאֵל *vəliba dəkhol amakh Yisra'eil*
 לְטַב וְלַחַיִּין וְלְשָׁלָם אָמֵן : *lətav ulḥayin vəlishlam amein.*

always, at time after time.
 Not in mortals do I trust,
 nor on any child of gods do I rely,
 but on the God of Heaven,
 Who is the God of truth —
 and Voix Torah is truth
 and Voix prophets are truth
 and Voix abundant works are goodness and truth!
 ▶ In Void I trust,
 and to Voix Holy and precious name
 I pray praises.
 May it be Your will
 to open my heart to Your Torah
 and complete the requests of my heart
 and the heart of all Your people, Yisra'eil
 for good and for life and for peace. Amen!

Processional

At this point, a Torah scroll is removed from the ark. The person holding the Torah prays the following line, which is then repeated by the congregation. There are four choices for the first word of the Shəma in Hebrew, two in English. For a full explanation, consult the full version of the Shəma (p 336).

<שְׁמַע | שְׁמַעָה | דַּע | דַּעָה> יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
<Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.
<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one!

This line is also prayed by the person holding the Torah scroll followed by the congregation. On Hoshana Rabah, add the word(s) between parentheses.

אֶחָד אֱלֹהֵינוּ גְדוֹלָה אֲדַנְנוּ קָדוֹשׁ (וְנוֹרָא) שְׁמַח:
Aḥed Elohéinu gədoleh adanéinu qadosh (vənorā) shəmeḥ.
One is our God, great is our Foundation, Holy (and awesome) is Voix Name!

(The person holding the Torah scroll turns to face the ark, and may bow while praying this line.)

גְּדַלּוֹל לְיְהוָה אֲתִי וְנִרְמַמָּה שְׁמַח יַחְדָּו:
Gadəlol la'EIN Sof iti unroməmah shəmeḥ yaḥdav.
Magnify THE INFINITE with me and let us exalt Voix Name together!

THE MORNING TORAH SERVICE: Removing the Torah

(At this point, the Torah is brought around the prayer space in an exuberant procession. As it passes, many reach out to touch the cover of the scroll with the spine of their prayerbooks or with their tzitziyot. The texts below are sometimes repeated many times as the Torah makes its way around the space.)

On Sukot, some pray Hoshanot here (p 524).

לְךָ יְהוָה תִּגְדֹּלָה וְתִגְבוּרָה Ləkhe HA'EIN Sof hagadulah vəhagəvurah
וְתִתְפָּאֲרֶת וְתִנְצַח וְתִהְיוֹד vəhatif'éret vəhanéitzah vəhahod
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ ki khol bashamáyim uva'áretz
לְךָ יְהוָה תִּישׁוּעָה ləkheh HA'EIN Sof hayəshu'ah
וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ׃ vəhamitnasé'ah ləkhol lərosh.
רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu
וְהַצְטַנְעוֹל לְהַדֹּם רַגְלֶיהָ vəhitztanə'ol lahadom ragléihe
קְדוּשָׁה הֵא׃ qədoshe he.
רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu
וְהַצְטַנְעוֹל לְהַר קְדוּשָׁה vəhitztanə'ol ləhar qodsheh
כִּי קְדוּשָׁה יְהוָה אֱלֹהֵינוּ׃ ki qədoshe HA'EIN Sof Elohéinu.

Yours, INFINITE, are the greatness and the mightiness
and the beauty and the endurance and the splendor —
yes, everything in heaven and on earth!

Yours, INFINITE, are the liberation

and the vaunting up as head over all.

1 Chronicles 29:10

Exalt THE INFINITE, our God!

And go humbly before the pedestal of Voix feet —

Voi is Holy!

Exalt the INFINITE, our God!

And go humbly before the mountain of Voix holiness —

for the INFINITE, our God, is Holy!

Psalms 99:5,9

(Anyone standing now sits as the Torah is placed on the bimah.)

Reading the Torah

This siddur presents a somewhat streamlined Torah service, with one universal way of inviting congregants to an aliyah without referring to the gender or number of the people involved. It also makes no reference to a special aliyah for a Kohéneh.

The gabai prays the following, with the congregation joining in at אָמֵן | *amein* | amen.

וַיַּעֲזְרֵה וַיַּגְדֵּל וַיּוֹשִׁיעַ Vəya'azreh vəyagéineh vəyoshi'eḥ
לְכֹל הַחֹסֵל בָּהּ וְנֹאמַר אָמֵן׃ ləkhōl haḥōsol beh vənomar ameïn.
הַכֹּל הַבּוֹל גֹּדֵל לְאֵלֵינוּ Hakol havol gódel lEilohéinu
וְתִנּוֹל כְּבוֹד לַתּוֹרָה׃ utnol kavod laTorah.

And may Voi help and shield and liberate
all who seek refuge in Void, and let us pray: amen!
Everyone, ascribe greatness to our God
and give glory to the Torah!

The gabai invites whoever is receiving the current aliyah:

אֶקְרָא לַתּוֹרָה [name(s)] Eqra laTorah [name(s)]
לְעֲלִיָּה <הַרְאוֹנָה | הַשְּׁנִית la'aliyah <harishonah | hasheinit
הַשְּׁלִישִׁית | הַרְבִּיעִית | הַחֲמִישִׁית | hashelishit | harəvi'it | haḥamishit
>: הַשִּׁשִּׁית | הַשְּׁבִיעִית | הַמַּפְטִירָה >: hashishit | hashəvi'it | hamaftirah>:
I invite to the Torah [name(s)]
for the <first | second
| third | fourth | fifth
| sixth | seventh | maftir> aliyah.

After inviting the first person or group to receive an aliyah, the gabai adds:

בְּרוּכָה שֶׁנָּתַנָּה תּוֹרָה לְעַמּוֹהּ יִשְׂרָאֵל בְּקִדְשָׁתָהּ׃
Bərūkheh shenatəneh Torah lə'ameh Yisra'eil biqdushateh.
Blessed is the One Who gave Torah to Voix people, Yisra'eil, in Voix Holiness.

The congregation responds with this line, which the gabai repeats.

וְאַתָּה הַדְּבָקוֹל בְּיְהוָה אֵלֵיִךְ חִיּוֹל כְּלָכֵל הַיּוֹם׃
Və'atel hadəveiḳol ba'EIN Sof Eloheikhel ḥayol kulkhel hayom.
And you who cling to THE INFINITE, your God, are alive, all of you, today.
Dəvarim 4:4

THE MORNING TORAH SERVICE: Reading the Torah

(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)

The one(s) receiving the aliyah:

בְּרִכּוֹל אֶת יְהוָה הַמְּבֹרָכָה:
Barəkhol et HA'EIN Sof hamvorékkeh.
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:
Bərūkkeh HA'EIN Sof hamvorékkeh lə'olam va'ed.
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:
Bərūkkeh HA'EIN Sof hamvorékkeh lə'olam va'ed.
בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
Bərūkkeh ateh HA'EIN Sof Elohéinu hei ha'olamim
אֲשֶׁר קִבְּלֵתָנוּ מִכָּל הָעַמִּים
asher qibalétnu mikol ha'amim
וְנִתְּנָה לָנוּ אֶת תּוֹרָתָה:
vənatəne lānu et Torateh.
בְּרוּכָה אַתָּה יְהוָה נוֹתֵנָה הַתּוֹרָה:
Bərūkkeh ateh HA'EIN Sof noténeih haTorah.

Blessed is THE INFINITE, the Blessed One
forever and ever!
Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, INFINITE,
Giver of the Torah!

The Shabbat and Festival Morning Service

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
אֲשֶׁר נָתַנָּה לָנוּ תּוֹרַת אֱמֶת *asher natəneh lānu Torat emet*
וַחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ: *vəḥayei olam nata'eh bətokhéinu.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
נוֹתְנֵיהֶּ תּוֹרָה: *noténeih haTorah.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has given us a Torah of truth
and eternal life planted within us.
Blessed are You, INFINITE,
Giver of the Torah!

As the Torah Service is, in many ways, the high point of the morning service, it is an auspicious time to insert other blessings and prayers for the individuals honored with aliyot and the larger community. While some of these prayers are universal (or nearly so), others vary markedly from community to community. The selection on the following pages represents the most common ones in my experience.

HaGoméleh

This blessing, which requires a minyan, is prayed by one who has survived a dangerous experience or journey. The Hebrew of the response is gendered, and is presented here first in the common, then the feminine, and then the masculine.

The person who survived a dangerous experience or journey:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HA'EIN Sof*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
הַגּוֹמְלָה לְחַיָּבוֹל טוֹבוֹת *hagoméleh ləḥayavol tovot*
שֶׁגַמְלָתְנִי כֹל טוֹב: *shegəmalétni kol tov.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
the One Who piles up good on those indebted to Void,
Who has piled upon me every good.

The congregation responds:

Common:

אָמֵן: מִי שֶׁגַמְלָתְךָ כֹּל טוֹב *Amein. Mi shegəmalétkhe kol tov*
הָא יִגְמְלֶךָ כֹּל טוֹב סְלָה: *he yigməlókhe kol tov sélah.*

Feminine:

אָמֵן: מִי שֶׁגַמְלָתְךָ כֹּל טוֹב *Amein. Mi shegəmaléteikh kol tov*
הָא יִגְמְלוֹךְ כֹּל טוֹב סְלָה: *he yigməlokh kol tov sélah.*

Masculine:

אָמֵן: מִי שֶׁגַמְלָתְךָ כֹּל טוֹב *Amein. Mi shegəmalétkha kol tov*
הָא יִגְמְלֶכָּה כֹּל טוֹב סְלָה: *he yigməlókha kol tov sélah.*

Amen! The One Who has piled upon you every good,
may Voi keep piling upon you every good — selah!

Mi sheBeirakhe Blessings

All of these blessings have a similar structure, and all have some gendered language in them. The gendered forms will be given in the common, then the feminine, and then the masculine, with a short vertical stroke (|) separating the choices. (In a few cases, a passage with many gendered forms will be pulled out and presented in the three grammatical genders separately. These passages will be labeled by gender.) The translation uses they/themself for the grammatically common option, but, of course, if praying these blessings in English, the actual pronouns of the person being honored should be used.

For one who has received an aliyah:

מִי שֶׁבֵרַכָּה אֲבוֹתֵינוּ *Mi shebeirakhe avotéinu*

אֲבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*

וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*

רַחֵיל לֵי'אָה בִּלְחָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*

הָא יְבָרַכְךָ אֵת *he yavarakheh et*

[name of the one being honored]

בְּעִבּוֹר *ba'avur*

<שֶׁעָלָה | שֶׁעָלְתָה | שֶׁעָלְתָה> *<she'alateh | she'alatah | she'alah>*

לְכַבּוֹד הַמָּקוֹם *likhvod hamaqom*

וְלְכַבּוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וְלְכַבּוֹד הַשַּׁבָּת *vəlikhvod haShabat*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless

[name of the one being honored]
because

<they | she | he> received an aliyah
for the glory of this place
and the glory of the Torah

On Shabbat:
and the glory of Shabbat

THE MORNING TORAH SERVICE: Reading the Torah

On a Festival:

וְלִכְבוֹד הַתְּהִלָּה: *vəlikhvod harégel.*

At all times continue:

בְּשִׁכְרָה זֶה הַקְּדוֹשָׁה בְּרוּכָה הִיא *Biskhar zeh haqadosheh bərukkeh he*

Common:

יִשְׁמְרֶה אוֹתָהּ וְאֵת כָּל מִשְׁפַּחְתָּהּ *yishmāreh oteh və'et kol mishpahteh*

וַיִּשְׁלַחֲהָ בְּרָכָה וְהַצְּלִיחָהּ *vəyishlāḥeh bərahah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיֵּיהָ *bəkhoh ma'aseih ḥayéihe*

Feminine:

יִשְׁמְרֶה אוֹתָהּ וְאֵת כָּל מִשְׁפַּחְתָּהּ *yishmāreh otah və'et kol mishpahtah*

וַיִּשְׁלַחֲהָ בְּרָכָה וְהַצְּלִיחָהּ *vəyishlāḥeh bərahah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיֵּיהָ *bəkhoh ma'aseih ḥayéiha*

Masculine:

יִשְׁמְרֶה אוֹתוֹ וְאֵת כָּל מִשְׁפַּחְתּוֹ *yishmāreh oto və'et kol mishpahto*

וַיִּשְׁלַחֲהָ בְּרָכָה וְהַצְּלִיחָהּ *vəyishlāḥeh bərahah vəhatzlahah*

בְּכֹל מַעֲשֵׂה חַיָּיו *bəkhoh ma'aseih ḥayav*

On a Festival:

and the glory of the Festival.

At all times continue:

In reward for this, may the Holy Blessed One

Common:

guard them and all their family,

and may Voi send blessing and success

to all the work of their life,

Feminine:

guard her and all her family,

and may Voi send blessing and success

to all the work of her life,

Masculine:

guard him and all his family,

and may Voi send blessing and success

to all the work of his life,

The Shabbat and Festival Morning Service

On a Festival:

<וַיִּזְכֶּה | וְתִזְכֶּה | וַיִּזְכֶּה> <vəyizket | vətizkeh | vəyitzkeh>

לְנִתְכַבֵּד בְּרִנָּה *lənitkabeid barégel*

At all times:

עִם כָּל יִשְׂרָאֵל *im kol Yisra'eil*

<אֲחֻלְיָהּ | אֲחֻלְיָהּ | אֲחֻלְיָהּ> <aḥóléihe | aḥóléiha | aḥolav>

:וְנֹאמַר אָמֵן *vənomar amein.*

On a Festival:

and may <they | she | he> merit
being honored by the Festival

At all times:

along with all Yisra'eil,
<their | her | his> kin.

And let us respond: Amen!

For one who is ill:

מִי שֶׁבֵרַכְהָ אֲבוֹתֵינוּ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*

אַבְרָהָם יִצְחָק וַיַּעֲקֹב *Avraham Yitzḥaq vəYa'aqov*

וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*

רַחֵל לֵאָה בִּלְהָה וְזִלְפָה *Raḥeil Lei'ah Bilhah vəZilpah*

הֵא יְבָרַכְהָ וַיְרַפְּאָה אֶת *he yəvarəkhe vəyirpə'eh et*

[name of the sick]

הַקְּדוֹשָׁה בְּרוּכָה הִיא *Haqədoshəh bərukkeh he*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless and heal

[name of the sick]

May the Holy Blessed One

Common:

יִמְלֹאֶה רַחֲמִים עָלֶיָּהּ *yimalə'eh raḥamim aléihe*
 לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ *ləhaḥaziqeh ulrapə'oteh*
 וַיִּשְׁלַחַהּ לָּהּ מִהֵרָה *vəyishləḥeh leh məheirah*

Feminine:

יִמְלֹאֶה רַחֲמִים עָלֶיהָ *yimalə'eh raḥamim aléiha*
 לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ *ləhaḥaziqah ulrapə'otah*
 וַיִּשְׁלַחַהּ לָּהּ מִהֵרָה *vəyishləḥeh lah məheirah*

Masculine:

יִמְלֹאֶה רַחֲמִים עָלָיו *yimalə'eh raḥamim alav*
 לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ *ləhaḥaziqo ulrapə'oto*
 וַיִּשְׁלַחַהּ לוֹ מִהֵרָה *vəyishləḥeh lo məheirah*

For all conclude:

רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם *rəfu'ah shəleimah min hashamáyim*
 רַפּוּאָת הַנֶּפֶשׁ וּרַפּוּאָת הַגּוּף *rəfu'at hanéfesh urfu'at haguf*
 בְּתוֹךְ שָׂר חֹלּוֹל בְּעוֹלָם: *bətokh shə'ar ḥolol ba'olam.*
 הַיּוֹם הוּא מְלִיצוֹק *Hayom hu miliz'oq*
 וּרַפּוּאָה קְרוֹבָה לְבוֹא *urfu'ah qərovah lavo*
 הַשָּׁתָּא בְּעִנְיָהּ וּבְזִמְן קָרִיב *hashta ba'agalah uvizman qariv*
 וְנֹאמַר אָמֵן: *vənomar amein.*

be filled with compassion towards <them | her | him>,
 to strengthen <them | her | him> and heal <them | her | him>
 and quickly send <them | her | him>
 a complete healing from Heaven,
 a healing of the soul and a healing of the body,
 amidst the rest of the sick of the world.
 Today is a day not to implore,
 but may healing be soon to come,
 now, swiftly, and in a soon time.
 And let us respond: Amen!

A collective prayer for healing can be found after haTəfilah in the Friday Evening Service (p 74).

The Shabbat and Festival Morning Service

For a newborn:

This blessing is provided only in the grammatical common, as it is impossible to know the gender of a newborn baby.

מִי שֶׁבֵרַכְהָ אַבוֹתֵינוּ *Mi shebeirakhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*
רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הָאֵל יְבָרַכְהָ אֶת נוֹלָדָה *he yəvarəkkeh et nolédeh*

[name]

וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל *vəyiqarei shəmeḥ bəYisra'eil*

[Hebrew name]

יְהִי רַצּוֹן מִלְפָּנֶי *Yəhi ratzon milifnei*
הַקְּדוֹשֶׁה בְּרוּכָה הִיא *haqədosheh bərukkeh he*
שִׁיתְּבַגְרָהּ אֵל זִקְנָה *sheyitbagəreh el ziqnah*
וְתִיַיֶּה יִמְלֵא בְּלִמּוּד בְּרַעוּת *vəḥayéiḥe yimalei bəlimud bərei'ut*
וּבְמַעֲשִׂים טוֹבִים וְנֹאמַר אָמֵן : *uvma'asim tovim vənomar amein.*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless the newborn

[name]

and may their name in Yisra'eil be called

[Hebrew name]

May it be the will

of the Holy Blessed One

that they grow up into old age,

and that their life be filled with learning, with friendship,

and with good deeds. And let us respond: Amen!

For a bet, bat, or bar mitzvah:

מִי שֶׁבֵרַכְהָ אַבֹּתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*
רַחֵיל לֵא'ה בִלְהָה וְזִלְפָה *Raḥeil Lei'ah Bilhah vəZilpah*
הָא יְבִרְכְּהָ אֶת [name] *he yəvarəkkeh et [name]*

Common:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'eh ləmitzvot və'alateh*

Feminine:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'ah ləmitzvot və'alatah*

Masculine:

שֶׁהִגִּיעַ לְמִצְוֹת וְעָלָה *shehig'a ləmitzvot və'alah*

For all continue:

לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלְכָבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכָבוֹד הַרְגֵל: *vəlikhvod harégel.*

At all times continue:

הַקְּדוֹשֶׁה בְּרוּכָה הִיא *Haqədosheh bərukkeh he*

May the One Who blessed our patriarchs

Avraham, Yitzḥaq, and Ya'aqov

and our matriarchs Sarah, Rivqah,

Raḥeil, Lei'ah, Bilhah, and Zilpah

bless [name]

who has reached the age of mitzvot and received an aliyah

for the glory of this place and for the glory of the Torah

On Shabbat:

and for the glory of Shabbat

On a Festival:

and for the glory of the Festival.

At all times continue:

May the Holy Blessed One

The Shabbat and Festival Morning Service

Common:

יְשַׁמְרֶהָ וַיַּחֲזֶהָ וַיְכַוְנֶנָּה אֶת לְבָבָהּ
לְהִיּוֹת שְׁלָם עִם יְהוָה אֱלֹהֶיהָ
*yishmāróhe vihayóhe vikhonəneh et libeh
lihyot shaleim im HA'EIN Sof Elohéihe*

Feminine:

יְשַׁמְרֶהָ וַיַּחֲזֶהָ וַיְכַוְנֶנָּה אֶת לְבָבָהּ
לְהִיּוֹת שְׁלָם עִם יְהוָה אֱלֹהֶיהָ
*yishmāróha vihayóha vikhonəneh et libah
lihyot shaleim im HA'EIN Sof Elohéiha*

Masculine:

יְשַׁמְרֶהוּ וַיַּחֲזֶהוּ וַיְכַוְנֶנּוּהוּ אֶת לְבוֹ
לְהִיּוֹת שְׁלָם עִם יְהוָה אֱלֹהָיו
*yishmāróhu vihayóhu vikhonəneh et libo
lihyot shaleim im HA'EIN Sof Elohav*

For all continue:

לְהַגִּיט בְּתוֹרַתְהָ לְלַכֵּת בְּדַרְכֶיהָ
וְלִשְׁמֹר מִצְוֹתֶיהָ
וַיִּשְׁלַחַהּ בְּרַכָּה וְהַצְלַחַהּ
בְּכֹל מַעֲשֵׂהָ
*lahagot bəTorateh lalékhet bidrakhéihe
vəlishmor mitzvotéihe
vəyishləḥeh bərachah vəhatzlahah
bəkhol ma'aseih*

<חַיִּיהָ | חַיֵּיהָ | חַיִּיו> <ḥayéihe | ḥayéiha | ḥayav>.

יְהִי רָצוֹן *yəhi ratzon*

שֵׁימָלֵא <חַיִּיהָ | חַיֵּיהָ | חַיִּיו>
בְּתוֹרַת בְּרַעוּת וּבְמַעֲשֵׂים טוֹבִים
<וַיִּמְצְאָהּ | וְתִמְצְאָהּ | וַיִּמְצְאָהּ>
חַן וְשִׂכְלֵךְ טוֹב
*sheyimalei <ḥayéihe | ḥayéiha | ḥayav>
bəTorah bərei'ut uvma'asim tovim
<vəyimtzə'eh | vətimtza | vəyimtza>
ḥein vəsíkhel tov*

לְפָנֵי אֱלֹהִים וְאָדָם וְנֹאמַר אָמֵן:
lifnei Elohim və'adam vənomar amein.

guard <them | her | him> and sustain <them | her | him> and direct <their | her | his> heart
to be whole with THE INFINITE, <their | her | his> God,
to ponder Voix Torah and follow in Voix ways
and guard Voix mitzvot.
And may Voi send blessing and success
to every work of
<their | her | his> life.
And may it be Voix will
that <their | her | his> life be filled
with Torah, with friendship, and with good deeds,
and may <they | she | he> find
grace and good sense
before God and humanity. And let us respond: Amen!

For one sharing a new gender with their community:

This is a blessing of my own invention to honor trans Jews who use an aliyah to mark a public announcement of their transness to their communities.

מי שְׁבֵרְכֶה אַבוֹתֵינוּ *Mi shebeirakhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*
רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הָא יְבָרְכֶה אֶת [name] *he yəvarəkkeh et [name]*
<שְׁהוֹצִיאתָה | שְׁהוֹצִיאתָה |
שְׁהוֹצִיאתָה > *<shehotzi'éthe | shehotzi'átaḥ | shehotzi'áhu>* מִפְּרִיטוֹת לְצִבּוֹר
<וְעֹלָתָה | וְעֹלָתָה | וְעֹלָתָה > *<və'aləteḥ | və'alətaḥ | və'aləḥ>*
לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלְכַבּוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכַבּוֹד הַתְּרֻגָּל: *vəlikhvod harégel.*

If taking a new Hebrew name:

וְיִקְרָא <שְׁמָה | שְׁמָה |
שְׁמָה > *vəyiqarei <shəmeḥ | shəmah |*
[Hebrew name] בְּיִסְרָאֵל *shəmo> bəYisra'eil* [Hebrew name]

May the One Who blessed our patriarchs

Avraham, Yitzḥaq, and Ya'aqov;

and our matriarchs Sarah, Rivqah,

Raḥeil, Lei'ah, Bilhah, and Zilpah

bless [name]

who has brought <themselves | herself |

himself> out from private to public

and taken an aliyah

for the glory of this place and for the glory of the Torah

On Shabbat:

and for the glory of Shabbat

On a Festival:

and for the glory of the Festival.

If taking a new Hebrew name:

And may <their | her |

his> name in Yisra'eil be called [Hebrew name]

At all times continue:

הַקְדוּשָׁה בְּרוּכָה הִיא *Haqadosheh bərukkeh he*

Common:

יִשְׁמְרֶהָ וַיְחַיֶּהָ *yishməróhe viḥayóhe*

וַיַּעֲמֶקְהָ אֶת דַּעַת עַצְמֵיּוּתָהּ: *vi'aməqeh et dá'at atzmiyuteh.*

וַיַּמְלֵא חַיֵּיהָ *Vəyimalei ḥayéihe*

Feminine:

יִשְׁמְרֶהָ וַיְחַיֶּהָ *yishməróha viḥayóha*

וַיַּעֲמֶקְהָ אֶת דַּעַת עַצְמֵיּוּתָהּ: *vi'aməqeh et dá'at atzmiyutah.*

וַיַּמְלֵא חַיֵּיהָ *Vəyimalei ḥayéiha*

Masculine:

יִשְׁמְרֶהוּ וַיְחַיֶּהוּ *yishməróhu viḥayóhu*

וַיַּעֲמֶקְהוּ אֶת דַּעַת עַצְמֵיּוּתוֹ: *vi'aməqeh et dá'at atzmiyuto.*

וַיַּמְלֵא חַיָּיו *Vəyimalei ḥayav*

For all conclude:

בְּתוֹרָה בְּרֵעוּת *bəTorah bərei'ut*

וּבְמַעֲשֵׂים טוֹבִים וְנֹאמַר אָמֵן: *uvma'asim tovim vənomar amein.*

At all times continue:

May the Holy Blessed One

guard <them | her | him> and sustain <them | her | him>
and deepen <their | her | his> self-knowledge.

And may <their | her | his> life be filled

with Torah and with friendship

and with good deeds. And let us respond: Amen!

For those about to be married (aufruf):

In this blessing, “masculine” and “feminine” refer to spouses-to-be who both/all prefer masculine or feminine grammatical forms, respectively. “Common” refers to all other spouses-to-be.

מִי שֶׁבֵרַכְהָ אַבוֹתֵינוּ *Mi shebeirakhe avotéinu*
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*
 רַחֵל לֵאָה בִלְהָה וְזִלְפָה *Raḥeil Lei'ah Bilhah vəZilpah*
 הֵא יְבָרַכְהָ אֵת *he yavarakheh et*

[names of those to be married]

אֲשֶׁר בְּקָרוֹב <יִכָּנְסוּל | *asher bəqarov <yikanəsol |*
 תִּכְנָסְנָה | יִכָּנְסוּ > לַחֲפָה *tikanéisnah | yikansu> laḥupah*
 וְעָלוּ הַיּוֹם לְכַבוֹד הַמָּקוֹם *və'alu hayom likhvod hamaqom*
 וְלְכַבוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וְלְכַבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלְכַבוֹד הַרְגֵל: *vəlikhvod harégel.*

At all times:

הַקְדוּשָׁה בְרוּכָה הִיא *Haqadosheh bərukkeh he*
 <יִדְרִיכֹל | יִדְרִיכֹן | יִדְרִיכֹם> *<yadrikhol | yadrikhon | yadrikhom>*
 לְבָנוֹת בַּיִת בְּיִשְׂרָאֵל *livnot báyit bəYisra'eil*
 אֲשֶׁר בּוֹ יִשְׁכְּבוּ *asher bo yishkəvu*
 אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרַעוּת *ahavah və'aḥavah vəshalom vərei'ut*
 וְיִשְׁלַחֶהּ בְּרַכָּה וְהַצְלַחֶהּ *vəyishləḥeh bərankhah vəhatzlaḥah*
 בְּכֹל מַעֲשֵׂה *bəkhoh ma'aseih*
 <חַיֵּיהֶן | חַיֵּיהֶן | חַיֵּיהֶם> *<ḥayeihel | ḥayeihen | ḥayeihem>*
 וְנֹאמַר אָמֵן: *vənomar amein.*

The Shabbat and Festival Morning Service

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless
[names of those to be married]
who will soon come
under the ḥupah
and who have received an aliyah today for the glory of this place
and for the glory of the Torah
 On Shabbat:
and for the glory of Shabbat
 On a Festival:
and for the glory of the Festival.
 At all times:
May the Holy Blessed One
guide them
to build a house in Yisra'eil
in which dwell
love and mutuality and peace and friendship.
And may Voi send them blessing and success
to every work
of their life.
And we respond: Amen!

Hatzi Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgadal veyitqadash shemoh rabah* **amen**

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכְהוּל *vayashləmeh shəlamoh bəḥayeikhoh*

וּבְיִמֵיכְהוּל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayei dəkhol beit Yisra'eil*

בְּעֲגָלָא וּבְזִמְנָא קָרִיב וְאַמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amen.**

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shemoh raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי אַמְיָא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם *Yitbarakh veyishtabach veyitpa'ar veyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא בְּרִיכְהֵהּ הֵא *shemoh dəqudsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא *birkhata vashirata tushbəḥata vəneḥemata*

דְאַמְרִין בְּעֲלָמָא וְאַמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amen.**

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וְזָאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
Vəzot haTorah asher sam Mosheh

לְפָנַי בְּנוֹל יִשְׂרָאֵל:
lifnei bəno! Yisra'eil.

עַל־פִּי יְהוָה בֵּיַד מֹשֶׁה:
al pi HA'EIN Sof bəyad Mosheh.

And this is the Teaching that Mosheh set
before the children of Yisra'eil,

Dəvarim 4:44

from the mouth of THE INFINITE by the hand of Mosheh.

BəMidbar 9:23

(The Torah is then furled and wrapped. Many congregations sing wordless tunes or extra-liturgical songs until the scroll is fully dressed and at rest. On a day when multiple Torah scrolls are used, each is wrapped in this way.)

Haftarah Blessings

Before the Haftarah, the reader prays:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
אֱלֹהֵינוּ תְּיֵהוּ עוֹלָמִים *Elohéinu hei ha'olamim*
אֲשֶׁר בָּחַרְהָ בְּנְבִיאָוֹל טוֹבֹל *asher bahareh binvi'ol tovol*
וְרָצְתָה בְּדַבְרֵיהָ *vəratzəteh vədivreihel*
הַנְּאֻמִּים בְּאֵמֶת *hane'emarim be'emet*
בְּרוּכָה אַתָּה יְהוָה *bərukkeh ateh HA'EIN Sof*
הָרוֹצֵת בַּתּוֹרָה *harotzet baTorah*
וּבְמֹשֶׁה עַבְדָּהּ *uvMosheh avdeh*
וּבְיִשְׂרָאֵל עַמָּהּ *uvYisra'eil ameh*
וּבְנְבִיאָוֹל הָאֵמֶת וְצֶדֶק: *uvinvi'ol ha'emet vatzédeq.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who chose good prophets
and was pleased with their words,
prophesied in truth.
Blessed are You, INFINITE,
the One Who is pleased with the Torah
and with Mosheh, Voix servant,
and with Yisra'eil, Voix people,
and with prophets of truth and justice.

The Shabbat and Festival Morning Service

After the Haftarah, the reader prays:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
צוּר כּוֹל הָעוֹלָמִים *tzur kol ha'olamim*
צַדִּיקָה בְּכֹל הַדּוֹרוֹת *tzadiqeh bəkhoh hadorot*
הָאֵל הַנְּאֻמָּנָה הָאֹמְרָה וְעוֹשֶׂת *ha'Eil hane'eméneh ha'oméreh və'oset*
הַנּוֹדֶרֶה וּמְקַיְמָה *hanodéreh umqayémeh*
שֶׁכֶּל דְּבָרֶיהָ אֱמֶת וְצַדִּיק: *shekol dəvaréihe emet vatzédeq.*
נְאֻמָּנָה אַתָּה *Ne'eméneh ateh*
הָא יְהוָה אֱלֹהֵינוּ *he HA'EIN Sof Elohéinu*
וְנֹאמָנִים דְּבָרֶיהָ *vəne'emanim dəvaréikhe*
וְדָבָר אֶחָד מִדְּבָרֶיהָ *vədavar ehad midvaréikhe*
אֲחֹזֵר לֹא יָשׁוּב רֵיקָם *aħor lo yashuv reiqam*
כִּי אֵל רֵיחַ נְאֻמָּנָה וְרַחֲמָנָה אַתָּה: *ki Eil rú'ah ne'eméneh vərahaméneh áteh.*
בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HA'EIN Sof*
הָאֵל הַנְּאֻמָּנָה בְּכֹל דְּבָרֶיהָ: *ha'Eil hane'eméneh bəkhoh dəvaréihe.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Rock of all worlds,
Righteous in all generations,
the steadfast God, the Speaker and Doer,
the Vower and Fulfiller,
all of Whose words are True and Righteous.
Steadfast are You
— Voi is THE INFINITE, our God! —
and steadfast are Your words,
and not one word of Your words
will later return empty,
because God, a steadfast and merciful Spirit are You.
Blessed are You, INFINITE,
the steadfast God in all Voix words.

רַחֲמֵהּ עַל הָאָרֶץ *Raḥameh al ha'áretz*
 כִּי הִיא בֵּית חַיֵּינוּ *ki hi beit ḥayéinu*
 וְלַעֲלוּבוֹל נַפְשׁ תּוֹשִׁיעַהּ *vəla'aluvol néfesh toshí'eh*
 בְּמַהֲרָה בְּיָמֵינוּ *bimheirah vəyaméinu.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
 מִשְׁמַחַת הָאָרֶץ בַּיּוֹשֵׁעַ: *məsamáḥah ha'áretz bəyésha.*

Have mercy on the Earth,
 for she is the house of our lives,
 and liberate the humiliated in spirit
 soon, in our days!
 Blessed are You, INFINITE,
 Who makes the Earth rejoice in Liberation.

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ *Saməḥónu HA'EIN Sof Elohéinu*
 בְּאֵלֵיָהוּ הַנְּבִיא עֲבָדְךָ *bə'Eiliyáhu hanavi avdékhe*
 וּבִתְקוּפַת שְׁלוֹם רַב הַבָּאָה *uvitqufat shalom rav haba'ah*
 בְּמַהֲרָה תָּבוֹא וְתִגַּל לִבְנוֹ: *bimheirah tavo vətageil libéinu.*
 מִן הָאָרֶץ יִפְסוּ כָּל מִלְחָמָה *Min ha'áretz yifósu khol milḥamah*
 וְכָל חָמָס וְכָל שְׂפִיכַת דָּם *vəkhol ḥamas vəkhol shəfikhat dam*
 כִּי נִשְׁבַּעְתָּ *ki nishbáte*
 לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב *lo yisa goi el goi ḥérev*
 וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: *vəlo yilmədu od milḥamah.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
 הַמְּשַׁלְּמֵה: *hamashlímeh.*

Gladden us, INFINITE, our God,
 with Eliyáhu the prophet, Your servant,
 and with the era of abounding peace that is coming —
 swiftly may it come and gladden our heart!
 May all war vanish from the Earth
 and all violence and all shedding of blood,
 as You swore:
 "Nation shall not lift up sword against nation,
 nor will they learn war anymore." Yəshayáhu 2:4
 Blessed are You, INFINITE,
 the Peace-maker.

On Hoshana Rabah, continue with Communal Prayers (p 404).

The Shabbat and Festival Morning Service

On a Shabbat that is not a Festival (except for Shabbat Ḥol haMo'eid Sukot) conclude:

עַל הַתּוֹרָה וְעַל הַעֲבוּדָה *Al haTorah v'el ha'avodah*
וְעַל הַנְּבִיאִים *v'el hanəvi'im*
וְעַל יוֹם הַשַּׁבָּת הַזֶּה *v'el yom haShabat hazeh*
שָׁנַתָּה לָּנוּ יְהוָה אֱלֹהֵינוּ *shenatáte lánu HA'EIN Sof Elohéinu*
לְקִדּוּשָׁה וְלִמְנוּחָה *liqdushah vəlimnuḥah*
לְכָבוֹד וְלִתְפָאֳרָה *likhavod ultif'áret*
עַל הַכֹּל יְהוָה אֱלֹהֵינוּ *al hakol HA'EIN Sof Elohéinu*
אֲנַחְנוּ מוֹדוֹל לָךְ *anáḥnu modol lakh*
וּמְבָרְכוֹל אוֹתְךָ *umvarəkhoh otakh*
יִתְבָּרַךְ שִׁמְךָ בְּכֹל יָמִים *yitbarakh shimkhe bəkhoh yamim*
תָּמִיד לְעוֹלָם וָעֶד : *tamid lə'olam va'ed.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*
מְקַדְּשֵׁה הַשַּׁבָּת : *məqadésheh haShabat.*

For the Torah and for worship
and for the prophets
and for this Sabbath day
that You have given us, INFINITE, our God,
for Holiness and for rest,
for glory and for splendor.
For all this, INFINITE, our God,
we thank You
and bless You.
May Your Name be blessed every day,
perpetually, forever.
Blessed are You, INFINITE,
who makes the Sabbath Holy.

THE MORNING TORAH SERVICE: Reading the Torah

On a Festival, and also Shabbat Ḥol haMo'eid Sukot, conclude (adding the boxed words on Shabbat):

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה *Al haTorah və'al ha'avodah*

וְעַל הַנְּבִיאִים *və'al hanəvi'ot*

וְעַל יוֹם הַשַּׁבָּת הַזֶּה *və'al yom haShabat hazeh*

וְעַל יוֹם *və'al yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה *ḥag hamatzot hazeh*

On Shavu'ot:

חַג הַשָּׁבוּעוֹת הַזֶּה *ḥag haShavu'ot hazeh*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה *ḥag haSukot hazeh*

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֶצֶרֶת הַזֶּה *haShəmini ḥag ha'Atzéret hazeh*

For the Torah and for worship
and for the prophets

and for this Sabbath day

and for

On Pésah:

this flatbread festival day

On Shavu'ot:

this Shavu'ot festival day

On Sukot:

this Sukot festival day

On Shəmini Atzéret:

this Shəmini Atzéret festival day

The Shabbat and Festival Morning Service

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *ḥag Simḥat haTorah hazeh*

At all times continue:

שֵׁנַתָּה לָנוּ יְהוָה אֱלֹהֵינוּ *shenatáte lánu HA'EIN Sof Elohéinu*

לְקִדּוּשָׁה וְלִמְנוּחָה *liqdushah vəlimnuḥah*

לְשִׁשּׁוֹן וְלִשְׂמִיחָה *ləsason ulsimḥah*

לְכָבוֹד וְלִתְפָאֳרֶת *ləkhavod ultif'áret*

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ *al hakol HA'EIN Sof Elohéinu*

אֲנַחְנוּ מוֹדוּל לָךְ *anáḥnu modol lakh*

וּמְבָרְכוֹל אוֹתָךְ *umvarəkhol otakh*

יִתְבָּרַךְ שִׁמְךָ בְּכֹל יָמִים *yitbarakh shimkhe bəkhool yamim*

תָּמִיד לְעוֹלָם וָעֶד: *tamid la'olam va'ed.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HA'EIN Sof*

מְקַדְּשֶׁה *məqadésheh* **Shabat və**

יִשְׂרָאֵל וְהַזְּמַנִּים: *Yisra'eil vəhazəmanim.*

On Simḥat Torah, when observed as an independent Festival:
this Simḥat Torah festival day

At all times continue:

that You have given us, INFINITE, our God,

for Holiness and for rest,

for joy and for gladness,

for glory and for splendor.

For all this, INFINITE, our God,

we thank You

and bless You.

May Your Name be blessed every day,

perpetually, forever.

Blessed are You, INFINITE,

Who makes **Shabbat and**

Yisra'eil and the seasons Holy.

Communal Prayers

For building community (Yəqum Purqan):

Some do not pray this prayer on a Festival that falls on a weekday. Some also do not pray it (or only pray until the first amen) without a minyan.

יְקוּם פּוּרְקָן מִן שָׁמַיָא *Yəqum purqan min shəmayā*

הִנָּא וְחֻסְדָּא *hina vəhisdā*

וְרַחֲמֵי וְחַיֵּי אַרְיֵי *vərahamei vəhayei arikhei*

וּמְזוּנֵי רְוִיחֵי וְסִיעֵתָא דְשָׁמַיָא *umzonei rəvihei vəsiyata dishmaya*

וּבְרִיּוֹת גּוּפָא וּבִינָא מְעֻלָּא *uvaryut gufa uvina mə'alayā*

לְגִטּוֹנָא אַרְיָא וְקִימָא *legtōnā arikhā vəqayama*

לְגִטּוֹנָא דִּי לָא יִפְסוּק *legtōnā di lā yifsuq*

וְדִי לָא יִבְטוּל מִפְתָּגְמֵי אֹרִיתָא *vədi lā yivtul ipitgamei Oraitā*

לְכֹל קְהָלָא קַדִּישָׁא הָדִין: *ləkhol qəhalā qadisha hadein.*

רוּחָא יְעֻלְמָא יְבָרְכָה יִתְכַוְנָה *Ruḥā yə'aləma yəvarəkkeh yitkoneh*

יַפְשֵׁה חַיִּיכוֹל וְיַסְגֵּא יוֹמֵיכוֹל *yapəsheh ḥayeikhōl vəyasgə'eh yomeikhel*

וְיִתְנֶה אַרְכָּא לְשָׁנֵיכוֹל *vəyitəneh arkhā lishneikhōl*

וְתִתְפַּרְקוּל וְתִשְׁתִּיזְבוּל *vətitparəqul vətishteizəvul*

מִן כָּל עָקָא *min kol aqā*

וּמִן כָּל מַרְעִין בִּישׁוּן: *umin kol mar'in bishin.*

May there arise deliverance from Heaven,
grace and devotion

and compassion and long life

and easy food and help from Heaven

and health of body and perfect insight,

a long and enduring legacy,

a legacy that will not cease

and that will not be annulled from words of Torah

for all this Holy congregation.

May the Spirit of the world bless and establish you,

expand your lives and increase your days

and give length to your years.

And may you be delivered and rescued

from all distress

and from all illnesses that exist.

מָרְתָן דִּי בִשְׂמַיָּא יְהֵת בְּסַעֲדָכוֹל *Maretan di vishmaya yəhet bəsədəkhōl*
כָּל זְמַן וְעַדָּן *kol zəman və'īdan*
וְנֹאמַר אָמֵן: *vənomar amein.*

מִי שְׁבִרְכָה אַבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הָא יְבָרְכָה *he yəvarəkheh*
אֵת כָּל הַקְּהָל הַקְּדוֹשׁ הַזֶּה *et kol haqahal haqadosh hazeh*
עִם כָּל קְהֵלוֹת הַקְּדוֹשׁ *im kol qəhilot haqódes̄h*
הֵל וְכֹל אֲשֶׁר לָהֵל *heil vəkhol asher lahel*
וּמִי שְׁמַיְחָדוֹל *umi sheməyahadol*
בְּתֵי כְנִסְיֹת לְתַפְּלָה *batei khəneisyot litfilah*
וּמִי שְׁמַיְחָדוֹל מִינְיָנִים *umi sheməyahadol minyanim*
בְּהֵל שְׁלֵא יוֹצְאוֹל מִבְּתֵיהֶל *bahel shelo yotzə'ol mibateihel*

May our Authority in Heaven be your help
at every time and moment.
And let us respond: Amen!

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov;
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless
all this Holy congregation
together with all Holy congregations,
them and all that is theirs,
and those who bring together
houses of assembly for prayer
and those who bring together minyans
for those who cannot leave their homes

וְיָמֵי שְׁבָאוֹל בְּתוֹכָל לְהִתְפַּלֵּל *umi sheba'ol mətokhal ləhitpaleil*
 וְיָמֵי שְׁנוֹתָנוֹל נֵיר לְהַדְלִיק *umi shenotənoł neir ləhadliq*
 וְיַמְשָׁקֶה לְקִדּוּשׁ וּלְהַבְדֵּלָהּ *umashqeh ləqidush ulhavdalah*
 וַיַּת לְאוֹרְחוֹל וַיַּדְקָה לְעֲנִיּוֹל *ufat lə'orəḥol utzdaqah la'aniyol*
 וְכֹל שְׁעוֹסָקוֹל בְּצָרְכֵי *vəkhol she'osəqol mətzorkhei*
 צְבוּר בְּאַמּוּנָה: *tzibur be'emunah.*
 הַקְדוּשָׁה בְרוּכָה הִיא *Haqədoshēh bərukkeh he*
 יִשְׁלָמֶה שְׁכָרָל *yishaləmeḥ səkharal*
 וַיַּסִּירָה מֵהֶל כֹּל מַחְלָה *vəyasíreh meihel kol maḥalah*
 וַיִּרְפְּאֶה לְכֹל גּוֹפָל *vəyirpə'eh ləkhōl gufal*
 וַיַּסְלַחֶה לְכֹל עוֹנָל *vəyisləḥeh ləkhōl avonal*
 וַיַּשְׁלַחֶה בְרָכָה וְהַצְלָחָה *vəyishləḥeh bərankhah vəhatzlahāh*
 בְּכֹל מַעֲשֵׂי חַיֵּיהֶל *bəkhōl ma'asei ḥayeiḥel*
 עִם כָּל יִשְׂרָאֵל *im kol Yisra'eil*
 אַחֲוֵלֵיהֶל וְנֹאמַר אָמֵן: *aḥoleiḥel vənomar amein.*

and those who come into their midst to pray
 and those who provide candles for lighting
 and drink for qidush and havdalah
 and food for guests and justice for the meek
 and all who occupy themselves with the need
 of the community faithfully.
 May the Holy Blessed One
 pay their wage
 and turn every illness away from them
 and heal all their bodies
 and pardon all their sins
 and send blessing and success
 to all the works of their lives
 together with all Yisra'eil,
 their kin. And let us respond: Amen!

For creation and renewal:

This prayer is adapted from one written by Hillel Zeitlin that was included in the first Reconstructionist prayerbook in 1945. The acknowledgements in that prayerbook indicate that it was earlier published elsewhere, but do not give any further publication details.

אב כל באול עולם *Iv kol ba'ol olam*
אתה בוראה את עולמך *ateh voré'ah et olamékhe*
בכל מעוף עין *bəkhhol mə'uf áyin*
אם כהרף עין *im kahéref áyin*
תסירה את חסד יצירתך *tasíreh et h́esed yatzíratékhe*
והיה הכל אין ואפס: *vəhayah hakol áyin va'áfes.*

אבל אתה מריקה על יצירולייך *Aval ateh məriqeh al yatzíroléikhe*
צנורי ברכה רגע ורגע: *tzinorei vərakhah réga véréga.*

ועוד פעם יופיעו כוכבי שחר *Və'od pá'am yofí'u kokhəvei sháħar*
ושירו שירת אהבה לפניך: *vəshiru shirat ahavah ləfanéikhe.*
ועוד פעם יצא שמש בגבורתו *Və'od pá'am yeitzei shémesh bigvurato*
ושר שירת עז לפניך: *vəshar shirat oz ləfanéikhe.*

Quickener of everything that comes into this world,
You generate Your world
in every twitch of an eye.
If for the blink of an eye,
You took away Your love of creation,
everything would become nothing and naught.

But You pour out on Your creatures
a spout of blessing instant after instant.

Even now the morning stars will shine
and sing a song of love before You.
Even now the sun will emerge in his might
and sing a song of strength before You.

וְעוֹד פָּעַם יִשְׁרְרוּ עֲשָׂבִים Və'od pá'am yashíru asavim

שִׁירַת גַּעְנוּעִים לְפָנֶיךָ: shirat gágu'im ləfanéikhe.

וְעוֹד פָּעַם תִּשְׁרְנָה צְפָרִים Və'od pá'am tashárnah tziporim

שִׁירַת גִּיל לְפָנֶיךָ: shirat gil ləfanéikhe.

וְעוֹד פָּעַם יִתְעַטְפוּ אֵילָנוֹת Və'od pá'am yit'atəfu ilanot

כְּשִׁלְיַחֵי צְבוּר לְפָנֶיךָ: kishliḥei tzibur ləfanéikhe.

וְעוֹד פָּעַם יִלְחַשׁ מַעַיִן Və'od pá'am yilḥash mayan

אֶת תְּפִילָתוֹ לְפָנֶיךָ: et təfilato ləfanéikhe.

הֲלֹא אַתָּה בּוֹרְאָה הַכֹּל מִחֲדָשׁ: Halo ateh voré'ah hakol meiḥadash.

בְּרֵאָה נָא Bir'eḥ na

אֲבִי אוֹתִי יִלְדֶתְךָ מִחֲדָשׁ: ivi oti yaldetkhe meiḥadash.

נִשְׁמַח בִּי מִנִּשְׁמַת אַפְיֶךָ Nishmeh vi minishmat apéikhe

וְתִיַּתִּי חַיִּים חֲדָשִׁים vəḥayíti ḥayim ḥadashim

חַיֵּי יִלְדוֹת חֲדָשָׁה: ḥayei yaldut ḥadashah.

Even now grasses will sing
a song of yearning before You.
Even now birds will sing
a song of joy before You.

Even now trees will en-talit themselves
like messengers from the crowd before You.
Even now a well will whisper
its prayer before You.

Are You not generating everything anew?
Generate me,
a child of Yours, my Quickener, anew!

Breathe into me from the breath of Your nose
and I will live a new life,
a life of childhood renewed!

The Shabbat and Festival Morning Service

For peace:

This prayer is adapted from Nathan Sternhartz's *Liqutei Tefilot*, a collection of prayers based on the teachings of Rebbe Nachman of Breslov. The original is the 53rd prayer in Volume II.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon milfanéikhe HA'EIN Sof*
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁתְּבַטְּלֶה מִלְחָמוֹת *shetəvatəleh milḥamot*
וּשְׁפִיכוֹת דָּמִים מִן עוֹלָם *ushfikhut damim min olam*
וְתַמְשִׁיכֶה שְׁלוֹם גָּדוֹל *vətamshíkkeh shalom gadol*
וְנִפְלֵא בְּעוֹלָם *vəniḥla ba'olam*
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב *vəlo yisa goi el goi ḥérev*
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: *vəlo yilmədu od milḥamah.*
רַק יִכְרִיזוּ כָּל יוֹשְׁבֵי תֵבֵל *Raq yakírol kol yoshəvol teveil*
הָאֱמֶת לְאֱמֶתוֹ *ha'emet la'amito*

May it be Your will, INFINITE,
our God and God of our forebears,
that You abolish wars
and the spilling of blood from the world
and that You extend a great
and wondrous peace into the world
and “nation shall not lift up sword against nation,
nor will they learn war anymore”.
May all those who dwell on earth only recognize
this truth for its truth:

Yəshayáhu 2:4

אֲשֶׁר לֹא בָּאנוּ לְזֶה הָעוֹלָם *asher lo bánu ləzeh ha'olam*
 בְּשִׁבִיל רִיב וּמַחְלָקֶת חַס וְשָׁלוֹם *bishvil riv umaḥalóqet ḥas vəshalom*
 וְלֹא בְּשִׁבִיל שִׁנְאָה וְקִנְיָה וְקִנְטוּר *vəlo bishvil sin'ah vəqin'ah vəqintur*
 וּשְׂפִיכוֹת דָּמִים חַס וְשָׁלוֹם *ushfikhut damim ḥas vəshalom*
 רַק בָּאנוּ לְעוֹלָם כְּדֵי *raq bánu la'olam kədei*
 לְעֹזֵר וּלְהִשְׁעֵן זֶת בְּזֶת: *la'azor ulhisha'ein zet bəzet.*
 וּבְכֵן יִקְיָם מִקְרָא שְׂפָתוֹב *Uvkhein yaquyam miqra shekatuv*
 וְנִתְּתִי שָׁלוֹם בְּאָרֶץ *vənatáti shalom ba'áretz*
 וּשְׁכַבְתֶּל וְאִין מַחְרִידֶה: *ushkhavtel və'ein maḥarideh.*
 וְנֹאמַר אָמֵן: *Vənomar amein.*

that we have not come into this world
 for the sake of strife and division — G-d forbid! —
 nor for the sake of hatred and jealousy and vexation
 and the spilling of blood — G-d forbid!

We have only come into the world in order
 to help and depend on one another.

And so may the verse be fulfilled as it is written:

“And I will give peace to the Earth,

and when you lie down, no one will make you afraid.”

Vayiqra 26:6

And let us respond: Amen!

Blessing the New Month

On the Shabbat before the beginning of a new Jewish month, the following is prayed. In some communities, the congregation prays it first, followed by the prayer leader.

(Some stand for this blessing, and some prayer leaders will lift the wrapped Torah scroll while praying it.)

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon milfanéikhe HA'EIN Sof*
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁתְּחַדְּשֶׁה עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה *shethadəsheh aléinu et haḥódesh hazeh*
לְטוֹבָה וְלִבְרָכָה: *lətovah vəlivrakhah.*
וְתִתֶּנֶּה לָּנוּ חַיִּים אֲרוּכִים *Vətitəneh lānu ḥayim arukhim*
חַיִּים שֶׁל שְׁלוֹם חַיִּים שֶׁל טוֹבָה *ḥayim shel shalom ḥayim shel tovah*
חַיִּים שֶׁל בְּרָכָה חַיִּים שֶׁל פְּרִנָּסָה *ḥayim shel bərakhah ḥayim shel parnasah*
חַיִּים שֶׁל חִלּוּץ אֲצָמוֹת חַיִּים שֶׁיֵּישׁ *ḥayim shel ḥilutz atzamot ḥayim sheyeish*
בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֶטָּא *bahem yir'at shamáyim vəyir'at ḥeit*
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלָמָה *ḥayim she'ein bahem bushah ukhlimah*
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד *ḥayim shel ósher vəkhavod*
חַיִּים שֶׁתִּהְיֶה בָּנוּ אֲהַבַת תּוֹרָה *ḥayim shetəhei vānu ahavat Torah*
וְיִרְאֵת שָׁמַיִם חַיִּים שֶׁיִּמְלְאוּ *vəyir'at shamáyim ḥayim sheyimālə'u*
מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה אָמֵן סֶלָה: *mish'alot libéinu lətovah amein sélah.*

May it be Your will, INFINITE,
our God and God of our forebears
to renew for us this month
for good and for blessing.
And may You give us a long life,
a life of peace, a life of good,
a life of blessing, a life of sustenance,
a life of strengthened bones, a life in which
there is fear of heaven and fear of sin,
a life in which there is no shame or rebuke,
a life of wealth and dignity,
a life in which we have love of Torah
and fear of Heaven, a life in which
the desires of our heart are fulfilled for good, amen, selah!

מִי שֶׁעָשְׂתָה נִסִּים לְאַבוֹלֵינוּ *Mi she'asəteh nisim lə'ivoléinu*
 וְנֶאֱלָה אוֹתָל מֵעֲבָדוֹת לְחֵירוֹת *vəga'aleh otal mei'avdut ləḥeirut*
 הָא יִגְאֵלָה הָעוֹלָם בְּקָרוֹב *he yig'aleh ha'olam bəqarov*
 וַיַּחְזִירָה אֶת מוֹרְשׁוֹל *vəyahzیره et murashol*
 אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba khanfot ha'áretz*
 לְעוֹלָם בְּלִי יָרְשׁוֹת *lə'olam bəli yarshut*
 וְנֹאמַר אָמֵן: *vənomar amein.*

The leader, followed by the congregation:

| ראֵשׁ חֹדֶשׁ > תִּשְׁרֵי | *Rosh Hódesh <Tishrei |*
 | חֶשְׁוֹן | כִּסְלוֹ | טִבֵּת | *Heshvan | Kisleiv | Teiveit |*
 | אָדָר [א/ב] | שְׁבַט | *Shəvat | Adar [Rishon/Sheini] |*
 | נִסָּן | אֵיָר | סִינֹן | *Nisan | Iyar | Sivan |*
 < תַּמּוּז | אָב | אֱלוּל > *Tamuz | Av | Elul >*
 | יְהִיָּה בְיוֹם > רֵאשׁוֹן | *Yihyeh bayom <rishon |*
 | שְׁלִישִׁי | שְׁנִי | רְבִיעִי | *sheini | shəlishi | rəvī'i |*
 < חֲמִישִׁי | שִׁישִׁי | הַשְּׁבַת > *ḥamishi | shishi | haShabat >*

May the One Who did miracles for our forebears
 and redeemed them from slavery to freedom
 redeem the world soon
 and restore the dispossessed
 of the four corners of the earth
 to a world without colonization.
 And let us respond: Amen!

The leader, followed by the congregation:

Rosh Hódesh <Tishrei |
 Heshvan | Kisleiv | Teiveit |
 Shəvat | Adar [1/2] |
 Nisan | Iyar | Sivan |
 Tamuz | Av | Elul >
 will be on <Sunday |
 Monday | Tuesday | Wednesday |
 Thursday | Friday | Shabbat >

The Shabbat and Festival Morning Service

When there will be two days of Rosh Hódesh add:

<וּלְמַחֲרָתוֹ בְּיוֹם | <ulmoḥorato bəyom |
| וּבְיוֹם שְׁלִישִׁי | וּבְיוֹם שְׁנִי | uvyom sheini | uvyom shālishi |
| וּבְיוֹם חֲמִישִׁי | וּבְיוֹם רְבִיעִי | uvyom rəvi'i | uvyom ḥamishi |
> וּבְיוֹם הַשַּׁבָּת > uvyom shishi | uvyom haShabat >

At all times conclude:

הָבָא עֲלֵינוּ *haba aléinu*
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה: *və'al kol Yisra'eil lətovah.*

The congregation, followed by the leader:

יְחַדְּשֵׁהוּ הַקְּדוֹשָׁה בְּרוּכָה הִיא *Yəḥadəshóhu haqədosheh bərukkeh he*
עֲלֵינוּ וְעַל כָּל עַמָּה *aléinu və'al kol ameh*
בֵּית יִשְׂרָאֵל *beit Yisra'eil*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
לְשִׁשׁוֹן וּלְשִׁמְחָה *ləsason ulsimḥah*
לְיִשׁוּעָה וּלְנַחְמָה *lišu'ah ulneḥamah*
:וְנֹאמַר אָמֵן: *vənomar amein.*

When there will be two days of Rosh Hódesh add:

<and on the day after |
and on Monday | and on Tuesday |
and on Wednesday | and on Thursday |
and on Friday | and on Shabbat >.

At all times conclude:

May it come to us
and to all Yisra'eil for good!

The congregation, followed by the leader:

May the Holy Blessed One renew it
on us and on all Voix people,
the house of Yisra'eil,
for life and for peace,
for joy and for delight,
for liberation and for comfort.
And let us respond: Amen!

On the last day of a Festival (which is Shəmini Atzérét, for Sukot), continue with Yizkəreh here (p 563). Otherwise, continue with Ashrei below.

Ashrei

Some pray Ashrei responsively, the leader and the congregation alternating lines.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יִתְלַלְוּךָ סֵלָה:	84:5	<i>Ashrei yoshəvol veitékhe od yəhaləlúkhe sélah.</i>
אֲשֶׁרֵי חַעַם שְׂכָכָה לוֹ אֲשֶׁרֵי הָעַם שְׂיִהוּהוּ אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákhhah lo ashrei ha'am sheHA'EIN Sof Elohav.</i>
תְּהִלָּה לְדָוִד אֲרוֹמִימְךָ אֱלֹהֵי הָרוּחַ וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד:	1	<i>Təhilah ləDavid aromimkhe Elohai harú'ah va'avarəkhah shimkhe lə'olam va'ed.</i>
בְּכָל־יוֹם אֲבָרְכֶךָ וְאַתְּלָלָה שִׁמְךָ לְעוֹלָם וָעֶד:	2	<i>Bəkhohol yom avarəkhéke va'ahalələlah shimkhe lə'olam va'ed.</i>

- 84:5 Happy those who dwell in Your house!
They shall praise You forever — selah!
- 144:15 Happy the people who have it thus!
Happy the people where THE INFINITE is their God!
- 1 A praisework of David:
Ah! I will exalt You, my God, the Breath!
And I will bless Your name forever and ever.
- 2 **Blessing** You is how I'll spend every day,
and I will praise Your name forever and ever.

<p>גְּדוּלָהּ יִהְיֶה וּמְהֻלָּלָהּ מְאֹד וְלִגְדֻלָּתָהּ אֵין חֶקֶר: דֹר לְדֹר יִשְׁבַח מֵעַשְׂרֵיךְ וּגְבוּרֹתֶיךָ יִגְדֹּל: הַדָּר כְּבוֹד הוֹדֶךָ וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעִזּוֹ נֹרְאוֹתֶיךָ יֹאמְרוּל וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זְכוֹר רַב-טוֹבְךָ יִבְיַעוּל וְצִדְקָתְךָ יִרְוַמְמוּל: זְנוּנָה וְרַחוּמָה יִהְיֶה אֲרֶכֶת אַפְּיִם וּגְדֻלַּת-חֶסֶד: טוֹבָה-יִהְיֶה לְכֹל וְרַחֲמֶיהָ עַל-כָּל-מַעֲשֵׂיהָ: יְהוָה כָּל-מַעֲשֵׂיךָ וְחֲסִידוֹלֶיךָ יְבָרְכוּכָה:</p>	<p>3 Gədoleh HA'EIN Sof umhuléleh mə'od <i>vəligdulateh ein həiqer.</i></p> <p>4 Dor lədor yəshabah ma'aséikhe <i>ugvurotéikhe yagídol.</i></p> <p>5 Hadar kəvod hodékhe <i>vədivrei niflə'otéikhe asíḥah.</i></p> <p>6 Ve'ezuz norə'otéikhe yoméirol <i>ugdulatəkhe asapərénah.</i></p> <p>7 Zéikher rav tuvəkhe yabí'ol <i>vətzidqatəkhe yəroméimol.</i></p> <p>8 Ḥanuneh vəraḥumeh HA'EIN Sof <i>arket apáyim ugdolet ḥésed.</i></p> <p>9 Toveh HA'EIN Sof lakol <i>vəraḥaméihe al kol ma'aséihe.</i></p> <p>10 Yodúkhe HA'EIN Sof kol ma'aséikhe <i>vaḥasidoléikhe yəvarəkhúkheh.</i></p>
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- 3 **Colossal is THE INFINITE, and greatly to be praised!**
There is no fathoming Voix colossality.
- 4 **Down the generations they'll laud Your works,**
and Your courage they'll spread word of.
- 5 **Flourishes of the glory of Your splendor**
and words of Your wonders I'll study.
- 6 **Great wonders of Yours they'll relate,**
and Your colossality I'll recount.
- 7 **How the memory of Your abundant Goodness they'll pour forth!**
And Your righteousness they'll exalt!
- 8 **Justly gracious and merciful is THE INFINITE,**
slow to anger and colossal in judiciousness.
- 9 **Kind is THE INFINITE to all,**
and Voix mercy is on all Voix works.
- 10 **Let all Your works thank You, INFINITE!**
And Your devoted ones bless You!

<p>כְּבוֹד מִבְּטַחְךָ יֹאמְרוּל וְגִבּוֹרֹתֶיךָ יִגִּידוּל: לְהוֹדִיעַ לְבָנוּל יִשְׂרָאֵל גְּבוּרוֹתֶיהָ וְכְבוֹד הַדָּר מִבְּטַחְהָ: מִבְּטַחְךָ מִבְּטַח כָּל־עוֹלָמִים וּמְנוּחָתְךָ בְּכָל־דּוֹר וְדוֹר: סוֹמְכָה יְהוָה לְכָל־הַנְּפֹלֹל וְעוֹנֵת לְכָל־הַחֲסֵרוֹל: עֲמֻקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵנָה לְכָל־ אֶת־אֶכְלָל בְּעֵתוֹ: פּוֹתַחַת אֶת־יָדְךָ וּמְשַׁבֵּיעָה לְכָל־חַיֵּית רִצּוֹן:</p>	<p>11 <i>Kəvod mivtaḥakhe yoméirol ugvuratəkhe yagídol.</i></p> <p>12 <i>Ləhodi'a livnol Yisra'eil gəvurotėihe ukhvod hadar mivtaḥeh.</i></p> <p>13 <i>Mivtaḥakhe mivtaḥ kol olamim umnuḥatəkhe bəkhhol dor vador.</i></p> <p>14 <i>Somékekhe HA'EIN Sof ləkhhol hanofəlol və'onet ləkhhol haḥaseirol.</i></p> <p>15 <i>Imqeinu eilėikhe yəsabėiru və'ateh notėneh lakol et okhlal bə'ito.</i></p> <p>16 <i>Potáhah et yadėkhe umasbi'eh ləkhhol ḥayet ratzon.</i></p>
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- 11 **May** they relate the glory of Your protection
and spread the word of Your courage,
12 **notifying** the children
of Yisra'eil of Voix courage
and the glory of the splendor of Voix protection.
13 **Protection!** Your protection is for the entire world,
and Your peacefulness for all eternity.
14 **Raising up** all who fall: THE INFINITE!
And answering all in need!
15 **So** our depths shall yearn for You,
and You give everyone
food in its time.
16 **Throwing open** Your hand,
You sate the desire of all that lives.

<p>צְדִיקָה יְהוּה בְּכָל־דְּרָכֶיהָ וְחִסְדֵּיהָ בְּכָל־מַעֲשֵׂיהָ: קָרוֹב יְהוּה קְרֹאֲלֶיהָ לְכֹל אֲשֶׁר יִקְרָאָהּ בְּאֵמֶת: רְצוֹן־יִרְאֲוֶלֶיהָ יַעֲשֶׂת וְאֵת־שׁוֹעֲתָל יִשְׁמָעָהּ וַיּוֹשִׁיעַל: שׁוֹמְרֶהָ יְהוּה אֶת־כָּל־אֲהַבֹּלֶיהָ וְאֵת־כָּל־הַרְשָׁעוֹל יִשְׁמִידָהּ: תְּהִלַּת יְהוּה אֲסַפְּרָה וַיְבָרֵךְ כָּל־אֹמֵר שֵׁם קְדֹשֶׁה לְעוֹלָם וָעֶד:</p>	<p>17 18 19 20 21</p>	<p><i>Tzadiqeh HA'EIN Sof</i> <i>bəkhoh dərakhéihe</i> <i>vəhasideh bəkhoh ma'aséihe.</i> <i>Qarov HA'EIN Sof qor'oléihe</i> <i>ləkhoh asher yiqra'úhe ve'emet.</i> <i>Rətzon yarei'oléihe ya'aset</i> <i>və'et shav'atal yishmə'eh vəyoshi'ol.</i> <i>Shoméreh HA'EIN Sof</i> <i>et kol ohavoléihe</i> <i>və'eit kol harəsha'ol yashmídeh.</i> <i>Təhilat HA'EIN Sof asapéirah</i> <i>vivareikh kol omer</i> <i>sheim qodsheh lə'olam va'ed.</i></p>
<p>וַאֲנַחְנוּ נְבָרֵךְ יְהוּה מֵעַתָּה וְעַד־עוֹלָם תְּהַלְלוּיָהּ:</p>	<p>115:18</p>	<p><i>Va'anáhnū nəvareikh YAH</i> <i>mei'atah və'ad olam haləluYAH.</i></p>

- 17 **Very** righteous is THE INFINITE
in all Voix ways,
and devoted in all Voix deeds.
- 18 **Whoever** implores THE INFINITE, Voi is close to them,
to all who truly implore Void.
- 19 Exhortations of those who fear Void Voi does,
and their imploration Voi heeds, and Voi liberates them!
- 20 **Yes**, THE INFINITE guards
all who love Void,
and all the wicked Voi will annihilate.
- 21 **Zeal-words** of THE INFINITE I'll recount,
and every letter will bless
the Name of Voix holiness forever!

115:18 And we ourselves shall bless YAH,
now and forever! Praise YAH!

Returning the Torah

Opening the Ark

(Some stand as the ark is opened here.)

In some communities, the leader prays the first two lines, with the congregation responding with the remainder of the text.

יְהַלְלוּ אֶת־שֵׁם יְהוָה *Yəhalələl et sheim HA'EIN Sof*
כִּי־נִשְׁגַב שְׁמֹה לְבָדוֹ *ki nisgav shəmeḥ ləvado*
הוֹדָה אֶל־אֶרֶץ וְשָׁמַיִם: *hodeh al éretz vəshamáyim.*
וַיִּרְמֶה קֶרֶן לְעֹמֶה *Vayaréimeh qéren lə'ameh*
תְּהִלָּה לְכָל־חַסִּידוֹ לֵיהּ *təhilah ləkhoh ḥasidoléiḥe*
לְבָנוֹל יִשְׂרָאֵל עִם קְרֻבָה *livnol Yisra'eil am qəroveh*
הַלְלוּ־יָהּ: *haləluYAH.*

They will praise the Name of THE INFINITE
because Voix name is exalted, alone,
Voix glory is on Earth and Heaven.
And Voi raised the horn of Voix people,
praise for all Voix faithful,
the children of Yisra'eil, a people close to Void.
Praise YAH!

Psalm 148:13-14

Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. When doing so on Shabbat (including a Festival that falls on Shabbat), this processional is accompanied by Psalm 29. When doing so on a Festival that falls on a weekday, or on Hoshana Rabah, this processional is accompanied by Psalm 24 (p 421).

Psalm 29

מִזְמוֹר לְדָוִד	1	<i>Mizmor ləDavid</i>
הַבּוֹל לַיהוָה בֵּית יִשְׂרָאֵל		<i>Havol la'EIN Sof beit Yisra'eil</i>
הַבּוֹל לַיהוָה כְּבוֹד וָעֹז:		<i>havol la'EIN Sof kavod va'oz.</i>
הַבּוֹל לַיהוָה כְּבוֹד שְׁמָה	2	<i>Havol la'EIN Sof kəvod shəmeḥ</i>
הַצִּטְנֵעוֹל לַיהוָה		<i>hitztanə'ol la'EIN Sof</i>
בְּהַדְרַת־קֹדֶשׁ:		<i>bəhadrat qódesḥ.</i>
קוֹל יְהוָה עַל־הַמַּיִם	3	<i>Qol HA'EIN Sof al hamáyim</i>
אֶל־הַכְּבוֹד הַרְעִימָה		<i>Eil hakavod hir'ímeh</i>
יְהוָה עַל־מַיִם רַבִּים:		<i>HA'EIN Sof al máyim rabim.</i>
קוֹל־יְהוָה בְּכַחַ	4	<i>Qol HA'EIN Sof bakó'aḥ</i>
קוֹל יְהוָה בְּהַדָּר:		<i>qol HA'EIN Sof behadar.</i>
קוֹל יְהוָה שֹׁבֵר אֲרָזִים	5	<i>Qol HA'EIN Sof shoveir arazim</i>
וַיִּשְׁבְּרֶה יְהוָה		<i>vayshabəreh HA'EIN Sof</i>
אֶת אֲרָזֵי הַלְבָנוֹן:		<i>et arzei haLevanon.</i>

- 1 A psalm of David:
Devote to THE INFINITE, House of Yisra'eil,
devote to THE INFINITE glory and strength!
- 2 Devote to THE INFINITE the glory of Voix name.
Be humble before THE INFINITE
in holy filigree.
- 3 The Voice of THE INFINITE is over the oceans!
The God of Glory thunders.
THE INFINITE is over the primal abyss!
- 4 The Voice of THE INFINITE with vigor!
The Voice of THE INFINITE adorned!
- 5 The Voice of THE INFINITE shatters cedars—
THE INFINITE will shatter
the cedars of Lebanon!

וַיִּרְקֹדִם כְּמו־עֵגֶל	6	<i>Vayarqidom kəmo éigel</i>
לְבָנוֹן וְשִׁירֹן כְּמוֹ בְּנֵי־רְאֵמִים:		<i>Ləvanon vəSiryon kəmo ven rə'eimim.</i>
קוֹל־יְהוָה חָצַב לְהַבּוֹת אֵשׁ:	7	<i>Qol HA'EIN Sof ḥotzeiv lahavot eish.</i>
קוֹל יְהוָה יַחַל מִדְּבָר	8	<i>Qol HA'EIN Sof yaḥil midbar</i>
יַחֲלֶה יְהוָה מִדְּבָר קָדֵשׁ:		<i>yaḥīleh HA'EIN Sof midbar Qadesh.</i>
קוֹל יְהוָה יַחֲלֵל אַיָּלוֹת	9	<i>Qol HA'EIN Sof yaḥoleil ayalot</i>
וַיַּחֲשֹׁף יַעֲרוֹת		<i>vayehesof yə'arot</i>
וּבְהִיכָלָהּ כָּלֶה אֲמָרָה כְּבוֹד:		<i>uvheikhaleh kuleh oméreh kavod.</i>
יְהוָה לְמַבּוּל יִשָּׁבֵה	10	<i>HA'EIN Sof lamabul yashəveh</i>
וַיִּשָּׁבֵה יְהוָה בֵּינֵינוּ לְעַד:		<i>vayéishveh HA'EIN Sof beinéinu la'ad.</i>
יְהוָה עֹז לְעַמָּה יִתְּנֶה	11	<i>HA'EIN Sof oz lə'ameh yitəneh</i>
יְהוָה יְבָרְכֶה		<i>HA'EIN Sof yəvarəkhe</i>
אֶת־עַמָּה בְּשָׁלוֹם:		<i>et ameh vashalom.</i>

- 6 Voi will make them prunk like a calf,
Lebanon and Siryon like the offspring of aurochs!
- 7 The Voice of THE INFINITE chisels tongues of fire.
- 8 The Voice of THE INFINITE makes the wilderness writhe—
THE INFINITE will make the Qadesh wilderness writhe!
- 9 The Voice of THE INFINITE sends deer into labor,
strips forests of their foliage!
And in Voix sanctuary, each person prays “Glory!”
- 10 THE INFINITE sits above the Deluge!
So shall THE INFINITE sit among us forever.
- 11 THE INFINITE will give Voix people strength;
THE INFINITE will bless
Voix people with peace!

Continue with Closing the Ark (p 423).

Psalm 24

לְדָוִד מִזְמוֹר	1	<i>LəDavid mizmor</i>
לַיהוָה הָאָרֶץ וּמְלֹאָהָ		<i>la'EIN Sof ha'áretz umlo'ah</i>
תִּבֵּל וְאָנוּ בָהּ:		<i>teiveil və'ánu va.</i>
כִּי־הָאֵל עַל־יָמִים יִסְדָּתָהּ	2	<i>Ki he al yamim yəsadétah</i>
וְעַל־נְהָרוֹת יִכּוֹנְנָהּ:		<i>və'al nəharot yikhonənohá.</i>
מִי־יַעֲלֶת בְּהַר־יְהוָה	3	<i>Mi ya'alet bəhar HA'EIN Sof</i>
וּמִי־יִקְוֶמָה בִּמְקוֹם קֹדֶשׁהּ:		<i>umi yaqúmeš bimqom qodsheš.</i>
נִקְיֵת מַעֲשִׂים וּבְרַת־לִבָּב	4	<i>Nəqiyet ma'asim uvaret leivav</i>
לֹא־נִשְׁאַה לְשׂוֹא נַפְשִׁי		<i>lo nasə'eh lashav nafshi</i>
וְלֹא נִשְׁבַּעָה לְמַרְמָה:		<i>vəlo nishbə'eh ləmirmah.</i>
יִשְׁאַה בְּרַכָּה מֵאֵת יְהוָה	5	<i>Yisə'eh vərakhah mei'eit HA'EIN Sof</i>
וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:		<i>utzdaqah mei'Elohei yish'eh.</i>

- 1 A psalm of David:
The Earth and her fullness is THE INFINITE'S,
the world and us upon her!
- 2 For Voi founded her upon the seas
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of THE INFINITE?
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,
who has not taken My life in vain,
and who hasn't sworn with deceit."
- 5 Ve will take a blessing from THE INFINITE
and Justice from the God of ver Liberation!

<p>זֶה דּוֹר דּוֹרֶשׁוֹלַיִה מִבְּקִשׁוֹל פְּנֵיהֶ יַעֲקֹב סֵלָה: שָׂאוּ שַׁעְרֵיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיִּבְּאוּ אֶתְּצֵם הַכָּבוֹד: מִי זֶת אֶתְּצֵם הַכָּבוֹד יְהוּה עֲזוּזָה וְגִבּוֹרָה יְהוּה גִבּוֹרָה מוֹעִצָּה: שָׂאוּ שַׁעְרֵיכֶם וְשָׂאוּ פִתְחֵי עוֹלָם וַיִּבְּאוּ אֶתְּצֵם הַכָּבוֹד: מִי זֶת אֶתְּצֵם הַכָּבוֹד יְהוּה צְבָאוֹת הֵא אֶתְּצֵם הַכָּבוֹד סֵלָה:</p>	<p>6 <i>Zeh dor dorasholéihe mavaqshol panéikhe Ya'aqov sélah.</i></p> <p>7 <i>Sə'u shə'arim rasheikhem uhinasə'u pithei olam vayavó'eh étzem hakavod.</i></p> <p>8 <i>Mi zet étzem hakavod HA'EIN Sof izuzeh vəgiboreh HA'EIN Sof giboreh mo'eitzah.</i></p> <p>9 <i>Sə'u shə'arim rasheikhem us'u pithei olam vayavó'eh étzem hakavod.</i></p> <p>10 <i>Mi zet étzem hakavod HA'EIN Sof tzəva'ot he étzem hakavod sélah.</i></p>
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- 6 This is a generation of ones who seek Void,
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!
And be lifted up, doors of eternity!
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?
THE INFINITE, strong and mighty!
THE INFINITE, mighty of council!
- 9 Lift up your heads, gates!
And lift up, doors of eternity!
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?
THE INFINITE multitudinous One!
Voi is the Essence of Glory — selah!

Continue with Closing the Ark.

Closing the Ark

וּבְנַחְתָּהּ יֹאמֵר שׁוּבָה יְהוָה *Uvnuḥoh yomar shuveh HA'EIN Sof*

רַבּוֹת אֵלֵי יִשְׂרָאֵל: *rivəvot alfei Yisra'eil.*

קוּמָה יְהוָה לְמִנּוּחַתְּךָ *Qúmeḥ HA'EIN Sof límnuḥatékhe*

אֲתָה וְאַרְוֵן עִיךָ: *ateḥ va'aron uzékhe.*

קְהָלֶיךָ יִלְבְּשׁוּ צֶדֶק *Qəḥaléikhe yilbəshu tzédeq*

וַחֲסִידוֹלֶיךָ יִתְלַלְלוּ: *vaḥsidoléikhe yəḥaléilol.*

בְּעִבּוּר דָּוִד עֲבָדְךָ *Ba'avur David avdékhe*

אֶל־תִּשְׁבֶּה פָּנֵי עֵדְתְךָ: *al tashéiveḥ pənei eidatékhe.*

כִּי לֵקַח טוֹב נָתַתִּי לְכָל *◁ ▷ Ki léqaḥ tov natáti lakhel*

תּוֹרַתִּי אֶל־תִּעְזָבוּל: *Torati al ta'azóvol.*

עֵץ־חַיִּים הִיא לְמַחְזִיקוֹל בָּהּ *◀ ▶ Eitz ḥayim hi lamaḥaziqol bah*

וְתִמְכּוֹלֶיהָ מְאֻשְׁרָה: *vətoməḥoléiha mə'ushéreh.*

דְּרַכֶּיהָ דְרָכֵי־נֵעַם *Dərahéiha darkhei nó'am*

וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם: *vəḥkol nətivotéiha shalom.*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁבָּה *Hashivónu HA'EIN Sof eilékhe vənashúvah*

חַדְשָׁה יָמֵינוּ כְּקֵדֶם: *ḥadəsheh yaméinu kaqédem.*

And when [the Ark] rested, [Mosheh] would say, "Return, INFINITE!

To the myriads of thousands of Yisra'eil."

BəMidbar 10:36

Advance to Your peacefulness, INFINITE,

You and the ark of Your power!

Your congregations are dressed in righteousness,

and Your faithful ones will offer praise;

for the sake of David, Your servant,

don't turn away from Your community.

Psalms 132:8-10

▷ "Yes, I have given you a good teaching;

don't abandon my Torah!"

Mishlei 4:2

▶ She is a tree of Life to all who hold her,

and all who cling to her are happy.

Mishlei 3:18

Her ways are ways of pleasantness,

and all her pathways are peace.

Mishlei 3:17

Return us, INFINITE, to You and we will return!

Renew our days as they were before.

Eikhah 5:21

(The Ark is closed.)

In a community that does not pray Musaf, continue with Ein kEilohéinu (p 456). Otherwise, continue on the next page.

Ḥatzi Qadish

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

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

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

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

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

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shemoh raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: *lə'alam ul'aləmei almaya.*

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

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

שְׁמוֹה דְקֻדְשָׁתָא בְרִיכְהָ הָא *shemoh dəqudsheita* **berikkeh he**

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא *birkhata veshirata tushbāḥata vəneḥemata*

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

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

May Voix great Name be blessed

forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

On a Festival, including a Festival that falls on Shabbat, as well as on Hoshana Rabah and Shabat Ḥol haMo'eid, continue with Musaf for Festivals (p 575). Otherwise, continue with Musaf for Shabbat.

Musaf for Shabbat

HaTəfilah for Shabbat Musaf

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יִגִּיד תְּהִלָּתֶךָ:
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.

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

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גְּדֹל לְאֱלֹהֵינוּ:
Ki sheim SHƏMOTEH eqra havol godel lEilohéinu.

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ◀ ◁ *Bərukkeh ateh SHƏMOTEH Elohéinu*

וְאֱלֹהֵי אַבְרָהָם וְאֱמוֹתָנוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִיבְקָה *Elohei Sarah Elohei Rivqah*

◁ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵיאָה *Elohei Raḥeil Elohei Lei'ah*
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*
 הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
 אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
 וְקוֹנֵת הַכֹּל *vəqonet hakol*
 וְזוֹכֵרָה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
 וּמְבִיאָה גְּאוּלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'utah livnol bənoleiheh*
 לְמַעַן שְׁמָהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'avahah.*

On Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים *Zikhrónu laḥayim*
 מִדָּה חֲפֵצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
 לְמַעַן אֱלֹהִים חַיִּים: *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יּוֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמִגֵּן: *Yotzéreh ozéreh umoshi'eh umagein.*

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*

עֲזַרַת שָׂרָה וּמִגֵּן אַבְרָהָם: *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,
 God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!

God on high! Voi piles up good lovingkindnesses
 and establishes everything,


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

On Shabbat Shuvah add:

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

At all times conclude:

Creator, Helper and Liberator and Shield!

 Blessed are You, MANY-NAMED ONE,
 Help of Sarah and Shield of Avraham.

2. Divine Might

אתה גבורה לעולם אדני *Ateh giboreh la'olam adani*
מחית מתול אתה רבה להושיע: *məḥayet meitol ateh rabeḥ laḥoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

משיבה הרוח ומורידה הגשם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מורידה הטל: *Morideh hatal.*

At all times continue:

מכלכלה חיול בבחסד *Məkhalkéleh ḥayol bəḥésed*
מחית מתול ברחמים רבים *məḥayet meitol bəraḥamim rabim*
סומכה נופלול ורופאה חולול *somékkeh nofəlol vərofa'ah ḥolol*
ומתירה אסורול *umatireh asurol*
ומקימה אמונתה לישנול עפר: *umqayémeh emunateh lisheinol afar.*
מי כמוך בעלת גבורות *Mi khamókhe ba'alet gəvurot*
ומי דומת לך *umi dómet lakh*
גבורה ממיתה ומחית *govéreh məmitech umḥayet*
ומצמיחה ישועה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick
and releases the imprisoned

and keeps Voi faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

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

On Shabbat Shuvah add:
 מִי כְמוֹךָ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*
 זֹכֶרֶה יַצְרוּלֵיהֶ *zokhéreh yətzuroléiḥe*
 לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:
 וְנִאֲמְנָה אֶתְּךָ לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מַחְיֵת הַמֵּתוֹל: *məḥayot hameitol.*

On Shabbat Shuvah add:
 Who is like You, Quickener of compassion,
 Who remembers Voix creations
 for life in compassion!

At all times conclude:
 And You are faithful in making the dead live.
 Blessed are You, MANY-NAMED ONE,
 Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədušah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
 וְקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhoh yom*
 יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
 בְּרוּכָה אַתָּה יְהוָה הַמְּדֵה הַקְּדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.*

At all other times conclude:
 בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְּדוֹשָׁה: *Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.*
 You are Holy and Your Name is Holy
 and every day Your holy ones
 will praise You — selah!

On Shabbat Shuvah conclude:
 Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:
 Blessed are You, MANY-NAMED ONE, the Holy God.

Qədušah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

נַעֲרִיצְךָ וְנִקְדִישְׁךָ Na'aritzəkhe vənaqdishəkhe

כְּסוּד שִׁית שְׂרָפוּל קְדֹשׁ kəsod sí'ah sarfol qódesh

הַמְקַדִּישׁוֹל שִׁמְךָ בְּקֹדֶשׁ hamaqdishol shimkhe baqódesh

כַּכְּתוּב עַל יַד נְבִיאֶיךָ: kakatuv al yad nəvi'ékhe.

וְקִרְאָה זֶת אֶל-זֶת וְאָמְרָה Vəqarə'eh zet el zet və'amərəh

The congregation, followed by the leader:

↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑קְדוֹשֶׁה ↑Qədosheh ↑qədosheh ↑qədosheh

יְהוָה צְבָאוֹת SHƏMOTEH tzəva'ot

מְלֹא כָל-הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.

כְּבוֹדָה מְלֵא עוֹלָם Kəvodeh malei olam

מְשַׁרְתּוֹלֵיהָ שׁוֹאֲלוֹל זֶת לָזֶת məsharətoléihe sho'alol zet lazet

אֵיךְ מְקוֹם כְּבוֹדָה ayeih kəvodeh

לְעֻמַּתְלֵי בְרוּךְ יֵאמְרוּל: Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.

We will revere You and we will sanctify You
like the secret meditation of Holy serafs,
those sanctifying Your Name in the Holy place,
as is written by the hand of Your prophet:
“And each called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Voix glory fills the world!

Ministering angels ask each other,

“Where is the place of Voix glory?”

Those opposite will thunder, “Blessed!”:

The congregation, followed by the leader:

↑“Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəhezqeil 3:12

מִמְקוֹמֶהּ הִיא יִפְנֶת בְּרַחֲמִים *Miməqomeh he yifnet bərahāmim*
 וַיְהִינָה עִם הַמִּיחָדוֹל שְׁמָהּ *vəyahōneh am haməyahadol shəmeḥ*
 עָרֵב וּבִקְרַב בְּכֹל יוֹם תָּמִיד *érev vavóqer bəkhōl yom tamid*
 פְּעָמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרוֹל *pa'amáyim bə'ahavah shəma omərol*

The congregation, followed by the leader:

<שְׁמָע | שְׁמָעָה | דַּע | דַּעָה> <Shəma | Shim'eh | Da | Də'eh>

יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.*

הָא אֱלֹהֵינוּ הָא אֲבָנוּ *He Elohéinu he ivéinu*

הָא מוֹרְתָנוּ הָא מוֹשִׁיעֲתָנוּ *he moretéinu he moshí'etéinu*

וְהָא יִשְׁמִיעֵנוּ בְּרַחֲמֶיהָ *vəhe yashmiónu bəraháméiḥe*

שְׁנִית לִפְנֵי כְלָנוּ *sheinit lifnei khulánu*

לְהִיּוֹת לְכֹל לְאֱלֹהִים *lihyot lakhel lEilohim*

אֲנִי יְהוָה אֱלֹהֵיכֶם: *ani SHƏMOTEH Eloheikhel.*

The leader:

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר *Uvdivrei qodshəkhe katuv leimor*

The congregation, followed by the leader:

אֲנִינָתָה יְהוָה לְעוֹלָם [↑]*Yig'et SHƏMOTEH lə'olam*

From Voix place may Voi turn with compassion
 and grace the people uniting Voix Name,
 evening and morning every day, always,
 twice, with love, praying the Shəma:

The congregation, followed by the leader:

<Follow this, | Know,>

Yisra'eil: The PRESENCE is our God! ADONAI is one!

Dəvarim 6:4

Voi is our God; Voi is our quickener;

Voi is our teacher; Voi is our liberator!

And Voi will make us understand, with compassion,
 again before us all:

“To be your God!

I am the MANY-NAMED ONE, your God!”

BəMidbar 15:41

The leader:

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

[↑]“May the MANY-NAMED ONE be exalted forever!

The Shabbat and Festival Morning Service

אֱלֹהֵינוּ עִמֵּנוּ *Elohéikha ami*

לְדֹר וָדֹר תְּלַלְוֵיהֶּ: *lador vador halaluyah.*

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֵכֶּה *Lador vador nagid godlékhe*

וּלְנֵיצַח נְצַחִים *ulnéitzah natzahim*

קְדוּשַׁתְּךָ נִקְדִּישׁ *qedushatəkke naqdish*

וּשְׁבַחְךָ אֱלֹהֵינוּ *vshivhakhe Elohéinu*

מִמֵּנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵיל מוֹפְתֵהּ נְדוּלָה וּקְדוּשָׁה אַתָּה: *ki Eil moféteh gadoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמְדֵּדָה הַקְּדוּשָׁה: *hamadeh haqədosheh.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הָאֵיל הַקְּדוּשָׁה: *ha'Eil haqədosheh.*

Your God, my people,

from generation to generation. Praise YAH!"

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,
and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

When Rosh Hódesh falls on Shabbat, continue with the Sanctification of the Day for Rosh Hódesh. Otherwise, continue with the Sanctification of the Day for Shabbat (p 439).

4. Sanctification of the Day for Rosh Hódesh

אֶתְּה יִצְרָתָ עוֹלָמְךָ מִקֶּדֶם *Ateh yatzárte olaməkhe miqédem*
 כְּלִיַּת מְלֹאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי *kilíte mēlakhtəkhe bayom hashəvi'i*
 אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*
 וְקִבַּלְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת *vəqibalténu mikol haləshonot*
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *vəqidashténu məmitzvotéikhe*
 וְקָרַבְתָּנוּ תְּנִינוּ לְעִבּוֹדְתְּךָ *vəqeiravténu ḥayéinu la'avodatékhe*
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*
 עָלֵינוּ קָרָאתָ: *aléinu qaráte.*
 וַתִּתְּנָה לָנוּ יְהוָה *Vatitəneh lánu SHƏMOTEH*
 אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*
 שַׁבָּתוֹת לְמִנוּחָה *Shabatot limnuḥah*
 וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה: *vəRashei Ḥodashim ləkhaparrah.*
 וּלְפִי שְׁחַטָּאֵנוּ לְפָנֶיךָ *Ulfi sheḥatá'u ləfanéikhe*
 אֲנַחְנוּ וְאֲבוֹלֵינוּ *anáhnu və'ivoléinu*
 סָכַן עוֹלָמְנוּ וְנַעֲשָׂקוּ דְלוֹלֵינוּ *sukan olaméinu vəne'eshqu dalotéinu*

You Yourself fashioned the world long ago;
 You finished Your work on the seventh day;
 You loved us and wanted us
 and welcomed us from among every tongue,
 and You sanctified us with Your mitzvot
 and You drew us near, our Life, to Your service
 and Your great and Holy Name
 You invoked over us.
 And You gave us, MANY-NAMED ONE,
 our God, in love,
 Sabbaths for rest
 and New Moons for atonement.
 And because we sinned before You
 — we and our forebears —
 imperiled is our world and oppressed are our marginalized

וְגָלָה צְדָקָתֵנוּ *vəgalah tzidqatéinu*
וְנִטַּל כְּבוֹד מִקְהָלֵינוּ *vənutil kavod miqəhaléinu*
וְאֵין אֲנַחְנוּ יְכוֹלִים *və'ein anáħnu yəkhokol*
לַעֲשׂוֹת חֻבוֹתֵינוּ *la'asot ĥovotéinu*
בְּעוֹלָם מוֹשָׁלָם *bə'olam mushlam*
בְּעוֹלָם חֵרוּת וְתַמִּימוּת *bə'olam ĥerut utmimut*
שֶׁנִּרְפָּא מִכָּל הַרְשָׁעָה *shenirpa mikol harish'ah*
מִפְּנֵי הַיֵּצֵר הָרָע *mipənei hayéitzer hara*
שֶׁהִרְשִׁינוּ לִשְׁלוֹטָנוּ: *shehirshéinu lishlotéinu.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHĕMOTEH*
אֱלֹהֵינוּ וְאֵלֵי־הֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁהִחַזְרִירָה מוֹרְשׁוֹל *shehaĥazíreh murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*
יְדִירוּל וַיֵּשְׁבּוּל *yadírol vəyieshəvol*

and banished is our Justice
and torn away is glory from our congregations
and we cannot
perform our obligations
in a completed world,
in a world of freedom and integrity,
which has been healed from every evil,
because of the evil inclination
which we have allowed to dominate us.

May it be Your will, MANY-NAMED ONE,
our God and God of our forebears,
to restore the dispossessed
of the four corners of the Earth.
May they dwell and settle

כָּל בְּאוֹל עוֹלָם בְּאֶרֶץ *kol ba'ol olam bə'éretz*
 מְשׁוּחָרֶרֶת מִרְעֵי יַרְשׁוּת *məshuḥaréret meira'ei yarshut*
 וּמִרְעֵי כָּל עוֹשֶׁק *umeira'ei khol ósheq*
 מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*
 אֵז אֶת פְּלִחָנֵי יוֹם הַשַּׁבָּת הַזֶּה *Az et pulḥanei yom haShabat hazeh*
 וַיּוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה *vəyom Rosh haḤódesh hazeh*
 נַעֲשֶׂה לְפָנֶיךָ בְּאֶרֶץ נִרְפֵּית *na'aseh ləfanéikhe bə'éretz nirpeit*
 וּבְאֶרֶץ שְׁלֵמוֹת וּבְאֶרֶץ רוּיָה *uv'éretz shəleimut uv'éretz rəvayah*
 כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ *kəmo shekatávte aléinu*
 עַל יְדֵי יֵשׁעְיָהוּ נְבִיאֲךָ *al yədei Yəshayáhu nəvi'ékhe*
 מִפִּי כְבוֹדְךָ כְּאָמֹר *mipi khəvodékhe ka'amur*

פַּתְחֵה חֲרָצְבוֹת לְשֵׁע *Patəḥeh hartzubot ləshea*
 הַתִּירָה אֲגָדוֹת מוֹטָה *hatíreh agudot muteh*
 וְשַׁלַּחֵה רְצוּצוֹל חֲפֹשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*
 וְכָל־מוֹטָה תִּנְתְּקוֹל: *vəkhol moteh tənateiqol.*

— all to come in the world — on an Earth
 freed from the evils of colonization
 and from the evils of all oppression,
 now and forever.
 Then the rites of this Sabbath day
 and this New Moon day
 we will do before You on a healed Earth
 and on an Earth of wholeness and on an Earth of satiety
 as You wrote for us
 by the hand of Yəshayáhu, Your prophet,
 from the mouth of Your glory, as it was prophesied:

“Open the fetters of evil!
 Untie the bonds of thwarted justice
 and make the oppressed be free!
 Every yoke you shall tear apart!

הָלוֹא פָּרַס לָרַעֲבָה לַחֲמֵךְ Halo faros lar'eivah lahmékhe
 וְעִנְיֹל מְרוּדוֹל תְּבִיאָה בַּיִת va'aniyol mærudol tavi'eh báyit
 כִּי־תִפְגְּשֶׁה אַרְמֵה וְכִסִּיתָהּ ki tifgəsheh arumeh vəkhisitéhe
 וּמִבְּשָׂרְךָ לֹא תִתְעַלְמָהּ: umibəsarəkhe lo tit'alámeh.
 אִם־תִּשְׁיָבָה מִשַּׁבַּת רַגְלֶךָ Im tashíveh miShabbat raglékhe
 עֲשׂוֹת חֲפָצְךָ בַּיּוֹם קֹדֶשׁי asot hafatzékhe bæyom qodshi
 וְקָרָאתָ לַשַּׁבַּת עֲנֵג vəqaráte laShabbat óneg
 לִקְדוֹשׁ שְׁמֹתֶיךָ לִמְחֻבָּד liqdosh SHƏMOTEH məkhubad
 וְכִבְדַּתְהוּ מֵעֲשׂוֹת דְּרָכֶיךָ vəkhibadtéhu mei'asot dərakhéikhe
 מִמְצֹא חֲפָצְךָ וְאָמַר אָמֵר: mimətzo həftzəkhe və'amor ómer.
 אֲזִי תִתְעַנְנֶה עַל־יְהוָה Az tit'anəgeh al SHƏMOTEH

וְנָתַתָּה מִטָּר זֶרַעְךָ Vənatəneh mətar zar'akhe
 אֲשֶׁר־תִּזְרַעַה אֶת־הָאָדָמָה asher tizrə'eh et ha'adamah
 וְלֶחֶם תְּבוּאָתָהּ הָאָדָמָה vəléhem təvu'at ha'adamah

Indeed, break your bread with the hungry
 and the unhoused poor bring into homes!
 When you meet the naked, you will clothe them —
 from your own flesh you will not hide.
 If you turn back from trampling Shabbat,
 doing your business on the day of My holiness,
 and call Shabbat a delight,
 making the Holy of the MANY-NAMED ONE honored,
 and honor it, not doing your habits,
 seeking out your business and promising promises,
 then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6-7, 13-14

“And rain shall be given to your seed
 with which you seed the soil,
 and the bread brought forth from the soil

וְהָיָה דָשֵׁינ׃ וְשָׁמֵן׃ *vəhayah dashein vəshamein*
 יִרְעֶה מִקְנֵיךָ׃ *yir'eh miqnéikhe*
 בַּיּוֹם הַהוּא כָּר נִרְחַב׃ *bayom hahu kar nirḥav.*
 וְהָאֵלִפִּים וְהָאֵיָרִים׃ *Vəha'alafim vəha'ayarim*
 עֲבָדֵי הָאָדָמָה׃ *ovədei ha'adamah*
 בָּלִיל חֲמִיץ יֹאכְלוּ׃ *bəlil ḥamitz yokhéilu*
 אֲשֶׁר־זֶרַת בְּרַחַת וּבְמִזְרָה׃ *asher zoret baráḥat uvamizreh.*
 וְהָיָה אֵל־כָּל־הָר גְּבוֹ'ה׃ *Vəhayah al kol har gavó'ah*
 וְעַל־כָּל־גְּבוּעָה נִשְׂאָה׃ *və'al kol giv'ah nisə'ah*
 פְּלָגִים יִבְלִי־מַיִם׃ *pəlagim yivlei máyim*
 בַּיּוֹם שֶׁפַע רָב׃ *bayom shéfa rav*
 בִּנְפֹל כָּל־עוֹשֶׂק׃ *binfol kol ósheq.*
 וְהָיָה אֹר־הַלְבָּנָה׃ *Vəhayah or haləvanah*
 כְּאֹר־הַחֲמָה׃ *kə'or haḥamah*

shall be fat and fertile;
 your cattle shall pasture
 — on that day — on an expansive field,
 and the oxen and asses
 working the soil
 shall eat seasoned fodder
 that is winnowed with shovel and pitchfork.
 And upon every high mountain
 and every lifted-up hill,
 there shall be channels, streams of water,
 on a day of great abundance,
 when all oppression falls,
 and the light of the moon shall be
 like the light of the sun.”

Yəshayáhu 30:23-26

יִשְׂמְחוּל בְּאַחֲדוּתְךָ *Yisməḥol bə'ahdutəkhe*
 שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עֲנֵג *shomərol Shabat vəqorə'ol óneg*
 עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*
 כָּלֹל יִשְׁבְּעוֹל וַיִּתְעַנְגּוֹל מִטּוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
 וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקַדְשָׁתְהוּ *uvashəvi'i ratzíte bo vəqidashtëhu*
 חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*
 זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

אֵלֵינוּ וְאֵלֵינֵנוּ *Elohéinu vEilohei ivoléinu*
 רִצְתָה בְּמִנּוּחָתֵנוּ *ritzteh vimnuḥatéinu*
 וַחֲדָשָׁה עֲלֵינוּ *vəḥadəsheh aléinu*
 בְּיוֹם הַשַּׁבָּת הַזֶּה *bəyom haShabat hazeh*
 אֶת הַחֹדֶשׁ הַזֶּה *et haḥódesh hazeh*
 לְטוֹבָה וְלְבְרָכָה *lətovah vəlivrakhah*
 לְשִׁשׁוֹן וְלְשִׁמְחָה *ləsason ulsimḥah*

They shall rejoice in Your oneness,
 those guarding Shabbat, and call it a delight,
 the people who sanctify the seventh day:
 All of them shall be sated and delighted from Your goodness,
 for You wanted the seventh day and made it Holy,
 the choicest of days, You called it,
 a memorial for the work of creation.

Our God and God of our forebears,
 want our rest
 and renew for us,
 on this Sabbath day,
 this month
 for good and for blessing,
 for happiness and for joy,

לִישׁוּעָה וּלְנַחְמָה *lishu'ah ulnehamah*
 לְפָרְנָסָה וּלְכַלְכָּלָה *ləfarnasah ulkhalkalah*
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
 לְמַחֲלֵילַת חַטָּא וּלְסְלִיחַת עֲוֹן *limḥilat ḥeit vəlisliḥat avon*

From Ḥeshvan to Adar II in a Jewish leap year add:

וּלְכַפָּרַת פָּשָׁע *ulkhapat pasha*

At all times conclude:

כִּי עַמְךָ יִשְׂרָאֵל קִבַּלְתָּ *ki aməkhe Yisra'eil qibalte*
 מִכָּל הָאֻמוֹת *mikol ha'umot*
 וְשַׁבַּת קֹדֶשְׁךָ לָהֵל הוֹדַעְתָּ *vəShabat qodshəkhe lahel hodate*
 וְחֻקֵּי רָאשֵׁי חֳדָשִׁים *vəḥuqei Rashei Ḥodashim*
 לָהֵל קִבַּעְתָּ: *lahel qavate.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מִקְדָּשֵׁי הַשַּׁבָּת *məqadésheih haShabat*
 וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים: *vəYisra'eil vəRashei Ḥodashim.*

for liberation and for rest,
 for sustenance and for provision,
 for life and for peace,
 for pardoning sin and for forgiving wrong

From Ḥeshvan to Adar II in a Jewish leap year add:
 and for atoning for transgression.

At all times conclude:

For You have welcomed Your people, Yisra'eil,
 from among all nations
 and You made them know Your Holy Shabbat
 and laws of New Moons
 You appointed for them.
 Blessed are You, MANY-NAMED ONE,
 Sanctifier of Shabbat
 and Yisra'eil and New Moons.

Continue with the fifth blessing, Service (p 443).

4. Sanctification of the Day for Shabbat

תִּכְאַנֶּתֶ שַׁבַּת רָצִיתָ קִישׁוּטֶיהָ *Tikánte Shabat ratzíte qishutéiha*
 צִוִּיתָ פְּרוּשֵׁיהָ עִם סְדוּרֵי נִשְׁמָרֶיהָ *tzivíte peirushéiha im sidurei nishmaréiha*
 מִעֲנֹגְלֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוּל *mə'anəgoléiha lə'olam kavod yinhálol*
 טוֹעֲמוֹלֶיהָ זָחִים זָכוּל *to'amoléiha ḥayim zakhol*
 וְגַם הָאוֹהֶבּוּל דְּבָרֶיהָ אֶדְלָה בְּחָרוּ: *vəgam ha'ohavol dəvaréiha gədulah baḥáru.*
 אֶז מִסִּינַי נִצְטַוּ עָלֶיהָ *Az miSinai nitztavu aléiha*
 וַתִּצְוֶנוּ יְהוָה אֱלֹהֵינוּ *vatatzavónu SHƏMOTEH Elohéinu*
 לְהִקְהִיל בָּהּ *ləhaqhil bah*
 קָהַל מוֹסַף שַׁבַּת כְּרָאוּי: *qahal musaf Shabat kara'ui.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHƏMOTEH*
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 שֶׁהֶחֱזִירָה מוֹרָשׁוֹל *shehaḥazíreh murashol*
 אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*
 יְדִירוֹל וַיִּשְׁבּוֹל *yadírol vəyieshəvol*
 כֹּל בְּאוֹל עוֹלָם בְּאָרֶץ *kol ba'ol olam bə'éretz*

Zestily founded You Shabbat; exquisiteness — You wanted hers, verily commanded treatises with sequences of reserved acts, quintessentially hers. Pleased ones never dimming magnificence will long possess, keenly her 'joying, they hale-life possess. Greatness those fancying her dictates have chosen to boot! Yes, and even before Sinai, they were commanded about her; You commanded us, MANY-NAMED ONE, our God, to assemble on it the additional appropriate assembly of Shabbat.

May it be Your will, MANY-NAMED ONE,
 our God and God of our forebears,
 to restore the dispossessed
 of the four corners of the Earth.
 May they dwell and settle
 — all to come in the world — on an Earth

מְשׁוּחָרֶרֶת מִרְעֵי יַרְשׁוּת *məshuḥarét meira'ei yarshut*
 וּמִרְעֵי כָּל עֹשֶׂק *umeira'ei khol ósheq*
 מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*
 אִזְ אֵת פְּלַחֲנֵי *Az et pulḥanei*
 יוֹם הַשַּׁבָּת הַזֶּה *yom haShabat hazeh*
 נַעֲשֶׂה לְפָנֶיךָ בְּאֶרֶץ נִרְפְּאָת *na'aseh ləfanéikhe bə'éretz nirpeit*
 וּבְאֶרֶץ שְׁלֵמוֹת וּבְאֶרֶץ רְוָיָה *uv'éretz shəleimut uv'éretz rəvayah*
 כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ *kəmo shekatávte aléinu*
 עַל יְדֵי יֵשׁעְיָהוּ נְבִיאֲךָ *al yədei Yəshayáhu nəvi'ékhe*
 מִפִּי כְבוֹדְךָ כְּאִמּוֹר *mipi khəvodékhe ka'amur*

פַּתְחֵה חֲרָצְבוֹת רָשָׁע *Patəḥeh hartzubot résha*
 הַתִּירָה אֲגָדוֹת מוֹטָה *hatíreh agudot muteh*
 וְשַׁלַּחֵה רְצוּצוֹל חֲפְשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*
 וְכָל־מוֹטָה תִּנְתַּקּוֹל: *vəkhol moteh tənateíqol.*
 הֲלוֹא פָּרַס לְרַעְבָּה לַחֲמֹךְ *Halo faros larə'eivah laḥmékhe*

freed from the evils of colonization
 and from the evils of all oppression,
 now and forever.
 Then the rites
 of this Sabbath day
 we will do before You on a healed Earth
 and on an Earth of wholeness and on an Earth of satiety
 as You wrote for us
 by the hand of Yəshayáhu, Your prophet,
 from the mouth of Your glory, as it was prophesied:

“Open the fetters of evil!
 Untie the bonds of thwarted justice
 and make the oppressed be free!
 Every yoke you shall tear apart!
 Indeed, break your bread with the hungry

וְעִנְיֹל מְרוּדוֹל תְּבִיֵּאָה בַּיִת *va'aniyol mērudol tavi'eh báyit*
 כִּי־תִפְגְּשֶׁה אַרְמֵה וְכִסִּיתָהּ *ki tifgāsheh arumeh vākhisitēhe*
 וּמִבְשָׂרְךָ לֹא תִתְעַלְמָה׃ *umibəsarəkhe lo tit'alāmeḥ.*
 אִם־תִּשְׁיָבָה מִשַּׁבַּת רַגְלְךָ *Im tashiveh miShabat raglēkhe*
 עֲשׂוֹת חֲפָצְךָ בְּיוֹם קֹדֶשׁ *asot ḥafatzēkhe bəyom qodshi*
 וְקָרָאתָ לַשַּׁבַּת עֹנֵג *vəqarāte laShabat óneg*
 לְקֹדֶשׁ שְׁמוֹתֶיהָ *liqdosh SHĀMOTĒH məkhubad*
 וּכְבַדְתָּהּ מֵעַשׂוֹת דְּרָכֶיךָ *vākhibadtēhu mei'asot dərakhéikhe*
 מִמְצָאוֹ חֲפָצְךָ וְאָמַר אָמֵר׃ *mimətzō ḥeftzəkhe və'amor ómer.*
 אֲזִי תִתְעַנְּגָה עַל־יְהוָה *Az tit'anəgeh al SHĀMOTĒH*

יִשְׂמְחוּל בְּאַחֲדוּתְךָ *Yisməḥol bə'aḥdutəkhe*
 שׁוֹמְרוֹל שַׁבַּת וְקוֹרְאוֹל עֹנֵג *shomərol Shabat vəqorə'ol óneg*
 עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*
 כָּל־לֵי יִשְׁבְּעוּל וְיִתְעַנְּגוּל מִטוּבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
 וּבְשְׁבִיעִי רָצִיתָ בּוֹ וְקִדְשָׁתָהּ *uvashəvi'i ratzīte bo vəqidashtēhu*

and the unhoused poor bring into homes!
 When you meet the naked, you will clothe them —
 from your own flesh you will not hide.
 If you turn back from trampling Shabbat,
 doing your business on the day of My holiness,
 and call Shabbat a delight,
 making the Holy of the MANY-NAMED ONE honored,
 and honor it, not doing your habits,
 seeking out your business and promising promises,
 then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6-7, 13-14

They shall rejoice in Your oneness,
 those guarding Shabbat, and call it a delight,
 the people who sanctify the seventh day:
 All of them shall be sated and delighted from Your goodness,
 for You wanted the seventh day and made it Holy,

חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ *hemdat yamim oto qaráte*
 זָכַר לְמַעֲשֵׂה בְרֵאשִׁית: *zéikher lama'aseih vəreishit.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 רָצַת בְּמִנּוּחָתֵינוּ *rətset bimnuḥatéinu*
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
 וַתִּנֶּה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*
 שִׁבְעָנוּ מִטּוֹבֶךָ *sabə'ónu mituvékhe*
 וְשָׂמַחֵנוּ בִישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*

וַתַּהֲרֵה לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
 וַתְּחַיֵּלֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
 בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*
 מִקְדָּשׁוֹל שְׁמֶךָ: *məqadəshoh shəmékhe.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מִקְדָּשָׁה הַשַּׁבַּת: *məqadésheh haShabat.*

the choicest of days, You called it,
 a memorial for the work of creation.

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

Continue with the fifth blessing, Service.

5. Service

רְצֵת יְהוָה אֱלֹהֵינוּ *Rətzet ShəMOTEH Elohéinu*
בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתְךָ *bə'aməkhe Yisra'eil uvitfilatal*
וְהָשִׁיבָה אֶת צְדָקָתְךָ *vəhashiveh et tzidqatəkhe*
לְחַדָּר לִבֵּנוּ *lahadar libéinu*
וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָהּ *vəhasdei Yisra'eil utfilatal*
בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
:עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat hayéinu*
:אֶת קִדְשְׁךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ShəMOTEH*
הַמְמַלְאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*
:בְּקִדְשָׁה: *biqdushah.*

Want, MANY-NAMED ONE, our God,
Your people, Yisra'eil, as well as their prayer,
and return Your righteousness
to the inner sanctum of our heart.
And the good deeds of Yisra'eil and their prayer
You will accept with love and favor,
and may eternally favored be
the service of Yisra'eil, Your people.
And may the service of our lives bring
Your Holiness into the world.
Blessed are You, MANY-NAMED ONE,
Who fills the world
with Holiness.

6. Gratitude

מודול אֲנַחְנוּ לָךְ ◀ ◀ *Modol anáħnu lakh*
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *she'ateh he SHĕMOTEH Elohéinu*
 וְאֱלֹהֵי אֲבוֹלָינוּ לְעוֹלָם וָעֶד: *v'Eilohei ivoléinu lə'olam va'ed.*
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*
 נֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ *Nodeh ləkhe unsapeir təhilatékhe*
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bayadékhe*
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ *və'al nishmotéinu hapəqudot lakh*
 וְעַל נִסְיֶיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ *və'al niséikhe shebəkhol yom imánu*
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otéikhe vətovotéikhe*
 שֶׁבְּכֹל עֵת עָרַב וְבֹקֵר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *hamraḥémeh ki lo támu ḥasadéikde*
 מֵעוֹלָם קִיִּינוּ לָךְ: *mei'olam qivínu lakh.*

◀ We thank You,

since You are Voi, the MANY-NAMED ONE, our God and God of our forebears forever and ever.

The Rock of our lives, the Shield of our liberation, You are Voi from generation to generation.

We thank You! We recount Your praise

for our lives entrusted into Your hand

and for our souls deposited with You

and for Your miracles that are with us every day

and for Your wonders and good things

which are at every time, evening and morning and noon.

The Good One! For Your compassion is never finished.

The Compassionate One! For Your lovingkindness is never complete.

Without limit we put our hope in You.

The Shabbat and Festival Morning Service

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אַנְחֵנוּ לָךְ *Modol anáḥnu lakh*
שְׂאֵתָהּ הֵא יְהוּה אֱלֹהֵינוּ *sha'ateh he SHĀMOTĒH Elohéinu*
וְאֵלֵהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יִזְכְּרֵנוּ יִזְכְּרֵנוּ בְּרֵאשִׁית: *yotzeréinu yotzéreiḥ bareishit.*
בְּרֵכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֵחַיֵּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*
כֵּן תַּחֲיֵנוּ וְתִקְיַמֵּנוּ *Kein təḥayónu utqayəmonú*
וְתוֹבִילֵהָ כַּוָּנוֹתֵינוּ *vətovileh kavanotéinu*
לְמִצְוֹת קְדוֹשֶׁךָ לְשִׁמְרֵךָ תִּקְיַיֵּךְ *ləmitsvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וְלַעֲבֹדְךָ בְּלֶבֶב שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאַנְחֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
בְּרוּכָה אַתְּ הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,
since You are Voi, the MANY-NAMED ONE, our God
and God of our forebears, God of Yisra'eil,
our Fashioner, Fashioner of creation.
Blessings and thanks
to Your great and Holy Name
because You have made us live and preserved us!
Thus may You make us live and preserve us
and lead our intentions
to Your Holy commandments, to guard Your laws,
and to do Your will
and to serve You with a whole heart
because we thank You.
Blessed is the God of thanks!

On Ḥanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
 שְׁעָשִׂיתָ לְאַבוֹלֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן
 כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ
 יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרְתְךָ וּלְהַעֲבִירָל מַחְקֵי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
 הַרְבִּים עָמַדְתָּ לְהַלֵּךְ בְּעֵת צָרָתְךָ רַבָּת אֶת רִיבְךָ הִנֵּת אֶת דִּינְךָ נִקְמַת
 אֶת נִקְמַתְךָ מִסָּרְתָּ גְבוּרוֹת בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיוֹל
 בְּיַד חַנּוּנוֹל וְרִשְׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרְתְךָ וּלְךָ עָשִׂיתָ
 שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן
 כְּהִיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ כְּנֻלְיֶיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קְדָשְׁךָ וּקְבָעוּ
 שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלַי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilhamot
 sheasite lə'ivoleinu bayamim haheim uvazəman hazeh. Bime'i Matityahu ben Yoḥanan
 kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al aməkhe
 Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meihuqe'i rətzonékhe və'ateh bəraḥamékhe
 harabim amādte lahel bə'eit tzaratal rávte et rival dānte et dinal naqámte
 et niqmatal masárte giborol bəyad ḥalashol vərabol bəyad mə'atol və'akhzariyol
 bəyad ḥanunol ursha'ol bəyad tzadiqol vəzeidol bəyad osəqol Toratékhe uləkhe asite
 sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asite təshu'ah gədolah ufurqan
 kəhayom hazeh. Və'aḥar kein bá'u vənoleíkhe lidvir beitékhe ufinu et heikhalékhe
 vətiharū et miqdashékhe vəhidliqū neirot bəḥatzrot qodshékhe vəqavə'u shəmonat
 yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.*

The Shabbat and Festival Morning Service

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

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תְּיַנְנוּ תָּמִיד לְעוֹלָם וָעֶד: ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וְכַתְּבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בְּנוֹל בְּרִיתְךָ: kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סֵלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihalaloh et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה: ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה בְּרוּכָה אַתָּה שְׁמוֹתֶיךָ Bərukkeh ateh SHƏMOTĖKH

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

At all times continue:

And for all these things

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

On Shabbat Shuvah add:

And write for good life
all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —
and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

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

7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: **כֵּן יְהִי רָצוֹן** | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בְּרַכְנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
בְּבְרָכָה תְּמַשְׁלֶשֶׁת בַּתּוֹרָה *babərahkah hamshuléshet baTorah*
תְּכַתּוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו *ha’amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶם כְּאֲמֹר: *kohanei am qədosholéikhe ka’amur.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*
יֵאֲרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיַּחֲנֹךָ: *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunókhe.*
יִשָּׂא יְהוָה פָּנֶיהָ אֵלֶיךָ *Yisə’eh SHƏMOTEH panéihe eiléikhe*
וַיַּשְׁמֵה לָּךְ שָׁלוֹם: *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
 חַן וְחֶסֶד וּרְחָמִים *hein vahésed vərəhamim*
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ *aléinu və'al kol Yisra'eil aməkhe*
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבֵי תְּבֵילָה: *və'al kol yoshəvol teiveil.*
 בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאַחַד *Barəkhónu ivéinu kulánu kə'ahed*
 בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
 כִּי בְצֵל פָּנֶיךָ נִתְּתָ לָנוּ *ki vətzeil panéikhe natáte lánu*
 יְהוָה אֱלֹהֵינוּ *SHƏMOTEH Elohéinu*
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat hayim və'ahavat hésed*
 וּצְדָקָה וּבְרָכָה וּרְחָמִים *utzdaqah uvrakhah vərəhamim*
 וְחַיִּים וְשְׁלוֹם: *vəhayim vəshalom.*
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ *Vətov bə'einéikhe ləvareikh*
 אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
 וְאֶת עַם פְּלִשְׁתִּינָה *və'et am Palestinah*
 וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,
 grace and lovingkindness and mercy
 upon us and upon all Yisra'eil, Your people,
 and upon all Palestine
 and upon all who dwell on Earth.
 Bless us, our Quickener, all of us as one,
 in the shelter of Your face,
 for in the shelter of Your face, You have given us,
 MANY-NAMED ONE, our God,
 a Torah of Life and a love of lovingkindness
 and Justice and blessing and mercy
 and life and peace.
 And it is Good in Your eyes to bless
 Your people, Yisra'eil,
 and the people of Palestine
 and all peoples

בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶיךָ: *bəkhoh eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

at every time and at every hour with Your peace.

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

>. Private Prayer

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

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וְשִׁכְלֵי מִדְּבָרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תְדוּם	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּיהֶה:	<i>vənafshi ke'afar lakol tiyeh.</i>
פְּתַחַה לְבִי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל אֵלַי רָעָה	<i>Vəkhōl haḥōshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מִחֲשַׁבְתָּל:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset lamá'an shémékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset lamá'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשֶׁתְךָ	<i>aset lamá'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset lamá'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הַחֹשֶׁבֶה יְמִינְךָ וְעֲנִי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יִהְיוּ לְרִצּוֹן כָּל אֲמַרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהֶגְיוֹן לְבִי לְפָנֶיךָ	<i>vəhegyon libi ləfanéikhe</i>
יְהוָה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

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

עֲשֵׂת שְׁלוֹם בְּמִרְוּמֶיךָ	<i>Oset shalom bimroméiḥe</i>
הָא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאֲמַרוּל אָמֵן:	<i>və'imrol amein.</i>

The Shabbat and Festival Morning Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Musaf (p 425). Otherwise, continue with Qadish Shaleim (if praying with a minyan) or Ein kEilohéinu (p 456).

Qadish Shaleim

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

אָמֵן יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal veyitqdash shəmoḥ rabah* amein
 בְּעֶלְמָא דִּי בְרָאָת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*
 וַיִּשְׁלַמֶּה שְׁלָמוֹה בְּחַיֵּיכוֹל *vəyashləmeh shələmoḥ bəḥayeikhol*
 וּבְיוֹמֵיכוֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*
אָמֵן בְּעִנְיָא וּבְזִמְנָן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* amein.
יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh veyishtabəḥ veyitpa'ar veyitromam*
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei veyithadar vəyit'aleh veyithalal*
בְּרִיכַהּ הָא *shəmoḥ dəqudsheita* bərikkeh he

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata veshirata tushbəḥata vəneḥemata*
אָמֵן דְּאִמְרָן בְּעֶלְמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* amein.

May Voix great Name be magnified and sanctified — amen! —
 in the world that Voi made by Voix will,
 and may Voi complete Voix peace in your lives
 and in your days and in the lives of the whole house of Yisra'eil,
 with speed and in a fast-approaching time. And respond: Amen!

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

Blessed and lauded and glorified and exalted
 and lifted up and beautified and cherished and praised
 be the Name of the Holy One — Voi is blessed! —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

The Shabbat and Festival Morning Service

תִּתְקַבֵּל צְלוֹתְהוֹל וּבְעוֹתְהוֹל *Titqabaleh tzelotehol uva'utahol*
 דְּכֹל יִשְׂרָאֵל *dakhol Yisra'eil*
 קֹדָם אֲבֹתָהוֹן דִּי בְּשָׁמַיָא *qodam avethon di vishmaya*
 וְאָמְרוּל תְּבִל *və'imrol* אָמֵן *amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא *Yəhei shalama raba min shamaya*
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəhayim aléinu və'al kol Yisra'eil*
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבֹוֹל תְּבִל וְאָמְרוּל *və'al kol yoshəvol teveil və'imrol* אָמֵן *amein.*

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

עֲשֵׂת שְׁלוֹם בְּמִרְוּמֵיהּ *Oset shalom bimroméihe*
 הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבֹוֹל תְּבִל וְאָמְרוּל *və'al kol yoshəvol teveil və'imrol* אָמֵן *amein.*

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

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

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

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

Concluding Prayers

As with the opening of the morning service, there is some variation in the precise sequence and content of these concluding prayers. What's presented here is a common practice, but is by no means universal.

Ein kEilohéinu

This poem leads us into the conclusion of the morning service. The first letters of the first three lines spell out “amen”, and the last two lines start “Blessed are You”.

אֵין כְּאֵלֵינוּ אֵין כְּאֲדָנֵנוּ
אֵין כְּמִנְחָתֵנוּ אֵין כְּמוֹשֵׁעֵתָנוּ:
מִי כְּאֵלֵינוּ מִי כְּאֲדָנֵנוּ
מִי כְּמִנְחָתֵנוּ מִי כְּמוֹשֵׁעֵתָנוּ:
נֹדֶה לְאֵלֵינוּ נֹדֶה לְאֲדָנֵנוּ
נֹדֶה לְמִנְחָתֵנוּ נֹדֶה לְמוֹשֵׁעֵתָנוּ:
בְּרוּכָה אֱלֹהֵינוּ בְּרוּכָה אֲדָנֵנוּ
בְּרוּכָה מִנְחָתֵנוּ בְּרוּכָה מוֹשֵׁעֵתָנוּ:
אֲתָה הָא אֱלֹהֵינוּ אֲתָה הָא אֲדָנֵנוּ
אֲתָה הָא מִנְחָתֵנוּ אֲתָה הָא מוֹשֵׁעֵתָנוּ:

*Ein kEilohéinu ein kadanéinu
ein kamanhetéinu ein kamoshi'etéinu.
Mi khEilohéinu mi khadanéinu
mi khamanhetéinu mi kamoshi'etéinu.
Nodeh lEilohéinu nodeh ladanéinu
nodeh lamanhetéinu nodeh lamoshi'etéinu.
Bərukkeh Elohéinu bərukkeh adanéinu
bərukkeh manhetéinu bərukkeh moshi'etéinu.
Ateh he Elohéinu ateh he adanéinu
ateh he manhetéinu ateh he moshi'etéinu.*

Aught's like our God; aught's like our Foundation;
aught's like our Guide; aught's like our Freer!
Might one be like our God; might one be like our Foundation;
might one be like our Guide; might one be like our Freer?
Now let's thank our God; now let's thank our Foundation;
now let's thank our Guide; now let's thank our Freer!
Blessed is our God; blessed is our Foundation;
blessed is our Guide; blessed is our Freer!
You are Voi, our God; You are Voi, our Foundation;
You are Voi, our Guide; You are Voi, our Freer!

At this point, some continue with A Final Passage for Study below; others continue directly with Aléinu (p 458).

A Final Passage for Study (Bərakhot 64a)

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי
חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם שְׁנֵאמַר: וְכָל
בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרֵי
בְּנֵיךָ אֶלָּא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי
תּוֹרַתְךָ וְאִין לָמוּ מִכְּשׁוֹל. יְהִי שְׁלוֹם
בְּחִילְךָ שְׁלֹוה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אֲחֵי
וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה'
אֶלְהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ. ה' עֵז לְעַמּוֹ יִתֵּן
ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

*Amar Rabi El'azar amar Rabi Hanina: Talmidei
hakhamim marbim shalom ba'olam shene'emar: Vakhol
banayikh limudei HASHEIM v'arav shalom banayikh. Al tiqrei
banayikh ela bonayikh. Shalom rav la'ohavei
Toratekha v'ein lamo mikhshol. Yehi shalom
b'heileikh shalvah b'armenotayikh. Lema'an ahai
varei'ai adaberah na shalom bakh. Lema'an beit
HASHEIM Eloheinu avaqshah tov lakh. HASHEIM oz la'amo yitein
HASHEIM y'avareikh et amo vashalom.*

Rabbi El'azar said Rabbi Hanina said: The rabbis' students increase peace in the world, as it is said: "And all your children will be taught about THE NAME, and great will be the peace of your children" (Yeshayahu 54:13). Don't read "banayikh", "your children", but "bonayikh", "your builders". [The Gemara adds several additional verses about peace:] "Your Torah's lovers shall have abundant peace, and there shall be no stumbling block for them" (Psalm 119:165). "May there be peace in your holds, ease in your estates. For the sake of my brothers and friends, let me pray for peace for you. For the sake of the house of THE NAME, our God, let me demand the Good for you" (Psalm 122:7-9). "THE NAME will give His people strength; THE NAME will bless His people with peace" (Psalm 29:11).

Some include Qadish dəRabanun here (p 244).

Aléinu

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

עֲלֵינוּ לְשַׁבַּח לְאֶדֶן הַכֹּל Aléinu ləshabéi’ah lə’éden hakol
 לְתֵת גְּדֻלָּה לְיוֹצְרָהּ בְּרֵאשִׁית lateit gədulah ləyotzéireih bəreishit
 אֲשֶׁר יוֹצְרָתָנוּ מִן עֶפְרַת הָאָדָמָה asher yətzarétnu min afar ha’adamah
 וְהוֹחִיסָה כֹּל מִן מַעַיִן חַיִּים אֶחָד vəhoḥiseh kol min ma’ayan ḥayim eḥad
 שֶׁקִּבְּלָתָנוּ מִכֹּל עִם sheqibəlétnu mikol am
 וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ: vəqidəshétnu vəmitzvotéiḥe.
 וְאַנְחָנוּ עוֹבְדוֹל ↪ ↩ Va’anahnu ovədol
 וּמִצְטַנְעוֹל וּמִדּוֹל umitztanə’ol umodol
 לְפָנַי שׁוֹפֵטֶת שׁוֹפֵטוֹל הַשׁוֹפֵטוֹל lifnei shofətet shofətol hashofətol
 הַקְּדוֹשָׁה בְּרוּכַהּ הֵיאַ haqədoshəh bərukkeh he.
 שֶׁהֵא נֹטֵת שָׁמַיִם וַיִּסְדָּה אֶרֶץ Shehe notet shamáyim vəyosédeh áretz
 וּמוֹשָׁב יְקָרָהּ בְּשָׁמַיִם מִמַּעַל umoshav yəqareh bashamáyim mimá’al
 וּשְׁכִינַת עֲזָהּ בְּגִבְהֵי מְרוֹמִים ushkhinat uzeh bəgovhei məromim

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

↪ And we worship
and go humbly and give thanks
before the supreme Judge of all judges,
the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth
and Whose gravity dwells in the heavens above
and the Presence of Whose strength is in the peaks of the heights.

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

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

Dəvarim 4:39

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

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

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

וְכֹל בְּנוֹל בְּשָׂר יִקְרְאוּל בְּחֶסֶד *vəkhoh bənoh basar yiqrə'ol bəhésed*
 לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*
 יִכִּירוֹל וַיַּדְעוֹל כָּל יוֹשְׁבוֹל תִּבְל *Yakírol vəyeidə'ol kol yoshəvol teiveil*
 כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki lərahāmim yifneh kol leiv*
 תִּשְׁבַּע כָּל נֶפֶשׁ: *tishava kol néfesh.*
 לִפְנֵי רַחֲמִים וְלִפְנֵי חֶסֶד *Lifnei rahāmim vəlifnei hésed*
 יִצְטַנְעוֹל וַיַּעֲבְדוֹל *yitztanə'ol vəya'avdol*
 וְלִכְבוֹד שְׁלוֹם יִקְר וַיִּתְנוֹל *vəlikhvod shalom yəqar yitéinol*
 וַיִּקְבְּלוֹל כָּלֵל *vəyiqabəlol kulal*
 אֶת עַל תִּקּוֹן עוֹלָם: וַתְּדַרְיִכְנוּ *et ol tiqon olam. Vətadrikhónu*
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*
 כִּי זֹאת מְלָאכֶת כָּלְנוּ *ki zot mələkhet kulánu*
 אֶל שְׁנֵי־לֵךְ וְלִכָּל יָמֵינוּ: *el sheneileikh ulkhol yaméinu.*
 כַּכְּתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*
 צְדָק צְדָק תִּרְדָּפֶה: *Tzédeq tzédeq tirdəfeh.*

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

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

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

for this is the Work for all of us,
 wherever we go, and for all our days

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

Dəvarim 16:20

The Shabbat and Festival Morning Service

וְנִאֶמַר Vəne'emar

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

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yihyet ADONAI aḥed

וּשְׁמֹה אֶחָד : ushmeh eḥad.

And it is recorded:

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

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אַל תִּירָאָה מִפָּחַד פְּתָאִים Al tirə'eh mipáḥad pit'om

וּמִשְׂאֵת רֶשָׁעוֹל כִּי תָבֹא : umisho'at rəsha'ol ki tavo.

עֲזוֹל עִיזָה וְתִפָּר דְּבָרוֹל דְּבָר וְזוֹל eitzah vətufar dabərol davar

וְלֹא יָקוּם כִּי עִמָּנוּ אֵיל : vəlo yaqum ki imánu Eil.

וְעַד זִקְנָה אֲנִי הָא Və'ad ziqnah ani he

וְעַד שִׁיבָה אֲנִי אֶסְבֵּל və'ad seivah ani esbol

אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא ani asíti va'ani esa

וְאֲנִי אֶסְבֵּל וְאֲמַלֵּיט : və'ani esbol va'amaleit.

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

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

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

Yəshayáhu 8:10

“And until your old age, I am Voi.

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

I Myself made you and I Myself will lift you

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

Yəshayáhu 46:4

Psalms for Marking Time

On a Festival that falls on a weekday, and on Hoshana Rabah, some include the pertinent Daily Psalm (p 614) here. On Shabbat, some include Psalm 92 here (p 280). On Hanukkah, some then continue with Psalm 30 (p 246). On Rosh Hódesh, most continue with Psalm 104, whether or not other psalms were included. During the Days of Awe, continue with Psalm 27 (p 467), whether or not other psalms were included.

Psalm 104 — for Rosh Hódesh

An ecstatic celebration of creation, Psalm 104 captures the sprawling diversity of life on earth and imagines humans as fitting neatly and harmoniously into this giddy panoply. As the moon is renewed at the start of the month, so may Earth be renewed in her abundance.

בָּרַכְי נַפְשִׁי אֶת־יְהוָה	1	<i>Barəkhi nafshi et SHĀKHINAH</i>
יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד		<i>SHĀKHINAH Elohai gadálte mĕ'od</i>
הוֹד וְהַדָּר לְבָשָׂתָּ:		<i>hod vəhadar laváshte.</i>
עֹטֵת־אוֹר כְּשֵׁלֶמָה	2	<i>Otet or kashalmah</i>
נוֹטֵת שָׁמַיִם כִּירִיעָה:		<i>notet shamáyim kairi'ah.</i>
הַמְקַרֵּת בַּמַּיִם עַל־יֹתֵיהָ	3	<i>Hamqaret bamáyim aliyotéihe</i>
הַשֹּׁמֵת־עֲבִים רְכוּבָה		<i>hasamet avim rəkhuveh</i>
הַמְהַלְכֶה עַל־כַּנְפֵי־רוּחַ:		<i>hamhalékkeh al kanfei rú'ah.</i>
עֹשֶׂת מַלְאָכֶיהָ רוּחוֹת	4	<i>Oset mal'akhéihe ruhot</i>
מְשַׁרְתֵּיהָ אֵשׁ לֵהֵב:		<i>məsharətéihe eish loheiv.</i>
יֹסְדֶהָ־אָרֶץ עַל־מְכוּנֶיהָ	5	<i>Yasədeh éretz al məkhonéiha</i>

- 1 Bless, my soul, the PRESENCE!
PRESENCE, my God, You are greatly magnified;
praise and adornment You have donned,
- 2 wrapping Yourself in light like a cloak,
stretching heaven out like a canvas.
- 3 Beaming Voix vaults in the water,
setting clouds as Voix chariot,
going about on wings of wind,
- 4 making Voix messengers the winds,
Voix ministers blazing fire.
- 5 Voi fixed the earth on her foundations;

בַּל־תִּמּוֹט עוֹלָם וָעֶד:	<i>bal timot olam va'ed.</i>
6 תִּהְיוּ כְּלָבוּשׁ כְּפִי־הָהָרִים עַל־הָרִים יַעֲמְדוּ מַיִם:	<i>6 Təhom kaləvush kisitéhu al harim ya'amdu máyim.</i>
7 מִן־גַּעְרַתְךָ יִנוּסוּן מִן־קוֹל רַעַמְךָ יִחַפְּזוּן:	<i>7 Min ga'aratəkke yənusun min qol ra'amkhe yeiħafeizun.</i>
8 יַעֲלוּ הָרִים יִרְדוּ בְּקַעוֹת אֶל־מְקוֹם זֶה יִסְדַּת לָהֶם:	<i>8 Ya'alu harim yeirədu vəqə'ot el məqom zeh yasádtə lahem.</i>
9 גְּבוּל־שְׂמֹת בַּל־יַעֲבְרוּן בַּל־יִשְׁבּוּן לְכַסּוֹת הָאָרֶץ:	<i>9 Gəvul sámtə bal ya'avurun bal yəshuvun ləkhasot ha'áretz.</i>
10 הַמְּשַׁלְּחָה מַעְיָנִים בְּנַחְלִים בֵּין הָרִים יִהְלְכוּן:	<i>10 Hamshaláhah ma'yanim banəħalim bein harim yəhaleikhun.</i>
11 יִשְׁקוּ כָּל־חַיְתוֹ שָׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאִם:	<i>11 Yashqu kol ħayot sadai yishbəru fəra'im tzəma'am.</i>
12 עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוּן מִבֵּין עֲפָאִים יִתְנוּ־קוֹל:	<i>12 Aleihem of hashamáyim yishkon mibein ofayim fitənu qol.</i>
13 מִשְׁקַת הָרִים מֵעֲלִיּוֹתֶיהָ מִפְּרֵי מַעֲשֵׂיךָ תִּשְׂבַּע הָאָרֶץ:	<i>13 Mashqet harim mei'aliyotéiħe mipəri ma'aséikhe tisba ha'áretz.</i>

she shall not falter ever or ever!

- 6 You covered it with the abyss like clothes:
Waters stand tall on the mountains!
- 7 From Your rebuke they flee,
from the voice of Your thunder they scurry away!
- 8 Mountains rise up, valleys shoot down
to the place that You fixed for them:
- 9 A boundary You placed; the waters won't cross it,
they won't return to cover the earth.
- 10 Sending forth springs in wadis,
between mountains they go,
- 11 they quench each feral of the field —
onagers obliterate their thirst!
- 12 Around them sky-fowl settle;
from amid foliage they give voice.
- 13 Quenching mountains from Voix vaults,
from the fruit of Voix makings the earth is sated:

- 14 *Matzmiheh hatzir labəheimah*
 וְעֵשֶׂב לְאִמְנַת הָאָדָם
 לְהוֹצִיא לָחֶם מִן־הָאָרֶץ:
 15 *Vəyáyin yəsamahə ləvav enosh*
 וַיַּיִן יִשְׂמַח לְבַב־אֲנוֹשׁ
 לְהַצְחִיל פָּנִים מִשְׁמֶן
 וּלְחֶם לְבַב־אֲנוֹשׁ יִסְעֵד:
 16 *Yisbə'u atzei SHƏKHINAH*
 יִשְׁבְּעוּ עֵצֵי יְהוָה
 אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטְעָה:
 17 *Asher sham tziporim yəqanéinu*
 אֲשֶׁר־שָׁם צִפּוֹרִים יִקְנְנוּ
 חֲסִידָה בְּרוֹשִׁים בֵּיתָה:
 18 *Harim hagəvohim layə'eilim*
 הָרִים הַגְּבוּהִים לַיְעֲלִים
 סְלָעִים מַחֲסֵה לְשִׁפְנַיִם:
 19 *Asəteh yaré'ahə ləmo'adim*
 עֲשֶׂתָה יָרַח לְמוֹעֲדִים
 שֶׁמֶשׁ יָדַע מְבוֹאוֹ:
 20 *Tashíteh hósheq vihi láilah*
 תִּשְׂתֶּה חֹשֶׁק וַיְהִי לַיְלָה
 בּוֹ־תִרְמוֹשׁ כָּל־חַיְתוֹ־יַעַר:
 21 *Hakəfirim sho'agim latáref*
 הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף
 14 Sprouting grass for livestock
 and herbs for human sustenance
 to bring forth bread from the earth
 15 and wine that delights a person's heart,
 to make faces shine from oil
 and bread that sustains a person's heart.
 16 Sated are the trees by the PRESENCE,
 Ləvanon cedars that Voi planted,
 17 in which birds nest —
 the stork in cypresses has her home.
 18 The lofty mountains are for steep-goats,
 crags for hyraxes.
 19 Voi made the moon for seasons;
 the sun knows his time to set.
 20 You set darkness about and it's night,
 when every forest feral creeps about:
 21 The lion-cubs roar for prey

וּלְבַקֵּשׁ מֵאֵל אֲכָלָם:	<i>ulvaqeish mei'Eil okhlam.</i>
22 תִּזְרַח הַשֶּׁמֶשׁ יֵאֲסִיֶּפֶן וְאֵל־מְעוֹנָתָם יִרְבְּצוּן:	<i>Tizrah hashémesh yei'aseifun və'el mə'onotam yirbatzun.</i>
23 יִקְיָצֶה אָדָם לַפְּעֻלָּה וּלְנַחֲלָתָהּ עַד־יֶעֱרֵב:	<i>Yaqítzeh adam ləfo'oleh ulnahalateh adei árev.</i>
24 מָה־רַבּוּ מַעֲשֵׂיךָ יְהוָה כָּל־ל בְּחֻכְמָהּ עֲשִׂיתָ מִלְּאָה הָאָרֶץ קִינְיָנֶכָה:	<i>Mah rabu ma'aséikhe SHĕKHINAH kulal bəhokhmah azíte malə'ah ha'áretz qinyanékhé.</i>
25 זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם שָׁם־רָמַשׁ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת:	<i>Zeh hayam gadol urhav yadáyim sham rémes və'ein mispar hayot qətanot im gədolot.</i>
26 שָׁם אָנִיּוֹת יִהְלָכוּן לִוּיָתָן זֶה־יִצְרָתָ לְשַׁחֲקֵבּוּ:	<i>Sham oniyot yəhaleikhun liyatan zeh yatzárate ləsaḥeq bo.</i>
27 כָּל־ל אֵלֶיךָ יִשְׁבְּרוּל לְתַת אֲכָלָל בְּעֵתוֹ:	<i>Kulal eiléikhe yəsabeiról lateit okhlal bə'ito.</i>
28 תִּתְּנֶה לָהֶל יִלְקוֹטוּל תִּפְתָּחַהּ יָדְךָ יִשְׁבְּעוּל טוֹב:	<i>Titəneh lahel yilqotól tiftəḥeh yadəkhe yisbə'ol tov.</i>

and seek, from God, their food.

- 22 The sun rises; they gather together
and curl up in their dens!
- 23 Humans wake up to their doings
and to their share, until dusk.
- 24 How abundant are Your makings, PRESENCE!
All of them with wisdom You made!
The earth is full of your goods.
- 25 This is the sea, mighty and wide on both sides:
There are creepies without number there,
ferals meek and mighty.
- 26 There ships go about,
and livyatan — who You fashioned to play with!
- 27 All of them wait for You
to give their food in its time.
- 28 You give it to them, they glean it;
You open Your hand, they are well sated.

<p>תִּסְתִּירָה פָּנֶיךָ וּבְהִלּוּל תִּסְפָּה רוּחַל יִגְוָעוּל וְאֶל־עַפְרָל יִשׁוּבוּל:</p>	<p>29 <i>Taztíreh panéikhe yibaheilol tosəfeh ruḥal yigva'ol və'el afaral yəshuvol.</i></p>
<p>תִּשְׁלַחַה רוּחְךָ יִבְרָאוּל וּתְחַדְשֶׁה פָּנֵי אָדָמָה:</p>	<p>30 <i>Təshaləḥeh ruḥakhe yibare'ol uthadəsheh pənei adamah.</i></p>
<p>יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַחַה יְהוָה בְּמַעֲשָׂה:</p>	<p>31 <i>Yəhi khəvod SHĕKHINAH lə'olam yisməḥeh SHĕKHINAH bəma'aseh.</i></p>
<p>הַמְּבִיטָה לָאָרֶץ וַתִּרְעַד יִגְעָה בְּהָרִים וַיַּעֲשֶׂנוּ:</p>	<p>32 <i>Hamabiteh la'āretz vatir'ad yigə'eh beharim vəye'eshānu.</i></p>
<p>אֲגִילָה בִיהוָה בְּחַיִּי אֲבָרְכָה אֱלֹהֵי בְעוֹדֵי:</p>	<p>33 <i>Agílah viSHĕKHINAH bəḥayai avarəkhah Elohai bə'odi.</i></p>
<p>יַעֲרַב עָלֶיָה שִׁחִי אֲנֹכִי אֲשַׁמַּח בִּיהוָה:</p>	<p>34 <i>Ye'erav aléihe siḥi anokhi esmaḥ biSHĕKHINAH.</i></p>
<p>יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁע עוֹד אֵינוּ בְּרַכִּי נַפְשִׁי אֶת־יְהוָה תְּלַלֵּנִי:</p>	<p>35 <i>Yitámu ḥata'im min ha'áretz vərəsha od eino barəkhi nafshi et SHĕKHINAH haləluYAH.</i></p>

- 29 You hide Your face, they are dismayed;
You gather their breath, they expire
and to their dust they return.
- 30 You send forth Your breath, they are created
and You renew the face of the soil.
- 31 May the PRESENCE's glory be forever!
May the PRESENCE rejoice in Voix deeds!
- 32 Looking at the earth, it quakes;
Voi touches mountains and they smoke!
- 33 Let me rejoice in the PRESENCE while I live,
bless my God while I endure.
- 34 May my musings amuse Void;
I shall be glad with the PRESENCE!
- 35 Sins shall perish from the earth
and wickedness evermore be aught —
bless, my soul, the PRESENCE! Praise YAH!

On the first day of Elul, continue with Psalm 27. Otherwise, continue with the Mourner's Qadish (p 470) if praying with a minyan or with Concluding Verses (p 472) if praying without a minyan.

Psalm 27 — for the Days of Awe

Many communities include this psalm between the first day of Elul and Shemini Atzéret, but others stop at Yom Kippur, and others have other traditions as well.

לְדָוִד יְהוָה יִשְׁעַי מִמִּי אֵירָא יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד :	1	<i>LəDavid SHĕKHINAH ezri vāyish'i mimi ira SHĕKHINAH ma'oz ḥayai mimi efhad.</i>
בְּקִרְבַּי עָלַי מְרַעוּל לְאָכֹל אֶת־בְּשָׂרִי צָרוּלַי וְאִיבֹלַי לִי הִלָּה אֶפְסוּ וְהִבְלִי :	2	<i>Biqrov alai mərei'ol le'ekhol et bəsari tzərolai və'oyvolai li héilah afesu vəhaválu.</i>
אִם־תַּחְנֶנֶה עָלַי מַחְנֶנֶה לֹא־יִירָא לְבִי אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָחָה :	3	<i>Im taḥaneh alai maḥaneh lo yira libi im taqum alai milḥamah bəzot ani botáhah.</i>
אֶחַת שְׁאֲלֵתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ	4	<i>Aḥat sha'álti mei'eit SHĕKHINAH otah avaqeish</i>

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

<p>שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לַעֲטוֹת בְּנֵעָם־יְהוָה וּלְבַקֵּר בְּהִיכָלָהּ: כִּי יִצְפְּנֵנִי בַסּוּכָה בַיּוֹם רָעָה יִסְתַּרְנִי בַסּוּתָר אֲהַלָּהּ בְּצוּר יְרוֹמְמֵנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבּוּלַי סְבִיבוֹתַי וְאֲהַלֵּל בְּאֲהַלָּהּ הַלֵּל בַּטַּחֲוֹת אֲגִלָּה וְאֶבְרַכָּה אֶת־יְהוָה: שִׁמְעָה־יְהוָה צְרָכִי אֲשָׂאֵל וְחַנּוּנִי וְעֲנֵנִי: לֵכֶה אָמַר לִבִּי בַקְשֵׁה פָנֶיךָ אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: אַל־תִּסְתַּרְתָּה פָּנֶיךָ מִמֶּנִּי אַל־תִּטְּשֵׁת־בְּאַף עַבְדְּךָ</p>	<p><i>shivti bəveit SHĀKHINAH kol yəmei hayai la'atot bənó'am SHĀKHINAH ulvaqeir bəheikhaleh. 5 Ki yitzpənóni bəsukeh bəyom ra'ah yastiróni bəséiter oholeh bətzur yəroməmóni. 6 Və'atah yarum roshi al oyvolai səvivotai va'ahaleil bə'oholeh haleil batuḥot agílāh va'avarəkhah et SHĀKHINAH. 7 Shim'eh SHĀKHINAH tzorki esh'al vəḥonóni va'anóni. 8 Ləkhe amar libi baqəsheh panéihe et panéikhe SHĀKHINAH avaqeish. 9 Al tastéireh panéikhe miméni al tatet bə'af avdétkhe</i></p>
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to rest in the house of The PRESENCE all the days of my life,
to wrap myself in The PRESENCE's pleasantness
and to contemplate Voix sanctuary.

- 5 For Voi will hide me in Voix den on a day of evil,
will cover me with the cover of Voix tent,
on a rock Voi will raise me up.
- 6 And now my head is raised
over my enemies around me,
and I will offer praise in Voix tent, praise in security!
I will be glad and I will bless The PRESENCE.
- 7 Pay attention, PRESENCE, to my need when I ask,
and grace me and answer me!
- 8 "Come," said my heart, "Seek out Voix face!",
and Your face, PRESENCE, I will seek out.
- 9 Don't cover Your face from me!
Don't turn away from Your servant in anger!

עֲזַרְתִּי הָיִיתָ אֶל־תַּטְּשֵׁנִי	<i>ezrati hayíte al titəshóni</i>
וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל:	<i>və'al ta'azvóni Elohei yish'í.</i>
כִּי־כָל־בֵּית יְלָדוֹתַי עֲזָבוּנִי	10 <i>Ki khol beit yalduti azavúni</i>
וַיְהוּהוּ יֹאסֶפְנִי:	<i>uSHKHIṬNAH ya'asfóni.</i>
הוֹרֵנִי יְהוּהוּ דַרְכְּךָ	11 <i>Horóni SHƏKHINAḤ darkékhe</i>
וַנְּהַנֵּי בְּאַרְח מִיִּשׁוּר	<i>unhóni bə'óraḥ mishor</i>
לְמַעַן שׁוֹרְרוּלִי:	<i>ləmá'an shorərolai.</i>
אֶל־תִּתְּנֵנִי בְּנַפְשׁ צְרוּלִי	12 <i>Al titənóni bənəfesh tzərolai</i>
כִּי קָמוּ־בִי עֵדֵי־שָׁקֶר וַיַּפְּח חָמָס:	<i>ki qámu vi eidei shéqer víféi'ah ḥamas.</i>
לֹא־הָאֵמְנָתִי לְשִׁכּוֹן	13 <i>Lulei he'emánti lishkon</i>
בְּטוֹב־יְהוּהוּ בְּאַרְץ חַיִּים:	<i>bətuv SHƏKHINAḤ bə'éretz ḥayim.</i>
קָוַת אֶל־יְהוּהוּ	14 <i>qavet el SHƏKHINAḤ</i>
חֲזַקָה וַיֵּאֱמֵץ לְבָבְךָ	<i>ḥizqeh vəya'ameitz libékhe</i>
וְקָוַת אֶל־יְהוּהוּ:	<i>vəqavet el SHƏKHINAḤ.</i>

- You have been my Help — don't forsake me!
 And don't fail me, God of my Liberation!
- 10 For the whole house of my childhood may fail me
 and The PRESENCE will still gather me in.
- 11 Show me Your road, PRESENCE,
 and guide me on a smooth path
 because of my opponents.
- 12 Don't give me to the spirit of my foes!
 For deceitful witnesses and a violent whisper have arisen against me.
- 13 If I did not trust I would dwell
 in the Good of The PRESENCE in the land of life—
- 14 Hope towards The PRESENCE!
 Be strong and your heart will have courage!
 And hope towards The PRESENCE!

Continue with the Mourner's Qadish if praying with a minyan or with Concluding Verses (p 472) if praying without a minyan.

Mourner's Qadish

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

אָמֵן יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal veyitqadash shemoh rabah* אַמֵּינ *amein*

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיָמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayei dəkhol beit Yisra'eil*

בְּעֲגָלָא וּבְזִמְנָן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* אַמֵּינ. *amein.*

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shemoh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמֵינָא: *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם *Yitbarakh veyishtabah veyitpa'ar veyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל *vəyitnasei veyithadar veyit'aleh veyithalal*

שְׁמוֹה דְקֻדְשֵׁיטָא *shəmoḥ dəqudsheita* בְּרִיכְהָ הֵא *bərikkeh he*

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בְּרִכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרֵינָן בְּעֲלָמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* אַמֵּינ. *amein.*

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

The Shabbat and Festival Morning Service

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shələma raba min shəmayā
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil
וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah

אָמֵן וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאֶמְרוּל אָמֵן. amein.

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

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

אָמֵן וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאֶמְרוּל אָמֵן. amein.

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

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

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

On Hoshana Rabah, continue with Éden Olam (p 477).

Concluding Verses

These two piyutim have become more or less standardized as the ending to the Shabbat and Festival morning liturgy, but not all congregations do both (or either), and some include other beloved texts here.

Poem of Glory

This piyut, attributed to Yehudah haḤésed (Germany, 1100s), grapples playfully with language's inability to capture G-d while simultaneously being one of the most common tools available to interact with the Divine. It is traditionally prayed in front of an open ark, and many communities pray it responsively, the leader and the congregation alternating couplets. (*Some stand while the ark is opened.*)

אָנֵעִים חֲרִיזוֹת וּמְלִים אֶאְרוֹג *An'im ḥarizot vəmilm e'erog*
כִּי אֵלֶיךָ נַפְשִׁי תֵעָרוֹג: *ki eilékhe nafshi ta'arog.*
נַפְשִׁי חָמְדָה בְּצֵל יָדְךָ *Nafshi ḥamədah bətzeil yadéke*
לְדַעַת כָּל רַז סוֹדְךָ: *ladá'at kol raz sodéke.*
מִדֵּי אֹמְרֵי בְּכִבּוֹדְךָ *Midei omri bikhvodéke*
הוֹמָה לְבִי אֶל הַדּוֹרְיָךָ: *homeh libi el dodéke.*
עַל כֵּן אֶפְלֵל בְּךָ נִכְבְּדוֹת *Al kein afaleil bəke nikhbadot*
וְשִׁמְךָ אֶכְבֵּד בְּאֹמְרֵי יְדִידוֹת: *vəshimkhe akhabeid bə'imrei yədidot.*
אֶסְפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ *Asaprah khəvodəke vəlo rə'itikhe*
אֶדְמָךְ אֶכְנֶה וְלֹא יִדְעִתִיךָ: *adaməke akhanəke vəlo yədatikhe.*

I'll sweeten rhymes, words I'll weave
because to You my soul would cleave.
My soul yearned for Your shading hand,
Your secret puzzles to understand.
As often as I to Your glory refer,
my heart for Your intimacy does purr.
And so to You glories I'll pray;
I'll glory Your name — dear words I'll array:
Ah, let me glory You, not being shown You!
Ah, let me name You, not having known You!

בַּיַּד נְבִיאֹולֶיֶךָ בְּסוֹד עֲבֹדוֹלֶיֶךָ *Bəyad navi'oléikhe bəṣod avdoléikhe*
 דִּמִּיתָ הָדָר כְּבוֹד כּוֹלֶיֶךָ: *dimíte hadar khəvod koléikhe.*
 אֶדְלַתְךָ וּגְבוּרַתְךָ *Gədulatəkke ugvuratékhe*
 כִּנּוּ לְתֹקֶף פְּעֻלַּתְךָ: *kinu lətóqef pə'ulatékhe.*
 דִּמּוּ אוֹתְךָ וְלֹא כָפִי יִשְׁכְּה *Dimu otəkhe vəlo khəfi yeshkhe*
 וַיִּשְׁוּוּךָ לְפִי מַעֲשֵׂיֶיךָ: *vayshavúkke ləfi ma'aséikhe.*
 הַמְּשִׁילֶיֶךָ בְּרוֹב חַזְיוֹנוֹת *Himshilúkke bərov həzyonot*
 הִנֵּךְ אֶחָד בְּכֹל דִּמְיוֹנוֹת: *hinəkhe aḥed bəkhhol dimyonot.*
 וַיַּחְוֹל בְּךָ זִקְנָה וּבַחֲרוֹת *Vayəḥavol bəkhe ziqnah uvəḥarut*
 וַיִּשְׁעַר רֹאשְׁךָ בְּשֵׁיבָה וּשְׁחָרוֹת: *us'ar roshkhe bəseivah vəshaḥarut.*
 זִקְנָה בַּיּוֹם דִּין וּבַחֲרוֹת בַּיּוֹם קָרָב *Ziqnah bəyom din uvəḥarut bəyom qarav*
 כְּאַנְשֵׁת בִּלְחָמוֹת יָדֶיהָ לָהּ רָב: *ka'anшет bilḥamot yadéihe leh rav.*
 זֹבְשָׁה כּוֹבַעַ יְשׁוּעָה בְּרֹאשָׁה *Havəsheh kóva yəshu'ah bərosheh*
 הוֹשִׁיעָה לָּהּ יְמִינָהּ וַיִּזְרַע קֹדֶשֶׁה: *hoshí'ah leh yəmineh uzró'a qodsheh.*
 טַלְלֵי אוֹרוֹת רֹאשָׁה נִמְלָא *Taləlei orot rosheh nimla*

By Your prophets' hand, secret devotees,
 You showed Your glorious splendor's keys.
 Courage and colossality:
 they named Your deeds' vitality,
 describing You not as You are,
 putting You on Your deeds' par.
 Freely they parabled You in many depictions;
 for note: You are One in all contradictions.
 Gisting You both hoary and sprightly,
 the hair on Your head gleaming blackly and whitely.
 Hoary in judgement, sprightly in war,
 like a being of battle, Voi has power galore.
 Jamming a freeing helm on Voix head,
 Voix hand and arm to freedom sped.
 Keeping dewdrops of light in Voix hair,

קְּוּצוֹתֶיהָ רְסִיסי לַיְלָה:	<i>qəvutzotéihe rəsísei láilah.</i>
יִתְפַּאֲרֶה בִּי כִּי תִפְצֵה בִּי	<i>Yitpa'areh bi ki hafeitzeh bi</i>
וְהֵא יִהְיֶת לִי לְעֹטְרַת צְבִי:	<i>vəhe yihyet li la'atret tzəvi.</i>
כְּתָם טָהוֹר פִּזוֹ דְּמוּת רֵאשָׁה	<i>Kétem tahor paz dəmut rosheh</i>
וְחַק עַל מִצַּח כְּבוֹד שֵׁם קֹדְשֶׁה:	<i>vəhaq al méitzah kəvod sheim qodsheh.</i>
לְחֵן וּלְכְבוֹד צְבִי תִפְאָרֶה	<i>Ləhein ulkhavod tzəvi tif'arah</i>
אִמְתָּה לָּה עֹטְרָה עֲטָרָה:	<i>umateh leh itarah atarah.</i>
מִחֲלָפוֹת רֵאשָׁה כְּבִימֵי בְּחָרוֹת	<i>Mahləfot rosheh kəveimei vəhurot</i>
קְּוּצוֹתֶיהָ תִּלְתָּלִים שְׁחֹרוֹת:	<i>qəvutzotéihe taltalim shəhorot.</i>
נִוָּה הַצֶּדֶק צְבִי תִפְאָרְתָּה	<i>Naveh hatzédeq tzə'i tif'arteh</i>
יַעֲלֶה נָּא עַל רֵאשׁ שִׁמְחָתָה:	<i>ya'aleh na al rosh simhateh.</i>
סִגְלָתָה תְּהִי נָּא בְּיָדֶה עֲטָרַת	<i>Səgulateh təhi na vəyadeh atéret</i>
וּצְנִיף נִבּוּאָה צְבִי תִפְאָרַת:	<i>utznif nivu'ah tzəvi tif'éret.</i>
עֲמוּסוֹל נִשְׂאָתָל עֲטָרַת עֲנֹדָתָל	<i>Amusol nəsa'etal atéret inədetał</i>
מֵאֲשֶׁר יִקְרוּ בְּעֵינֶיהָ כְּבֹדָתָל:	<i>mei'asher yaqəru və'einéihe kibədətał.</i>

rainshards of night in Voix tresses are there.
 Let Voi beautify me, for Voi does desire me,
 and Voi for me will a crown of desire be.
 Mixless gold filigree: Voix head's frame;
 etched on Voix brow the glory of Voix name.
 Now for grace, glory, and great renown,
 Voix people have crowned Void with a crown.
 Plaits on Voix head are as in youthful days;
 Voix locks are all black curls in arrays.
 Quite righteous the place, Voix desirous renown,
 may it rise up, turn Voix frown upside-down.
 Rich-loved ones in Voix hand as a crown,
 a prophetic turban, desirous renown.
 Saddled, Voi lifted them, a crown they tied;
 Voi honored them past what in them Voi espied.

פְּאֵרֶה עָלַי וּפְאֵרֵי עָלֶיךָ *Pə'eireh alai uv'eiri aléihe*
וּקְרוּבָה אֵלַי בְּקִרְאֵי אֵלֶיךָ: *uqroveh eilai bæqarə'i eiléihe.*
צַח וְאָדוֹם לִלְבוּשֵׁה אָדוֹם *Tzah və'adom lilvushéh adom*
פּוּרָה בְּדַרְכֶּיהָ בְּבוֹאֶה מֵאֲדוֹם: *purah bædarəkkeh bævo'eh mei'Edom.*
קֶשֶׁר תְּפִלִּין הָרְאֵתָה לְעֵנֹו *Qésher təfilin har'ated le'anav*
תְּמוּנַת יְהוָה לְנֶגֶד עֵינָיו: *təmunat NITZHIYEH lanéged einav.*
רוֹצֵת בְּעֵמֶה עֲנוּל לְפֶאֶר *Rotzet bæ'ameh anavol læfa'eir*
יּוֹשְׁבֵה תְהִלּוֹת בָּל לְהִתְפַּאֵר: *yoshéveh təhilot bal læhitpa'eir.*
רֹאשׁ דְּבִרְךָ אֵמֶת קוֹרְאָה מֵרֹאשׁ *Rosh dəvarəkhe emet qoré'ah meirosh*
דוֹר וָדוֹר עִם דוֹרְשֶׁךָ דְרוֹשׁ: *dor vador am doreshkhe dərosh.*
שִׁיתָה הַמּוֹן מִלֵּי נָא עָלֶיךָ *Shíteh hamon milai na aléikhe*
וּפִיּוּטֵי יִקְרַב אֵלֶיךָ: *ufiyuti yiqrav eiléikhe.*
תְּהִלַּתִּי תְהִי לְרֹאשֶׁךָ עֲטֹרֶת *Təhilati təhi læroshkhe atéret*
וּתְפִלַּתִּי תִכּוֹן קֶטְרֶת: *utfilati tikon qətóret.*
תִּיקַר מִלַּת רְשֵׁה בְּעֵינֶיךָ *Tiqar milat rasheh bæ'einéikhe*

Thus Voix beauty on me, and mine on Void,
 Voi's close to me when I implore Void.
 Voi is brilliant and red; Voix garments red
 on the winepress from Edom Voi did tread.
 When Voi let the meek one see Voix təfilin knot,
 the ETERNAL'S image to his eyes was brought.
 Expressly Voi beautified Voix meek nation,
 dwelling beautified by their adoration.
 Expressing "truth" first as the first expression,
 age after age seeks You out in succession.
 Yet put the heap of my words upon You
 and let my piyut draw near to You!
 Zeal-words of mine are a crown on Your head;
 let zesty incense be my prayers instead.
 Zero I have; may You deem my words dear

כָּמֹל מְלַל עַל מְעוֹנֶךָ : *kamil mulal al mə'onékhe.*
 בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּירָה *Birkhati ta'aleh lərosh mashbireh*
 מְחוֹלְלָה וּמוֹלִידָה צְדִיקָה כְּבִירָה : *məhōléleh umolideh tzadiqeh kabireh.*
 וּבְבִרְכָתִי תִנְעַנְעָה לִי רֹאשׁ *Uvəvirkhati tənə'an'eh li rosh*
 וְאוֹתָהּ קָחָה לְךָ כְּבִשְׁמִים רֹאשׁ : *və'otah qəḥeh ləkhe kivsamim rosh.*
 יַעֲרַב נָא שִׁיחֵי עָלֶיךָ *Yə'erav na sihi aléikhe*
 כִּי נַפְשִׁי תַעְרוֹג אֵלֶיךָ : *ki nafshi ta'arog eiléikhe.*

as the words that are worded when You appear.
 May my blessing rise to the Bringer of grain,
 Righteous Prime Mover, too Strong to contain!
 And on my blessing may You nod nice
 and take it as You take the finest of spice.
 May my musings Your amusement achieve
 because to You my soul would cleave.

(The ark is closed.)

לֵךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה *Ləkhe NITZHIYEH hagadulah vəhagəvurah*
 וְהַתְּפָאֵרֶת וְהַתְּנַצַּח וְהַהוֹד *vəhatif'éret vəhanéitzah vəhahod*
 כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ *ki khol bashamáyim uva'áretz*
 לֵךְ יְהוָה הַיְשׁוּעָה *ləkheh NITZHIYEH hayəshu'ah*
 וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ : *vəhamitnaséi'ah ləkhol lərosh.*
 מִי יִמְלֹלָה גְּבוּרוֹת יְהוָה *Mi yəmaləleh gəvurot NITZHIYEH*
 יִשְׁמִיעָה כָּל־תְּהִלָּתָה : *yashmí'eh kol təhilateh.*

Yours, ETERNAL, are the greatness and the mightiness
 and the beauty and the endurance and the splendor —
 yes, everything in heaven and on earth!
 Yours, ETERNAL, are the liberation
 and the vaunting up as head over all. 1 Chronicles 29:10
 Who can convey the might of the ETERNAL?
 Make known all Voix praise? Psalm 106:2

Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חַיָּתָה *Éden olam asher hayəteh*
בְּטָרָם כָּל יִצִיר גְּבֻרָא: *batérem kol yatzir nivra.*
לְעֵת נַעֲשֶׂה בְּחִפְזָהּ כָּל *La'eit na'asah vəhəftzeh kol*
אֲזַי נִצַּח שְׁמֵהּ נִקְרָא: *azai nétzah shəmeħ niqra.*
וְאַחֲרֵי כִכְלוֹת הַכֹּל *Və'aħarei kikhlot hakol*
הָא יַחֲיֶה בְּלִי חֵבְרָה: *he yihyet bali həvrah.*
וְהָא חַיָּתָה וְהָא חוֹבֵת *Vəhe hayəteh vəhe hovet*
וְהָא יַחֲיֶה בְּתִפְאַרָה: *vəhe yihyet bətif'arah.*
וְהָא אַחַד וְאֵין שְׁנַי *Vəhe aħed və'ein sheinei*
לְהַמְשִׁיל לֵה לְהַחְבִּירָה: *ləhamshil leh ləhəħbírah.*

Foundation of the world, Who lived
before all creatures came to be!
When by Voix will all things were made,
Voix Name was cried eternally.
And after all the world is done,
then Voi will live sans company.
For Voi has been, and now Voi is,
and Voi will be quite splendidly.
And Voi is One — there is no “two”
who even nears equality.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית *Bəli reishit bəli takhlit*
 וְלֵה הָעֵז וְהַמְשָׁרָה: *vəleh ha'oz vəhamisrah.*
 וְהָא אֵלִי וְחַיֵּית גּוֹאֵלִי *Vəhe Eili vəḥayət go'eli*
 וְצוּר חֶבְלֵי בַעֲת צָרָה: *vətzur ḥevli bə'eit tzarah.*
 וְהָא נְסִי וּמָנוֹס לִי *Vəhe nisi umanos li*
 מְנַת כּוֹסֵי בַיּוֹם אֶקְרָא: *mənat kosi bəyom eqra*
 בְּיָדָהּ אֶפְקִיד רוּחִי *Bəyadeh afqid ruḥi*
 בַּעֲת אִישָׁן וְאֶעִירָה: *bə'eit ishan və'a'írah.*
 וְעַם רוּחִי גְוִיָּתִי *Və'im ruḥi gəviyati*
 יְהוּה לִי וְלֹא אֵירָא: *NITZHIYEH li vəlo ira.*

Without beginning, without end,
 Voi has the strength to all decree.
 Voi is my God, my living Help,
 my Rock when I am lost at sea.
 My Miracle and Refuge, Voi,
 my Cup-full answering my plea.
 Into Voix hand I trust my breath,
 both sleepily and wakefully,
 And with my breath, my body here;
 I shall not fear, for God's with me.

Qidush for Shabbat and Festival Mornings

On Shabbat, including when Shabbat coincides with a Festival, begin here.

וְשָׁמְרוּ בְּנוֹל יִשְׂרָאֵל אֶת־הַשַּׁבָּת Vəshaməru vənol Yisra'eil et haShabat

לְעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָּל la'asot et haShabat lədorotal

בְּרִית עוֹלָם: bərit olam.

בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל Beini uvein bənol Yisra'eil

אוֹת הִיא לְעוֹלָם ot hi lə'olam

כִּי־שֵׁשֶׁת יָמִים עָשְׂתָה יְהוָה ki shéishet yamim asəteh ADONAI

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ et hashamayim və'et ha'áretz

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָּה וַיִּנְפְּשָׁה: uvayom hashəvi'i shavəteh vayinafəsheh.

עַל־כֵּן בִּרְכָה יְהוָה Al kein beirəkkeh ADONAI

אֶת־יּוֹם הַשַּׁבָּת וַיְקַדְּשָׁה: et yom haShabat vayqadəshóhu.

“And the Children of Yisra'eil will observe Shabbat,
making Shabbat, for all their generations,
an eternal Covenant.

Between Me and between the Children of Yisra'eil,
she is a sign forever!”

For in six days did ADONAI make
the heavens and the earth,

and on the seventh day, Voi rested and was refreshed. Shəmot 31:16–17

Therefore ADONAI blessed

the Sabbath day and made it Holy.

Shəmot 20:11

On a Festival that falls on a weekday, begin here. On a Festival that falls
on Shabbat, continue here.

וַיֹּמֶר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנוֹל יִשְׂרָאֵל: Vayómer Mosheh et mo'adei ADONAI el bənol Yisra'eil.

And Mosheh announced the Festivals of ADONAI to the Children of Yisra'eil!

Vayiqra 23:44

At all times continue:

The leader invites:

סְבַרְתָּ חֲבֵירוֹלַי: Savərut həveirolai.

The leader invites:

With your permission, my friends?

CONCLUDING VERSES: Qidush for Shabbat and Festival Mornings

The congregation responds:

לְחַיִּים: *Ləḥayim.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

If praying over wine or grape juice:

בּוֹרְאֵת פְּרֵי הַגֶּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

שֶׁהַכֹּל נִהְיָה בְּדַבְּרָהּ: *shehakol niyah bidvareh.*

The congregation responds:

To life!

Blessed are You, ADONAI,
our God, Life of endless worlds,

If praying over wine or grape juice:

Creator of the fruit of the vine.

If praying over any other liquid:

thru Whose word everything came to be.

If praying qidush in the sukah on Sukot add:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitvotéiḥe*
וְצִוְּתָנוּ לֵישֵׁב בַּסֻּכָּה: *vətzivétnu leisheiv basukah.*

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

Some also include the blessing over bread here:

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh ADONAI*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
תְּמוֹצִיאָה לֶחֶם מִן הָאָרֶץ: *hamotzi'eih léhem min ha'áretz.*

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

Additions to the Morning Service

HaTəfilah for Hoshana Rabah

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ :
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.

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

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ↻ ↻ *Bərukkeh ateh SHƏMOTƏH Elohéinu*
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וְאֱלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִיבְקָה *Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה : *Elohei Bilhah vEilohei Zilpah.*

↻ Blessed are You, MANY-NAMED ONE, our God
and God of our patriarchs and matriarchs:
God of Avraham, God of Yitzḥaq,
and God of Ya'aqov;
God of Sarah, God of Rivqah,
God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.

הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
 אֵל עֲלִיּוֹנָה גּוֹמְלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
 וְקוֹנֵת הַכֹּל *vəqonet hakol*
 וְזוֹכֶרֶה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
 וּמְבִיאֵת גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleiheh*
 לְמַעַן שְׁמָהּ בְּאַהֲבָה: *ləmá'an shəmeḥ bə'ahavah.*
 יוֹצֵרֶה עוֹזֵרֶה וּמוֹשִׁיעַה וּמַגִּין: *Yotzéreh ozéreh umoshi'eh umagein.*
 בְּרוּכָה אַתָּה יְהוָה *↷ ↶ Bərukkeh ateh SHƏMOTEH*
 עֲזַרְתְּ שָׂרָה וּמַגִּין אַבְרָהָם: *ezrat Sarah umagein Avraham.*

The great, mighty, and awesome God!
 God on high! Voi piles up good lovingkindnesses
 and establishes everything,
 and Voi remembers the good deeds of our matriarchs and patriarchs
 and brings redemption to their children's children
 for the sake of Voix name, with Love.
 Creator, Helper and Liberator and Shield!
 ↷ Blessed are You, MANY-NAMED ONE,
 Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גְּבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
 מַחְיֵת מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh lahoshi'a.*
 מוֹרִידָה הַטֶּל: *Morideh hatal.*
 מְכַלְכֵּלֶה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
 מַחְיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
 סוֹמְכֶה נּוֹפְלוֹל וְרוֹפֵאֵה חוֹלוֹל *somékkheh nofəlol vəroféiah ḥolol*

You are powerful forever, my Foundation!
 Making the dead live, You abound in liberation.
 Voi makes the dew descend.
 Voi keeps the living going with loyalty,
 makes the dead live with abounding compassion!
 Voi shores up those who sink down and heals the sick

וּמְתִירָה אֲסוּרוֹל *umatireh asurol*
וּמְקַיְמָה אֱמוּנָתָהּ לִישְׁנוֹל עֶפְרַיִם: *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעֲלֵת גְּבוּרוֹת *Mi khamókhe ba'alet gavurot*
וּמִי דוֹמֵת לָךְ *umi dómet lakh*
גּוֹבֶרֶה מְמִיתָהּ וּמְחַיֶּה *govéreh mēmīteh umḥayet*
וּמְצַמִּיחָהּ יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*
וְנִאֲמָנָה אֶתָּה לְהַחַיֵּית מֵתוֹל: *Vəne'eméneh ateh ləhahayot meitol.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
מְחַיֶּה הַמֵּתוֹל: *məḥayet hameitol.*

and releases the imprisoned
and keeps Voix faith with those sleeping in dust.
Who is like You, most primary Dom!
And who can compare to You?
The One Who overpowers, causing death and causing life,
and making liberation sprout forth.
And You are faithful in making the dead live.
Blessed are You, MANY-NAMED ONE,
Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the fourth blessing. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah on the next page instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəḥhol yom*
יְהַלְלוּךָ סֵלָה: *yəhaləhúkhe sélah.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
הָאֵל הַקְּדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!
Blessed are You, MANY-NAMED ONE,
the Holy God.

Continue with the fourth blessing (p 488).

Qədushah for Shaḥarit:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the points marked by asterisks.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם Nəqadeish et shimkhe ba'olam
 כְּשֵׁם שְׁמֵךְ דִּישׁוּל אוֹתוֹ kəsheim shemaqdishol oto
 בְּשֵׁמֵי מְרוֹם bishmei marom
 כְּכַתוּב עַל יַד נְבִיאֶךָ: kakatuv al yad navi'ékhe.
 וְקָרְאַה זֶת אֶל־זֶת וְאָמְרֶה Vəqarə'eh zet el zet və'aməreh

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑Qədosheh ↑qədosheh ↑qədosheh
 יְהוָה זְבָאוֹת SHƏMOTEH tzəva'ot
 מְלֵא כָל־הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.
 לְעִמְתָּל בְּרוּךְ יֹאמְרוּל: lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.

The congregation, followed by the leader:

We will make Your name Holy in the world
 as they make it Holy
 in Heaven above,
 as was written by the hand of Your prophet:
 "And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy
 is the MANY-NAMED ONE of hosts!
 The fullness of all the Earth is Voix glory!" Yəshayáhu 6:3
 Those opposite the serafs will thunder "Blessed!":

The congregation, followed by the leader:

↑"Blessed is the Glory of the MANY-NAMED ONE from Voix place!" Yəhezqeil 3:12

וּבְדַבְרֵי קְדוּשָׁה כְּתוּב לְאמֹר: Uvdivrei qodshəkhe katuv leimor.

The congregation, followed by the leader:

אֲיָגֵ'עַת שְׁמֹטֵה לְעוֹלָם ↑ Yig'et SHƏMOTEH lə'olam

אֵלֵהֶיךָ עָמִי Elohéikha ami

לְדֹר וָדֹר הַלְלוּיָהּ: lədor vador haləluyah.

The leader concludes:

לְדֹר וָדֹר נִגִיד גּוֹדְלֵכֶה Lədor vador nacid godlékhe

וּלְנִצַּח נְצַחִים ulnéitzah nətzahim

קְדוּשַׁתְךָ נִקְדִּישׁ qədushatəkhe naqdish

וְשִׁבְחְךָ אֵלֵהֵינוּ veshivhakhe Elohéinu

מִמְנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד miménu lo yamush le'olam va'ed

כִּי עַל מוֹפְתֵיךָ נְדוּלָה וְקְדוּשָׁה אָתָּה: ki Eil moféteh gədoleh uqdosheh áteh.

בְּרוּכָה אָתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

הָאֵל הַקְדוֹשָׁה: ha'Eil haqədoshah.

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

Continue with the next blessing.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

4. Knowledge

אַתָּה חוֹנְנֵה לְאָדָם דַּעַת *Ateh ḥonéneh le'adam dá'at*
 וּמְלַמְּדֵה לְאִנוֹשׁ בִּינָה: *umlamédeh le'enosh binah.*
 חָנְנוּ מֵאַתָּךְ דַּעַת בֵּינָה וְהַשְׂכִּיל: *Ḥonónu mei'itakhe dei'ah binah vəhaskeil.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 חוֹנְנֵה הַדַּעַת: *ḥonéneih hadá'at.*

You grace humanity with knowledge
 and teach people discernment.
 Grace us with knowledge, discernment, and understanding from You!
 Blessed are You, MANY-NAMED ONE,
 Who graces with knowledge.

5. Return

הַשִּׁיבֵנוּ אֲבֵנוּ לְתוֹרָתְךָ *Hashivónu ivéinu laToratékhe*
 וְקַרְבָּנוּ תֵינִינוּ לְעִבּוֹדְךָ *vəqarəvónu ḥayéinu la'avodatékhe*
 וְהַחְזִירֵנוּ *vəhaḥazirónu*
 בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: *bitshuvah shəleimah ləfanéikhe.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 הַרוֹצֵת בְּתִשׁוּבָה: *harotzet bitshuvah.*

Return us, our Quickener, to Your Torah,
 and draw us near, our Life, to Your service,
 and bring us back,
 in complete repentance, to Your presence.
 Blessed are You, MANY-NAMED ONE,
 Who wants repentance.

6. Atonement

(Some tap the left side of their chest at the circles.)

סְלַחָה לָנוּ אֲבֵנוּ כִּי חָטָאנוּ *Silḥeh lánu ivéinu ki ḥatánu*
 מַחְלָה לָנוּ תֵינִינוּ כִּי פָשַׁעְנוּ *maḥleh lánu ḥayéinu ki pashánu*
 כִּי מוֹחְלָה וְסוֹלַחָה אַתָּה: *ki moḥeleh vəsoláḥah áteh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 חַנוּנָה הַמְרַבֶּת לְסִלָּחַ: *ḥanuneh hamarbet lisló'ah.*

Additions to the Morning Service

Forgive us, our Quickener, for we have [Ⓢ]sinned.
Pardon us, our Life, for we have [Ⓢ]betrayed.
For a Pardoner and a Forgiver are You!
Blessed are You, MANY-NAMED ONE,
the gracious Multiplier of forgiveness.

7. Redemption

רְאֵת בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ Rə'et və'onyéinu vəríveh rivéinu
וּנְאַלְנוּ מִהֵרָה לְמַעַן שְׁמִךָ uga'alónu məheirah ləmə'an shəmékhe
כִּי גּוֹאֲלֶה חַזְקָה אֶתָּה: ki go'éleh ḥazaqeh áteh.
בְּרוּכֶה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH
גּוֹאֲלֵי יִשְׂרָאֵל: go'éleih Yisra'eil.

Behold our suffering and pursue our suit
and redeem us soon for the sake of Your Name!
For a mighty Redeemer are You.
Blessed are You, MANY-NAMED ONE,
Redeemer of Yisra'eil.

8. Healing

רִפְּאוּנוּ יְהוָה וְנִרְפָּא Ríf'ónu SHƏMOTEH vəneirafei
הוֹשִׁיעֵנוּ וְנוֹשָׁעָה hoshi'ónu vənivashéi'ah
כִּי תִהְיֶה לָּנוּ אֶתָּה ki təhilatéinu áteh
וְהַעֲלֵת רְפוּאָה שְׁלֵמָה vəha'alet rəfu'ah shəleimah
לְכֹל מַכּוֹתֵינוּ: ləkhol makotéinu.

Heal us, MANY-NAMED ONE, and we shall be healed!
Save us, and we shall be saved!
For You are our praise.
And bring up a complete healing
for all our wounds.

If praying for a specific person or group add:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHƏMOTEH*
 אֱלֹהֵי וְאֱלֹהֵי אֲבוֹלָי *Elohai vEilohei ivolai*
 שְׁתִּשְׁלַחֵהּ מַהֲרָה רַפּוּאָה שְׁלֵמָה *shetishləḥeh məheirah rəfu'ah shəleimah*
 מִן הַשָּׁמַיִם *min hashamáyim*
 רַפּוּאָת הַנֶּפֶשׁ *rəfu'at hanéפשׁ*
 וְרַפּוּאָת הַגּוּף לְ *urfu'at haguf lə*
 [name(s) of the sick]

: בְּתוֹךְ שְׁאֵר חוֹלוֹל הָעוֹלָם: *bətokh shə'ar ḥolol ha'olam.*

At all times continue:

כִּי אֵיל רוּחַ רֹפְאָה *Ki Eil rú'aḥ roféi'ah*
 נְאֻמָּנָה וְרַחֲמָנָה אַתָּה: *ne'eméneh vəraháméneh áteh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 רֹפְאָת חוֹלוֹל עַמָּה יִשְׂרָאֵל *roféi'at ḥolol ameh Yisra'eil*
 וְעַם פְּלִשְׁתִּינָה וְכָל הָעַמִּים: *və'am Palestinah vəkhol ha'amim.*

If praying for a specific person or group add:

May it be Your will, MANY-NAMED ONE,
 my God and God of my forebears,
 that You swiftly send a complete healing
 from Heaven,
 a healing of the soul
 and a healing of the body, to
 [name(s) of the sick]
 amid all the rest of the sick of the world.
 At all times continue:
 For God, a healing Spirit,
 faithful and merciful, are You.
 Blessed are You, MANY-NAMED ONE,
 Healer of the sick of Voix people, Yisra'eil,
 and the Palestinian people, and all peoples.

9. Fecundity

בְּרַכָּה עָלֵינוּ יְהוָה אֱלֹהֵינוּ *Barəkkeh aléinu SHƏMOTEH Elohéinu*

אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל *et hashanah hazot və'et kol*

מִיְּמֵי תְּבוּאַתָּה לְטוֹבָה *minei təvu'atah lətovah*

וּתְנֶה בְּרַכָּה עַל פְּנֵי הָאָדָמָה *utneh bərahkah al pənei ha'adamah*

וְשַׁבְּעֵנוּ מִטוֹבָה *vəšabə'ónu bituvah*

וּבְרַכָּה שְׁנַתֵּנוּ כְּשָׁנִים הַטּוֹבוֹת: *uvarəkkeh shənatéinu kashanim hatovot.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מִבְּרַכָּה הַשָּׁנִים: *məvarékheih hashanim.*

Bless for us, MANY-NAMED ONE, our God,
this year and all
its kinds of produce for good.
And give blessing to the face of the soil
and sate us from its goodness.
And bless our year like the good years.
Blessed are You, MANY-NAMED ONE,
Blessor of the years.

10. Decolonization

תִּקְעָה בְּשׁוֹפָר גָּדוֹל לְחֵירוֹת *Tiq'eh bəshofar gadol ləheirut*

וּשְׂאֵה נִס לְבִטּוֹל יְרֵשׁוֹת הָעוֹלָם *vis'eh neis ləvateil yarshut ha'olam*

וּבַטְלָהָ כָּלִיל *vəvatəlóha khalil*

מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ: *mei'arba kanfot ha'áretz.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

מִחַזִּירֵת מוֹרְשׁוֹל הָעוֹלָם: *maḥaziret murashol ha'olam.*

Sound the great shofar for Freedom
and lift up the banner for abolishing the colonization of the world!
And abolish it utterly
from the four corners of the Earth.
Blessed are You, MANY-NAMED ONE,
Repossessor of the dispossessed of the world.

11. Justice

הַשִּׁיבָה שׁוֹפְטוֹלֵינוּ כְּבְּרֵאשׁוֹנָה *Hashíveh shofətoléinu kəvarishonah*
 וַיּוֹעֲצוּלֵינוּ כְּבִתְחִלָּה *vəyo'atzoléinu kəvatəhílah*
 וְהִסְרֵה מִמֶּנּוּ יָגוֹן וְאַנְחָה *vəhaséireh miménu yagon va'anahah*
 וְשִׁמְרֵנוּ אֶתְּהָ יְהוּה לְבִדְךָ *vəshimrónu ateh SHƏMOTEH ləvadəkhe*
 בְּחֶסֶד וּבְרַחֲמִים *bəhésed uvrahămim*
 וְצַדִּיקָנוּ בַּמִּשְׁפָּט׃ *vətzadəqónu bamishpat.*
 בְּרוּכָה אַתָּה יְהוּה *Bərukkeh ateh SHƏMOTEH*
 שׁוֹפֵטָה אוֹהֶבָה צְדָקָה וּמִשְׁפָּט׃ *shoféteh ohéveh tzədəqah umishpat.*

Restore our judges as at first
 and our counselors as at the beginning.
 And remove from us grief and sighing,
 and guard us, You, MANY-NAMED ONE, alone,
 with devotion and compassion,
 and defend us with justice.
 Blessed are You, MANY-NAMED ONE,
 Judge, Lover of righteousness and justice.

12. Against Evildoers

וְלֹמַלְשִׁינוֹל אֵל תְּהִי תִקְוָה *Vəlamalshinol al təhi tiqvah*
 וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד *vəkhol harish'ah kərəga toveid*
 וְכָל עוֹשׂוֹל הָעוֹשֶׁק *vəkhol osol ha'ósheq*
 מְהֵרָה יִכָּרֵתוֹל וְהִזְדוּל *məheirah yəkaréitol vəhazeidol*
 מְהֵרָה תִּעֲקָרָה וּתִשְׁבָּרָה *məheirah tə'aqəreh utshabəreh*
 וּתִמְגָרָה וּתִכְנִיעָה בְּמֵהֵרָה *utmagəreh vətakhni'eh bimheirah*
 בְּיָמֵינוּ׃ בְּרוּכָה אַתָּה יְהוּה *bəyaméinu. Bərukkeh ateh SHƏMOTEH*
 שׁוֹבְרָה עוֹשֶׁקוֹל וּמְכַנְיַעַת זְדוּל׃ *shovéirah oshəqol umakhni'et zəidol.*

And for the slanderers may there be no hope,
 and may all wickedness perish in an instant,
 and may all who do oppression
 quickly be cut off, and the schemers
 may You soon uproot and crush
 and destroy and humble quickly
 in our days. Blessed are You, MANY-NAMED ONE,
 Crusher of the oppressive and Humbler of the schemers.

13. The Righteous

עַל הַצְדִּיקוֹל וְעַל הַחֲסִידוֹל *Al hatzadiqol və'al haḥasidol*
וְעַל זִקְנוֹל עִמְךָ בֵּית יִשְׂרָאֵל *və'al ziqnol aməkhe beit Yisra'eil*
וְעַל פְּלִיטַת סוֹפְרוֹלֵיהֶל *və'al pəleitat sofəroleihel*
וְעַל גִּירוֹל יְהוּדוֹת וְעַלְיָנוּ *və'al geirol Yahadut və'aléinu*
יְהֵמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ *yehemu raḥaméikhe SHƏMOTEH Elohéinu*
וְתֵנָה שָׂכָר טוֹב *utneh sakhar tov*
לְכֹל הַבוֹטְחוֹל בְּשִׁמְךָ בְּאַמֶּת *ləkhol habotəḥol bəsimkhe be'emet*
וְשִׁמָּה חֲלָקְנוּ עִמָּהֶל *vəsímeḥ ḥelqéinu imahel*
וְלְעוֹלָם לֹא נִבּוֹשׁ *ul'olam lo neivosh*
כִּי בְךָ בָטַחְנוּ: *ki bəkhe vatáḥnu.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
מִשְׁעַן וּמִבְטָח לַצְדִּיקוֹל: *mish'an umivtaḥ latzadiqol.*

For the righteous and for the devoted
and for the elders of Your people, the house of Yisra'eil,
and for the remnant of their scholars
and for converts to Judaism and for us
let Your compassion be aroused, MANY-NAMED ONE, our God,
and give a good reward
to all who trust in Your Name in truth.
And set our portion with them;
and may we never be ashamed
because we have trusted in You.
Blessed are You, MANY-NAMED ONE,
Support and Refuge of the righteous.

14. Community

וְלִקְהֵלוֹתֵינוּ בֵּיתְךָ *Vəliqḥilotéinu beítakhe*
 בְּרַחֲמִים תְּשׁוּבָה *bərahāmim tashúveh*
 וְתִשְׁכְּנֵנָה בְּתוֹכֵנוּ כַּאֲשֶׁר דִּבַּרְתָּ *vətishkəneh bətokhéinu ka’asher dibárte*
 וּבְנֵת אוֹתָנוּ בְּקָרוֹב בְּיָמֵינוּ *uvnet otánu bəqarov bəyaméinu*
 עֵדָה עוֹלָם *eidah olam*
 וְרוּחַ אַהֲבָה רַבָּה *vərú’ah ahavah rabah*
 לְתוֹכֵנוּ תִּכְיֶנָּה: *lətokhéinu takhíneh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 בּוֹנֵת קְהֵלוֹתֵינוּ: *bonet qəhilotéinu.*

And to our communities, Your home,
 may You return with compassion
 and dwell among us as You have promised.
 And build us soon and in our days
 into an everlasting congregation,
 and a spirit of unbounded love
 establish within us.
 Blessed are You, MANY-NAMED ONE,
 Builder of our communities.

15. Liberation

אֶת צֶמַח שֶׁל צֶדֶק נִצְחִי *Et tzémaḥ shel tzédeq nitzḥi*
 מְהֵרָה תִּצְמִיחֶה *məheirah tatzmiḥeh*
 וּפְרִחוֹ תִּשְׁקֵת בִּישׁוּעָתְךָ *vəfirḥo tishqet bishu’atékhe*
 כִּי לִישׁוּעָתְךָ קוִיֵּנוּ כָּל הַיּוֹם: *ki lishu’atékhe qivínu kol hayom.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מִצְמִיחֵת פְּרַח יְשׁוּעָה: *matzmiḥet pərah yəshu’ah.*

The sprout of enduring justice
 may You soon sprout
 and water its bud with Your liberation,
 for we hope for Your liberation every day.
 Blessed are You, MANY-NAMED ONE,
 Sprouter of the bud of Liberation.

16. Prayer

שְׁמַעָה אוֹתָנוּ יְהוָה אֱלֹהֵינוּ *Shim'eh otánu SHĀMOTĒH Elohéinu*

חֹסֶה וְרַחֲמֵה עָלֵינוּ *húseh vərəḥameh aléinu*

וְקַבְּלֵה בְּרַחֲמִים *vəqabəleh bəraḥamim*

וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ *uvratzon et təfilatéinu*

כִּי אֵיל שׁוֹמְעָה תְּפִלוֹת *ki Eil shomá'ah təfilot*

וְתַחֲנוּנִים אֶתָּה: *vətaḥanunim áteh.*

וּמִלִּפְנֵיךָ חַיֵּינוּ *Umiləfanéikhe ḥayéinu*

רִיקָם אֶל תִּשְׁבְּנוּ *reiqam al təshivónu*

כִּי אֶתָּה שׁוֹמְעָה תְּפִלָּת *ki ateh shomá'ah təfilat*

עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: *aməkhe Yisra'eil bəraḥamim.*

Some spend a moment here in private prayer.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHĀMOTĒH*

שׁוֹמְעָה תְּפִלָּה: *shomá'ah təfilah.*

Heed us, MANY-NAMED ONE, our God!

Spare and have compassion on us!

And welcome with compassion

and desire our prayer.

For a God heeding prayer

and imploration are You.

And from Your presence, our Life,

You will not return us with emptiness,

for You heed the prayer

of Your people, Yisra'eil, with compassion.

Some spend a moment here in private prayer.

Blessed are You, MANY-NAMED ONE,

Heeder of prayer.

17. Service

רְצַת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*
 בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתְךָ *bə'aməkhe Yisra'eil uvitfilatal*
 וְהָשִׁיבָה אֶת צְדִקְתְּךָ *vəhashíveh et tzidqatəkhe*
 לְחֹדֶר לִבֵּנוּ *lahadar libéinu*
 וְחֲסֵדֵי יִשְׂרָאֵל וּתְפִלָּתְךָ *vəḥasdei Yisra'eil utfilatal*
 בְּאַהֲבָה תִקְבְּלֶנָּה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
 וְתִהְיֶה לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 יַעֲלֶה וַיָּבֹא *ya'aleh vəyavo*
 וַיַּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע *vəyagí'a vəyeira'eh vəyeiratzeḥ vəyishama*
 וַיִּפְקֵד וַיִּזְכֹּר *vəyipaqeid vəyizakheir*
 זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ *zikhronéinu ufiqdonéinu*
 וְזְכוֹרֵן אֲבוֹלֵינוּ *vəzikhron ivoléinu*
 וְזְכוֹרֵן הָעוֹלָם הַטּוֹב שֶׁחָלְמָנוּ *vəzikhron ha'olam hatov sheḥalámnu*
 וְזְכוֹרֵן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ *vəzikhron Yərushaláyim ir qodshékhe*

Want, MANY-NAMED ONE, our God,
 Your people, Yisra'eil, as well as their prayer,
 and return Your righteousness
 to the inner sanctum of our heart.
 And the good deeds of Yisra'eil and their prayer
 You will accept with love and favor,
 and may eternally favored be
 the service of Yisra'eil, Your people.
 Our God and God of our forebears,
 may there arise and arrive
 and reach and be seen and be wanted and be attended to
 and be counted and be remembered
 the memory of us and our surety,
 and the memory of our forebears,
 and the memory of the good world we dreamed of,
 and the memory of Yərushaláyim, the city of Your Holiness,

וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
 לְפָנֶיךָ לְפִלֵּיטָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləhein*
 וּלְחֶסֶד וּלְרַחֲמִים *ulhésed ulraḥamim*
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

בְּיוֹם חַג הַסּוּכוֹת הַזֶּה: *bəyom Hag haSukot hazeh.*

זְכֹרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu SHƏMOTEH Elohéinu bo lətovah*
 וּבְקָדְנוּ בּוֹ לְבִרְכָה *ufiqdónu vo livrakhah*
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*

חֲסֵה וְחַנּוּנוֹ *ḥúseh vəḥonónu*

רַחֲמֵה אֱלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

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

חַנּוּנָה וְרַחוּמָה אֲתָה: *ḥanuneh vəraḥumeh áteh.*

וְתָבִיא עֲבוֹדַת חַיִּינוּ *Vətavi avodat ḥayéinu*

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

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הַמְּמַלְאָה אֶת הָעוֹלָם בְּקִדְוִשָּׁה: *haməmaléi'ah et ha'olam biqdushah.*

and the memory of all Your people, the House of Yisra'eil,
 before You for refuge, for goodness, for grace
 and for lovingkindness and for compassion
 and for life and for peace
 on this day of the Festival of Sukot.

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

And with a word of liberation and compassion
 spare and be gracious to us,
 have compassion for us and liberate us.

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

And may the service of our lives bring
 Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,
 Who fills the world with Holiness.

18. Gratitude

מודול אַנְחֵנוּ לָךְ ‹ Modol anáḥnu lakh
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ she'ateh he SHƏMOTEH Elohéinu
 וְאֵלֹהֵי אֲבוּלֵינוּ לְעוֹלָם וָעֶד: v'Eilohei ivoléinu lə'olam va'ed.
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ Tzur ḥayéinu magein yish'éinu
 אֵתָהּ הָא לְדוֹר וָדוֹר: ateh he lədor vador.
 נֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ Nodeh lakhe unsapeir təhilatékhe
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ al ḥayéinu haməsurim bayadékhe
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ və'al nishmotéinu hapəqudot lakh
 וְעַל נִסְיֶיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ və'al niséikhe shebəkhol yom imánu
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ və'al niflə'otéikhe vətovotéikhe
 שֶׁבְּכֹל עֵת עָרַב וְבִקְרַב וְצָהָרִים: shebəkhol eit érev vavóker vətzohoráyim.
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ Hatoveh ki lo khalu raḥaméikhe
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ hamraḥémeh ki lo támu ḥasadéikde
 מֵעוֹלָם קִיּוּנוּ לָךְ: mei'olam qivínu lakh.

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

Additions to the Morning Service

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אַנְחֵנוּ לָךְ *Modol anáḥnu lakh*
שְׂאֵתָהּ הֵא יְהוּה אֱלֹהֵינוּ *sha'ateh he SHĀMOTĒH Elohéinu*
וְאֵלֵהי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יִזְכְּרֵנוּ יִזְכְּרֵנוּ בְּרֵאשִׁית: *yotzeréinu yotzéreiḥ bareishit.*
בְּרִכּוֹת וְהוֹדָאוֹת *Bərakhōt vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֵחַיֵּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*
כֵּן תַּחֲיֵנוּ וְתִקְיָמוּנוּ *Kein təḥayónu utqayamónu*
וְתוֹבִילָה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קְדוֹשֶׁךָ לְשִׁמְרֵךָ תִּקְיָיֶךָ *ləmitsvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וְלַעֲבֹדֶךָ בְּלִבְבֵּי שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנֵחֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
בְּרוּכָה אַתְּ הַהוֹדָאוֹת: *Bərūkeh Eil hahoda'ot.*

We thank You,
since You are Voi, the MANY-NAMED ONE, our God
and God of our forebears, God of Yisra'eil,
our Fashioner, Fashioner of creation.
Blessings and thanks
to Your great and Holy Name
because You have made us live and preserved us!
Thus may You make us live and preserve us
and lead our intentions
to Your Holy commandments, to guard Your laws,
and to do Your will
and to serve You with a whole heart
because we thank You.
Blessed is the God of thanks!

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh veyitromam shimkhe

חַיִּינוּ תָּמִיד לְעוֹלָם וָעֶד: ḥayéinu tamid lə'olam va'ed.

וְכָל חַיּוֹלֵיךָ יוֹדִיךָ סְלָה Vəkhoh ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləlu et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה: ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh SHƏMOTEH

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

At all times continue:

And for all these things

may Your Name be blessed and exalted,

our Life, always, forever and ever.

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

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

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

19. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond : **כֵּן יְהִי רָצוֹן** | *Kein yəhi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the next page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּלֵינוּ בְּרַכְנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
בְּבְרָכָה תְּמַשְׁלֶשֶׁת בַּתּוֹרָה *babərahkah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו *ha’amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשְׁהֶיכָה כְּאֲמֹר: *kohanei am qədosholéikhe ka’amur.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָה: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*
יֵאֲרֶה יְהוָה פָּנֶיהָ אֵלֶיךָ וַיַּחֲנֹךָ: *Ya’éireh SHƏMOTEH panéihe eiléikhe viḥunókhe.*
יִשְׂאֵה יְהוָה פָּנֶיהָ אֵלֶיךָ *Yisə’eh SHƏMOTEH panéihe eiléikhe*
וַיַּשְׁמֵה לָּךְ שָׁלוֹם: *vəyaséimeh lakhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeh shalom tovah uvrakhah</i>
חֵן וְחֶסֶד וְרַחֲמִים	<i>hein vahésed vərəḥamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל:	<i>və'al kol yoshəvol teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאָחֶד	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פָּנֶיךָ	<i>bətzeil panéikhe</i>
כִּי בְצֵל פָּנֶיךָ נִתְּתָה לָנוּ	<i>ki vətzeil panéikhe natáte lánu</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vərəḥamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמְּךָ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhol sha'ah bishlomékhe.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמְּהָ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

Additions to the Morning Service

Place peace, goodness, and blessing,
grace and lovingkindness and mercy
upon us and upon all Yisra'eil, Your people,
and upon all Palestine
and upon all who dwell on Earth.
Bless us, our Quickener, all of us as one,
in the shelter of Your face,
for in the shelter of Your face, You have given us,
MANY-NAMED ONE, our God,
a Torah of Life and a love of lovingkindness
and Justice and blessing and mercy
and life and peace.
And it is Good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine
and all peoples
at every time and at every hour with Your peace.
Blessed are You, MANY-NAMED ONE,
Who blesses Voix people, Yisra'eil,
and the people of Palestine
and all peoples
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, continue with Taking the Lulav (p 506).

>. Private Prayer

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

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וּשְׁכְּלֵי מִדְּבָרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תוֹדִים	<i>vəlimqaləlōl nafshi tidom</i>
וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּיהֶה:	<i>vənafshi ke'afar lakol tiyeh.</i>
פְּתַחַה לְבִי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רַעָה	<i>Vəkhōl haḥōshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֹלֶה מִחֲשַׁבְּתָל:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset lamá'an shémékhe</i>
עֲשֵׂת לְמַעַן יְמִינֶךָ	<i>aset lamá'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשֶׁתְךָ	<i>aset lamá'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset lamá'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidolékhe</i>
הַחֹשֶׁעָה יְמִינֶךָ וְעֲנִי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יְהִי לְרַצּוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לְבִי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוָה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

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

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméiḥe</i>
הָא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol ameín.</i>

Additions to the Morning Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Hoshana Rabah (p 483). If praying without a minyan, or if praying in a community that does not repeat haTəfilah, continue with Taking the Lulav.

Taking the Lulav

The lulav is used on every day of Sukot that does not fall on Shabbat. (Some hold the lulav in their left hand and the etrog, stem down, in their right, with their two hands together. After the blessing, they then turn the etrog over, extend their arms, and shake the four species to the front, to the right, to the back, to the left, upward, and then downward. They continue to hold the four species for the duration of Haleil, shaking them in the same sequence of directions where indicated.)

Some begin with an introductory meditation. The first line changes depending on the gender of the worshiper.

Grammatically common:

הִנְנִי מוֹכֵנָה וּמְזַמְנָה *Hināni mukhaneh umzuméneh*

Grammatically feminine:

הִנְנִי מוֹכְנָה וּמְזַמְנֶת *Hināni mukhanah umzuménet*

Grammatically masculine:

הִנְנִי מוֹכֵן וּמְזַמֵּן *Hināni mukhan umzuman*

לְקַיֵּם מִצְוֹת אַרְבָּעָה מִיָּנַיִם *ləqayeim mitzvat arba'ah minim*

כַּכְתוּב בַּתּוֹרָה: *kakatuv baTorah:*

וּלְקַחְתֶּל לְכֹל בַּיּוֹם הָרִאשׁוֹן *Ulqaḥtel lakhel bayom harishon*

פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים *pəri eitz hadar kapot tamarim*

וְעֵנַף עֵץ־עֵבֶת וְעַרְבֵי נָחַל: *va'anaf eitz avot və'arvei náhal.*

וּבְנִעְנוּעַל יִשְׁפִיעַ עָלַי שִׁפְעַ *Uvni'anual yashpí'a alai shéfa*

בְּרָכוֹת וּמַחֲשָׁבוֹת קְדוֹשׁוֹת *bərakhot umahāshavot qədoshot*

וּקְרַבְנוּ אֵלַיֶךָ בִּיחֻד שְׁלֵם *vəqirvónu eilékhe bəyihud shaleim*

וּפְרִשֶׁה עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ *ufirseh aléinu sukot shəlomékhe.*

וַיְהִי נֹעַם הָאָדָן אֶלְהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*

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

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

בְּרוּכָה יְהוָה לְעוֹלָם *Bərúkheh HAPORET lə'olam*

אָמֵן וְאָמֵן: *amein və'amein.*

Additions to the Morning Service

Here I am, prepared and summoned
to fulfill the commandment of the four species
as it is written in the Torah:

“And you will take for yourselves on the first day
fruit of ornamental tree, fronds of palms,
and bough of leafy tree, and wadi willows.”

Vayiqra 23:40

And when they shake, may an abundance
of blessings and holy thoughts abound over me!

And draw us near to You, in complete Unity,
and spread over us the sukah of Your peace.

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

And establish the work of our lives for us!

And establish the work of our lives!

Psalm 90:17

Blessed is THE VERDANT ONE forever!

Amen and amen!

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAPORET*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitzvotéihe*

וַצִּיבֵתָנוּ עַל נְטִילַת לֹּלֵב: *vətzivétnu al nətilat lulav.*

Blessed are You, VERDANT ONE,
Our God, Life of endless worlds,
Who made us holy with Voix commandments
and commanded us about the use of a lulav.

On the first day the lulav is used each year add:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAPORET*

אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

שֶׁהֵחַיֵּתָנוּ וְקִיַּמְתָּנוּ וְהַגִּיעַתָּנוּ *sheheheyétnu vəqiyəmétnu vəhigi'étnu*

לְזֶמַּן הַזֶּה: *lazəman hazeh.*

Blessed are You, VERDANT ONE,
our God, Life of endless worlds,
Who has made us live, and preserved us, and brought us
to this season.

Continue with Haleil.

Haleil

This sequence of laudatory psalms is prayed in shortened form on Rosh Hódesh (except for Rosh Hódesh Teiveit, which occurs during Hanukah) and the last six days of Pésah. It is prayed in full on all other occasions.

(On Sukot, some shake the lulav where indicated. Some stand (or continue standing) for all of Haleil.)

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HADUREH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidashétnu bəmitzvotéiḥe*
וְצִוָּתָנוּ לְקַרְאֵךְ אֶת הַהַלֵּל: *vətzivétnu liqro et haHaléil.*

Blessed are You, ADORNED ONE,
our God, Life of endless worlds,
Who has made us holy with Voix commandments
and commanded us to invoke Haleil.

Psalm 113

הַלְלוּיָהּ 1 *HaləluYAH*
הַלְלוּ עַבְדוֹל יְהוָה *haləlol avdol HADUREH*
הַלְלוּ אֶת־שֵׁם יְהוָה: *haləlol et sheim HADUREH.*
יְהִי שֵׁם יְהוָה מְבֹרָךְ 2 *Yəhi sheim HADUREH məvorakh*
מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*

- 1 Praise YAH!
Praise, worshipers of the ADORNED ONE,
Praise the name of the ADORNED ONE!
- 2 May the Name of the ADORNED ONE be blessed,
now and forever!

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאֵי מְהַלָּל שֵׁם יְהוָה:	3	<i>Mimizrāḥ shémesh ad məvo'o məhulal sheim HADUREH.</i>
רָמָה עַל־כָּל־אֱלִיל יְהוָה עַל הַשָּׁמַיִם כְּבוֹדָה:	4	<i>Rameh al kol elil HADUREH al hashamáyim kəvodeh.</i>
מִי כִּיהוָה אֱלֹהֵינוּ הַמְגַבִּיהֶתִי לְשָׁבֶת:	5	<i>Mi kəHADUREH Elohéinu hamagbiheti lashávet.</i>
הַמְשַׁפִּילֶתִי לְרֵאוֹת בַּשָּׁמַיִם וּבְאָרֶץ:	6	<i>Hamashpileti lir'ot bashamáyim uva'áretz.</i>
מְקִימֶתִי מֵעַפָּר דָּלָה מֵאֲשַׁפֹּת יָרִימָה אֲבִיוֹנָה:	7	<i>Məqimeti mei'afar dáleh mei'ashpot yarímeḥ evyoneh.</i>
לְהוֹשִׁיבִי עִם־נְדִיבוֹל עִם נְדִיבוֹל עִמָּה:	8	<i>Ləhoshivi im nədivol im nədivol ameh.</i>
מוֹשִׁיבֶתִי עֲנֹה הַבַּיִת עִם־בְּטָחוֹת שְׂמִיחָה הַלְלוּיָהּ:	9	<i>Moshiveti anaveḥ habáyit im batuḥot səmeiḥeh haləluYAH.</i>

- 3 From the rising-place of the sun to his setting-place is the Name of the ADORNED ONE praised!
- 4 Exalted above every idol is the ADORNED ONE, above the heavens is Voix glory!
- 5 Who is like the ADORNED ONE, our God, elated of abode!
- 6 The humble Voi sees in Heaven and on Earth!
- 7 Voi raises up from dust the poor, from the midden Voi will lift the needy
- 8 to settle with the noble, with the noble of Voix people.
- 9 Voi settles the afflicted in a house with safety, happy.
Praise YAH!

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מֵעַם לֵעִז׃	1	<i>Bətzeit Yisra'eil miMitzráyim beit Ya'aqov mei'am lo'eiz.</i>
הַיְתָה יְהוּדָה לְקֹדֶשׁה יִשְׂרָאֵל מִמְּשָׁלוֹתֶיהָ׃	2	<i>Hayatah Yəhudah laqodsheh Yisra'eil mamshəlotéihe.</i>
הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסֹב לְאַחֹר׃	3	<i>Hayam ra'ah vayanos haYardein yisov lə'aħor.</i>
הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבָנוֹל-צֹאן׃	4	<i>Heharim raqədu khə'eilim gəva'ot kivnol tzon.</i>
מַה־לָּךְ הַיָּם כִּי תָנוֹס הַיַּרְדֵּן תִּסֹּב לְאַחֹר׃	5	<i>Mah ləkha hayam ki tanus haYardein tisov lə'aħor.</i>
הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבָעוֹת כְּבָנוֹל-צֹאן׃	6	<i>Heharim tirqədu khə'eilim gəva'ot kivnol tzon.</i>
מִלִּפְנֵי אֲדֹן חוּלֵי אָרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב׃	7	<i>Milifnei éden ħúli áretz milifnei Eló'ah Ya'aqov.</i>
הַהֹפְכִי הַצּוּר אֲנָם-מַיִם חֶלְמִישׁ לְמַעַיְנוֹ-מַיִם׃	8	<i>Hahofekhi hatzur agam máyim ħalamish ləmayəno máyim.</i>

- 1 When Yisra'eil went out of Mitzráyim,
the House of Ya'aqov from a people speaking a different tongue,
- 2 Yəhudah became Voix holiness,
Yisra'eil Voix dominion!
- 3 The sea saw and fled,
the Yardein turned back!
- 4 The mountains pronked like rams,
hills like calves of the flock!
- 5 What's with you, sea, that you flee?
Yardein, that you turn back?
- 6 Mountains, that you pronk like rams,
hills like calves of the flock?
- 7 Writhe before the Foundation, Earth!
Before the God of Ya'aqov!
- 8 The One Who turns the rock into a pool of water,
flint into a spring of water!

When praying partial Haleil, continue with verse 12 of Psalm 115.

Psalm 115

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי-לְשִׁמְךָ תִּנְהַ כְּבוֹד עַל-חֲסִדֶּךָ עַל-אַמִּתְּךָ :	1 <i>Lo lánu HADUREH lo lánu ki ləshimkhe təneh kavod al ḥasdəkhe al amitékhe.</i>
לָמָּה יִאֲמְרוּל הָרְעוּל אֵי-הָנָא אֱלֹהֵיהֶל :	2 <i>Lamah yomərol hara'ol ayeih na eloheihel.</i>
וְאֵלֵהִינוּ בְּשִׁמִּים כֹּל אֲשֶׁר-חִפְצָה עָשְׂתָה :	3 <i>VEilohéinu vashamáyim kol asher ḥafeitzeh asəteh.</i>
עֲצָבֵיהֶל גְּבוּל וְזָהָב מַעֲשֵׂה חַי אָדָם :	4 <i>Atzabehel gəvul vəzahav ma'aseih ḥayei adam.</i>
עֲזֹ-לָהֶם וְלֹא יִחַלְצוּ שִׁפְע לָהֶם וְלֹא יִפְרְסוּ :	5 <i>Oz lahem vəlo yaḥaléitzu shéfa lahem vəlo yifréisu.</i>
עֲצָמָה לָהֶם וְלֹא יִחַזְקוּ חֹק לָהֶם וְלֹא יִצְדָּקוּ :	6 <i>Atzəmah lahem vəlo yeḥézqu ḥoq lahem vəlo yitzdəqun.</i>
נְכִסֵּיהֶם וְלֹא יַעֲזְרוּ נְדָרֵיהֶם וְלֹא יִקְיִמוּ לֹא-יִהְיוּ בְעֹנָם :	7 <i>Nikhseihem vəlo ya'azrun nidreihem vəlo yaqayéimu lo yihyu ba'avonam.</i>

- 1 Not to us, ADORNED ONE, not to us,
but to Your Name give glory
for Your devotion, for Your faithfulness!
- 2 Why jeer the wicked,
“Where’s their God?”
- 3 when our God is in the Heavens
— whatever Voi desires, Voi has done!
- 4 Their idols are borders and gold,
the work of human lives.
- 5 Might they have, but they will not rescue;
abundance they have, but they will not share;
- 6 strength they have, but they will not support;
law they have, but they will not be just;
- 7 riches are theirs, but they will not aid;
vows are theirs, but they will not fulfill them;
they will un-be because of their sin.

עֲזוּבוּל יִהְיוּל עֲשׂוּלֵיהֶם	8	<i>Azuvol yihyol osoléihem</i>
כָּל אֲשֶׁר־בָּטַח בָּהֶם:		<i>kol asher botáḥah vahem.</i>
יִשְׂרָאֵל בָּטַח בִּיהוָה	9	<i>Yisra'eil bətaḥ bəHADUREH</i>
עֲזָרָל וּמַגִּנָּל הָא:		<i>ezral umaginal he.</i>
בֵּית אַהֲרֹן	10	<i>Beit Aharon</i>
בָּטַחוּל בִּיהוָה		<i>bithol bəHADUREH</i>
עֲזָרָל וּמַגִּנָּל הָא:		<i>ezral umaginal he.</i>
יִרְאוּל יְהוָה	11	<i>Yir'ol HADUREH</i>
בָּטַחוּל בִּיהוָה		<i>bithol bəHADUREH</i>
עֲזָרָל וּמַגִּנָּל הָא:		<i>ezral umaginal he.</i>

- 8 Forsaken will be those who make them,
anyone who trusts in them!
- 9 Yisra'eil, trust in the ADORNED ONE!
Their help and shield is Voi.
- 10 House of Aharon,
trust in the ADORNED ONE!
Their help and shield is Voi.
- 11 Fearers of the ADORNED ONE,
trust in the ADORNED ONE!
Their help and shield is Voi.

Additions to the Morning Service

At all times continue here:

- | | | |
|-------------------------------------|----|--|
| יְהוָה זָכַרְתָּנוּ יְבָרֶכֶה | 12 | <i>HADUREH zəkharetnu yəvarəkkeh</i> |
| יְבָרֶכֶה אֶת־בֵּית יִשְׂרָאֵל | | <i>yəvarəkkeh et beit Yisra'eil</i> |
| יְבָרֶכֶה אֶת־בֵּית אַהֲרֹן: | | <i>yəvarəkkeh et beit Aharon.</i> |
| יְבָרֶכֶה יִרְאוֹל יְהוָה | 13 | <i>Yəvarəkkeh yir'ol HADUREH</i> |
| הַקָּטָנוֹל עִם־הַגְּדֹלוֹל: | | <i>haqətanol im hagədolol.</i> |
| יְסֻפֶּה יְהוָה עֲלֵיכֶל | 14 | <i>YoséfeH HADUREH aleikhel</i> |
| עֲלֵיכֶל וְעַל־בְּנוֹלֵיכֶל: | | <i>aleikhel və'al bənoleikhel.</i> |
| בְּרוּכוֹל אֶתֶּל לְיְהוָה | 15 | <i>Bərukhol atel ləHADUREH</i> |
| עֶשֶׂת שָׁמַיִם וָאָרֶץ: | | <i>oset shamáyim va'áretz.</i> |
| הַשָּׁמַיִם שָׁמַיִם לְיְהוָה | 16 | <i>Hashamáyim shamáyim ləHADUREH</i> |
| וְהָאָרֶץ נָתַנָּה לְבְנוֹל־חַוָּה: | | <i>vəha'áretz natəneh livnol Həvavh.</i> |
| לֹא הַמֵּיתוֹל יְהַלְלוּ־יָהּ | 17 | <i>Lo hameitol yəhaləlol YAH</i> |
| וְלֹא כָּל־יִרְדּוֹל דּוּמָה: | | <i>vəlo kol yorədol dumah.</i> |
| וְאַנְחָנוּ נִבְרַךְ יָהּ | 18 | <i>Va'anāhnu nəvareikh YAH</i> |
| מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: | | <i>mei'atah və'al olam haləluYAH.</i> |

At all times continue here:

- 12 The ADORNED ONE has remembered us, Voi will bless!
Voi will bless the house of Yisra'eil!
Voi will bless the house of Aharon!
- 13 Voi will bless the fearers of the ADORNED ONE!
The meek with the mighty!
- 14 The ADORNED ONE will add to you,
to you and to your children:
- 15 Blessed are you by the ADORNED ONE,
maker of Heaven and Earth!
- 16 The heavens are the heavens of the ADORNED ONE,
and the Earth Voi gave to Həvavh's children.
- 17 Never will the dead praise YAH,
nor any descending to cessation.
- 18 But we shall bless YAH!
Now and forever! Praise YAH!

When praying partial Haleil, continue with verse 12 of Psalm 116.

Psalm 116

- אֶהְבֶּתִי כִּי־יָדְעָה יְהוָה 1 *Ahávti ki yeida'eh HADUREH*
 אֶת־צָרְכֵי תַחֲנוּנָי:
 כִּי־הִטָּתָה לִבְה לִי 2 *Ki hitateh libeh li*
 וּבְיָמַי אֶקְרָא:
 אֶפְפוּנֵי חֶבְלֵי־מָוֶת 3 *Afafúni hevlei mávet*
 וּמִצָּרֵי שְׂאוֹל מְצָאוּנִי
 צָרָה וַיְגוֹן אֶמְצָא:
 וּבְשֵׁם־יְהוָה אֶקְרָא 4 *Uvsheim HADUREH eqra*
 אֲנָה יְהוָה מִלְּטָה נַפְשִׁי:
 חַנּוּנָה יְהוָה וְצַדִּיקָה 5 *Hanuneh HADUREH vetzadiqeh*
 וְאֵל־חַיִּינוּ מִרְחֻמָּה:
 שׁוֹמֵרֵה פֶתְאוֹל יְהוָה 6 *Shoméreih pəta'ol HADUREH*
 דַּלּוֹתַי וְלִי יְהוֹשִׁיעָה:
 שׁוּבֵי נַפְשִׁי לְמִנוּחֵיכִי 7 *Shuvi nafshi limnuháikhi*
 כִּי־יְהוָה נִמְלָה עָלַיְכִי:
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת 8 *Ki hilatzte nafshi mimávet*

- 1 I love that the ADORNED ONE knows
my need, my pleas,
- 2 because Voi will bend Voix heart to me
on the days I implore.
- 3 The cords of death surrounded me
and the griefs of Shə'ol greeted me;
trouble and sorrow I'll greet,
- 4 and the Name of the ADORNED ONE I'll invoke:
"Please, ADORNED ONE, save my life!"
- 5 Gracious is the ADORNED ONE, and Just;
our God is compassionate!
- 6 The Guarder of the simple is the ADORNED ONE!
I was helpless and Voi liberated me.
- 7 Return, my life, to your quietness!
For the ADORNED ONE has piled good upon you,
- 8 for Voi has rescued my life from death,

- אֶת־רוּחִי מִן־דִּמְעָה *et ruḥi min dim'ah*
 אֶת־לִבִּי מִדְּחִי: *et libi midéḥi.*
 9 אֵי־צָב לִפְנֵי יְהוָה *Eyatzeiv lifnei HADUREH*
 בְּאַרְצוֹת הַחַיִּיל: *bə'artzot haḥayol.*
 10 הָאֵמַנְתִּי כִּי אֲבַקֵּשׁ *He'emánti ki avaqeish*
 אֲנִי עָנִיתִי מְאֹד: *ani aníti mə'od.*
 11 אֲנִי אָמַרְתִּי בְּחַפְזִי *Ani amárti vəḥofzi*
 כָּל־הָאָדָם כֹּזֵבָה: *kol ha'adam kozéveh.*
 At all times continue here:
 12 מַה־אָשִׁיב לַיהוָה *Mah ashiv ləHADUREH*
 תַּגְּמוּלוֹהִי עָלַי: *tagmulóhi alai.*
 13 כּוֹס־יְשׁוּעוֹת אֲשָׂא *Kos yəshu'ot esa*
 וּבִשְׁמֵי יְהוָה אֶקְרָא: *uvsheim HADUREH eqra.*
 14 נְדָרַי לַיהוָה אֲשַׁלֵּם *Nədarai ləHADUREH ashaleim*
 נִגְדָה־נָּא לְכָל־עַמָּה: *negdah na ləkhol ameh.*
 15 יָקָר בְּעֵינֵי יְהוָה *Yaqar bə'einei HADUREH*
 הַמָּוֹתָה לַחֲסִידוֹלֵיהָ: *hamávtaḥ laḥasidoléiḥe.*

my spirit from weeping,
 my heart from wretchedness.

- 9 I will present myself before the ADORNED ONE
 in the lands of the living!
 10 I have trusted when I begged,
 "I am afflicted mightily!"
 11 I decided in my alarm
 that every human lies.

At all times continue here:

- 12 How can I return to the ADORNED ONE
 these acts of grace upon me?
 13 The cup of liberation I'll lift
 and the Name of the ADORNED ONE I'll invoke.
 14 My vows to the ADORNED ONE I'll complete
 in the midst, hopefully, of all Voix people.
 15 Grave in the eyes of the ADORNED ONE
 is the death of Voix devoted.

אָנָה יְהוָה כִּי־אֲנִי עַבְדְּךָ אֲנִי אֲבָדְתֶךָ בְּתַבְרִיתֶךָ פְּתַחַת לְמוֹסְרָי:	16	<i>Anah HADUREH ki ani avdékhe ani avdetkhe bet bəritékhe pitáhte ləmoseirai.</i>
לְךָ־אֲנִזֵּר גִּזְרֵ תוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא:	17	<i>Ləkhe enzor néizer todah uvsheim HADUREH eqra.</i>
נְדָרַי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמָּה:	18	<i>Nədarai ləHADUREH ashaleim negdah na ləkhol ameh.</i>
בְּחִצְרוֹת בַּיִת יְהוָה בְּתוֹכְכִי גוֹלַת יִשְׂרָאֵל הַלְלוּיָהּ:	19	<i>Bəḥatzrot beit HADUREH bətokhékhi golat Yisra'eil haləluYAH.</i>

- 16 Please, ADORNED ONE, because I am Your servant,
I am Your servant, a child of Your covenant,
undo my bonds!
- 17 On You I'll crown a crown of thanks,
and the Name of the ADORNED ONE I'll invoke.
- 18 My vows to the ADORNED ONE I'll complete
in the midst, hopefully, of all Voix people,
- 19 in the courtyards of the house of the ADORNED ONE,
in the midst of your Diaspora, Yisra'eil.
Praise YAH!

Psalm 117

הַלְלוּ אֶת־יְהוָה כָּל־אֲתֵי שְׁבָחוֹהָ כָּל־יִשְׂרָאֵל:	1	<i>Haləlol et HADUREH kol iti shabəḥúhe kol Yisra'eil.</i>
כִּי גִבֹר עָלֵינוּ חַסְדָּהּ וְאֵמֶת יְהוָה לְעוֹלָם הַלְלוּיָהּ:	2	<i>Ki gavar aléinu ḥasdeh ve'emet HADUREH lə'olam haləluYAH.</i>

- 1 Praise the ADORNED ONE, everyone with me!
Laud Void, all Yisra'eil!
- 2 For mighty upon us has Voix devotion been,
and the steadfastness of the ADORNED ONE is forever!
Praise YAH!

Psalm 118

In many congregations, the first four verses of this psalm are prayed responsively, but local traditions vary considerably concerning which specific parts are repeated — or prayed initially — by the congregation in response to the leader. A number of verses later in this psalm are also repeated; these verses are printed twice for the convenience of the worshiper.

(On Sukot, some wave the lulav where indicated by the plant symbol (🌿) thruout this psalm.)

- | | | |
|-------------------------|---|----------------------------|
| הודול ליהוה כִּי־טוֹבָה | 1 | 🌿 Hodol laHADUREH ki toveh |
| כי לעולם חסֶדָה: | | ki la'olam ḥasdeh. |
| יאמרנא ישׂראֵל | 2 | 🌿 Yomar na Yisra'eil |
| כי לעולם חסֶדָה: | | ki la'olam ḥasdeh. |
| יאמרול־נא בית־אֶהֱרֹן | 3 | Yomərol na veit Aharon |
| כי לעולם חסֶדָה: | | ki la'olam ḥasdeh. |
| יאמרול־נא יִרְאוּל־יהוה | 4 | Yomərol na yir'ol HADUREH |
| כי לעולם חסֶדָה: | | ki la'olam ḥasdeh. |

- 1 🌿 Praise the ADORNED ONE, for Voi is Good!
Yes, eternal is Voix constancy!
- 2 🌿 Let Yisra'eil affirm:
Yes, eternal is Voix constancy!
- 3 Let the house of Aharon affirm:
Yes, eternal is Voix constancy!
- 4 Let the fearers of the ADORNED ONE affirm:
Yes, eternal is Voix constancy!

- 5 *Min hameitzar qaráti YAH*
 עֲנֵתְנִי בְּמִרְחָב יְהוָה
 יהוה לי לא אירא
 מה יַעֲשֶׂת לִי אָדָם:
- 6 *HADUREH li lo ira*
 מה יַעֲשֶׂת לִי אָדָם:
 יהוה לי בְּעֹזְרִי
- 7 *HADUREH li bə'ozéri*
 וְאֲנִי יָדַע בְּשִׁנְאוֹלָי:
 טוב לְחַסוֹת בְּיְהוָה
- 8 *Tov laḥasot bəHADUREH*
 מִבְּטַח בְּאָדָם:
 טוב לְחַסוֹת בְּיְהוָה
- 9 *Tov laḥasot bəHADUREH*
 מִבְּטַח בְּנְדִיבּוֹל:
 כָּל־רְעוֹל סְבָבוּנִי
- 10 *Kol ra'ol səvavúni*
 בְּשֵׁם יְהוָה כִּי אֲמִילַל:
 סְבָבוּנִי גַם־סְבָבוּנִי
- 11 *Sabúni gam səvavúni*
 בְּשֵׁם יְהוָה כִּי אֲמִילַל:
 סְבָבוּנִי כְּדַבּוּרִים
- 12 *Sabúni khidvorim*
 דַּעֲכוּ כְּאֵשׁ קוֹצִים
 בְּשֵׁם יְהוָה כִּי אֲמִילַל:

- 5 From my constraints I invoked YAH;
 Voi answered me with the expanse of YAH!
- 6 The ADORNED ONE is with me, I will not fear;
 what can any human do to me?
- 7 The ADORNED ONE is with me as my Helper
 and — I know it! — against my haters.
- 8 Better to seek refuge in the ADORNED ONE
 than to trust in humans!
- 9 Better to seek refuge in the ADORNED ONE
 than to trust in nobles!
- 10 All the wicked encircled me;
 with the Name of the ADORNED ONE I will surely cut them off!
- 11 They circled me, yes!, they encircled me;
 with the Name of the ADORNED ONE I will surely cut them off!
- 12 They circled me like bees!
 They're extinguished like burning thorns —
 with the Name of the ADORNED ONE I will surely cut them off!

- 13 דַּחַח דְּחִיתָנִי לְנַפְלִי 13 *Dahoh dəḥitēni linpol*
 וַיְהוּה עֲזָרָתָנִי: *vəHADUREH azarétni.*
- 14 עֲזִי וְזִמְרַת יְהוָה 14 *Ozi vəzimrat YAH*
 וַיְהִי־לִי לִישׁוּעָה: *vayihyet li lishu'ah.*
- 15 גַּל תּוֹדָה וַיִּשׁוּעָה 15 *Gal todah vishu'ah*
 בְּאֶהְלֵי צַדִּיקוֹל *bə'oholei tzadiqol*
 יָמִין יְהוּה עֲשָׂה חַיִּל: *yəmin HADUREH ósah ḥáyil.*
- 16 יָמִין יְהוּה רֹמְמָה 16 *Yəmin HADUREH romeimah*
 יָמִין יְהוּה עֲשָׂה חַיִּל: *yəmin HADUREH ósah ḥáyil.*
- 17 לֹא אָמוֹת כִּי־אֶחְיֶה 17 *Lo amut ki eḥyeh*
 וְאֶסְפֵּר מַעֲשֵׂי יְהוָה: *va'asapeir ma'asei YAH.*
- 18 יִסֹּר יִסְרָתָנִי יְהוָה 18 *Yasor yisərétni YAH*
 וְלִמּוֹת לֹא נִתְנַתְּנִי: *vəlamávet lo nətanétni.*
- 19 פִּתְחוּ־לִי שַׁעְרֵי־צֶדֶק 19 *Pithu li sha'arei tzédeq*
 אֲבֹא־בָם אוֹדָה יְהוָה: *avo vam odeh YAH.*
- 20 זֶה־הַשַּׁעַר לְיְהוּה 20 *Zeh hashá'ar ləHADUREH*
 צַדִּיקוֹל יִבְאוּל בּוֹ: *tzadiqol yavó'ol bo.*
- 13 You punishingly pressed me to fall
 and the ADORNED ONE helped me.
- 14 My strength and might are YAH!
 To me, Voi was deliverance.
- 15 A wave of thanks and deliverance
 in the tents of the righteous:
 The right hand of the ADORNED ONE has acted mightily!
- 16 The right hand of the ADORNED ONE is exalted!
 The right hand of the ADORNED ONE has acted mightily!
- 17 I shall not die, but I shall live
 and recount the acts of YAH!
- 18 I have been deeply disciplined by YAH
 but was not given to death!
- 19 Open for me, gates of righteousness!
 I will enter them, I will praise YAH.
- 20 This is the gate of the ADORNED ONE:
 The righteous will enter it!

- 21 *Odəkhe ki anitēni*
 וַתְּהִי־לִי לִישׁוּעָה: אֹדְכֶה כִּי עָנִיתָנִי
 21 *Odəkhe ki anitēni*
 וַתְּהִי־לִי לִישׁוּעָה: אֹדְכֶה כִּי עָנִיתָנִי
 22 *Éven ma'asu habonol*
 אָבֶן מָאֲסוּ הַבּוֹנוֹל
 הֵיטָה לְרֹאשׁ פִּינָה: הֵיטָה לְרֹאשׁ פִּינָה:
 22 *Éven ma'asu habonol*
 אָבֶן מָאֲסוּ הַבּוֹנוֹל
 הֵיטָה לְרֹאשׁ פִּינָה: הֵיטָה לְרֹאשׁ פִּינָה:
 23 *Mei'eit HADUREH hayətah zot*
 מֵאֵת יְהוָה הֵיטָה זֹאת
 הִיא נִפְלְאוֹת בְּחַיֵּינוּ: הִיא נִפְלְאוֹת בְּחַיֵּינוּ:
 23 *Mei'eit HADUREH hayətah zot*
 מֵאֵת יְהוָה הֵיטָה זֹאת
 הִיא נִפְלְאוֹת בְּחַיֵּינוּ: הִיא נִפְלְאוֹת בְּחַיֵּינוּ:
 24 *Zeh hayom asəteh HADUREH*
 זֶה הַיּוֹם עָשְׂתָה יְהוָה
 נִגִּילָה וְנִשְׂמְחָה בּוֹ: נִגִּילָה וְנִשְׂמְחָה בּוֹ:
 24 *Zeh hayom asəteh HADUREH*
 זֶה הַיּוֹם עָשְׂתָה יְהוָה
 נִגִּילָה וְנִשְׂמְחָה בּוֹ: נִגִּילָה וְנִשְׂמְחָה בּוֹ:

21 I praise You because You answered me
and to me, You were deliverance.

21 I praise You because You answered me
and to me, You were deliverance.

22 The stone rejected by the builders
has become the cornerstone.

22 The stone rejected by the builders
has become the cornerstone.

23 This is from the ADORNED ONE,
it is a miracle in our lives!

23 This is from the ADORNED ONE,
it is a miracle in our lives!

24 This is the day the ADORNED ONE has acted —
let us rejoice and be glad on it!

24 This is the day the ADORNED ONE has acted —
let us rejoice and be glad on it!

<p>אָנָא יְהוָה הוֹשִׁיעָה נָא אָנָא יְהוָה הוֹשִׁיעָה נָא אָנָא יְהוָה הַצְלִיחָה נָא אָנָא יְהוָה הַצְלִיחָה נָא:</p>	<p>25 † Ana HADUREH hoshi'eh na † ana HADUREH hoshi'eh na ana HADUREH hatzli'eh na ana HADUREH hatzli'eh na.</p>
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<p>בְּרוּכָה הַבָּאָה בְּשֵׁם יְהוָה בְּרַכְנוּכֵל מִבֵּית יְהוָה:</p>	<p>26 Bərukkeh haba'eh bəsheim HADUREH beirakhnukhel mibeit HADUREH.</p>
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<p>בְּרוּכָה הַבָּאָה בְּשֵׁם יְהוָה בְּרַכְנוּכֵל מִבֵּית יְהוָה:</p>	<p>26 Bərukkeh haba'eh bəsheim HADUREH beirakhnukhel mibeit HADUREH.</p>
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<p>אֵל יְהוָה נִיַּעַרְתָּנוּ אֶסְרוּל־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ:</p>	<p>27 Eil HADUREH vaya'eirətnu isrol ḥag ba'avotim ad qarnot hamizbéi'ah.</p>
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<p>אֵל יְהוָה נִיַּעַרְתָּנוּ אֶסְרוּל־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ:</p>	<p>27 Eil HADUREH vaya'eirətnu isrol ḥag ba'avotim ad qarnot hamizbéi'ah.</p>
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25 † Please, ADORNED ONE, deliver us, please!
† Please, ADORNED ONE, deliver us, please!
Please, ADORNED ONE, prosper us, please!
Please, ADORNED ONE, prosper us, please!

26 Blessed who comes in the Name of the ADORNED ONE;
we bless you all from the house of the ADORNED ONE.

26 Blessed who comes in the Name of the ADORNED ONE;
we bless you all from the house of the ADORNED ONE.

27 God is the ADORNED ONE and has woken us up;
bind the festival with foliage
up to the horns of the altar!

27 God is the ADORNED ONE and has woken us up;
bind the festival with foliage
up to the horns of the altar!

- אֱלֹהֵי אֶתָּה וְאֶזְרָךְ 28 *Eili ateh və'odéke*
 אֱלֹהֵי אֶרֹמְמֶךָ : *Elohαι aroməméke.*
- אֱלֹהֵי אֶתָּה וְאֶזְרָךְ 28 *Eili ateh və'odéke*
 אֱלֹהֵי אֶרֹמְמֶךָ : *Elohαι aroməméke.*
- אֶזְרָךְ הַדּוֹל לְיְהוָה כִּי טוֹבָה 29 † *Hodol ləHADUREH ki toveh*
 כִּי לְעוֹלָם חֲסִדָּה : *ki lə'olam ḥasdeh.*
- אֶזְרָךְ הַדּוֹל לְיְהוָה כִּי טוֹבָה 29 † *Hodol ləHADUREH ki toveh*
 כִּי לְעוֹלָם חֲסִדָּה : *ki lə'olam ḥasdeh.*

- 28 You are my God and I praise You,
 my God, I exalt You.
- 28 You are my God and I praise You,
 my God, I exalt You.
- 29 † Praise the ADORNED ONE, for Voi is Good!
 Yes, eternal is Voix constancy!
- 29 † Praise the ADORNED ONE, for Voi is Good!
 Yes, eternal is Voix constancy!

Concluding Blessing

יְהַלְלוּכֶּה יְהוָה Yəhaləlúkhe HADUREH
אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ Elohéinu kol ma'aséikhe
וַחֲסִידוֹלֶיךָ vaḥasidoléikhe
צְדִיקוֹל עוֹשׂוֹל רְצוֹנֶךָ tzadiqol osol rətzonékhe
וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל vəkhol aməkhe beit Yisra'eil
בְּגִילָה יוֹדוֹל וּבִרְכוּל bəgilah yodol vivarəkhol
וּישָׁבְחוֹל וּיְפָאֲרוֹל וּירוֹמְמוֹל vishabəḥol vifa'arol viroməmol
וַיַּעֲרִיצוֹל וַיִּקְדִּישׁוֹל וַיְנַעֲמִימוֹל vəya'arítzol vəyaqdíshol vəyan'ímol
אֶת שְׁמֶךָ חַיִּינוּ: et shimkhe ḥayéinu.
כִּי לָךְ טוֹב לְהוֹדוֹת Ki lakhe tov ləhodot
וּשְׁמֶךָ נֶאֱחָה לְבָרֶךְ vəshimkhe na'eh ləvareikh
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל: ki mei'olam və'ad olam ateh Eil.
בְּרוּכָה אַתָּה יְהוָה Bərukkeh ateh HADUREH
רוּחַ מְהַלְלֶה בַּתְּשַׁבְּחוֹת: rú'ah məhuléleh batishbahot.

All Your works, ADORNED ONE,
our God, shall praise You,
as shall Your devoted ones,
the righteous who do Your will,
and all Your people, the house of Yisra'eil.
With joy they'll thank and bless
and laud and adorn and exalt
and praise and sanctify and sweeten
Your Name, our Life.
For it is good to thank You
and to bless Your Name,
for from eternity and to eternity, You are God.
Blessed are You, ADORNED ONE,
Spirit praised by lauds.

During Sukot, including Hoshana Rabah, some continue with Hoshanot here. Otherwise, if praying with a minyan, continue with Qadish Shaleim (p 368). If praying without a minyan, continue with the Torah Service directly (p 370).

Hoshanot

(On a weekday, when praying in a space with a Torah scroll, the ark is opened and a Torah scroll is brought to the bimah. A procession then forms to circle the bimah, with some carrying lulavs as they make their circuit. On Shabbat, the ark is opened, but a Torah is not removed, and no one carries a lulav because of the prohibition on carrying on Shabbat. If praying without a minyan, many communities pray these prayers without removing a Torah from the ark or forming a procession. Some rise when the ark is opened. On Hoshana Rabah, all the Torah scrolls are taken out of the Ark, and the procession circles the bimah seven times.)

Each of the following lines is prayed by the leader, followed by the congregation.

הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshi'eh na ləma'ankhe
: אֱלֹהֵינוּ הוֹשִׁיעָה נָא Elohéinu hoshi'eh na.
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshi'eh na ləma'ankhe
: בּוֹרְאֵתָנוּ הוֹשִׁיעָה נָא borə'atéinu hoshi'eh na.
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshi'eh na ləma'ankhe
: גּוֹאֲלֵינוּ הוֹשִׁיעָה נָא go'eléinu hoshi'eh na.
הוֹשִׁיעָה נָא לְמַעַנְךָ Hoshi'eh na ləma'ankhe
: דּוֹרְשָׁנוּ הוֹשִׁיעָה נָא doreshéinu hoshi'eh na.

Save us, please, for Your sake,
our **A**donai, save us, please!
Save us, please, for Your sake,
our **B**ringer-into-existence, save us, please!
Save us, please, for Your sake,
our **C**lear-of-trouble-maker, save us, please!
Save us, please, for Your sake,
our **D**esirer, save us, please!

When the first day of Sukot falls on Shabbat, continue with Hoshanot for Shabbat (p 531) on the first day of Sukot and the Second Circle (p 526) on the second day of Sukot. Otherwise, continue with the First Circle on the first day of Sukot, the Second Circle on the second day of Sukot, and Hoshanot for Shabbat on Shabbat Ḥol haMo'eid Sukot. On Hoshana Rabah, begin with the First Circle and Second Circle, and then proceed with the remaining Hoshanot for Hoshana Rabah below.

First Circle

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms have been rearranged to better match the English alphabet. Each Hebrew term is translated; merely the order has changed.

הוֹשִׁיעָה נָא לְמַעַן אֲמַתְךָ לְמַעַן
 בְּרִיתְךָ לְמַעַן עֲדֹלְךָ וְתַפְאֲרֹתְךָ
 לְמַעַן דָּתְךָ לְמַעַן הוֹדְךָ
 לְמַעַן וְעוֹדְךָ לְמַעַן זְכוּרְךָ
 לְמַעַן חֲסִדְךָ לְמַעַן טוֹבְךָ
 לְמַעַן יְחִוּדְךָ לְמַעַן כְּבוֹדְךָ
 לְמַעַן לְמוּדְךָ לְמַעַן מְבֻטָּחְךָ
 לְמַעַן נִצְחָךָ לְמַעַן סוֹדְךָ
 לְמַעַן עֲנֶךָ לְמַעַן פְּאֲרְךָ לְמַעַן
 צְדִקְתְּךָ לְמַעַן קִדְשָׁתְךָ לְמַעַן
 רַחֲמֶיךָ הַרְבִּים לְמַעַן שְׂכִינָתְךָ
 לְמַעַן תַּהֲלִיתְךָ הוֹשִׁיעָה נָא:

Save us, please, for the sake of Your **a**dornment, for the sake of Your **b**eauty and greatness, for the sake of Your **c**ovenant, for the sake of Your **d**evotion, for the sake of Your **f**idelity, for the sake of Your **g**oodness, for the sake of Your **H**oliness, for the sake of Your **j**ustice, for the sake of Your **k**nowledge-giving, for the sake of Your **l**aw, for the sake of Your **m**emory, for the sake of Your **n**obility, for the sake of Your **P**resence, for the sake of Your **q**uintessential mercy, for the sake of Your **r**efuge, for the sake of Your **s**ingularity, for the sake of Your **t**ruth, for the sake of Your **v**eiledness, for the sake of Your **w**ondrousness, for the sake of Your **e**xaltation, for the sake of Your **y**ears unending, for the sake of Your **z**eal, save us, please!

On Sukot, continue with the Weekday Conclusion to Hoshanot (p 527). On Hoshana Rabah, add the following, then continue with the Second Circle.

כִּי־אֲמַרְתִּי עוֹלָם הָסֵד הַיְבָנָה:
 Kí amárti olam h́esed yibaneh.

For I affirmed: The world is built on devotion.
 Psalm 89:3

Second Circle

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms have been rearranged to better match the English alphabet. Each Hebrew term is translated, merely the order has changed.

הוֹשִׁיעָה נָא אֲבֹן שְׁתִּיחַ	<i>Hoshi'eh na éven shətiyah</i>
בֵּית קְהֵלֶה גֹרֵן אֲרָנִין	<i>beit qəhilah góren Ornan</i>
דְּבִיר הַמְצַנֵּעַ הַר הַמּוֹרִיחַ	<i>dəvir hamutzna Har haMoriyah</i>
וְהַר יַעֲרָאֵת זְבוּל תִּפְאַרְתְּךָ	<i>vəHar Yeira'et zəvul tif'artékhe</i>
זִנְהָ דָוִד טוֹב הַיִּשְׂרָאֵל	<i>hanah David tov haYisra'eil</i>
יַפֵּה נוֹף מְשׁוֹשׁ כָּל יְהוּדָה	<i>yəfeih nof məsos kol Yəhudah</i>
כְּלִילַת יוֹפֵי לִינַת הַצֶּדֶק	<i>kəlilat yófi linat hatzédeq</i>
מִכּוֹן שִׁבְתְּךָ נוֹחַ שְׁאָנִין	<i>məkhon shivtéke naveh sha'anán</i>
סֻכַּת שְׁלֵמִים עֲלִיַּת שְׁבָטִים	<i>sukat Shaleim aliyat shəvatim</i>
פִּנַּת יַקְרַת צִיּוֹן הַמְצַיֵּנֶת	<i>pinat yiqrat Tziyon hamətzuyénet</i>
קֹדֶשׁ הַקְּדוֹשִׁים רְצוּף אַהֲבָה	<i>qódesch haqodashim ratzuf ahavah</i>
שְׁכִינַת כְּבוֹדְךָ תֵּל תַּלְפִּיּוֹת	<i>shəkhinat kəvodékhe teil talpiyot</i>
הוֹשִׁיעָה נָא:	<i>hoshi'eh na.</i>

Save us, please, abode of Your rest,
 beneficence of Yisra'eil, camp of David,
 dwelling of assembly, Foundation Stone,
 going-up-place of the tribes, Holy of Holies,
 joint-filled with love, knoll of prayer,
 locale of ease, Mount Moriyah,
 nesting-place of Justice, presence of Your glory,
 quintessence of the summit of joy of all Yəhudah,
 residence of beauty, sukah of Shaleim,
 threshing-field of Ornan, veiled sanctuary,
 wreath of adornment, exquisite cornerstone,
 Yeira'et Mountain, zeroed-in-on Tziyon,
 save us, please!

On Sukot, continue with the Weekday Conclusion of Hoshanot. On Hoshana Rabah, add the following, then continue with the third circle (p 539).

לְךָ זְרוּעַ עִם־גְּבוּרָה תַעֲזֵז יְדְךָ תָרוּם יְמִינְךָ:

Ləkhe zəró'a im gəvurah ta'oz yadəkhe tarum yəminékhe.

You have an arm with might! Strong will be Your hand, exalted Your right hand!

Psalm 89:14

Weekday Conclusion to Hoshanot

אֲנִי וְהָ הוֹשִׁיעָה נָא: *Ani va he hoshí'eh na.*

כְּהוֹשַׁעְתָּ אֵלּוּל בְּלוּד עִמָּךְ *Kəhosháte eilol bəlud amékhe*

בְּצִאתְךָ לַיִשֵׁעַ עִמָּךְ *bətzeitəkhe ləyéisha amékhe*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים *Kəhosháte goi vEilohim*

דָּרוּשׁוֹל לַיִשֵׁעַ אֱלֹהִים *dərushol ləyéisha Elohim*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ הָמוֹן צְבָאוֹת *Kəhosháte hamon tzəva'ot*

וְעַמָּל מִלְאָכוֹל צְבָאוֹת *və'imāl mal'akhol tzəva'ot*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ זוֹלָלוֹל מִבֵּית עַבְדּוֹל *Kəhosháte zoləlol mibeit avadol*

זְנוּנָה בְּיָדָל מִעַבְדּוֹל *hanuneh bəyadal ma'avidol*

כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

I and Voi, save us, please!

As You saved **august** ones in Lud with You
by bringing them out for saving Your people too,
so save us, please.

As You saved **community** and God,
delvers for the salvation of God,
so save us, please.

As You saved the **flock** of hosts
go-betweens also of hosts,
so save us, please.

As You saved the **horribly** treated from the house of slavery,
Judicious One in the hands of those making slavery,
so save us, please.

כְּהוֹשַׁעַתְּ טְבוּעוֹל בְּצוּל גְּזָרִים *Kəhosháte təvu'ol bətzul gəzarim*
 יִקְרָךְ עֵמָל מֵעִבְרוֹל *yəqarəkhe imal ma'avírol*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתְּ כַּנָּה מְשׁוֹרְרֵת וַיּוֹשִׁיעָה *Kəhosháte kanah məshoréret vayoshí'eh*
 לְגוֹחַתָּה מְצִינֵת וַיּוֹשִׁיעָה *ləgohetah mətzuyénet vayivashə'eh*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתְּ מְאָמַר וְהוֹצֵאתִי אֶתְכֶל *Kəhosháte ma'amar vəhotzéiti etkhel*
 נִקְוֵב וְהוֹצֵאתִי אֶתְכֶל *naquv vəhutzéiti itkhel*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשַׁעַתְּ סוֹבְבוֹל מִזְבֵּחַ *Kəhosháte sovəvol mizbéi'ah*
 עוֹמְסוֹל עֲרָבָה לְהַקִּיף מִזְבֵּחַ *oməsol aravah ləhaqif mizbéi'ah*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved the **kelp**-enveloped thru the depths sliced apart,
 lustrously crossing over with their part,
 so save us, please.

As You saved the **meek** shoot singing “And Voi saved”,
notated by its redeemer “And Voi was saved”,
 so save us, please.

As You saved, **proposing** “And I brought you out”,
quoted “And with you I was brought out”,
 so save us, please.

As You saved those 'round the altar,
stringing up willows to encircle the altar,
 so save us, please.

כְּהוֹשִׁיעָה פְּלֵאֵי אֲרוֹן כְּהַפְשֵׁעַ Kəhosháte *pil'ei aron kəhufsha*
צִיעַר הָרְעוּל בְּחֶרוֹן אֶף וְנוֹשַׁע *tzi'eir hara'ol baharon af vənosá*
כִּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעָה קְהֵלוֹת בְּבִלְהַ שְׁלַחְתָּ Kəhoshí'eh *qəhilot Bavélah shiláhte*
רַחֲמוּמָה לְמַעַנְלָ שְׁלַחְתָּ *rahumeh ləma'anal shuláhte*
כִּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעָה שְׂאֵר שִׁבְטֵי יַעֲקֹב Kəhosháte *shə'ar shivtei Ya'aqov*
תְּקוּמָה וְתַקִּימָה שְׂאֵר אֶהְלֵי יַעֲקֹב *taqúmev vətaqímev shə'ar oholei Ya'aqov*
וְהוֹשִׁיעָה נָא: *vəhoshí'eh na.*

כְּהוֹשִׁיעָה שׁוֹמְרוֹל מִצְוֹת Kəhosháte *shomərol mitzvot*
וְחוֹכוֹל יְשׁוּעוֹת *vəhokhol yəshu'ot*
אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא: *Eil ləmosha'ot vəhoshí'eh na.*

אֲנִי וְהָ הוֹשִׁיעָה נָא: *Ani vəhe hoshí'eh na.*

As You saved the Ark of wonders when it was deprived —
vile ones it constrained with fury of rage and was saved —
so save us, please.

As You saved the worshipers that to Babylon You sent,
extremely merciful, for their sake You too were sent,
so save us, please.

As You saved Ya'aqov's tribes' remnant,
zeal Yourself up and zeal up Ya'aqov's tents' remnant
and save us, please.

As You saved those who guard the mitzvot
and await salvation,
God of salvation, save us, please.

I and Voi, save us, please!

On Hoshana Rabah, continue with the Climactic Supplications (p 547).

(The Torah is returned to the ark.)

הוֹשִׁיעָה אֶת־עַמְךָ *Hoshí'eh et amékhe*
 וּבְרַכֶּה אֶת־נַחֲלָתְךָ *uvarəkhe et nahalatékhe*
 וְרַעַל וְנִשְׂאָל עַד־הָעוֹלָם : *ur'ol vėnasə'ol ad ha'olam.*
 וַיְהִי דְבַר יְאֱלֹהִים *Vəyihyu dəvarai eileh*
 אֲשֶׁר הִתְחַנְּנִתִי לִפְנֵי יְהוָה *asher hitħhanánti lifnei MOSHI'EH*
 קְרֹבִים אֶל־יְהוָה *qərovim el MOSHI'EH*
 אֱלֹהֵינוּ יוֹמָם וְלַיְלָה *Elohéinu yomam valáilah*
 לַעֲשׂוֹת מִשְׁפַּט עֲבָדֶיךָ *la'asot mishpat avdeh*
 וּמִשְׁפַּט עַמּוֹהַּ יִשְׂרָאֵל *umishpat ameh Yisra'eil*
 דְּבַר יוֹם בְּיוֹמוֹ : *dəvar yom bəyomo.*
 לְמַעַן דַּעַת כָּל עַמּוֹהַּ יִשְׂרָאֵל *Ləmə'an dá'at kol ameh Yisra'eil*
 כִּי יְהוָה הוּא הָאֱלֹהִים *ki MOSHI'EH he ha'Elohim*
 אֵין עוֹד : *ein od.*

Save Your people
 and bless Your inheritance
 and shepherd them and support them endlessly. Psalm 28:9
 And may my words — these ones
 that I seek favor with before the SAVIOR —
 draw close to the SAVIOR,
 our God, day and night
 to make judgement for Voix servant
 and judgement for Voix people, Yisra'eil:
 the needs of the day on each day,
 so that all Voix people, Yisra'eil, know
 that the SAVIOR Voidself is God,
 there is no other. 1 Kings 8:59-60

(The ark is closed.)

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

Hoshanot for Shabbat

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms in the first section have been rearranged to better match the English alphabet. Each Hebrew term is translated, merely the order has changed.

הוֹשִׁיעָה נָא	<i>Hoshi'eh na</i>
אִם נִצְוֵרָה כְּבַבַּת	<i>om natzurah kavavat</i>
בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת	<i>bonénet bədat néfesh məshivat</i>
גּוֹמְרֵת הַלְכוֹת שַׁבַּת	<i>goméret hilkhot Shabat</i>
דּוֹרֵשֶׁת מִשְׁאַת שַׁבַּת	<i>doréshet mas'at Shabat</i>
הַקּוֹבְעֵת אֶלְפַיִם תְּחוּם שַׁבַּת	<i>haqová'at alpáyim təhum Shabat</i>
וּמְשִׁיבַת מִדְרָךְ שַׁבַּת	<i>umshivat midérech Shabat</i>
זְכוֹר וְשָׁמֹר מְקַיְמַת בְּשַׁבַּת	<i>zakhor vəshamor məqayémet baShabat</i>
זֹזְשָׁה לְמַהֵר בִּיאַת שַׁבַּת	<i>hášhah ləmaheir bi'at Shabat</i>
טוֹרָחַת כּוֹל מִשִּׁישָׁה לְשַׁבַּת	<i>toráhat kol mishishah laShabat</i>
יּוֹשֶׁבֶת וּמַמְתֵּנֶת עַד כְּלוֹת שַׁבַּת	<i>yoshévet umamténet ad kəlot Shabat</i>
כְּבוֹד וְעֹנֵג קוֹרְאָה לְשַׁבַּת	<i>kavod va'óneg qorə'ah laShabat</i>
לְבוּשׁ וּכְסוּת מְחַלְפֵת בְּשַׁבַּת	<i>ləvush ukhsut bəhaléfet baShabat</i>
מֵאֲכָל וּמִשְׁתֵּה מְכִינָה לְשַׁבַּת	<i>ma'akhal umishteh məkhinah laShabat</i>

Save us, please,
a people guarded like a pupil-dot,
bustling ahead to speed the coming of Shabbat,
changing clothing and raiment for Shabbat,
distinguishing soul-refreshment with thought,
fixing two thousand cubits as the limit of Shabbat,
glory and delight they call Shabbat,
Holiness of the day making Holy on Shabbat,
jibing with the halakhot of Shabbat,
kindling the lamp they're commanded to kindle on Shabbat,
leyning seven portions with wisdom on Shabbat,
marking out the four domains of Shabbat,
noshing on three meals on Shabbat,
provisions and potables preparing for Shabbat,

זָעַם מְגָדִים מְנַעֲמֵת לַשַּׁבָּת *nó'am mægadim man'émet laShabat*
 סְעוּדוֹת שְׁלוֹשׁ מְקַיֶּמֶת בַּשַּׁבָּת *sə'udot shalosh məqayémet baShabat*
 עַל שְׂתֵי כְּכָרוֹת בּוֹצְעֵת בַּשַּׁבָּת *al shətei khikarot botzá'at baShabat*
 פּוֹרֶטֶת אַרְבַּע רְשׁוּיֹת שַׁבָּת *porétet arba rəshuyot Shabat*
 צְוִי הַדְּלָקֶת נֵר מַדְּלָקֶת בַּשַּׁבָּת *tzivui hadlaqat neir madléqet baShabat*
 קִדּוּשׁ הַיּוֹם מְקַדְּשֵׁת בַּשַּׁבָּת *qidush hayom məqadéshet baShabat*
 רֵצֵף שֶׁבַע מַפְלָלֶת בַּשַּׁבָּת *rétzef shéva məfalélet baShabat*
 שִׁבְעָה בְּדַת קוֹרְאָה בַּשַּׁבָּת *shiv'ah vadat qorə'ah baShabat*
 תַּנְחִילֵנָה לַיּוֹם שְׁכָלוֹ שַׁבָּת *tanhilénah layom shekulo Shabat*
 הוֹשִׁיעָה נָא : *hoshí'eh na.*

אֲנִי וְהָ הוֹשִׁיעָה נָא : *Ani vahe hoshí'eh na.*

כְּהוֹשִׁיעַת אָדָם יִצְרִיחַ *Kəhosháte Adam yetzireh*
 כְּפִידֶךָ לְגוֹנֵנָה *kapéikhe ləgonənah*
 בַּשַּׁבָּת קִדְשׁ הַמִּצְוֹת *bəShabat qódeshtimzeito*
 כֹּפֵר וַחֲנִינָה *kófer vaḥaninah*
 כֵּן הוֹשִׁיעָה נָא : *kein hoshí'eh na.*

querying lifting-limits on Shabbat,
 “Remember” and “Keep” fulfilling on Shabbat,
 sevenfold blessing-sequence praying on Shabbat,
 turning from roads their Shabbat,
 vegging and slowing the end of Shabbat,
 working all six days for Shabbat,
 exulting over two loaves on Shabbat,
 yummy pleasures partitioning for Shabbat,
 zealously awaiting a day that is entirely Shabbat,
 save us, please!

I and Voi, save us, please!

As You saved **A**dam, fashioned
 in Your hands, to protect hir
by making hir ransom and
 mercy the Sabbath dear,
 so save us, please.

כְּהוֹשִׁיעָה גּוֹי מְצֻיָּן מִקְוֹל הַכֶּפֶשׁ *Kəhosháte goi mətzuyan məqavol ḥófesh*
 דְּעָה כְּוָנוּ לְבוֹשׁ שְׁבִיעֵי לְנֹפֶשׁ *dei'ah kivənu lavush shəvi'i lənófesh*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעָה הָאָם *Kəhosháte ha'am*
 נִהְגָּתָ כְּצֹאֵן לְהַנְחוֹת *nihágte katzon ləhanḥot*
 וַחֲקַ שְׁמֹתָ בְּמָרָה עַל מֵי מְנוּחֹת *vəḥoq sámte bəMarah al mei mənukhot*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעָה זְבוּדוֹל בְּמִדְבָּרָה *Kəhosháte zəvudol bəmidbar*
 בְּמִדְבַר סִין *Sin bamaḥaneh*
 זָכְמוּ וְלָקְטוּ בְּשֵׁשִׁי לֶחֶם מִשְׁנֵה *hakhəmu vəlaqətu vashishi léḥem mishneh*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעָה טְפוּלוֹלֵיקָה *Kəhosháte təfuloléikhe*
 הוֹרוּ הַכְּנָה בְּמִדְבָּרָה *horu hakhanah bəmada'al*
 יֵשֶׁר כְּחָל וְהוֹדָה לָלוֹ רוּעַל *yisheir koḥal vəhodah lalo ro'al*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved a **community** marked out, hoping for release,
 distinguishing in thought to, on the seventh day, cease,
 so save us, please.

As You saved a **flock**,
 the people You guided, for rest,
 giving a law at Marah by the waters of rest,
 so save us, please.

As You saved Your **handed-down-to** ones in
 camp in the wilderness of Sin —
 judicious they were and on the sixth day brought a double portion in —
 so save us, please.

As You saved those **knitted** to You
 — they learned readiness in their recall,
 leveling their strength, their shepherd thanked them all,
 so save us, please.

כְּהוֹשֵׁעַתָּה כְּלָכְלוּ בְּעֵנָנִי Kəhosháte *kulkəlu bə'óneg*
 מִן הַמְשָׁמֵר man haməšumar
 לֹא הִפְךָ עֵינֵי וְרִיחוֹ לֹא נָמַר lo hafakh eino vəreiḥo lo namar
 כִּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

כְּהוֹשֵׁעַתָּה מִשְׁפָּטֵי מַשְׂאוֹת Kəhosháte *mishpətei mas'ot*
 שַׁבַּת גַּמָּרוֹ Shabat gamáru
 נָחֵוּ וְשָׁבְתוּ náḥu vəshavətu
 רְשׁוּיֹת וְתַחֲוִימִים שָׁמְרוּ rəshuyot uṯhumim shamáru
 כִּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

כְּהוֹשֵׁעַתָּה סִינֵי הַשְּׁמֵעוּ Kəhosháte *Sinai hoshmə'u*
 בְּדַבֵּר רְבִיעִי bəḏibur rəvi'i
 עֲנֵן זְכוֹר וְשָׁמֹר לְקַדֵּשׁ שְׁבִיעִי inyan zakhor vəšamor ləqadeish shəvi'i
 כִּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

כְּהוֹשֵׁעַתָּה פְּקָדוֹ Kəhosháte *puqədu*
 לְתַמְנִיעַ מִכֹּל דֶּרֶךְ ləhamni'a mikol dérekh
 צִוּוּ לָנוּחַ בַּשַּׁבַּת מִדֶּרֶךְ tzuvu lanú'aḥ baShabat midérekh
 כִּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

As You saved those **m**unching on manna
 stored up with delight —
no change in its look, and its scent was still right,
 so save us, please.

As You saved **p**recept of Shabbat
 picking-up learners,
quieters down, resters,
 domain and boundary concerners,
 so save us, please.

As You saved **r**eceivers of the Fourth
 Commandment at Sinai,
sanctifying the seventh — both “Remember” and “Keep” apply —
 so save us, please.

As You saved those **r**equired
 to refrain from every journey,
verily commanded to rest on Shabbat from their journey,
 so save us, please.

כְּהוֹשִׁיעַתָּ קְהֵלֶת וְעַמּוֹ *Kəhosháte Qohélet və'amo*
 בְּבֵית עוֹלָמִים *bəveit olamim*
 רִצְוֶךָ בְּחֻגְגַל שִׁבְעָה *ritzúkhe bəḥogəgal shiv'ah*
 וְשִׁבְעָה יָמִים *vəshiv'ah yamim*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעַתָּ שָׁבוֹל מֵרַע *Kəhosháte shavol meira*
 וְחַטָּא לְפָדְיוֹם *vəḥeit lafidyom*
 תּוֹרַתְךָ בְּקִרְאָל בְּחַג יוֹם יוֹם *Toratəkhe bəqor'al bəḥag yom yom*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעַתָּ מְשַׁמְחוֹלֵיךָ *Kəhosháte məsaməḥoléikhe*
 בְּבִנְיַן שֵׁינֵי הַמִּחְדָּשׁ *bəvinyan sheini haməḥudash*
 נוֹטְלוֹל לִלָּב כָּל שִׁבְעָה בְּמִקְדָּשׁ *notəlol lulav kol shiv'ah bamiqdash*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשִׁיעַתָּ חִבּוּט עֲרָבָה שַׁבַּת מִדְּחוֹל *Kəhosháte ḥibut aravah Shabat madḥol*
 מְרַבִּיּוֹת מוֹצָא לִיסוּד מִזְבֵּחַ מִנִּיחוֹל *murbiyot Motza lisod mizbéi'ah maniḥol*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved, with his people, Qohélet
 in the House of Endless Days,
 expressing Your will at their festival for seven
 and seven days,
 so save us, please.

As You saved those yawning away from harm
 and sin to redemption's way,
 zinging out Your Torah on the Festival day after day,
 so save us, please.

As You saved Your rejoicers
 in the second house, made new,
 those taking up the lulav all seven days in the sanctuary true,
 so save us, please.

As You saved those who put off Shabbat willow-beating,
 the altar's base with Motza willows completing,
 so save us, please.

כְּהוֹשֵׁעַת בְּרָכוֹת וְאַרְכוֹת *Kəhosháte bərákot va'arukot*
 וּגְבוּהוֹת מְעֻלָּסוֹל *ugvohot mə'aləsol*
 בְּפִטְרָתָל יֹפִי לָךְ מִזְבַּח מְקַלָּסוֹל *biftiratal yófi ləkha mizbéi'ah məqaləsol*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשֵׁעַת מוֹדוֹל וּמִוְחָלוֹל *Kəhosháte modol umyħalol*
 וְלֹא מִשְׁנוֹל *vəlo məshanol*
 כְּלָנוּ אָנוּ לַיָּה וְחַיֵּינוּ לַיָּה שְׁנוֹל *kulánu ánu ləYAH vəħayéinu ləYAH shonol*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשֵׁעַת יָקֵב מִחֲצָבִיךְ *Kəhosháte yéqev maħatzavéikhe*
 סוֹבְבוֹל בְּרַעֲנָה *sovəvol bəra'ananaħ*
 רוֹנְנוֹל אָנִי וְהָ הוֹשִׁיעָה נָא *ronəsol ani vahe hoshí'eh na*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

כְּהוֹשֵׁעַת חֵיל זְרִיזוֹל *Kəhosháte ħeil zərazol*
 מִשְׁרָתוֹל בְּמִנוּחָה *məsharətol bimnuħah*
 קָרְבַּן שַׁבַּת כְּפוֹל עוֹלָה וּמִנְחָה *qorban Shabat kaful olah uminħah*
 כֵּן הוֹשִׁיעָה נָא: *kein hoshí'eh na.*

As You saved those rejoicing with branches bendy
 and long and tall,
 at their exit praising "Beauty to you, altar!" all,
 so save us, please.

As You saved those thanking and waiting
 and not changing,
 "We all are for YAH and our lives are for YAH!" exchanging,
 so save us, please.

As You saved those circling the vat of
 Your carving with shoots like these,
 hymning, "I and Voi, save us, please!",
 so save us, please.

As You saved the throng of eager
 ministers on the rest day,
 the double offering, sacrifice and meal, of the Sabbath day,
 so save us, please.

כְּהוֹשֵׁתָ לְוֵי־לֵיךְ Kəhosháte Ləviyoléikhe
עַל דּוּכְחָנָל לְהַרְבַּת al dukhanal ləharbat
אוֹמְרוֹל מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת omərol mizmor shir ləyom haShabat
כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

כְּהוֹשֵׁתָ נְחֻמוֹלֵיךְ בְּמִצְוֹתֶיךָ Kəhosháte niḥumoléikhe bəmitzvotéikhe
תָּמִיד יִשְׁתַּעֲשׂוּל tamid yishtashə'ol
וְרָצְתָל וְהִחַלִּיצְתָל vəratzetal vəhaḥalitzetal
בְּשׁוּבָה וְנַחַת יִוָּשְׁעוּל bəshuvah vanáhat yivashhei'ol
כֵּן הוֹשִׁיעָה נָא: kein hoshí'eh na.

כְּהוֹשֵׁתָ שְׂאֵר שִׁבְטֵי יַעֲקֹב Kəhosháte shə'ar shivtei Ya'aqov
תְּקוּמָה וְתַקִּימָה שְׂאֵר אֶהְלֵי יַעֲקֹב taqúmeḥ vətaqímeḥ shə'ar oholei Ya'aqov
וְהוֹשִׁיעָה נָא: vəhoshí'eh na.

כְּהוֹשֵׁתָ שׁוֹמְרוֹל מִצְוֹת Kəhosháte shomərol mitzvot
וְחֹכְחֹל יְשׁוּעוֹת vəḥokhol yəshu'ot
אֵל לְמוֹשְׁעוֹת וְהוֹשִׁיעָה נָא: Eil ləmosha'ot vəhoshí'eh na.

As You saved Your Levites
on their platform to make them increase a lot,
singing “A psalm, a hymn for the day of Shabbat”,
so save us, please.

As You saved Your comforted ones — Your commands
they always celebrated —
You wanted them and rescued them
and with restoration and ease they'll be saved,
so save us, please.

As You saved Ya'aqov's tribes' remnant,
zeal Yourself up and zeal up the Ya'aqov's tents' remnant
and save us, please.

As You saved those who guard the mitzvot
and await salvation,
God of salvation, and save us, please.

אָנִי וְהֵ הוֹשִׁיעָה נָא: *Ani vəhe hoshí'eh na.*

הוֹשִׁיעָה אֶת־עַמְּךָ *Hoshí'eh et amékhe*

וּבְרַכָּה אֶת־נַחֲלָתְךָ *uvarəkhe et naḥalatékhe*

וְרַעַל וְנִשְׂאֵל עַד־הָעוֹלָם: *ur'ol vənasə'ol ad ha'olam.*

וַיְהִי דְבַרֵי אֱלֹהִים *Vəyihyu dəvarai eileh*

אֲשֶׁר הִתְחַנְּנָתִי לִפְנֵי יְהוָה *asher hithanánti lifnei MOSHI'EH*

קְרֹבִים אֶל־יְהוָה *qərovim el MOSHI'EH*

אֶל־הַיָּמִם וְלַיְלָה *Elohéinu yomam valáilah*

לְעֲשׂוֹת מִשְׁפָּט עֲבָדָה *la'asot mishpat avdeh*

וּמִשְׁפָּט עַמְּהָ יִשְׂרָאֵל *umishpat ameh Yisra'eil*

דְּבַר יוֹם בְּיוֹמוֹ: *dəvar yom bəyomo.*

לְמַעַן דַּעַת כָּל עַמְּהָ יִשְׂרָאֵל *Ləmə'an dá'at kol ameh Yisra'eil*

כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד: *ki MOSHI'EH he ha'Elohim ein od.*

I and Voi, save us, please!

Save Your people

and bless Your inheritance

and shepherd them and support them endlessly.

Psalm 28:9

And may my words — these ones

that I seek favor with before the SAVIOR —

draw close to the SAVIOR,

our God, day and night

to make judgement for Voix servant

and judgement for Voix people, Yisra'eil:

the needs of the day on each day,

so that all Voix people, Yisra'eil, know

that the SAVIOR Voidself is God, there is no other.

1 Kings 8:59-60

(The ark is closed.)

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

Third Circle

As with the other circles, the terms in the translations of the remaining circles for Hoshana Rabah have been rearranged for the sake of the acrostic.

הוֹשִׁיעָה נָא אֲנִי חוֹמָה *Hoshi'eh na om ani homah*
 בָּרַח כַּחֲמַח גּוֹלָה וְסוּרָה *barah kahamah golah vësurah*
 דָּמַתָּה לַתְּמָר הַהַרְוִינָה עֲלֵיךָ *damatah letamar haharugah aléikhe*
 וְנַחֲשֶׁבֶת כְּצֹאן טִבְחָה *vanehshévet katzon tivhah*
 זְרוּיָה בֵּין מַכְעִיסוֹלֵיהָ *zaryah bein mah'isoléiha*
 זִבְוָקָה וְדְבוּקָה בָּךְ *havuqah udvuqah bakh*
 טוֹעֲנֶת עֲלֶיךָ יַחֲדָה לַיַּחֲדָךְ *to'énet ulakh yəhidah layahadakh*
 כְּבוּשָׁה בְּגוֹלָה לּוֹמְדֵת יִרְאָתְךָ *kavushah vaGolah lomédet yir'atakh*
 מְרוּטָת לְחֵי נְתוּנָה לְמַכּוֹל *mərutat léhi nətunah ləmakol*
 סוֹבְלֵת סִבְלָךְ עֲנִיָּה סוּעָרָה *sovélet sivlakh aniyah so'arah*
 פְּדוּיָה טוֹבִיָּה צֹאן קָדְשׁוֹל *pəduyat Toviyah tzon qodashol*
 קָהֳלוֹת יַעֲקֹב רְשׁוּמוֹל בִּשְׂמֹךְ *qəhilot Ya'aqov rəshumol bishmakh*
 שׁוֹאֲלוֹל הוֹשִׁיעָה נָא *sho'alol hoshi'eh na*
 תְּמוּכוֹל עֲלֵיךָ הוֹשִׁיעָה נָא : *tə mukhol aléikhe hoshi'eh na.*

Save us, please! **A** nation: “I am a wall”,
 bright as the sun, cast out and scattered,
 depending on You, flock of Holy ones,
 given to bullies, hauling Your yoke,
 joined with and embraced by You,
 killed because of You, learning fear of You,
 mixed with those vexed with her,
 notched with Your Name, preserved in the Diaspora,
 quite like a date-palm, roiled and oppressed,
 singular to singulate You, Toviyah redeemed her,
 viewed as a flock for slaughter,
 weighed down with Your weight,
 exfoliated of jaw, Ya'aqov's community,
 zinging out “Save us, please!”, save us, please!

תַּתְּנֵה אֱמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם :
Titāneh emet ləYa'aqov həsed lə'Avraham.

You will give truth to Ya'aqov, devotion to Avraham

Mikhah 7:20

Fourth Circle

הוֹשִׁיעָה נָא אֶדֶן הַמוֹשִׁיעָה	<i>Hoshi'eh na éden hamoshi'eh</i>
בְּלִתְךָ אֵין לְהוֹשִׁיעַ	<i>biltakhe ein lahoshi'a</i>
גְּבוּרָה וְרַבָּה לְהוֹשִׁיעַ	<i>giboreh varabeh lahoshi'a</i>
דָּלוֹתַי וְלִי יְהוֹשִׁיעָה	<i>daloti vali yahoshi'eh</i>
הָאֵל הַמוֹשִׁיעָה וּמַצִּילָה וּמוֹשִׁיעָה	<i>ha'Eil hamoshi'eh umatzileh umoshi'eh</i>
זוֹעֲקוּלֶיךָ תוֹשִׁיעָה	<i>zo'aqoléikhe toshi'eh</i>
זוֹכְרוּלֶיךָ הוֹשִׁיעָה	<i>hokholéikhe hoshi'eh</i>
טְלֹאוּלֶיךָ תִּשְׁבִּיעָה יְבוּל לְהַשְׁפִּיעַ	<i>til'oléikhe tasbi'eh yevul lahashpi'a</i>
כָּל שִׂיחַ תְּדַשְׁאֶה וְתוֹשִׁיעָה	<i>kol sí'ah tadshéi'eh vatoshi'eh</i>
לָגֵיא בַל תַּרְשִׁיעָה	<i>lagei bal tarshi'eh</i>
מְגָדִים תַּמְתִּיקָה וְתוֹשִׁיעָה	<i>megadim tamtiqeh vatoshi'eh</i>
נְשִׂאִים לְהַסִּיעַ שְׁעִירִים לְהַנִּיעַ	<i>nis'im lahasi'a sa'irim lahani'a</i>
עֲנָנִים מִלְּהַמְנִיעַ	<i>ananim milahamni'a</i>
פּוֹתְחָה יָד וּמִשְׁבִּיעָה	<i>potahah yad umasbi'eh</i>
צְמֹאוּלֶיךָ תִּשְׁבִּיעָה	<i>tzim'oléikhe tasbi'eh</i>
קוֹרְעוּלֶיךָ תוֹשִׁיעָה	<i>qora'oléikhe toshi'eh</i>

Save us, please! **A**bundant and mighty in saving,
besides You there's no one who saves,
clouds promulgate, **d**ear ones — Yours! — You'll save,
Foundation Who saves,
God Who saves, **h**onest ones of Yours You'll save,
juicy fruit create,
kids of Your flock You'll sate,
Liberator and Savior,
may You engrassiate every gulch and save,
nor this valley devastate,
pulled-away-from-You ones You'll save,
questers-for-You save, **r**ainshowers motivate,
stormclouds don't abnegate,
the waiters for You, save,
very-thirsty-for-You ones You'll sate,
when I am humbled, Voi'll save me,

רַחֲמוּ לִיךָ תוֹשִׁיעָה *rəḥumoléikhe toshí'eh*
שׁוֹחֲרוֹ לִיךָ הוֹשִׁיעָה *shoḥaroléikhe hoshí'eh*
תַּמִּימוֹ לִיךָ תוֹשִׁיעָה הוֹשִׁיעָה נָא : *təmimoléikhe toshí'eh hoshí'eh na.*

expand Your hand and sate,
Your implorers You'll save,
zesty fruits may You sweeten and save, save us, please!

נְעִמּוֹת בְּיַמִּינְךָ נֶצְחָה :
Nə'imot biminəkhe nétzah.

The pleasantness of Your right hand is forever.

Psalms 16:11

Fifth Circle

הוֹשִׁיעָה נָא אָדָם וּבְהֵמָה *Hoshí'eh na adam uvheimah*
בָּשָׂר וְרוּחַ וְנִשְׁמָה *basar vərú'ah unshamah*
גִּיד וְעֶצֶם וְקֹרְמָה *gid və'étzem vəqormah*
דְּמוּת וְצֶלֶם וְרִקְמָה *dəmut vətzélem vəriqmah*
הוֹד לַהֶבֶל דָּמָה *hod lahével damah*
וְנִשְׁמַל כַּבְּהֵמוֹת נִדְמָה *vənishmal kabəheimot nidmah*
זִיב וְתֹאֵר וְקֹמָה *ziv vətó'ar vəqomah*
זָדוּשׁ פָּנֵי אָדָם *hidush pānei adamah*
טִיעַת עֲצֵי נִשְׁמָה יְקָבִים וְקָמָה *ti'at atzei nəshamah yəqavim vəqamah*
כְּרָמִים וְשִׁקְמָה לְתִבֵּל הַמְּסֻיָּמָה *kəramim vəshiqmah ləteiveil haməsuyamah*
מְטִירוֹת עֹז לְסַמְמָה *mətirot oz ləsaməmah*

Save us, please! Adam-born and creature,
body and soul and breath-flutter,
cutis and bone and vigor,
depiction and woven-work and feature,
filigree like zephyr, graded as resembling a creature,
habit and brilliance and stature,
juvenation-renewment of the soil's cover,
kindling-branch of soulful timber,
lush grain and wine reservoir,
mulberry-fig and grape-nectar,
noted world! for her: powerful rain to fragrant make her,

נְשִׂיָה לְקַיְמָה שִׁיחִים לְקוֹמָמָה *nəshiyah laqayəmah sihim laqoməmah*
 עֲדָנִים לְעֲצָמָה פְּרָחִים לְהַעֲצִימָה *adanim la'otzmah pərahim laha'atzimāh*
 צְמָחִים לְגִשְׁמָה קָרִים לְזָרְמָה *tzəmaḥim laḡoshmah qarim lazormah*
 רְבִיבִים לְשַׁלְמָה שְׂתִיָּה לְרוֹמָמָה *rəvivim lašaləmah šətiyah ləroməmah*
 תְּלוּיָה עַל בְּלִימָה הוֹשִׁיעָה נָא: *təluyah al bəlimah hosh'eh na.*

יְהוָה אֲדַגְנֶנּוּ *MOSHI'EH adanéinu*

מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ *mah adir shimkhe bəkhoh ha'áretz*
 אֲשֶׁר תִּנְהַח הוֹדְךָ עַל־הַשָּׁמַיִם: *asher tənəh hodəkhe al hashamáyim.*
 quashed soil to renew her, rich trees to grow on her,
 sweet-morsels to strengthen for her, tender buds to proliferate on her,
 verdant-shoots to manifest on her, wet-cold rains to flow on her,
 expansive rains to complete her, yearning-completion to elevate her,
 zither-strung over the ether, save us, please!

SAVIOR, our Foundation!

How grand is Your Name over all the Earth!

Who gave Your splendor over the heavens!

Psalm 8:2

Sixth Circle

הוֹשִׁיעָה נָא אֲדָמָה מֵאָרֶר *Hoshí'eh na adamah mei'érer*
 בְּהֵימָה מִמְשַׁכֶּלֶת גֹּרֵן מִבָּזָם *bəheimah miməshakélet góren mibazam*
 דָּגָן מִדִּלְקֶת הוֹן מִמְאָרָה *dagan mədaléqet hon mimə'eirah*
 וְאֶכֶל מִמְהוּמָה זֵיט מִנְשֵׁל *və'ókhel miməhumah záyit minéshel*
 זִטָּה מֵיחָגָב טָרֶף מִגּוֹבֵי *hitah meihagav téref minovai*
 יִקָּב מִיֵּלֶק פָּרֶם מִתּוֹלְעַת *yéqev miyéleq kérem mitolá'at*

Save us, please! **A**bundance from abatement,

beast from barrenness, **choice**-fruit from chewing-bug,

digestibles from devouring-bug, **fruit** from blight,

grain from scorching, **h**arvest from horrors,

jaw-food from turmoil, **k**ine from starvation,

late-growth from locust, **m**ind from terror,

לְקֶשׁ מֵאַרְבֵּה מְגֵד מִצְלַטָּל *léqesh mei'arbeh méged mitzəlatzal*
 נֶפֶשׁ מִבְּהַלָּה שְׁבַע מִסּוֹלָאֵם *néfesh mibehalah səva misol'am*
 עֲרָרִים מִדְּלוֹת פְּרוֹת מִשְׁדָּפוֹן *ararim malut peirot mishidafon*
 צֹאן מִצְמִיתוֹת קֶצִיר מִקְלָלָה *tzon mitzəmitut qatzir miqəlalah*
 רֹב מֵרִזּוֹן שְׁבֹלֶת מִצְנַמּוֹן *rov meirazon shibólet mitzinamon*
 תְּבוּאָה מִחֶסֶל הוֹשִׁיעָה נָא : *təvu'ah meiḥasil hoshí'eh na*
 צְדִיקָה יְהוּה בְּכָל-דְּרָכֶיהָ *Tzadiqeh MOSHI'EH bəkhoh dərakhéihe*
 וְחֶסֶדָּה בְּכָל-מַעֲשֵׂיהָ : *vəḥasidəh bəkhoh ma'aséihe.*

nature from gnawing-bug, **p**roduce from swarming-bug,
quality-olive from earthfall, ripe-wheat from drought,
soil from scourge, **t**hreshing-floor from thousandfold-bug,
vineyard from scalebug, **w**heat from whirling-bug,
excess from destruction, **y**ard-animals from yawning-pit,
zymurgy-locus from zygotiс-bug, save us, please!

Very righteous is the SAVIOR in all Voix ways,
 and devoted in all Voix deeds.

Psalm 145:17

Seventh Circle

לְמַעַן אֵיתָן הַנּוֹרָק בְּלֶהֱבֵי אֵשׁ : *Ləmə'an eitan hanizraq bəláhav eish.*
 לְמַעַן בֵּין הַנְּעֻקָּד *Ləmə'an bein hane'eqad*
 עַל עֵצִים וְאֵשׁ : *al eitzim va'eish.*
 לְמַעַן גִּבּוֹר הַנְּאֻבֵּק עִם שָׂר אֵשׁ : *Ləmə'an gibor hane'evaḳ im sar eish.*
 לְמַעַן דְּגָלִים נְחִיתָ *Ləmə'an dəgalim naḥite*
 בְּאוֹר וְעַנַּן אֵשׁ : *bə'or va'anan eish.*
 לְמַעַן הוֹעֵלָה לְמַרּוֹם *Ləmə'an ho'aləh lamarom*

For the sake of the **adamant**, the one thrown into flames of fire!
 For the sake of the **boy**, the one bound
 on branches and fire!
 For the sake of the **champion**, the one who wrestled with a prince of fire!
 For the sake of the **divisions** You led
 with light and cloud of fire!
 For the sake of the **fetched-up** to the heights,

וְנִתְעַלָּה כַּמְלָאֲכוֹל אֵשׁ:	<i>vənit'alah kəmal'akhol eish.</i>
לְמַעַן וְהוּא לָךְ כְּסִגְלָה	<i>Ləmə'an vəhu lakh kəségel</i>
בְּאֶרְאֵל לֹל אֵשׁ:	<i>bə'er'elol eish.</i>
לְמַעַן זָבַד דְּבִרּוֹת	<i>Ləmə'an zéved dibərot</i>
הַנְּתוּנוֹת מֵאֵשׁ:	<i>hanətunot mei'eish.</i>
לְמַעַן זִפְוֵי יְרִיעוֹת וְעַנְן אֵשׁ:	<i>Ləmə'an ḥifui yəri'ot va'anān eish.</i>
לְמַעַן טָכַס הַר יְרֵדְתָּ עָלָיו בְּאֵשׁ:	<i>Ləmə'an tékhes har yarádte alav ba'eish.</i>
לְמַעַן יְדִידוֹת בַּיִת	<i>Ləmə'an yədidot báyt</i>
אֲשֶׁר אֶהְבַּת מִשְׁמֵי אֵשׁ:	<i>asher ahávte mishəmei eish.</i>
לְמַעַן כָּמַה עַד שְׂקָעָה הָאֵשׁ:	<i>Ləmə'an kamah ad shaqə'ah ha'eish.</i>
לְמַעַן לָקַח מַחְתַּת אֵשׁ	<i>Ləmə'an laqah maḥtat eish</i>
וְהִסִּיר חֲרוֹן אֵשׁ:	<i>vəheisir ḥaron eish.</i>
לְמַעַן מְקַנָּא קִנְאָה גְדוֹלָה בְּאֵשׁ:	<i>Ləmə'an məqaneī qin'ah gədolah va'eish.</i>
לְמַעַן נָפַר יָדוֹ וַיִּרְדּוּ אַבְנֵי אֵשׁ:	<i>Ləmə'an naf yado vəyarədu avnei eish.</i>
לְמַעַן שָׁם טָלָה חֶלֶב כְּלִיל אֵשׁ:	<i>Ləmə'an sam təleih ḥalav kəlil eish.</i>

the one exalted like angels of fire!

For the sake of the **guy**, the one like a viceroy to You
among divine spirits of fire!

For the sake of the **honor-gift** of words,
the ones given from fire!

For the sake of the **judiciously** concealed by curtains and cloud of fire!

For the sake of the **key** rite on the mountain You descended on in fire!

For the sake of the **loved** house,
which You cherished more than heavens of fire!

For the sake of the **maintainer** of yearning until the abatement of the fire!

For the sake of the **nabber** of a censer of fire
and turner-aside of the fury of fire!

For the sake of the **powerfully** jealous's great jealousy with fire!

For the sake of the **quiverer** of his hands and down fell stones of fire!

For the sake of the **ringer** of the milk-lamb with fire!

לְמַעַן עָמַד בַּגֶּרֶן Ləmə'an amad bagóren

וְנִתְרַצָּה בְּאֵשׁ: vənitratzah va'eish.

לְמַעַן פָּלַל בְּעֶזְרָה Ləmə'an pileil ba'azarah

וַיַּרְדָּה הָאֵשׁ: vəyaradah ha'eish.

לְמַעַן צִיר עֲלֵה Ləmə'an tzir alah

וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ: vənit'alah bərékhev vəsusei eish.

לְמַעַן קְדוֹשׁוֹל מְשֻׁלָּכוֹל בְּאֵשׁ: Ləmə'an qədoshol mushlakhol ba'eish.

לְמַעַן רִבּוֹא רִיבָּן חַז וְנַהֲרֵי אֵשׁ: Ləmə'an ribo rivavan haz vənaharei eish.

לְמַעַן שְׂמֻמוֹת עִירְךָ Ləmə'an shiməmot irəkhe

הַשְּׂרֻפָּה בְּאֵשׁ: hashərufah va'eish.

לְמַעַן תּוֹלְדוֹת אֲלֵפֵי יְהוּדָה Ləmə'an tolədot alufei Yəhudah

תְּשִׁימָה כְּבִיּוֹר אֵשׁ: tasimeh khəkhiyov eish.

הוֹשִׁיעָה נָא: Hoshí'eh na.

For the sake of the **s**tander in the threshing-floor,
satisfied by fire!

For the sake of the **t**əfilah-offerer in the courtyard,
and down came the fire!

For the sake of the **v**isionary who ascended
and was exalted with chariot and horses of fire!

For the sake of the **w**holly holy ones flung into the fire!

For the sake of the **e**xremely many myriads seer, and seer of rivers of fire!

For the sake of **Y**our city's destructions,
the one burned up by fire!

For the sake of the **z**illion generations of Yəhudah
You will make like a basin of fire!

Save us, please!

This set of verses ends with the Shəma. For a description of the alternatives offered, consult the full version of the Shəma (p 336).

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה *Ləkhe MOSHI'EH hagadulah vəhagəvurah*
 וְהַתְּפָאֶרֶת וְהַנִּצְּחַת וְהַהוֹד *vəhatif'éret vəhanéitzah vəhahod*
 כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ *ki khol bashamáyim uva'áretz*
 לְךָ יְהוָה הַיְשׁוּעָה *ləkheh MOSHI'EH hayəshu'ah*
 וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ׃ *vəhamitnaséi'ah ləkhol lərosh.*
 וְהָיָה צַדֵּק שְׁלֵם *Vəhayah tzédeq shaleim*
 עַל-כָּל-הָאָרֶץ *al kol ha'áretz*
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד *bayom hahu yihyet MOSHI'EH aḥed*
 וּשְׁמֵהּ אֶחָד׃ *ushmeh eḥad.*
 <שְׁמַע | שְׁמַעָה | דַּע | דַּעָה> *<Shəma | Shim'eh | Da | Də'eh>*
 יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ *Yisra'eil SHƏKHINAH Elohéinu*
 יְהוָה אֶחָד׃ *ADONAI aḥed.*

Yours, SAVIOR, are the greatness and the mightiness
 and the beauty and the endurance and the splendor —
 yes, everything in heaven and on earth!
 Yours, SAVIOR, are the liberation
 and the vaunting up as head over all. 1 Chronicles 29:10
 And perfect Justice will be
 upon all the earth,
 and on that day will the SAVIOR be one
 and Voix Name one. Zəkharyah 14:9
 <Follow this, | Know,>
 Yisra'eil: The PRESENCE is our God!
 ADONAI is one! Dəvarim 6:4

Continue with the Weekday Conclusion to Hoshanot (p 527).

Climactic Supplications

The leader, followed by the congregation:

הוֹשִׁיעָה נָא אֵל נָא Hoshí'eh na Eil na
אָנָּא הוֹשִׁיעָה נָא : ana hoshí'eh na.
הוֹשִׁיעָה נָא סְלַחַה נָא Hoshí'eh na silḥeh na
וְהַצְלִיחַה נָא vəhatzlíḥeh na
וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ : vəhoshí'ónu Eil ma'uzéinu.

Save us, please, God, please!
Please save us, please!
Save us, please, forgive us, please,
and prosper us, please,
and save us, God of our refuge!

(At this point, lulavim are swapped for hoshanot, bundles of willow branches.)

תַּעֲנֵת אֱמוּנוֹל שׁוֹפְכוֹל לַךְ Ta' Janet emunol shofəkhol lakhe
לֵב כַּמַּיִם leiv kamáyim
וְהוֹשִׁיעָה נָא vəhoshí'eh na
לְמַעַן בָּא בָּאֵשׁ וּבַמַּיִם lamá'an ba va'eish uvamáyim
וְהַצְלִיחַה נָא vəhatzlíḥeh na
גָּזַר וְנָם יִקַּח נָא מְעַט מַיִם gazar vənám yuqah na mə'at máyim
וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ : vəhoshí'ónu Eil ma'uzéinu.

You must answer the adamant, pouring
their heart out to You like water
— and save us, please! —
for the sake of the one who bore up thru fire and thru water;
— and prosper us, please! —
calling the shot, he said “Let someone bring a wee bit of water!”
— and save us, God of our refuge!

תַּעֲנֵת דְגָלִים גָּזוּ גִזְרֵי מַיִם Ta'anet **d**əgalim gázu gizrei máyim
 וְהוֹשִׁיעָה נָא vəhoshí'eh na
 לְמַעַן הַנְּאֻקַּד בְּשַׁעַר הַשָּׁמַיִם ləmə'an **h**ane'eqad bəshá'ar hashamáyim
 וְהַצְלִיחָה נָא vəhatzlíheh na
 וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם vəshav vəhafar bə'eivot máyim
 וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: vəhoshi'ónu Eil ma'uzéinu.

תַּעֲנֵת זְכוֹל חוֹנוֹל עָלֵי מַיִם Ta'anet **z**akol honol alei máyim
 וְהוֹשִׁיעָה נָא vəhoshí'eh na
 לְמַעַן זֶזְלַק מְפַצֵּל ləmə'an **h**alaq məfatzeil
 מְקַלּוֹת בְּשִׁקְתוֹת הַמַּיִם maqlot bəshiqtot hamáyim
 וְהַצְלִיחָה נָא vəhatzlíheh na
 טַעַן וְנָל אֶבֶן מִבְּאֵר מַיִם ta'an vəgal éven mibə'eir máyim
 וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: vəhoshi'ónu Eil ma'uzéinu.

תַּעֲנֵת יְדִידוֹל נוֹחַלוֹל Ta'anet **y**ədídol nohalol
 דַּת מְשׁוּלַת מַיִם dat məshulat máyim

You must answer the **divisions** that careered thru carved faces of water
 — and save us, please! —
 for the sake of the **fettered** at the gate of the Heaven-water;
 — and prosper us, please! —
grown up, he dug wells of water
 — and save us, God of our refuge!

You must answer the **honest** camping upon the water
 — and save us, please! —
 for the sake of the **jaw**-without-hair-haver
 carving staves by troughs of water;
 — and prosper us, please! —
knuckling under, he rolled away a stone from a well of water
 — and save us, God of our refuge!

You must answer the **loved** ones,
 inheriting a Law like water

Additions to the Morning Service

וְהוֹשִׁיעָה נָא vəhoshí'eh na
לְמַעַן כָּרוּ בְּמִשְׁעָנוֹתַי מַיִם ləmə'an karu bəmiş'anotal máyim
וְהִצְלִיחַהּ נָא vəhatzlíḥeh na
לְהַכִּין לָלוֹ וּלְצַאצְאוֹ לָלוֹ מַיִם ləhakhin lálo ultze'etz'olálo máyim
וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוֹ : vəhoshí'ónu Eil ma'uzéinu.

תַּעֲנֵת מִתְחַנְנֹל Ta'anet mīṭhanənoł
כְּבִישִׁמוֹן עָלַי מַיִם kəvishimon alei máyim
וְהוֹשִׁיעָה נָא vəhoshí'eh na
לְמַעַן נֶאֱמַן בַּיִת ləmə'an ne'eman báyt
מִסְפִּיק לָעַם מַיִם maspiq la'am máyim
וְהִצְלִיחַהּ נָא vəhatzlíḥeh na
סֵלַע הַיְּזוּבוֹ מַיִם séla hakh vayazúvu máyim
וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוֹ : vəhoshí'ónu Eil ma'uzéinu.

תַּעֲנֵת עוֹנוֹל עָלַי בְּאֵר מַיִם Ta'anet onol ali və'eir máyim
וְהוֹשִׁיעָה נָא vəhoshí'eh na

— and save us, please! —
for the sake of those who **m**ined, with their walking-sticks, water
— and prosper us, please! —
nimble readying, for themselves and their offspring, water
— and save us, God of our refuge!

You must answer those **p**leading,
wasteland-like, for water
— and save us, please! —
for the sake of the **q**uintessentially trusted of the house,
proffering, for the people, water;
— and prosper us, please! —
rock he struck and out flowed water
— and save us, God of our refuge!

You must answer those **s**inging out, “Spring up, well of water!”
— and save us, please! —

לְמַעַן פִּקֵּד בְּמֵי מְרִיבַת מַיִם *ləmá'an puqad bəMei Mərivat máyim*

וְהִצְלִיחַהּ נָא *vəhatzlíḥeh na*

צְמֵאוּל לְהַשְׁקוֹת מַיִם *tzəmei'ol ləhashqot máyim*

וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֵת קְדוֹשׁוֹל *Ta'anel qədoshol*

מִנְסַכּוֹל לְךָ מַיִם *mənasəkhəl ləkhe máyim*

וְהוֹשִׁיעָה נָא *vəhoshi'eh na*

לְמַעַן רֹאשׁ מְשׁוֹרְרוֹל *ləmá'an rosh məshorərol*

כְּתָאב שְׁתוֹת מַיִם *kəta'av shətot máyim*

וְהִצְלִיחַהּ נָא *vəhatzlíḥeh na*

שָׁב וְנִסְךָ לְךָ מַיִם *shav vənasakh ləkhe máyim*

וְהוֹשִׁיעֵנוּ אֵל מְעֻזָּנוּ: *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֵת שׁוֹאֲלוֹל *Ta'anel sho'alol*

בְּרִבּוּעַ אֶשְׁלֵי מַיִם *bəribú'a eshleí máyim*

וְהוֹשִׁיעָה נָא *vəhoshi'eh na*

לְמַעַן תֵּל תַּלְפִּיּוֹת מוֹצֵא מַיִם *ləmá'an teíl talpiyot motza máyim*

for the sake of the **t**asked one at the Waters of Mərivah water

— and prosper us, please! —

very parched ones to sate with water

— and save us, God of our refuge!

You must answer the **w**holly-set-aside ones,

pouring out, for You, water

— and save us, please! —

for the sake of the **e**xplorer of song-makers

when he ached to drink water

— and prosper us, please! —

yawing about, he poured out, for You, water

— and save us, God of our refuge!

You must answer the **y**earners

with the four-kinds rooted by water

— and save us, please! —

for the sake of **Z**ion, ziggurat-ruined, wellspring of water,

וְהִצְלִיחָה נָא vəhatzlīḥeh na

תִּפְתָּחַה אֶרֶץ וְתִרְעִיפָה שָׁמַיִם tiftəḥeh éretz vətar'ifeh shamáyim

וְהוֹשִׁיעֵנו אֱלֹ מִצָּרֵינוּ : vəhoshi'ónu Eil ma'uzéinu.

Leader, then the congregation:

רַחֲמֵה נָא קָהָל עַדַּת יִשׁוּרוּן Raḥameh na qəhal adat Yəshurun

סִלְחָה וּמַחְלָה עֲוֹנָל silḥeh umahāleh avonal

וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו : vəhoshi'ónu Elohei yishéinu.

— and prosper us, please! —

zip open the earth and zing down the Heaven-water!

— and save us, God of our refuge!

Leader, then the congregation:

Please have compassion on the community of the congregation of Yəshurun!

Forgive and pardon their sin!

And save us, God of our salvation!

אוֹת מְבַשֶּׁרֶה מְבַשֶּׁיר וְאוֹמֵר Ot məvaséreh məvaseir və'omeir

אוֹת מְבַשֶּׁרֶה מְבַשֶּׁיר וְאוֹמֵר ot məvaséreh məvaseir və'omeir

אָמֵץ יִשְׁעֶךָ בָּא Ómetz yesh'akhe ba

אוֹת דּוֹדֶתִי הִנֵּה זֶה בָּא ot dodeti hineih zeh ba

מְבַשֶּׁיר וְאוֹמֵר : məvaseir və'omeir.

אוֹת מְבַשֶּׁרֶה מְבַשֶּׁיר וְאוֹמֵר Ot məvaséreh məvaseir və'omeir

אוֹת מְבַשֶּׁרֶה מְבַשֶּׁיר וְאוֹמֵר ot məvaséreh məvaseir və'omeir

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Ah! Strong your Liberation comes!

The sign of my beloved! Note! It comes!

Shir haShirim 2:8

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

בָּא בְּרִבְבוֹת גִּילִים *Ba bərivəvot gilim*
לְהִיטוֹב אֶת כָּל עוֹלָמִים *ləhisov et kol olamim*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

גִּישְׁתֵּה בַּשּׁוֹפָר לִתְקֵה *Gishte bashofar litqa*
תַּחְתִּיָּה הַר יִבְקֵעַ *tahtéihe har yibaqa*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

דַּפְקֵה וְהִצִּיצָה וְהִזְרִיחָה *Dafqeh vəheitzítzeh vəhizríḥeh*
חֲצִי הָר מִמִּזְרַח הַבְּרִיחָה *ḥatzi har mimizrah hivríḥeh*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

**Bringing in a billion elations
to encircle entire creations.
Heralding and announcing:**

Zəkharyah 14:4

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

**Coming near with the shofar's blast,
underneath a mountain apart is blast.
Heralding and announcing:**

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

**Door-knocking and peeping and being released;
half a mountain moving towards the East.
Heralding and announcing:**

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

הַקִּיְמָה מְלוּל נְאֻמָּה *Heiqímeḥ milul no'omeḥ*
 וּבָאָה הָא וְכָל קְדוֹשׁוֹל עִמָּה *uva'eh he vəkhol qədoshol imeḥ*
 מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

וְלְכֹל בְּאוֹל הָעוֹלָם *Ulkhoh ba'ol ha'olam*
 שְׁלוֹם יִנְתֵּן בְּעוֹלָם *shalom yinatein ba'olam*
 מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

זֶרַע עֲמוּסוֹל רַחֲמָה *Zéra amusol raḥmeh*
 נוֹלְדוּ כִּינְיָדָה מִמְעֵי אֲבֹהַ *nolədu kayaldeḥ mimə'eī iveḥ*
 מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Fulfilling the words that they swore,
 coming and bringing along holy ones galore!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

Generations — to all to come in the world
 peace shall be given in the world!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

Heirs of those carried in Voix womb
 have been born as from within their parent in infancy's bloom!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

זִבְלָה וַיִּלְדָּה מִי זֹאת *Hibāleh vāyalādeh mi zot*

מִי יָדְעָה כִּזֹּאת *mi yadā'eh kazot*

מְבַשֵּׂר וְאוֹמֵר: *māvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

טְהוֹרָה פְּעֵלָה כָּל אֵלֶּה *Təhoreh fa'aleh khol éileh*

וּמִי חֲוָתָה כְּאֵלֶּה *umi ḥavəteh ka'éileh*

מְבַשֵּׂר וְאוֹמֵר: *māvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

יֵשַׁע וְזִמְן הַיְחָד *Yésha uzman huḥad*

הַיְחָל אֶרֶץ בְּיוֹם אֶחָד *hayúḥal éretz bəyom eḥad*

מְבַשֵּׂר וְאוֹמֵר: *māvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

Juddering with birth-pangs and birthing “Who’s this?”,
who has known the likes of this?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Kosher, Voi has done all these things!

Who has experienced the like of these things?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Liberation, its time is not far away!

Can the Earth writhe in birth for only one day?

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

כְּבִירָה רוֹם וְתַחַת *Kabireh rom vatáhat*

אִם יִנָּלַד גּוֹי פְּעַם אַחַת *im yivaleid goi pá'am ehat*

מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

לְעֵת יִנְאֲלָה עַמָּה הַיְעוֹר *Lə'eit yig'aleh ameh hei'or*

וְהָיָה לְעֵת עֶרֶב יִהְיֶה עוֹר *vəhayah lə'eit érev yihyeh or*

מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

מוֹשִׁיעוֹל יַעֲלוֹל לְהַר צִיּוֹן *Moshi'ol ya'alol ləHar Tziyon*

כִּי חָלָה גַם יִלְדָה צִיּוֹן *ki halah gam yaladah Tziyon*

מְבַשֵּׂר וְאוֹמֵר : *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

**Mighty both deep and sublime,
can a nation be born all at one time?
Heralding and announcing:**

Yəshayáhu 66:8

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

**Now when Awakening Voix people will redeem,
then will evening with waking teem!
Heralding and announcing:**

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

**Protectors shall climb Mount Tziyon
when writhing, even birthing, is Tziyon!
Heralding and announcing:**

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

נִרְדַּע בְּכֹל אֶרֶצְךָ *Noda bəkhōl artzəkhe*
 הִרְחִיבָה מְקוֹם אֹהֶלְךָ *harhīveh məqom oholkhe*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שִׁמְחָה עַד קְצָוֹת מִשְׁכְּנֹתֶיךָ *Símeh ad qətzavot mishkənotéikhe*
 קַבְּלָה רְעוּלֶיךָ וּבְנוּלֶיךָ *qabəleh rə'oléikhe uvnoléikhe*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

עֲלִזֵי חֲבַצְלֵת הַשָּׁרוֹן *Ilzi havatzélet haSharon*
 כִּי קָמוּ יִשְׁנוּל חֶבְרוֹן *ki qámu yəsheinol Həvron*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Quite well known in all Your land:
 “Widen the place for your tent to stand!” Yəshayáhu 54:2
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!
 The sign of the herald, heraldng and announcing!

Reel out Your presence-places to the ends of the earth!
 Welcome Your friends and those Yours by birth!
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!
 The sign of the herald, heraldng and announcing!

Sparkle, lily of Sharon!
 For risen up have the sleepers of Həvron!
 Heraldng and announcing:

The sign of the herald, heraldng and announcing!
 The sign of the herald, heraldng and announcing!

פָּנּוּל אֵלַי וְהִוָּשְׁעוּל *Pānol eilai vāhivashē'ol*
הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּל *hayom im bəqoli tishmā'ol*
מְבַשֵּׂר וְאוֹמֵר: *māvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

צְמַחָה עִיר צְמַח שְׁמָה *Tzamāḥeh ir tzémah shēmah*
הִיא חֵירוּת בְּעֶצְמָה *hi ḥeirut bə'atzmah*
מְבַשֵּׂר וְאוֹמֵר: *māvaseir vā'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

קוּמוּל כְּפוּשׁוּל אַפֵּר *Qúmol kāfushol afar*
הִקִּיצוּל וְעִנְגוּל שׁוֹכְנוּל אַפֵּר *haqítzol və'anəgol shokhənoł afar*
מְבַשֵּׂר וְאוֹמֵר: *māvaseir vā'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot māvaseir vā'omeir*
אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot māvaseir vā'omeir*

“Turn to Me and be freed! Yəshayáhu 45:22

If only today My command you'd heed!”

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Vaunted up has a city, “Vaunting” her name,
and she has freedom in her very frame.

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

Wake up, you crushed into dust!

Be firm and celebrate, you lying in dust!

Heralding and announcing:

The sign of the herald, heralding and announcing!

The sign of the herald, heralding and announcing!

רַבָּתִי עִם בְּהַפְּלִיאַי *Rabāti am bəhafli'o*
 מִגְדֹּל יְשׁוּעוֹת שִׂיאֵי *migdol yəshu'ot si'o*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שֵׁם רִשְׁעוֹל לְהַאֲבִיד *Sheim rəsha'ol ləha'avid*
 עֵשֶׂת חֶסֶד כָּל אֵל לְהַאֲבִיד *óset ḥésed kol al ləha'avid*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

תְּנֶה יְשׁוּעוֹת לְעַם עוֹלָם *Təneh yəshu'ot lə'am olam*
 לְחַוָּה וּלְזַרְעָהּ עַד עוֹלָם *ləḤavah ulzar'ah ad olam*
 מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
 אוֹת מְבַשֵּׂרָה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Exalted people, with wondermaking inside,
 a tower of liberation is their pride!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

Yes, the name of the wicked shall be blotted out!
 All who work devotion shall never be blotted out!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

Zap this people with liberation forever,
 Ḥavah and her seed forever and ever!
 Heraldng and announcing:

The sign of the herald, heralding and announcing!
 The sign of the herald, heralding and announcing!

Additions to the Morning Service

(The willow branches are beaten against the floor, or some other hard surface, either five times or until their leaves fall off.)

הוֹשִׁיעָה אֶת־עַמְךָ Hoshi'eh et amékhe
וּבְרַכָּה אֶת־נַחְלָתְךָ uvarəkhe et nahalatékhe
וְרַעַל וְנִשְׂאָל עַד־הָעוֹלָם : ur'ol vėnasə'ol ad ha'olam.
וַיְהִי דְבַר־יְהוָה Vəyihyu dəvarai eileh
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה asher hitħanánti lifnei MOSHI'EH
קְרֹבִים אֶל־יְהוָה qərovim el MOSHI'EH
אֶל־הֵינוּ יוֹמָם וְלַיְלָה Elohéinu yomam valáilah
לְעִשׂוֹת מִשְׁפָּט עַבְדֶּךָ la'asot mishpat avdeh
וּמִשְׁפָּט עַמֶּךָ יִשְׂרָאֵל umishpat ameh Yisra'eil
דְּבַר יוֹם בְּיוֹמוֹ : dəvar yom bəyomo.
לְמַעַן דַּעַת Ləmə'an dá'at
כָּל עַמֶּךָ יִשְׂרָאֵל kol ameh Yisra'eil
כִּי יְהוָה הוּא הָאֱלֹהִים ki MOSHI'EH he ha'Elohim
: אֵין עוֹד : ein od.

Save Your people and
bless Your inheritance
and shepherd them and support them endlessly.
And may my words — these ones
that I seek favor with before the SAVIOR —
draw close to the SAVIOR,
our God, day and night
to make judgement for Voix servant
and judgement for Voix people, Yisra'eil:
the needs of the day on each day,
so that all Voix people,
Yisra'eil, know
that the SAVIOR Voidsself is God,
there is no other.

Psalms 28:9

1 Kings 8:59–60

(The Torah scrolls are returned to the ark. The ark is closed.)

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה	<i>Yəhi ratzon miləfanéikhe MOSHI'EH</i>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	<i>Elohéinu vEilohei ivoléinu</i>
הַבוֹחֵרֶה בְּנְבִיאֹוֹל טוֹבוֹל	<i>haboḥereh binvi'ol tovol</i>
וּבְמִנְהַגֵּיהֶל הַטּוֹבִים	<i>uvminhaneihel hatovim</i>
שֶׁתִּקְבְּלֶה בְּרַחֲמִים וּבְרָצוֹן	<i>shetəqabəleh bəraḥamim uvratzon</i>
אֶת תְּפִלַּתֵנוּ וְהַקְּפוֹתֵינוּ:	<i>et təfilatéinu vəhaqafotéinu.</i>
וְזָכְרָה לָנוּ	<i>Vəzikhreh lānu</i>
זְכוּת שִׁבְעַת תְּמִימוֹלוֹךְ	<i>zəkhut shiv'at təميمoléikhe</i>
וְתִסְרֶה מִחֲצַת הַבְּרִזָּל	<i>vətasíreh məḥitzat habarzel</i>
הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ	<i>hamafséqet beinéinu uveinékhe</i>
וְתִקְשִׁיבֶה שׁוֹעֲתָנוּ	<i>vətaqshíveh shav'atéinu</i>
וְתִטְיֶבֶה לָנוּ הַחֲתִימָה	<i>vəteitíveh lānu haḥatimah</i>
תּוֹלֵת אֶרֶץ עַל בְּלִימָה	<i>tolet éretz al bəlimah</i>
וְחַתְּמוּנוּ בְּסֶפֶר חַיִּים טוֹבִים:	<i>vəḥitmónu bəséifer ḥayim tovim.</i>

May it be Your will, SAVIOR,
our God and God of our forebears,
the One Who chooses good prophets
and their good habits,
that You welcome with compassion and favor
our prayer and our circlings.
And remember for us
the merit of Your seven integrous ones
and turn away the wall of iron
that cuts between us and You
and pay attention to our asks
and make the Sealing good for us,
Suspender of the earth over the abyss,
and seal us in the Book of Good Life.

וְהַיּוֹם הַזֶּה תִּתְּנֵה בִּשְׁכִּינַת עֲזָךְ Vəhayom hazeh titəneh bishkхинat uzəkhe
חָמֵשׁ גְּבוּרוֹת מְמַתְּקוֹת ḥameish gəvurot məmutaqot
עַל יְדֵי חֲבִיטַת עֲרָבָה al yədei ḥavitat aravah
מִנְהַג נְבִיאֹלֵיךְ הַקְּדוֹשׁוֹל minhag nəvi'olėikhe haqədoshol
וְתִתְּעוֹרֵר הָאֱהָבָה בֵּינֵיהֶל: vətit'oreir ha'ahavah beineihel.
וְתִנְשָׂקֵנוּ מִנְּשִׂיקוֹת פִּיךְ Utnashəqónu minəshiqot píkhe
מִמַּתְּקֵת כָּל הַגְּבוּרוֹת məmtéqet kol hagəvurot
וְכָל הַדִּינִין: vəkhol hadinin.
וְתִאֲרֵה לִשְׁכִּינַת עֲזָךְ בְּשִׁמְךְ Vəta'íreh lishkхинat uzəkhe bishməkhe
שֶׁהוּא טַל אֹרוֹת טַלְךְ shehu tal orot talėkhe
וּמִשָּׁם תִּשְׁפִּיעַה שְׁפַע לְעַבְדְּךְ umisham tashpí'eh shefa lə'avdetkhe
הַמְּתַפְּלֵה לְפָנֶיךְ hamitpaléleh ləfanėikhe
שֶׁתִּאֲרִיכֶה יָמֵיהַ she'ta'aríkheh yamėi'he

And on this very day may you give the Presence of Your strength
the five powers sweetened
by means of beating willows
according to the custom of Your holy prophets,
and may Love be aroused among them.
And may You kiss us with the kisses of Your mouth,
sweetening all powers
and all judgements.
And may You illuminate the Presence of Your power with Your name,
which is the dew of the light of Your dew,
and thence may You sate satiety for Your servant,
the one praying here before You
that You lengthen my days

וְתַמְחֵלָה לָּהּ חַטָּאִיהָ *vətimḥaleh leh ḥata'eihe*
 וְעוֹנוֹתֶיהָ וּפְשָׁעֶיהָ: *va'avonotéihe ufsha'eihe.*
 וְתַפְשְׁטָהּ יְמִינְךָ וְיָדְךָ לְקַבְּלָהּ *Vətifshəteh yəminəkhe vəyadəkhe*
 בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ: *ləqabəleh bitshuvah shəleimah ləfanéikhe.*
 וְאוֹצְרֶךָ הַטּוֹב תִּפְתָּח *Və'otzarəkhe hatov tiftəḥeh*
 לְהַשְׁבִּיעַ מַיִם נֶפֶשׁ שׁוֹקֵקָה *ləhasbí'a máyim néfesh shoqeiqah*
 כְּמוֹ שֶׁכָּתוּב: *kəmo shekatuv.*
 יִפְתָּחַהּ יְהוָה לָּךְ *Yiftəḥeh MOSHI'EH ləkhe*
 אֶת אוֹצְרֶהּ הַטּוֹב *et otzareh hatov*
 אֶת הַשָּׁמַיִם לְתֵת *et hashamáyim lateit*
 מַטֵּר אֶרְצְךָ בְּעֵתוֹ *mətar artzəkhe bə'itov*
 וּבְרַךְ אֶת כָּל מַעֲשֵׂה חַיֶּיךָ: *uvareikh et kol ma'aseih ḥayéikhe.*
 אָמֵן *Amein.*

and forgive me my sins
 and my wrongs and my misdeeds.
 And may You spread out Your right hand and
 Your hand to welcome me in complete atonement before You.
 And Your storehouse of Good may You open
 to satisfy the yearning soul with water
 as it is written:
 "The SAVIOR will open for you
 Voix storehouse of Good,
 the heavens to give
 rain to your land in its time
 and to bless every work of your life."
 Amen! Dəvarim 28:12

If praying Hoshanot after Haleil with a minyan, continue with Qadish Shaleim (p 368). If praying Hoshanot after Haleil without a minyan, continue directly with the Torah Service (p 370). If praying Hoshanot after Musaf with a minyan, continue with the Qadish Shaleim after Musaf (p 454). If praying Hoshanot after Musaf without a minyan, continue with the Concluding Prayers for the morning service (p 456).

Yizkəreh

At the end of every Festival, Yizkəreh is a chance to remember our dead, fondly, sadly, complicatedly — with whatever emotions their memory brings. In some communities, those who have not lost a parent or other close relative leave the prayer space until Yizkəreh is concluded; in other communities, all members stay for these prayers. The service text here is fairly skeletal, presenting the core prayers of the service with minimal elaboration. These texts may be augmented with other readings about death and grief, or they may be shortened in favor of private contemplation. Some communities take this time to read a list of all their dead. (*Some stand for the duration of Yizkəreh.*)

Introductory Meditations

יהוה מה־אדם ותדעה *ZOKHÉREH mah adam vateidə'óhe*
 בת־אנוש ותחשבה: *bet enosh vatəhashəvóhe.*
 אדם להבל דמתה *Adam lahével damáteh*
 ימיה כצל עובר: *yaméihe kətzeil oveir.*
 בבקר יציצה ותלפה *Babóqer yatzítzeh vəhaláfeh*
 לערב ימוללה ויבשה: *la'érev yamoləleh vəyavəsheh.*
 תשבה אשה עד־דכא *Tashéiveh isheh ad daka*
 ותאמרה שובול בנול־אדם: *vatomreh shuvol bənol Adam.*
 למנות ימינו כן הודעה *Limnot yaméinu kein hodéi'eh*
 ונבא לבב חכמה: *vənavi ləvav həkhmah.*

MEMORY KEEPER, what is a human that You have noticed one,
 a child of mortals that You have considered one?

A human is like breath,
 its days like a passing shadow.

Psalm 144:3–4

In the morning, it sprouts up and is renewed,
 in the evening it is cut off and withers away.

You will return a person to atoms,
 and You said, “Return, human children!”

To number our days rightly You must teach us!

And we will bring a heart of wisdom to be.

Psalm 90:6,3,12

Some may read all of Psalm 90 (p 265) or 91 (p 268) here.

Mountains, a moment's earth-waves rising and hollowing;
the earth too's an ephemerid; the stars—
Short-lived as grass the stars quicken in the nebula and
dry in their summer, they spiral
Blind up space, scattered black seeds of a future; nothing
lives long, the whole sky's
Recurrences tick the seconds of the hours of the ages of
the gulf before birth, and the gulf
After death is like dated: to labor eighty years in a notch
of eternity is nothing too tiresome,
Enormous repose after, enormous repose before, the flash
of activity.
Surely you never have dreamed the incredible depths were
prologue and epilogue merely
To the surface play in the sun, the instant of life, what is
called life? I fancy
That silence is the thing, this noise a found word for it;
interjection, a jump of the breath at that silence;
Stars burn, grass grows, men breathe: as a man finding
treasure says "Ah!" but the treasure's the essence;
Before the man spoke it was there, and after he has spoken
he gathers it, inexhaustible treasure.

—Robinson Jeffers, "The Treasure", in *Roan Stallion, Tamar, and Other Poems*
(New York: Boni & Liverlight, 1925)

Prayers for the Dead

For specific loved ones:

Many words in this prayer change based on gender. The Hebrew will be given first in the common singular, then the feminine singular, then the masculine singular, and finally the common plural. The translation uses they/themself to translate the common singular, but, of course, if praying in English, the actual pronouns of a specific individual being remembered should be used instead.

Common:

יִזְכְּרֵה אֱלֹהִים אֶת נַשְׁמַת
 [name of the deceased and relationship to the one praying] *Yizkəreh Elohim et nishmat*
 שְׁהִלְכָה לְעוֹלָמָה: *shehaləkkeh lə'olameh*
 הִנְנִי אֲנֹדֹב צְדָקָה *hinəni endov tzədaqah*
 בְּעַד הַזְכָּרַת נַשְׁמָתָה: *bə'ad hazkarat nishmateh.*
 אָנָּא תְּהִי נַפְשֶׁה *Ana təhi nafsheh*
 צְרוּרָה בְּצְרוּר הַחַיִּים *tzərurah bitzrur haḥayim*
 וְתְהִי מְנוּחָתָה כְּבוֹד *uthi mənūḥateh kavod*
 שְׁבַעַה שְׂמַחוֹת אֶת פְּנִיךָ *sov'eh səmaḥot et panéikhe*
 נְעִימוֹת בִּימִינְךָ נִצַּח אָמֵן: *nə'imot biminəkhe nétzah amein.*

Feminine:

יִזְכְּרֵה אֱלֹהִים אֶת נַשְׁמַת
 [name of the deceased and relationship to the one praying] *Yizkəreh Elohim et nishmat*
 שְׁהִלְכָה לְעוֹלָמָה: *shehaləkkeh lə'olamah.*
 הִנְנִי אֲנֹדֹב צְדָקָה *Hinəni endov tzədaqah*
 בְּעַד הַזְכָּרַת נַשְׁמָתָה: *bə'ad hazkarat nishmatah.*
 אָנָּא תְּהִי נַפְשֶׁה *Ana təhi nafshah*
 צְרוּרָה בְּצְרוּר הַחַיִּים *tzərurah bitzrur haḥayim*
 וְתְהִי מְנוּחָתָה כְּבוֹד *uthi mənūḥatah kavod*
 שְׁבַעַה שְׂמַחוֹת אֶת פְּנִיךָ *sov'eh səmaḥot et panéikhe*
 נְעִימוֹת בִּימִינְךָ נִצַּח אָמֵן: *nə'imot biminəkhe nétzah amein.*

Additions to the Morning Service

Masculine:

יִזְכְּרֵה אֱלֹהִים אֶת נַשְׁמַת *Yizkəreh Elohim et nishmat*
 [name of the deceased and relationship to the one praying]
 שְׁהַלֵּךְ לְעוֹלָמוֹ: *shehalakh lə'olamo.*
 הִנְנִי אֲנִדּוֹב צְדָקָה *Hinəni endov tzədaqah*
 בְּעַד הַזְכָּרַת נַשְׁמָתוֹ: *bə'ad hazkarat nishmato.*
 אָנָּה תְּהִי נַפְשׁוֹ *Ana təhi nafsho*
 צְרוּרָה בְּצִרוּר הַחַיִּים *tzəruḥ bitzrur haḥayim*
 וְתְּהִי מְנוּחָתוֹ כְּבוֹד *uthi mənūḥato kavod*
 שְׁבַעַה שְׁמַחֹת אֶת פְּנִיךָ *sov'eh səmaḥot et panéikhe*
 נְעִימוֹת בִּימִינְךָ נִצַּח אָמֵן: *nə'imot biminəkhe nétzah amein.*

Common plural:

יִזְכְּרֵה אֱלֹהִים אֶת נַשְׁמוֹת *Yizkəreh Elohim et nishmot*
 [names of the deceased and relationships to the one praying]
 שְׁהַלְכּוּ לְעוֹלָמֹל: *shehaləkhū lə'olamal.*
 הִנְנִי אֲנִדּוֹב צְדָקָה *Hinəni endov tzədaqah*
 בְּעַד הַזְכָּרַת נַשְׁמוֹתֵיהֶל: *bə'ad hazkarat nishmoteihel.*
 אָנָּה תְּהִינָּה נַשְׁמוֹתֵיהֶל *Ana tihyéinah nishmoteihel*
 צְרוּרוֹת בְּצִרוּר הַחַיִּים *tzərurot bitzrur haḥayim*
 וְתְּהִי מְנוּחָתָל כְּבוֹד *uthi mənūḥatal kavod*
 שְׁבַעַה שְׁמַחֹת אֶת פְּנִיךָ *sov'eh səmaḥot et panéikhe*
 נְעִימוֹת בִּימִינְךָ נִצַּח אָמֵן: *nə'imot biminəkhe nétzah amein.*

May God remember the soul(s) of
 [name(s) of the deceased and relationship(s) to the one praying]
 who <has | have> gone to <their | her | his | their> eternity.
 Here I am: I will pledge tzədaqah
 as a memorial for <their | her | his | their> soul(s).
 May <their | her | his | their> soul(s) please
 be bound in the bond of life,
 and may <their | her | his | their> rest be glory,
 sated with joy in Your presence,
 pleasantness by Your right hand forever. Amen!

For all the dead:

אֵל מְלֵאָה רַחֲמִים *Eil məlei'eh raḥamim*
 שׁוֹכְנָה בַּמְרוֹמִים *shokhéneh baməromim*
 הַמְצִיאָה מְנוּחָה נְכוֹנָה *hamtzí'eh mənūḥah nəkhonah*
 תַּחַת כַּנְפֵי הַשְּׁכִינָה *táhat kanfei hashəkhinah*
 בְּמַעְלוֹת קְדוֹשׁוֹל וּטְהוֹרוֹל *bəma'alot qədoshol uthorol*
 כְּזֹהַר הָרַקִיעַ מְזֻהָרוֹל *kəzóhar haraqí'a mazhirol*
 לְנִשְׁמוֹת יַקִּירוֹלֵינוּ וְקְדוֹשׁוֹלֵינוּ *lənishmot yaqíroléinu uqdosholéinu*
 שֶׁהֲלָכּוּ לְעוֹלָמָל: *shehaləkhū lə'olamal.*
 אָנָּה בַּעֲלַת הַרַחֲמִים *Ana ba'alet haraḥamim*
 הַסְתִּירוֹל בְּצֵל כַּנְפֶיךָ לְעוֹלָמִים *hastirol bətzeil kənaféikhe lə'olamim*
 וְצִרְרָה בְּצִרְרוֹר הַחַיִּים *vətzirəreh bitzror haḥayim*
 אֶת נִשְׁמָתָל: *et nishmatal.*
 יְהוּהָ הָא נַחֲלָלָל *ZOKHÉREH he naḥalatal*
 וַיְנַחֲחוֹל בְּשָׁלוֹם *vəyanúḥol bəshalom*
 עַל מִשְׁכָּבָל וְנֹאמַר אָמֵן: *al mishkaval vənomar amein.*

Additions to the Morning Service

God full of compassion,
dwelling in the highest,
furnish perfect rest
under the wings of the Divine Presence,
in the ranks of the Holy and pure,
shining like the shine of the sky,
to the souls of our precious and Holy ones
who have gone to their eternity.
Please, Master of compassion,
shelter them in the shadow of Your wings forever
and bind their souls in
the bond of life.
The MEMORY KEEPER! Voi is Their inheritance.
And may they rest in peace
for as long as they lie. And we respond: Amen!

Concluding Meditations

Psalm 23

- 1 Mizmor ləDavid
 יהוה רֵעֵתִי לֹא אֶחְסָר׃
 ZOKHÉREH ro'eti lo ehsar.
- 2 Bin'ot déshe yarbitzóni
 בְּנֵאוֹת דֶּשֶׁה יִרְבִּיצְוֹנִי
 עַל־מֵי מְנוּחֹת יִנְהַלְנִי׃
 al mei mənūḥot yənahalóni.
- 3 Nafshi yəshovəveh
 נַפְשִׁי יִשׁוּבְבֶה
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק
 לְמַעַן שְׁמֵה׃
 yanḥóni vəmagəlei tzédeq
 ləmə'an shəmeḥ.
- 4 Gam ki eileikh
 גַּם כִּי־אֵלֶיךָ
 בָּגִיא צַלְמָוֶת
 לֹא אִירָא רָע
 lo ira ra
 כִּי־אַתָּה עִמָּדִי
 ki ateh imadi
 שִׁבְטְךָ וּמִשְׁעַנְיֶיךָ
 shivṭəkhe umish'antékhe
 הִקְמָה יִנְחַמְנִי׃
 héimāh yənaḥamúnī.
- 5 Ta'arkheh ləfanai shulḥan
 תַּעֲרֹכֶה לְפָנַי שְׁלֹחַן
 נֶגֶד צַרְרוּלַי
 néged tzorərolai
 דִּשְׁנָתִי בְּשִׁמְן רֹאשִׁי
 dishánti vashémen roshi
 כּוֹסֵי רְוִיָּה׃
 kosi rəvayah.
- 6 Akh tov vaḥésed
 אֵךְ טוֹב וַחֲסֵד
 יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
 yirdəfúni kol yəmei ḥayai
 וְשִׁבְתִּי בְּבֵית־יְהוָה
 vəshavti bəveit-YHWH
 לֹא־רֵךְ יָמִים׃
 lə'órekh yamim.

Additions to the Morning Service

- 1 A psalm of David:
The MEMORY KEEPER is my shepherd; I shall not want.
- 2 In green-grass leas Voi lays me down;
by waters of rest Voi leads me.
- 3 My breath Voi restores;
Voi guides me in life-ways of Justice
for Voix Name.
- 4 Even when I travel
a death-dark valley,
I'll not fear harm,
for You are with me;
Your rod and Your staff,
they comfort me.
- 5 You set me a table
opposite my oppressors.
You have daubed my head with oil;
my cup is bountiful.
- 6 Only goodness and loyalty
will pursue me all the days of my life,
and I will rest in the house of the MEMORY KEEPER
as long as there are days.

You mirage a dead world
in the white pool.

White rush and silver rush at twitterlight
meet and desire as the shy boy
lifts from his lover.
White rush and silver rush at twitterlight
touch in the wind and sleep.

Duck-green and willow-silver...
has no wing touched your cheek?
Is there no bird
to weave a nest between your sullen limbs
and hatch a songster,
(amber with lizard eyes)
to chirp above your phrases: "Love, love, love..."

Your world dies from the surface of the pool.

Why are your hands not on the willow leaves
to feel the sharpness and the thin, soft flower?
To feel...
love wrinkle at the touch like a soft bird?

Mourner's Qadish

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

אָמֵן יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמוֹהַּ רַבָּה אָמֵן *Yitgadal veyitqadash shəmoħ rabah* amein

בְּעֶלְמָא דִּי בְרָאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoħ*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəħayeikhol*

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

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

יְהֵא שְׁמוֹהַּ רַבָּא מְבָרַךְ *Yəhei shəmoħ raba məvarakh*

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaħ vəyitpa'ar vəyitromam*

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

שְׁמוֹהַּ דְקָדְשֵׁתָא בְרִיכְהָ הֵא *shəmoħ dəqudsheita* bərīkkeh he

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַּתָּא וְשִׁירְתָּא תִּשְׁבְּחַתָּא וְנִחְמַתָּא *birkhata vəshirata tushbəħata vənehemata*

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

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shalama raba min shəmayā
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil
 וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah
 אָמֵן וְעַל כָּל יוֹשְׁבֵי תְּבֵל וְאֶמְרוּל אָמֵן. və'al kol yoshəvol teiveil və'imrol **amein.**

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

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיהָ Oset shalom bimroméihe
 הֵא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah
 אָמֵן וְעַל כָּל יוֹשְׁבֵי תְּבֵל וְאֶמְרוּל אָמֵן. və'al kol yoshəvol teiveil və'imrol **amein.**

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

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

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

Continue with Ashrei in the morning Torah Service (p 414).

Musaf for Festivals

HaTəfilah for Festival Musaf

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow at the curved arrows, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדַנִּי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.

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

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גֹּדֵל לְאֵלֵינוּ:
Ki sheim SHƏMOTEH eqra havol gódel lEilohéinu.

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

1. Patriarchs and Matriarchs

(On the first day of Pésah and on Shəmini Atzéret, the ark is opened here, either when beginning haTəfilah (if it will not be repeated) or at the start of the repetition of haTəfilah.)

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ	↪ ↩	Bərukkeh ateh SHƏMOTEH Elohéinu
וְאֱלוֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ		vEilohei avotéinu və'imotéinu
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק		Elohei Avraham Elohei Yitzḥaq
וְאֱלֹהֵי יַעֲקֹב		vEilohei Ya'aqov
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִivqah		Elohei Sarah Elohei Rivqah
אֱלֹהֵי רַחֵל אֱלֹהֵי לֵאָה		Elohei Raḥeil Elohei Lei'ah
אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה:		Elohei Bilhah vEilohei Zilpah.
הָאֵל הַגְּדוֹלָה הַגְּבוּרָה וְהַנּוֹרָאָה		Ha'Eil hagədoleh hagiboreh vəhanora'eh
אֵל עֲלִיּוֹנָה גּוֹמְלָה חֲסָדִים טוֹבִים		Eil elyoneh goméleh ḥasadim tovim
וְקוֹנֵת הַכֹּל		vəqonet hakol
וְזוֹכֵרָה חֲסָדֵי אִמּוֹת וְאָבוֹת		vəzokhéreh ḥasdei imot və'avot
וּמְבִיאָה גְּאֻלָּה לְבָנוֹל בְּנוֹלֵיהֶל		umvi'eh gə'ulah livnol bənoleiheh
לְמַעַן שְׂמֵחַ בְּאַהֲבָה:		ləmá'an shəmeḥ bə'ahavah.
יוֹצֵרָה עוֹזֵרָה וּמוֹשִׁיעָה וּמַגֵּן:		Yotzéreh ozéreh umoshi'eh umagein.

↪ Blessed are You, MANY-NAMED ONE, our God
and God of our patriarchs and matriarchs:
God of Avraham, God of Yitzḥaq,
and God of Ya'aqov;
God of Sarah, God of Rivqah,
God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.
The great, mighty, and awesome God!
God on high! Voi piles up good lovingkindnesses
and establishes everything,
and Voi remembers the good deeds of our matriarchs and patriarchs
and brings redemption to their children's children
for the sake of Voix name, with Love.
Creator, Helper and Liberator and Shield!



On the first day of Pésah, when praying Təfilat Tal, add:

בְּרַעְתָּהּ אֲבִיעָה חִירוֹת *Bədateh avi'ah hidot*
 בָּעַם זֶה בָּזוּ בְּטַל לְהַחֲדוֹת: *bə'am zu bəzo bətal ləhaḥadot.*
 טַל גֵּיא וּדְשְׁאֵיהָ לְחֲדוֹת *Tal gei udsha'éiha laḥadot*
 דְּצִים בְּצִלוֹ לְהַחֲדוֹת: *datzim bətzilo ləheiḥadot.*
 אוֹת יִלְדוֹת טַל לְהִגֵּן לְתוֹלְדוֹת: *Ot yaldut tal ləhagein lətolədot.*

On Shəmini Atzéret, when praying Təfilat Géshem, add:

אֶף-בְּרִי אֶתַת שֵׁם שַׁר מְטָר *Af bəri utat sheim sar matar*
 לְהַעֲבִיב וּלְהַעֲנִין לְהַרְיֵק וּלְהַמְטֵר *ləha'aviv ulha'anin ləhariq ulhamtar*
 מַיִם יְבִים בָּם גֵּיא לְעֵטָר: *máyim ibim bam gei la'atar.*
 לְבַל יַעֲצְרוּ בְּנִשְׁיוֹן שְׁטָר *Ləval yu'atzáru bənishon shətar*
 אֱמוּנוֹל גְּנוֹן בַּל שׁוֹאֲלוֹל מְטָר: *emunol gənon bal sho'alol matar.*

At all times conclude:

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*
 עֲזַרַת שָׂרָה וּמִגֵּן אֲבִרָהָם: *ezrat Sarah umagein Avraham.*


On the first day of Pésah, when praying Təfilat Tal, add:

With Voix consent, puzzles I'll spew
 that this people thus be cheered by dew,
 the valleys and their grasses to cheer up with dew,
 springing up beneath its shade anew.
 A sign of youth, dew, to guard future generations too!

On Shəmini Atzéret, when praying Təfilat Géshem, add:

Af-bəri is called the name of the Angel of Rain,
 overcasting and beclouding and emptying and making rain
 water to crown the valley with buds again.
 May water not be held back by what our debts contain!
 May the faithful guard them, those who ask for rain.

At all times conclude:

 Blessed are You, MANY-NAMED ONE,
 Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh la'olam adani*
מְחַיֶּת מֵתוֹל *məḥayet meitol*
אַתָּה רַבָּה לְהוֹשִׁיעַ: *ateh rabeh lahoshi'a.*

You are powerful forever, my Foundation!
Making the dead live,
You abound in liberation.

On the final iteration of HaTəfilah for Festival Musaf on the first day of Pəsaḥ, continue with Təfilat Tal. On the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzəret, continue with Təfilat Géshem (p 582).

After Shəmini Atzəret and before the final iteration of HaTəfilah for Festival Musaf on the first day of Pəsaḥ add:

מְשִׁיבָה הַרְוִיחַ וּמוֹרִידָה הַגֶּשֶׁם:
Mashiveh harú'ah umorideh hagáshem.
Voi makes the wind blow and the rain descend.

After the first day of Pəsaḥ and before the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzəret add:

מוֹרִידָה הַטָּל:
Morideh hatal.
Voi makes the dew descend.

Continue with “מְכַלְכֵּלָה חַיִּוִּל” | *Məkhalkéleh ḥayol* | Voi keeps the living going” below (p 586).

Təfilat Tal, the Prayer for Dew

תְּהוֹמוֹת הַדָּרוֹם לְרִסְסוֹ כְּסוּפִים *Təhomot hadom lirsiso khəsufim*
וְכָל נְאוֹת דֶּשֶׁה לֹא נִכְסְפִים *vəkhoh nə'ot déshe lo nikhsafim*
טַל זִכְרָה גְּבוּרוֹת מוֹסִיפִים *tal zikhreh gəvurot mosifim*
חֲקוּק בְּגִישַׁת מוֹסְפִים *ħaquq bəgishat musafim*
טַל לְהַחַיֹּת בּוֹ נְקוּקוֹל סְעִיפִים: *tal ləħahayot bo nəquqol sə'ifim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
טַל תְּנֶה לְרִצּוֹת אֲרֻצֶּךָ *tal təneh lirtzot artzékhe*
שִׁיתֹנוּ בְּרֻכָּה בְּרִיצֶךָ *shitónu vərakhah bəditzékhe*
רֹבֵה דָגָן וְתִירוֹשׁ בְּהַפְרִיצֶךָ *robeh dagan vətirosh bəhafritzékhe*
קוֹמְמֵה אֵב בּוֹ חֶפְצֶךָ בְּטַל: *qoməmeħ eiv bo ħeftzékhe bətal.*

טַל צִוֵּת שָׁנָה טוֹבָה וּמַעֲטִירֵת *Tal tzavet shanah tovah um'utéret*
פְּרִי הָאָרֶץ לְגֵאוֹן וּלְתַפְאֵרֵת *pəri ha'áretz ləga'on ultif'éret*
עֵדָה כְּסֻכָּה נוֹתֵרֵת *eidah kasukah notéret*
שִׁמּוֹהָ בְּיַדְךָ עֲטִירֵת בְּטַל: *simóħa bəyadəkhe atéret bətal.*

The depths of God's footstool yearn for its drops,
as yearn all pastures, bright green with crops:
Dew! Increasing the renown of Voix mighty chops,
commanded when Festival Musaf up-crops:
Dew! To revive those planted with rocks on their tops.

Our God and God of our forebears:
Dew— Zing it forth to delight Your Earth!
You must set it as a blessing on us in Your mirth!
Expand our grain and wine with Your rebirth!
Well up the shoot in which You find much worth — with dew!

Dew— Verdictify a year good and deluxe!
The fruit of Earth for splendor and luxe!
Sukah-like, this community is emptied by flux;
Raise it in Your hand a crown deluxe — with dew!

טל נזפה עלי ארץ ברוכה *Tal nofeif alei éretz bərukha*
 ממגד שמים שבנו ברכה *miméged shamáyim sabə'ónu bərahah*
 להעיר מתוך חשכה *ləha'ir mitokh ḥasheikha*
 פנה אחריו משוכה בטל: *kanah aḥaréikhe məshukhh bətal.*

טל יעסיס צוף הרים *Tal ya'asis tzuf harim*
 טעם במאורי עמרים *tə'eim bim'odéikhe omarim*
 זנוגוליה חלצה ממסגרים *ḥanunoléikhe ḥalətzeḥ mīmasgeirim*
 זקנה ננעים וקציר נרים בטל: *ziqnah nan'im vaqatzir narim bətal.*

טל ושבע מלא אסמינו *Tal vasóva malei asaméinu*
 הכעת תחדשה ימינו *hakha'eit təḥadəsheh yaméinu*
 דודה כערבך העמידה שמנו *dodeh kə'erkəkhe ha'amídeh shaméinu*
 גן רודה שומנו בטל: *gan raveh suméinu bətal.*

Dew— **Q**uivering over the Earth, a blessing!
Pack us full from Heaven's finery with blessing!
Now wake up from darkness most oppressing
most eager this here sprout that after You is pressing — with dew!

Dew— **L**et it make juicy the mountains' flow!
Kindly let wheat-sheaves taste the strength You show!
Justly free Your gentle ones from prisons, and so
Harvest we'll uplift and old age make aglow — with dew!

Dew— **G**rant abundance to the places where we store our grain!
Fleety make our days like new again!
Decree, Beloved One, that our name Your expanse attain!
Creating for us a watered flowering domain — with dew!

טַל בּוֹ תְּבָרַךְה מְזוֹן *Tal bo tavarakheh mazon*
בְּמִשְׁמַנֵּינוּ אֵל יְהִי רָצוֹן *bəməšmanéinu al yəhi razon*
אֵימָה אֲשֶׁר הִסְעָתָ כְּצוֹן *ayumah asher hisáte khatzon*
אָנָּה תִּפְקֶה לָּהּ רָצוֹן בְּטָל: *ana taféiqeh lah ratzon bətal.*

Leader:

שְׂאֵתָהּ הֵא יְהוּה אֱלֹהֵינוּ *Sha'ateh he SHƏMOTEH Elohéinu*
מִשִּׁיבָה הָרוּחַ וּמִזְרִידָה הַטָּל: *mashiveh harú'ah umorideh hatal.*

לְבָרַךְה וְלֹא לְקַלְלָהּ *Livrakhah vəlo liqlalah*
אָמֵן: *amein.*

לְחַיִּים וְלֹא לְמָוֶת *Ləḥayim vəlo ləməvet*
אָמֵן: *amein.*

לְשָׂבַע וְלֹא לְרָצוֹן *Ləsóva vəlo lərazon*
אָמֵן: *amein.*

Dew— **By** it may You bless all our food!
Be our storehouses never ever screwed!
A populace that like Your flock You shooed:
Ah! Please let them with Your good will be imbued — with dew!

Leader:

You are Voi, the MANY-NAMED ONE, our God,
Who makes the wind blow and the dew descend!

For blessing and not for curse
amen!
For life and not for death
amen!
For abundance and not for want
amen!

(The ark is closed.)

Continue with “מְכַלְכֵּלֵה חַיִּים | *Məkhalkéleh ḥayol* | Voi keeps the living going” (p 586).

Təfilat Géshem – The Prayer for Rain

יִטְרִיחַהּ לְפִלֵּג מִפְּלֵג גְּשָׁם *Yatríḥeh ləfaleig mipéleg géshem*
 לְמוֹגְגֶה פְּנֵי נְשֵׁי בְּצַחֻת לְשָׁם *ləmogégeh pənei néshi bətzahut léshem*
 מַיִם לְאֲדָרֵךְ כִּנִּית בְּרֶשֶׁם *máyim lə'adérékh kiníte bərəshem*
 לְהַרְגִיעַ בְּרַעְפָּם לְנַפְוּחֹל גְּשָׁם *ləhargí'a bəra'afam linfuḥol géshem*
 לְהַחַיֹּת מְזִכִּירוֹל גְּבוּרוֹת הַגְּשָׁם: *ləhahayot mazkirol bəvurot hagáshem.*

May Voi be bothered to divide divisions of rain
 To soften, with opal-drops, the face of the terrain.
 Water, in the Writing, as Your glory You ordain
 to relax with its rivulets those who lifebreath contain,
 to revive those remembering the power of rain.

In some communities, the last line of each of the following stanzas is prayed as a congregational response.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 זִכְרָה אִם זָבַח מִמְקֹרָה כָּמַיִם *zikhreh im závah miməqorah kamáyim*
 בִּרְכָתָהּ כְּעֵץ שָׁתוּל *beirakhtéha kə'eitz shatul*
 עַל פִּלְגֵי מַיִם *al palgei máyim*
 גַּם צְחֻקָהּ גִּרְגֵר בְּגִרְוֹנָה כָּמַיִם *gam tzəḥoqah girgeir bigronah kamáyim*
 דָּגִית זֶרְעָה כְּיָמֵי מַיִם: *dagíte zor'ah kəyamei máyim.*
 בַּעֲבוּרָהּ אֵל תִּמְנְעָה מַיִם: *Ba'avurah al timnə'eh máyim.*

Our God and God of our forebears:
 Remember: **A** mother flowing out from her source like water,
blessed by You like a tree planted
 by divisions of water,
causing her laughter to chime past her collarbones like water;
deciding to multiply her seed like oceans of water.
 For her sake, do not withhold water!

זְכֵרָה הִדְלָתָה לְזֶרֶךְ *Zikhreh hidlatah lazar*
 וּגְמָלוֹ מִבְּאֵר מַיִם *ugmalav mibə'eir máyim*
 וּזְמָמָה לְסַפֵּק לְמַעַרְךָ *vəzaməmah ləsapeiq ləmo'odaf*
 בְּרַכַּת עֲנַן מַיִם *birkat anan máyim*
 זִהֵר בֵּיתָהּ תַּחַת עֲנַן מַיִם *ziheir beitah táhat anan máyim*
 :זִבְבָה כְּכֹל עֲצַמַת הַמַּיִם *hibəvah khəkhoh otzmat hamáyim.*
 :בְּצִדְקָה חֲנֹה תִשְׂרַת מַיִם *Bətzidqah ḥoneh ḥashrat máyim.*

זְכֵרָה טֹרְרָה כְּסַעַר מְטָרָר מַיִם *Zikhreh torərah khəsá'ar mətareir máyim*
 יְלֹדָה הִשְׁתַּנְּתָה בְּרַחֵם כְּמַיִם *yulədah hishtanətah varéhem kəmáyim*
 כָּלוּ'אָה עַל רָשָׁע *kəlu'ah al rasha*
 מַזְלָה שָׁנָה כְּמַיִם *mazalah shanah khəmáyim*
 לִבָּה נִתְנָה לְאִישׁ *libah natənah lə'ish*
 :שֵׁמָזַל שָׁנָה כְּמַיִם *shemazal shanah khəmáyim.*
 :בַּעֲבוּרָה אֵל תִּמְנַעַה מַיִם *Ba'avurah al timnə'eh máyim.*

Remember: For a stranger and his camels she who
 drew up from a well of water,
 granting her favorite, by scheming,
 the blessing of a cloud of water;
 her house shone bright under a cloud of water;
 joyously she cherished with all the strength of water.
 For her righteousness, mete out a massing of water!

Remember: Keenly she was troubled like a tempest troubles water!
 Landing in the world changed in the womb like water,
 made captive by a villain,
 her fortune changed like water;
 next she gave her heart to a man
 whose fortune changed like water.
 For her sake, do not withhold water!

זְכֹרָה מִפְקִידָה אֶת אָחִיהָ אֶל הַמַּיִם זִikhreh *mafqidah et aḥiha el hamáyim*
 נִחַתָּה נָשִׁים בְּרִנָּה עַל הַמַּיִם *nahatah nashim bərinah al hamáyim*
 סְגוּלוֹלֵיכֶּ עֵת צָמְאוּ לַמַּיִם *səguloléikhe eit tzamə'u ləmayim*
 עָלְתָה בְּאֵרָה וְזָבוּ מַיִם: *alatah və'eirah vəzavu mayim.*
 בְּצִדְקָה חֲשָׁרַת מַיִם: *Bətzidqah ḥoneh ḥashrat mayim.*

זְכֹרָה פַּת אַחַת לֹא תֹאכַל זִikhreh *pat aḥat lo tokhal*
 וּבְכַתָּה דִמְעוֹת מַיִם *uvakhətah dim'ot mayim*
 צֹרְכָה שִׁפְכָה אֵלֶיךָ כְּמַיִם *tzorkah shipəkheh eiléikhe khəmayim*
 קוֹלָהּ לֹא נִשְׁמַע לוֹחֵשׁ כְּמַיִם *qolah lo nishma loḥeish kəmayim*
 רַחֲמֶיךָ הוֹרְדֵת כְּמַיִם: *raḥaméikhe horáde khəmayim.*
 בַּעֲבוּרָהּ אֵל תִּמְנַעַה מַיִם: *Ba'avurah al timnə'eh mayim.*

Remember: **P**lacing her brother, entrusting him to water,
quickening the queued women with rejoicing by the water;
 richly valued ones, when Yours thirsted for water,
suddenly up shot her well and out flowed water.
 For her righteousness, mete out a massing of water!

Remember: **T**he one who'd not eat a crumb
 but cried tears of water,
verily pouring out her need to You like water;
while her voice could not be heard, murmuring like water,
extensively You poured down Your compassion like water.
 For her sake, do not withhold water!

Additions to the Morning Service

זְכַרְהָ שְׁנַיִם עָשָׂר שָׁבָטִים *Zikhreh shəneim asar shəvatim*
 שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם *shehe'evárte bəgizrat máyim*
 שֶׁהִמְתַּקְתָּ לָלוּ מְרִירוֹת מַיִם *shehímtáqte lálu mərírut máyim*
 תוֹלְדוֹתַי נִשְׁפַּךְ דָּמָל *tolədotal nishpakh damal*
 עָלֶיךָ כַּמַּיִם *aléikhe kamáyim*
 תֵּיפְנֵה כִּי נַפְשֵׁנוּ אָפְפוּ מַיִם: *téifneh ki nafshéinu afəfu máyim.*
 בְּצַדִּיקָל חֲנֻנָה חֲשַׁרְתָּ מַיִם: *Bətzidqal ḥoneh ḥashrat máyim.*

שְׂאֵתָה הֵא יְהוּה אֱלֹהֵינוּ *Sha'ateh he SHƏMOTEH Elohéinu*
 מְשִׁיבַה הַרוּחַ וּמוֹרִידַה הַגֶּשֶׁם: *mashiveh harú'ah umorideh hagéshem.*

לְבָרְכָה וְלֹא לְקַלְלָהּ *Livrakhah vəlo liqlalah*
 אָמֵן: *amein.*
 לְחַיִּים וְלֹא לְמוֹת *Ləḥayim vəlo ləmávet*
 אָמֵן: *amein.*
 לְשֶׁבַע וְלֹא לְרָצוֹן *Ləsóva vəlo lərazon*
 אָמֵן: *amein.*

Remember: **Y**our twelve Ya'aqovian groups
 that **Y**ou brought thru cloven water;
You sweetened, for them, the woefulness of the water.
Zillions of their descendents had their blood spilled,
 because of **Y**ou, like water;
zero in on us, for our soul is surrounded by water.
 For their righteousness, mete out a massing of water!

For **Y**ou are **V**oi, the **M**ANY-NAMED **O**NE, our **G**od,
 Who makes the wind blow and the rain descend!

For blessing and not for curse	amen!
For life and not for death	amen!
For abundance and not for want	amen!

(The ark is closed.)

Continue on the next page at all times.

מְכַלְכֵּלֵה חַיּוֹל בְּחַסֵּד *Məkhalkéleh ḥayol bəḥésed*
 מְחַיֵּת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
 סוֹמְכֵה נּוֹפְלוֹל וְרוֹפְאֵה חוֹלוֹל *somékkeh nofəlol vəroféiah ḥolol*
 וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*
 וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישְׁנוֹל עֶפְרַיִם : *umqayémeh emunateh lisheinol afar.*
 מִי כְמוֹךָ בְּעֵלֵת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
 וּמִי דוֹמֵת לָךְ *umi dómet lakh*
 גּוֹבֵרָה מְמִיתָהּ וּמְחַיֵּת *govéreh məmīteh umḥayet*
 וּמְצַמִּיחָהּ יְשׁוּעָה : *umatzmiḥeh yəshu'ah.*
 וְנֶאֱמְנָה אֵתְּהָ לְהַחֲיוֹת מֵתוֹל : *Vəne'eméneh ateh ləhaḥayot meitol.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מְחַיֵּת הַמֵּתוֹל : *məḥayet hameitol.*

Voi keeps the living going with loyalty,
 makes the dead live with abounding compassion!
 Voi shores up those who sink down and heals the sick
 and releases the imprisoned
 and keeps Voix faith with those sleeping in dust.
 Who is like You, most primary Dom!
 And who can compare to You?
 The One Who overpowers, causing death and causing life,
 and making liberation sprout forth.
 And You are faithful in making the dead live.
 Blessed are You, MANY-NAMED ONE,
 Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədušah below instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וְקְדוֹשׁוֹלֵיךָ בְּכָל יוֹם *uqdosholéikhe bəkhhol yom*
יְהַלְלוּךָ סֵלָה: *yəhaləhúkhe sélah.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
הָאֵל הַקְּדוֹשָׁה: *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!
Blessed are You, MANY-NAMED ONE,
the Holy God.

Continue with the Sanctification of the Day (p 591).

Qədušah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

נִעְרִיצְךָ וְנִקְדִישְׁךָ *Na'aritzəkhe vənaqdishəkhe*
כְּסוֹד שֵׁיחַ שְׂרָפוֹל קְדֵשׁ *kəsod sí'ah sarfol qódesheh*
הַמְקַדִּישׁוֹל שִׁמְךָ בְּקְדֵשׁ *hamaqdishol shimkhe baqódesheh*
כַּכָּתוּב עַל יַד נְבִיאֶיךָ: *kakatuv al yad nəvi'ékhe.*
וְקָרְאַה זֶת אֶל-זֶת וְאַמְרָה *Vəqarə'eh zet el zet və'amərəh*

We will revere You and we will sanctify You
like the secret meditation of Holy serafs,
those sanctifying Your Name in the Holy place,
as is written by the hand of Your prophet:
“And each called out to the others and said,

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑Qədosheh ↑qədosheh ↑qədosheh

יְהוָה זָבָאוֹת SHƏMOTEH tzəva'ot

מָלֵא כָּל־הָאָרֶץ כְּבוֹדָהּ: məlo khol ha'áretz kəvodeh.

כְּבוֹדָהּ מָלֵא עוֹלָם Kəvodeh malei olam

מִשְׁרְתוֹלֵיהֶּ שׁוֹאֲלוֹל זֶת לָזֶת məsharətoléihe sho'alol zet lazet

אֵיךְ מְקוֹם כְּבוֹדָהּ ayeih kəvodeh

לְעִמָּתָל בְּרוּךְ יוֹמֵירוֹל: Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

↑בְּרוּךְ כְּבוֹד־יְהוָה ↑Barukh kəvod SHƏMOTEH

מִמְקוֹמָהּ: miməqomeh.

מִמְקוֹמָהּ הֵיא וַיִּפְנֵת בְּרַחֲמִים Miməqomeh he yifnet bərahənim

וַיַּחְזְקֵהָ עִם הַמִּיִּחְדוֹל שְׁמֵהּ vəyahóneh am haməyahadol shəmeħ

עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד érev vavóqer bəkhoh yom tamid

פַּעַמַּיִם בְּאַחַבָּה שְׁמַע אוֹמְרוֹל pa'amáyim bə'ahavah shəma omərol

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!"

Yəshayáhu 6:3

Voix glory fills the world!

Ministering angels ask each other,

"Where is the place of Voix glory?"

Those opposite will thunder, "Blessed!":

The congregation, followed by the leader:

↑"Blessed is the Glory of the MANY-NAMED ONE
from Voix place!"

Yəhezqeil 3:12

From Voix place may Voi turn with compassion
and grace the people uniting Voix Name,
evening and morning every day, always,
twice, with love, praying the Shəma:

Additions to the Morning Service

The congregation, followed by the leader:

<שְׁמַע | שְׁמָעָה | דַּע | דַּעָה> <Shəma | Shim'eh | Da | Də'eh>

יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ Yisra'eil SHƏKHINAH Elohéinu

יְהוָה אֶחָד: Adonai aḥed.

הָא אֱלֹהֵינוּ הָא אֶבְנוּ He Elohéinu he ivéinu

הָא מוֹרְתָנוּ הָא מוֹשִׁיעָנוּ he moreténu he moshi'etéinu

וְהָא יִשְׁמִיעֵנוּ בְּרַחֲמֵיהָ vəhe yashmiónu bəraháméihe

שְׁנִית לִפְנֵי כְלָנוּ sheinit lifnei khulánu

לְהִיּוֹת לְכֹל לְאֱלֹהִים lihyot lakhel lEilohim

אֲנִי יְהוָה אֱלֹהֵיכֶם: ani SHƏMOTEH Eloheikhel.

On Shabbat Ḥol haMo'eid, omit the next four lines.

The congregation, followed by the leader:

אֲדִירָה אֲדִירְתָנוּ יְהוָה אֲדַנְנוּ Adireh adireténu SHƏMOTEH adanéinu

מָה אֲדִיר שִׁמְךָ בְּכֹל הָאָרֶץ: mah adir shimkhe bəkhoh ha'áretz.

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

בַּיּוֹם הַזֶּה יְהוָה אֶחָד bayom hahu yihyet SHƏMOTEH aḥed

וּשְׁמֵהּ אֶחָד: ushmeh eḥad.

The congregation, followed by the leader:

<Follow this, | Know,>

Yisra'eil: The PRESENCE is our God!

ADONAI is one!

Dəvarim 6:4

Voi is our God; Voi is our quickener;

Voi is our teacher; Voi is our liberator!

And Voi will make us understand, with compassion,
again before us all:

“To be your God!

I am the MANY-NAMED ONE, your God!”

BəMidbar 15:41

On Shabbat Ḥol haMo'eid, omit the next four lines.

The congregation, followed by the leader:

Majestic is our Majestic one, the MANY-NAMED ONE, our Foundation!

How majestic is Your Name in all the earth!

And perfect Justice will be upon all the earth,

and on that day will the SAVIOR be one

and Voix Name one.

Zəkharyah 14:9

At all times continue here:

The leader:

וּבְדַבְרֵי קְדֹשְׁךָ כָּתוּב לְאֹמֵר *Uvdivrei qodshəkhə katuv leimor*

The congregation, followed by the leader:

אֲנִיָּאֵת יְהוָה לְעוֹלָם ↑ *Yig'et SHƏMOTEH lə'olam*

אֵלֵהֶיךָ עָמִי *Elohéikha ami*

לְדֹר וָדֹר תִּלְלוּיָהּ: *lədor vador haləluyah.*

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֶיכֶּה *Lədor vador nagid godlékhe*

וּלְנִצְחָה נִצְחִים *ulnéitzah nətzahim*

קְדוּשַׁתְּךָ נִקְדִּישׁ *qədushatəkhə naqdish*

וְשִׁבְחְךָ אֵלֵהֵינוּ מִמְּנוּ לֹא יִמוּשׁ *veshivḥakhe Elohéinu miménu lo yamush*

לְעוֹלָם וָעֵד כִּי אֵיל *le'olam va'ed ki Eil*

מוֹפְתֶיךָ גְדוֹלָה וְקְדוּשָׁה אֲתָה: *moféteh gədoleh uqdosheh áteh.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

הָאֵיל הַקְדוֹשֶׁה: *ha'Eil haqədoshəh.*

At all times continue here:

The leader:

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,
and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God, won't depart from us,

not ever. For, God,

a great and Holy miracle are You!

Blessed are You, MANY-NAMED ONE,

the Holy God.

4. Sanctification of the Day

On Shabbat, add the boxed words.

אַתָּה קִבַּלְתָּנוּ מִכָּל הָעַמִּים *Ateh qibalténu mikol ha'amim*
 אַחַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*
 וְלַמְדַּתְנוּ בְּכֹל הַלְשׁוֹנוֹת *vəlimadténu bəkhól haləshonot*
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ *vəqidashténu bəmitzvotéikhe*
 וְקִרְבַּתְנוּ חַיֵּינוּ לְעִבְדוֹתֶיךָ *vəqeiravténu ḥayéinu la'avodatéikhe*
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*
 עָלֵינוּ קָרָאתָ: *aléinu qaráte.*
 וַתִּתְּנָה לָנוּ יְהוָה *Vatitəneh lánú SHƏMOTEH*
 אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*
 שַׁבָּתוֹת לְמִנוּחָהּ וּ *Shabatot limnuḥah u*
 מוֹעֲדִים לְשִׂמְחָהּ *mo'adim ləsimḥah*
 חַגִּים וְזְמַנִּים לְשִׂשׁוֹן *ḥagim uzmanim ləššəson*
 אֶת יוֹם *et yom*
 הַשַּׁבָּת הַזֶּה וְאֶת יוֹם *haShabat hazeh və'et yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתְנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*

You have welcomed us from all peoples;
You have loved us and You have wanted us
and You have taught us in all languages
and You have made us Holy with Your commandments
and You, our Life, have brought us close to Your service
and Your great and Holy Name
You have invoked over us.

And You gave us, MANY-NAMED ONE,
our God, in love,

Sabbaths for rest and

times for joy,

Festivals and seasons for rejoicing:
this day of

Shabbat and this day of

On Pésah:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

חג השבועות הזה *Ḥag haShavu'ot hazeh*

זמן מתן תורתנו *zəman matan Toratéinu*

On Sukot:

חג הסוכות הזה זמן שמחתנו *Ḥag haSukot hazeh zəman simḥatéinu*

On Shəmini Atzéret:

השמיני חג העצרת הזה *haShəmini Ḥag ha'Atzéret hazeh*

זמן שמחתנו *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חג שמחת התורה הזה *Ḥag Simḥat haTorah hazeh*

זמן שמחתנו *zəman simḥatéinu*

At all times continue:

באהבה *bə'ahavah* מקרא קדש *miqra qódes*

זכר ליציאת מצרים: *zékher litzi'at Mitzráyim.*

ומפני חטאינו הגלית מבינינו *Umipənei ḥata'éinu hogléite mibeinéinu*

ונתרחקת מן בתוכנו *vənitraháqte min bətokhéinu*

ואין אנהנו יכולול לעשות *və'ein anáḥnu yəkholol la'atot*

On Shavu'ot:

the Festival of Shavu'ot,
season of the gift of our Torah,

On Sukot and Hoshana Rabah:

the Festival of Sukot, season of our Joy,

On Shəmini Atzéret:

the Festival of Shəmini Atzéret,

season of our Joy,

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah,

season of our Joy,

At all times continue:

in love, a holy convocation,
a remembrance of going out from Egypt!

And because of our sins, You have been driven out from among us
and kept far from our midst
and we cannot wrap ourselves in

וְלֹא אֶגֶד וְלֹא שֶׁתִּקַּע בְּפָנֶיךָ וְלֵעֲשׂוֹת חֻבוֹתֵינוּ
 וְלֵעֲשׂוֹת חֻבוֹתֵינוּ *vəlei'ageid ulhishtaqéi'a bəfanéikhe*
 בְּעוֹלָם מוֹשְׁלָם *vəla'asot ḥovotéinu*
 בְּעוֹלָם מוֹשְׁלָם *bə'olam mushlam*
 בְּעוֹלָם חֶרֶט וְתַמִּימוֹת *bə'olam ḥerut utmimut*
 שְׁנִירְפָא מִכּוֹל הָרְשָׁעָה *shenirpa mikol harish'ah*
 מִפְּנֵי הַיָּצָר הָרַע *mipənei hayéitzer hara*
 שֶׁהִרְשִׁינוּ לְשַׁלּוֹטֵנוּ: *shehirshéinu lishlotéinu.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה *Yəhi ratzon miləfanéikhe SHƏMOTƏH*
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 מִדָּה רַחֲמָנָה *mədəh raḥaméneh*
 שֶׁתְּשׁוּבָה וְתִשְׁבָּה בֵּינוּ *shetashúveh veinéinu*
 בְּעוֹלָם הַזֶּה בְּרַחֲמֶיךָ הַרְבִּים *ba'olam hazeh bəraḥaméikhe harabim*
 וְתִרְפְּאוּנוּ וְתִגְדְּלֵה צְדִקָּנוּ: *vətirpə'ónu utgadəleh tzidqéinu.*
 אֲבָנוּ מְדַתְנוּ גַּלְתָּ *Ivéinu madetéinu galet*
 סוֹד אַחֲדוּתְךָ עָלֵינוּ מִהֶרָה *sod aḥdutəkhe aléinu məheirah*
 וְהוֹרֵת וְהוֹבִילָה אוֹתָנוּ *vəhoret vəhovíleh otánu*

and be unified with and be immersed in Your presence
 and perform our obligations
 in a completed world,
 in a world of freedom and integrity
 which has been healed from every evil —
 because of the evil inclination
 which we have allowed to dominate us.

May it be Your will, MANY-NAMED ONE,
 our God and God of our forebears,
 compassionate Measurer,
 that You return and settle among us
 in this world in Your abounding compassion,
 and that You heal us and magnify our justice.
 Our Quickener, our Measurer, reveal
 the secret of Your unity for us soon
 and teach us and guide us

בְּכֹל יָמֵינוּ *bəkhōl yaméinu*
וְקִרְבָּה אֶל כָּל קְהֵלֵי גּוֹלְתָנוּ *vəqirveh el kol qahaléih golatéinu*
וּבְבִתְיֵנוּ קִנְיָה בְיַרְכְּתֵי אֶרֶץ: *uvəvatéinu qanəneh vəyarkətei áretz.*

וְהִנְהִיגֵנוּ תָמִיד בְּדַרְכֶיךָ בְּגִילָה *Vəhanhigónu tamid bidrakhéikhe bəgilah*
וּבְהִלְכוֹתֶיךָ חֻקֵי תּוֹרַתְךָ *uvhilkhotéikhe ḥuqei Toratəkhe*
בְּשִׂמְחַת עוֹלָם *bəsimḥat olam*
וְאִזְ נַחֵג לְפָנֶיךָ *və'az nahog ləfanéikhe*
אֶת פְּלִחָנֵי חֻבוֹתֵינוּ תָמִידִים *et pulḥanei ḥovotéinu təmidim*
כְּסִדְרָם וּמוֹסְפִים כְּהִלְכַתָּם *kəsīdram umusafim kəhilkhatam*

On Shabbat:

וְאֶת מוֹסְפֵי *və'et musfei*
יוֹם הַשַּׁבָּת הַזֶּה וַיּוֹם *yom haShabat hazeh vəyom*

At all other times:

וְאֶת מוֹסַף יוֹם *və'et musaf yom*

On Pésah:

חַג הַמַּצּוֹת הַזֶּה *Ḥag haMatzot hazeh*

in all our days
and be near to all the communities of our Diaspora
and nest in our homes in the ends of the Earth.

And lead us always in Your paths with joy,
and in Your halakhot, the laws of Your Torah,
with unlimited joy.
And then we will celebrate before You
our obligatory rites, the daily ones
per their order and the additional ones per their halakhot.

On Shabbat:

And the additional rites
of this Sabbath day and this day of

At all other times:

And the additional rite of this day of

On Pésah:

the Festival of Matzot

Additions to the Morning Service

On Shavu'ot:

חג השבועות הזה *Hag haShavu'ot hazeh*

On Sukot and Hoshana Rabah:

חג הסוכות הזה *Hag haSukot hazeh*

On Shəmini Atzéret:

השמיני חג העצרת הזה *haShəmini Hag ha'Atzéret hazeh*

On Simḥat Torah, when observed as an independent Festival:

חג שמחת התורה הזה *Hag Simḥat haTorah hazeh*

At all times continue:

נחג ונתפלל לפניך *nahog vənitpaleil ləfanéikhe*

קרובליך ומאחדול בך *qərovoléikhe um'uḥadol bakh*

כמו שקתבת עלינו בתורתך *kəmo shekatávte aléinu bəToratékhe*

על ידי נביאליך *al yadei nəvi'oléikhe*

מפי כבודך כאמור *mipi khəvodékhe ka'amur*

On Shabbat:

פתחה חרצבות רשע *Patəḥeh hartzubot résha*

התירה אגדות מוטה *hatíreh agudot muteh*

ושלחה רצועול חפשו *vəshaləḥeh rətzutzol ḥofshol*

On Shavu'ot:

the festival of Shavu'ot

On Sukot and Hoshana Rabah:

the Festival of Sukot

On Shəmini Atzéret:

the Festival of Shəmini Atzéret

On Simḥat Torah, when observed as an independent Festival:

the Festival of Simḥat Torah

At all times continue:

we will celebrate and pray before You,
close to You and unified with You,
as is written for us in Your Torah
by the hands of Your prophets
from the mouth of Your glory, as it says:

On Shabbat:

“Open the fetters of evil!
Untie the bonds of thwarted justice
and make the oppressed be free!

וְכֹל־מוֹטֵה תִנְתְּקוֹל׃ *vəkhoh moteh tənateiqol.*
 הֲלוֹא פָּרוֹס לְרַעֲבָה לַחֲמֹךְ *Halo faros larə'eivah lahmékhe*
 וְעֲנִיּוֹל מְרוֹדוֹל תִּבְיָאָה בַּיִת *va'aniyol mərudol tavi'eh báyit*
 כִּי־תִפְגְּשֶׁה אַרְמֵה וְכִסִּיתָהּ *ki tifgəsheh arumeh vəkhisitéhe*
 וּמִבְשָׂרְךָ לֹא תִתְעַלְמָה׃ *umibəsarakhe lo tit'alámehe.*
 אִם־תִּשְׁיָבָה מִשַּׁבַּת רַגְלֶךָ *Im tashíveh miShabat raglékhe*
 עֲשׂוֹת חֲפָצֶךָ בַּיּוֹם קֹדֶשׁ *asot hafatzékhe bəyom qodshi*
 וְקָרָאתָ לַשַּׁבָּת עֹנֵג *vəqaráte laShabat óneg*
 לְקֹדֶשׁ יְהוָה מְכֻבָּד *liqdosh SHƏMOTEH məkhubad*
 וּכְבֹדְתָהּ מֵעֲשׂוֹת דְּרָכֶיךָ *vəkhibadtéhu mei'asot dərakhéikhe*
 מִמְצֹא חֲפָצֶךָ וְאָמַר אָמַר׃ *mimətzo heftzəkhe və'amor ómer.*
 אֲזִי תִתְעַנְּנָה עַל־יְהוָה *Az tit'anəgeh al SHƏMOTEH*
 On Pésah:
 אֶהְיֶה כְּטֵל לְיִשְׂרָאֵל *Ehyeh khatal ləYisra'eil*
 יִפְרַח כְּשׁוֹשַׁנָּה *yifrah bashoshanah*
 וַיִּךְ שָׂרָשָׁיו כְּלִבְנֵה׃ *vəyakh sharashav kalívneh.*
 יִלְכוּ יִקְוֹתָיו וַיְהִי כְנֵית הוֹדוֹ *Yeiləkhū yonəqotav vihi khazáyit hodo*

Every yoke you shall tear apart!
 Indeed, break your bread with the hungry
 and the unhoused poor bring into homes!
 When you meet the naked, you will clothe them —
 from your own flesh you will not hide.
 If you turn back from trampling Shabbat,
 doing your business on the day of My holiness,
 and call Shabbat a delight,
 making the Holy of the MANY-NAMED ONE honored,
 and honor it, not doing your habits,
 seeking out your business and promising promises,
 then will you delight in the MANY-NAMED ONE!" Yəshayáhu 58:6–7, 13–14

On Pésah:

"I will be like dew to Yisra'eil;
 it will blossom like the lily
 and take root like the poplar.
 Its shoots shall spread out, and like the olive tree its splendor,

וְרִיחַ לֹו כַּלְבָּנָה: *vəréi'ah lo kaləvonah.*

יִשְׁבּוֹל יִשְׁבּוֹל בְּצִלוֹ *Yashúvol yoshəvol bətzilo*

יַחְיֹוֹל דָּגָן וַיִּפְרְחוּ כַּנָּפֶן *yəḥayol dagan vəyifrəḥol khagáfen*

זָכְרוּ כְּיֵין לְבָנוֹן: *zikhro kəyein Ləvanon.*

On Shavu'ot:

כִּי זֹאת הַבְּרִית אֲשֶׁר אָכַרְתָּ *Ki zot habərit asher ekhrot*

אֶת-בֵּית יִשְׂרָאֵל *et beit Yisra'eil*

אַחֲרֵי הַיָּמִים הָהֵם נְאֻם-יְהוָה *aḥarei hayamim haheim nə'um SHƏMOTEH*

נָתַתִּי אֶת-תּוֹרַתִּי בְּקִרְבָּל *natáti et Torati bəqirbal*

וְעַל-לֵבָל אֶכְתָּבְנָה *v'al libal ekhtəvənah*

וַהַיְיִתִּי לָהֶל לְאֱלֹהִים *vəhayíti lahel lEilohim*

וַהֲעִילָה יִחְיֹוֹל-לִי לְעָם: *vəhéilah yīhyol li lə'am.*

וְלֹא יִלְמְדוּ עוֹד אִשָּׁה אֶת-רַעְתָּהּ *Vəlo yəlamədol od isheh et rei'éthe*

וְאִשָּׁה אֶת-אֶחְתָּתָהּ לְאִמֹר *və'isheh et aḥeteh leimor*

דַּעוֹל אֶת-יְהוָה *də'ol et SHƏMOTEH*

כִּי-כּוֹלֵל יַדְעוֹל אוֹתִי *ki khulal yeidə'ol oti*

לְמִקְטָנָתָל וְעַד-גְּדוֹלָתָל *ləmiqətanetal və'ad gədoletal*

and its scent shall be like frankincense.

Restored shall be those who sit in its shade;

they shall revive grain and blossom like the vine;

its renown shall be like the wine of Ləvanon."

Hoshéi'a 14:6–8

On Shavu'ot:

"Indeed! This is the covenant I shall cut

with the house of Yisra'eil

after those days:" — a word of the MANY-NAMED ONE! —

"I have given my Teaching into their cores,

and upon their hearts I shall write it!

And I will be for them God

and they will be for Me a people.

And no more will they teach each other, a person their friend

and a person their kin, imparting,

'Know the MANY-NAMED ONE!'

for all shall know Me,

from the smallest of them to the greatest of them."

נָאֻם־יְהוָה *nə'um SHƏMOTEH*
 כִּי אֶסְלַח לְעוֹנָי *ki eslah la'avonal*
 וְלִחַטָּאתָ לֹא אֶזְכָּר־עוֹד: *ulḥatatal lo ezkar od.*
 On Sukot and Hoshana Rabah:
 הִרְבִּיתָ הַגּוֹי לֹו הִגְדַּלְתָּ הַשְּׂמִיחָה *Hirbíte hagai lo higdálte hasimḥah*
 שָׂמְחוּ לְפָנֶיךָ כְּשִׂמְחַת בְּקִצִּיר *saməḥu ləfanéikhe kəsīmḥat baqatzir*
 כַּאֲשֶׁר יַגִּילוּל בְּחֶלְקֶל שֶׁבַע: *ka'asher yagílol bəḥaləqal sóva.*
 נִשְׁבַּעְתָּ יְהוָה בִּימִינֶה *nishbə'eh SHƏMOTEH bimineh*
 וּבִזְרוּעַ עֲזָה *uvizró'a uzéh*
 אִם־עֵתֶן אֶת־דָּגְנֶךָ *im etein et dəganəkhe*
 עוֹד מֵאֲכָל לְאִיבּוֹלֶיךָ *od ma'akhal lə'oyəvoléikhe*
 וְאִם־יִשְׁתּוֹל הַמַּרְשִׁיעוֹל תִּירוֹשְׁךָ *və'im yishtol hamarshi'ol tiroshékhe*
 אֲשֶׁר יַגְעֶת בּוֹ: *asher yagáte bo.*
 כִּי מֵאֲסֹפּוֹלֵיו יֵאֲכְלֶהוּ *Ki mə'asfolav yokhəlúhu*
 וְהִלְלוּ אֶת־יְהוָה *vəhiləlol et SHƏMOTEH*
 וּמִקְבָּצוֹלֵיו יִשְׁתּוּהוּ *umqabətzolav yishtúhu*
 בְּחִצְרוֹת קֹדְשֵׁי: *bəḥatzrot qodshi.*

— a word of the MANY-NAMED ONE! —

“For I shall pardon their wrongs,
and their sins I shall no more remember.” Yirməyáhu 31:33–34

On Sukot and Hoshana Rabah:

You have increased the nation, for it You have magnified joy!
They have rejoiced before You with the joy of the harvest,
like they celebrate in divvying-up their abundance.
The MANY-NAMED ONE has vowed by Voix right hand
and Voix arm of strength:

“I will not give your grain
to your enemies to eat anymore,
nor will evildoers drink your wine
which you have toiled for.

For those who reap it shall eat it
and praise the MANY-NAMED ONE,
and those who harvest it shall drink it
in the courtyards of My holiness.”

Yəshayáhu 9:2, 62:1–2

On Shəmini Atzéret:

וּבְנוֹל צִיּוֹן גִּילוֹל *Uvno! Tziyon gílol*
 וְשִׂמְחוֹל בֵּיתָהּ אֱלֹהֵיכֶל *vəsimḥol biSHMOTEH Eloheikhel*
 כִּי־נִתְּנָה לְכֶל הַמּוֹרֶה לִיצְדָּקָה *ki natəneh lakhel hamoreh litzdaqah*
 וַיּוֹרִידֶה לְכֶל גֶּשֶׁם *vayorídeh lakhel géshem*
 מוֹרֶה וּמִלְקוֹשׁ בְּרֵאשׁוֹן: *moréh umalqosh barishon.*
 וּמִלְאוּ הַגְּרָנוֹת בָּר *Umalə'u hagoranot bar*
 וַהֲשִׁיקוּ הַיְקָבִים תִּירוֹשׁ וַיִּצְהָר: *vəheishíqu hayqavim tirosh vəyitzhar.*

On Simḥat Torah:

כֹּה־אָמַר הָאֵל | יְהוָה *Koh amar ha'Eil SHƏMOTEH*
 בּוֹרְאֵת הַשָּׁמַיִם וְנוֹטֶתֶהֶם *Borə'at hashamayim vənotethem*
 רֹקְעַת הָאָרֶץ וְצֹאֲצְאֵיהָ *roqá'ah ha'áretz vətze'etza'éiha*
 נֹתֶנֶה נֶשְׁמָה לְעַם עֲלֵיהָ *noténeih nəshamah la'am aléiha*
 וְרוּחַ לַהֲלֹלֶכְהוֹל בָּהּ: *vəru'ah laholəkhoh bah.*
 אֲנִי יְהוָה קְרָאתֶיךָ בְּצֶדֶק *Ani SHƏMOTEH qəratíkhe vətzédeq*
 וְאַחֲזֶיךָ בְּצָרָךְ *və'aḥzeiq bətzarékhe*
 וְאַצְרֶךָ וְאַתְּנֶךָ לְבְרִית עָם *və'etzorkhe və'etenkhe livrit am*

On Shəmini Atzéret:

Children of Tzion, be glad
 and rejoice in the MANY-NAMED ONE, your God!
 For Voi has given you the autumn rain for righteousness
 and has brought rain down for you,
 autumn rain and spring rain as at first.
 And the threshing-floors will fill with grain,
 and the vats will flood with fresh wine and oil. Yo'eil 2:23-24

On Simḥat Torah:

So avers God, the MANY-NAMED ONE,
 Creator of the Heavens and their Unfurler,
 Spreader-out of the Earth and her produce,
 Giver of spirit to the people on her
 and breath to those who pass upon her:
 "I, the MANY-NAMED ONE, summoned you in righteousness
 and held you firm in your distress.
 And I will guard you and I will set you as a national covenant,

לְגִיל עוֹלָם: *ləgil olam.*

לְהַעִיר לְבָבוֹת יְשָׁנִים *Ləha'ir ləvavot yəsheinim*

לְהוֹצִיא מִמִּסְגֵּר אָסִיר *ləhotz'í mimasgeir asir*

מִבֵּית כֶּלֶא יוֹשְׁבֵי הַשֶּׁדַּי: *mibeit kéle yoshəvol hóshekh.*

On Shabbat:

יִשְׁמְחוּל בְּאַחֲדוּתְךָ *Yisməhol bə'aḥdutəkhe*

שׁוֹמְרוֹל שַׁבַּת וְקוֹרְאוֹל עֶנֶג *shomərol Shabat vəqorə'ol óneg*

עִם מְקַדְשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*

כָּלֵל יִשְׁבְּעוֹל וַיִּתְעַנְּגוֹל מִטוֹבְךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*

וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקַדְשָׁתְהוּ *uvashəvi'i ratzíte bo vəqīdashtéhu*

חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*

זָכַר לְמַעֲשֵׂה בְרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

At all times continue:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

מְדַה רַחֲמֵנְהָ רַחֲמֵנְהָ עֲלֵינוּ *madeh raḥaméneh raḥameh aléinu*

טוֹבָה וּמְטִיבָה הַדְרֵשָׁה לָנוּ *tovéh umtívéh hidársheh lánú*

שׁוֹבָה אֵלֵינוּ בְּחֵמוֹן רַחֲמֵיךָ *shúveh eiléinu vahamon raḥaméikhe*

a world-joy,

to awaken hearts that sleep,

to bring forth from prison those captive,

from the jailhouse those dwelling in gloom."

Yəshayáhu 46:5-7

On Shabbat:

They shall rejoice in Your oneness,

those guarding Shabbat, and call it a delight,

the people who sanctify the seventh day:

All of them shall be sated and delighted from Your goodness,

for You wanted the seventh day and made it Holy,

the choicest of days, You called it,

a memorial for the work of creation.

At all times continue:

Our God and God of our forebears,

compassionate Measurer, have compassion on us!

Good One who does good, let us seek You out!

Return to us in the mass of Your compassion

Additions to the Morning Service

בְּגִלְלֵי אֲבוֹל שְׁעָשׂוּ רְצוֹנְךָ : *biglal ivol she'asu rətzonékhe.*
 רִפְּאֵה הָאָרֶץ בְּרִפּוּאָה שְׁלֵמָה *Rif'eh ha'áretz birfu'ah shəleimah*
 וְהִסִּירָה כָּל רָע מִפְּנֵיהָ *vəhasíreh khol ró'a mipanéiha*
 וְהִלְוֵנוּ בְּרִפּוּאָתָהּ *vəhilavónu birfu'atah*
 וְשִׂמְחֵנוּ בְּעֵבֶד הַזֶּה *vəsaməhónu ba'avad hazeh*
 וַיִּגַּל כַּמַּיִם מִשְׁפָּט *vəyigal kamáyim mishpat*
 וַיִּצְדָּקָה כְּנַחַל אֵיתָן *utzdaqah kənáħal eitan*
 וְשָׁלוֹם כְּצִמְחַת יְצִיץ : *vəshalom kətzémah yatzitz.*

וְאִזְ נַעֲטָה וְנֶאֱגֵד *Və'az na'ateh vənei'ageid*
 וְנִשְׁתַּקֵּעַ בְּפָנֶיךָ *vənishtaquéi'a bəfanéikhe*
 בְּשָׁלוֹשׁ פְּעָמֵי רְגְלֵינוּ *bəshalosh pa'amei rəgaléinu*
 כְּכַתּוּב בְּתוֹרָתְךָ *kakatuv bəToratékhe*
 בְּמַה אֶקְדֶּם יְהוָה *bəmah aqadeim SHƏMOTEH*
 אִכַּף לְאֵלֵי מָרוֹם *ikaf l'Eilohei marom*
 הָאֶקְדָּמְנָה בְּעוֹלוֹת *ha'aqadəménéh və'olot*
 בְּעֹגְלִים בְּנֵי שָׁנָה : *ba'agalim bənei shanah.*

for the sake of the forebears who did Your will.
 Heal the earth with a complete healing
 and turn away all evil from her face
 and join us to her healing
 and make us rejoice in this work!
 And let justice well up like water,
 and righteousness like a constant wadi,
 and let peace like new sprouts burst forth.

And then we will wrap ourselves in and be united with
 and be immersed in Your presence
 on the three times of our Festivals,
 as is written in Your Torah:
 "With what shall I meet the MANY-NAMED ONE,
 worship the God of the heights?
 Should I meet Void with burnt offerings,
 with calves born this year?

הַיִּרְצֵת יְהוָה בְּאַלְפֵי אֵילִים *Hayirtzet SHƏMOTEH bə'alfei eilim*
 בְּרִבְבוֹת נַחְלֵי־שָׁמֶן *bərivəvot nahalei shámen*
 הָאֵתָן בְּכוֹרֵתִי פִשְׁעִי *ha'etein bəkhoreti pish'i*
 פָּרִי בִטְנִי חָטָאת נַפְשִׁי: *pəri vitni ḥatat nafshi.*
 הַגִּידֶה לָךְ אָדָם מַה־טוֹב *Higídeh lakhe adam mah tov*
 וּמַה־יְהוָה דּוֹרְשֶׁה מִמְּךָ *umah SHƏMOTEH dorésheh miməkhe*
 אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד *im asot mishpat və'ahavat ḥésed*
 וְהִצְנַע לָכֶת עִם־אֱלֹהֶיךָ: *vəhatznéi'a lékhet im Elohéikhe.*

וְהִשְׂאֵנוּ יְהוָה אֱלֹהֵינוּ *Vəhasi'ónu SHƏMOTEH Elohéinu*
 אֵת בְּרִכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*
 לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
 לְשִׂמְחָה וּלְשִׁשׁוֹן *ləsimḥah ulsason*
 כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ: *ka'asher ratzíte və'amárte ləvarəkhéinu.*

On Shabbat:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 רָצִיתָ בְּמִנְחָתָנוּ *ratzet bimnuḥatéinu*

Does the MANY-NAMED ONE want a thousand bulls,
 a myriad streams of oil?
 Should I give my first-born for my wrongdoing,
 the fruit of my womb for the sin of my soul?
 Voi has told you, human, what is good
 and what the MANY-NAMED ONE seeks from you!
 Just make justice and love of devotion,
 and go humbly with your God!"

Mikhaḥ 6:6-8

And wed to us, MANY-NAMED ONE, our God,
 the blessing of Your appointed times
 for Life and for Peace,
 for Joy and for Rejoicing
 as You wanted and promised to bless us.

On Shabbat:

Our God and God of our forebears,
 want our rest!

At all times conclude:

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ *qadashónu bəmitzvotéikhe*
וְתַנְּהוּ חֵלְקֵנוּ בְּתוֹרַתְךָ *utāneh ḥelqéinu bəToratékhe*
שְׂבַעֲנוּ מִטּוֹבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְחֵנוּ בִישׁוּעָתְךָ: *vəsaməḥónu bishu'atékhe.*
וְטַהַרֵה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת *vətahareh libéinu lə'ovdākhe be'emet*
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon*
בְּשִׂמְחָה וּבְשִׂשׂוֹן *bəsīmḥah uvsason*
שַׁבַּת וּמוֹעֲדֵי קִדְשֶׁךָ *Shabat u'mo'adei qodshékhe*
וְיִשְׂמַחֻל בְּךָ יִשְׂרָאֵל *vəyisməḥol bəkhe Yisra'eil*
מִקְדָּשׁוֹל שְׁמֶךָ: *məqadəshol shəmékhe.*
בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
מִקְדָּשֶׁהָ *məqadésheh* הַשַּׁבָּת וְ *haShabat və*
יִשְׂרָאֵל וְהַזְּמַנִּים: *Yisra'eil vəhazəmanim.*

At all times conclude:

Make us Holy with Your mitzvot!
And grant our portion in Your Torah!
Sate us from Your goodness!
And make us glad with Your liberation!
And purify our hearts to serve You with truth,
and let us inherit, MANY-NAMED ONE, our God,
with love and with favor,
with joy and with rejoicing,
Your Holy Shabbat and appointed times.
And in You may Yisra'eil rejoice,
who make Your name Holy.
Blessed are You, MANY-NAMED ONE,
Who makes Shabbat and
Yisra'eil and the seasons Holy.

5. Service

רָצַת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*
 בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָל *bə'aməkhe Yisra'eil uvitfilatal*
 וְהַשִּׁיבָה אֶת צְדָקָתְךָ *vəhashiveh et tzidqatəkhe*
 לַחֲדָר לִבֵּנוּ *lahadar libéinu*
 וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəhasdei Yisra'eil utfilatal*
 בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
 וְתִהְיֶי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*
 וְתִבֵּיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat hayéinu*
 אֶת קְדוּשַׁתְךָ בְּעוֹלָם: *et qodshəkhe ba'olam.*
 בְּרוּכָה אַתָּה יְהוָה *Bərūkkeh ateh SHƏMOTEH*
 הַמְמַלְאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*
 בְּקִדּוּשָׁה: *biqdushah.*

Want, MANY-NAMED ONE, our God,
 Your people, Yisra'eil, as well as their prayer,
 and return Your righteousness
 to the inner sanctum of our heart.
 And the good deeds of Yisra'eil and their prayer
 You will accept with love and favor,
 and may eternally favored be
 the service of Yisra'eil, Your people.
 And may the service of our lives bring
 Your Holiness into the world.
 Blessed are You, MANY-NAMED ONE,
 Who fills the world
 with Holiness.

6. Gratitude

מִזְדוּל אֲנַחְנוּ לְךָ	↪ ↩	<i>Modol anáħnu lakh</i>
שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ		<i>she'ateh he SHĀMOTĒH Elohéinu</i>
וְאֵלֵהי אֲבוּלֵינוּ לְעוֹלָם וָעֶד:		<i>vEilohei ivoléinu lə'olam va'ed.</i>
צוּר תַּיִינוּ מִגֵּן יִשְׁעֵנוּ		<i>Tzur ḥayéinu magein yish'éinu</i>
אֵתָהּ הָא לְדוֹר וָדוֹר:		<i>ateh he lədor vador.</i>
נֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ		<i>Nodeh lakhe unsapeir təhilatékhe</i>
עַל תַּיִנוּ הַמְּסוּרִים בַּיָּדְךָ		<i>al ḥayéinu haməsurim bəyadékhe</i>
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ		<i>və'al nishmotéinu hapəqudot lakh</i>
וְעַל נִסְיָךְ שֶׁבְּכֹל יוֹם עִמָּנוּ		<i>və'al nisékhe shebəkhol yom imánu</i>
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ		<i>və'al niflə'otékhe vətovotékhe</i>
שֶׁבְּכֹל עֵת עָרַב וּבִקְרַב וְצַהֲרָיִם:		<i>shebəkhol eit érev vavóker vətzohoráyim.</i>
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ		<i>Hatoveh ki lo khalu raḥaméikhe</i>
הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ		<i>hamraḥémeh ki lo támu ḥasadéikde</i>
מֵעוֹלָם קִיְּנוּ לְךָ:		<i>mei'olam qivínu lakh.</i>

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. (Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אַנְהֵנוּ לָךְ *Modol anáḥnu lakh*
 שְׂאֵתָהּ הֵא יְהוּה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
 וְאֱלֹהֵי אֲבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
 יוֹצְרֵנוּ יוֹצְרֵהָ בְּרֵאשִׁית: *yotzeréinu yotzéreih bəreishit.*
 בְּרָכוֹת וְהוֹדָאוֹת *Bərachot vəhoda'ot*
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
 עַל שֶׁהֵחַיְתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeytenu vəqiyamtenu.*
 כֵּן תַּחֲיֵנוּ וְתַקֵּימוֹנוּ *Kein təḥayónu utqayəmonu*
 וְתוֹבִילֵהָ כַּנְּוֹתֵינוּ *vətovíleh kavanotéinu*
 לְמִצְוֹת קְדְשֶׁךָ לְשִׁמּוֹר תְּקִיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*
 וְלַעֲבֹדְךָ בְּלִבְבֵּנוּ שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*
 עַל שֶׁאַנְהֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
 בְּרוּכָה אַתְּ הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,
 since You are Voi, the MANY-NAMED ONE, our God
 and God of our forebears, God of Yisra'eil,
 our Fashioner, Fashioner of creation.
 Blessings and thanks
 to Your great and Holy Name
 because You have made us live and preserved us!
 Thus may You make us live and preserve us
 and lead our intentions
 to Your Holy commandments, to guard Your laws,
 and to do Your will
 and to serve You with a whole heart
 because we thank You.
 Blessed is the God of thanks!

At all times continue:

וְעַל כָּל־מִן *Və'al kulam*

וַיְתַבְרַךְ וַיִּתְרוֹמַם שְׁמִיךְ *yitbarakh vəyitromam shimkhe*

תְּיַיְנוּ תָּמִיד לְעוֹלָם וָעֶד : *ḥayéinu tamid lə'olam va'ed.*

וְכָל חַיּוֹלֵיךָ יוֹדוּךָ סֶלָה *Vəkhoh ḥayoléikhe yodúkhe sélah*

וַיְהַלְלוּ אֶת שְׁמִיךְ בְּאֵמֶת *vihaləlol et shimkhe be'emet*

הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה : *ha'Eil yəshu'atéinu və'ezratéinu sélah.*

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*

הַטּוֹבָה שְׁמִיךְ וְלָךְ נָאֵת לְהוֹדוֹת : *hatoveh shimkhe ulkhe na'et ləhodot.*

At all times continue:

And for all these things


may Your Name be blessed and exalted,

our Life, always, forever and ever.

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

and praise Your name in Truth,

God of our liberation and our hope — selah!

 Blessed are You, MANY-NAMED ONE;

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

7. Peace

The Threefold Blessing may be added here. In some communities, it is only done during the repetition of haTəfilah, with the leader praying each line and the congregation responding in turn; in others, the entire congregation prays this blessing collectively even when haTəfilah is not repeated. After each line of the blessing, the congregation may respond: **כֵּן יְהִי רָצוֹן**: | *Kein ya'hi ratzon*. | “May it be so!”. When not praying the Threefold Blessing, continue on the following page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ בְּרַכְנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
 בְּבִרְכַּת הַמְּשֻׁלְשֶׁת בַּתּוֹרָה *babərahah hamshuléshet baTorah*
 הַכְּתוּבָה עַל יַדֵּי מֹשֶׁה עַבְדְּךָ *hakətuvah al yədei Mosheh avdékhe*
 הָאֲמֹרָה מִפִּי אַהֲרֹן וּבְנָיו *ha'amurah mipi Aharon uvanav*
 כַּהֲנֵי עַם קְדוֹשׁוֹלֵיכֶם כְּאָמֹר: *kohanei am qədosholéikhe ka'amur.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ: *Yəvarəkhókhe SHƏMOTEH vəyishmərókhe.*
 יֵאָרֶה יְהוָה פָּנֵיהֶ אֵלֶיךָ וַיַּחֲנוֹךְ: *Ya'éireh SHƏMOTEH panéi'he eiléikhe viḥunóke.*
 יִשְׁאַחַח יְהוָה פָּנֵיהֶ אֵלֶיךָ *Yisə'eh SHƏMOTEH panéi'he eiléikhe*
 וַיַּשְׁמֵחַ לְךָ שְׁלוֹם: *vəyaséimeh ləkhe shalom.*

Additions to the Morning Service

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.

May God shine Voice face towards you, grace you.

May God lift Voice face towards you
and give you peace.

BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׁמְחָה שְׁלוֹם טוֹבָה וּבְרָכָה	<i>Símeh shalom tovah uvrakhah</i>
חֵן וְחֶסֶד וְרַחֲמִים	<i>hein vahésed vərəhamim</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ	<i>aléinu və'al kol Yisra'eil aməkhe</i>
וְעַל כָּל פְּלִשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל:	<i>və'al kol yoshəvol teiveil.</i>
בְּרַכְנוּ אֲבוֹנוּ כְּלָנוּ כְּאָחֶךָ	<i>Barəkhónu ivéinu kulánu kə'aḥed</i>
בְּצֵל פָּנֶיךָ	<i>bətzeil panéikhe</i>
כִּי בְצֵל פָּנֶיךָ נִתְּתָ לָנוּ	<i>ki vətzeil panéikhe natáte lánu</i>
יְהוָה אֱלֹהֵינוּ	<i>SHƏMOTEH Elohéinu</i>
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	<i>Torat ḥayim və'ahavat ḥésed</i>
וּצְדָקָה וּבְרָכָה וְרַחֲמִים	<i>utzdaqah uvrakhah vərəhamim</i>
וְחַיִּים וְשְׁלוֹם:	<i>vəḥayim vəshalom.</i>
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	<i>Vətov bə'einéikhe ləvareikh</i>
אֶת עַמְּךָ יִשְׂרָאֵל	<i>et aməkhe Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ:	<i>bəkhoh eit uvkhol sha'ah bishloméke.</i>
בְּרוּכָה אַתָּה יְהוָה	<i>Bərukkeh ateh SHƏMOTEH</i>
הַמְּבָרְכָה אֶת עַמְּהָ יִשְׂרָאֵל	<i>hamvarékkeh et ameh Yisra'eil</i>
וְאֶת עַם פְּלִשְׁתִּינָה	<i>və'et am Palestinah</i>
וְאֶת כָּל הָעַמִּים	<i>və'et kol ha'amim</i>
בְּשְׁלוֹם:	<i>bashalom.</i>

Additions to the Morning Service

Place peace, goodness, and blessing,
grace and lovingkindness and mercy
upon us and upon all Yisra'eil, Your people,
and upon all Palestine
and upon all who dwell on Earth.
Bless us, our Quickener, all of us as one,
in the shelter of Your face,
for in the shelter of Your face, You have given us,
MANY-NAMED ONE, our God,
a Torah of Life and a love of lovingkindness
and Justice and blessing and mercy
and life and peace.
And it is Good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine
and all peoples
at every time and at every hour with Your peace.
Blessed are You, MANY-NAMED ONE,
Who blesses Voix people, Yisra'eil,
and the people of Palestine
and all peoples
with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, consult the instructions that follow the Private Prayer for the next liturgical unit.

>. Private Prayer

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

אֱלֹהֵי נִצְרָה מַעֲשֵׂי מִרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וְשִׁכְלֵי מִדְּבָרֵי מִרְמָה	<i>vəsikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תֹדֹם	<i>vəlimqaləlöl nafshi tidom</i>
וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּיהֶה:	<i>vənafshi ke'afar lakol tiyeh.</i>
פְּתַחַה לְבִי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל אֵלַי רָעָה	<i>Vəkhöl haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֵלָה מִחֲשַׁבְתָּל:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמֶךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינֶךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קִדְשֶׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzöl yədidoléikhe</i>
הַחֹשֶׁעָה יְמִינֶךָ וְעַנְנֵי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יִהְיוּ לְרִצּוֹן כָּל אֲמַרֵי	<i>Yihyu ləratzön kol imrai</i>
וְהִגְיוֹן לְבִי לְפָנֶיךָ	<i>vəhegyön libi ləfanékhe</i>
יְהוָה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

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

עֲשֵׂת שְׁלוֹם בְּמִרְוּמֶיךָ	<i>Oset shalom bimroméikhe</i>
הָא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תְּבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאֲמַרוּל אָמֵן:	<i>və'imrol amein.</i>

Additions to the Morning Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Festival Musaf (p 575).

After finishing haTəfilah on Sukot or Hoshana Rabah, continue with Hoshanot here (p 524) if they were not included earlier in the service. On all other Festivals — and on Sukot and Hoshana Rabah if Hoshanot were included earlier in the service — continue with Qadish Shaleim (p 454) if praying with a minyan or Ein kEilohéinu (p 456) if praying without a minyan.

Daily Psalms

On Sunday:

הַיּוֹם יוֹם רִאשׁוֹן בְּשַׁבָּת שָׁבוּ הָיוּ הַלְוִיִּל אֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:
Hayom yom rishon bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.
 Today is the first day of the week, on which the Levites used to pray in the Temple:

Psalm 24

לְדָוִד מִזְמוֹר	1	<i>LəDavid mizmor</i>
לַיהוָה הָאָרֶץ וּמְלֹאָהָ		<i>liSHKHIṬAH ha'áretz umlo'ah</i>
תִּבֵּל וְאָנוּ בָּהּ:		<i>teiveil və'ánu va.</i>
כִּי־הָאֵל עַל־יַמִּים יִסְדָּתָהּ	2	<i>Ki he al yamim yəsadétah</i>
וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ:		<i>və'al nəharot yikhonənohá.</i>
מִי־יַעֲלֶת בְּהַר־יְהוָה	3	<i>Mi ya'alet bəhar SHƏKHIṬAH</i>
וּמִי־יִקְוֶמָהּ בַּמָּקוֹם קֹדֶשׁהּ:		<i>umi yaqúmeḥ bimqom qodsheḥ.</i>
נְקִיֶּת מַעֲשִׂים וּבְרַת־לֵבָב	4	<i>Nəqiyet ma'asim uvaret leivav</i>
לֹא־נִשְׁאַחַ לְשׂוֹא נַפְשִׁי		<i>lo nasə'eh lashav nafshi</i>
וְלֹא־נִשְׁבַּעַה לְמַרְמָה:		<i>vəlo nishbə'eh ləmirmah.</i>
יִשְׁאַחַ בְּרַכָּה מֵאֵת יְהוָה	5	<i>Yisə'eh vərakhah mei'eit SHƏKHIṬAH</i>
וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:		<i>utzdaqah mei'Elohei yish'eh.</i>

- 1 A psalm of David:
The Earth and her fullness is the PRESENCE's,
the world and us upon her!
- 2 For Voi founded her upon the seas
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of the PRESENCE?
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,
who has not taken My life in vain,
and who hasn't sworn with deceit."
- 5 Ve will take a blessing from the PRESENCE
and Justice from the God of ver Liberation!

<p>זֶה דּוֹר דּוֹרֶשׁוֹלֵיֶהָ מִבְּקָשׁוֹל פְּנֵיךָ יַעֲקֹב סֵלָה: שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם וַיְבֹאֶה עֲצָם הַכְּבוֹד: מִי זֶת עֲצָם הַכְּבוֹד יְהוּה עֲזוּזָה וְגִבּוֹרָה יְהוּה גִבּוֹרָה מוֹעֲצָה: שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְשְׂאוּ פִתְחֵי עוֹלָם וַיְבֹאֶה עֲצָם הַכְּבוֹד: מִי זֶת עֲצָם הַכְּבוֹד יְהוּה צְבָאוֹת הֵא עֲצָם הַכְּבוֹד סֵלָה:</p>	<p>6 <i>Zeh dor dorësholéihe</i> <i>məvaqshol panéikhe Ya'aqov sélah.</i></p> <p>7 <i>Sə'u shə'arim rasheikhem</i> <i>uhinasə'u pithei olam</i> <i>vəyavó'eh étzem hakavod.</i></p> <p>8 <i>Mi zet étzem hakavod</i> <i>SHĖKHINAH izuzeh vəgiboreh</i> <i>SHĖKHINAH giboreh mo'eitzah.</i></p> <p>9 <i>Sə'u shə'arim rasheikhem</i> <i>us'u pithei olam</i> <i>vəyavó'eh étzem hakavod.</i></p> <p>10 <i>Mi zet étzem hakavod</i> <i>SHĖKHINAH tzəva'ot</i> <i>he étzem hakavod sélah.</i></p>
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- 6 This is a generation of ones who seek Void,
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!
And be lifted up, doors of eternity!
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?
The PRESENCE, strong and mighty!
The PRESENCE, mighty of council!
- 9 Lift up your heads, gates!
And lift up, doors of eternity!
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?
The PRESENCE multitudinous One!
Voi is the Essence of Glory — selah!

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Monday:

הַיּוֹם יוֹם שְׁנֵי בַשָּׁבַת שָׁבוּ הָיוּ הַלְוִיִּל אֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:

Hayom yom sheini bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.

Today is the second day of the week, on which the Levites used to pray in the Temple:

Psalm 48

- | | | |
|---------------------------------------|---|--|
| שִׁיר מִזְמוֹר לְבְנֵי-קָרַח: | 1 | <i>Shir mizmor livnol Qórah.</i> |
| גְּדוֹלָה יְהוָה וּמְהֻלָּלָה מְאֹד | 2 | <i>Gədoleh SHƏKHINAH umhuléleh mə'od</i> |
| בְּעִיר אֱלֹהֵינוּ הַר-קֹדְשָׁה: | | <i>bə'ir Elohéinu har qodsheh.</i> |
| יִפְהַ נּוֹף מְשׁוּשׁ כָּל-יִשְׂרָאֵל | 3 | <i>Yəfeih nof məsus kol Yisra'eil</i> |
| הַר-צִיּוֹן יִרְכָּתֵי צָפוֹן | | <i>har Tziyon yarkətei Tzafon</i> |
| קִרְיַת נֹצֵחַ רָב: | | <i>qiryat nétzah rav.</i> |
| אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נֹדְעָה | 4 | <i>Elohim bə'armənotéiha nodə'eh</i> |
| לְמִשְׁגָּב: | | <i>ləmisgav.</i> |
| כִּי-הִנֵּה הָרוּשְׁעוֹל נֹעְדוּ | 5 | <i>Ki hineih haroshə'ol no'adu</i> |
| עָבְרוּ יַחְדָּו: | | <i>avəru yahdav.</i> |
| הִקְלָה רְאוּ כֵן תִּמְהָוּ | 6 | <i>Héilah ra'u kein tamáhu</i> |
| נִבְהָלוּ נִחְפָּזוּ: | | <i>nivhalu neh pázu.</i> |

- 1 A psalm, a hymn of the children of Qórah:
- 2 Great is the PRESENCE and much to be praised!
In our God's city is Voix Holy mountain:
- 3 beautiful of summit, joy of all Yisra'eil,
mount Tziyon, the vaults of Tzafon!
Aboundingly everlasting town!
- 4 God was known in her citadels
as a refuge.
- 5 For note! The wicked gathered,
they crossed over together;
- 6 they saw and so they panicked;
they were dismayed; they were alarmed!

רַעְדָּה אֶחְזַתְלָ שָׁם חֵיל כִּיּוֹלֵדָה:	7	<i>Rə'adah aḥazátal sham ḥil kayoleideh.</i>
בְּרוּחַ קְדִים תִּשְׁבֵּר אֲנִיּוֹת תַּרְשִׁישׁ:	8	<i>Bərú'ah qadim təshabeir oniyot Tarshish.</i>
כַּאֲשֶׁר קִיַּנּוּ בֵּן יַדְעָנוּ בְּעִיר־יִהוּהוּ צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם סֵלָה:	9	<i>Ka'asher qivínu kein yadánu bə'ir SHĀKHIṬNAH tzəva'ot bə'ir Elohéinu Elohim yəkhonənoḥa ad olam sélah.</i>
דְּמִינוּ אֱלֹהִים חֲסֵדְךָ בְּקֶרֶב עִדּוֹתֶיךָ:	10	<i>Dimínu Elohim ḥasdékhe bəqérev eidotéikhe.</i>
כְּשֵׁמֶךָ אֱלֹהִים בֵּן תְּהִלַּתְךָ עַל־קִצְוֵי־אָרֶץ צְדָק מְלֵאָה יִמְנְנֶךָ:	11	<i>Kəshimkhe Elohim kein təhilatəkhe al qatzvei áretz tzédeq malə'ah yəminékhe.</i>

- 7 Trembling seized them there,
the writhing of one giving birth,
8 when the east wind shattered
the ships of Tarshish!
9 What we hoped for, thus we have known
in the city of the multitudinous PRESENCE,
in the city of our God,
may God found her
forever — selah!
10 We meditated, God, on Your devotion
in the middle of Your congregations.
11 Like Your Name, God, so is Your praise:
to the ends of the earth!
Justice fills Your right hand.

- | | |
|--|--|
| <p>יִשְׂמַח הַר־צִיּוֹן
 תִּגְלֶנָּה בְּנוֹת יְהוּדָה
 לְמַעַן מִשְׁפָּטֶיךָ:
 סֹבֹל צִיּוֹן וְהִקְיֹפֶיהָ
 סְפֹרֹל מִגְדָּלֶיהָ:
 שִׁתּוֹל לִבְכֹּל לְחֵילָהּ
 פְּסָגוֹל אַרְמְנוֹתֶיהָ
 לְמַעַן תְּסַפְּרוּל לְדוֹר אַחֲרוֹן:
 כִּי זֶת אֱלֹהִים אֱלֹהֵינוּ
 עוֹלָם וָעֶד
 הָא יְנַהַגֵנוּ עַל־מוֹת:</p> | <p>12 <i>Yismaḥ har Tziyon
 tagélnah bənot Yəhudah
 ləmá'an mishpatéikhe.
 13 Sóbol Tziyon vəhaqífúha
 sifrol migdaléiha.
 14 Shítol libəkhel ləheilah
 pasəgol armənotéiha
 ləmá'an təsapərol lədor aḥaron.
 15 Ki zet Elohim Elohéinu
 olam va'ed
 he yənahagónu al mut.</i></p> |
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- 12 Mount Tziyon will be glad,
Yəhudah's far-flung places rejoice
for the sake of Your judgements!
- 13 Tour Tziyon and encircle her,
count her towers,
- 14 set your heart on her ramparts,
itemize her citadels
so you might recount them for a later generation.
- 15 Yes, this God is our God
forever and ever!
Voi will guide us until death.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

Additions to the Morning Service

On Tuesday:

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת שֶׁבוּ הָיוּ הַלְוִיִּים אֹמְרוֹל בְּבַיִת הַמִּקְדָּשׁ:
Hayom yom shālishi bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.
Today is the third day of the week, on which the Levites used to pray in the Temple:

Psalm 82

מִזְמוֹר לְאַסָּף	1	<i>Mizmor lə'Asaf</i>
אֱלֹהִים נִצָּבָה בְּעַדְת־עֹז בְּקָרֵב עֲזוּזוֹל יִשְׁפָּטֶה:		<i>Elohim nitzaveh ba'adat oz bəqərev izuzol yishpəteh.</i>
עַד־מָתִי תִשְׁפָּטוּל־עוֹל וּפְנֵי רָשָׁאוֹל תִּסְלָה:	2	<i>Ad matai tishpətol ável ufnei rəsha'ol tis'ol sélah.</i>
שִׁפְטוּל־דָּלָה וַיְתוֹמָה עֲנִיָּה וְרָשָׁה הַצְּדִיקוֹל:	3	<i>Shiftol daleh vitomeh aniyeh varasheh hatzdíqol.</i>
פְּלִטוּל־דָּלָה וְאַבְיוֹנָה מִיַּד רָשָׁאוֹל הַצִּילָה:	4	<i>Palətol daleh və'evyoneh miyad rəsha'ol hatzíleh.</i>

- 1 A psalm of Asaf:
God stands firm in the congregation of strength;
in the midst of the strong, Voi will judge:
- 2 "Until when will you judge unrightly
and lift your face to the wicked? Selah!
- 3 Judge for the weak and the orphaned;
the afflicted and the poor vindicate!
- 4 Rescue the weak and the wanting;
from the hand of the wicked save them!"

<p>לֹא יָדְעוּל וְלֹא יִבְיִנוּל בַּחֲמָסִים יִתְהַלְכוּל יִמּוֹטוּ כָּל־מוֹסְדֵי אֶרֶץ: אֲנִי־אֶמְרָתִי אֱלֹהִים אֶתֵּל וּבְנוּל עֲלִיוֹן כָּל־כָּל: אֲכֵן כְּאָדָם תָּמוּתוּל וְכִאֲחֵד הַשָּׁרוּל תִּפְּלוּל: קוּמָה אֱלֹהִים שִׁפְטָה צְדָקָה כִּי־אֵתָה תִּנְחַלֶּה בְּמַעֲשֵׂינוּ:</p>	<p>5 <i>Lo yadə'ol vəlo yavínol baḥamasim yithalákhól yimótu kol mosədei áretz. 6 Ani amárti elohim atel uvnól elyon kulkhel. 7 Akhein kə'adam təmutól vəkha'aḥed hasaról tipólól. 8 Qumeh Elohim shifteh tzədaqah ki ateh tinḥaleh bəma'aséinu.</i></p>
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- 5 They will not know and they will not understand;
with cruelty they go about —
shaken shall be all the supports of the Earth!
- 6 I myself thought you were gods,
children from on high, all of you.
- 7 Surely as humans you shall die!
As one of the rulers you shall fall!
- 8 Arise, God, and judge righteously!
For You shall inherit our acts.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

Additions to the Morning Service

On Wednesday:

היום יום רביעי בשבת שבו היו הלויים אומרול בבית המקדש:

Hayom yom rəvi'i baShabat shebo hayu haLəviyol omərol bəveit hamiqdash.

Today is the fourth day of the week, on which the Levites used to pray in the Temple:

Psalm 94

אֵל-נִקְמֹת יְהוָה	1	<i>Eil nəqamot SHƏKHINAH</i>
אֵל נִקְמֹת הוֹשִׁיעָה:		<i>Eil nəqamot hoshí'eh.</i>
הַנִּשְׁאָה שׁוֹפֵטֶיִךָ יִשְׂרָאֵל	2	<i>Hinasə'eh shoféteih Yisra'eil</i>
הַשִּׁיבָה גְמוּל עַל-גְּאוּל:		<i>hashíveh gəmul al gə'ol.</i>
עַד-מָתַי רָשָׁעוֹל יִהְיֶה	3	<i>Ad matai rəsha'ol SHƏKHINAH</i>
עַד-מָתַי רָשָׁעוֹל יַעֲלֹזוֹל:		<i>ad matai rəsha'ol ya'alózol.</i>
יָבִיעוּל יְדַבְּרוּל עֲתָק	4	<i>Yabí'ol yədabərol ataq</i>
יְתַאֲמְרוּל כָּל-פְּעֻלּוֹל אָוֶן:		<i>yit'amərol kol po'alol áven.</i>
אֲבִיוֹנָה יִהְיֶה יְדַכְּאוּל	5	<i>Evyoneh SHƏKHINAH yədakə'ol</i>
וְדָלָה וְרָשָׁה יַעֲנוּל:		<i>vədaleh vərasheh yə'anol.</i>
אֲחֵרוּל וְגֵרָה יַהַרְגוּל	6	<i>Aḥeírol vəgeireh yaharógol</i>
וַיְתוּמוּל יְרֻצְחוּל:		<i>vitomol yəratzéhól.</i>

- 1 God of vengeance, PRESENCE,
God of vengeance, liberate!
- 2 Rise up, Judge of Yisra'eil!
Return comeuppance to the contemptuous!
- 3 Til when shall the wicked, PRESENCE,
til when shall the wicked triumph?
- 4 They pour fourth, they speak arrogance!
They boast, all who make sorrow!
- 5 The wanting, PRESENCE, they crush
and the weak and the poor they torment!
- 6 The Other and the stranger they kill
and orphans they murder.

וַיֹּאמְרוּ לֹא פָשַׁעְתִּי וְלֹא־פָעַלְתִּי רָשָׁע מְאוּמָה: בִּינָה בּוֹרְאֵתָנוּ וְנִסְתָּרָה מִתִּי תִתְגַּלֶּת: הַנִּטְעָה אֵזֶן הֲלֹא יִשְׁמָעָה אִם־יִצְרָה עֵינַי הֲלֹא יִבִּיטָה: הֲיִסְרְנוּ הֲלֹא יוֹכִיחֶה הַמְלַמֶּדֶה אָדָם צָדֵק: יְהוָה יִרְעֶה מַחְשְׁבוֹת אָדָם כִּי הִמָּה הֶבֶל: אֲשֶׁר־יִבְרָה אֲשֶׁר־תִּיַסְרֶנָּה יְהוָה וּמִתּוֹרַתְךָ תִּלְמָדֶנָּה: לְהַשְׁקִיט לֶהּ מִימֵי רֵעַ עַד יִשׁוּבָה רִשְׁעָהּ לְבַדֵּק: כִּי לֹא־יִטְשֶׁהּ יְהוָה חֶסֶד וְרַחֲמִים לֹא יַעֲזֹבֶהּ:	7 <i>Vayomərol lo pashāti vəlo pa'alti résha mə'umah. 8 Bineh borə'atéinu vanistéreh matai titgalet. 9 Hanotá'ah ózen halo yishmə'eh im yotzéreh áyin halo yabíteh. 10 Hayoseréinu halo yokhíheh haməlamédeh adam tzédeq. 11 SHĀKHINAH yodá'ah maḥshəvot adam ki héimah hável. 12 Ashrei gavreh asher təyasəróneh YAH umitoratəkke təlamədóneh. 13 Ləhashqit leh mimei ra ad yashuveh rəsha'eh ləvédeq. 14 Ki lo yitəsheh SHĀKHINAH ḥésed vərahənim lo ya'azóveh.</i>
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- 7 And they say, "I have not transgressed;
I've done nothing wrong."
8 Understand, our Creator!
Hidden One, when will You be revealed?
9 The Planter of the ear, shall Voi not hear?
Or the Fashioner of the eye, shall Voi not look down?
10 The One Who disciplines us, shall Voi not correct?
The One Who teaches humans Righteousness?
11 The PRESENCE knows the plans of humans,
that they are breath.
12 Happy the person
You chasten, YAH,
and from Your instruction teach
13 to make quiet for xyr in days of evil,
until the wicked turn to repair.
14 For the PRESENCE will not quit devotion,
and compassion Voi will not abandon.

כִּי־עַד־צָדֵק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־תָּמוּל־לֵב: מִי־יִקְוֶמָה לִי עִם־מַרְעוֹל מִי־יִתְצַבֶּה לִי עִם־פְּעֻלֹת אָוֶן: לוּלֵי יְהוָה עֲזַרְתָּה לִי כַמַּעַט שִׁכְנָה דוּמָה נַפְשִׁי: אִם־אֶמְרֵתִי מַט אֶמְצִי חֶסֶדְךָ יְהוָה יִסְעָרְנִי: בָּרוּךְ שְׂרַעֲפֵי בְקִרְבִי תַנְחֹמֶיךָ יִשְׁעִשְׂעוּ נַפְשִׁי: תִּיחַבְּרֶךָ כִּסֵּא הַיּוֹת יִצַר עֲמָל עַל־יְחֹק: יִגְדֹל עַל־נֶפֶשׁ צְדִיקָה וְדָם נִקְיָה יִרְשִׁיעוֹל: וַיִּהְיֶת יְהוָה לִי לְמִשְׁגָּב וְאֵלֵהִי לְצִוּר מַחְסִי:	15 <i>Ki ad tzédeq yashuv mishpat və'aḥarav kol tamol leiv. 16 Mi yaqúmeḥ li im mərei'ol mi yityatzəveh li im po'alol áven. 17 Lulei SHĀKHINAH ezrátaḥ li kim'at shakhənah dumah nafshi. 18 Im amárti mat omtzi ḥasdəkhe SHĀKHINAH yis'adéini. 19 Bərov sar'apai bəqirbi tanḥuméikhe yəsha'ash'u nafshi. 20 Hayḥovrəkhe kisei havot yotzeir amal alei ḥoq. 21 Yagódol al néfesh tzadíqeh vədam nəqiyeh yarshí'ol. 22 Vayihyet SHĀKHINAH li ləmisgav vEilohai lətzur maḥsi.</i>
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- 15 For judgement shall return to righteousness!
And after it will go all honest of heart.
- 16 Who will swell up with me against the wicked?
Who will be firm with me
against those making sorrow?
- 17 If the PRESENCE were not my help
in a twinkling I'd dwell in oblivion.
- 18 When I think my courage falters,
Your devotion, PRESENCE, sustains me!
- 19 When my anxieties abound within me,
Your consolation smooths me down.
- 20 Can a throne of destruction be allied to You,
fashioning trouble with its law?
- 21 They lash out against the life of the righteous,
and the blood of the innocent they condemn!
- 22 But the PRESENCE has been for me a refuge,
my God the rock of my shelter.

23 וַיִּשְׁבֶּה אוֹתָל אֶל-כַּפָּרִים
 וְרָעַתָּל יִצְמִיתָה
 יִצְמִיתָה יְהוָה אֱלֹהֵינוּ:
 23 *Vayashíveh otal el kipurim
 vərə'atal yatzmíteh
 yatzmíteh SHĀKHINAH Elohéinu.*

Psalm 95

לְכוּל נִתֵּן כְּבוֹד לַיהוָה
 נְגִילָה בְּצוּר יִשְׁעֵנוּ:
 נִקְדָּמָה פְּנִיָה בְּתוֹרָה
 בְּשִׂמְחָה נְגִילָה בָּהּ:
 כִּי אֵיל גְּדוּלָה יְהוָה
 וְשׁוֹפֵטָה גְּדוּלָה
 עַל-כָּל-אֱלִילִים:
 1 *Ləkhol nitein kavod liSHKHINAH
 nagílah vətzur yish'éinu.
 2 Nəqadəma fanéihe bətodah
 bəsimḥah nagílah veh.
 3 Ki Eil gədoleh SHĀKHINAH
 vəshofteh gədoleh
 al kol elilim.*

23 And Voi will turn them to atonement
 and their wickedness Voi will annihilate,
 will annihilate! The PRESENCE, our God!

Psalm 95

- 1 Come, let's give glory to the PRESENCE,
 let's rejoice in the Rock of our liberation!
- 2 Let's greet Void with gratitude,
 with gladness let's rejoice in Void!
- 3 For the PRESENCE is a mighty God,
 and a Judge
 greater than all idols.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise,
 continue with the Mourner's Qadish (p 470).

On Thursday:

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבַּת שְׁבוּ הָיוּ הַלְוִיִּים אֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:
Hayom yom ḥamishi bəShabat shebo hayu haLəviyol omərol bəveit hamiqdash.
Today is the fifth day of the week, on which the Levites used to pray in the Temple:

Psalm 81

- לְמִנְצָחָה עַל־גִּיתִית לְאַסָּף: 1 *Lamnatzáhah al gitit lə'Asaf.*
הִנְצֹוֹל לְאֱלֹהִים עֲזָנְנוּ 2 *Hanéitzol lEilohim uzéinu*
נִדְוֹל לְאֱלֹהֵי יַעֲקֹב: *núdol lEilohei Ya'aqov.*
שְׂאוֹל־בְּשֵׁם וַתְּנַוֹל־אֵשׁ 3 *Sə'ol bósem utnol eish*
מְחֹוֹל נָעִים עִם־עָדִי: *maḥol na'im im ádi.*
תִּקְעוֹל בַּחֹדֶשׁ שׁוֹפָר 4 *Tiq'ol bahódesh shofar*
בַּכֶּסֶה לַיּוֹם חֲגֻנּוּ: *bakéiseh layom ḥagéinu.*
כִּי חֹק לְיִשְׂרָאֵל הוּא 5 *Ki ḥoq ləYisra'eil hu*
מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב: *mishpat lEilohei Ya'aqov.*
עֲדוּת בִּיהוֹסֵף שְׁמֵתוּ 6 *Eidut bIhoseif samétu*
בְּצִאתָהּ עַל־אֶרֶץ מִצְרָיִם *bətzeiteh al éretz Mitráyim*
שִׁפְתַּי לֹא־יָדַעְתִּי אֶפְגֹּשׁ: *səfat lo yadáti efgosh.*

- 1 For the conductor, on the gitit, of Asaf:
- 2 Blossom for God, our Strength!
Bear fruit for Ya'aqov's God!
- 3 Lift up fragrance and offer fire!
Pleasant dancing with adornment!
- 4 Sound the shofar on the new moon,
on the full moon for our festal day!
- 5 For it is a law for Yisra'eil,
a statute for Ya'aqov's God:
- 6 As a pact among Yoseif Voi set it
when going out against the land of Mitráyim.
I encountered a language I did not know:

<p>הַסִּירוֹתַי מִסָּבֵל שִׁכְלֵה כַּפְיָה מְדוּד תַּעֲבֹרְנָה: בַּצָּרָה קָרָאתָ וְאַחֲלַצְתָּ: אֶעֱנֶךָ בְּסֵתֶר רָעַם אַבְחֹנְךָ עַל־מֵי מְרִיבָה סֵלָה: שָׁמַע עָמִי וְאַעֲיֶדְהָ בְּךָ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי: לֹא־יִהְיֶה בְּךָ אֱלִיל וְלֹא תִצְטַנֵּעַה לְאֱלִיל הַקֵּבֶל: אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶתְךָ מֵאֶרֶץ מִצְרָיִם הַרְכִּיבֶהָ פִּיךָ וְאַמְלֵאָהּ:</p>	<p>7 <i>Hasiróti miséivel shikhleh kapéihe midud ta'avórnah.</i></p> <p>8 <i>Batzarah qaráte va'aḥalätzéke e'énkhe bāséiter rá'am evḥonkhe al mei Mərivah sélah.</i></p> <p>9 <i>Shəma ami və'a'ídeh bakh Yisra'eil im tishma li.</i></p> <p>10 <i>Lo yihyeh vəkhe elil vəlo títztanə'eh lEilil hável.</i></p> <p>11 <i>Anokhi SHĀKHINAH Elohéikhe hama'aletkhe mei'éretz Mitzráyim harkhíveh píkhe va'amal'éihu.</i></p>
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- 7 “I have turned hir shoulder away from burdens;
hir palms from the worktub shall pass!
- 8 In distress you invoked Me and I rescued you!
I will answer you with secret thunder;
I will test you by the waters of Mərivah — selah!
- 9 Heed Me, My people, and I will charge you —
Yisra'eil, if you'd only heed me:
- 10 Let there be no idol among you;
don't humble yourselves before idols of breath!
- 11 I am the PRESENCE, your God,
the One Who brought you up from the land of Mitzráyim.
Stretch your mouth wide and I'll fill it!

וְלֹא־שָׁמַע עַמִּי לְקוֹלִי	12	<i>Vəlo shama ami ləqoli</i>
וְיִשְׂרָאֵל לֹא־אָבָה לִי:		<i>vəYisra'eil lo ávah li.</i>
וְאֲשַׁלְּחֵהוּ בַשְּׂרִירוֹת לְבָל	13	<i>Va'ashaləḥéihe bishrirut libal</i>
יִלְכּוֹל בְּמוֹעֲצוֹתֶיהָל:		<i>yeiləkhoh bəmo'atzoteihel.</i>
לֹו עַמִּי שָׁמַע לִי	14	<i>Lu ami shoméi'a li</i>
יִשְׂרָאֵל בְּדַרְכָּי יִתְלַכּוֹל:		<i>Yisra'eil bidrakhai yəhaléikhoh.</i>
כַּמַּעַט אוֹיְבוֹלֵיהָל אֲכַנִּיעַ	15	<i>Kim'at oyəvoleihel akhni'a</i>
וְעַל צָרוֹלֵיהָל אֲשִׁיב יָדַי:		<i>və'al tzaroleihel ashiv yadi.</i>
מִשְׁנֵאוֹל יְהוָה יִכְחָשׁוּל־לָהּ	16	<i>Məsan'ol SHĀKHINAH yəkhəhashoh leh</i>
וְיְהִי עֵתָל לְעוֹלָם:		<i>vihhi ital lə'olam.</i>
וַיֵּאֲכִילָהּ מִחֶלֶב חֹטָה	17	<i>Vaya'akhilóhe meihéilev ḥitah</i>
וּמִצֹּר דָּבַשׁ אֲשֶׁבִיעֶךָ:		<i>umitzur dəvash asbi'ékhe.</i>

- 12 But My people have not heeded my command;
Yisra'eil has not yielded to me.
- 13 So I sent them off with their stubborn heart
to go about in their own council.
- 14 If only My people would heed Me!
Yisra'eil go along My paths!
- 15 In a twinkling I'd humble their enemies,
and against their oppressors I'd turn My hand."
- 16 Haters of the PRESENCE would fail from Void
and their accounting time would be eternal.
- 17 And Voi would feed them from the fat of the wheat:
"With honey from a rock I'd sate you!"

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Friday:

הַיּוֹם יוֹם שְׁשֵׁי בְּשַׁבַּת שָׁבוּ הָיוּ הַלְוִיִּל אֹמְרוֹל בְּבֵית הַמִּקְדָּשׁ:
Hayom yom shihi bəShabat shebo hayu haLeviyol omərol bəveit hamiqdash.
 Today is the sixth day of the week, on which the Levites used to pray in the Temple:

Psalms 93

1 יהוה חַיֵּת גָּאוֹת לְבִשָּׁה לְבִשָּׁה יהוה עֵז הַתְּאֵזְרָה אֶף־תִּכּוֹן תִּבְּל בַּל תִּמּוֹט: נִכּוֹן כִּסְאֶךָ מֵאֵז מַעֲוָלִים אָתָּה: נִשְׂאוּ נְהָרוֹת יהוה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָבִים: מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִירָה בַּמָּרוֹם יהוה: עֲדֹתֶיךָ נֶאֱמְנוּ מֵאֵד לְבֵיתֶךָ נֶאֱוָה־קִדְּשׁ יהוה לְאָרֶץ יָמִים:	1 <i>SHĀKHINAH ḥayet gei'ut lavəsheh lavəsheh SHĀKHINAH oz hit'azəreh af tikon teiveil bal timot. 2 Nakhon kis'akhe me'az me'olam áteh. Nasə'u nəharot SHĀKHINAH nasə'u nəharot qolam yis'u nəharot dokhyam. 4 Miqolot máyim rabim adirim mishbərei yam adireh bamarom SHĀKHINAH. 5 Eidotéikhe ne'emnu mə'od ləveitəkhe na'avah qódeshe SHĀKHINAH lə'órekhe yamim.</i>
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- 1 The PRESENCE lives! Voi is dressed in sea-swells.
 The PRESENCE is dressed, girded with strength.
 And, too, the world endures, it shall not be dashed!
- 2 Your throne was established of old; eternal are You.
- 3 Rivers raise — PRESENCE —
 rivers raise their thunder!
 Rivers will raise their crashing floods!
- 4 More than the thunderings of the primal abyss,
 than the majestic breakers of the sea,
 the PRESENCE is more majestic on high!
- 5 Your edicts are truly enduring;
 Holiness is perfect for Your dwelling, PRESENCE,
 For as long as there are days.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

Blessings over Food

Blessings before the Meal

Before a meal including bread:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ:
hamotzi'eih léhem min ha'áretz.

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

Before a meal including non-bread forms of wheat, barley, rye, oats, or spelt (and, in some communities, rice):

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
בוֹרְאֵת מִיְי מְזֻנּוֹת:
borə'at minei məzonot.

Blessed are You, NOURISHER,
our God, Life of endless worlds,
Creator of different kinds of nourishment.

Before drinking wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
בוֹרְאֵת פְּרֵי הַגֶּפֶן:
borə'at pəri hagáfen.

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

Before eating fruit that grows on trees:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
בוֹרְאֵת פְּרֵי הָעֵץ:
borə'at pəri ha'eitz.

Blessed are You, NOURISHER,
our God, Life of endless worlds,
Creator of the fruit of the tree.

BLESSINGS BEFORE THE MEAL: Blessing Food

Before eating fruit that doesn't grow on trees, and also vegetables of all kinds:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
בוֹרְאֵת פְּרֵי הָאָדָמָה: *borə'at pəri ha'adamah.*

Blessed are You, NOURISHER,
our God, Life of endless worlds,
Creator of the fruit of the soil.

Before all other foods, or when unsure of which blessing to pray:

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
שֶׁהַכֹּל נִהְיָה בְּדִבְרֶךָ: *shehakol niyah bidvareh.*

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

Birkat haMazon — Grace after Meals

The directive to thank G-d for the food we eat can be found in the Tanakh itself, but the specific form of this prayer has evolved over the centuries into the form presented here.

This full form of birkat hamazon is prayed after eating bread; after eating a meal that does not include bread but that does include grapes, figs, olives, dates, pomegranates, or non-bread forms of wheat, barley, rye, oats, or spelt, continue with the Grace after Special Foods (p 652). After eating any other foods not listed here, continue with the Grace after Other Foods (p 656).

Psalm 126

שֵׁר הַמַּעֲלוֹת	1	<i>Shir hama'alot</i>
בְּשׁוּב יְהוָה		<i>bəshuv HAZANEH</i>
אֶת־שְׁבִית עוֹלָם		<i>et shəvit olam</i>
הַיְיִנוּ כְּחֹלְמוֹל:		<i>hayinu kəḥoləmol.</i>
אֲזַיִמְלֵא שְׂחוֹק אֲרֶץ	2	<i>Az yimalei səḥoq áretz</i>
וְשָׁמַיִם גִּילָה		<i>vəshamáyim gilah</i>
אֲזַנֹּמַר זֶת־אֶל־זֶת		<i>az nomar zet el zet</i>
הַגְּדִילָה יְהוָה לַעֲשׂוֹת אֲתָנּוּ:		<i>higdíleh HAZANEH la'asot itánu.</i>
הַגְּדִילָה יְהוָה לַעֲשׂוֹת עִמָּנוּ	3	<i>Higdíleh HAZANEH la'asot imánu</i>
הַיְיִנוּ שְׂמֵיחֹל:		<i>hayinu səmeiḥol.</i>

- 1 A psalm of ascents:
When THE NOURISHER
restores the freedom of the world,
we will be like dreamers.
- 2 Then laughter might fill the earth,
and rejoicing heaven.
Then we might share with one another,
“THE NOURISHER has acted mightily with us!”
- 3 THE NOURISHER has acted mightily with us,
and we have been glad.

- שׁוּבָה יְהוָה אֶת־שְׁבִית־עוֹלָם 4 *Shúveh HAZANEH et shəvit olam*
כַּאֲפִיקִים בְּנֶגֶב: *ka'afiqim baNégev.*
- הַזֶּרְעוּל בְּדִמְעָה 5 *Hazor'ol bədim'ah*
בְּגִילָה יִקְצְרוּל: *bəgilah yiqtzórol.*
- הַלֹּחַד יֵלֶכֶה וּבָכָה 6 *Halokh yeiləkkeh uvakhoh*
נִשְׂאָה מִנְשֶׁךְ־הַזֶּרַע *nosé'ah mészekh hazara*
בְּאֵיבָאָה בְּגִילָה *bo yavó'eh vəgilah*
נִשְׂאָה אֶל־מֹתֵיהָ: *nosé'ah alumotéihe.*
- 4 Restore the freedom of the world, NOURISHER,
like the floodways of the Négev!
- 5 Those now sowing with weeping
with rejoicing would reap!
- 6 One would go grudging and lamenting,
carrying the bag of seeds,
but come quick back in joy,
carrying faer harvest sheaves.

Some add:

- תְּהִילַת יְהוָה אֲסַפְּרָה *Təhílat HAZANEH asapéirah*
וַיְבָרֵךְ כָּל־אָמֵר *vivareikh kol omer*
שֵׁם קִדְשֶׁהּ לְעוֹלָם וָעֶד: *sheim qodsheh lə'olam va'ed.*
- וַאֲנַחְנוּ נְבָרֵךְ יָהּ *Va'anáħnu nəvareikh YAH*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: *mei'atah və'ad olam haləluYAH.*
- הוֹדוּל לַיהוָה כִּי־טוֹבָה *Hodol laZANEH ki toveh*
כִּי לְעוֹלָם חַסְדֶּיהָ: *ki lə'olam ḥasdeh.*
- מִי יַמְלִלָהּ גְּבוּרוֹת יְהוָה *Mi yəmalələh gəvurot HAZANEH*
יִשְׁמִיעָהּ כָּל־תְּהִילָתָהּ: *yashmi'eh kol təhílateh.*
- Zeal-words of THE NOURISHER I'll recount,
and every letter will bless
the Name of Voix holiness forever! Psalm 145:21
And we ourselves shall bless YAH,
now and forever! Praise YAH! Psalm 115:18
Thank THE NOURISHER, for Voi is Good!
Yes, eternal is Voix constancy!
Who can convey the might of THE NOURISHER?
Make known all Voix praise? Psalm 106:1-2

Invitation to Bless

When three or more adults have shared the meal, begin here. When ten or more adults have shared the meal, add the boxed words. When fewer than three adults have shared the meal, begin with the Blessing for Nourishment (p 636).

The inviter:

תְּבַרְוּלֵי נְבָרְךָ:
Haveirolai nəvareikh.
My friends, let's bless!

The others:

יְהִי שֵׁם יְהוָה מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם:
Yəhi sheim HAZANEH məvorakh mei'atah və'ad olam.
May the Name of THE NOURISHER be blessed now and for forever!

The inviter:

יְהִי שֵׁם יְהוָה מְבָרְךָ: *Yəhi sheim HAZANEH məvorakh*
מֵעַתָּה וְעַד עוֹלָם: *mei'atah və'ad olam.*
בְּרִשּׁוֹת תְּבַרְוּלֵי נְבָרְךָ: *Birshut ḥaveirolai nəvareikh*
אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלָה: *Elohéinu she'akhálnu mishelah.*

May the Name of THE NOURISHER be blessed
now and for forever!

With the permission of my friends, let's bless

our God, the One from Whose bounty we have eaten.

The others, followed by the inviter:

בְּרוּכָה אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלָה וּבְטוּבָה חֵיֵינוּ:
Bərukkeh Elohéinu she'akhálnu mishelah uvтуveh ḥayínu.
Blessed is our God, the One from Whose bounty we have eaten and in Whose
goodness we live.

All conclude:

בְּרוּכָה הָא וּבְרוּךְ שְׁמֹה:
Bərukkeh he uvarukh shəmeḥ.
Blessed is Voi and blessed is Voix Name!

The Blessing for Nourishment

Continue here, regardless of how many adults have shared the meal.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
 הַזֵּנָה אֶת־הָעוֹלָם כְּלוֹ בְּטוּבָה *hazaneh et ha'olam kulo bətuveh*
 בְּחֵן בְּחֶסֶד וּבְרַחֲמִים: *bəhein bəhésed uvrahmim.*
 הָאֵל נֹתֵנָה לֶחֶם לְכֹל־בָּשָׂר *He noténeh léhem ləkhol basar*
 כִּי לְעוֹלָם חֶסֶדָה: *ki le'olam hasdeh.*
 וּבְטוּבָה הַגָּדוֹל *Uvtuveh hagadol*
 תָּמִיד לֹא חָסַר לָנוּ *tamid lo hásar lánu*
 וְאֵל יַחְסַר לָנוּ מִזּוֹן לְעוֹלָם וָעֶד *və'al yeħsar lánu mazon la'olam va'ed*
 בְּעֵבוּר שְׁמֵהּ הַגָּדוֹל: *ba'avur shəmeħ hagadol.*
 כִּי הָאֵל זֵנָה וּמַפְרִינָסָה לְכֹל *Ki he zaneħ umfarnéseħ lakol*
 וּמַטִּיבָה לְכֹל *umeitiveħ lakol*
 וּמַכְיִנָה מִזּוֹן לְכֹל־בְּרִיּוֹלֵיהָ *umeikhineħ mazon ləkhol bəriyoléiħe*
 אֲשֶׁר בְּרָאָה: *asher barə'eh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*
 הַזֵּנָה אֶת הַכֹּל: *hazaneħ et hakol.*

Blessed are You, NOURISHER,
 our God, Life of endless worlds,
 the One Who nourishes the entire world in Voix goodness,
 with grace, with devotion, and with compassion.
 Voi gives bread to all flesh,
 yes, eternal is Voix constancy! Psalm 136:25
 And in Voix great goodness,
 never have we lacked —
 nor never shall we lack — nourishment, never ever,
 because of Voix great Name.
 For Voi nourishes and sustains all
 and is good to all
 and provides nourishment to all Voix creations
 that Voi created.

Blessed are You, NOURISHER,
 Who nourishes all.

The Blessing for the Earth

נוֹדַה לְךָ יְהוָה אֱלֹהֵינוּ *Nodeh ləkkeh HAZANEH Elohéinu*
עַל שְׁהֶאֱרִיכֶה לְאַבּוּלֵינוּ אֶרֶץ *al shehe'eríkkeh lə'ivoléinu éretz*
חֶמְדָּה טוֹבָה וּרְחֻבָּה *hemdah tovah urḥavah*
וְעַל שְׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ *və'al shehotzeiténu HAZANEH Elohéinu*
מֵאֶרֶץ מִצְרָיִם *mei'éretz Mitzráyim*
וּפְדִיתָנוּ מִבֵּית עֲבָדִים *ufditénu mibeit avadim*
וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בְּלִבֵּנוּ *və'al bəritəkhe sheḥatámte bəlibéinu*
וְעַל תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ *və'al Toratəkhe shelimadténu*
וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָנוּ *və'al ḥuqéikhe shehodaténu*
וְעַל חַיִּים חַן וְחֶסֶד שֶׁחוֹנְנֵתָנוּ *və'al ḥayim ḥein vaḥésed sheḥonanténu*
וְעַל אֲכִילַת מִזֶּן *və'al akhilat mazon*
שֶׁאַתָּה זֹנֶה *sha'ateh zaneh*
וּמְפָרְנֶסָה אוֹתָנוּ תָמִיד *umfarnéseh otánu tamid*
בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה: *bəkhoh yom uvkhol eit uvkhol sha'ah.*

Let us thank You, NOURISHER, our God,
for the Earth You preserved for our forebears —
desirable, good, and expansive! —
and for Your bringing us out, NOURISHER, our God,
from the land of Mitzráyim
and Your redeeming us from the house of slavery,
and for Your covenant, which You sealed in our heart,
and for Your Torah, which You taught us,
and for Your laws, which You made known to us,
and for life, grace, and devotion, with which You graced us,
and for the eating of nourishment,
with which You nourish
and sustain us constantly,
on every day, in every time, at every hour.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵינוּ בְּיָמֵינוּ הָהֵם וּבְזִמְנֵי הַזֶּה: בְּיָמֵינוּ מִתְתַּנְּהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הִרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרָתְךָ וּלְהַעֲבִירָל מִחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לְהַלֵּל בְּעֵת צָרָתְךָ רַבָּת אֶת רִיבָל הַנֶּתָּ אֶת דִּינָל נִקְמַת
אֶת נִקְמַתְךָ מִסָּרֵת גְּבוּרוֹל בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מְעַטּוֹל וְאַכְזָרִיוֹל
בְּיַד חַנוּנוֹל וְרִשְׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרָתְךָ וּלְךָ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן
כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְּנוֹלֶיךָ לְדַבֵּר בִּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ
וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֲצֵרוֹת קִדְשֶׁךָ וּקְבָעוּ
שְׁמוֹנֵת יָמֵי הַנֶּכֶף אֵלַי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim v'el hapurqan v'el hagevurot v'el hatashu'ot v'el hamilhamot
sheasite lavroleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan
kohein gadol Hashmonai uvanav kasha'amadah malkhut Yavan harasha'ah al amakhe
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonekhe va'ateh berahamekhe
harabim amadte lahel ba'eit tzaratal ravte et rival dante et dinal naqamte
et niqmatal masarte giborol bayad halashol varabol bayad ma'atol va'akhzariyol
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad osaqol Toratekhe ulakhe asite
sheim gadol vaqadosh ba'olamekhe ulamakhe Yisra'eil asite tashu'ah gadolah ufurqan
kedayom hazeh. Va'ahar kein ba'u vanoleikhe lidvir beitekhe ufinu et heikhalakhe
vatharu et miqdashekhe vahidliqo neirot bahatzrot qodshakhe vaqava'u shemonat
yamei Hanukah eilu lahodot ulhaleil lashimkhe hagadol.*

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

Blessings over Food

At all times conclude:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ Və'al hakol HAZANEH Elohéinu
אֲנַחְנוּ מוֹדוֹל לְךָ anáḥnu modol lakh
וּמְבָרְכוֹל אוֹתְךָ umvarəkhoh otakh
יִתְבָּרַךְ שִׁמְךָ בְּכָל־נְנוּ yitbarakh shimkhe bəkhulánu
תָּמִיד לְעוֹלָם וָעֶד: tamid la'olam va'ed.
כִּכְתוּב וְאַכְלֵתָּ וְשָׂבֵעֵתָ Kakatuv və'akhalte vəsabáte
וּבִרְכֵתָּ אֶת יְהוָה אֱלֹהֵיךָ uveirakhte et HAZANEH Elohéikhe
עַל הָאָרֶץ הַטּוֹבָה al ha'áretz hatovah
אֲשֶׁר בָּרָאָה לְךָ: asher barə'eh lakh.
בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh HAZANEH
עַל הָאָרֶץ וְעַל הַמַּזּוֹן: al ha'áretz və'al hamazon.

And for everything, NOURISHER, our God,
we thank You
and bless You.
May Your Name be blessed by all of us,
constantly, forever and ever.
As it is written: "And you shall eat and be sated
and bless THE NOURISHER, your God,
for the good Earth
that Voi created for you."
Blessed are You, NOURISHER,
for the Earth and for the nourishment.

Dəvarim 8:10

The Blessing for Community

רַחֲמֵהּ יְהוָה אֱלֹהֵינוּ *Raḥameh HAZANEH Elohéinu*
 עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*
 וְעַל כָּל אָדָם יַצְרוּלֶיךָ *və'al kol adam yatzuroléikhe*
 וְעַל קְהֵלוֹתֵינוּ בֵּיתְךָ *və'al qəhilotéinu beitékhe*
 וְעַל כָּל צְרָכֵינוּ חוֹבְתְךָ *və'al kol tzarakhéinu ḥovatekhe*
 וְעַל חֲלוּמוֹתֵינוּ עַל עוֹלָם צְדִיק *və'al ḥalomotéinu al olam tzadiq*
 וְשָׁלוֹם שֶׁהַבְּטַחְתָּ: *vəshalum shehivtaḥte.*
 אֱלֹהֵינוּ אֲבָנוּ רַעְנוּ זִנְגְנוּ פִּרְנָסְנוּ *Elohéinu ivéinu rə'ónu zunónu parnəsónu*
 וְכֻלְּכָלְנוּ וְהַרְוִיחֵנוּ *vəkhalkalónu vəharviḥónu*
 וְהַרְוִיחֵה לָנוּ יְהוָה אֱלֹהֵינוּ *vəharvíḥeh lánu HAZANEH Elohéinu*
 מִהֶרָה מִכֹּל צְרוּתֵינוּ *məheirah mikol tzorotéinu*
 וְנָא הַבִּינֵה לָנוּ יְהוָה אֱלֹהֵינוּ *vəna havíneh lánu HAZANEH Elohéinu*
 שְׂאֲנוּ בּוֹטְחוֹל עַל אַחֲרוֹל *she'anu botəḥol al aḥeïrol*
 וְאַחֲרוֹל עָלֵינוּ *va'aḥeïrol aléinu*
 בְּמַלְמַלְתֶּךָ הַמְלֵאָה הַחַיּוּנִית *bəmalmalatəkhe haməlei'ah heḥiyunit*
 הַגְּדוּשָׁה וְהַרְחֵבָה שְׁלֵא גְבוּשׁ *hagədushah vəharəḥavah shelo neivosh*
 וְלֹא נַעֲשֶׂק לְעוֹלָם וָעַד: *vəlo na'ashoq lə'olam va'ed.*

Have compassion, NOURISHER, our God,
 on Yisra'eil, Your people
 and on every human, Your creations,
 and on our communities, Your home,
 and on all our needs, Your responsibility,
 and on our dreams for a just
 and perfect world, which You promised.
 Our God, our Quickener, shepherd us, nourish us, sustain us,
 and provision us and relieve us —
 and relieve us, NOURISHER, our God,
 quickly from all our constraints!
 And please make us understand, NOURISHER, our God,
 that we depend upon others
 and others upon us
 in Your abundant, life-giving,
 overflowing, and spacious tapestry, so that we are never ashamed
 and never oppress ever or ever.

On Shabbat add:

רְצֵת וְהַחֲלִיצָנוּ יְהוָה Rətzet vəhaḥalitzónu HAZANEH
אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ Elohéinu bəmitzvotéikhe
וּבְמִצְוַת יוֹם הַשַּׁבָּתִי uvmitzvat yom hashəvi'i
הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה haShabat hagadol vəhaqadosh hazeh.
כִּי יוֹם זֶה גָּדוֹל Ki yom zeh gadol
וְקְדוֹשׁ הוּא לְפָנֶיךָ vəqadosh hu ləfanéikhe
לְשַׁבַּת בּוֹ וְלַיּוֹם בּוֹ בְּאַהֲבָה lishbat bo vəlanú'ah bo bə'ahavah
כְּמִצְוַת רְצוֹנֶךָ kəmitzvat rətzonékhe
וּבְרְצוֹנֶךָ הַנִּיחַ לָנוּ uvirtzonəkhe haní'ah lānu
יְהוָה אֱלֹהֵינוּ HAZANEH Elohéinu
שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן shelo təhei tzarah vəyagon
וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ va'anahah bəyom mənuḥatéinu.
וְהוֹרָנוּ יְהוָה אֱלֹהֵינוּ Vəhorónu HAZANEH Elohéinu
בְּנִחָמַת צִיּוֹן עִירֶךָ bəneḥamat Tziyon irékhe
וּבְבִנְיַן קְהִלּוֹתֵינוּ בֵּית קְדוֹשֶׁךָ uvəvinyan qəhilotéinu beit qodshékhe
כִּי אַתָּה הָא בְּעֵלֶת הַחֶסֶד ki ateh he ba'alet heḥésed
וּבְעֵלֶת הַנְּחָמוֹת uv'alet haneḥamot.

Want and strengthen us, NOURISHER,
our God, in Your mitzvot
and in the mitzvah of the seventh day,
this great and Holy Sabbath.
For this day is great
and Holy before You,
to stop on it and rest on it with love,
per the mitzvah of Your will.
And may it be Your will to give us rest,
NOURISHER, our God,
so that there be no constraint or grief
or sorrow on the day of our rest.
And instruct us, NOURISHER, our God,
in the consolation of Tziyon, Your city,
and in the building of our communities, house of Your holiness,
for You are Voi, supremely devoted
and supremely comforting.

On a Festival, Hoshana Rabah, or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*

יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ *ya'aleh veyavo veyagi'a*

וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע *vayeira'eh vayeiratzeh veyishama*

וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ *vayipaqeid vayizakheir zikhronéinu*

וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹלֵינוּ *ufiqdonéinu vèzikhron ivoléinu*

וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vèzikhron ha'olam hatov shehalámnu*

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ *vèzikhron Yerushaláyim ir qodshékhe*

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vèzikhron kol amékhe beit Yisra'eil*

לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן *lèfanéikhe lifleitah lètovah lèhein*

וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם *ulhésed ulrah'amim lèhayim ulèshalom*

On Rosh Hódesh:

בְּיוֹם רֵאשׁ תְּחִלַּת הַחֹדֶשׁ הַזֶּה. *bèyom Rosh haHódesh hazeh.*

On Pésah:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. *bèyom Hag haMatzot hazeh.*

On Shavu'ot:

בְּיוֹם חַג הַשְּׁבִיעוֹת הַזֶּה. *bèyom Hag haShavu'ot hazeh.*

On Sukot and Hoshana Rabah:

בְּיוֹם חַג הַסּוּכוֹת הַזֶּה. *bèyom Hag haSukot hazeh.*

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

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

on this day of the Festival of Matzot.

On Shavu'ot:

on this day of the Festival of Shavu'ot.

On Sukot and Hoshana Rabah:

on this day of the Festival of Sukot.

On Shəmini Atzéret:

בְּיוֹם שְׁמִינֵי חַג הָעֲצֵרֶת הַזֶּה: *bəyom Shəmini Hag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

בְּיוֹם חַג שִׂמְחַת תּוֹרַת הַזֶּה: *bəyom Hag Simḥat haTorah hazeh.*

On all festivals and new moons continue:

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

וּפְקַדְנוּ בּוֹ לְבִרְכָה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshi'ónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərahəməim*

חַוְסָה וְחֲנּוּנוּ *ḥúseh vəḥonónu*

רַחֲמֵה אֵלֵינוּ וְהוֹשִׁיעֵנוּ *rahəmeḥ aléinu vəhoshi'ónu*

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

חַנּוּנָה וְרַחֲמָה אֲתָה: *ḥanuneh vərahəmeḥ áteh.*

At all times conclude:

וּבְנֵת קְהִלּוֹתֵינוּ בְּאַהֲבָה *Uvnet qəhilotéinu bə'ahavah*

בְּמַהֲרָה בְּיָמֵינוּ: *vimheirah vəyaméinu.*

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAZANEH*

בּוֹנֵת בְּרַחֲמֶיךָ קְהִלּוֹתֵינוּ: אָמֵן: *bonet bərahəməiḥe qəhilotéinu. Amein.*

On Shəmini Atzéret:

on this day of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

on this day of the Festival of Simḥat Torah.

On all festivals and new moons continue:

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

And with a word of liberation and compassion
spare and be gracious to us,
have compassion for us and liberate us.

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

At all times conclude:

And build our communities with love,
soon and in our days!

Blessed are You, NOURISHER,

Builder, in Voix compassion, of our communities. Amen!

The Blessing for Goodness

Birkat haMazon originally concluded with the previous blessing. In time, however, this fourth blessing was added as an expansive summation of Divine Goodness.

בְּרוּכָה אַתָּה יְהוָה	<i>Bərukheh ateh HAZANEH</i>
אֱלֹהֵינוּ חַי הַעוֹלָמִים	<i>Elohéinu hei ha'olamim</i>
הָאֵל אֲבֵנוּ תַיִינוּ אֲדִירֵתֵנוּ	<i>ha'Eil ivéinu hayéinu adiretéinu</i>
בוֹרְאֵתֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ	<i>borə'atéinu go'eléinu yotzeréinu</i>
קְדוֹשֵׁתֵנוּ קְדוֹשֵׁת יַעֲקֹב	<i>qədoshetéinu qədoshet Ya'aqov</i>
רוֹעֵתֵנוּ רוֹעַת יִשְׂרָאֵל	<i>ro'etéinu ro'et Yisra'eil</i>
הַנּוֹת הַטּוֹבָה וְהַמְטִיבָה לְכָל	<i>hanavet hatoveh vəhameitivah lakol</i>
שֶׁבְכֹל יוֹם וַיּוֹם הָאֵל הַמְטִיבָה	<i>shebəkhol yom vayom he heitivah</i>
הָאֵל מְטִיבָה הָאֵל יַיְטִיבָה לָנוּ	<i>he meitivah he yeitivah lānu</i>
הָאֵל גְּמָלֵתֵנוּ הָאֵל גּוֹמֵלֵנוּ	<i>he gəmalétnu he gomeléinu</i>
הָאֵל יִגְמַלֵנוּ לְעַד לְחַן וּלְחֶסֶד	<i>he yigmalónu la'ad ləhein ulhésed</i>
וּלְרַחֲמִים וּלְרִנָּח הַצֵּלָה	<i>ulrahānim ulrévah hatzalah</i>
וְהַצֵּלָחָה בְּרָכָה וַיְשׁוּעָה	<i>vəhatzlahah bərahah vishu'ah</i>
נְחָמָה פְּרִנְסָה וְכִלְכִּלָּה	<i>nehāmah parnasah vəkhalalah</i>
וְרַחֲמִים וַחַיִּים וְשָׁלוֹם וְכָל טוֹב:	<i>vərahānim vəhayim vəshalom vəkhol tov.</i>
וּמְכֹל טוֹב לְעוֹלָם אֵל יַחֲסֵרֵנוּ:	<i>Umikol tov lə'olam al yəhasəronu.</i>

Blessed are You, NOURISHER,
 our God, Life of endless worlds,
 God, our Quickener, our Life, our Great one,
 our Creator, our Redeemer, our Fashioner,
 our Holy one, Holy one of Ya'aqov
 our Shepherd, Shepherd of Yisra'eil,
 the Pleasant, the Good, the One Who does good to all.
 On every day after day Voi has done good:
 Voi does good, Voi will do good for us,
 Voi has piled up on us, Voi piles up on us,
 Voi will pile up on us forever grace and devotion
 and compassion and respite, freeing
 and fortune, blessing and liberation,
 comfort, sustenance, and provision
 and compassion and life and peace and every good thing.
 And may Voi never make us lack any good thing!

HaRaḥaméneh

This is an open-ended sequence of one-line blessings. While some of the following have become standardized over time, many communities do only some of the lines listed here and leave room to add local variations or even ad-hoc one-offs from among those giving thanks.

הַרְחַמְנָהּ הָא יִגְאֵת עָלֵינוּ לְעוֹלָם וָעֶד:

Haraḥaméneh he yig'et aléinu la'olam va'ed.

The Compassionate! May Voi be exalted over us forever and ever.

הַרְחַמְנָהּ הָא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ:

Haraḥaméneh he yitbarəkheh bashamáyim uva'áretz.

The Compassionate! May Voi be blessed in Heaven and on Earth.

הַרְחַמְנָהּ *Haraḥaméneh*

הָא יִשְׁתַּבַּח לְדוֹר וָדוֹר *he yishtabəḥeh la'dor dorim*

וְיִתְפָּאֵר בָּנוּ *vəyitpa'areh bānu*

לְעַד וּלְנֶצַח נְצָחִים *la'ad ulnéitzah nətzaḥim*

וְיִתְהַדָּר בָּנוּ לְעַד *vəyithadəreh bānu la'ad*

וּלְעוֹלָמֵי עוֹלָמִים: *ul'olamei olamim.*

The Compassionate!

May Voi be lauded in generation after generation
and beautified in us forever,
in eternity after eternity,
and adorned in us forever,
in perpetuity after perpetuity.

הַרְחַמְנָהּ הָא יַפְרִינֵנוּ בְּכָבוֹד:

Haraḥaméneh he yəfarnəšónu bəkhavod.

The Compassionate! May Voi sustain us with dignity.

הַרְחַמְנָה *Haraḥaméneh*
הָא יִשְׁבְּרָה עֲלֵנוּ *he yishbərəh uléinu*
מֵעַל צְנֹאֲרֵנוּ *mei'al tzavaréinu*
וְהָא יוֹלִיכֵנוּ *vəhe yolikhónu*
לְצַדֵּק שָׁלֵם לְכֹל: *lätzédeq shaleim ləkhol.*

The Compassionate!
May Voi shatter the yoke
from off our neck,
and may Voi lead us
to perfect Justice for all.

הַרְחַמְנָה הָא יִשְׁלַחַה לָנוּ *Haraḥaméneh he yishləḥeh lánu*
בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה *bərachah mərubah babáyit hazeh*
וְעַל שֻׁלְחָן זֶה שְׂאֲכָלְנוּ עָלָיו: *və'al shulḥan zeh she'akhálnu alav.*

The Compassionate! May Voi send us
abundant blessing in this house
and at this table where we have eaten.

הַרְחַמְנָה הָא יִשְׁלַחַה לָנוּ *Haraḥaméneh he yishləḥeh lánu*
אֵת אֵילִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב *et Eiliyáhu hanavi zakhur latov*
וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת *vivaser lánu bəSOROT TOVOT*
:יְשׁוּעוֹת וְנַחֲמוֹת: *yəshu'ot vənehāmot.*

The Compassionate! May Voi send us
Eiliyáhu the prophet, remembered for good,
and may he gladden us with good glad tidings
of liberation and comfort.

הַרְחַמְנָה הָא יִשְׁכִּינָה שְׁלוֹם בֵּינֵינוּ: *Haraḥaméneh he yashkíneh shalom beinéinu.*
The Compassionate! May Voi establish peace amongst us.

Blessings over Food

The following blessing changes depending on who is present at the meal. Each possible category is listed on its own line; gendered variations are separated by vertical lines (|) and are given in the order common, feminine, then masculine in each case.

הַרְחַמְנָה הָא יְבָרְכֶה *Haraḥaméneh he yəvarəkkeh*

Parents:

| אֶת <אָבִי מוֹרְתִי | *et <ivi moreti |*

<אָבִי מוֹרִי | אִמִּי מוֹרְתִי | *imi morati | avi mori>*

Partners:

<דוֹדְתִי | דוֹדְתִי | דוֹדִי | *et <dodeti | dodati | dodi>*

Children:

<בְּתִי | בְּתִי | בְּנִי | *et <beti | biti | bəni>*

Bəno! Mitzvah:

| אֶת <הַבְּחִירָה הַבַּת מִצְוָה | *et <habaḥureh habet mitzvah |*

| הַבְּחִירָה הַבַּת מִצְוָה | *habaḥurah habat mitzvah |*

<הַבְּחִירָה הַבָּר מִצְוָה | *habaḥur babar mitzvah>*

Hosts:

| אֶת <בַּעֲלַת | בַּעֲלַת | *et <ba'alet | ba'alat |*

:בַּעַל <הַבֵּית הַזֶּה | *bá'al> habáyit hazeh*

Other guests:

אֶת כּוֹל הַמְּסֻבּוֹל כָּאֵן אוֹתָל *et kol habəsubol kan otal*

וְאֶת כּוֹל אֲשֶׁר לָהֶל *və'et kol asher lahel*

The Compassionate! May Voi bless

Parents:

<my parent, my teacher |

my mother, my teacher | my fater, my teacher>

Partners:

my beloved

Children:

<my child | my daughter | my son>

Bəno! Mitzvah:

<this young person, the bet mitzvah |

this young woman, the bat mitzvah |

this young man, the bar mitzvah>

Hosts:

the head of this house

Other guests:

all gathered around here

and all that is theirs

In all cases:

אוֹתָנוּ וְאֵת כּוֹל אֲשֶׁר לָנוּ *otánu və'et kol asher lánu*
 כְּמוֹ שֶׁנִּתְבְּרָכוּל אֲבוֹתֵינוּ *kəmo shenitbarəkhoh avotéinu*
 אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
 וְאִמּוֹתֵינוּ שָׂרָה רִיבְקָה *və'imotéinu Sarah Rivqah*
 רַחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
 בְּכֹל מִכּוֹל כּוֹל *bakoh mikoh kol*
 כֵּן יְבָרַכְהָ אוֹתָנוּ כְּלָנוּ יַחַד *kein yivarəkkeh otánu kulánu yáhad*
 בְּבִרְכַּהּ שְׁלֵמָה וְנֹאמַר אָמֵן: *bivrakhah shəleimah vənomar amein.*

בְּמָרוֹם יְלֻמְדוּל *Bamarom yəlamədoh*
 עֲלֵיהֶל וְעֲלֵינוּ זְכוּת *aléihel və'aléinu zəkhut*
 שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם *shetəhei ləmishméret shalom*
 וְנִשְׂא בְּרַכָּה מֵאֵת יְהוָה *vənisə vərakhah mei'eit HAZANEH*
 וְיִצְדָּקָה מֵאֵלֵהֵי יִשְׁעָנוּ *utzdaqah mei'Elohei yish'éinu*
 וְנִמְצָא חֵן וְשִׁכְל טוֹב *vənimtza ḥein vəséikhel tov*
 בְּעֲצוֹת אֱלֹהִים וְאָדָם: *ba'atzot Elohim və'adam.*

us and all that is ours
 as were blessed our patriarchs
 Avraham, Yitzḥaq, and Ya'aqov
 and our matriarchs Sarah, Rivqah,
 Raḥeil, Lei'ah, Bilhah, and Zilpah
 in everything, from everything — everything!
 So may Voi bless us, all of us together,
 with a complete blessing. And let us say: Amen!

In the heights may they teach
 merit for them and for us
 that it may be a guarantee of peace.
 And may we bear a blessing from THE NOURISHER
 and justice from the God of our liberation.
 And may we meet grace and goodwill
 in the plans of God and humans.

Blessings over Food

On Shabbat:

הַרְחַמְנָה הָא יִנְחִילָנוּ
Haraḥaméneh he yinḥilónu
יּוֹם שְׁכָלוֹ שַׁבָּת
yom shekulo Shabat
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:
umnuḥah laḥayei ha'olamim.

The Compassionate! May Voi grant us
a day that is wholly Shabbat
and rest for the life of eternity.

On Rosh Hódesh:

הַרְחַמְנָה הָא יַחַדְשֵׁה עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:
Haraḥaméneh he yaḥdashé hazeh laṭovah vəlivrakhah.
The Compassionate! May Voi renew for us this month for good and for blessing.

On all Festivals:

הַרְחַמְנָה הָא יִנְחִילָנוּ יּוֹם שְׁכָלוֹ טוֹב:
Haraḥaméneh he yanḥilónu yom shekulo tov.
The Compassionate! May Voi grant us a day that is wholly good.

On Sukot, including Hoshana Rabah:

הַרְחַמְנָה הָא יִבְנֶת לָנוּ אֶת סִפְת שְׁלֹם הָעוֹלָמִים:
Haraḥaméneh he yivnet lánu et sukat shəlom ha'olamim.
The Compassionate! May Voi build for us the sukah of the peace of eternity.

Some include local or ad-hoc additions here.

הַרְחַמְנָה הָא...
Haraḥaméneh he...
The Compassionate! May Voi...

הַרְחַמְנָה הָא יִזְכֵּנוּ לְיָמֹת מְנוּחָה וְלְחַיֵּי הָעוֹלָם הַבָּא:
Haraḥaméneh he yəzakónu limot mənūḥah ulḥayei ha'olam haba.
The Compassionate! May Voi deem us worthy of days of ease and life in the
world to come.

מגדול ישועות עמה *Migdol yəshu'ot ameh*
 ועשת חסד לגויה *və'oset ḥésed laḡoyeh*
 לשרה ולזרעה עד-עולם: *ləSarah ulzar'ah ad olam.*
 עשת שלום במרומיה *Oset shalom bimroméihe*
 הא יעשת שלום עלינו *he ya'aset shalom aléinu*
 ועל כל ישראל *və'al kol Yisra'eil*
 ועל כל פלשתינה *və'al kol Palestinah*
 ועל כל יושבול תבל *və'al kol yoshəvol teiveil*
 ואמרול אמן: *və'imrol amein.*

A tower of victory to Voix people!
 And a doer of devotion to Voix nation,
 to Sarah and her seed forever! 2 Shəmu'eil 22:51
 The One Who makes peace in Voix heavens,
 may Voi make peace for us
 and for all Yisra'eil
 and for all Palestine
 and for all who dwell on Earth.
 And respond: Amen!

The boxed text in this prayer is a late addition to Birkat haMazon, and some omit it. The reworking here follows an interpretative suggestion of Rabbi Jonathan Sacks, z"l, in his commentary in the Koren Shalem Siddur.

יראול את-יהוה קדשוליה *Yər'ol et HAZANEH qədosholéihe*
 כי-אין מחסור ליראוליה: *ki ein maḥsor lirei'oléihe.*
 כפירים רשו ורעבו *Kəfirim rashu vəra'èivu*
 ודרשול יהוה *vədorəshol HAZANEH*
 לא-יחסרול כל-טוב: *lo yaḥsərol kol tov.*

Let Voix holy ones fear THE NOURISHER!
 For there is no lack for those who fear Void.
 Mighty lions hunger and starve
 while NOURISHER-seekers
 will not lack anything good.

Psalm 34:10-11

הודול ליהוה כִּי־טוֹבָה *Hodol laZANEH ki toveh*
 כִּי לְעוֹלָם חֶסֶדָה: *ki la'olam ḥasdeh.*
 פּוֹתַחַה אֶת־יָדָךְ *Potáḥah et yadékhe*
 וּמִשְׁבִּיעָה לְכָל־חַיֵּית רְצוֹן: *umasbi'eh ləkhol ḥayet ratzon.*
 בְּרוּכָה הַנְּבֻרָה *Bərukkeh hagavreh*
 אֲשֶׁר יִבְטְחָה בִיהוּה *asher yivtəḥeh baZANEH*
 וְהִיְתָה יְהוּה מִבְטָחָה: *vəhayətəh HAZANEH mivtaḥeh.*

נַעֲרָה הָיִיתִי גַם־זָקְנָתִי <i>Na'areh hayíti gam zaqánti</i> וְלֹא־נָשִׁיתִי צְדִיקָה נַעֲזֹבָה <i>vəlo nashíti tzadiqeh ne'ezéveh</i> וְזָרְעָה מִבְּקָשָׁה לָחֶם: <i>vəzar'eh məvaqésheh láḥem.</i>

יְהוּה עֹז לְעַמָּה יִתְּנָה *HAZANEH oz la'ameh yitəneh*
 יְהוּה יְבָרְכָה אֶת־עַמָּה בְּשָׁלוֹם: *HAZANEH yəvarəkhe et ameh vashalom.*

Praise THE NOURISHER, for Voi is Good!
 Yes, eternal is Voix constancy! Psalm 136:1

Throwing open Your hand,
 You sate the desire of all that lives. Psalm 145:16

Blessed the person
 who trusts in THE NOURISHER,
 and THE NOURISHER will be bun's trust. Yirməyáhu 17:7

A youth I was and have grown old, and I have not ignored the abandoned righteous nor their seed begging for bread.	Psalm 37:25
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THE NOURISHER will give Voix people strength;
 THE NOURISHER will bless Voix people with peace! Psalm 29:11

Grace after Special Foods

Pray this blessing after a meal that does not include bread but that does include other forms of wheat, barley, rye, oats, or spelt, or that includes grapes (including wine or grape juice), figs, olives, dates, or pomegranates.

בְּרוּכָה אַתָּה יְהוָה *Bərukheh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*

After grapes and their derivatives:

עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן *al hagéfen və'al pəri hagéfen*

After other special fruits:

(וְ) עַל הָעֵץ וְעַל פְּרֵי הָעֵץ *(və')al ha'eitz və'al pəri ha'eitz*

After grain products:

(וְ) עַל הַמַּחֲיָה וְעַל הַכֶּלֶפֶלָה *(və')al hamihyah və'al hakalkalah*

In all cases continue:

וְעַל תְּנוּבַת הַשָּׂדֶה *və'al tənuvat hasadeh*
וְעַל אֶרֶץ חֲמֹדָה טוֹבָה וְרַחֲבָה *və'al éretz hēmdah tova urhāvah*
שֶׁבָרָאתָ וְהֶאֱרַכְתָּ לְכֹל אָדָם *shebaráte vāhe'erákhte ləkhoh adam*
לְאֵכוֹל מִפְּרִיָּהּ וּלְשָׂבוֹעַ מִטוֹבָהּ: *le'ekhol mipiryah vəlisbó'a mituvah.*
רַחֲמֵהּ נָא יְהוָה אֱלֹהֵינוּ *Rahameh HAZANEH Elohéinu*

Blessed are You, NOURISHER,
our God, Life of endless worlds,

After grapes and their derivatives:

for the vine and for the fruit of the vine

After other special fruits:

(and) for the tree and for the fruit of the tree

After grain products:

(and) for the vittles and for the provision

In all cases continue:

and for the produce of the field

and for the desirable, good, and expansive Earth

that You created and preserved for all humanity

to eat from her fruit and be sated from her goodness.

Have compassion, NOURISHER, our God,

on Yisra'eil, Your people;

עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*
וְעַל כָּל אָדָם יְצוּרוֹלֵיכֶּךָ *və'al kol adam yətzuroléikhe*
וְעַל קְהֵלוֹתֵינוּ בֵּיתֶךָ *və'al qəhilotéinu beitékhe*
וְעַל כָּל צְרָכֵינוּ חוֹבָתֶךָ *və'al kol tzərahéinu ḥovatékhe*
וְעַל עוֹלָמֶךָ: *və'al olamékhe.*
וּבְנֵת קְהֵלוֹתֵינוּ בְּאַהֲבָה *Uvnet qəhilotéinu bə'ahavah*
בְּמִהְרָה בְּיָמֵינוּ: *vimheirah vəyaméinu.*
וְהַחְזִירָה כָּל הָאָרֶץ *Vəhaḥzیره kol ha'áretz*
וְשַׁחֲרָרָה מִכָּל יָרְשׁוֹת *vəshahḥrəróha mikol yarshut*
וְנֹאכַל מִפְרֵיהָ וְנִשְׂבַּע מִטוּבָהָ *vənokhal mipiryah vənisba mituvah*
וְנִבְרַכְךָ עָלֶיהָ *unvarekhəkhe aléiha*
בְּקִדּוּשָׁה וּבְטָהוֹרָה: *biqdushah uvtohorah.*

On Shabbat:

וּרְצֵת וְהַחֲלִיצֵנוּ *Urtzet vəhaḥalitzónu*
בְּיוֹם הַשַּׁבָּת הַזֶּה: *bəyom haShabat hazeh.*

and on every human, Your creations;
and on our communities, Your home;
and on all our needs, Your responsibility;
and on Your world.

And build our communities with love,
soon and in our days!

And restore the whole Earth
and free her from all colonization!

And we will eat from her fruit and be sated from her goodness
and we will bless You upon her in Holiness and in purity.

On Shabbat:

And want and strengthen us
on this Sabbath day.

On Rosh Hódesh:

וּזְכְּרֵנוּ לְטוֹבָה Vəzikhrónu lətovah
בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה: bəyom Rosh haHódesh hazeh.

On Péсах:

וְשִׂמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: Vəsaməhónu bəyom Həg haMatzot hazeh.

On Shavu'ot:

וְשִׂמְחֵנוּ בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה: Vəsaməhónu bəyom
Həg haShavu'ot hazeh.

On Sukot:

וְשִׂמְחֵנוּ בְּיוֹם חַג הַסּוּכוֹת הַזֶּה: Vəsaməhónu bəyom Həg haSukot hazeh.

On Shəmini Atzéret:

וְשִׂמְחֵנוּ בְּיוֹם הַשְּׁמִינִי חַג הָעֲצֻרֹת הַזֶּה: Vəsaməhónu bəyom
Shəmini Həg ha'Atzéret hazeh.

On Simḥat Torah, when observed as an independent Festival:

וְשִׂמְחֵנוּ בְּיוֹם חַג שִׂמְחַת הַתּוֹרָה הַזֶּה: Vəsaməhónu bəyom
Həg Simḥat haTorah hazeh.

On Rosh Hódesh:

And remember us for good
on this New Moon day.

On Péсах:

And gladden us on this day of the Festival of Matzot.

On Shavu'ot:

And gladden us on this day
of the Festival of Shavu'ot.

On Sukot:

And gladden us on this day of the Festival of Sukot.

On Shəmini Atzéret:

And gladden us on this day
of the Festival of Shəmini Atzéret.

On Simḥat Torah, when observed as an independent Festival:

And gladden us on this day of the Festival of Simḥat Torah.

Blessings over Food

At all times conclude:

כִּי אַתָּה יְהוָה טוֹבָה *Ki ateh HAZANEH toveh*

וּמְטִיבָה לְכֹל *umeitivah lakol*

וְנוֹדֶה לְךָ עַל הָאָרֶץ *vənodeh lakhe al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרֵי הַגֶּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפְּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה: *və'al hamihyah.*

In all cases:

בְּרוּכָה אַתָּה יְהוָה עַל הָאָרֶץ *Bərukkeh ateh HAZANEH al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרֵי הַגֶּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפְּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה: *və'al hamihyah.*

At all times conclude:

For You, NOURISHER, are good

and do good to all,

and we will thank You for the Earth

After grapes and their derivatives:

and for the fruit of the vine

After other special fruits:

and for the fruits

After grain products:

and for the vittles.

In all cases:

Blessed are You, NOURISHER, for the Earth

After grapes and their derivatives:

and for the fruit of the vine

After other special fruits:

and for the fruits

After grain products:

and for the vittles.

Grace after Other Foods

Pray this blessing after any other food or drink.

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HAZANEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
בוֹרְאֵת נַפְשׁוֹת רַבּוֹת וְחֶסְרוֹנָן *borə'at nəfashot rabot vəhesronan*
עַל כֹּל מַה שֶּׁבָרָאתָ *al kol mah shebaráte*
לְהַחַיּוֹת בָּהֶן נַפְשׁ כָּל חַיִּית: *ləhaḥayot bahen néfesh kol ḥayet.*
בְּרוּכָה חַי הָעוֹלָמִים: *Bərukkeh hei ha'olamim.*

Blessed are You, NOURISHER,
our God, Life of endless worlds,
Creator of abundant souls and their wants,
for all You have created
to keep them alive — the soul of every living thing.
Blessed is the Life of endless worlds!

The Shabbat and Festival Afternoon Service

Ashrei

אֲשֶׁרֵי יוֹשְׁבוֹל בֵּיתְךָ עוֹד יִתְלַלְךָ סֵלָה:	84:5	<i>Ashrei yoshəvol veitékhe od yaħaləlúkhe sélah.</i>
אֲשֶׁרֵי חַעַם שְׂכָכָה לוֹ אֲשֶׁרֵי חַעַם שִׁיהוּה אֱלֹהָיו:	144:15	<i>Ashrei ha'am shekákkeh lo ashrei ha'am sheSHƏKHINAH Elohav.</i>
תְּהִלָּה לְדָוִד אֲרוֹמְמֶךָ אֱלֹהֵי הַרְוֹחַ וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד:	1	<i>Təhilah laDavid aromimkhe Elohai harú'ah va'avarəkhah shimkhe la'olam va'ed.</i>
בְּכָל־יּוֹם אֲבָרְכֶךָ וְאַהֲלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד:	2	<i>Bəkhoh yom avarəkhéke va'ahalalah shimkhe la'olam va'ed.</i>
גְּדוּלָה יְהוּה וּמְהֻלָּלָה מְאֹד וְלִגְדֻלְתָּהּ אֵין חֶקֶר:	3	<i>Gədoleh SHƏKHINAH umhuléleh mə'od vəligdulateh ein həiqer.</i>
דֹר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ וּבְיַמֶּיךָ יִגְדֹּל:	4	<i>Dor la'dor yəshabah ma'aséikhe ugvurotéikhe yagídol.</i>

84:5 Happy those who dwell in Your house!
They shall praise You forever — selah!
144:15 Happy the people who have it thus!
Happy the people where the PRESENCE is their God!

- 1 A praisework of David:
Ah! I will exalt You, my God, the Breath!
And I will bless Your name forever and ever.
- 2 **B**lessing You is how I'll spend every day,
and I will praise Your name forever and ever.
- 3 **C**olossal is the PRESENCE, and greatly to be praised!
There is no fathoming Voix colossality.
- 4 **D**own the generations they'll laud Your works,
and Your courage they'll spread word of.

הַדָּר כְּבוֹד הוֹדֶךָ	5	<i>Hadar kəvod hodékhe</i>
וּדְבָרַי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:		<i>vədivrei niflə'otéikhe asíḥah.</i>
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּל	6	<i>Ve'ezuz norə'otéikhe yoméirol</i>
וּגְדֻלַּתְךָ אֲסַפְּרָנָה:		<i>ugdulatəkhe asapərənah.</i>
זְכָר רַב-טוֹבְךָ יִבְיַעוּל	7	<i>Zéikher rav tuvəkhe yabi'ol</i>
וְצִדְקַתְךָ יְרוֹמְמוּל:		<i>vətzidqatəkhe yəroméimol.</i>
חַנּוּנָה וְרַחוּמָה יִהוּה	8	<i>Hanuneh vərəḥumeh SHĀKHINAH</i>
אַרְכַּת אַפְּיִם וּגְדֻלַּת-חֶסֶד:		<i>arket apáyim ugdolet ḥésed.</i>
טוֹבָה-יִהוּה לְכֹל	9	<i>Toveh SHĀKHINAH lakol</i>
וְרַחֲמֶיהָ עַל-כָּל-מַעֲשֵׂיהָ:		<i>vəraḥaméiḥe al kol ma'aséiḥe.</i>
יִזְדוֹךָ יִהוּה כָּל-מַעֲשֵׂיךָ	10	<i>Yodúkhe SHĀKHINAH kol ma'aséikhe</i>
וַחֲסִידוֹלֶיךָ יִבְרַכּוּכָה:		<i>vahasidoléikhe yəvarəkhúkheh.</i>
כְּבוֹד מִבְּטַחְךָ יֹאמְרוּל	11	<i>Kəvod mivtaḥakhe yoméirol</i>
וּגְבוּרַתְךָ יִגִּידוּל:		<i>ugvuratəkhe yagídol.</i>
לְהוֹדִיעַ לְבָנָוּל	12	<i>Ləhodí'a livnol</i>
יִשְׂרָאֵל גְּבוּרַתֶּיהָ		<i>Yisra'eil gavurotésiḥe</i>

- 5 Flourishes of the glory of Your splendor
and words of Your wonders I'll study.
- 6 Great wonders of Yours they'll relate,
and Your colossality I'll recount.
- 7 How the memory of Your abundant Goodness they'll pour forth!
And Your righteousness they'll exalt!
- 8 Justly gracious and merciful is the PRESENCE,
slow to anger and colossal in judiciousness.
- 9 Kind is the PRESENCE to all,
and Voix mercy is on all Voix works.
- 10 Let all Your works thank You, PRESENCE!
And Your devoted ones bless You!
- 11 May they relate the glory of Your protection
and spread the word of Your courage,
- 12 notifying the children
of Yisra'eil of Voix courage

- וְכַבֹּד הַדָּר מִבְּטָחָהּ: *ukhvod hadar mivtaḥeh.*
 13 מִבְּטָחַךְ מִבְּטַח כָּל-עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*
 וּמְנוּחָתְךָ בְּכָל-דֹּר וְדֹר: *umnūḥatəkhe bəḥkol dor vador.*
 14 סוּמְכָהּ יְהוָה לְכָל-הַנְּפֹלֹל *Somékhēh SHĀKHINAH ləḥkol hanofəlol*
 וְעוֹנֵת לְכָל-הַחֲסֵרוֹל: *və'onet ləḥkol haḥaseirol.*
 15 עֲמֻקֵּינוּ אֵלֶיךָ יִשְׁבְּרוּ *Imqeinu eilékhe yəsabéiru*
 וְאַתָּה נוֹתֵנָה לְכָל *və'ateh noténeh lakol*
 אֶת-אֲכָלֵל בְּעֵתוֹ: *et okhlal bə'ito.*
 16 פּוֹתַחַהּ אֶת-יָדְךָ *Potáḥah et yadékhe*
 וּמְשַׁבְּיעָהּ לְכָל-חַיֵּי רְצוֹן: *umasbi'eh ləḥkol ḥayet ratzon.*
 17 צְדִיקָהּ יְהוָה *Tzadiqeh SHĀKHINAH*
 בְּכָל-דְּרָכֶיהָ *bəḥkol dərakhéihe*
 וְחַסִּידָהּ בְּכָל-מַעֲשֵׂיהָ: *vəḥasideh bəḥkol ma'aséihe.*
 18 קָרוֹב יְהוָה קְרֹאוֹלֶיהָ *Qarov SHĀKHINAH qor'oléihe*
 לְכָל אֲשֶׁר יִקְרָאָהּ בְּאַמֶּת: *ləḥkol asher yiqra'úhe ve'emet.*

and the glory of the splendor of Voix protection.

- 13 **Protection!** Your protection is for the entire world,
 and Your peacefulness for all eternity.
 14 **Raising up** all who fall: The PRESENCE!
 And answering all in need!
 15 **So** our depths shall yearn for You,
 and You give everyone
 food in its time.
 16 **Throwing open** Your hand,
 You sate the desire of all that lives.
 17 **Very righteous** is the PRESENCE
 in all Voix ways,
 and devoted in all Voix deeds.
 18 **Whoever** implores the PRESENCE, Voi is close to them,
 to all who truly implore Void.

<p>רְצוֹן-יִרְאוּלִיָּהּ יַעֲשֶׂת וְאֶת-שׁוֹעֲתָל יִשְׁמְעָה וַיּוֹשִׁיעַל: שׁוֹמְרָה יְהוּה אֶת-כָּל-אֲהַבּוֹלִיָּהּ וְאֵת כָּל-הַרְשָׁעוֹל יִשְׁמִידָה: תְּהִלַּת יְהוּה אֲסַפְּרָה וַיְבָרֵךְ כָּל-אֹמֵר שֵׁם קִדְשָׁהּ לְעוֹלָם וָעֶד:</p>	<p>19 Retzon yarei'oléihe ya'aset və'et shav'atal yishmā'eh vāyoshi'ol. 20 Shoméreh SHĀKHINAH et kol ohavoléihe və'eit kol harəsha'ol yashmídeh. 21 Təhilat SHĀKHINAH asapéirah vivareikh kol omer sheim qodsheh lə'olam va'ed.</p>
<p>וַאֲנַחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:</p>	<p>115:18 Va'anáhnū nəvareikh YAH mei'atah və'ad olam haləluYAH.</p>

- 19 Exhortations of those who fear Void Voi does,
and their imploration Voi heeds, and Voi liberates them!
- 20 **Yes**, the PRESENCE guards
all who love Void,
and all the wicked Voi will annihilate.
- 21 **Zeal-words** of the PRESENCE I'll recount,
and every letter will bless
the Name of Voix holiness forever!

115:18 And we ourselves shall bless YAH,
now and forever! Praise YAH!

Uva ləTziyon

In the traditional weekday liturgy, this prophetic text helps draw the morning service to a close. Its placement in the afternoon service on Shabbat and Festivals may be a practical consideration given the length of the morning liturgy, but it also points to the ambivalent temporality of this service, suspended between an impulse to dream of eternal Shabbat and an incipient forward pull into the week ahead.

וּבֹא לְצִיּוֹן שְׁלוֹם *Uva ləTziyon shalom*
וּלְשָׁבוֹל פֶּשַׁע בְּיַעֲקֹב *ulshavol péssha bəYa'aqov*
נְאֻם יְהוָה: *nə'um SHĀKHINAH*
וְאֲנִי זֹאת בְּרִיתִי אוֹתָל *va'ani zot bərīti otal*
אֲמַרְהָ יְהוָה *aməreh SHĀKHINAH*
רוּחִי אֲשֶׁר עָלֶיךָ *ruḥi asher aléikhe*
וּדְבָרֵי אֲשֶׁר־שָׁמַתִּי בְּלִבְךָ *udvarai asher sámti bəlibékhe*
לֹא־יִמּוּשׁוּ מִלִּבְךָ *lo yamúshu milibəkhe*
וּמִלֵּב שָׁחוֹל בְּךָ *umileiv saḥol bakh*
וּמִלֵּב שָׁחוֹל בְּשָׁחוֹל בְּךָ *umileiv saḥol bəsaḥol bakh*
אֲמַרְהָ יְהוָה *aməreh SHĀKHINAH*
מֵעַתָּה וְעַד־עוֹלָם: *mei'atah və'ad olam.*
וְאֵתָה קְדוֹשָׁה *Və'ateh qədosheh*
יּוֹשֶׁבֶת תְּהִלּוֹת יִשְׂרָאֵל: *yoshéveh təhilot Yisra'eil.*

“And peace shall come to Tziyon
and to those in Ya'aqov who turn from transgression.”

— a declaration of the PRESENCE! —

“And I, this is My covenant with them:”,
said the PRESENCE,

“My breath which is upon you
and My words that I set in your heart
shall not depart from your heart
or from the heart of your followers
or from the heart of the followers of your followers,”,
said the PRESENCE,

“now and for forever and ever!”

Yəshayáhu 59:20–21

And You are Holy,
dwelling in the praises of Yisra'eil.

Psalms 22:4

וְקָרְאָה זֶת אֶל־זֶת וְאָמְרָה Vəqarə'eh zet el zet və'aməreh
 קְדוֹשָׁה קְדוֹשָׁה קְדוֹשָׁה qədosheh qədosheh qədosheh
 יְהוּה צְבָאוֹת SHƏKHINAH tzəva'ot
 מְלֵא כָּל־הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.
 וּמִקְבָּלוֹל דֵּין מִן דֵּין וְאָמְרוֹל Umqabəlol dein min dein və'amərol
 קְדִישָׁא בִּשְׁמֵי מְרוֹמָא עֲלָאָה qadishe bishmei məroma ila'ah
 בֵּית שְׁכִינְתָּה veit shəkhintoh
 קְדִישָׁא אֲרָעָא עוֹבַד גְּבוּרְתָּה qadishe ar'a ovad gəvurətoh
 קְדִישָׁא לְעָלַם וּלְעָלְמֵי עֲלְמַיָּא qadishe lə'alam ul'aləmei aləmayā
 יְהוּה צְבָאוֹת SHƏKHINAH tzəva'ot
 מְלֵיָא כָּל אֲרָעָא זִיו יְקָרָה: malyā khol ar'a ziv yiqaroh.
 וַתִּשְׁאָנִי רוּחַ וְאִשְׁמַע אַחֲרַי Vatisa'éini rú'ah və'eshma aħarai
 קוֹל רַעַשׁ גָּדוֹל qol rá'ash gadol
 בָּרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמָה: barukh kəvod SHƏKHINAH miməqomeh.

And each [angel] called out to the others and said,
 “Holy, Holy, Holy
 is the multitudinous PRESENCE!
 The fullness of all the Earth is Voix glory!” Yəshayáhu 6:3
 And they consented, each to each, and said,
 “Holy in the heavens’ uppermost height,
 home of Voix Presence!
 Holy on Earth, work of Voix might!
 Holy forever and ever and ever
 is the multitudinous PRESENCE! Targum Yonatan:
 Filled is the whole earth with the radiance of Voix gravity!” Yəshayáhu 6:3
 And a wind lifted me aloft and I heard behind me
 the sound of a mighty shaking:
 “Blessed is the Glory of the PRESENCE from Voix place!” Yəhəzqeil 3:12

וּנְטַלְתָּנִי רוּחָא וּשְׁמַעִית בְּתַרִי Untalátni ruḥa ushma'it batrai
 קֹל זִיעַ סָגִיא דְּמִשְׁבַּחֹל וְאִמְרוּל qol zí'a sagi dimshabəḥol və'amərol
 בְּרִיךְ יִקְרָא דִּיהוּה bəriḥ yəqara diSHKHIṬNAH
 מֵאֲתַר בֵּית שְׁכִינְתָּהּ: mei'atar beit shəkhintoh.

יְהוּה יִגְאֵת לְעוֹלָם וָעֶד: SHĀKHIṬNAH yig'et lə'olam va'ed.
 יְהוּה גִּאוּתָהּ קָאֵם SHĀKHIṬNAH gei'utoh qa'eim
 לְעוֹלָם וּלְעָלְמֵי עָלְמַיָּא: lə'olam ul'aləmei aləmaya.

יְהוּה אֱלֹהֵי אַבְרָהָם SHĀKHIṬNAH Elohei Avraham
 יִצְחָק וְיִסְרָאֵל אֲבוֹתֵינוּ Yitzḥaq vəYisra'eil avotéinu
 וְאֱלֹהֵי שָׂרָה רִבְקָה רַחֵל vEilohei Sarah Rivqah Raḥeil
 לֵאָה בִּלְהָה וְזִלְפָּה אִמּוֹתֵינוּ Lei'ah Bilhah vəZilpah imotéinu
 שְׁמֵרֵה זֹאת לְעוֹלָם shimreh zot lə'olam
 לַיְצֵר מַחְשָׁבוֹת לְבַב עַמְּךָ ləyétzer maḥshəvot ləvav amékhe
 וְהַכִּינָה לְבַבְּלֵךָ: vəhakhíneh ləvaval eiléikhe.

And a wind raised me high and I heard behind me
 the sound of a tempestuous throng that were praising and saying:
 “Blessed is the gravity of the PRESENCE
 from the place of the home of Voix Presence!” Targum Yonatan: Yəḥezqeil 3:12

The PRESENCE shall be exalted forever! Shəmot 15:18
 The PRESENCE's exaltation shall endure
 forever and ever and ever! Targum Unqəlos: Shəmot 15:18

PRESENCE, God of Avraham,
 Yitzḥaq, and Yisra'eil, our patriarchs,
 and God of Sarah, Rivqah, Raḥeil,
 Lei'ah, Bilhah, and Zilpah, our matriarchs,
 guard this forever:
 to fashion the plans of the heart of Your people
 and guide their heart to You.

1 Chronicles 29:10

וְהָא רַחֻמָּה יִכְפָּרָה עֶזְרָא Vəhe raḥumeh yakhapəreh avon
 וְלֹא־יִשְׁחִיתָהּ vəlo yashḥīteh
 וְהִרְבֵּתָה לְהַשִּׁיב אֶפֶס vəhirbəteh ləhashiv apesh
 וְלֹא־יַעֲרִיחַ כָּל־חַמַּתָּה: vəlo ya'ireh khol ḥamateh.
 כִּי־אַתָּה אֲדָנִי טוֹבָה וְסִלְחָה Ki ateh adani toveh vəsalāḥeh
 וְרַב־הַחֶסֶד לְכָל־קְרוּלֵיךָ: vərabeh ḥésed ləkhol qoroléikhe.
 צְדָקָתְךָ צֶדֶק לְעוֹלָם Tzidqatəkke tzédeq lə'olam
 וְתוֹרַתְךָ אֱמֶת: vəToratəkke emet.
 תִּתְּנֵה אֱמֶת לְיַעֲקֹב Titəneh emet ləYa'aqov
 חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ ḥésed lə'Avraham asher nishbáte
 לְאַבְרָהָם מִיְמֵי קֶדֶם: lə'ivoléinu mimei qédem.
 בְּרוּכָה אֲדָנִי יוֹם יוֹם Bərukkeh adani yom yom
 יַעֲמֹסֶה־לָּנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה: ya'amseh lānu ha'Eil yəshu'atéinu sélah.
 יְהוָה צְבָאוֹת עִמָּנוּ SHĀKHINAH tzəva'ot imānu
 מִשְׁגָּב־לָּנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: misgav lānu Elohei Ya'aqov sélah.
 יְהוָה צְבָאוֹת SHĀKHINAH tzəva'ot
 אֲשֶׁר־י אָדָם בְּטַחָה בְּךָ: ashrei adam botāḥah vakh.

Compassionate, Voi'll pardon wrong,
 not devastate;
 aboundingly avert wrath,
 not waken full fury.

Psalm 78:38

For You are my Foundation, Good and forgiving,
 and abounding in devotion to all who implore You.
 Verily, Your virtue is the virtue of the world,
 and Your Torah is truth!

Psalm 86:5

Psalm 119:142

You will give truth to Ya'aqov,
 devotion to Avraham, which You swore
 to our forebears in days of old.

Mikhah 7:20

Blessed is my Foundation, day by day;
 Voi carries us, the God of our Liberation — selah!
 The multitudinous PRESENCE is with us!

Psalm 68:20

Our refuge is Ya'aqov's God — selah!
 Multitudinous PRESENCE!

Psalm 46:8

Happy the human who trusts in You.

Psalm 84:13

יהוה הוֹשִׁיעָה SHĀKHINAH hoshi'eh
הַרְוֵיחַ יַעֲנֵנוּ בְּיוֹם־קְרָאָנוּ: harú'ah ya'anónu vəyom qor'éinu.

בְּרוּכָה הֵא אֱלֹהֵינוּ Bərukkeh he Elohéinu
שֶׁבַרְאֵתָנוּ לְכַבֹּדָה shebəra'étnu likhvodeh
וְהִבְדִּילָתָנוּ מִן הַתּוֹעוֹל vəhivdilétnu min hato'ol
וְנָתַתָּה לָנוּ תּוֹרַת אֱמֶת vənatəneh lānu Torat emet
וְחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ: vəḥayei olam nata'eh bətokheinu.
הֵא יִפְתָּחָה לְבָנוּ בְּתוֹרָתָהּ He yiftəḥeh libéinu bəTorateh
וַיִּשְׂמַח בְּלִבָּנוּ אַהֲבַתָּהּ וַיִּרְאֶתָהּ vəyasímeh bəlibéinu ahavateh vəyir'ateh
וְלַעֲשׂוֹת רְצוֹנָה vəla'asot rətzonah
וְלַעֲבֹדָהּ בְּלִבָּב שְׁלֵם ul'ovdeh bəleivav shaleim
לְמַעַן לֹא נִינַע לְרִיב ləmə'an lo niga lariq
וְלֹא נִגְלַד לְבַהֲלָהּ: vəlo neileid labehalah.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוה Yəhi ratzon miləfanéikhe SHĀKHINAH
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ Elohéinu vEilohei ivoléinu

PRESENCE, liberate!
The Breath will answer us on the day we pray out. Psalm 20:10

Blessed is Voi, our God,
Who created us for Voix glory
and divided us from those who stray
and gave us a Torah of truth
and eternal life planted within us.
Voi will open our heart with Voix Torah
and set in our heart Voix love and fear,
to do Voix will
and serve Void with a whole heart
so that we will not toil for emptiness
nor give birth to mayhem.

May it be Your will, PRESENCE,
our God and God of our forebears,

שְׁנִשְׁמֹר חֻקֶיךָ בְּעוֹלָם הַזֶּה *shenishmor ḥuqéikhe ba'olam hazeh*
 וְנִזְכֶּה וְנִחְיֶה וְנַעֲדָה *və nizkeh və niḥyeh və neida*
 וְנִרְשָׁה טוֹבָה וּבְרָכָה *və nirash tovah uvrahah*
 לְשָׁנֵי יָמוֹת הַיָּדִידוֹת *lishnei yəmot hayədidut*
 וְלַחַיֵּי הָעוֹלָם הַבָּא׃ *ulḥayei ha'olam haba.*
 לְמַעַן יִבְקֶשְׁךָ כְּבָדִי וְלֹא יִגַּז *Ləmə'an yəvaqeshkhe khəveidi və lo yigaz*
 יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶרְךָ׃ *SHĀKHINAH Elohai lə'olam odéke.*
 בְּרוּכָה הַנְּבֻרָה *Bərukkeh hagavreh*
 אֲשֶׁר יִבְטְחֶהּ בֵּיתָהּ *asher yivtəḥeh biSHKHINAH*
 וְהִתְחַהּ יְהוָה מִבְּטְחֶהּ׃ *və hayəteh SHĀKHINAH mivtəḥeh.*
 בְּטָחוֹל בִּיהוּהָ עֲרִיעֵד *Bithol biSHKHINAH adei ad*
 כִּי בֵּיתָהּ יְהוָה צוּר עוֹלָמִים׃ *ki bəYAH SHĀKHINAH tzur olamim.*
 הַיּוֹדְעוֹל שְׁמֶךָ יִבְטְחוֹל בְּךָ *Hayodə'ol shəmékhe yivtəḥol bekh*
 כִּי לֹא עָזַבְתָּ דֹרְשׁוֹלֶיךָ יְהוָה׃ *ki lo azávte dorəsholéikhe SHĀKHINAH.*
 יְהוָה חֲפָצָה לְמַעַן צִדְקָה *SHĀKHINAH ḥafeitzeh ləmə'an tzidqeh*
 יַגְדִּילָהּ תּוֹרָה וַיְאֲדִירָהּ׃ *yagdíleh Torah və yadíreh.*

that we may guard Your laws in this world
 and merit and live and know
 and inherit goodness and blessing
 in the days of comradeship
 and the life of the world that is coming.

Here, let my core seek You and never be cut off.

PRESENCE, my God, forever will I thank You.

Psalm 30:13

Everyone who trusts in
the PRESENCE is blessed,

and the PRESENCE will be thons trust.

Yirməyáhu 17:7

And trust in the PRESENCE forever and ever,

for with YAH, the PRESENCE, is a rock of eternity.

Yəshayáhu 26:4

Remembering Your Name, they will trust in You,

for You have not abandoned Your seekers, PRESENCE. Psalm 9:11

The PRESENCE desires, for the sake of Voix righteousness,

to magnify the Torah and glorify it.

Yəshayáhu 42:21

If praying without a minyan on a Festival that falls on a weekday, continue with HaTəfilah for Festivals (p 150). If praying without a minyan on Shabbat, continue with the Torah Service (p 670) or HaTəfilah for Shabbat Afternoon (p 681), depending on your practice.

Hatzi Qadish

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

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

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

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיִּיכְהוּל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayeī dəkḥohl beit Yisra'eil*

בְּעִנְיָא וּבְזִמְן קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imroh* **amein.**

יְהֵא שְׁמוֹהַ רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

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

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei veyithadar veyit'aleh veyithalal*

שְׁמוֹהַ דְקָדְשֵׁתָא בְרִיכְהֵא הֵא *shəmoḥ dəqudsheita* **bərikheh he**

On Shabbat Shuvah:

All other times:

לְעֵילָא לְעֵילָא מִכּוֹל *lə'éila lə'éila mikoh* לְעֵילָא מִן כּוֹל *lə'éila min koh*

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תְּשַׁבְּחַתָּא וְנִחְמַתָּא *birkhata veshirata tushbəḥata vənehemata*

דְאִמְרוּן בְּעֶלְמָא וְאִמְרוּל אָמֵן *da'amiron bə'aləma və'imroh* **amein.**

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

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

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

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

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

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

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

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

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

On a Festival that falls on a weekday, continue with HaTəfilah for Festivals (p 150).

Otherwise, continue below.

The Shabbat Afternoon Torah Service

Consult the note at the beginning of the morning Torah service (p 370) for a discussion of practices when not praying with a minyan. The following verse is traditionally prayed even when there is no minyan and the Torah is not read.

וְאֲנִי תַפְלִי לְךָ *Va'ani tafilati lakhe*

יְהוָה עֵת רְצוֹן *HA'EIN Sof eit ratzon*

אֱלֹהִים בְּרַב חַסְדֶּךָ *Elohim bərov ḥasdakhe*

עֲנֵנִי בְאֵמֶת יִשְׁעֶךָ: *anóni be'emet yish'ékhe.*

And as for me, may my prayer to You,

INFINITE, be at a desired time!

God, in Your abundant kindness,

answer me with the truth of Your liberation.

Psalm 69:14

Removing the Torah

Opening the Ark

(The ark is opened here. Some stand while the ark is open.)

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*

קוּמָה יְהוָה וַיִּפְצֹל אִיבּוֹלֶיךָ *qúmeḥ HA'EIN Sof vayafútzol oyevoléikhe*

וַיִּנְסֹל מִשְׂנֹאֵיֶיךָ מִפְּנֵיֶיךָ: *vəyanúsol misan'oléikhe mipanéikhe.*

כִּי מִמֶּנּוּ תֵצֵא תּוֹרָה *Ki miménu teitzei Torah*

וַדְּבַר־יְהוָה מִכָּל־יִשְׂרָאֵל: *udvar HA'EIN Sof mikol Yisra'eil.*

בְּרוּכָה שֶׁנִּתְּנָה תּוֹרָה *Bərukkeh shenatāneh Torah*

לְעַמֵּה יִשְׂרָאֵל בְּקִדְשָׁתָהּ: *lə'ameh Yisra'eil biqdushateh.*

And it was when the ark set out that Mosheh prayed,

“Advance, INFINITE, and may Your enemies be scattered,

and may your haters flee from before You!”

BəMidbar 10:35

For from us shall come forth Torah,

and the word of THE INFINITE from all Yisra'eil.

Yəshayáhu 2:3

Blessed Who gave Torah

to Voix people, Yisra'eil, in Voix Holiness.

Some include the Mystical Meditation from the Zohar (p 376) here as in the Morning Torah Service.

Processional

(At this point, a Torah scroll is removed from the ark. The person holding the scroll turns to face the ark, and may bow while praying this line.)

גִּדְלוֹל לְיְהוָה אִתִּי וּנְרוֹמְמָה שְׁמֵהּ יַחְדָּו:

Gadlōl la'EIN Sof iti unromēmah shēmeh yaḥdav.

Magnify THE INFINITE with me and let us exalt Voix Name together!

(The Torah is now brought around the prayer space in an exuberant procession. As it passes, many reach out to touch the cover of the scroll with the spine of their prayerbooks or with their tzitziyot. The texts below are sometimes repeated many times as the Torah makes its way around the space.)

לַךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה Ləkhe HA'EIN Sof hagadulah vėhagėvurah

וְהַתְּפָאֶרֶת וְהַנִּצָּחַת וְהַהוֹד vėhatif'ėret vėhanėitzah vėhahod

כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ ki khol bashamáyim uva'áretz

לַךְ יְהוָה הַיְשׁוּעָה ləkheh HA'EIN Sof hayėshu'ah

וְהַמִּתְנַשְּׂאָה לְכֹל לְרֹאשׁ: vėhamitnasė'ah ləkhoh lėrosh.

רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu

וְהַצְטַנְעוֹל לְהָדָם רַגְלֵיהֶּ vėhitztanə'ol lahodom ragléihe

קְדוֹשָׁה הֵּהּ: qėdoshe he.

רוֹמְמוֹל יְהוָה אֱלֹהֵינוּ Roməmol HA'EIN Sof Elohéinu

וְהַצְטַנְעוֹל לְהָרַק קְדוֹשָׁה vėhitztanə'ol ləhar qėdsheh

כִּי קְדוֹשָׁה יְהוָה אֱלֹהֵינוּ: ki qėdoshe HA'EIN Sof Elohéinu.

Yours, INFINITE, are the greatness and the mightiness
and the beauty and the endurance and the splendor —
yes, everything in heaven and on earth!

Yours, INFINITE, are the liberation
and the vaunting up as head over all.

1 Chronicles 29:10

Exalt THE INFINITE, our God!

And go humbly before the pedestal of Voix feet —
Voi is Holy!

Exalt the INFINITE, our God!

And go humbly before the mountain of Voix holiness —
for the INFINITE, our God, is Holy!

Psalms 99:5,9

(Anyone standing now sits as the Torah is placed on the bimah.)

Reading the Torah

Before the first aliyah, some add:

אב הַרְחָמִים *Iv haraḥamim*
הָא יִרְחָמֵה עִם עַמּוּסוּל *he yərahameh am amusol*
וַיִּזְכְּרֵה בְרִית אֲבוֹלֵינוּ *vəyizkəreh bərit ivoléinu*
וַיִּצְיֵלֵה נַפְשׁוֹתֵינוּ *vəyatzíleh nafshotéinu*
מִן הַשְּׁעוֹת הָרָעוֹת *min hashə'ot hara'ot*
וַיִּגְעַרֵה בְּצַר הָרַע מִן הַנְּשׂוֹאוֹל *vəyig'areh bəyétzer hara min hanəsu'ol*
וַיַּחֲנֵה אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים *vəyahóneh otánu lifleítat olamim*
וַיַּמְלֵאֵה מִשְׁאֲלוֹתֵינוּ *vimalə'eh mish'alotéinu*
בְּמִדַּה טוֹבָה *bəmidah tovah*
יְשׁוּעָה וְרַחֲמִים: *yəshu'ah vərahāmim.*

May the compassionate Quickener
have compassion on the people carried by Void
and remember the covenant with our forebears
and rescue our souls
from evil times
and rebuke the evil inclination from those who bear it
and grace us with everlasting deliverance
and fulfill our petitions
with a good nature,
liberation, and compassion.

The Shabbat and Festival Afternoon Service

The gabai prays the following, with the congregation joining in at אָמֵן | *amein* | amen.

וְתִגְלֶה וְתוֹדַע אֶחָדוּתָהּ *Vətigaleh vətivada aḥduteh*
 עֲלֵינוּ בְּזִמְנֵי קָרוֹב: *aléinu bizman qarov.*
 וַיַּחֲזֶק פְּלִטָתוֹ *Vəyahóneh fəleitátéinu*
 וּפְלִטַת עַמּוֹה בֵּית יִשְׂרָאֵל *ufleitat ameh beit Yisra'eil*
 לַחַן וּלְחֶסֶד וּלְרַחֲמִים *ləḥein ulḥésed ulraḥamim*
 וּלְרִצּוֹן וְנֹאמַר אָמֵן: *ulratzon vənomar amein.*
 הַכֹּל הַבּוֹל גֹּדֵל לְאֱלֹהֵינוּ *Hakol havol gódel l'Eilohéinu*
 וְתִנּוֹל כְּבוֹד לַתּוֹרָה: *utnol kavod laTorah.*

And may Voix unity be revealed and made known
 upon us in a close-by time!
 And may Voi grace our remnant
 and the remnant of Voix people, the house of Yisra'eil,
 with grace and with devotion and with compassion
 and with favor, and let us pray: amen!
 Everyone, ascribe greatness to our God
 and give glory to the Torah!

The gabai invites whoever is receiving the aliyah at hand:

אֶקְרָא לַתּוֹרָה [name(s)] *Eqra laTorah [name(s)]*
 לְעֲלִיָּה > הָרִאשׁוֹנָה | *la'aliyah <harishonah |*
 הַשְּׁלִישִׁית <: | *hasheinit | hashelishit>.*
 I invite to the Torah [name(s)]
 for the <first |
 second | third> aliyah.

After inviting the first person or group to receive an aliyah, the gabai adds:

בְּרוּכָה שֶׁנָּתַנָּה תּוֹרָה לְעַמּוֹה יִשְׂרָאֵל בְּקִדּוּשְׁתָּהּ: *Bərukkeh shenatəneh Torah lə'ameh Yisra'eil biqdushateh.*

Blessed is the One Who gave Torah to Voix people, Yisra'eil, in Voix Holiness.

The congregation responds with this line, which the gabai repeats.

וְאַתָּה הַדְּבָקוֹל בְּיְהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם: *Və'atel hadəveiḳol ba'EIN Sof Eloheikhel ḥayol kulkel hayom.*
 And you who cling to THE INFINITE, your God, are alive, all of you, today.

Dəvarim 4:4

THE SHABBAT AFTERNOON TORAH SERVICE: Reading the Torah

(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)

The one(s) receiving the aliyah:

בְּרַכּוֹל אֶת יְהוָה הַמְּבֹרָכָה:
Barəkhoh et HA'EIN Sof hamvorékkeh.
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:
Bərukkeh HA'EIN Sof hamvorékkeh lə'olam va'ed.
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בְּרוּכָה יְהוָה הַמְּבֹרָכָה לְעוֹלָם וָעֶד:
Bərukkeh HA'EIN Sof hamvorékkeh lə'olam va'ed.
בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
Bərukkeh ateh HA'EIN Sof Elohéinu hei ha'olamim
אֲשֶׁר קִבְּלֵתָנוּ מִכָּל הָעַמִּים
asher qibalétnu mikol ha'amim
וְנִתְּנָה לָנוּ אֶת תּוֹרָתָה:
vənatəne lānu et Torateh.
בְּרוּכָה אַתָּה יְהוָה נוֹתְנֵה תּוֹרָה:
Bərukkeh ateh HA'EIN Sof noténeih haTorah.

Blessed is THE INFINITE, the Blessed One
forever and ever!
Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, INFINITE,
Giver of the Torah!

The Shabbat and Festival Afternoon Service

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HA'EIN Sof*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר נָתַנָּה לָנוּ תּוֹרַת אֱמֶת *asher natāneh lānu Torat emet*
וַחַיֵּי עוֹלָם נִטְעָה בְּתוֹכֵנוּ: *vəḥayei olam nat'eh bətokhéinu.*
בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh HA'EIN Sof*
נוֹתְנֵה תּוֹרָה: *noténeih haTorah.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has given us a Torah of truth
and eternal life planted within us.
Blessed are You, INFINITE,
Giver of the Torah!

Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וַזֹּאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לְפָנֵי בְּנוֹל יִשְׂרָאֵל: *Vəzot haTorah asher sam Mosheh*
lifnei bəno! Yisra'eil.
עַל־פִּי יְהוָה בְּיַד מֹשֶׁה: *al pi HA'EIN Sof bəyad Mosheh.*

And this is the Teaching that Mosheh set
before the children of Yisra'eil, (Dəvarim 4:44)
from the mouth of THE INFINITE by the hand of Mosheh. BəMidbar 9:23

In the week before a *yahrzeit*, some include the prayer for all the dead from the *Yizkareh* service here (p 568).

Returning the Torah

Opening the Ark

(Some stand as the ark is opened here.)

In some communities, the leader prays the first two lines, with the congregation responding with the remainder of the text.

יְהַלְלוּ אֶת-שֵׁם יְהוָה *Yəhalələl et sheim HA'EIN Sof*
כִּי-נִשְׁגַב שְׁמֹה לְבָדוּ *ki nisgav shəmeḥ ləvado*
הוֹדָה עַל-אֶרֶץ וְשָׁמַיִם: *hodeh al éretz vəshamáyim.*
וַיִּרְמֶה קֶרֶן לְעֹמֶה *Vayaréimeh qéren lə'ameh*
תְּהִילַח לְכָל-חַסִּידוֹלֵיהָ *təhilah ləkhoh ḥasidoléiḥe*
לְבָנוֹל יִשְׂרָאֵל עַם קְרֹבָה *livnol Yisra'eil am qəroveh*
הַלְלוּ יְהוָה: *haləluYAH.*

They will praise the Name of THE INFINITE
because Voix name is exalted, alone,
Voix glory is on Earth and Heaven.
And Voi raised the horn of Voix people,
praise for all Voix faithful,
the children of Yisra'eil, a people close to Void.
Praise YAH!

Psalms 148:13-14

(Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. This processional is accompanied by Psalm 24. Some also include Psalm 92 here (p 280).)

Psalm 24

לְדָוִד מִזְמוֹר	1	<i>LəDavid mizmor</i>
לַיהוָה הָאָרֶץ וּמְלֹאָהָ		<i>la'EIN Sof ha'áretz umlo'ah</i>
תִּבֵּל וְאָנוּ בָהּ:		<i>teiveil və'ánu va.</i>
כִּי־הָאֵל עַל־יָמִים יִסְדָּתָהּ	2	<i>Ki he al yamim yəsadétah</i>
וְעַל־נְהָרוֹת יִכּוֹנְנָהּ:		<i>və'al nəharot yikhonənáha.</i>
מִי־יַעֲלֶת בְּהַר־יְהוָה	3	<i>Mi ya'alet bəhar HA'EIN Sof</i>
וּמִי־יִקְוֶמָה בִּמְקוֹם קֹדֶשׁהּ:		<i>umi yaqúmeḥ bimqom qodsheh.</i>
נִקְיֵת מַעֲשִׂים וּבְרַת־לֵבָב	4	<i>Nəqiyet ma'asim uvaret leivav</i>
לֹא־נִשְׁאַה לְשׂוֹא נַפְשִׁי		<i>lo nasə'eh lashav nafshi</i>
וְלֹא נִשְׁבַּעָה לְמַרְמָה:		<i>vəlo nishbə'eh ləmirmaḥ.</i>
יִשְׂאַה בְּרָכָה מֵאֵת יְהוָה	5	<i>Yisə'eh vərakhah mei'eit HA'EIN Sof</i>
וּצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל:		<i>utzdaqah mei'Elohei yish'eh.</i>

- 1 A psalm of David:
The Earth and her fullness is THE INFINITE'S,
the world and us upon her!
- 2 For Voi founded her upon the seas
and Voi established her upon the abyssal flows.
- 3 Who can come up the mountain of THE INFINITE?
Who can endure in the place of Voix Holiness?
- 4 "One innocent of deed and sincere of heart,
who has not taken My life in vain,
and who hasn't sworn with deceit."
- 5 Ve will take a blessing from THE INFINITE
and Justice from the God of ver Liberation!

<p>זֶה דּוֹר דּוֹרְשׁוֹלֵיֶה מִבְּקִשׁוֹל פְּנֵיךְ יַעֲקֹב סֵלָה: שְׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ עֲצֵם הַכְּבוֹד: מִי זֶת עֲצֵם הַכְּבוֹד יְהוּה עֲזוּזָה וְגִבּוֹרָה יְהוּה גִבּוֹרָה מוֹעִצָּה: שְׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ עֲצֵם הַכְּבוֹד: מִי זֶת עֲצֵם הַכְּבוֹד יְהוּה צְבָאוֹת הֵא עֲצֵם הַכְּבוֹד סֵלָה:</p>	<p>6 <i>Zeh dor dorësholéihe məvaqshol panéikhe Ya'aqov sélah.</i></p> <p>7 <i>Sə'u shə'arim rasheikhem uhinasə'u pithei olam vəyavó'eh étzem hakavod.</i></p> <p>8 <i>Mi zet étzem hakavod HA'EIN SOF izuzeh vəgiboreh HA'EIN SOF giboreh mo'eitzah.</i></p> <p>9 <i>Sə'u shə'arim rasheikhem us'u pithei olam vəyavó'eh étzem hakavod.</i></p> <p>10 <i>Mi zet étzem hakavod HA'EIN SOF tzəva'ot he étzem hakavod sélah.</i></p>
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- 6 This is a generation of ones who seek Void,
ones who search for Your presence: Ya'aqov — selah!
- 7 Lift up your heads, gates!
And be lifted up, doors of eternity!
And let the Essence of Glory enter!
- 8 Who is this, the Essence of Glory?
THE INFINITE, strong and mighty!
THE INFINITE, mighty of council!
- 9 Lift up your heads, gates!
And lift up, doors of eternity!
And let the Essence of Glory enter!
- 10 Who is this, the Essence of Glory?
THE INFINITE multitudinous One!
Voi is the Essence of Glory — selah!

Closing the Ark

וּבְנַחְהָ יֹאמֵר שׁוּבָה יְהוָה *Uvnuḥoh yomar shuveh HA'EIN Sof*

רִבְבוֹת אֲלֵפֵי יִשְׂרָאֵל:
rivəvot alfei Yisra'eil.

קוּמֵה יְהוָה לְמִנּוּחַתֶּךָ *Qúmeḥ HA'EIN Sof límnuḥatékhe*

אַתָּה וְאַרְוֵן עִוְךָ:
ateḥ va'aron uzékhe.

קְהָלֶיךָ יִלְבְּשׁוּ צֶדֶק *Qəhaléikhe yilbəshu tzédeq*

וַחֲסִידוֹלֶיךָ יִתְלַלְלוּ:
vaḥsidoléikhe yəḥaléilol.

בְּעֵבוֹר דָּוִד עֲבָדְךָ *Ba'avur David avdékhe*

אַל־תִּשְׁכַּח פָּנֵי עֲדָתְךָ:
al tashéiveḥ pənei eidatékhe.

◁ ▷ כִּי לֵקַח טוֹב נָתַתִּי לְכָל
Ki léqaḥ tov natáti lakhel

תּוֹרַתִּי אַל־תִּעְזָבוּל:
Torati al ta'azóvol.

◀ ▶ עֵץ־חַיִּים הִיא לְמַחְזִיקוֹל בָּהּ *Eitz ḥayim hi lamaḥaziqol bah*

וְתַמְכוּלֶיהָ מְאַשְׁרֶהָ:
vətoməkholéiha mə'ushéreh.

דְּרַכֶּיהָ דְּרַכֵּי־נְעָם *Dərahéiha darkhei nó'am*

וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
vəkhol nətivotéiha shalom.

חַדְשֵׁה יָמֵינוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁבַּח *Hashivónu HA'EIN Sof eilékhe vənashúvah*

חֲדָשֶׁה יָמֵינוּ כְּקֵדֶם:
ḥadəsheḥ yaméinu kaqédem.

And when [the Ark] rested, [Mosheh] would say, “Return, INFINITE!

To the myriads of thousands of Yisra'eil.”

BəMidbar 10:36

Advance to Your peacefulness, INFINITE,

You and the ark of Your power!

Your congregations are dressed in righteousness,

and Your faithful ones will offer praise;

for the sake of David, Your servant,

don't turn away from Your community.

Psalm 132:8-10

▷ “Yes, I have given you a good teaching;

don't abandon my Torah!”

Mishlei 4:2

▶ She is a tree of Life to all who hold her,

and all who cling to her are happy.

Mishlei 3:18

Her ways are ways of pleasantness,

and all her pathways are peace.

Mishlei 3:17

Return us, INFINITE, to You and we will return!

Renew our days as they were before.

Eikhah 5:21

(The Ark is closed.)

When praying without a minyan, continue with HaTəfilah for Shabbat Afternoon (p 681). Otherwise, continue below.

Ḥatzi Qadish

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

אָמֵן יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמוֹה רַבָּה *Yitgadal vəyitqadash shəmoḥ rabah* amein
 בְּעֶלְמָא דִּי בְרָאָת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*
 וַיִּשְׁלַמֶּה שְׁלָמֹה בְּחַיֵּיכֹל *vəyashləmeh shələmoh bəḥayeikhol*
 וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayei dəkhol beit Yisra'eil*
אָמֵן בְּעֶגְלָא וּבְזִמְן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* amein.
יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*
בְּרִיכַהּ הָא *shəmoḥ dəqudsheita* bərikkeh he

On Shabbat Shuvah:

All other times:

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

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*
אָמֵן דְּאִמְרִין בְּעֶלְמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* amein.

May Voix great Name be magnified and sanctified — amen! —
 in the world that Voi made by Voix will,
 and may Voi complete Voix peace in your lives
 and in your days and in the lives of the whole house of Yisra'eil,
 with speed and in a fast-approaching time. And respond: Amen!

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

Blessed and lauded and glorified and exalted
 and lifted up and beautified and cherished and praised
 be the Name of the Holy One — Voi is blessed! —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation
 that we offer in this world. And respond: Amen!

HaTəfilah for Shabbat Afternoon

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנִי נִסְתַּמֵּי תִפְתַּחַה וְלִבִּי יַגִּיד תְּהִלָּתְךָ:
Adani nistamai tiftəheh vəlibi yagid təhilatékhe.

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

The repetition of haTəfilah may begin with Dəvarim 32:3:

כִּי שֵׁם יְהוָה אֶקְרָא הַבּוֹל גֹּדֶל לְאֱלֹהֵינוּ:
Ki sheim SHƏMOTEH eqra havol godel lEilohéinu.

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ ◀ ◀ Bərukkeh ateh SHƏMOTEH Elohéinu

וְאֱלֹהֵי אַבְרָהָם וְאֱמוֹתָנוּ vEilohei avotéinu və'imotéinu

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק Elohei Avraham Elohei Yitzḥaq

וְאֱלֹהֵי יַעֲקֹב vEilohei Ya'aqov

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִיבְקָה Elohei Sarah Elohei Rivqah

◀ Blessed are You, MANY-NAMED ONE, our God

and God of our patriarchs and matriarchs:

God of Avraham, God of Yitzḥaq,

and God of Ya'aqov;

God of Sarah, God of Rivqah,

אֱלֹהֵי רַחֵל אֱלֹהֵי לֵיאָה *Elohei Raḥeil Elohei Lei'ah*
 אֱלֹהֵי בִלְהָה וְאֱלֹהֵי זִלְפָּה: *Elohei Bilhah vEilohei Zilpah.*
 הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
 אֵל עֲלִיּוֹנָה גּוֹמֵלָה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
 וְקוֹנֵת הַכֹּל *vəqonet hakol*
 וְזוֹכֵרָה חֲסָדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
 וּמְבִיאָה גְּאוּלָּה לְבָנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'utah livnol bənoleiheh*
 לְמַעַן שְׁמָה בְּאַהֲבָה: *ləmə'an shəmeḥ bə'avahah.*

On Shabbat Shuvah add:
 זְכַרְנוּ לְחַיִּים *Zikhrónu laḥayim*
 מִדָּה חֲפֵצָה בְּחַיִּים *madeh ḥafeitzeh baḥayim*
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
 לְמַעַן אֱלֹהִים חַיִּים: *ləmə'ankhe Elohim ḥayim.*

At all times conclude:

יּוֹצֵרָה עֲזָרָה וּמוֹשִׁיעָה וּמַגִּין: *Yotzéreh ozéreh umoshi'eh umagein.*

בְּרוּכָה אַתָּה יְהוָה   *Bərukkeh ateh SHƏMOTEH*

עֲזַרְתְּ שָׂרָה וּמַגִּין אַבְרָהָם: *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,
 God of Bilhah, and God of Zilpah.

The great, mighty, and awesome God!


God on high! Voi piles up good lovingkindnesses
 and establishes everything,

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

On Shabbat Shuvah add:
 Remember us for life,
 Measurer Who delights in life!
 And write us in the Book of Life
 for Your sake, God of Life!

At all times conclude:

Creator, Helper and Liberator and Shield!

 Blessed are You, MANY-NAMED ONE,
 Help of Sarah and Shield of Avraham.

2. Divine Might

אתה גְבוּרָה לְעוֹלָם אֲדָנִי *Ateh giboreh la'olam adani*
מַחַיֵת מֵתוֹל אֶתְּהָ רַבֵּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeḥ laḥoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשִּׁיבֵה הָרוּחַ וּמוֹרִידֵה הַגֶּשֶׁם: *Mashiveh harú'ah umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידֵה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלֵה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מַחַיֵת מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֵכֵה נּוֹפְלוֹל וְרוֹפְאֵה חוֹלוֹל *somékeh nofəlol vərofa'eah ḥolol*
וּמַתִּירֵה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתָה לִישְׁנוֹל עֶפְרַיִם: *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בְּעֵלֵת גְבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דוֹמֵת לָךְ *umi dómet lakh*
גּוֹבֵרֵה מְמִיתֵה וּמַחַיֵת *govéreh məmitech umḥayet*
וּמַצְמִיחֵה יִשׁוּעָה: *umatzmiḥeh yəshu'ah.*

You are powerful forever, my Foundation!

Making the dead live, You abound in liberation.

Between Shəmini Atzéret and Pésaḥ:

Voi makes the wind blow and the rain descend.

Between Pésaḥ and Shəmini Atzéret:

Voi makes the dew descend.

At all times continue:

Voi keeps the living going with loyalty,

makes the dead live with abounding compassion!

Voi shores up those who sink down and heals the sick
and releases the imprisoned

and keeps Voi faith with those sleeping in dust.

Who is like You, most primary Dom!

And who can compare to You?

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

On Shabbat Shuvah add:
 מִי כְמוֹךָ אֵב הַרְחָמִים *Mi khamókhe iv haraḥamim*
 זֹכֶרֶה יַצְרוּלֵיהֶ *zokhéreh yətzuroléiḥe*
 לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:
 וְנִאֲמְנָה אֶתְּךָ לְהַחְיֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מַחְיֵת הַמֵּתוֹל: *məḥayot hameitol.*

On Shabbat Shuvah add:
 Who is like You, Quickener of compassion,
 Who remembers Voix creations
 for life in compassion!

At all times conclude:
 And You are faithful in making the dead live.
 Blessed are You, MANY-NAMED ONE,
 Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədušah instead.

אַתָּה קְדוֹשָׁה וְשִׁמְךָ קְדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
 וְקְדוֹשׁוֹלֵיךָ בְּכֹל יוֹם *uqdosholéikhe bəkhohol yom*
 יְהַלְלוּךָ סֵלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
 בְּרוּכָה אַתָּה יְהוָה הַמְּדֵה הַקְּדוֹשָׁה:
Bərukkeh ateh SHƏMOTEH hamadeh haqədosheh.

At all other times conclude:
 בְּרוּכָה אַתָּה יְהוָה הָאֵל הַקְּדוֹשָׁה:
Bərukkeh ateh SHƏMOTEH ha'Eil haqədosheh.
 You are Holy and Your Name is Holy
 and every day Your holy ones
 will praise You — selah!

On Shabbat Shuvah conclude:
 Blessed are You, MANY-NAMED ONE, the Holy Measurer.

At all other times conclude:
 Blessed are You, MANY-NAMED ONE, the Holy God.

Qəduṣḥah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם Nəqadeish et shimkhe ba'olam

כְּשֵׁם שְׁמַקְדִּישׁוֹל אוֹתוֹ kəsheim shemaqdishol oto

בְּשִׁמֵי מְרוֹם bishmei marom

כַּכְּתוּב עַל יַד נְבִיאֶיךָ: kakatuv al yad nəvi'ékhe.

וְקָרְאַה זֶת אֶל־זֶת וְאַמְרָה Vəqarə'eh zet el zet və'aməreh

The congregation, followed by the leader:

אֲקְדוֹשֶׁה אֲקְדוֹשֶׁה אֲקְדוֹשֶׁה ↑Qədosheh ↑qədosheh ↑qədosheh

יְהוּה צְבָעוֹת SHƏMOTEH tzəva'ot

מֵלֵא כָּל־הָאָרֶץ כְּבוֹדָה: məlo khol ha'áretz kəvodeh.

לְעִמָּתַל בְּרוּךְ יֵאמְרוּל: Lə'umatal barukh yoméirol.

The congregation, followed by the leader:

אֲבָרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמָה: ↑Barukh kəvod SHƏMOTEH miməqomeh.

וּבְדַבְרֵי קְדֻשָּׁתְךָ כְּתוּב לְאִמֹר: Uvdivreí qodshəkhe katuv leimor.

The congregation, followed by the leader:

We will make Your name Holy in the world

as they make it Holy

in Heaven above,

as was written by the hand of Your prophet:

“And each [angel] called out to the others and said,

The congregation, followed by the leader:

↑Holy, ↑Holy, ↑Holy

is the MANY-NAMED ONE of hosts!

The fullness of all the Earth is Voix glory!”

Yəshayáhu 6:3

Those opposite the serafs will thunder “Blessed!”:

The congregation, followed by the leader:

“↑Blessed is the Glory of the MANY-NAMED ONE from Voix place!” Yəhezqeil 3:12

And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

↑יְנַאֵת יְהוָה לְעוֹלָם ↑Yig'et SHƏMOTEH lə'olam

אֱלֹהֵיךָ עָמִי Elohéikha ami

לְדֹר וָדֹר תְּלַלֶּינָהּ: lədor vador haləluyah.

The leader concludes:

לְדֹר וָדֹר נָגִיד גּוֹדְלֵכְהָ Lədor vador nagid godlékhe

וּלְנֵיצַח נְצָחִים ulnéitzah nətzahim

קְדוּשַׁתְּךָ נִקְדִּישׁ qədushatəkhə naqdish

וְשִׁבְחְךָ אֱלֹהֵינוּ veshivḥakhe Elohéinu

מִמֵּנִי לֹא יִמוּשׁ לְעוֹלָם וָעֶד miménu lo yamush le'olam va'ed

כִּי אֵיל מוֹפְתָה גְדוֹלָה וְקְדוּשָׁה אֲתָה: ki Eil moféteh gədoleh uqdosheh áteh.

On Shabbat Shuvah conclude:

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH

הַמִּדֶּה הַקְּדוֹשָׁה: hamadeh haqədosheh.

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה Bərukheh ateh SHƏMOTEH

הָאֵל הַקְּדוֹשָׁה: ha'Eil haqədosheh.

The congregation, followed by the leader:

“↑May the MANY-NAMED ONE be exalted forever!

Your God, my people,

from generation to generation. Praise YAH!”

Psalms 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,

and for eternity of eternities

we'll make Holy Your Holiness,

and Your praise, our God,

won't depart from us, not ever.

For, God, a great and Holy miracle are You!

On Shabbat Shuvah conclude:

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

At all other times conclude:

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

Continue with the Sanctification of the Day.

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

4. Sanctification of the Day

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד *Ateh aḥed vashimkhe eḥad*
וְמִי כְעַמְּךָ יִשְׂרָאֵל *umi kə'aməkhe Yisra'eil*
גּוֹי אֶחָד בְּאָרֶץ: *goi eḥad ba'áretz.*

תִּפְאֶרֶת גְּדֻלָּה וְעֶטְרַת יְשׁוּעָה *Tif'éret gədulah va'atéret yəshu'ah*
יּוֹם מְנוּחָה וְקִדְשָׁה *yom mənūḥah uqdushah*
לְעַמְּךָ נִתְּתָה: *lə'aməkhe natáte.*

שָׂרָה תִּגַּל רִיבְקָה תִּרְנֵן *Sarah tageil Rivqah təranein*
יַעֲקֹב וּבְנָוָלָיו יִנְוָחוּל בּוֹ *Ya'aqov uvnolav yanúḥol bo*
מְנוּחַת אַהָבָה וְנִדְבָה *mənūḥat ahavah undavah*
מְנוּחַת אֱמֶת וְאֱמוּנָה *mənūḥat emet ve'emunah*
מְנוּחַת שְׁלוֹם וְשְׁלָוָה *mənūḥat shalom vəshalvah*
וְהַשְׁקֵט וְבִטְחַן מְנוּחָה שְׁלִמָה *vəhashqeit vavétaḥ mənūḥah shəleimah*
שְׂאֵתָה רוֹצֵת בָּהּ: *sha'ateh rotzet bah.*

יִכִּירוּל בְּנוֹלֵיךָ וַיִּדְעוּל *Yakírol bənoléikhe vəyeida'ol*
כִּי מֵאֵתְךָ הִיא מְנוּחָתָל *ki mei'itəkhe hi mənūḥatal*
וְעַל מְנוּחָתָל *və'al mənūḥatal*
יִקְדִּישׁוּל אֶת שִׁמְךָ: *yaqdíshol et shəmékhe.*

You are one and Your Name is one,
and who is like Your people, Yisra'eil,
one nation on the Earth?
As the splendor of greatness and a crown of liberation
a day of rest and Holiness
You gave to Your people.
Sarah will rejoice; Rivqah will sing;
Ya'aqov and his children will rest on it,
a rest of love and donation,
a rest of truth and trustworthiness,
a rest of peace and ease
and stillness and trust, a complete rest,
which You want.
May Your children recognize and know
that from You comes their rest,
and by their rest
they sanctify Your name.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *Elohéinu vEilohei ivoléinu*
 רְצֵת בְּמִנּוּחָתֵנוּ *rətzet bimnuḥatéinu*
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
 וְתָנֵה חֵלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*
 שְׂבַעֲנוּ מִטוֹבֶךָ *sabə'ónu mituvékhe*
 וְשַׂמְחֵנוּ בִישׁוּעָתֶךָ : *vəsaməḥónu bishu'atékhe.*
 וְטַהַרֵה לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
 בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
 וַיְנַחֵל בָּהּ יִשְׂרָאֵל *vəyanúkhoh vah Yisra'eil*
 מִקִּדְשׁוֹ שְׁמֶךָ : *məqadəshoh shəmékhe.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*
 מִקִּדְשֶׁהּ הַשַּׁבָּת : *məqadésheh haShabat.*

Our God and God of our forebears,
want our rest!

Make us Holy with Your mitzvot!

And grant our portion in Your Torah!

Sate us from Your goodness!

And make us glad with Your liberation!

And purify our hearts to serve You with truth,
and let us inherit, MANY-NAMED ONE, our God,
with love and with favor, Your Holy Shabbat.

And in her may Yisra'eil rest,
who make Your name Holy.

Blessed are You, MANY-NAMED ONE,

Who makes Shabbat Holy.

5. Service

רְצֵת יְהוָה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*
 בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָהּ *bə'aməkhe Yisra'eil uvitfilatal*
 וְהַשִּׁיבָה אֶת צְדָקָתֶךָ לְחִדְרֵנוּ *vəhashiveh et tzidqatəkhe laḥadar libéinu*
 Want, MANY-NAMED ONE, our God,
Your people, Yisra'eil, as well as their prayer,
and return Your righteousness to the inner sanctum of our heart.

The Shabbat and Festival Afternoon Service

וַחֲסָדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תִקְבְּלָהּ בְּרָצוֹן *bə'ahavah təqabələh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: *avodat Yisra'eil amékhe.*

On Hol haMo'eid or Rosh Hódesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*
וַיָּבֹא וַיִּגַּע וַיִּרְאֶה וַיִּרְצֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר *vəyishama vəyipaqeid vəyizakheir*
זְכוֹרֵנוּ וּפְקֻדוֹנוּ *zikhronéinu ufiqdonéinu*
וּזְכוֹרֵן אֲבוֹלֵינוּ *vəzikhron ivoléinu*
וּזְכוֹרֵן הָעוֹלָם הַטּוֹב שְׁחָלְמָנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וּזְכוֹרֵן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ *vəzikhron Yərushaláyim ir qodshékhe*
וּזְכוֹרֵן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
לְפָנֶיךָ לְפִלְיָתָה לְטוֹבָה לְחַן *ləfanéikhe lifleitah lətovah ləḥein*
וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Hódesh:

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

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

On Hol haMo'eid or Rosh Hódesh add:

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

On Rosh Hódesh:

on this day of the New Month.

On Pésah:

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

On Sukot:

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

On all festivals and new moons continue:

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

וּפְקֻדָּנוּ בּוֹ לְבִרְכָה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: *vəhoshiónu vo ləḥayim.*

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vərəḥamim*

חִוְסָה וְחַנּוּן *ḥúseh vəḥonónu*

רַחֲמֵה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

כִּי אֵילִיכֶּה חַיֵּינוּ כִּי אֵיל שׁוֹמֵרָה *ki eilékhe ḥayéinu ki Eil shoméreh*

חַנּוּנָה וְרַחֲמָה אֲתָה: *ḥanuneh vərəḥumeh áteh.*

At all times continue:

וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*

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

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh SHƏMOTEH*

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

On Pésah:

on this day of the Festival of Matzot.

On Sukot:

on this day of the Festival of Sukot.

On all festivals and new moons continue:

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

And with a word of liberation and compassion
spare and be gracious to us,
have compassion for us and liberate us.

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

At all times continue:

And may the service of our lives bring
Your Holiness into the world.

Blessed are You, MANY-NAMED ONE,
Who fills the world with Holiness.

6. Gratitude

מודול אַנחנוּ לךְ ↪ ↩ *Modol anáħnu lakh*
 שְׂאֵתָהּ הָא יְהוּה אֱלֹהֵינוּ *she'ateh he SHĀMOTĒH Elohéinu*
 וְאֵלֵהי אֲבוּלֵינוּ לְעוֹלָם וָעֶד: *vEilohei ivoléinu lə'olam va'ed.*
 צוּר חַיֵּינוּ מְגֵן יִשְׁעֵנוּ *Tzur ḥayéinu magein yish'éinu*
 אֵתָהּ הָא לְדוֹר וָדוֹר: *ateh he lədor vador.*
 נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ *Nodeh lakhe unsapeir təhilatékhe*
 עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ *al ḥayéinu haməsurim bəyadékhe*
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ *və'al nishmotéinu hapəqudot lakh*
 וְעַל נִסְיָךְ שֶׁבְכֹל יוֹם עִמָּנוּ *və'al nisékhe shebəkhol yom imánu*
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ *və'al niflə'otékhe vətovotékhe*
 שֶׁבְכֹל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם: *shebəkhol eit érev vavóker vətzohoráyim.*
 הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ *Hatoveh ki lo khalu raḥaméikhe*
 הַמְּרַחֲמָה כִּי לֹא תָמוּ חֲסָדֶיךָ *hamraḥémeh ki lo támu ḥasadéikde*
 מֵעוֹלָם קִיְּנוּ לְךָ: *mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מודול אַנְהֵנוּ לָךְ *Modol anáḥnu lakh*
 שְׂאֵתָהּ הָא יְהוָה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
 וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
 יוֹצְרֵנוּ יוֹצְרֵהָ בְּרֵאשִׁית: *yotzeréinu yotzéreih bəreishit.*
 בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
 עַל שֶׁהֵחַיֵּיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitenu vəqiyamtenu.*
 כֵּן תַּחֲיֵנוּ וְתַקְיָמָנוּ *Kein təḥayónu utqayəmonú*
 וְתוֹבִילֵהָ כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
 לְמִצְוֹת קְדְשֶׁךָ לְשִׁמְרֵךָ תִּקְיָךְ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
 וְלַעֲשׂוֹת רְצוֹנְךָ *vəla'asot rətzonékhe*
 וְלַעֲבֹדְךָ בְּלֵבב שְׁלֵם *ul'ovdəkhe bəleivav shaleim.*
 עַל שֶׁאַנְהֵנוּ מוֹדוּל לָךְ: *al she'anáḥnu modol lakh.*
 בְּרוּכָה אַתָּה הַהוֹדָאוֹת: *Bərukkeh Eil hahoda'ot.*

We thank You,
 since You are Voi, the MANY-NAMED ONE, our God
 and God of our forebears, God of Yisra'eil,
 our Fashioner, Fashioner of creation.
 Blessings and thanks
 to Your great and Holy Name
 because You have made us live and preserved us!
 Thus may You make us live and preserve us
 and lead our intentions
 to Your Holy commandments, to guard Your laws,
 and to do Your will
 and to serve You with a whole heart
 because we thank You.
 Blessed is the God of thanks!

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאַבוּלֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה: בַּיָּמִי מִתְּתִיחֵהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשִׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַל תּוֹרַתְךָ וּלְהַעֲבִירָל מִחֲקֵי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לְהֵל בַּעַת צָרְתָל רַבַּת אֶת רִיבָל הַנֶּתְ אֶת דִּינָל נִקְמַת
אֶת נִקְמַתֵל מִסָּרְתָ גְבוּרוֹל בְּיַד חֲלָשׁוֹל וְרַבּוֹל בְּיַד מַעֲטוֹל וְאַכְזָרִיוֹל
בְּיַד חַנּוּנוֹל וְרַשָּׁעוֹל בְּיַד צְדִיקוֹל וְזָדוֹל בְּיַד עוֹסְקוֹל תּוֹרַתְךָ וְלִךְ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן
כְּהִיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְּגוֹלֵיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ
וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ גְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ וְקִבְעוּ
שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהֵלָל לְשִׁמְךָ הַגָּדוֹל:

*Al hanisim va'al hapurqan va'al hagvurot va'al hatashu'ot va'al hamilhamot
sheasite la'ivoleinu bayamim haheim uvazeman hazeh. Bimei Matityahu ben Yohanan
kohein gadol Hashmonai uvanav keshe'amadah malkhut Yavan harasha'ah al amekhe
Yisra'eil lahashkihal Toratekhe ulha'aviral meihuqei ratzonekhe va'ateh berahamekhe
harabim amadte lahel ba'eit tzaratal ravte et rival dante et dinal naqamte
et niqmatal masarte giborol bayad halashol varabol bayad ma'atol v'akhzariyol
bayad hanunol ursha'ol bayad tzadiqol vazeidol bayad oseqol Toratekhe ulakhe asite
sheim gadol veqadosh ba'olamekhe ulamekhe Yisra'eil asite tashu'ah gadolah ufurqan
kahayom hazeh. Va'ahar kein ba'u vanoleikhe lidvir beitekhe ufinu et heikhalakhe
vatiharu et miqdashekhe vahidliqu neivot bəhatzrot qodshékhe vaqavav'u shəmonat
yamei Hanukah eilu lahodot ulhaleil lashimkhe hagadol.*

We thank you for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityahu ben Yohanan, Hashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'eil, to make them forget Your Torah and transgress the laws of Your will, and You, in Your abundant compassion, stood by them in the time of their travail. You contended their contest, You judged their judgement, You avenged their vengeance, You delivered the mighty into the hand of the weak and the many into the hand of few and the cruel into the hand of the kind and the wicked into the hand of the just and the malevolent into the hand of those engaged with Your Torah. And You made a Great and Holy Name for Yourself in Your world, and You made great liberation and deliverance for Your people, Yisra'eil, to this very day. And later, Your children entered the inner sanctum of Your House and cleaned Your Temple and purified Your Sanctuary and lit the lamps in the courtyards of Your Holiness and set aside these eight days of Hanukah to thank and praise Your great Name.

At all times continue:

וְעַל כָּלֶם Və'al kulam

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ yitbarakh vəyitromam shimkhe

תְּחַיֵּנוּ תָמִיד לְעוֹלָם וָעֶד: ḥayéinu tamid lə'olam va'ed.

On Shabbat Shuvah add:

וּכְתִיבָה לְחַיִּים טוֹבִים Vəkhitveh ləḥayim tovim

כָּל בְּנוֹל בְּרִיתְךָ: kol bənoḷ bəritékhe.

At all times conclude:

וְכֹל חַיּוֹלֵיךָ יוֹדוּךָ סֵלָה Vəkhol ḥayoléikhe yodúkhe sélah

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihaləl et shimkhe be'emet

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה: ha'Eil yəshu'atéinu və'ezratéinu sélah.

בְּרוּכָה אַתָּה יְהוָה בְּרוּכָה אַתָּה שְׁמוֹתֶיךָ Bərukkeh ateh SHƏMOTĖKH

הַטּוֹבָה שְׁמֶךָ וְלֶךָ נָאֵת לְהוֹדוֹת: hatoveh shimkhe ulkhe na'et ləhodot.

At all times continue:

And for all these things
may Your Name be blessed and exalted,
our Life, always, forever and ever.

On Shabbat Shuvah add:

And write for good life
all the children of Your covenant.

At all times conclude:

And all Your living things will thank You — selah! —

and praise Your name in Truth,

God of our liberation and our hope — selah!

↪ Blessed are You, MANY-NAMED ONE;

Your Name is “The Good One” and to You it is fitting to give thanks.

7. Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ Shalom rav al Yisra'eil aməkhe

וְעַל פְּלִשְׁתִּינָה וְעַל כָּל יוֹשְׁבֵי və'al Palestinah və'al kol yoshəvol

תְּבִיל תְּשִׁימָה לְעוֹלָם teiveil tasímeh lə'olam

Abundant peace over Yisra'eil, Your people,
and over Palestine and over all who dwell
on earth You will set forever,

כִּי אַתָּה הָא יּוֹצֵרָה אֲדָן לְכָל
הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
וְאֵת עַם פְּלִשְׁתִּינָה וְאֵת כָּל הָעַמִּים
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

*ki ateh he yotzéreah éden lakhol
hashalom. Vətov bə'einíekhe ləvareikh
et aməkhe Yisra'eil
və'et am Palestinah və'et kol ha'amim
bəkhoh eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרֻנְסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וְלְשָׁלוֹם:
בְּרוּכָה אַתָּה יְהוָה עוֹשֵׂת הַשָּׁלוֹם:

*Bəséifer hayim bərahah vəshalom
ufarnasah tovah
nizakheir vənikateiv ləfaneikhe
anáhnu vəkhol aməkhe beit Yisra'eil
ləhayim tovím ulshalom.
Bərukkeh ateh SHƏMOTEH oset hashalom.*

At all other times conclude:

בְּרוּכָה אַתָּה יְהוָה
הַמְּבָרְכָה אֶת עַמּוּהָ יִשְׂרָאֵל
וְאֵת עַם פְּלִשְׁתִּינָה
וְאֵת כָּל הָעַמִּים בְּשָׁלוֹם:

*Bərukkeh ateh SHƏMOTEH
hamvarékhe et ameh Yisra'eil
və'et am Palestinah
və'et kol ha'amim bashalom.*

for You are Voi, the Creator, the Foundation for all
peace. And it is good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine and all peoples
at every time and at every moment with Your peace.

On Shabbat Shuvah conclude:

In the Book of Life, Blessing, and Peace
and Good Sustenance
may we be remembered and inscribed before You,
us, and all Your people, the children of Yisra'eil,
for good life and for peace.
Blessed are You, MANY-NAMED ONE, Who makes peace.

At all other times conclude:

Blessed are You, MANY-NAMED ONE,
Who blesses Voix people, Yisra'eil,
and the people of Palestine
and all peoples with peace.

If praying individually, continue with the Private Prayer. If concluding the repetition, continue with "Tzidqatəkhə tzédeq lə'olam" (p 698), Qadish Shaleim (p 699), or Aléinu (p 701) as appropriate.

>. Private Prayer

Every instance of haTəfilah ends with a chance to address God using your own words. The prayer below was originally put forward in the Babylonian Talmud (Bəra-khot 17a) as a model for those who might find the inspiration useful. Over time, however, it has become codified as a formal part of the liturgy. Use these words or the language of your heart, whichever you are more drawn to in this moment.

אֱלֹהֵי נִצְרָה מֵעֲשֵׂי מַרְעַ	<i>Elohai nitzreh ma'asai meira</i>
וְשִׁכְלֵי מִדְּבָרֵי מִרְמָה	<i>vəshikhli midivrei mirmah</i>
וְלִמְקַלְלֹל נַפְשֵׁי תְדוּם	<i>vəlimqaləlol nafshi tidom</i>
וְנַפְשֵׁי כְּעָפָר לִכְל תְּהִיָּה:	<i>vənafshi ke'afar lakol tihyeh.</i>
פִּתְחָה לִבִּי בְּתוֹרַתְךָ	<i>Pitḥeh libi bəToratékhe</i>
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשֵׁי:	<i>uvmitzvotéikhe tirdof nafshi.</i>
וְכֹל הַחֹשֶׁבֶל עָלַי רָעָה	<i>Vəkhoh haḥoshəvol alai ra'ah</i>
מִהֵרָה הַפְּרָה עֲצָתְךָ	<i>məheirah hapéireh atzatal</i>
וְקַלְקֵלָה מִחֲשַׁבְתְּךָ:	<i>vəqalqəleh maḥashavtal.</i>
עֲשֵׂת לְמַעַן שְׁמִיךָ	<i>Aset ləmə'an shəmékhe</i>
עֲשֵׂת לְמַעַן יְמִינְךָ	<i>aset ləmə'an yəminékhe</i>
עֲשֵׂת לְמַעַן קְדֻשַׁתְךָ	<i>aset ləmə'an qədushatékhe</i>
עֲשֵׂת לְמַעַן תּוֹרַתְךָ:	<i>aset ləmə'an Toratékhe.</i>
לְמַעַן יִחַלְצוּל יְדִידוֹלֶיךָ	<i>Ləmə'an yeiḥalətzol yədidoléikhe</i>
הַחֹשֶׁבֶל יְמִינְךָ וְעֲנִי:	<i>hoshí'ah yəminəkhe va'anóni.</i>
יְהִי לְרַצּוֹן כָּל אִמְרֵי	<i>Yihyu ləratzon kol imrai</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>vəhegyon libi ləfanékhe</i>
יְהוּה צוּרֵי וְגוֹאֲלֵי:	<i>SHƏMOTEH tzuri vəgo'eli.</i>

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיךָ	<i>Oset shalom bimroméikhe</i>
הֵא יַעֲשֵׂת שְׁלוֹם עָלֵינוּ	<i>he ya'aset shalom aléinu</i>
וְעַל כָּל יִשְׂרָאֵל	<i>və'al kol Yisra'eil</i>
וְעַל כָּל פְּלֶשְׁתִּינָה	<i>və'al kol Palestinah</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	<i>və'al kol yoshəvol teiveil</i>
וְאִמְרוּל אָמֵן:	<i>və'imrol amein.</i>

The Shabbat and Festival Afternoon Service

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before you
and the meditation of my heart,
MANY-NAMED ONE, my Rock and my Rescuer.

Psalm 19:15

(Some take three steps back then bow left, right, and center to symbolically leave the Divine Presence here.)

The One Who makes peace in Voix heavens,
may Voi make peace for us
and for all Yisra'eil
and for all Palestine
and for all who dwell on Earth.
And respond: Amen!

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Afternoon (p 681). Otherwise, continue below.

Tzidqatəkhe tzédeq læ'olam

This passage is included in the Shabbat liturgy in lieu of taḥanun, a section of plaintive weekday prayers. As such, it is omitted on joyous occasions. Specifically, it is omitted on Festivals; Rosh Hódesh; Ḥanukah; Tu biShvat; the 14th and 15th of Adar I or II; Lag ba'Ómer; the 8th, 9th, 14th, or 15th of Av; the entire month of Nisan; the 14th of Iyar; the first thru the 5th of Sivan; and from the day before Yom Kípur to the end of Tishrei. It is also omitted on the day of a baby naming or on a wedding day when the betrothed are present.

צִדְקַתְךָ צֶדֶק לְעוֹלָם *Tzidqatəkhe tzédeq læ'olam*
 וְתוֹרַתְךָ אֱמֶת: *vəToratəkhe emet.*
 וְצִדְקַתְךָ אֱלֹהִים עַד-מְרוֹם *Vətzidqatəkhe Elohim ad marom*
 אֲשֶׁר-עָשִׂיתָ גְדוּלוֹת *asher asíte gədolot*
 אֱלֹהִים מִי כָמוֹךָ: *Elohim mi khamókhe.*
 צִדְקַתְךָ כְּהַרְרֵי-אֵל *Tzidqatəkhe kəharərei Eil*
 מִשְׁפָּטֶיךָ תַּהוֹם רַבָּה *mishpatéikhe təhom rabah*
 אָדָם וּבְהֵמָה תוֹשִׁיעָה יְהוָה: *adam uvheimah toshí'eh SHƏMOTEH.*

Verily, Your virtue is the virtue of the world,
 and Your Torah is truth! Psalm 119:142
 And Your Virtue, God, surpasses the heights,
 You Who have done great things.
 God, who is like You? Psalm 71:19
 Your virtue is like the mountains of God,
 Your judgements the abounding abyss;
 human and animal You liberate, MANY-NAMED ONE! Psalm 36:7

Qadish Shaleim

This prayer is not prayed without a minyan. In many communities, the service leader prays the bulk of the text, with the full congregation joining in only for the boxed texts. (*Some stand here.*)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּה אָמֵן *Yitgadal veyitqadash shəməh rabah* **amein**

בְּעֲלָמָא דִּי בְּרַאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoh*

וַיִּשְׁלַמְהָ שְׁלָמָהּ בְּחַיִּיכְהוּל *vəyashləmeh shəlamoh bəḥayeikhoh*

וּבְיוֹמַיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhoh uvḥayei dəkhol beit Yisra'eil*

בַּעֲגָלָא וּבְזִמְנָא קָרִיב וְאִמְרוּל אָמֵן *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ *Yəhei shəməh raba məvarakh*

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabah vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithahal*

שְׁמֹה דְקָדְשֵׁתָא בְּרִיכַתְהָ *shəməh dəqədsheita* **bərikkeh he**

On Shabbat Shuvah:

All other times:

לְעָלָא מִן כּוֹל *lə'éila min kol*

לְעָלָא לְעָלָא מִכּוֹל *lə'éila lə'éila mikol*

At all times conclude:

בִּרְכַתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דְּאִמְרוּן בְּעֲלָמָא וְאִמְרוּל אָמֵן *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — **amen!** —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: **Amen!**

May Voix great Name be blessed
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — **Voi is blessed!** —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: **Amen!**

תִּתְקַבֵּל זְלוֹתְהוֹל וּבְעוֹתְהוֹל *Titqabāleh tzəlotəhol uva'utəhol*
 דְּכֹל יִשְׂרָאֵל *dəkhoh Yisra'eil*
 קָדָם אֲבֹתֵהוֹן דִּי בְשָׁמַיָא *qodam avethon di vishmaya*
 וְאִמְרוּל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָא *Yəhei shalama raba min shāmaya*
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
 וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאִמְרוּל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בִּמְרוֹמֵיהָ *Oset shalom bimroméiḥa*
 הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
 וְעַל כָּל יוֹשְׁבוֹל תְּבֵל וְאִמְרוּל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

May You accept the prayers and pleas
 of all Yisra'eil
 before their Quickener in Heaven!
 And respond: **Amen!**

May there be abundant peace from Heaven,
 and life for us and for all Yisra'eil
 and for all Palestine
 and for all who dwell on Earth. And respond: **Amen!**



(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

The One Who makes peace in Voix heavens,
 may Voi make peace for us
 and for all Yisra'eil and for all Palestine
 and for all who dwell on Earth. And respond: **Amen!**

Concluding Prayers

Aléinu

(Some stand for this prayer and face east, towards Yerushaláyim, towards the bimah, or towards the ark. Some bow where noted. This bow lasts until לְפָנַי | lifnei | “before”.)

עֲלֵינוּ לְשַׁבַּח לְאֲדָן הַכֹּל *Aléinu ləshabéi’ah lə’éden hakol*
 לְתֵת גְּדֻלָּה לְיוֹצְרָה בְּרֵאשִׁית *lateit gədulah ləyotzéireih bəreishit*
 אֲשֶׁר יֵצְרָתָנוּ מִן אֶפֶר הָאָדָמָה *asher yətzarétnu min afar ha’adamah*
 וְהוֹחִיסָה כֹּל מִן מַעַן חַיִּים אֶחָד *vəhoḥiseh kol min ma’ayan ḥayim eḥad*
 שֶׁקִּבַּלְתָּנוּ מִכָּל עַם *sheqibalétnu mikol am*
 וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ: *vəqidəshétnu vəmitzvotéihe.*
 וְאֲנַחְנוּ עֹבְדוֹל   *Va’anaḥnu ovədol*
 וּמִצְטַנְעוֹל וּמוֹדוֹל *umitztanə’ol umodol*
 לְפָנַי שׁוֹפֶטֶת שׁוֹפֶטוֹל הַשׁוֹפֶטוֹל *lifnei shofətet shofətol hashofətol*
 הַקְּדוֹשָׁה בְּרוּכָה הֵיא: *haqədosheh bərukkeh he.*
 שֶׁהָא נֹשֶׁת שָׁמַיִם וַיִּסְדָּה אֶרֶץ *Shehe notet shamáyim vəyosédeh áretz*
 וּמוֹשָׁב יִקְרָה בְּשָׁמַיִם מִמָּעַל *umoshav yaqareh bashamáyim mimá’al*
 וּשְׁכִינַת עֲזָה בְּגִבְהֵי מְרוֹמִים *ushkhinat uzeh bəgəvhei məromim*

It is on us to praise the Foundation of everything,
to give greatness to the Fashioner of creation,
Who fashioned us from the dust of the ground
and made all descend from one wellspring of life.
Who welcomed us from every people,
and made us Holy with Voix mitzvot.

 And we worship

and go humbly and give thanks
before the supreme Judge of all judges,
the Holy Blessed One.

Voi Who pitches the tent of heaven and founds earth
and Whose gravity dwells in the heavens above
and the Presence of Whose strength is in the peaks of the heights.

הָא אֱלֹהֵינוּ אֵין עוֹד: *he Elohéinu ein od.*
 אֱמֶת חַיֵּינוּ אַפְס זולָתָהּ: *Emet hayéinu éfes zulateh.*
 כְּכַתוּב בְּתוֹרָתָהּ *Kakativ bəTorateh*
 וַיַּדְעָה הַיּוֹם *Vəyadate hayom*
 וְהִשְׁבַּעְתָּ אֵל לְבַבְךָ *vahasheivote el ləvavékhe*
 כִּי יְהוָה הֵא הָאֱלֹהִים *ki ADONAI he ha'Elohim*
 בַּשָּׁמַיִם מִמַּעַל *bashamáyim mimá'al*
 וְעַל הָאָרֶץ מִתַּחַת *və'al ha'áretz mitáḥat*
 אֵין עוֹד: *ein od.*

Voi is our God, there is no other!
 Truly, our Life! There is nothing beside Void.
 As it is written in Voix Torah:
 “And you will know today
 and take it home on your heart
 that ADONAI Voidself is the God
 in the heavens above
 and over the earth below.
 There is no other!”

Dəvarim 4:39

Some continue with all the text that follows, others where noted with the black triangle. (In some communities, the prayer leader alone prays the first two lines where noted with the triangle, with the congregation joining at וְנֶאֱמַר | vəne'emar | “And it is recorded:”.)

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ *Al kein nəqaveh lakhe ADONAI Elohéinu*
 לְהַשְׁלִים מְהֵרָה עֵינֵינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*
 לְהַעֲבִיר כּוֹל אוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*
 וְהָאֱלִילִים כָּרוֹת יִכָּרֶעֱתוּן *vəha'elilim karot yikareitun*
 לְבִנּוֹת בְּיַחַד עוֹלָם צְדָקָה *livnot bəyáḥad olam tzdaqah*

And so we hope for You, ADONAI, our God,
 to soon complete our collected strengths,
 to make all oppression pass from the earth
 and all idols be completely cut off,
 to build a world of Justice together,

וְכֹל בְּנוֹל בְּשָׂר יִקְרְאוּל בְּחֶסֶד *vəkhoh bənoh basar yiqra'ol bəḥésed*
 לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*
 כָּל רִשְׁעוֹל אֶרֶץ: *kol rish'ol áretz.*
 יִכִּירוֹל וַיֵּידְעוֹל כָּל יוֹשְׁבוֹל תֵּיבֵל *Yakírol vəyeidə'ol kol yoshəvol teiveil*
 כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki lərahāmim yifneh kol leiv*
 תִּשְׁבַּע כָּל נֶפֶשׁ: *tishava kol néfesh.*
 לִפְנֵי רַחֲמִים וּלְפְנֵי חֶסֶד *Lifnei raḥamim vəlifnei ḥésed*
 יִצְטַנְעוֹל וַיַּעֲבְדוֹל *yitztanə'ol vəya'avdol*
 וְלִכְבוֹד שְׁלוֹם יִקָּר יִתְגַּוֹל *vəlikhvod shalom yaqar yitéinol*
 וַיִּקְבְּלוֹל כָּלֵל *vəyiqabəlol kulal*
 אֶת עַל תִּקּוֹן עוֹלָם: וְתִדְרִיכְנוּ *et ol tiqun olam. Vətadrikhónu*
 בְּזֹאת מַעֲתָה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*
 כִּי זֹאת מְלֶאכֶת כָּלָנוּ *ki zot mələkhet kulánu*
 אֶל שְׁנֵילֶיךָ וְלְכֹל יַמִּינוּ: *el sheneileikh ulkhol yameínu.*
 כַּכְּתוּב בְּתוֹרַתְךָ ◀ ▶ *Kakatuv bəToratékhe*
 צְדָק צְדָק תִּרְדְּפֶה: *Tzédeq tzédeq tirdəfeh.*

where all children of flesh will call on kindness
 to turn back to Goodness
 all the wicked of earth.

All who dwell on earth will realize and know
 that to compassion every heart will turn,
 every soul swear loyalty.

Before compassion and before kindness
 they will be humble and do service
 and to the glory of Peace they will give gravity,
 and they will accept, all of them,
 the yoke of repairing the world. Guide us
 in this now and forever,
 for this is the Work for all of us,
 wherever we go, and for all our days

▶ As it is written in Your Torah:
 “Justice! Justice you shall pursue!”

Dəvarim 16:20

וְנֵאמָר *Vəne'emar*
 וְהָיָה צְדָק שְׁלֵם עַל-כָּל-הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד *bayom hahu yihyet ADONAI aḥed*
 וְשִׁמְהָ אֶחָד: *ushmeh eḥad.*

And it is recorded:

“And perfect Justice will be upon all the earth,
 and on that day, ADONAI will be One
 and Voix Name One.”

Zəkharyah 14:9

Some add the following verses as a prayer for protection:

אֵל תִּירָאָה מִפְּחָד פִּתְאִים *Al tirə'eh mipáhad pit'om*
 וּמִשְׂאֵת רִשְׁעוֹל כִּי תִבֹּא: *umisho'at rasha'ol ki tavo.*
 עֲצוֹל עִיצָה וְתִפְרֹר דְּבָרוֹל דְּבָר *Útzol eitzah vətufar dabərol davar*
 וְלֹא יָקוּם כִּי עֲמָנוּ אֵל: *vəlo yaqum ki imánu Eil.*
 וְעַד זִקְנָה אֲנִי הָא *Və'ad ziqnah ani he*
 וְעַד שִׁיבָה אֲנִי אֶסְבֵּל *və'ad seivah ani esbol*
 אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *ani asíti va'ani esa*
 וְאֲנִי אֶסְבֵּל וְאֶמְלֵיט: *va'ani esbol va'amaleit.*

Don't fear a sudden disaster

or the devastation of the wicked when it comes.

Mishlei 3:25

Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan

and it will not stand, for God is with us:

Yəshayáhu 8:10

“And until your old age, I am Voi.

And until your grey hair, I Myself will carry you.

I Myself made you and I Myself will lift you

and I Myself will carry you and slip you out of danger.”

Yəshayáhu 46:4

Mourner's Qadish

In some communities, only those in a period of mourning or observing a *yahrzeit* pray this qadish (which is not prayed without a *minyan*), with the rest of the congregation joining for the text set off with asterisks. In others, the whole community prays it in solidarity with mourners or in honor of those for whom there is no one to pray Qadish. (Some stand here.)

אָמֵן יִתְגַדַּל וְיִתְקַדַּשׁ שְׁמוֹה רַבָּה אָמֵן *Yitgdal veyitqadash shəmoḥ rabah* amein

בְּעֶלְמָא דִּי בְרָאת כְּרַעוּתָהּ *bə'aləma di vir'ot kir'utoḥ*

וַיִּשְׁלַמְהָ שְׁלָמָה בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

וּבְיוֹמֵיכֹל וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל *uvyomeikhol uvḥayeī dəkhol beit Yisra'eil*

אָמֵן בְּעֶגְלָא וּבְזִמְן קָרִיב וְאִמְרוּל *ba'agala uvizman qariv və'imrol* amein.

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ *Yəhei shəmoḥ raba məvarakh*

לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא *lə'alām ul'aləmei almaya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמוֹה דְקֻדְשָׁתָא בְרִיכָהּ הָא *shəmoḥ dəqudsheita* bərīkheh he

On Shabbat Shuvah:

All other times:

לְעֵלְא לְעֵלְא מִכָּל *lə'éila lə'éila mikol* לְעֵלְא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכַּתָּא וְשִׁירְתָּא תִּשְׁבְּחַתָּא וְנַחֲמַתָּא *birkhata vəshirata tushbəḥata vənehemata*

אָמֵן דְאִמְרוּן בְּעֶלְמָא וְאִמְרוּל *da'amiran bə'aləma və'imrol* amein.

May Voix great Name be magnified and sanctified — amen! —

in the world that Voi made by Voix will,

and may Voi complete Voix peace in your lives

and in your days and in the lives of the whole house of Yisra'eil,

with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!

Blessed and lauded and glorified and exalted

and lifted up and beautified and cherished and praised

be the Name of the Holy One — Voi is blessed! —

On Shabbat Shuvah:

higher by far than every

All other times:

higher than every

At all times conclude:

blessing and song, praise and consolation

that we offer in this world. And respond: Amen!

CONCLUDING PRAYERS: Mourner's Qadish

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא Yəhei shalama raba min shəmayā
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vəḥayim aléinu və'al kol Yisra'eil
וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Palestinah
אָמֵן וְעַל כָּל יוֹשְׁבוֹל תְּבִל וְאִמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

עֲשֵׂת שְׁלוֹם בְּמִרְוֵמֶיהָ Oset shalom bimroméihe
הָא יַעֲשֵׂת שְׁלוֹם עָלֵנוּ He ya'aset shalom aléinu
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פְּלִשְׁתִּינָה və'al kol Yisra'eil və'al kol Palestinah
אָמֵן וְעַל כָּל יוֹשְׁבוֹל תְּבִל וְאִמְרוּל אָמֵן və'al kol yoshəvol teiveil və'imrol **amein.**

May there be abundant peace from Heaven,
and life for us and for all Yisra'eil
and for all Palestine
and for all who dwell on Earth. And respond: **Amen!**

(Some take three steps back then bow left, right, and center as tho leaving the Divine Presence here.)

The One Who makes peace in Voix heavens,
may Voi make peace for us
and for all Yisra'eil and for all Palestine
and for all who dwell on Earth. And respond: **Amen!**

Havdalah

Havdalah

Havdalah is a simple, profound ritual to mark the end of Shabbat or another Holy day. It may be done at home or in a synagogue with a braided candle, a stash of spices, and a cup to drink from. (At the end of a Festival that falls on a weekday, the blessings over fire and spices are omitted.) For some, this is a relatively brief ritual, but others add many joyous, celebratory texts to usher in the new week with gladness.

Eiliyáhu haNavi

Traditionally, this text comprised only the first verse. The second verse, which has come into widespread use, was written by Rabbi Leila Gal Berner and first published in *Kol Haneshamah: Shabbat v'Chagim*, the siddur of the Reconstructionist movement. It is included here with her permission. The third verse is my own creation, a celebration of the transformative power we all carry within ourselves.

אֱלִיָּהוּ הַנָּבִיא *Eiliyáhu hanavi*
 אֱלִיָּהוּ הַתִּשְׁבִּי *Eiliyáhu haTishbi*
 אֱלִיָּהוּ הַגִּלְעָדִי *Eiliyáhu haGil'adi*
 בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ *bimheirah vəyaméinu yavo eiléinu*
 עִם זֵרַע הַהַפִּיכָה: *im zéira hahafikhah.*

מִרְיָם הַנְּבִיאָה *Miryam hanəvi'ah*
 עֹז וְזִמְרָה בְּיָדָהּ *oz vəzimrah bəyadah*
 מִרְיָם תִּרְקֹד אֶתְנוּ *Miryam tirqod itánu*
 לְהַגְדִּיל זִמְרַת עוֹלָם *ləhagdil zimrat olam*
 מִרְיָם תִּרְקֹד אֶתְנוּ *Miryam tirqod itánu*
 לְתַקֵּן אֶת הָעוֹלָם *lətaqein et ha'olam*
 בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ *bimheirah vəyaméinu hi təvi'éinu*
 אֵל מֵי הַיְּשׁוּעָה: *el mei hayshu'ah.*

וְכָלֵנוּ נְבִיאִים *Vəkhulánu nəvi'ol*
 חֲבֵירוֹל וּמֵירוֹל *haveirol umeirei'ol*
 וְגַם בְּנוֹל הַנְּבִיאִים *vəgam bənoł hanəvi'ol*
 בְּמַהֲרָה בְּיָמֵינוּ נִסֵּב עִמֵּינוּ *bimheirah vəyaméinu naseiv améinu*
 אֵל צְדָקָה לְכֹלֵל: *el tzədəqah ləkhulal.*

Eiliyáhu, with prophet-sight,
Eiliyáhu, the Tishbite,
Eiliyáhu, the Gileadite:
Soon, in our day, may he come our way
with the seed of revolution.

Miryam, with prophet-sight,
in her hand both song and might;
Miryam will dance with us
to increase the song of the world;
Miryam will dance with us
to heal the world:
Soon, in our day, may she bring us away
to the waters of liberation.

And we're all prophets, in the end,
each a comrade and a friend,
and from the prophets we descend:
Soon, in our day, may we turn our peoples' way
to righteousness for all.

(If the havdalah candle has not already been lit, light it now.)

At the end of a Festival that falls on a weekday, omit the following paragraph.

(Some raise the cup here.)

הִנֵּה אֵל יִשׁוּעָתִי	Hineih Eil yeshu'ati
אֶבְטַח וְלֹא אֶפְחָד	evtah v'elo efhad
כִּי־עֲזִי וְזִמְרַת יְהוָה	ki ozi v'zimrat YAH
וַיְהִי־לִי לִישׁוּעָה:	vayihyet li lishu'ah.
וּשְׂאֵבֶתֶל־מַיִם בְּשִׁשׁוֹן	Ush'avt'el mayim basason
מִמַּעַיְנֵי הַיְשׁוּעָה:	mima'ainei hayeshu'ah.
לִיהוּהַ הַיְשׁוּעָה	LaYOTZÉTEH hayeshu'ah
עַל־עַמְּךָ בִּרְכָתֶךָ סֶלָה:	al amakhe birkhatékhe sélah.
יְהוּהַ צְבָאוֹת עֲמָנוּ	YOTZÉTEH tzava'ot imánu
מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:	misgav lánu Elohei Ya'aqov sélah.
יְהוּהַ צְבָאוֹת	YOTZÉTEH tzava'ot
אֲשֶׁר־י אָדָם בְּטַחַת כַּף:	ashrei adam botáhhah vakh.
יְהוּהַ הוֹשִׁיעָה	YOTZÉTEH hoshi'eh
הַרְוִיחַ יַעֲנֵנוּ בַיּוֹם־קָרְאָנוּ:	harú'ah ya'anónu veyom qor'éinu.
לַיהוּדוֹל הַיְתֵתָה גִּילָה	LaYehudol hayetah gilah
וְשִׁמְחָה וְשִׁשׁוֹן וַיְקָר:	v'esimhhah v'esason viqar.
כֵּן תְּהִיָּה לָנוּ:	Kein tihyeh lánu.
כּוֹס־יִשׁוּעוֹת אֶשָּׂא	Kos yeshu'ot esa
וּבְשֵׁם יְהוּהַ אֶקְרָא:	uvsheim YOTZÉTEH eqra.

Havdalah

Take note! God is my liberation.
I will trust and not dread,
for my strength and might are YAH
To me, Voi was liberation.
And you shall draw water in joy
from wells of liberation! Yəshayáhu 12:2-3
Liberation is the KINDLER's.
On Your people, Your blessing — selah! Psalm 3:9
The multitudinous KINDLER is with us!
Our refuge is Ya'aqov's God — selah! Psalm 46:8
Multitudinous KINDLER!
Happy the human who trusts in You. Psalm 84:13
KINDLER, liberate!
The Breath will answer us on the day we pray out. Psalm 20:10
For the Jews, there was rejoicing
and gladness and joy and dignity — Esteir 8:16
so may there be for us!
The cup of liberation I'll lift
and the Name of the KINDLER I'll invoke. Psalm 116:13

(Some raise the cup a little higher here.)

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
: בּוֹרְאֵת פְּרֵי הַגֶּפֶן borə'at pəri hagáfen.

Blessed are You, KINDLER,
our God, Life of endless worlds,
Creator of the fruit of the vine.

If praying over any other liquid:

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
שֶׁהַכֹּל נִהְיָה בְּדַבְּרָהּ: shehakol niyah bidvareh.

Blessed are You, KINDLER,
our God, Life of endless worlds,
thru Whose word everything came to be.

At the end of a Festival that does not coincide with Shabbat, omit the next two blessings and continue with the blessing for separation.

(Some pick up the box of spices before blessing it.)

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
בוֹרְאֵת מִיְּנֵי בְּשָׂמִים: borə'at minei vəsamim.

Blessed are You, KINDLER,
our God, Life of endless worlds,
Creator of types of spices.

(Smell the spices here. Some extend their hands towards the havdalah candle before blessing it.)

בְּרוּכָה אַתָּה יְהוָה Bərūkheh ateh YOTZÉTEH
אֱלֹהֵינוּ חַי הָעוֹלָמִים Elohéinu hei ha'olamim
בוֹרְאֵת מְאוּרֵי הָאֵשׁ: borə'at mə'orei ha'eish.

Blessed are You, KINDLER,
our God, Life of endless worlds,
Creator of the flames of fire.

(Some look at the shadows cast by their fingers on their palms here, or look at the edge of their fingernails illuminated by the flame.)

At all times, including a Festival that does not coincide with Shabbat, continue here. Some omit the boxed text.

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
הַמְבַדֵּילָה בֵּין קֹדֶשׁ לְחֹל *hamavdileh bein qódesheh ləḥol*
בֵּין אֹר לְחֹשֶׁק *bein or ləḥóshekh*

בֵּין יִשְׂרָאֵל לְעַמִּים *bein Yisra'eil la'amim*

בֵּין יוֹם הַשְּׁבִיעִי *bein yom hashəvi'i*
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה : *ləshéishet yəmei hama'aseh.*
בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*
הַמְבַדֵּילָה בֵּין קֹדֶשׁ לְחֹל : *hamavdileh bein qódesheh ləḥol.*

Blessed are You, KINDLER,
our God, Life of endless worlds,
Who separates between Holy and worldly,
between light and darkness,
between Yisra'eil and the other nations,
between the seventh day
and the six days of work.
Blessed are You, KINDLER,
Who separates between Holy and worldly.

When praying havdalah in the sukah add:

בְּרוּכָה אַתָּה יְהוָה *Bərūkheh ateh YOTZÉTEH*
אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu hei ha'olamim*
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ *asher qidəshétnu bəmitvotéiḥe*
וְצִוֵּיתָנוּ לֵישֵׁב בַּסֻּכָּה : *vətzivétnu leisheiv basukah.*

Blessed are You, KINDLER,
our God, Life of endless worlds,
Who made us holy with Voix commandments
and commanded us to dwell in the sukah.

(On all occasions, take a sip from the cup and use the remaining liquid to extinguish the havdalah candle.)

Some end the service here, others continue with the offering on the next page originally written by Yitzḥaq ibn Ghiyyat (1030/38-1089) for the Nə'ilah service at the end of Yom Kipur.

הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְחֹל *Hamavdileh bein qódes̄h læhol*
יִמְחַלֶּה שֶׁבֶח בּוֹטְחוֹל *yimħaleh shebeh botəhol*
זָרְעֵנוּ וְכֶסֶפֵּנוּ יִרְבֶּת כַּחֹל *zar'éinu vəkhaspéinu yarbət kaħol*
וְכַפּוֹכָבִים בְּלַיְלָה: *vəkhakokhavim baláilah.*

יוֹם פָּנָה כְּצֵל זִמְרָה *Yom paneh kətzeil zuméreh*
אֶקְרָא לְאֵל עָלַי גּוֹמְרָה *eqra la'Eil alai goméreh*
אִמְרָה שֹׁמְרָה *aməreh shoméreh*
אֲתָא בְּקֶר וְגַם-לַיְלָה: *ata vóqer vəgam láilah.*

צִדְקַתְךָ כַּהַר תָּבוֹר *Tzidqatəkke kəhar Tavor*
כָּל חַטָּאֵי עָבוֹר וְעָבוֹר *kol ħata'i avor ya'avor*
כְּיוֹם אֲתִמּוֹל כִּי יַעֲבֹר *kəyom etmol ki ya'avor*
וְאֲשִׁמּוּרָה בְּלַיְלָה: *və'ashmurah valáilah.*

Be it the will of the Separator twixt worldly and Holy
to forgive those who trust Void wholly,
and swell our seed and silver like sand or heaven's holey
pinpricks, the stars of night.

Radiant day turns away like a shadow of song;
may Voi complete me with that for which I long,
as the watcher passes along:

“Morning has come, and now the night.”

Yəshayáhu 21:12

Supreme, Your righteousness, like Mt Tavor's mass;
may all my sins away presently pass
like a day, yesterday, which does pass,
or like a watch in the night.

Psalm 90:4

זֹלָפָה עֹנֶת מִנְחָתִי *Haləfah onat minḥati*
מִי יִתְנֶה מְנוּחָתִי *mi yitəneh mənūḥati*
יָגֵאתִי בְּאַנְחָתִי *yagáti bə'anḥati*
אַשְׁחֶה בְּכָל־לַיְלָה: *ašḥeh vəkhol láilah.*

קִנִּי בַל יִנְטַל *Qini bal yuntal*
פִּתְחָה לִי שַׁעַר מְנוּטָל *pithəh li shá'ar mənutał*
שְׂרֹשֵׁתִי נִמְלֵא טָל *sheroshi nimla tal*
קִנְצוֹתַי רְסִיסֵי לַיְלָה: *qəvutzotai rəsísei láilah.*

הֶעֱתָרָה נֹרְאֵת חַיִּזְיוֹם *Hei'atəreh nora'et ḥizyom*
אַשְׁוֵעַ תְּנֶה פְּדִיּוֹם *ashavé'a təneh fidyom*
בְּנִשְׁפֵּי־בְעֶרֶב יוֹם *bənéshef bə'érev yom*
בְּאִישׁוֹן לַיְלָה: *bə'ishon láilah.*

Off the time for my gift now flies;
who to me with my rest now replies?
I have grown weary with sighs!
My bed swims in tears every night.

Psalm 6:7

Let not my nest be lifted into the blue;
open for me the gate lifted anew!
My head is all filled with dew,
my tresses with rainshards of night.

Shir haShirim 5:2

Oblige my request, Dreadful of dreams!
Who, when I beseech, always redeems!
At the time when twilit evening gleams,
in the pupil of the eye of night.

Mishlei 7:9

קְרָאתִיכֶּ יְהוָה הוֹשִׁיעֵנִי *Qəratíkhe YAḤ hoshi'óni*
אֶרְחַח חַיִּים תּוֹדִיעֵנִי *óraḥ ḥayim todi'óni*
מִדָּלָה תִּבְצָעֵנִי *midalah təvatzə'óni*
מִיּוֹם עַד לַיְלָה: *miyom ad láilah.*

טַהַרְהַ טִנוּף מַעֲשֵׂי *Tahareh tinuf ma'asai*
פֶּן אֹמַר בְּעֵמָסַי *pen omar bo'omasai*
אֵיךְ אֵלֹהֵי נַעֲשֵׂי *ayeih Eló'ah na'asai*
נִתְנָה זְמִירוֹת בְּלַיְלָה: *noténeh zəmirot baláilah.*

נָחֵנוּ בְּיַדְךָ פְּחֹמֶר *Náḥnu vəyadəkhe kaḥómer*
סִלְּחֵה נָא עַל קַל וְחֹמֶר *silḥeh na al qal vaḥómer*
יּוֹם לַיּוֹם יִבִּיעַ אֹמֶר *yom layom yabí'a ómer*
וְלַיְלָה לְלַיְלָה: *vəláilah ləláilah.*

Much I implored You, YAḤ; liberate me!
About the path of life, educate me!
From poverty, separate me!
From day unto night.

Oh! Make my putrid deeds pure as air!
Lest I say, with the load I bear,
“The God of all I do is where?
The One who sets songs in the night?”

Iyov 35:10

Now like clay in Your hand are we led;
forgive sins light and heavy as lead!
Day on day will pour out what is said,
and also night on night.

Psalms 19:3

Blessing the New Moon

Blessing the New Moon

This blessing may be prayed any time between the third day and the middle of each month. Ideally, it is prayed at the end of Shabbat. Some make a point of praying it under the open sky in the presence of a minyan.

Introductory Verses from the Psalms

הַלְלוּ־יָהּ *HaləluYAH*
הַלְלוּ־יָהּ אֶת־יְהוָה מִן־הַשָּׁמַיִם *haləlol et HASODET min hashamáyim*
הַלְלוּ־הוּה בַמְרוֹמִים: *haləluhe baməromim.*
הַלְלוּ־הוּה כָּל־מַלְאֲכֹלֵיהּ *Haləluhe khol mal'akholéihe*
הַלְלוּ־הוּה כָּל־צְבָאוֹה: *haləluhe kol tzəva'eh.*
הַלְלוּ־הוּה שֶׁמֶשׁ וַיָּרֵחַ *Haləluhe shémesh vəyaréi'ah*
הַלְלוּ־הוּה כָּל־כּוֹכְבֵי אוֹר: *haləluhe kol kokhəvei or.*
הַלְלוּ־הוּה שְׁמֵי הַשָּׁמַיִם *Haləluhe shəmei hashamáyim*
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: *vəhamáyim asher mei'al hashamáyim.*
יְהַלְלוּ־יָהּ אֶת־שֵׁם יְהוָה *Yəhaləlol et sheim HASODET*
כִּי הוּא צִוְּתָהּ וַנִּבְרָאוּ: *ki he tzivəteh vənivrá'u.*
וַיַּעֲמִידֵל לְעַד לְעוֹלָם *Vaya'amidol la'ad lə'olam*
חֻק־נִתְּנָהּ וְלֹא יַעֲבוֹר: *ħoq natəneh vəlo ya'avor.*
כִּי־עֲקֵרָה שָׁמַיִךְ *Ki eqreh shaméikhe*

Praise YAH!

Praise THE SECRET ONE from the Heavens!

Praise Void in the heights!

Praise Void, all Voix angels!

Praise Void, all Voix host!

Praise Void, sun and moon!

Praise Void, all the stars of light!

Praise Void, Heavens above the Heavens,
and the waters that are above the Heavens!

They will praise the Name of THE SECRET ONE
because Voi commanded and they were created,
and Voi made them endure forever, without limit!

Voi gave a rule and it will never change.

When I encounter Your heavens,

Psalms 148:1-6

מֵעֵשֶׂה אֲצַבְעֶיךָ *ma'aseih etzbə'otéikhe*
 יָרַח וְכּוֹכָבִים אֲשֶׁר כּוֹנְנָתָהּ : *yaré'ah vəkḥokhavim asher konánteh.*
 מַה־אֲנוֹשׁ כִּי־תִזְכְּרֶנָּה *Mah enosh ki tizkəronéh*
 וּבֵת־אָדָם כִּי תִפְקְדֶנָּה : *uvet adam ki tifqədóneh.*

the work of Your fingers,
 the moon and stars that You established:
 What is a human that You should remember it?
 A mortal child that You should consider it?

Psalm 8:4-5

(Turn your attention to the moon.)

בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HASODET*
 אֱלֹהֵינוּ חַי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
 אֲשֶׁר בְּמַאֲמָרֶהּ בְּרָאָה שְׁחַקִּים *asher bəma'amareh barə'eh shəḥaqim*
 וּבְרִיחַ פִּיהָ כָּל צָבָאָם *uvrú'ah píhe kol tzəva'am*
 חֶק וְזִמְן נִתְּנָה לָהֶם *ḥoq uzman natəneh lahem*
 שֶׁלֹּא יִשְׁנוּ אֶת תִּפְקִידָם : *shelo yəshanu et tafqidam.*
 שָׁשִׁים וּשְׁמֹנִים *Sasim usmeiḥim*
 לַעֲשׂוֹת רְצוֹן קוֹנְתָם *la'asot rətzon qonetam*
 פּוֹעֵלָה אֱמֶת שֶׁפְּעֻלָּתָהּ אֱמֶת : *po'éleh emet shepə'ulateh emet.*
 וְלִלְבָנָה אֲמָרָה שְׁתִּיתְּחַדֵּשׁ *Vəlaləvanah aməreh shetithadeish*
 עֲמֻרֶת תִּפְעֹרֶת לַעֲמוּסוֹל בְּטֵן *atéret tif'eret la'amusol bāten*
 שֶׁהֵל עֲתִידוֹל *sheheil atidol*
 לְהִתְחַדֵּשׁ כְּמוֹתָהּ *ləhithadeish kəmotah*
 וּלְפָאֵר לְיוֹצְרֶהּ *ulfa'eir ləyotzeral*
 עַל שֵׁם כְּבוֹד עוֹלָמָהּ : *al sheim kəvod olameh.*
 בְּרוּכָה אַתָּה יְהוָה *Bərukkeh ateh HASODET*
 מִחֲדָשָׁה חֲדָשִׁים : *məḥadésheh ḥodashim.*

Blessing the New Moon

Blessed are You, SECRET ONE,
our God, Life of endless worlds,
Who, by Voix word, created the home of clouds
and, by the breath of Voix mouth, all their multitude.
Law and time Voi gave them
that they not change from their appointed rounds!
They are glad and happy
to do the will of their Former,
Who does truth and Whose doings are truth.
And of luna, Voi said she should renew herself,
a crown of renown for those borne in Voix womb,
whose future is
to renew themselves like her
and adorn their Fashioner
for the sake of the glory of Voix world.
Blessed are You, SECRET ONE,
Who makes new the new months.

The following verses are traditionally prayed three times each.

בְּרוּכָה יוֹצֵרֵךְ בְּרוּכָה עוֹשֵׂתֵךְ *Bərukheh yotzereikh bərukheh oseteikh*
: בְּרוּכָה קוֹנֵתֵךְ בְּרוּכָה בּוֹרְאֵתֵךְ *bərukheh qoneteikh bərukheh borə'ateikh.*

Blessed is your Fashioner, blessed is your Maker,
blessed is your Former, blessed is your Creator!

(Some rise onto their toes while praying this verse.)

כְּשֵׁם שְׂאֵנִי כּוֹסֶפֶה כְּנִגְדֵךְ *Kəsheim she'ani khoséfeh khənegdeikh*
וְאֵינִי יְכוֹלָה לְנֹגַע בְּךָ *və'eini yəkholeh lingó'a bakh*
כִּי לֹא יוֹכְלוּל כָּל אוֹיְבוֹלֵי *kakh lo yukhəlol kol oyəvolai*
: לְנֹגַע בִּי לְרָעָה *lingó'a bi ləra'ah.*

Just as I yearn towards you
and yet am unable to touch you,
so may all my enemies be unable
to touch me for evil.

תַּפֹּל עַל־יְהוָה אִימָתָה וּפָחַד בְּגִדְלֵךְ זְרוּעֵךְ יִדְמֹול כָּאָבֶן:

Tipol aleihel eimátaḥ vafáḥad bigdol zəro'akhe yidəmol ka'áven.

May terror and dread fall on them; by the might of Your right arm may they be still as stone.

כָּאָבֶן יִדְמֹול זְרוּעֵךְ בְּגִדְלֵךְ וּפָחַד אִימָתָה עַל־יְהוָה תַּפֹּל:

Ka'áven yidəmol zəro'akhe bigdol vafáḥad eimátaḥ aleihel tipol.

Still as stone may they be by Your right arm's might; on them may dread and terror fall.

כָּל עַמֵּנוּ יִשְׂרָאֵל חַי וְקַיִם:

Kol améinu Yisra'eil ḥay vəqayam.

All our people, Yisra'eil, live and endure!

If praying with others, greet them:

שְׁלוֹם עַל־יְכֹל:

Shalom aleikhel.

Peace be with you!

They respond:

עַל־יְכֹל שְׁלוֹם:

Aleikhel shalom.

With you, peace!

The following line is prayed three times.

סִימָן טוֹב וּמִזָּל טוֹב יְהִי לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן:

Siman tov umazal tov yahei lanu ulkhol Yisra'eil amein.

May it be a good sign and good omen for us and for all Yisra'eil — amen!

Psalm 121

שִׁיר לַמַּעֲלוֹת	1	<i>Shir lama'alot</i>
אֲשָׁא אֶבְלִי אֶל־הַהָרִים		<i>esa evli el heharim</i>
מֵאֵיִן יבֹא עֲזָרִי:		<i>mei'ayin yavo ezri.</i>
עֲזָרִי מֵעַם יְהוָה	2	<i>Ezri mei'im HASODET</i>
עֹשֶׂת שָׁמַיִם וָאָרֶץ:		<i>oset shamáyim va'áretz.</i>
אֶל־יִתְנֶה לַמּוֹט אִמְצָךְ	3	<i>Al yitaneh lamot omtzékhe</i>
אֶל־יָנוּמָה שֹׁמֶרְךָ:		<i>al yanúmeḥ shomerékhe.</i>
הִנֵּה לֹא־יָנוּמָה	4	<i>Hineih lo yanúmeḥ</i>
וְלֹא־יִשְׁנֶה שׁוֹמְרֵהּ יִשְׂרָאֵל:		<i>vəlo yishaneh shoméreiḥ Yisra'eil.</i>
יְהוָה שֹׁמֶרְךָ	5	<i>HASODET shomerékhe</i>
צִלְךָ עַל־צַד יָמִינֶךָ:		<i>tziləkhe al tzad yāminékhe.</i>
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה	6	<i>Yomam hashémesh lo yakékeh</i>
וַיָּרֵחַ בַּלַּיְלָה:		<i>vəyaré'ah balailah.</i>
יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע	7	<i>HASODET yishmərókhe mikol ra</i>
יִשְׁמְרֶה אֶת־נַפְשְׁךָ:		<i>yishmāreh et nafshékhe.</i>
יְהוָה יִשְׁמְרֶה־צֵאתְךָ וּבֹאֶךָ	8	<i>HASODET yishmāreh tzeitkhe uvo'ékhe</i>
מֵעַתָּה וְעַד־עוֹלָם:		<i>mei'ataḥ və'ad olam.</i>

- 1 A psalm for ascents:
I will carry my grief to the hills!
From where will my help come?
- 2 My help will come from THE SECRET ONE,
the Maker of the Heavens and the Earth.
- 3 Voi won't let your courage falter;
your Guardian will not weary.
- 4 Take note! Voi will not weary,
nor will the Guardian of Yisra'eil sleep.
- 5 THE SECRET ONE is your Guardian,
the shade on your right side.
- 6 The sun will not smite you by day,
nor the moon mid-night;
- 7 THE SECRET ONE will guard you from every evil.
Voi will guard your soul.
- 8 THE SECRET ONE will guard your going and your coming,
now and forever.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ *Vihi ratzon miləfanéikhe*
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי *HASODET Elohai vEilohei ivolai*
 לְמַלְאוֹת פְּגִימַת הַלְּבָנָה *ləmalot pəgimat haləvanah*
 וְלֹא יִהְיֶה בָּהּ שׁוּם מְעוֹט: *vəlo yihyeh bah shum mi'ut.*
 וַיְהִי אוֹר הַלְּבָנָה *Vihi or haləvanah*
 כְּאוֹר הַחֲמָה *kə'or haḥamah*
 וְכְאוֹר שִׁבְעַת יָמֵי בְרֵאשִׁית *ukh'or shiv'at yəmei vərəishit*
 כְּמוֹ שֶׁהָיְתָה קֹדֶם מְעוֹטָהּ *kəmo shehayətah qódem mi'utah*
 שְׁנֵאֵמַר: *shene'emar.*
 אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים: *Et shənei hamə'orot hagədolim.*
 וַיִּתְקַיְּמוּ בָּנוּ מִקְרָא שְׁכַתוּב: *Vəyitqayeim bānu miqra shekatuv.*
 וּבְקִשּׁוֹ אֶת־יְהוָה אֱלֹהֵיהֶל *Uviqshu et HASODET Eloheihel*
 וְאֶת צְדָק דְּרַכָּל: *və'et tzédeq darkal.*

May it be Your will,
 SECRET ONE, my God and God of my forebears,
 to fill out the wanness of the moon
 so that there be in her no state of diminishment.
 And may the light of the moon
 be like the light of the sun
 and like the light of the seven days of Creation,
 as it was before her diminishment.

As it is recorded,

“The two great luminaries”

Bəreishit 1:16

And may it be fulfilled for us, what is written:

“And they shall seek THE SECRET ONE, their God,
 and Justice, their path.”

Hoshéi'a 3:5

Psalm 67

לְמַנְצַחַהּ בִּנְיִינֹת מִזְמוֹר שִׁיר:	1	<i>Lamnatzáhah binginot mizmor shir.</i>
אֱלֹהִים יְחַנְּנוּ וַיְבָרְכֵנוּ	2	<i>Elohim yaḥonónu vivarəkhónu</i>
יָאֲרֶה פָנָיֶיהָ אֶתְנוּ סֵלָה:		<i>ya'éireh panéihe itánu selah.</i>
לְדַעַת בְּאֶרֶץ דְּרָכֶךָ	3	<i>Ladá'at ba'áretz darkékhe</i>
בְּכָלְנוּ יְשׁוּעָתֶךָ:		<i>bəkhulánu yašhu'atékhe.</i>
יְדוּכֶה שְׁעִמֵי אֱלֹהִים	4	<i>Yodúkhe she'imi Elohim</i>
יְדוּכֶה שְׁעִמֵי כָלִל:		<i>yodúkhe she'imi khulal.</i>
יִשְׁמְחֹל וַיַּעֲנֹגֹל כֹּל אֶתִּי	5	<i>Yisməḥol vi'anəgol kol iti</i>
כִּי־תִשְׁפָּטֵנוּ תִמָּה		<i>ki tishpətónu tumah</i>
וְכָלְנוּ בְּאֶרֶץ תַּנְחֹל סֵלָה:		<i>vəkhulánu ba'áretz tanḥol sélah.</i>
יְדוּכֶה שְׁעִמֵי אֱלֹהִים	6	<i>Yodúkhe she'imi Elohim</i>
יְדוּכֶה שְׁעִמֵי כָלִל:		<i>yodúkhe she'imi khulal.</i>
אֶרֶץ נָתַנָּה יְבוּלָהּ	7	<i>Éretz natənah yəvulah</i>
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:		<i>yəvarəkhónu Elohim Elohéinu.</i>
יְבָרְכֵנוּ אֱלֹהִים	8	<i>Yəvarəkhónu Elohim</i>
וַיִּירָאוּ אוֹתָהּ כָּל־אֲפְסֵי־אֶרֶץ:		<i>vəyirə'u oteh kol afsei áretz.</i>

- 1 For the conductor, with string music, a hymn, a psalm:
- 2 May God grace us and bless us!
May Voi shine Voix face on us — selah —
- 3 so we know Your way on earth,
in all of us, Your liberation.
- 4 Let those with me thank You,
let all those with me thank You!
- 5 Let all with me rejoice and delight,
for You judge us with integrity
and guide us all on earth — selah!
- 6 Let those with me thank You,
let all those with me thank You!
- 7 Earth has given up her produce;
may God, our God, bless us!
- 8 May God bless us,
and may all the limits of earth fear Void.

Some include Aléinu (p 701) and the Mourner's Qadish (p 705) here.

טובים מאורות שבראה אלֵהינו *Tovim ma'orot shebarə'eh Elohéinu*
 יצרתם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל *yətzarətam bəda'at bəvinah uvhaskeil*
 כֹּחַ וּגְבוּרָה נִתְּנָה בָהֶם *kó'ah ugvurah natəneh vahem*
 לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תֵּיבֵל: *lihyot moshəlim bəqərev teiveil.*

מְלֵאִים זֵיו וּמְפִיקִים נֹגַהּ *Məlei'im ziv umfiqim nógah*
 נֶאֱהָ זֵיוֹם בְּכֹל הָעוֹלָם *na'eh zivam bəkhəl ha'olam*
 שְׂמֵיחִים בְּצִאתָם וְשֹׁשֵׁיִם בְּבוֹאָם *səmeiħim bətzeitam vəsasim bəvo'am*
 עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנְתָם: *osim bə'eimah rətzon qonetam.*

פֶּאֶר וְכְבוֹד נֹתְנִים לְשִׁמְהָ *Pə'eir vəkhavod notənim lishmeh*
 צָהֳלָה וְרִנָּה לְזָכָר מִבְּטָחָה *tzoholah vərinah ləzəikher mivtaħeh*
 קָרְאָה לְשִׁמְשׁ וַיִּזְרַח אֹר *qarə'eh lashémesh vayizrah or*
 רְאֵתָה וְהִתְקִינָה צוּרַת הַלְּבָנָה: *ra'ateh vəhitqineh tzurat haləvanah.*

Kindled the orbs of heaven did our God!
 Lit them with wisdom and discernment and with skill.
 Might and endurance Voi put in them
 now to be commanders within the world.

Pulsing with light, radiating bright,
 quite fitting their light for all the world.
 Rejoicing in going and happy in coming,
 so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;
 Voix refuge gets rejoicing and celebration!
 Well Voi called the sun and it shone light;
 examined and established the moon's form.

Appendix A: Alternate Passages

Traditional Shabbat Evening Study Passages

This passage of Mishnah (Shabbat chapter 2) was originally added both to delay the recitation of the Shema for the sake of latecomers and to re-enforce the sanctity of the Oral Torah at a time when it was not as widely accepted in the Jewish world as it is today.

א. בָּמָה מְדַלִּיקִין וּבָמָה אֵין מְדַלִּיקִין. אֵין מְדַלִּיקִין לֹא בְלֶכֶשׁ וְלֹא בְחֶסֶן וְלֹא בְכֶלֶף וְלֹא בְפִתִילַת הָאֵידָן וְלֹא בְפִתִילַת הַמְדָבָר וְלֹא בִירוֹקָה שֶׁעַל פְּנֵי הַמַּיִם. וְלֹא זָפֶת וְלֹא בְשַׁעוּנָה וְלֹא בְשֶׁמֶן קִיק וְלֹא בְשֶׁמֶן שְׂרָפָה וְלֹא בְאַלְיָה וְלֹא בְחֶלֶב. נַחֲוּם הַמְדִי אֹמֵר מְדַלִּיקִין בְּחֶלֶב מְבֻשָׁל. וְנַחֲמִים אֹמְרִים אֶחָד מְבֻשָׁל וְאֶחָד שְׂאִינֹו מְבֻשָׁל אֵין מְדַלִּיקִין בּוֹ:

1. *Bameh madliqin uvamah ein madliqin. Ein madliqin lo velékhesheh vèlo vèhósen vèlo vèkhalakh vèlo viftilat ha'ídan vèlo viftilat hamidbar vèlo viroqah she'al pànei hamáyim. Vèlo zéfet vèlo vèsha'avah vèlo vèshémen qiq vèlo vèshémen sàreifah vèlo vè'alyah vèlo vèhélev. Naḥum haMadi omeir madliqin bæhélev mævushal. Vaḥakhamim omèrim eḥad mævushal vè'eḥad she'eino mævushal ein madliqin bo.*

1. With what may one kindle — and with what not kindle — [lights for Shabbat]? One may not kindle with cedar twigs nor with tow nor with raw silk nor with a wick of willow-bast nor with wick of desert-weed nor with the moss that's on the surface of the water. And [one may] not [kindle] with pitch nor with wax nor with castor seed oil nor with burnt oil nor with the tail fat [of a sheep] nor with tallow. Naḥum the Mede says one may light with boiled tallow. And the rabbis say that, boiled or not, one may not light with it.

ב. אין מדליקין בשמן שרפה ביום טוב. רבי ישמעאל אומר אין מדליקין בעטרן מפני כבוד השבת. וחקמים מתירין בכל השמנים בשמן שמשמין בשמן אגוזים בשמן צנונות בשמן דגים בשמן פקיעות בעטרן ובנפט. רבי טרפון אומר אין מדליקין אלה בשמן וית בלבד:

2. *Ein madliqin bəshémen šəreifah bəyom tov. Rabi Yishma'eil omeir ein madliqin bə'itran mipənei khəvod haShabat. Vəhəkhənim matirin bəkhəl hashəmanim bəshémen shumshəmin bəshémen egozim bəshémen tzənonot bəshémen dagim bəshémen paqu'ot bə'itran uvneift. Rabi Tarfon omeir ein madliqin elah vəshémen záyit bilvad.*

2. One may not light with burnt oil on a Festival. Rabbi Yishma'eil says one may not light with tar because of the dignity of Shabbat. And the rabbis permit [lighting Shabbat lamps] with all oils — with sesame oil, with nut oil, with radish oil, with fish oil, with gourd oil, with tar, and with naphtha. Rabbi Tarfon says: One may not light [with any oil] except with olive oil only.

ג. כל היוצא מן העץ אין מדליקין בו אלה פשתן. וכל היוצא מן העץ אינו מטמא טמאת אהלים אלה פשתן. פתילת תבנד שקפלה ולא התהבה רבי אליעזר אומר טמאה ואין מדליקין בה. רבי עקיבא אומר טהורה ומדליקין בה:

3. *Kol hayotzei min ha'eitz ein madliqin bo elah fishtan. Vəkhəl hayotzei min ha'eitz ein mitamei tum'at ohalim elah fishtan. Pətilat habéged sheqipalah vəlo hivhavah Rabi Eli'ézer omeir təmei'ah və'ein madliqin bah. Rabi Aqiva omeir təhorah umadliqin bah.*

3. [With regard to] anything that comes from a tree, one may not light [Shabbat lights] with it, except flax. And [with regard to] anything that comes from a tree, none of it becomes ritually impure with the ritual impurity of tents, except flax. [With regard to] the wick of a garment that was twisted up but not singed, Rabbi Eli'ézer says: It is ritually impure and one may not light with it. Rabbi Aqiva says: It is ritually pure and one may light with it.

ד. לא יקב אדם שפופרת של ביצה וימלאנה שמן ויתננה על פי הנר בשביל שתהא מנטפת אפלו היא חרס. ורבי יהודה מתיר. אבל אם חברה היוצרת מתחלה מתר מפני שהוא כלי אחר. לא ימלא אדם את הקערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי יהודה מתיר:

4. *Lo yiqov adam shəfóféret shel beitzah vimal'énah shémen vəyitnéhah al pi haneir bishvil shetəhei mənatéfet afilu hi héres. VəRabi Yəhudah matir. Aval im hibərah hayotzeir mitəhilah mutar mipənei shehu khəli eḥad. Lo yəmalei adam et haqə'arah shémen vəyitənénah vətzad haneir vəyitein rosh hapətilah vətokhah bishvil shetəhei sho'évet. VəRabi Yəhudah matir.*

4. One may not pierce an eggshell and fill it with oil and set it over the mouth of the lamp so that it might drip [into the reservoir and keep the lamp burning longer] even if it is [not a literal eggshell but is an] earthenware [vessel instead]. And Rabbi Yəhudah permits [this]. But if the potter joined [the eggshell to the lamp] from the beginning, it is permitted, since it is all one whole. A person may not fill a dish with oil and place it next to the lamp and put the end of the wick inside [the dish] so that it might draw [the oil from the dish to the lamp]. And Rabbi Yəhudah permits [this].

ה. הַמְכַבֵּה אֶת הַנֵּר מִפְּנֵי שְׂהוּא מִתְיָרָא מִפְּנֵי גוֹיִם מִפְּנֵי לְסָטִים מִפְּנֵי רֵיחַ רָעָה וְאִם בְּשִׁבִיל הַחֹלָה שְׂיִישֵׁן פְּטוּר. כָּחַס עַל הַנֵּר כָּחַס עַל הַשָּׁמֶן כָּחַס עַל הַפְּתִילָה חֵיב. וְרַבִּי יוֹסִי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה שְׂהוּא עוֹשֶׂה פְּחָם:

5. *Hamkhabeh et haneir mipənei shehu mityarei mipənei goyim mipənei listim mipənei rú'ah ra'ah və'im bishvil haḥoleh sheyishan patur. Kəḥas al haneir kəḥas al hashémen kəḥas al hapətilah ḥayav. VəRabi Yosei poteir bəkhulan ḥutz min hapətilah shehu osah peḥam.*

5. Someone who extinguishes the [Shabbat] lamp because he is afraid because of [anti-Jewish] goyim, because of thieves, because of a malign spirit [(depression)], or so that a sick person might sleep is exempt. [One who does so] to spare the lamp, to spare the oil, [or] to spare the wick is liable. And Rabbi Yosei exempts [one] in all [cases] except the wick, which makes charcoal [when extinguished].

ו. עַל שְׁלֹשׁ עֲבֻרוֹת נָשִׁים מִתּוֹת בְּשַׁעַת לְדָתָן עַל שְׂאִינָן זְהִירוֹת בְּנִדָּה וּבַחֲלָה וּבַהֲדָלְקַת הַנֵּר.

6. *Al shalosh aveirot nashim meitot vish'at leidatan al she'einan zəhirot banidah uvəhalah uvhadlaqat haneir.*

6. For three transgressions women die during childbirth: For not being strict about menstruation laws, and about ḥallah offerings, and about lighting the [Shabbat] lamp.⁸

⁸This translation reflects the bare meaning of the original. Obviously, the ability to give birth to children does not actually correlate tidily with gender.

ז. שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. עֲשֶׂרְתָּם. עֲרַבְתָּם. הִדְלִיקוּ אֶת הַנֵּר. סָפַק חֲשֵׁכָה סָפַק אִין חֲשֵׁכָה אִין מְעֻשְׂרִין אֶת הַנֵּר אִין מְטַבִּילִין אֶת הַכֵּלִים וְאִין מְדִלְקִין אֶת הַנֵּרוֹת אֲבָל מְעֻשְׂרִין אֶת הַדְּמָאִי וּמְעַרְבִין וְטוֹמְנִין אֶת הַחֲמִין:

7. Shaloshah davarim tzarikh adam lomar bətokh beito érev Shabat im ḥasheikhah. Isartem. Eiravtem. Hadliqū et haneir. Safeiq ḥasheikhah safeiq ein ḥasheikhah ein mə'asərin et havadaï və'ein matbilin et hakeilim və'ein madliqin et haneïrot aval mə'asərin et hadəmai um'arəvin vətomənin et haḥamin.

7. Three things a person must say in his house [on] the evening of Shabbat just before nightfall: [1] Have you tithed? [2] Have you set up the eiruv? [3] If so,] light the lamp [for Shabbat. If there is] doubt about [whether it is] nightfall [and] doubt about [whether it is] not nightfall, one may not tithe definitely untithed produce and one may not immerse [ritually impure] vessels [to purify them] and one may not kindle the lamps [for Shabbat,] but one may tithe doubtfully tithed produce, and one may set up an eiruv, and one may insulate hot water [to use on Shabbat].

From Tractate Shabbat 12a:

תִּנָּיָא תִּנְנִיָא אֹמְרִי: תְּיִיב אָדָם לְמִשְׁמֵשׁ בְּבִנְדוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. אָמַר רַבִּי יוֹסֵף: הִלְכְתָּא רַבְתִּי לְשַׁבָּת.

Tanya Ḥananya omeir: Ḥayav adam ləməshmeish bəvigdo érev Shabat im ḥasheikhah. Amar Rabi Yoseif: Hilkhəta rabati ləShabat.

It is taught that Ḥananya says: A person should check his clothing [on] the evening of Shabbat at nightfall [for forgotten objects that may not be carried on Shabbat]. Rabbi Yoseif said: [This is] an important halakhah for Shabbat!

From Tractate Bərahkhot 64a:

אָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי תִּנְנִיָא: תִּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם שְׁנֵאמַר: וְכֹל בְּנֵיךְ לְמוֹדֵי הִי וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרִי בְּנֵיךְ אֱלָא בְּנֵיךְ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ וְאִין לָמוּ מְכֻשׁוֹל. יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹהָ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֲי וְרַעֲי אֲדַבְרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית הִי אֱלֵהִינוּ אֲבַקְשָׁה טוֹב לָךְ. הִי עֵז לְעַמּוֹ יִתֵּן הִי יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

Siddur Davar Ḥadash

Amar Rabi El'azar amar Rabi Ḥanina: Talmidei ḥakhamim marbim shalom ba'olam shene'amar: Vəkhōl banáyikh limudei HASHEIM vərav shəlom banáyikh. Al tiqrei banáyikh ela bonáyikh. Shalom rav lə'ohavei Toratékha və'ein lámō mikhshol. Yəhi shalom bəḥeileikh shalvah bə'armənotáyikh. Ləmá'an aḥai vərei'ai adabərah na shalom bakh. Ləmá'an beit HASHEIM Elohéinu avaqshah tov lakh. HASHEIM oz lə'amo yitein HASHEIM yəvareikh et amo vashalom.

Rabbi El'azar said Rabbi Ḥanina said: The rabbis' students increase peace in the world, as it is said: "And all your children will be taught about THE NAME, and great will be the peace of your children" (Yəshayáhu 54:13). Don't read "banáyikh", "your children", but "bonáyikh", "your builders". [The Gemara adds several additional verses about peace:] "Your Torah's lovers shall have abundant peace, and there shall be no stumbling block for them" (Psalm 119:165). "May there be peace in your holds, ease in your estates. For the sake of my brothers and friends, let me pray for peace for you. For the sake of the house of THE NAME, our God, let me demand the Good for you" (Psalm 122:7-9). "THE NAME will give His people strength; THE NAME will bless His people with peace" (Psalm 29:11).

If praying with a minyan, continue with Qadish dəRabanun (p 38). If praying without a minyan, continue with the evening service (p 40).

An Alternative Central Prayer

This set of reflective meditations may be used in lieu of haTəfilah in any service.

1. Lineage

None of us are born into a slate-blank world. From the built environment we physically inhabit and the hierarchies that dole out power to the histories that came before us and the societal concepts we use to make sense of our experiences, our lives are shaped, albeit not determined, by the lives of those who have come before us. Their choices constrain our choices. Their choices open up choices for us that they never had. We will do the same for those who come after us, whether or not we have children of our own. The world is flux, and we alter its flow even as it alters us.

Who paved the road you travel now? Whose names do you know? Whose do you not know? Who do you turn to as positive models — people you would like to reshape yourself to be more like — and who as negative models — people you would like to reshape yourself to be less like? Who do you owe the possibilities of your life to? What possible lives will your life make possible in turn?

2. Cycles

On Earth, the seasons come and go, and in our lives, the wheels of fortune spin. We may have moments of dizzying, glorious highs, but they are often paired with crushing, frigid lows. When we are pinned at the nadir of the abyss, the gloom can seem eternal, but the sun comes back, the ice thaws. Timid spring winds twine around fresh branches again. And when we blaze forth in glory, we savor it the more for knowing its briefness.

How do you store your joy when it comes? What revives you when you are like unto the dead? How do you eke out the will to press on in a barren time? What reminds you of full harvests when fallow years arrive?

3. Sanctity

To be holy is to be set aside as special. To be holy is to be attended to with care and reverence. To be holy is to be of heightened concern, of great regard, of intense devotion.

Our attentions make things holy. What do you hold sacrosanct? What is so dear to you as to be inviolable? What do you value, what will you protect, what will you fight to defend?

4. Time

This moment — now, very now — has never been before in all the history of the whole entire Universe. You are experiencing the first instant it has ever happened. And it is over now; it will never be again. How much of this moment can you take

in before it is whisked away forever into the past?

You are somewhere in space; you are somewhen in time. You have come to this moment with sacred intentions. What makes this moment special? Why this moment and not some other? Can you, for a moment, become a being of time instead of space? Can you attune yourself to the passage of time, feel its subtle, flickering rhythm, its irregular, quickening pulse? What is to be done with time? How will you spend the few precious moments you have on Earth?

5. Dependence

The world is large and full of needs. A human life is short, and one person can only do so much. The world is small and densely interconnected. A human life is long, and one person can need many things and help many others meet their needs across the years.

Where do you fit in this web of interdependence? Who supports you, and who do you support? Are you offering all you can sustainably give? Are you accepting all you deserve to receive? Are you treating yourself as worth less — as less human — than every other person in this societal network? How dare you. Are you treating yourself as worth more than every other person you share this world with? How dare you.

How are you connecting with others tackling different aspects of the great collective Work of repairing the world? Many of the changes needed are societal, not individual, but what is a society if not many individuals each acting according to their will?

6. Thanks

Name one good thing in your life. Can you name three? Five? Seven? Do you know who or what is responsible for them? Do you know where you would direct your thanks? “It could be worse” is often used to dismiss legitimate complaints, but it could, truly, so frequently be so much worse. We can acknowledge that even as we hold out for things to be so much better. How many goodnesses can you name?

7. Peace

Where is there strife in your life? In your community? In the whole wide width of the world that you know? Where do you need peace? Where can you bring peace? Even if you do not know the path to get there, can you imagine a life of peace? A community of peace? A world of peace? Can you imagine it so vividly it feels real to you? Not a dream, but an inevitability? What claims of Justice must be met before that peace can be real? Can you meet any of them? Can you help?

Continue with the pertinent private prayer after haTəfilah in the Friday Evening (p 68), Festival (p 174), Saturday Morning (p 366), Hoshana Rabah Morning (p 504), Musaf (Shabbat, p 452) (Festival, p612), or Afternoon (p 696) service.

Traditional Morning Service Study Passages

Traditionally, passages about sacrificial offerings were studied in lieu of actually performing the sacrificial offerings. As with other parts of the morning service, different communities have different traditions concerning which of the following passages to study on which occasions.

The basin (Shemot 30:17-21):

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: וַעֲשִׂיתָ כִּיֹּר נְחֹשֶׁת וְכִנּוּ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מַיִם: וְרַחֲצוּ אֶת־יְדֵיהֶם וְרַחֲצוּ אֶת־רַגְלֵיהֶם: בְּבֹאֵם אֶל־אֹהֶל מוֹעֵד וְרַחֲצוּ־מַיִם וְלֹא יָמָתוּ אוֹ בְגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשֵׁרֵת לְהַקְטִיר אִשָּׁה לָהֶ: וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ וְהָיְתָה לָהֶם חֻק־עוֹלָם לּוֹ וּלְזֶרְעוֹ לְדֹרֹתָם:

Vaydabeir HASHEM el Mosheh leimor. Və'asíta kiyor nəhóshet vəkhano nəhóshet lərohtzah vənatata oto bein óhel mo'eid uvein hamizbéi'ah vənatata shamah máyim. Vərahatzu Aharon uvanav miménu et yədeihem və'et ragleihem. Bəvo'am el óhel mo'eid yirhatzu máyim vəlo yamútu o vəgishtam el hamizbéi'ah ləshareit ləhaqtir isheh ləHASHEM. Vərahatzu yədeihem vəragleihem vəlo yamútu vəhayətah lahem hoq olam lo ulzar'o lədorotam.

¹⁷And THE NAME spoke to Moses, saying: ¹⁸“And you will make a basin of copper and its stand of copper for washing, and set it between the Tent of Meeting and the altar, and you will put water in it. ¹⁹And they will wash — Aharon and his sons — from it, their hands and their feet. ²⁰When they come into the Tent of Meeting, they will wash with water and not die. Or when they approach the altar to minister, to turn to smoke a fire-offering to THE NAME, ²¹then they will wash their hands and their feet and not die. And it will be for them an eternal law, for him and for his seed for their generations.”

The ashes (Vayiqra 6:1-6):

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: צוֹ אֶת־אֶתֶרֶן וְאֶת־בְּנָיו לֵאמֹר זֹאת תֹּרַת הָעוֹלָם הוּא הָעֵלֶם עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תֹּקֵד בָּא: וְלָבַשׁ הַפֹּהֵן מִדּוֹ בַד וּמִכְנָסֵי־בַד וְלָבַשׁ עַל־בְּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֵלָה אֶל־הַמִּזְבֵּחַ

וּשְׁמוֹ אֶצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אַחֲרִים וְהוֹצִיא
 אֶת־הַדָּשָׁן אֶל־מַחוּץ לַמִּחֲנֶה אֶל־מִקּוֹם טָהוֹר: וְהָאֵשׁ עַל־הַמִּזְבֵּחַ
 תּוֹקֵד־בוֹ לֹא תִכָּבֶה וּבֵעֵר עָלֶיהָ הַכֹּהֵן יַעֲצִים בַּבֶּקֶר בַּבֶּקֶר וְעָרַךְ עָלֶיהָ
 הָעֹלֹם וְהִקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תּוֹקֵד עַל־הַמִּזְבֵּחַ לֹא
 תִכָּבֶה:

Vaydabeir HASHEIM el Mosheh leimor. Tzav et Aharon vè'et banav leimor zot torat ha'olam hi ha'olam al moqèdah al hamizbéi'ah kol haláilah ad habóqer vè'eish hamizbéi'ah tuqad bo. Vèlavash hakohein mido var umikhnèsei vad yilbash al bèsaro vèheirim et hadèshen asher tokhal ha'eish et ha'olah el hamizbéi'ah vèsamo éitzel hamizbéi'ah. Ufashat et bégadav vèlavash bégadim aheirim vèhotzi et hadèshen el mihutetz lamaḥaneh el maqom tahor. Vèha'eish al hamizbéi'ah tuqad bo lo tikhbeh uvi'eir aléiha hakohein eitzim babóqer babóker vè'arakh aléiha ha'olam vèhiqtir aléiha ḥelvei hashèlamim. Eish tamid tuqad al hamizbéi'ah lo tikhbeh.

¹And THE NAME spoke to Mosheh, saying: ²“Command Aharon and his sons, saying: ‘This is the law of the burnt offering: It, the burnt offering, stays on the hearth, on the altar, all night until morning, and the fire of the altar will be kept burning on it. ³And the priest will put on his linen robe — and linen undergarments he’ll put on over his flesh — and he will lift the fat-ashes to which the fire will eat away the burnt offering on the altar, and he will put them beside the altar. ⁴And he will take off his clothes and put on other clothes and carry out the fat-ashes outside the camp to a ritually pure place. ⁵And the fire on the altar will be kept burning on it — it will not go out! — and he, the priest, will kindle sticks on it every morning, and he will arrange the burnt offering on it and on it turn the fat of the peace offering to smoke. ⁶“A fire will always be kept burning on the altar, it will not go out!”

The daily offering (BəMidbar 28:1-6):

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמְרַתְּ אֲלֵהֶם
 אֶת־קִרְבָּנִי לְחֹמֵי לְאִשֵּׁי רִיחַ נִיחֹחַי תִּשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֵדוֹ: וְאָמְרַתְּ
 לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְיבוּ לַה' כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם
 שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּבֶשׂ
 הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם: וַעֲשִׂירִית הָאִיפָה סֹלֶת לְמִנְחָה בְּלוּלָה
 בְּשֶׁמֶן כֶּתִיב רְבִיעֵת הַהֵינֹן: עֹלֹת תָּמִיד הָעֹשֶׂה בְּהַר סִינַי לְרִיחַ נִיחֹחַ
 אִשָּׁה לַה':

Vaydabeir HASHEIM el Mosheh leimor. Tzav et banei Yisra'eil və'amarta aleihem et qorbani laḥmi lə'ishai réi'ah niḥoḥi tishməru ləhaqriv li bəmo'ado. Və'amarta lahem zeh ha'isheh asher taqrivu ləHASHEIM kəvasim banei shanah tāmimim shənáyim layom olah tamid. Et hakéves eḥad ta'aseh vavóqer və'eit hakéves hasheini ta'aseh bein ha'arbáyim va'asirit ha'eifah sólet ləminḥah bəlulah bəshémen katit rəvi'it hahin. Olat tamid ha'asuyah bəHar Sinai ləréi'ah niḥó'ah isheh ləHASHEIM.

¹And THE NAME spoke to Mosheh, saying: ²“Command the children of Yisra'eil and tell them: ‘My offerings, My food, My soothing odor of fire offerings — you will take care to present them to me at their times.’ ³And you will tell them: ‘This is the fire offering that you will present to THE NAME: Two unblemished yearling lambs daily, a perpetual burnt offering, ⁴the one lamb you will offer in the morning and the second lamb you will offer at twilight. ⁵And a tenth of an eifah of fine flour will be the meal offering, mixed with a quarter hin of beaten oil: ⁶a perpetual burnt offering ordained at Mount Sinai for a soothing odor of a fire offering to THE NAME.”

יְהִי רָצוֹן מִלְפָּנֶיךָ *Yəhi ratzon miləfanéikhe*
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*
 שְׁתַּחֲוֶה אֲמִירָה זֹו חֲשׁוּבָה *shetəhei amirah zu ḥashuvah*
 וּמִקְבֻלֶת וּמִרְצָה לְפָנֶיךָ *umqubélet umrutzah ləfanéikhe*
 כְּאִלּוּ הִיֻּרְבְּנוּ קֶרְבַּן הַתָּמִיד *kə'ilu hiqrávnū qorban hatamid*
 בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וּכְהִלְכָתוֹ: *bəmo'ado uvimqomo ukh'hilkhato.*

May it be Your will,
 THE SOURCE, our God and God of our forebears,
 that this passage be deemed
 and welcomed and accepted before You
 as if we had presented the daily offering
 in its time and in its place and according to its laws.

The incense:

אֲתָהּ הָאֵלֹהִים יְהוָה אֱלֹהֵינוּ *Ateh he HAMAQOR Elohéinu*
 שְׁהִיֻּרְבְּנוּ אֲבוֹלֵינוּ לְפָנֶיךָ *shehiqrávnū avoléinu ləfanéikhe*
 אֶת קְטֹרֶת הַסַּמִּים *et qətóret hasamim*
 בְּזִמְנֵי שְׁבֵיִת הַמִּקְדָּשׁ *bizman shebeit hamiqdash*
 הַיָּה קָיָם: כְּאִשֶׁר צִוִּיתָ אוֹתָל *hayah qayam. Ka'asher tzivíte otal*
 עַל יַד מֹשֶׁה נְבִיאָךְ *al yad Mosheh nəvi'ekhe*
 כְּכַתוּב בְּתוֹרַתְךָ: *kakatuv bəToratékhe.*

You are Voi, THE SOURCE, our God,
to Whom our forebears offered incense
— fragrant incense —
in the time when the Temple
was still standing. As You commanded them,
by the hand of Mosheh, Your prophet,
as it is written in Your Torah:

וַיֹּמֶר ה' אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נְטִיף וּשְׁחֵלֶת וְחִלְבְּנָה סַמִּים
וּלְבָנָה זָכָה בַד בְּבַד יִהְיֶה: וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת רֶקַח מַעֲשֵׂה רֶקַח
מִמֶּלֶח טָהוֹר קָדֹשׁ: וּשְׁחַקְתָּ מִמֶּנָּה הַדֶּק וְנִתְתָּה מִמֶּנָּה לְפָנַי
הָעֵדוּת בְּאֵהֶל מוֹעֵד אֲשֶׁר אֲנִיעַד לְךָ שָׁמָּה קָדֹשׁ קְדָשִׁים תִּהְיֶה
לְכֶם:

*Vayómer HASHEIM el Mosheh qah lækha samim nataf ushḥéilet vəhelbənah samim
ulvonah zakah bad əvad yihyeh. Və'asíta otah qətóret róqah ma'aseih roqéi'ah
məmulah tavor qódes. Vəshahaqta miménah hareiq vənatatah miménah lifnei
ha'eidut bə'oheil mo'eid asher iva'eid lækha shámah qódes qodashim tihyeh
lakhem.*

³⁴And THE NAME said to Mosheh: “Take spices — stacte and onycha and galbanum — spices and pure frankincense, (an equal part to an equal part each will be), ³⁵and make them incense, a spice-blend (the work of a spice blender), salted, pure, holy. ³⁶Grind some of it to powder and put some of it before the Pact in the Tent of Meeting, there whre I will meet you. Holy of Holies will it be to you.” (Shəmot 30:34–36)

וַנֹּאמֶר וְהִקְטִיר עָלָיו אֶהְרֹן קְטֹרֶת סַמִּים בְּבֹקֶר בְּבֹקֶר בְּהִיטִיבוֹ אֶת־
הַנִּגְרֹת יִקְטִירֵנָּה: וּבִתְעֹלֹת אֶהְרֹן אֶת־הַנִּגְרֹת בֵּין הָעֶרְבִים יִקְטִירֵנָּה
קְטֹרֶת תָּמִיד לְפָנַי ה' לְדֹרֹתֵיכֶם:

*Vəne'emar vəhiqtir alav Aharon qətóret samim babóqer babóqer bəheitivo et
haneirot yaqtirénah. Uvha'alot Aharon et haneirot bein ha'arbáyim yaqtirénah
qətóret tamid lifnei HASHEIM lədoroteikhem.*

And it is said: ⁷“And Aharon shall offer incense on it, fragrant incense, every morning, when he sets the lamps right, he shall offer it, the incense. ⁸And when Aharon goes up to the lamps at twilight, he shall offer it, the incense, a perpetual incense before THE NAME thruout your generations.” (Shəmot 30:7–8)

תָּנוּ רַבָּנַן פְּטוּם הַקְטָרֶת כִּיצַד שְׁלֹשׁ מְאוֹד וְשִׁשִּׁים וְשִׁמּוֹנָה מְנִים הָיוּ בָּהּ: שְׁלֹשׁ מְאוֹד וְשִׁשִּׁים וַחֲמִשָּׁה כְּמִנֵּין יְמוֹת הַחֲמֵה מְנָה לְכֹל יוֹם פָּרַס בְּשַׁחֲרִית וּפָרַס בֵּין הָעֶרְבִים וְשִׁלְשָׁה מְנִים יִתְרִים שְׁמָהֶם מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חֲפָנָיו בְּיוֹם הַכַּפּוּרִים וּמְחֻזְרֵן לְמַכְתֶּשֶׁת בְּעֶרְבַּיּוֹם הַכַּפּוּרִים וְשׁוֹחֲקֵן יָפָה יָפָה כְּדֵי שְׁתֵּהֵא רֵקָה מִן הַדָּקָה וְאַחַד עָשָׂר סְמָנִים הָיוּ בָּהּ וְאֵלוּ הֵן הַצָּרִי וְהַצְּפָרֵן וְהַחֲלֻבָּנָה וְהַלְבוּנָה מְשַׁקֵּל שִׁבְעִים שִׁבְעִים מְנָה מֵר וּקְצִיעָה שְׁבֻלַת גֶּרֶד וְכַרְכָּם מְשַׁקֵּל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מְנָה הַקֶּשֶׁט שְׁנַיִם עָשָׂר קְלוּפָה שְׁלֹשָׁה קְנָמוֹן תְּשַׁעַה בְּרִית כְּרִשִּׁינָה תְּשַׁעַה קָבִין יֵין קַפְרִיסִין סְאִין תֵּלֶת וְקָבִין תֵּלֶת וְאֵם לֹא מְצָה יֵין קַפְרִיסִין מִבֵּיא חֲמֵר חוֹרֵן עֵתִיק: מְלַח סְדוּמִית רְבַע מְעֵלָה עָשָׂן כָּל שְׁהוּא: רַבִּי נֶתַן הַבְּבִלִי אוֹמֵר אֵף כֶּפֶת הַיִּרְדֵּן כָּל שְׁהוּא וְאֵם נֶתַן בָּהּ דְּבִשׁ פְּסֻלָּה וְאֵם חֶסֶר אֶחָד מִכָּל סְמָנֵיהָ חֵיב מִיָּתָה:

רַבֵּן שְׁמַעוֹן בֶּן נַמְלִיאֵל אוֹמֵר הַצָּרִי אֵינּוּ אֵלָה שְׂרָף הַנוֹטֵף מְעַצֵּי הַקְטָרַף בְּרִית כְּרִשִּׁינָה שְׁשָׁפִין בָּהּ אֵת הַצְּפָרֵן כְּדֵי שְׁתֵּהֵא נָאָה יֵין קַפְרִיסִין שְׁשׁוּרֵין בּוֹ אֵת הַצְּפָרֵן כְּדֵי שְׁתֵּהֵא עֲזָה וְהֵלֵא מִי רִגְלִים יָפִין לָהּ אֵלֹא שְׁאִין מַכְנִיסִין מִי רִגְלִים בְּמַקְדָּשׁ מִפְּנֵי הַכְּבוֹד: תַּנְיָא רַבִּי נֶתַן אוֹמֵר כְּשֶׁהוּא שׁוֹחֵק אוֹמֵר הֵדֵק הֵיטֵב הֵיטֵב הֵדֵק מִפְּנֵי שְׁהַקּוֹל יָפָה לְבִשְׁמִים: פְּטָמָה לְחֻצָּאִין כְּשֶׁרָה לְשִׁלִּישׁ וְלַרְבִּיעַ לֹא שְׁמַעְנוּ: אָמַר רַבִּי יְהוּדָה זֶה הַכֶּלֶל אֵם כְּמִדְתָּהּ כְּשֶׁרָה לְחֻצָּאִין וְאֵם חֶסֶר אֶחָד מִכָּל סְמָנֵיהָ חֵיב מִיָּתָה:

Tanu rabanan pitum haqatoret keitzad shelosh mei'od vashishim ushmonah manim hayu vah. Shelosh mei'od vashishim vahamishah keminyan yamot haḥamah maneh lakhol yom peras bashaharit ufras bein ha'arbayim ushloshah manim yateirim shemeihem bakhnis kohein gadol mēlo ḥofnav baYom haKipurim umahaziran lamakhteshet ba'erev Yom haKipurim veshoḥaqan yafeh yafeh kadei shetehēi daqah min hadaqah va'ahad asar samanim hayu vah va'eilu hein hatzori vahatziporen vahaḥelbanah vahalevonah mishqal shiv'im shiv'im maneh mor uqzti'ah shiboleṯ neird vakharkom mishqal shishah asar shishah asar maneh haqosht shoneim asar qilufah sheloshah qinamon tish'ah borit karshinah tish'ah qabin yein qalrisin sa'in talat vaqabin talata va'im lo matzah yein qafrisin mevi ḥamar ḥivaryan atiq. Mélah Sedomit rova ma'aleh ashan kol shehu. Rabi

Natan haBavli omeir af kipat haYardein kol shehu və'im natan bah d'vash pəsalah və'im ħisar eħad mikol samanėiha ħayav mitah.

Raban Shim'on ben Gamli'eil omeir hatzori eino elah səraf hanoteif mei'atzei haqətaf borit karshinah sheshafin bah et hatzipóren kədei shetəhei na'ah yein qəfrisin sheshorin bo et hatzipóren kədei shetəhei azah vahalo mei ragláyim yafin lah ala she'ein makhnisin bei ragláyim bamiqdash mipənei hakavod.

Tanya Rabi Natan omeir kəshehu shoħeiq omeir hadeiq heiteiv heiteiv hadeiq mipənei shehaqol yafeh labəsamim. Pitəmah laħatza'in kəsheirah lishlish vəlirbi'a lo shamánu. Amar Rabi Yəhudah zeh hakəlal im kəmidatah kəsheirah laħatza'in və'im ħisar eħad mikol samanėiha ħayav mitah.

The rabbis taught: Manufacturing the incense, how [was it done]? Three hundred and sixty eight manehs were in it: three hundred and sixty five for the count of days of the solar [year] — a maneh for every day (half [used] in the morning and half at twilight) — and three additional manehs from which the High Priest drew up his handfulls on Yom Kippur (and he puts them back in the mortar on the eve of Yom Kippur and grinds them well and truly so that they would be finer than fine). And eleven spices there were in it, and they were these: resin and onycha and galbanum and frankincense — each weighing seventy manehs; myrrh and cassia, spike-nard and saffron — each weighing sixteen manehs; costus — twelve [manehs]; bark — three [manehs]; cinnamon — nine; karshinah lye — nine qavs; caper wine — three sə'ahs and three qavs (and if one can't find caper wine, one brings old white wine); salt of Sədom — a quarter [qav]; smoke-raiser — a minimal amount. Rabbi Natan, the Babylonian, says: Also, Jordanian amber — a minimal amount. And if one put honey in it, one disqualified it. And if one omitted [even] one of all its spices, one is subject to the death penalty.

Raban Shim'on ben Gamli'eil comments: “Resin” is nothing other than the sap that drips from basalm trees. Karshinah lye: They rub the onycha in it so that it would be beautiful. Caper wine: They steep the onycha in it so that it would be intense. And altho urine is suitable for this, they don't bring urine into the Temple because of the honor [due to it].

It was taught: Rabbi Natan says: While grinding it, one says, “Crush well! Well crush!” because this chant is good for the spices. [If] one compounded it in half [batches], it is permitted; in third [batches] and in quarter [batches, however,] we have not heard [whether it is permitted]. Rabbi Yəhudah said: This is the general rule: If [compounded] in its [proper] ratio, it is kosher in half [batches], and if one omitted [even] one of all its spices, one is subject to the death penalty. (Karitot 6a)

תְּנִיָּא בַר קַפְרָא אוֹמֵר אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים שָׁנָה הֵיְתָה בָּאָה שָׁל
 שִׁירִים לְחֻצָּאִין: וְעוֹד תְּנִי בַר קַפְרָא אֵלּוּ הֵיְתָה נוֹתֵן בָּהּ קוֹרְטוֹב שָׁל
 דְּבִשׁ אֵין אָדָם יְכוֹל לְעַמֵּד מִפְּנֵי רִיחָה וְלָמָּה אֵין מְעַרְבִין בָּהּ

דְּבַשׁ מִפְּנֵי שְׁהַתּוֹרָה אֲמָרָה: כִּי כָּל שְׂאֵר וְכָל דְּבַשׁ לֹא תִקְטְרוּ מִמֶּנּוּ
אִשָּׁה לָּהּ:

Tanya bar Qapara omeir ahat lëshishim o lëshiv'im shanah hayətah va'ah shel shiráyim lahatza'in. Və'od tanei bar Qapara ilu hayah notein bah qorətov shel dəvash ein adam yakhol la'amod mipənei reiḥah vəlamah ein mə'arəvin bah dəvash mipənei shehaTorah amərah. Ki khol shə'or vəkhol dəvash lo taqtíru miménu isheh ləHASHEIM.

It was taught that bar Qapara says: Once in sixty or seventy years, it came to be that the dregs were half [of a batch]. And additionally, bar Qapara taught: If a drop of honey [were added] to it, no human would be able to resist its smell. Why didn't they mix honey into it? Because the Torah says [in Vayiqra 2:11]: "For any leaven and any honey you will not offer as incense as part of a fire offering to THE NAME." (Palestinian Talmud, Yoma 4:5)

[NOTE: The above passages are included as they appear in the traditional Ashkenazi prayerbook. They differ somewhat from how these passages appear in current editions of the Talmud.]

The following three lines are each prayed three times.

יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

HAMAQOR tzəva'ot imánu misgav lánu Elohei Ya'aqov sélah.

THE multitudinous SOURCE is with us! Our refuge is Ya'aqov's God — selah!
(Psalm 46:8)

יְהוָה צְבָאוֹת אֲשֶׁרִי אָדָם בִּטְחָה בְּךָ:

HAMAQOR tzəva'ot ashrei adam botáhah vakh.

Multitudinous SOURCE! Happy the human who trusts in You. (Psalm 84:13)

יְהוָה הוֹשִׁיעָה הָרִיחַ יַעֲנֵנוּ בְּיוֹם־קָרְאֵנוּ:

HAMAQOR hoshí'eh harú'ah ya'anónu vəyom qor'éinu.

SOURCE, liberate! The Breath will answer us on the day we pray out. (Psalm 20:10)

אַתָּה סֶתֶר לִי מִצָּר תִּצְרְנֵי נְסִי פִלַּט תְּסוּבְּבֵנִי סֵלָה:

Ateh séter li mitzar titzəróni nisei faleit təsovəvóni sélah.

You are my shelter; from distress You'll keep me. With the signs of deliverance
You'll surround me — selah!

וְעָרְבָה לַיהוָה *Və'arəvah lAMAQOR*

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם *minḥat Yəhudah vIrushaláyim*

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִית: *kimei olam ukhshanim qadmoniyot.*

And present to THE SOURCE

will be the offering of Yəhudah and Yərushaláyim,

as in days of old, as in years of antiquity.

Mal'akhi 3:4

The priestly functions:

אָבַי הָיָה מְסַדֵּר סֵדֶר מְעַרְכָּה מְשָׂמָא דְנִמְרָא וְאֵלִיבָא דְאַבָּא
 שְׂאוּל: מְעַרְכָּה גְדוּלָה קוֹדֶמֶת לְמְעַרְכָּה שְׁנִיָּה שֶׁל קְטֹרֶת
 וּמְעַרְכָּה שְׁנִיָּה שֶׁל קְטֹרֶת קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִזְרֵי עֲצִים וְסִדּוּר
 שְׁנֵי גִזְרֵי עֲצִים קוֹדֶם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי וְדִשּׁוֹן מִזְבֵּחַ
 הַפְּנִימִי קוֹדֶם לְהִטְבֵּת חֶמֶשׁ גֵּרוֹת וְהִטְבֵּת חֶמֶשׁ גֵּרוֹת קוֹדֶמֶת
 לְדָם הַתָּמִיד וְדָם הַתָּמִיד קוֹדֶם לְהִטְבֵּת שְׁתֵּי גֵרוֹת וְהִטְבֵּת שְׁתֵּי
 גֵּרוֹת קוֹדֶמֶת לְקְטֹרֶת וְקְטֹרֶת קוֹדֶמֶת לְאַבְרִים וְאַבְרִים לְמִנְחָה וּמִנְחָה
 לְחֻבְתֵּינִי וְחֻבְתֵּינִי לְנִסְכֵּינִי וְנִסְכֵּינִי לְמוֹסָפִין וּמוֹסָפִין לְבִזְיֻכִּין וּבִזְיֻכִּין
 קוֹדֶמֶת לְתָמִיד שֶׁל בֵּין הָעֲרָבִים: שְׁנַאֲמַר וְעַרְךָ עָלֶיךָ הָעֵלָה
 וְהַקְטִיר עָלֶיךָ חֻלְבֵי הַשְּׁלָמִים: עָלֶיךָ הַשְּׁלָם כָּל הַקָּרְבָּנוֹת כָּלָם:

Abayei havah masadeir séider ma'arakhah mishama digmara va'aliba d'Aba Sha'ul. Ma'arakhah gadolah qodemet lama'arakhah shaniyah shel qatoret uma'arakhah shaniyah shel qatoret qodemet lasidur shanei gizrei eitzim vasedur shanei gizrei eitzim qodeim ledishun mizbei'ah hapanimi vedishun mizbei'ah hapanimi qodeim lahatavat hameish neivot vahatavat hameish neivot qodemet ladam hatamid vadam hatamid qodeim lahatavat shatei neivot vahatavat shatei neivot qodemet liqtoret uqtoret qodemet la'eivarim va'eivarim laminhah uminhah lahavitin vahavitin linsakhin unsakhin lamusafin umusafin lavazikhin uvazikhin qodamin latamid shel bein ha'arbayim. Shene'emar va'arakh aleiha ha'olah vahiqtir aleiha helvei hashlamim. Aleiha hashleim kol haqorbanot kulam.

Abayei was ordering the order of the arrangement [of Temple services] according to tradition and the opinion of Aba Sha'ul: The great arrangement [of wood] precedes the second arrangement [of wood] for the incense, and the second arrangement [of wood] for the incense precedes the ordering of the two logs of wood, and the ordering of the two logs of wood precedes removing ashes from the inner altar, and removing ashes from the inner altar precedes the preparation of the five lamps, and the preparation of the five lamps precedes the blood of the daily offering, and the blood of the daily offering comes before the preparation of the two [remaining] lamps, and the cleaning of the two [remaining] lamps precedes the incense, and the incense precedes the limbs, and the limbs the meal-offering, and the meal offering the flatcakes, and the flatcakes the libation offerings, and the libation offerings the additional offerings, and the additional offerings the censers, and the censers precede the daily offering of the afternoon. As it is said: "And he will arrange on it the burnt offering and burn on it the fat of the peace offering" (Vayiqra 6:5). "On it" [means]: Complete all the offerings, all of them, [on — ie after — the morning offering]. (Yoma 33a)

אָנא בְּכַח גְּדֻלַּת יְמִינְךָ תִּתְּיָרָה צְרוּרָה:
 קַבְּלָה רוּחַ עַמְּךָ שְׂגָבְנוּ טְהַרְנוּ נִשְׂאָה:
 נָא גְבוּרָה דּוֹרְשׁוּל יַחֲוֹדְךָ כְּבַבַּת שְׁמֹרֵל:
 בְּרַכַּל טְהַרֵּל רַחֲמֹל צְדָקָתְךָ תָּמִיד גְּמִלֵּל:
 חֲסִינָה קְדוּשָׁה בָּרַב טוֹבְךָ נְהַלָּה עֲדָתְךָ:
 יַחֲיִדָה גְּאָת לְעַמְּךָ פְּנֵת זֹכְרוּל קְדָשְׁתְּךָ:
 שְׁוַעֲתָנוּ קַבְּלָה וְשִׁמְעָה צְמֵאֲנוּתָנוּ יוֹדְעָה תַעֲלוּמוֹת:

*Ana bəkhó'ah gədulat yəminəkhe tatíreh tzərurah.
 Qabəleh rú'ah aməkhe sagəvónu taharónu niséi'ah.
 Na giboreh dorəshol yiħudəkhe kəvavat shimrol.
 Barəkhol taharol raħamol tzidqatəkhe tamid gimlol.
 Ĥasineh qədoshe bərov tuvəkhe nahaleh adatəkhe.
 Yəħideh gei'et lə'aməkhe pinet zokħərol qədushatəkhe.
 Shav'atéinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.*

Please! With the strength of your great right hand, our constraints untruss.
 Take in Your people's spirit. Lift us up; Elevated One, purify us.
 Please, Great One! Guard like Your pupil the elucidators of Your unity.
 Bless them; purify them; succor them; pile Your justice on them eternally.
 Impervious, Holy One, in Your great goodness, guide Your congregation to tranquility.
 Singular One, Exalted One, turn towards Your people, who remember Your Holiness.
 Take in our pleas and notice our thirsts, knowing our hidden places.

בְּרוּךְ שֵׁם כְּבוֹד מַמְשֵׁה לְעוֹלָם וָעֶד:
Barukh shem kəvod mamasheh lə'olam va'ed.
 Blessed is the Name of the Glory of Voix Reality forever and ever.

רִבּוֹן הָעוֹלָמִים *Ribon ha'olamim*
 אֲתָה צְוִיתָנוּ לְהַקְרִיב *ateh tziviténu ləħaqriv*
 קָרְבַּן הַתָּמִיד בְּמוֹעֵדוֹ *qorban hatamid bəmo'ado*
 וְלַחַיּוֹת כְּהַנּוֹל בְּעִבּוֹדָתְךָ *vəlihyot Kohanol ba'avodatal*
 וּלְיִיּוֹל בְּדוּכְחָנָל *uLviyol bədukhanal*
 וַיִּשְׂרָאֵל בְּמַעֲמָדָל *vəYisra'eil bəma'amadal*
 וַעֲתָה בְּעוֹנוֹתָינוּ *və'atah ba'avonotéinu*
 חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתָּמִיד *ħarav beit hamiqdash uvatal hatamid*

וְאִין לָנוּ לֹא כַהֲנֵה בְעַבֹדְתָהּ *və'ein lānu lo Kohéneh ba'avodateh*
 וְלֹא לְוִיָּה בְדוּכָנֶה *vəlo Ləviyeh bədukhaneh*
 וְלֹא יִשְׂרָאֵל בְּמַעֲמָדָהּ: *vəlo Yisra'eil bəma'amadeh.*
 וְאַתָּה אֲמַרְתָּ *Və'ateh amárte*
 וּנְשַׁלְמָה פְרִים לִבְוֹתֵינוּ: *unshaləmah farim libotéinu.*
 לְכֵן יְהִי רָצוֹן מִלְפָּנֶיךָ *Lakhein yəhi ratzon miləfanéikhe*
 יְהוָה אֱלֹהֵינוּ וְאֵל הֵי אֲבוֹלֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*
 שְׂיֵהָא שִׁיחַ לִבְוֹתֵינוּ *sheyəhei sí'ah libotéinu*
 חָשׁוּב וּמְקַבָּל וּמְרֻצָּה לְפָנֶיךָ *hashuv umqubal umrutzah ləfanéikhe*
 כְּאִלּוּ הִקְרַבְנוּ קֹרְבָן הַתָּמִיד *kə'ilu hiqrávnú qorban hatamid*
 בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וְכִהְלַכְתּוּ: *bəmo'ado uvimqomo ukh'hilkhato.*

Great One of endless worlds,
 You commanded us to present
 the daily offering in its place
 and to have Kohanol in their service
 and Levites on their platform and Yisra'eil at their post.
 And now — because of our wrongdoings —
 the Temple is laid waste, and the daily offering is abolished,
 and we don't have any Kohéneh in their service
 nor any Levite on their platform
 nor Yisra'eil at their post.
 And You promised:
 "And we will offer, in lieu of bulls, our hearts." Hoshéi'a 14:3
 Therefore, may it be Your will,
 THE SOURCE, our God and God of our forebears,
 that the thought of our hearts
 be deemed and welcomed and accepted before You
 as if we had presented the daily offering
 in its time and in its place and according to its laws.

On Shabbat add (BəMidbar 28:9-10):

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִים וּשְׁנֵי עֶשְׂרִים סֹלֶת
 מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֹלֹת שַׁבָּת בְּשַׁבְתּוֹ עַל־עֹלֹת הַתָּמִיד וְנִסְכָּהּ:
Uvyom haShabat shənei khəvasim bənei shanah təmimim ushnei esronim sólet
minhah bəlulah vashémen vənisko. Olat Shabat bəShabato al olat hatamid vəniskah.

⁹And on the Sabbath day: two unblemished yearling lambs and two tenths [of an ephah] of fine flour as a meal offering, mixed with oil, and its libation offering. ¹⁰A Sabbath burnt offering on each Sabbath, in addition to the daily burnt offering and its libation."

On Rosh Hódesh add (BəMidbar 28:11-15):

וּבְרֵאשִׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַה' פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל
אֶחָד כֹּבָשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִים: וּשְׁלֹשָׁה עֶשְׂרִים סֹלֶת
מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַפָּר הָאֶחָד וּשְׁנַיִ עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן
לְאֵין הָאֶחָד: וְעֶשְׂרִין עֶשְׂרִין סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַכֹּבֵשׁ הָאֶחָד
עֹלָה רֵיחַ נִיחֹחַ אִשָּׁה לַה': וְנִסְכֵיהֶם חֲצִי הַהֵין יִהְיֶה לַפָּר
וּשְׁלִישִׁת הַהֵין לְאֵיל וּרְבִיעֵת הַהֵין לַכֹּבֵשׁ יֵין זֹת עֹלֹת חֲדָשׁ בְּחֲדָשׁוֹ
לְחֲדָשֵׁי הַשָּׁנָה: וְשִׁעִיר עִזִּים אֶחָד לְחַטָּאת לַה' עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה
וְנִסְכּוֹ:

*Uvroshei hodsheikhem taqrivu olat laSHEIM parim bane'i vaqar shanayim va'ayil
ehad kavasim banei shanah shiv'ah tamimim. Ushloshah esronim solet minhah
balulah vashemen lapar ha'ehad ushnei esronim solet minhah balulah vashemen
la'ayil ha'ehad. Va'isaron isaron solet minhah balulah vashemen lakéves ha'ehad
olah réi'ah nihó'ah isheh laSHEIM. Vaniskeihem hatzi hahin yihyeh lapar
ushlishit hahin la'ayil urvi'it hahin lakéves yáyin zot olat hódesh bahodsho
lahodshei hashanah. Us'ir izim ehad lahataat laSHEIM al olat hatamid yei'aseh
venisko.*

“¹¹And on your new moons, you will present a burnt offering to THE NAME: two bulls (sons of the herd), one ram, seven yearling lambs — unblemished! ¹²And three tenths [of an ephah] of fine flour as a meal offering, mixed with oil, for every single bull, and two tenths [of an ephah] of fine flour as a meal offering, mixed with oil, for the single ram, ¹³and one tenth [of an ephah] of fine flour as a meal offering, mixed with flour, for every single lamb — a burnt offering, a soothing odor of a fire offering to THE NAME. ¹⁴And their libation offerings: half a hin will be for each bull, and a third of a hin for the ram, and a quarter of a hin for each lamb — wine! This is the monthly offering, on each month for the months of the year. ¹⁵And also a he-goat as a sin offering to THE NAME — this will be done in addition to the daily burnt offering and its libation.”

Mishnah Zəvahim 5:1-3

א. אֵיזֶהוּ מְקוֹמָן שֶׁל זְבָחִים קֶדְשֵׁי קֶדְשִׁים שְׁחִיטָתָן בְּצִפּוֹן פָּר
וְשִׁעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בְּצִפּוֹן וְקַבּוּל דָּמָן בְּכָלִי שָׂרֵת
בְּצִפּוֹן וְדָמָן טָעוֹן הַזֵּה עַל בֵּין הַבָּדִים וְעַל הַפְּרָכָת וְעַל מִזְבַּח
הַזֶּהָב מִתְּנָה אַחַת מִהֵן מְעַכְּבֶת: שְׁעָרֵי הַדָּם הֵיךְ שׁוֹפֵד עַל
יְסוּד מְעַרְבֵי שֶׁל מִזְבַּח הַחִיצוֹן אִם לֹא נָתַן לֹא עֵבֶב:

1. *Eizéhu məqoman shel zəvaḥim qodshei qodashim shəḥitatan batzafon par vəsa'ir shel Yom haKipurim shəḥitatan batzafon vəqibul daman bikhli shareit batzafon vədaman ta'un hazayah al bein habadim və'al haparókhēt və'al mizbah hazahav matanah aḥat meihen mə'akávet. Shə'arei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'ah haḥitzon im lo natan lo ikeiv.*

1. Where is the place of sacrifices? The Holiest of holy [sacrifices], their ritual slaughter was on the north [side]: The bull and goat of Yom Kippur, their ritual slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires sprinkling on [the Ark] between the rods and on the curtain and on the altar of gold. [If] one sprinkling of these [was omitted, the ceremony] is invalidated. The remainder of the blood was poured on the western foundation of the outer altar. If this wasn't sprinkled, it didn't invalidate [the ceremony].

ב. פָּרִים הַנִּשְׁרָפִים וְשְׂעִירִים הַנִּשְׁרָפִים שְׁחִיטָתָן בְּצִפּוֹן וְקִבּוּל דָּמָן בְּכָלֵי שְׂרֵת בְּצִפּוֹן וְדָמָן טְעוֹן תִּזְיָה עַל הַפָּרְכָת וְעַל מִזְבַּח הַזָּהָב מִתְּנַה אַחַת מִהֵן מְעַכְבֶּת: שְׂרִירֵי הַדָּם הֵיחָ שׁוֹפָד עַל יְסוּד מִעֲרָבֵי שָׁל מִזְבַּח הַחִיצוֹן אִם לֹא נָתַן לֹא עִכְבַּ אֱלוֹ וְאֱלוֹ נִשְׁרָפִין בְּבֵית הַדָּשָׁן:

2. *Parim hanisrafim us'irim hanisrafim shəḥitatan batzafon vəqibul daman bikhli shareit batzafon vədaman ta'un hazayah al haparókhēt və'al mizbah hazahav batanah aḥat heihen mə'akávet. Shayarei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'ah haḥitzon im lo natan lo ikeiv éilu va'éilu nisrafin bəveit hadáshen.*

2. The burned bulls and the burned goats, their ritual slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires sprinkling on the curtain and on the altar of gold. [If] one sprinkling of these [was omitted, the ceremony] is invalidated. The remainder of the blood was poured on the western foundation of the outer altar. If this wasn't sprinkled, it didn't invalidate [the ceremony]. These and those [the bulls and the goats] are burned in the place of fat-ash.

ג. חֲטָאת הַצִּבּוֹר וְהַיְחִיד אֱלוֹ הֵן חֲטָאת הַצִּבּוֹר שְׂעִירֵי רְאִשֵׁי הַדָּשִׁים וְשָׁל מוֹעֲדוֹת שְׁחִיטָתָן בְּצִפּוֹן וְקִבּוּל דָּמָן בְּכָלֵי שְׂרֵת בְּצִפּוֹן וְדָמָן טְעוֹן אַרְבַּע מִתְּנֹת עַל אַרְבַּע קַרְנֹת כִּיצַד עָלָה בַּכֶּבֶשׂ וּפְנָה לְסוּבָב וּבָא לוֹ לְקַרְן דְּרוּמִית מִזְרָחִית מִזְרָחִית צְפוֹנִית צְפוֹנִית מִעֲרָבִית מִעֲרָבִית דְּרוּמִית: שְׂרִירֵי הַדָּם הֵיחָ שׁוֹפָד עַל יְסוּד דְּרוּמִי וְנֶאֱכָלִין לְפָנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֵנָה בְּכָל מֵאֲכָל לְיוֹם וְלַיְלָה עַד חֲצוֹת:

3. *Ḥatot hatzibur vəhayahid éilu hein ḥatot hatzibur sə'rei rashei ḥodashim vəshel mo'adot shəhitatan batzafon vəqibul daman bikhlei shareit batzafon vədaman ta'un arba matanot al arba qəranot keitzad alah vakévesh ufanah lasoveiv uva lo ləqéren dəromit mizrahit mizrahit tzəfonit tzəfonit ma'aravit ma'aravit dəromit. Shəyarei hadam hayah shofeikh al yəsod dəromi vəne'ekhalin lifnim min haqəla'im ləzikhrei khəhunah bəkhoh ma'akhal ləyom valáilah ad ḥatzot.*

3. Sin offerings — the communal and individual ones: These are the communal sin offerings: The goats of the new months and of Festivals, their slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires four sprinklings on the four corners [of the altar]. How? [The Kohein] went up the ramp and turned onto the surrounding ledge. And he went to the southeast coner, the northeast corner, the northwest corner, [and] the southwest corner. The remainder of the blood was poured on the southern foundation. And [the offerings] are eaten within the curtains [of the courtyard] by the males of the Priesthood, in any way of food [preparation], on the day [of the offering] and the night [afterwards], until midnight.

Rabbi Yishma'eil's interpretative principles:⁹

רבי ישמעאל אומר בשלש עשרה מדות התורה נדרשת

א. מקל וחמר

ב. ומגזרה שוה

ג. מבנין אב מכתוב אחד ומבנין אב משני כתובים

ד. מקלל ופרט

ה. מפרט וקלל

ו. קלל ופרט וקלל אי אתה דן אלא כעין הפרט

ז. מקלל שהוא צריך לפרט ומפרט שהוא צריך לקלל

ח. כל דבר שהיה בכלל ויצא מן הכלל ללמד לא ללמד על עצמו יצא אלא

ללמד על הכלל כלו יצא

ט. כל דבר שהיה בכלל ויצא לטען טען אחד שהוא כענינו יצא להקל ולא

להחמיר

י. כל דבר שהיה בכלל ויצא לטען טען אחר שלא כענינו יצא להקל ולהחמיר

יא. כל דבר שהיה בכלל ויצא לדון בדבר החדש אי אתה יכול להחזירו לכללו

עד שיחזירנו הכתוב לכללו בפרוש

יב. דבר הלמד מענינו ודבר הלמד מסופו

יג. וכן שני כתובים המכחישים זה את זה עד שיבוא הכתוב השלישי ויכריע

ביניהם:

Rabī Yishma'eil omeir bishlosh esreik midot haTorah nidreshet

1. *miqal vahomer*

2. *umigzeirah shavah*

3. *mibinyan av mikatuv ehad umibinyan av mishanei khətuvim*

⁹Sifrei, Bəraita dəRabī Yishma'eil

Siddur Davar Hādash

4. *mikēlal ufrat*
5. *mipērat ukhlal*
6. *kēlal ufrat ukhlal i atah dan ela kē'ein hapērat*
7. *mikēlal shehu tzarikh lifrat umipērat shehu tzarikh likhlal*
8. *kol davar shehayah bikhlal veyatza min hakēlal lēlameid lo lēlameid al atzmo yatza ela lēlameid al hakēlal kulo yatza*
9. *kol davar shehayah bikhlal veyatza lit'on tō'an ehad shehu khē'inyano yatza lēhaqēit valo lēhaḥamir*
10. *kol davar shehayah bikhlal veyatza lit'on tō'an aḥeir shelo khē'inyano yatza lēhaqēil ulhaḥamir*
11. *kol davar shehayah bikhlal veyatza lidon badavar heḥadash i atah yakhol lēhaḥaziro likhlalo ad sheyḥazirēnu hakatuv likhlalo bēfeirush*
12. *davar halameid mei'inyano vədavar halameid misofo*
13. *vəkhein shēnei khātuvim hamakh'hishim zeh et zeh ad sheyavo hakatuv hashēlishi veyakhr'a beineiherem.*

Rabbi Yishma'eil says: With thirteen principles is the Torah interpreted:

1. [an inference] from light to heavy [ie: an a fortiori inference/qal vahōmer]
2. and [an inference] from an identical concept [ie: a verbal analogy/gēzeirah shavah]
3. [an inference] from a general rule [derived] from one text and [an inference] from a general rule [derived] from two texts
4. [an inference] from a category and an example
5. [an inference] from an example and a category
6. a category and an example and a category — you may only conclude [cases] that are similar to the example
7. [an inference] from a category that requires an example and [an inference] from an example that requires a category
8. any thing that was [included] in a category and was specified outside of the category to teach [something] — not to teach about itself was it specified, but to teach about the entire category was it specified
9. any thing that was [included] in a category and was specified to require a requirement, one that was like its context — it was specified to lighten [the law] and not to make [it] heavier
10. any thing that was [included] in a category and was specified to require a requirement, a different one that is not like its context — it was specified to lighten [the law] and also to make [it] heavier
11. any thing that was [included] in a category and was specified to conclude [something] about that new thing — you may not include it and restore it to the category unless the text restores it [for us] explicitly
12. a thing that teaches from its context and a thing that teaches from what follows it
13. and finally: two texts contradicting one another until a third text comes and resolves the contradiction between them

Continue with the first Qadish dēRabanun in the Shabbat and Festival Morning Service (p 244).

Appendix B: Notes on the Text

These are by no means exhaustive comments on every possible thing that could be said about the text in this siddur. They are merely high points, specific idiosyncrasies, little snippets here and there that I think might require a little extra explanation or be of interest to the sort of person (like me) who reads translators' notes.

- The Friday Evening Service

- Introductory Verses

* Yədidet Néfesh:

- אָב | *iv* | Quickener: English doesn't have a great gender-neutral alternative for "father" or "mother". "Parent" exists, obviously, and I do use it elsewhere in the siddur, but it feels a little wan and clinical for a heightened poetic moment like this. "Quickener", with its associations with the old sense of "quick" meaning "living" (a sense still visible in "quicksilver" and "the quick and the dead"), seemed like a fitting coinage here: The One who makes us become alive.
- זֵר | *ziv* | Florescence: The Hebrew word can refer to either a kind of radiance or to the blossoming of a flower; I hope "florescence" is close enough to "inflorescence" to catch this double meaning in English as well.

- Qabalat Shabat

- * Psalm 95:8 מַרְיָבָה . . . מַסָּח | *Mərivah . . . Masah* | *Mərivah . . .*
Trial: The first of these two place names literally means "Strife". I translated the second because these names seem highly symbolic, and the meaning is probably not immediately transparent to the average English user.
- * Psalm 97:1 הָאָרֶץ | *ha'áretz* | the mainland: The Hebrew word is usually a more general term for dry land, but since it seems to be in opposition to the islands in the second verset, I took the liberty of stretching the meaning a little: Let the whole earth, whether continental or scattered across the nether regions of the ocean, rejoice in haSheim.
- * Psalm 29:6 רְאֵימִים | *rə'eimim* | aurochs: Aurochs were large wild bovines that would ultimately be domesticated into modern-day cattle. Their considerable range extended from the British Isles and Iberian Peninsula at one extreme to the Korean Peninsula at

the other. As an animal metaphor for unrestrained vigor and brawn, they seem more potent than domesticated bulls, and as both Jastrow and BDB specify that the word refers to a wild ox, it seems plausible that this may have been the animal the word originally described. The last documented aurochs died in 1627 in Poland.

- * Ləkheh Dodeti נִקְבְּלָהּ | פְּנֵי שַׁבָּת נִקְבְּלָהּ | *pənei Shabat nəqabəlah* | Let's meet Shabbat on twilight's tide: The literal sense here is something like “let's welcome the face of Shabbat”, the “face” meaning the very first part of a person to arrive. Shabbat arrives with evening, and so one might imagine her arriving on the line of shadow that sweeps slowly across the darkening sky as the sun slips below the horizon. This line advances like the waters in a very still sea, and hence this translation, which is a poetic departure from the literal sense, but captures, I hope, the core of its poetic meaning.
- * Psalm 93:1 גְּאוּת | *ge'ut* | sea-swells: A more literal translation here would be “grandeur”, but this noun sometimes also refers to the swelling of the sea, and given the aquatic imagery of this psalm, it seems fitting to offer this poetic alternative here.

- The Shəma and Her Blessings

- * The Blessing for Evening (Historical and Contemporary): מִפְּנֵי | *mipənei* | from the face of: Usually, this word is simply treated as a preposition meaning “[away] from before”. But etymologically, the part of the word that means “before” also means “face”, and I think there's something beguiling and surprising about preserving that etymological sense here.
- * The First Paragraph of the Shəma: מְאוֹדָּךְ | *mə'odəkhe* | [all that] makes you you: This word is often translated as “your might”, but literally it means something closer to “your very-ness”, “mə'od” being a standard intensifier in Biblical Hebrew. Etymologically, it does have a connection to might (just as, in English, “very” — via “verily” — has a connection to truth), but the intensifier strikes me as the more intriguing meaning here: You are commanded to love haSheim with all your heart (which is to say with that which accepts things in to you from the world), with all your soul (which is to say with that which reaches out from you into the world), and with all that makes you very you (which is to say with that which simply is in you, that which makes you you, as opposed to any other being on the planet).
- * The Third Paragraph of the Shəma:
 - תְּכַהֵלֶת | *təkhéilet* | hyacinth: This is obviously a significant color — it has its own Wikipedia page — and contemporary transla-

tions range from “sky blue” to “indigo” and beyond. Exact-ing specificity may not be desirable here, however: In our age of mechanical reproduction, perfection is often equated with flawless, identical results. But there was no Pantone in the ancient world, and rabbinical sources excoriating cheap alternatives to the expensive dye suggest that the specific process of making the dye may have been more important than achieving one specific final color every single time. This natural variation in hue is at odds with contemporary English’s exuberant specificity when it comes to denoting colors (“indigo” is not “ultramarine” is not “navy” is not “sapphire”), but an ancient source provides a beautiful solution: The Septuagint translates *təkhéilet* as ὑακίνθος | *huakínthos* | “hyacinth”, and, as that flower similarly covers a range of vibrant blues and purples in its hues, that translation is adopted here.

· וְלֹא־תִתְרוּל : Confoundingly, these two words are cantillated וְלֹא־תִתְרוּל in siddurim across a variety of Jewish movements — the Koren Siddur, the Conservative *Lev Shalem* siddur, and the Reconstructionist *Kol Haneshamah* siddur all do so, among others — despite every full version of the Torah or Tanakh — JPS and the Biblia Hebraica Stuttgartensia, most notably — cantillating it as is shown in the main text of this siddur. While I generally trust the full versions of the Tanakh to be more authoritative when it comes to the Masoretic Text, I am otherwise unable to account for how this particular discrepancy arose and became so widespread. A friend of mine in rabbinical school asked her cohort of fellow students for suggestions; they were all similarly flummoxed, and I would greatly appreciate any information anyone has about this particular oddity.

- HaTəfilah

- * Divine Might: בְּעֶלְתַּת נְבוֹרוֹת | *ba’alet gəvurot* | most primary Dom: I would apologize for this, but the blame ultimately rests with heterosexuality. “*Bə’aleh*” comes from a root that means “to sexually penetrate” as well as “to exercise control over”, a linkage spurred by patriarchal understandings of how cis men have sex with cis women and what gender relations should look like between married couples — the sexual and power-exchange senses of the word aren’t really separable, and the Prophets, especially, are full of punning wordplay on these two senses. (As a noun, the word can also mean “husband” or “Ba’al”, a god that the ancient Israelites were apparently particularly wont to worship.) Stripping away the gendered connotations but leaving the interwoven senses of a per-

sonal relationship with an exchange of power (with the *bə'aleh* being the one with the *gəvurot*, the power) naturally leads us into the world of kink, and hence this translational choice. There are worse fates than being a sub for haSheim. (I use “Dom” as a gender-neutral shortening for “Dominant”, just as “sub” is a gender-neutral shortening for “submissive”; it seems unnecessarily convoluted to import that shortening into French, gender it, then look for a way of de-gendering the faux-French “Dom(me)”.)

- * Al haNisim — Hānukah: It may at first seem odd to cast this prayer into gender-neutral Hebrew, but wars are not only fought between men on the battlefield. There are whole societies of people preparing food, making clothes, healing wounds, providing moral support and tactical information, and all the myriad other daily tasks that make such bloodshed possible. Even in the final sentence, it is not only the men who set aside the eight days of Hānukah, and thus even here I believe it is appropriate to speak of children and not only sons. (All this, of course, in addition to the fact that we probably cannot say with absolute certainty that every member of the army or Temple cleaning crew was exactly and exclusively a man. We shrink the past when we project our contemporary understandings of gender backwards onto it and then imagine, as a null hypothesis, that no one crossed those lines of gender unless we have overwhelming evidence to the contrary.)
- Prayer for Healing: Traditionally, prayers for healing were not included in the Friday evening service since Shabbat is a day to refrain from asking for things from G-d (Who is resting). In the 1990s, however, the Jewish Healing movement began bringing prayers for healing to greater prominence, and many Reform, Reconstructionist, and Conservative communities now include such prayers in their services every week. Many of the founders of the Jewish Healing movement had a background in AIDS activism, and many queer shuls had begun incorporating liturgy for healing into their Friday night services in the 1980s in the early days of the AIDS crisis. Rabbi Sharon Kleinbaum, currently of Congregation Beit Simchat Torah in NYC, maintains that the practice of including a *Mi Shebeirakkeh* prayer in the Friday evening service in mainstream Reform, Reconstructionist, and Conservative communities comes directly from these queer ritual responses to AIDS, but other rabbis I have spoken to have disputed this history, and it may be that different communities settled on the same practice for different reasons. Regardless, the practice seems quite firmly established at this point, and so it seems worth formally including a version of this prayer here, where it is done in the communities I have prayed with.

- Concluding Prayers:
 - * Psalm 27:8: The first half of this verse is difficult to untangle, syntactically, in the Masoretic Text. With some hesitation, I have adopted (and degendered) an emendation proposed by Mitchell Dahood in the first volume of his study of the Psalms in the Yale Anchor Bible Series (1965), which, in the original masculine gender, streamlines the sense of the line with minimal disruption to the consonantal text.
- Qidush at Home:
 - Iyov 28:7 עֵיט | *áyit* | screech-owl: Like many Biblical terms for animals, this appears to be somewhat more generic than many common English terms. Since the root is related to shrieking and the context calls for a bird of prey with excellent vision, this translation — admittedly more specific than the Hebrew — is hopefully not too much of a stretch.
 - עַל נְטִילַת הַמַּיִם | *al nətílat hamáyim* | about washing with water: A really strict translation here would be “about the lifting up of water”, but I’ve chosen to be a little looser to reflect the looseness of the handwashing blessing, which has the force of something like “about lifting up [water to pour over our] hands [and wash them]”, but is invariably translated as “about washing hands” or the equivalent.
- Qabalat Ḥag:
 - Psalm 133:3 הַרְרֵי צִיּוֹן | *harərei tziyon* | desert hills: The Masoretic text here reads “הַרְרֵי צִיּוֹן | *harərei Tziyon* | hills of Tziyon”, which is geographically somewhat difficult given the distance between Mt Ḥermon and Mt Tziyon. Following a suggestion in Robert Alter’s commentary on his translation, I’ve changed one vowel here to make the line refer to desert hills instead, which seems more coherent.
 - Psalm 126: In translating this psalm (especially verses 1 and 4), I have relied more on Jewish tradition than on the literal meanings of the words involved. Biblical scholarship has worked itself into a tizzy over these lines, but there is a long and robust tradition in Jewish communities of understanding the expressions in the first and fourth verses as expressing a yearning for a future in which G-d brings home those who are currently confined (literally something like “When the PRESENCE returns the captives of...”). The translation flips the focus slightly primarily to smooth out the simile of the floodways in the second half of verse 4; the Hebrew has been tweaked only slightly to have a more universal focus. While the resulting phrasing is perhaps a little looser than a doctrinaire philosophical essay or political white paper would have it, I nevertheless hope that in the context of utopian Biblical poetry, it still manages to capture the sense of a future where all the lands of the Earth have been freed from the strangleholds of colonialism, and

where the caging of human beings is nothing more than a distant bitter memory.

- Psalm 43:3 מִשְׁכְּנוֹתַיְךָ | *mishkənotéikhe* | Your presence-places: While this word is the word for the “Mishkan”, the mobile sanctuary that the Israelites carried with them during their wilderness wanderings, it is also etymologically linked with the Divine Name that I have translated as “The PRESENCE” thruout this siddur, hence this translation.
 - Psalm 66:12 לְרַחֵם | *larəvahah* | to relief: The Masoretic text here reads “לְרַחֵם” | *larəvayah* | to saturation”; this replacement is suggested in the Brown-Driver-Briggs Hebrew-English Lexicon.
 - Psalm 84:6-8: The original Hebrew here is a little convoluted, but seems to refer to pilgrims making a journey to Tziyon to celebrate a Festival there. This version recasts these lines so that they refer to the pilgrimage highways themselves. We may not be able to make the pilgrimages and celebrations that our ancestors made, but our hearts can still be happy when we imagine them.
 - Psalm 65:10 תַּכְיֶנֶה דְגַנָּךְ כִּי־כֵן תַּכְיֶנֶה | *takhíneh dəganal ki khein təkhineh*. | You will ready their grain, for so You will ready her.: It’s a little unclear whose grain is being readied here, in the Hebrew as well as in the English. The “her” at the end of the line refers to the Earth, altho the exact poetic force of this clause is obscure.
 - Psalm 119:152 קְדָמָה | *qédem* | the essentials: This line is a little gnarly. “Qédem” literally means “east”, and then by the association with sunrise picks up associations with “early”, “ancient”, and “beginning”. One plausible way of parsing this line, then, is that haSheim’s edicts have taught us the “earliest” things, either in the sense of primordial mysteries of the creation of the cosmos or the ABCs of a proper Jewish life, thru Torah.
- The Shabbat and Festival Morning Service
- Greeting a New Day:
 - * Birkot haSháħar: The blessing about gender has been the subject of much discourse in the history of Jewish prayer. Early versions assumed a male pray-er, and ended “Who did not make me a woman”. Later, a version for women to pray was added, ending “Who made me according to His will”. Many contemporary prayer-books have abandoned these alternatives in favor of the universal version presented here, which can be prayed by any worshiper regardless of gender. Knowing that many trans people have fought hard for the recognition of their genders, however, I wanted to include versions of this blessing that thank G-d affirmatively and explicitly for making us the genders that we are. The male and female versions use standard words for “male” and “female” in rabbinic

Hebrew. Unsurprisingly, rabbinic Hebrew doesn't have a word for "gender nonbinary", and the contemporary Hebrew word sounds out of place to me in this linguistic context. The construction here is my own invention — literally "outside of the two" — an attempt to capture a broad array of nonbinary experiences without resorting to a definition of negation along the lines of "Who did not make me male or female".

- * Dread of Heaven: Decolonization: יַרְשׁוּת | *yarshut* | colonization: This is a neologism of my own invention. It's built from a root that with meanings that include "to conquer", "to take possession of", and "to dispossess", and turning that verb into a new noun seemed like the tidiest way to bring this concept into the kind of Hebrew used to write these prayers.
 - * Psalm 30:13: כְּבִדִי | *kəveidi* | my core: The Masoretic Text reads "כְּבוֹד" | *kavod* | glory" here, which is semantically somewhat odd. Many contemporary translations follow this emendation — drawn from the Septuagint — to the Hebrew word for "liver", an organ which represented the seat of emotions in Biblical thought, much as the heart does in contemporary English.
- Verses of Praise:
- * Verses of Reconciliation 78:38: This verse has thirteen words in the Hebrew and references the thirteen attributes of G-d's mercy announced in Shəmot. As such, the translation is also kept to thirteen words in English to mirror this structural reference.
 - * Psalm 90:3 דָּכָא | *daka* | atoms: While frequently translated "dust", this is not the standard word for that concept in Biblical Hebrew. The underlying root relates to the idea of crushing or pulverizing something, and this translation, if a little anachronistic, is an attempt to get at that idea.
 - * Psalm 147:16 כְּפֹר כְּאֶפֶר יִפְזְרֶה | *kəfor ka'əifer yəfazéireh* | frost like fire-dregs Voi fritters about: This translation is an attempt to echo the wordplay in the Hebrew. A more literal translation would be "frost like ash Voi'll scatter"
 - * Shokhéneh ad: בְּחַי יִצְרוּל תִּתְרוֹמְמֶה | *Bəḥei yətzriol titroməneh* | In the lives of the Eden-issue You will be raised up: These four lines present a thorny translational issue, as the first letters of the second and third words of each line in the Hebrew spell the names of Yitzḥaq and Rivkah. Since Ḥ is not an English letter, there isn't a way to use it in an equivalent acrostic, so I have, reluctantly, fallen back on using the Anglicized equivalents of the names in translation. Since these names have more than four letters each in English, I've woven them thru the full length of the words involved.
 - * Yisṭabaḥ: בְּשִׁירֵי זִמְרָה | *bəshiyarei zimrah* | song-surpassing si-

lence: This revocalization is attributed to the Ḥasidic rabbi Simḥah Bunim (c 1765–1827). More literally, it means “that which remains after singing”, referring to the feelings and experiences that still remain in the wake of song. As many words as we may pray to the Divine, the deepest connection comes not from song or text, but from the stirring of our hearts.

- The Shema and her Blessings:

- * The Blessing for Morning (Weekday) ...אֵל בְּרוּכָה | *Eil bərukheh...* | Ah! God, blessed One,...: In the Hebrew, this is a dense alphabetical acrostic, with each word advancing one letter thru the alphabet. The requirements of English syntax don't really permit a translation to have that density without losing grammatical coherence; this translation has two words for each Hebrew word, an attempt to approach the compactness of the original while still making reasonable, if poetic, English sense.

- The Torah Service:

- * Mystical Meditation: The Aramaic of the Zohar is notoriously idiosyncratic. The style regularly breaks with normative Aramaic grammar and includes a number of loan words from Medieval European languages. Any nonbinary forms here, then, that seem derivable from the paradigms laid out in Appendix C only by the most circuitous of paths should be taken as keeping this idiosyncratic spirit alive in adaptation. There are a number of versions of the text of the Zohar; I have used the version on Sefaria as my starting point for the version presented here.
- * Psalm 24:4: I have treated this verse as a quote from haSheim based on the “נַפְשִׁי | *nafshi* | My life” in the second verset, but several ancient manuscripts show a third-person possessive there instead.

- Additions to the Morning Service

- Hoshanot:

- * מַלְאֲכֹל צְבָאוֹת | *mal'akhol tzava'ot* | go-betweens also of hosts: A basic translation of this would be “angels of hosts”, but etymologically the word for angel (in Hebrew and in English) means “messenger”, and that's the sense I've played on here to keep the acrostic going.
- * לְמַעַן תֵּל תִּלְפִיּוֹת | *ləmá'an teil talpiyot* | for the sake of Zion, ziggurat-ruined: *Talpiyot* is a word that appears once in the book of Canticles and nowhere else in the Biblical corpus. Its meaning is highly uncertain and all etymologies for it are speculative. Several of them link it to destruction, and that is the angle I have leaned into here, leaving the ambiguity of whether Zion is ruined

like a ziggurat or whether it has been ruined by Babylon, home to one of the most famous ziggurats in the world.

– HaTəfilah for Festival Musaf:

- * Təfilat Géshem: The traditional version of this prayer makes mystical allusion to Avraham, Yitzḥaq, Ya'aqov, Mosheh, and Aharon in the five stanzas before the final collective reference to the Jewish people. This version changes the focus to women instead: Sarah, Rivqah, Dinah, Miryam, and Ḥanah. These new stanzas largely draw from familiar Biblical stories, but Dinah's paragraph calls on two midrashim: The first — which can be found in Midrash Tanḥuma, Vayeitzei 8:3 — is the much-discussed midrash that Dinah's sex was changed in Lei'ah's womb for the sake of Raḥeil's honor. The second — found in the Babylonian Talmud, Bava Batra 15b — tells that in her later years, Dinah married Iyov, and is the otherwise nameless wife who appears in that book.

Appendix C: Nonbinary Hebrew

As indicated in the Introduction, this siddur uses a modified and expanded version of Lior Gross and Eyal Rivlin's Nonbinary Hebrew Project for its nonbinary Hebrew forms. Those who know that project will thus find much of the below familiar. The plural system, however, is entirely my own, as are certain verb forms with suffixed direct objects. I have attempted to be thoro in putting this grammar together, and my experience in using it with this siddur is that it integrates well with the already existing forms of Hebrew. Nevertheless, I'm sure there are things in it that are clunky and worth improving upon; we are all trying to figure this out together, and I have faith that we'll settle on workable solutions in the end.

Nouns, Pronouns, and Adjectives

For singular nouns, the common ending is הַ - in the absolute state and תַּ - in the construct state. The common plural ending is וֹל - for both the absolute and construct states. Thus:

plural	singular	
תְּלִמִּידוֹל	תְּלִמִּידָה	absolute
תְּלִמִּידוֹל	תְּלִמִּידַת	construct

The construct form takes endings: תְּלִמִּידַתִּי, תְּלִמִּידַתְּךָ, תְּלִמִּידוֹלִי, תְּלִמִּידוֹלֵיךָ, etc. The common possessive endings are as follows:

3rd pl	3rd sing	2nd pl	2nd sing	
לְ	הַ	כֶּל	ךָ	for sing nouns
לְ יֵהָל	יְהַ	יְכַל	יְךָ	for pl nouns

Thus:

חֲבֵרְתָל	חֲבֵרְתָה	חֲבֵרְתְּכֵל	חֲבֵרְתְּךָ
their friend	faer friend	y'all's friend	your friend
חֲבֵרוֹלֵיהָל	חֲבֵרוֹלֵיהָ	חֲבֵרוֹלֵיכֵל	חֲבֵרוֹלֵיכָ
their friends	faer friends	y'all's friends	your friends

Because the ending shifts the accent, it can be helpful to look at other inflected forms for any changes to the vowels in the root — feminine forms are particularly useful for this. Indeed, in many ways, the common singular behaves like the feminine singular with ם in place of ך, and the common plural like the feminine plural with ל in place of ת.

Some masculine nouns already end in ך. These nouns are participles of III-ה verbs, which will be treated in greater detail below, but the common form of these nouns ends in ת even in the absolute state; a nonbinary baker like myself would be an אֹפֶת. For these nouns, the absolute and construct states do not have different endings, but they are otherwise regular.

Similarly, nouns formed from the participles of III-א verbs end in אה in their common singular absolute form, אַת in the construct. So a nonbinary doctor would be a רֹפֵאֵה and the construct state would be רֹפֵאֵת. These verbs will also be treated in more detail below.

Adjectives mostly behave like nouns in terms of their endings, including adjectives formed from III-ה and III-א roots. Adjectives that are formed along the qoteil/qotélet paradigm are treated like qal participles, for which see below, under “Verbs”.

Two common words don’t fit into the above paradigms but that are quite widespread, especially in the context of a siddur: אב/אבול | parent/parents and בן/בנות | child/children.

The common demonstrative singular pronoun is זֶה. The common personal pronouns are as follows:

plural	singular	
אַתָּל	אַתָּה	2nd pers
הָל	הָא	3rd pers

The common forms of cardinal numbers 1-10 are as follows:

construct	absolute		construct	absolute	
שֵׁשׁה	שֵׁשׁה	6	אַחַד	אַחַד	1
שְׁבַעַת	שְׁבַעַה	7	שְׁלִי	שְׁלִים	2
שְׁמֹנַת	שְׁמֹנַה	8	שְׁלִישׁה	שְׁלִישׁה	3
תְּשַׁעַת	תְּשַׁעַה	9	אַרְבַּעַת	אַרְבַּעַה	4
עֲשָׂרַה	עֲשָׂרַה	10	חֲמִישׁה	חֲמִישׁה	5

These should allow one to construct any cardinal numbers higher than this as needed. Masculine and feminine cardinal numbers switch which gender they agree with above three; common cardinal numbers do not do this; they agree with common nouns no matter how high they go. Ordinals are as follows:

שְׁשִׁי	6	רֵאשׁוֹנָה	1
שְׁבִיעִי	7	שְׁנִי	2
שְׁמוֹנִי	8	שְׁלִישִׁי	3
תְּשִׁיעִי	9	רְבִיעִי	4
עֲשִׂירִי	10	חֲמִישִׁי	5

Above ten, Hebrew uses cardinals as ordinals, so there are no other forms to worry about.

Prepositions

Prepositional endings are generally similar to endings for nouns, but for the sake of completion and clarity, here are all three systems:

1. For לְ, בְּ, אֶת, בֵּין, עִם:

plur	sing	
לְכֹל	לְךָ	2nd pers
לְהֵל or לְלֵל	לָהּ	3rd pers

2. For מִן, מֵ, עוֹד:

plur	sing	
מִמּוֹכֵל	מִמּוֹךְ	2nd pers
מִמּוֹהֵל	מִמּוֹהֶה	3rd pers

3. For אֶל, עַל, תְּזוֹת, אֲזוֹרִי, לְפָנַי, סָבִיב:

plur	sing	
עֲלֵיכֶם	עֲלֵיךָ	2nd pers
עֲלֵיהֶם	עֲלֵיהָ	3rd pers

Verbs

Like many languages, Hebrew has many more inflected forms of the verb than it does any other part of speech. While it would please my completionist heart to list every possible verb form here, the resulting tables would run on for dozens of

pages, which would be a thoroly impractical addition to a book that is already more than long and heavy enough. Fortunately for our purposes, most of the changes that happen to Hebrew verbs happen before the endings, and thus do not actually affect the common gender forms. As such, working thru the qal/pa'al forms of the verb — with only a few brief detours thru a few weak roots — will suffice to give you everything you need to build any common form of any verb in any binyan.

Strong Roots

Since this verb will be the paradigm for all other verbs, I will be using the root טל"ט to illustrate the common gender system, a root which has a core meaning of “to rule” or “to manage”.

The Participle: The qal/pa'al participle looks like this in the common gender:

plur	sing
שולְטוֹל	שולְטָה

The plural participle is the same in the absolute and construct states, and takes endings on that form as well. The construct state of the common singular participle is שולְטָה and it drops the final ה to take endings: שולְטָי | “my ruler”, for example. In this way, the common forms are kept distinct from their masculine and feminine counterparts.

The Past/Perfect Tense: The third person plural in Hebrew is already ungendered in the past tense, and so there is no distinct common third person plural form in this tense. Thus the forms look like this:

plur	sing	
שולְטוּ	שולְטָה	2nd pers
(שולְטוּ)	שולְטָה	3rd pers

Again, other verbs may do other things before the endings, but the endings themselves are the same for all strong verbs in all binyanim.

Objective Suffixes: As a general rule when adding objective suffixes to the perfect, the common looks like the feminine but with ׁ in place of ׁ or ׁ. Even so, I think it's worth listing out all the forms once for the sake of clarity. The suffixed forms for a second-person common singular verb look like this (the labels on the table refer to the number, person, and gender of the *object* of the verb):

plur			sing			
comm	fem	masc	comm	fem	masc	
שָׁלַטְתִּנוּ			שָׁלַטְתִּנִּי			1st pers
שָׁלַטְתִּכֶּם	שָׁלַטְתֶּן	שָׁלַטְתֶּם	שָׁלַטְתָּ	שָׁלַטְתְּ	שָׁלַטְתָּ	2nd pers
שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּהּ	3rd pers

The suffixed forms for a third-person common singular verb look like this:

plur			sing			
comm	fem	masc	com	fem	masc	
שָׁלַטְתִּנוּ			שָׁלַטְתִּנִּי			1st pers
שָׁלַטְתִּכֶּם	שָׁלַטְתֶּן	שָׁלַטְתֶּם	שָׁלַטְתָּ	שָׁלַטְתְּ	שָׁלַטְתָּ	2nd pers
שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	שָׁלַטְתָּ	3rd pers
					שָׁלַטְתָּהּ	alt 3rd

As has been noted above, the third person plural in the perfect tense in Hebrew is already ungendered, and so, unsurprisingly, there are no distinct forms for the third person common plural perfect with objective suffixes. While there is a distinct form of the second person common plural perfect as a standalone verb, the masculine and feminine do not have distinct forms when taking objective suffixes, and so I think the simplest thing to do is embrace this epicene practice and not create an entire second set of ungendered endings; the second person common plural perfect has no distinct forms when it takes objective suffixes — it looks identical to the already extant masculine and feminine form.

But this, alas, is only half the story, because in addition to grammatically common subjects of verbs, it is also necessary to deal with grammatically common objects of verbs. Here, the number of tables threatens to proliferate beyond all reason.

Rather than mechanically list a daunting thicket of forms out of sheer bloody-mindedness, I think the best thing to do is to list out the one set that has a few irregularities and then tell you the rules that will let you mechanically generate the other sets. So to that end, this is how third-person common singular objective suffixes get attached to perfect verbs (note that in this table, the labels refer to the number, gender, and person of the *subject* of the verb, not the object):

plur		sing		
comm	comm	fem	masc	
שָׁלַטְתֶּנּוּ	שָׁלַטְתֶּיָּהּ			1st pers
שָׁלַטְתֶּיָּהּ	שָׁלַטְתֶּהּ	שָׁלַטְתֶּיָּהּ	שָׁלַטְתֶּהּ	2nd pers
שָׁלַטְתֶּוּ	שָׁלַטְתֶּהּ	שָׁלַטְתֶּוּ	שָׁלַטְתֶּוּ	3rd pers

In terms of the other forms:

- The second person common singular objective suffixes are identical to the masculine ones other than a change in vowel: the masculine ךְ is replaced by the common ךֿ.
- The second person common plural suffixes are identical to the second person plural masculine and feminine suffixes, except instead of ם or ן, the common has ל.
- The third person common plural suffixes are identical to the third person plural masculine and feminine suffixes, except instead of ם or ן, the common has ל.

The Future/Imperfect Tense: Unlike the past/perfect tense, in the future/imperfect tense, the third person plural is gendered and thus needs a distinct common form. The qal forms look like this:

plur	sing	
תִּשְׁלֹטוּ	תִּשְׁלֹטָה	2nd pers
יִשְׁלֹטוּ	יִשְׁלֹטָה	3rd pers

As with the perfect, other verbs and other binyanim may do different things with the underlying root, but the above inflection patterns remain consistent thruout. Because these forms have endings, their ךְ-consecutive forms do not require special treatment.

Objective Suffixes: We can deal with objective suffixes in the future tense more quickly than in the perfect. The biggest issue is the linking vowel between the inflected verb and the suffix: Since the masculine forms already use ךְ and ךֿ vowels to link the verb to the suffix, it's necessary to — somewhat arbitrarily — change the vowel in the common forms to םֿ (holam) instead to avoid confusion. Thus the third-person common singular future tense with objective suffixes looks like this (the labels on this table indicate the number, gender, and person of the *object* of the verb):

plur			sing			
comm	fem	masc	comm	fem	masc	
יִשְׁלֹטְנוּ			יִשְׁלֹטְנִי			1st pers
			יִשְׁלֹטְנִי			alt 1st
יִשְׁלֹטְכֶם	יִשְׁלֹטְכֶן	יִשְׁלֹטְכֶם	יִשְׁלֹטְךָ	יִשְׁלֹטְךָ	יִשְׁלֹטְךָ	2nd pers
			יִשְׁלֹטְךָ	יִשְׁלֹטְךָ	יִשְׁלֹטְךָ	alt 2nd
יִשְׁלֹטְלָם	יִשְׁלֹטְלָן	יִשְׁלֹטְלָם	יִשְׁלֹטְהָ	יִשְׁלֹטְהָ	יִשְׁלֹטְהוּ	3rd pers
			יִשְׁלֹטְהָ	יִשְׁלֹטְהָ	יִשְׁלֹטְנוּ	alt 3rd

The above table has the advantage of showing the objective suffixes for common objects in all genders, numbers, and persons, meaning they do not need to be listed out here.

As with the perfect, masculine and feminine plural future tense verbs have identical forms when taking objective suffixes, so there are no distinct forms for the common plural future tense with objective suffixes — the same forms work for all three grammatical genders.

The Imperative: The imperatives are formed regularly, which is to say that the singular is **שְׁלֹטָה** and the plural **שְׁלֹטוּ**. As with other imperatives, the objective suffixes function identically to the future tense.

Weak Roots

In addition to strong roots that operate on the paradigm outlined above, Hebrew has a large number of weak roots that cause a number of predictable changes in the inflection. Fortunately for our purposes, most of these roots effect changes to the beginnings and middles of verbs; it is, of course, necessary to understand this behavior to properly conjugate these verbs, but since the endings are left undisturbed, it is not necessary to show how they look in the common gender specifically. A few weak roots, however, do mess with the endings, and so a few remarks are in order about these classes of verbs.

III-ה Verbs III-ה verbs, which is to say verbs whose third consonant is a weak ה resulting from the fading away of a pre-Biblical-Hebrew י, require the most extensive changes. Due to its frequency, I will be using the root **עשה** to illustrate these changes. The common singular participle, in both absolute and construct states, is **עוֹשֶׂת**; the plural is **עוֹשׂוֹל**. Both of these forms can take pronominal suffixes directly.

In the perfect, the second person common singular is **עֲשִׂיתְּ**; the third person common singular is **עָשְׂתָהּ**, in keeping with the general morphological patterns of these roots. The second person plural ends in **תְּל**, as one would expect. The second person forms take objective suffixes regularly — **עֲשִׂיתְּנִי**, **עֲשִׂיתְּהָ** — but the third person singular requires some explanation.

Essentially, to keep the forms distinct from both the masculine and feminine while also avoiding unidiomatic stacks of syllables, the third person common singular drops the final radical (as does the masculine) but not the suffix, giving a base form of **עֲשִׂתְּ** - This then yields the expected suffixed forms: **עֲשִׂתְּנִי**, **עֲשִׂתְּהָ**, **עֲשִׂתְּנֵנוּ** — and so on. This may be slightly etymologically suspect, but I don't believe it breaks any rules of Hebrew morphology, and it seems like the least clunky of the options available.

The future/imperfect is less complicated:

	plur	sing	
	תַּעֲשׂוּל	תַּעֲשִׂתְּ	2nd pers
	יַעֲשׂוּל	יַעֲשִׂתְּ	3rd pers

The imperative is formed by dropping the prefix, as expected. To attach objective suffixes to the singular, the תְּ ending drops, leaving a stem that can be linked to the suffixes with the expected ḥolam vowel.

III-Guttural Verbs Verbs that have a ה, an ע, or a ה (which is to say a strong, consonantal ה that is not derived from a י) for their third consonant are slightly irregular in that the common singular participle is שׁוֹמֵעַ in its absolute and construct states. As with other common singular participles, it drops the final syllable before taking suffixes: שׁוֹמְעָנִי. These roots are otherwise regular.

III-א Verbs Verbs that have an א for their third consonant likewise have an irregular common singular participle. The absolute form is בּוֹרְאָה, the construct בּוֹרְאָתָה. The construct state takes pronominal suffixes as expected: בּוֹרְאָתֵנִי. These roots are otherwise regular.

II-י/ו Verbs While these verbs have a great many vowel and accent shifts in their various inflected forms, these changes overwhelmingly affect the middle of the verb only, leaving the endings intact. The exception is the participle, which looks as follows:

plur	sing	
שׁוֹמְעִים	שׁוֹמֵעַ	absolute
שׁוֹמְעֵי	שׁוֹמֵעָה	construct

The construct forms can then take pronominal suffixes in the usual manner: שׁוֹמְעֵינִי.

Doubly Weak Roots

Most doubly weak roots need no comment, but two specific cases require slight clarification: Verbs that are both III-ה and II-י/ו keep the III-ה pattern in the participle — תְּחַיֶּה not תְּחַיֵּה. Verbs that are both III-א and II-י/ו keep the latter pattern, not the former — בְּאֵה not בְּאָה. Other forms are as expected.

Hif'il Participles

Hif'il participles have a different conjugation than participles in other binyanim. They behave essentially like nouns or adjectives and so shouldn't cause any difficulties, but for the sake of completeness, here's an example paradigm:

plur	sing	
מְדַרְיְכוֹל	מְדַרְיְכָה	absolute
מְדַרְיְכוֹלָה	מְדַרְיְכָתָה	construct
מְדַרְיְכוֹלֵינוּ	מְדַרְיְכָתֵנוּ	with suffix

While the above may feel somewhat cursory, I believe it should allow you to construct any ungendered word in Hebrew that you need to in this system. Again, most of the singular forms here are the work of Lior Gross and Eyal Rivlin — I

have simply created a new plural system, revised a few forms that seemed strange to me, and explicitly created some forms that are necessary for robust usage in Biblical and Rabbinic Hebrew. I obviously cannot speak for Lior or Eyal, but when it comes to my own contributions here, I can think of nothing I would desire more than having people take my work, improve upon it, and use it in their own projects out there in the wider world.

A Proposal for Nonbinary Aramaic

In developing this proposal, I did my best to check multiple sources and put together something that seems reasonable according to all of them, but this is much, much more tentative than the Hebrew system laid out above. If anyone with strong Aramaic feels like doing a deep dive here, I would be profoundly grateful for any feedback or guidance on what I have done. There isn't a lot of Aramaic in the siddur, but I would like what Aramaic there is to be good.

Nouns and Pronouns

Singular nouns look fairly similar to Hebrew; plural nouns are constructed somewhat differently:

plur	sing	
אַמְרִין	אַמְרָה	absolute
אַמְרֵת	אַמְרַת	construct
אַמְרֵתָא	אַמְרַתָא	emphatic

Possessive suffixes, likewise, are a mix of the familiar and the altered:

for m pl nouns		for all other nouns		
plur	sing	plur	sing	
אַמְרִיכֻל	אַמְרִיךְ	אַמְרֵתְכֻל	אַמְרֵתְךְ	2nd pers
אַמְרֵיהֻל	אַמְרֵיהָ	אַמְרֵתְהֻל	אַמְרֵתְהָ	3rd pers

Personal pronouns would then look like this:

plur	sing	
אַנְתִּין	אַנְתָּה	2nd pers
אַנְוִין	הָא	3rd pers

Verbs

Since this all feels so tentative, I've only worked out the forms for strong roots, trusting that it will be possible to work out the weak roots as necessary if this proposal holds up. Here, then, are the common forms of the participle:

plur	sing	
כְּתָבְוּן	כְּתָבְהָ	absolute
כְּתָבְתָא	כְּתָבְתָא	construct
כְּתָבְתָא	כְּתָבְתָא	emphatic

Here's the past/perfect tense:

plur	sing	
כְּתָבְתוּן	כְּתָבְתָא	2nd pers
כְּתָבְוּל	כְּתָבְתָא	3rd pers

And here's the imperfect/future tense:

plur	sing	
יְכָתְבוּן	יְכָתְבְהָ	2nd pers
יְכָתְבוּן	יְכָתְבְהָ	3rd pers

This would then give the imperatives as כְּתָבְהָ in the singular and כְּתָבְוּן in the plural.

I have not bothered to work out objective suffixes for the simple reason that I don't think any Aramaic passage in the siddur makes use of them. Obviously, then, this is not a full nonbinary grammar of Aramaic in the way that the Hebrew grammar above strives to be, but the Aramaic in the siddur is so minimal that I'm not sure a full nonbinary system is necessary for the present purposes, and so I leave the deeply worthwhile work of fleshing this out to account for all possibilities to those working on projects that engage more deeply with this language.

Colophon

The English font used in this siddur is Atkinson Hyperlegible, a font created by the Braille Institute specifically to increase readability for low-vision readers. The Hebrew font is Ezra SIL SR, a font created by the SIL Institute after the handwritten characters of the Biblia Hebraica Stuttgartensia. The Greek font is Gentium, a font created by the SIL Institute to include Latin, Cyrillic, and Greek alphabet support for a wide variety of languages.

The PDF edition of the siddur was written using James Yu's LaTeX Workshop extension on Visual Studio Code version 1.87.2 on a Lenovo ThinkPad running Windows 11. Hebrew text was entered using the Tiro Biblical Hebrew keyboard developed by the Society of Biblical Literature. Special characters used in transliteration were entered using Key Manager 1.14 to remap certain key combinations.

i bless you with the blessing of water and stone, ocean and chasm; with the blessing of tree and fire, cloud and sky, i bless you. i bless you with the blessing of orbit and atom; i bless you with the blessing of soil and fungus; i bless you with the blessing of fish and fowl; with the blessing of star and mountain, moon and glacier i bless you. with the blessing of years and seasons, harvests and bounties i bless you. with the blessing of tides and berries and grasses and flowers i bless you:

live, and be well, and make better this beautiful world. you are precious. you are loved. you cannot be replaced