סִדּוּר דְּבָר חָדָשׁ
Siddur Davar Ḥadash

Siddur Davar Ḥadash

Siddur Davar Ḥadash

an inclusive, nondenominational siddur

Ashkenazi Rite

assembled by brin solomon [it/itself]

Volume 1: Shabbat and Festivals

last revised 25 June, 2025, 10:23pm ET

Self-published in New York City.
First released in 2021/5781.
This is a living document. The latest revision was made 25 June, 2025, 10:23pm ET.
© This work is entirely in the public domain, with the exception of a few passages whose copyright information is included as they appear.
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

Contents

Introduction **xiii**

How to Use this Siddur **xxvii**

Acknowledgements **xxx**

The Friday Evening Service 1

Introductory Verses **3**

Candlelighting for Shabbat **6**
Shalom Aleikhel 7

Qabalat Shabat **8**
Psalm 95 8
Psalm 96 10
Psalm 97 12
Psalm 98 14
Psalm 99 16
Psalm 29 18
Ana bəKhó'aḥ 20
Ləkheh Dodeti 21
Psalm 92 26
Psalm 93 28
Ḥatzi Qadish 29

Passages for Study **30**

Ma'ariv **40**
Call to Prayer 40
The Shəma and Her Blessings 40
The Blessing for Evening (Historical) 41
The Blessing for Evening (Contemporary) 42
The Blessing for Love 43
The Shəma 44
The Blessing for Liberation (Historical) 49
The Blessing for Liberation (Contemporary) 50
The Blessing for Rest 52
The Commandment to Observe 54
Ḥatzi Qadish 55

HaTəfilah for Shabbat Evening 56
Symbolic Repetition of haTəfilah 70
Prayer for Healing 74
Prayer for Awareness 76
Qadish Shaleim 78

Concluding Prayers **80**
Qidush 80
Aléinu 84
Mourner's Qadish 88
Psalm 27 90

Concluding Verses **94**

Counting the Ómer **98**

Qidush at Home **107**
Shalom Aleikhel 110
Iyov 28 111
Anshet Ḥéifetz 114
Blessing the Children 117
Friday Evening Qidush 118

The Festival Evening Service **123**

Candlelighting for Ḥanukah **125**

Candlelighting for Festivals **126**

Qabalat Ḥag **127**
Psalm 133 128
Psalm 121 129
Psalm 122 130
Psalm 126 132
Psalm 127 133
Psalm 43 134
Psalm 66 136
Psalm 111 139
Psalm 84 141
Psalm 65 144
Psalm 119 (Excerpts) 147
HaTəfilah for Festivals 150

Concluding Prayers **176**
Qidush for Festival Evenings 176

Haqafot for Simḥat Torah **182**

The Bedtime Shəma **189**
Introductory Meditations 191
The Shəma 193
Psalm 91 194
Psalm 3 197
Blessings for Rest 198
Biblical Passages 201
Mantras 203
Psalm 128 204
Éden Olam 205

The Shabbat and Festival Morning Service **207**

Greeting a New Day **210**
On Waking 210
Preparing to Worship 214
Entering Community 220

Morning Blessings **226**
Birkot haSháḥar 226
Dread of Heaven 232
Decolonization 236
Passages for Study 238
Psalm 30 246

Pəsuqei dəGilah **248**
Bərukheh She'aməreh 248
1 Chronicles 16:8–36 250
Roməmol Shəkhinah 254
Psalm 100 258
Psalms for Holy Days 259
Psalm 19 259
Psalm 34 262
Psalm 90 265
Psalm 91 268
Psalm 135 270
Psalm 136 273

Psalm 33 277
Psalm 92 280
Psalm 93 282
Yəhi khəvod 283
Ashrei 286
Psalm 146 290
Psalm 147 292
Psalm 148 295
Psalm 149 297
Psalm 150 299
Coda to the Psalms 300
Vayváreikh David 301
Todat haYam 304
Nishmat kol ḥayetkhe 308
Shokhéneh ad 313
Yishtabaḥ 315
Psalm 130 316
Ḥatzi Qadish 318

Shaḥarit **319**
The Call to Prayer 319
The Shəma and Her Blessings 320
The Blessing for Morning (Shabbat) 320
The Blessing for Morning (Weekday) 327
The Blessing for Love 333
The Shəma 336
The Blessing for Liberation 341
HaTəfilah for Shabbat Morning 347
Qadish Shaleim 368

The Morning Torah Service **370**
Removing the Torah 370
Reading the Torah 381
Mi sheBeirəkhe Blessings 385
Lifting and Wrapping the Torah 397
Haftarah Blessings 398
Communal Prayers 404
Blessing the New Month 411
Ashrei 414
Returning the Torah 418
Ḥatzi Qadish 424

Musaf for Shabbat **425**
HaTəfilah for Shabbat Musaf 425
Qadish Shaleim 454

Concluding Prayers **456**
Ein kEilohéinu 456
A Final Study Passage 457
Aléinu 458
Psalms for Marking Time 462
Psalm 104 462
Psalm 27 467
Mourner's Qadish 470

Concluding Verses **472**
Qidush for Shabbat and Festival Mornings 479

Additions to the Morning Service **481**
HaTəfilah for Hoshana Rabah 483

Taking the Lulav **506**

Haleil **508**
Psalm 113 508
Psalm 114 510
Psalm 115 511
Psalm 116 514
Psalm 117 516
Psalm 118 517

Hoshanot **524**

Yizkəreh **563**
Introductory Meditations 564
Prayers for the Dead 566
Concluding Meditations 570
Mourner's Qadish 573

Musaf for Festivals **575**
HaTəfilah for Festival Musaf 575
Daily Psalms 614
Psalm 24 614
Psalm 48 616
Psalm 82 619

Psalm 94 621
Psalm 81 625
Psalm 93 628

Blessings over Food **629**
Blessings before the Meal 631
Birkat haMazon — Grace after Meals 633
Grace after Special Foods 652
Grace after Other Foods 656

The Shabbat and Festival Afternoon Service **657**
Ashrei 659
Uva ləTziyon 663
Ḥatzi Qadish 669

The Shabbat Afternoon Torah Service **670**
Removing the Torah 670
Reading the Torah 672
Returning the Torah 676
Ḥatzi Qadish 680

Minḥah **681**
HaTəfilah for Shabbat Afternoon 681
Tzidqatəkhe tzédeq lə'olam 698
Qadish Shaleim 699

Havdalah **707**

Blessing the New Moon **719**

Appendix A: Alternate Passages **729**
Traditional Shabbat Evening Study Passages 729
An Alternative Central Prayer 734
Traditional Morning Service Study Passages 736

Appendix B: Notes on the Text **750**

Appendix C: Nonbinary Hebrew **759**
A Proposal for Nonbinary Aramaic 767

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 Mizraḥi customs and traditions differ, but these different cultures and worship styles are all vibrant and vital, and it would be a great loss if all this diversity were swept away in favor of some hyperstandardized One True Way Of Doing Judaism.

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

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

About the Text

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

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

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

- the Reform *Mishkan T'filah* siddur
- Congregation Beit Simchat Torah's *B'chol L'vav'cha* siddur
- *Siddur HaKohanot: A Hebrew Priestess Prayerbook*
- Adam Zagoria-Moffet and Isaac Treuherz's *Siddur Masorti*
- the PDF scan of a 1963 printing of the Sa'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.

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

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

About the Translation

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

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

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

of worship.

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

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

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

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

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

who wants to be included by it and no one who doesn't. The repeated invocation of "all living things" worshiping the Jewish G-d have been qualified to say that only haSheim's living things worship haSheim — a category that I think can include all the plants and fungi and animals and bacteria[5] 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

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

the liturgy in various guises. Without being revisionist about history, myth, or legend, I've tried to alter these passages so they don't play into tropes that encourage present-day settler colonialism. The story of Nó'aḥ 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 lead 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 does'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 "אֱלֹקוֹל | *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 "חֵי הָעוֹלָמִים | *ḥei 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

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

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

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

- **Voi** is our G-d.
- Let us worship **Void**.
- **Voix** Name is Holy. [The final "x" pronounced like the last letter in ony**x**.]
- 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

מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין
כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ׃ יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ
הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ׃

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

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

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

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

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

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

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

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

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

It does not take a multi-wingèd 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.

וֶרֶד מִבֵּית הַצִּפֳּרִים [הֶא]
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 Ḥanukah "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:

Consonants:

א silent, either not transliterated or represented by an apostrophe
ב **b** as in **b**isexual
ב **v** as in **v**egan
ג and גּ **g** as in **g**ay
ד and דּ **d** as in **d**isabled
ה **h** as in **h**edonism
ו **v** as in **v**egan
ז **z** as in **z**ine
ח **ḥ**, not a US English sound, like ch in German Ba**ch**
ט **t** as in **t**rans
י **y** as in **y**earning
כ (word-ending form: ךּ) **k** as in **k**ink
כ (word-ending form: ך) **kh**, not a US English sound, like ch in German Ba**ch**
ל **l** as in **l**esbian
מ (word-ending form: ם) **m** as in **m**antis
נ (word-ending form: ן) **n** as in **n**ull
ס **s** as in **s**nake
ע silent, either not transliterated or represented by an apostrophe
פ **p** as in **p**lural
פ (word-ending form: ף) **f** as in **f**at
צ (word-ending form: ץ) **tz** as in quar**tz**
ק **q** as in Ira**q**
ר **r** as in **r**obot
שׁ **sh** as in **sh**adow
שׂ **s** as in **s**nake
ת and תּ **t** as in **t**rans

Vowels:

אָ, אַ, אֲ **a** as in sp**a**
אַי **ai** as in C**ai**ro
אֶ, אֱ **e** as in p**e**t
אֵ, אֵי, אֱי **ei** as in n**ei**ghbor
אִ **i** as in z**i**ne
אֹ, אָו, אוֹ **o** as in ar**o**mantic
אֻ, אוּ **u** as in f**u**ton
אוּי **ui** as in gl**ui**ng
אְ 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 *baShabat*, 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'aḥ*) 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 (*á*) in the transliteration.

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

Acknowledgements

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

My profoundest thanks also go out to my sensitivity readers and editors J. S. K. Starr, Robert Kingett (www.blindjournalist.wordpress.com), Marques Hollie, Jonathon Adler, Ori J. Clemons, Mariyama Scott, Batyah Selis, and Alexandra Stein (among others), without whom this work would be infinitely worse. They all fixed many things; any flaws that remain are mine and mine alone.

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 מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד׃
הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת חֲבֵרִים יָחַד׃
הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת כֻּלָּנוּ יָחַד׃

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

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

Pirkei Avot 1:2 (Al shəloshah dəvarim)

עַל שְׁלֹשָׁה דְבָרִים *Al shəloshah devarim*
הָעוֹלָם עוֹמֵד׃ *ha'olam omeid*
עַל הַתּוֹרָה *Al hatorah*
וְעַל הָעֲבוֹדָה *və'al ha'avodah*
וְעַל גְּמִילוּת חֲסָדִים׃ *və'al gəmilut 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 אָב הָרַחֲמָנָה מִשְׁכָה עַבְדֵּךְ אֶל רְצוֹנָךְ
יָרוּצָה עַבְדֵּךְ כְּמוֹ אַיָּל יִתְנַחֲמָה מוּל הֲדָרָךְ
כִּי יֵעָרֵב לְךָ יְדִידוּתֵךְ מִנּוֹפֶת צוּף וְכָל טַעַם׃

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

הֲדוּרֵה נָאֶת זִיו הָעוֹלָם נַפְשִׁי חוֹלַת אַהֲבָתָךְ
אָנָּא אֵל נָא רְפָאָה נָא לָהּ בְּהַרְאוֹת לָהּ נְעַם זִיָּךְ
אָז תִּתְחַזֵּק וְתִתְרַפֵּא וְהָיְתָה לְךָ שִׁפְחַת עוֹלָם׃

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

וְתִיקֵה יֶהֱמוּ רַחֲמֶיךָ וְחוּסָה עַל בֶּת אוֹהֲבָךְ
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַפְתִּי לִנְוות בְּתִפְאֶרֶת עֻזָּךְ
אָנָּא אֵלִי מַחְמַד לִבִּי חוּשָׁה נָא בְּסוֹדְךָ חָכָם׃

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

הָגָלֶת נָא וּפְרְשֵׂה חֲבִיבָה עָלַי אֶת סֻכַּת שְׁלוֹמָךְ
תָּאִיר אֶרֶץ מִכְּבוֹדֵךְ נָגֲלָה וְנִשְׂמְחָה בָּךְ
מַהֲרֵה אֲהוּבָה כִּי בָא מוֹעֵד וְחָנֵּנִי כִּימֵי עוֹלָם׃

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

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)

דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃
דּוֹדַתִי לִי וַאֲנִי לָהּ הָרֹעָה בַּשּׁוֹשַׁנִּים׃
דּוֹדֶתִי לִי וַאֲנִי לָהּ הָרֹעָת בַּשּׁוֹשַׁנִּים׃
דּוֹדוֹלַי לִי וַאֲנִי לָהֶל הָרֹעוֹל בַּשּׁוֹשַׁנִּים׃
דּוֹדוֹתַי לִי וַאֲנִי לָהֶן הָרֹעוֹת בַּשּׁוֹשַׁנִּים׃
דּוֹדַי לִי וַאֲנִי לָהֶם הָרֹעִים בַּשּׁוֹשַׁנִּים׃

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 וַאֲנוּ | *va'anu* | "and we are" for וַאֲנִי | *va'ani* | "and I am" in the above.

On Ḥanukah, continue with Candlelighting for Ḥanukah (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).)

בְּרוּכֶה אַתָּה יהוה	*Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וְצִוָּתְנוּ	*asher qidəshétnu bəmitzvotéihe vətzivétnu*
לְהַדְלִיק נֵר שֶׁל 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

שָׁלוֹם עֲלֵיכֶל מַלְאֲכוֹל הַשָּׁרֵת *Shalom aleikhel mal'akhol hashareit*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמְרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכֶה הֶא׃ *haqədosheh bərukheh he.*

בּוֹאֲכֶל לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Bo'akhel ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמְרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכֶה הֶא׃ *haqədosheh bərukheh he.*

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Barkhúni ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמְרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכֶה הֶא׃ *haqədosheh bərukheh he.*

צֵאתְכֶל לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Tzeitkhel ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמְרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכֶה הֶא׃ *haqədosheh bərukheh he.*

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

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

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

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

Qabalat Shabat

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

1. Psalm 95

לְכוֹל נִתֵּן כָּבוֹד לִיהוה	1	*Ləkhol nitein kavod liSHKHINAH*
נָגִילָה בְצוּר יִשְׁעֵנוּ׃		*nagílah vətzur yish'éinu.*
נְקַדְּמָה פָּנָיהָ בְּתוֹדָה	2	*Nəqadəma fanéihe bətodah*
בְּשִׁמְחָה נָגִילָה בָהּ׃		*bəsimḥah nagílah veh.*
כִּי אֵל גְּדוֹלָה יהוה	3	*Ki Eil gədoleh SHƏKHINAH*
וְשׁוֹפְטָה גְּדוֹלָה עַל־כָּל־אֱלִילִים׃		*vəshofəteh gədoleh al kol elilim.*
אֲשֶׁר בְּיָדָהּ מֶחְקְרֵי־אָרֶץ	4	*Asher bəyadeh meḥqərei áretz*
וְתוֹעֲפוֹת הָרִים לָהּ׃		*vəto'afot harim leh.*
אֲשֶׁר־לָהּ הַיָּם וְהֶא עָשָׂתוּ	5	*Asher leh hayam vəhe asétu*
וְיַבֶּשֶׁת יָדֶיהָ יָצָרוּ׃		*vəyabéshet yadéihe yatzáru.*
בֹּאוֹל נִצְטַנֵּעַ וְנַעֲבוֹד	6	*Bó'ol nitztanéi'a vəna'avod*
נַעֲתִיר לִפְנֵי־יהוה עֹשֵׂתְנוּ׃		*na'atir lifnei SHƏKHINAH osét'nu.*
כִּי הֶא אֱלֹהֵינוּ	7	*Ki he Elohéinu*
וַאֲנַחְנוּ עַם מַרְעִיתָהּ וְצֹאן יָדֶהּ		*va'anáḥnu am mar'iteh vətzon yadeh*
הַיּוֹם אִם־בְּקֹלָהּ תִּשְׁמָעוֹל׃		*hayom im bəqoleh tishmá'ol.*
אַל תַּקְשׁוֹל לְבַבְכֶל כִּמְרִיבָה	8	*Al taqshol ləvavkhel kiMrivah*
כְּיוֹם מַסָּה בַּמִּדְבָּר׃		*kəyom Masah bamidbar.*
אֲשֶׁר נִסּוּנִי אִבוֹלֵיכֶל	9	*Asher nisúni ivoleikhel*
בְּחָנוּנִי גַּם־יָדְעוּ פָּעֳלִי׃		*bəḥanúni gam yadə'u fo'oli.*
אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וָאֹמַר	10	*Arba'im shana aqut bədor va'omar*
עַם תֹּעוֹל לֵבָב הֵל		*am to'ol leivav heil*
וְהֵל לֹא־יָדְעוּ דְרָכָי׃		*vəheil lo yadə'u derakhai.*
אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי	11	*Asher nishbáti və'api*
אִם־יְבוֹאֹל אֶל־מְנוּחָתִי׃		*im yivó'ol el mənuḥati.*

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

הוֹדוּ לַיהוה הוֹד חָדָשׁ	1	*Hodol liSHKHINAH hod ḥadash*
הוֹדוּ לַיהוה כָּל־יִשְׂרָאֵל׃		*hodol liSHKHINAH kol Yisra'eil.*
הוֹדוּ לַיהוה בָּרְכוּ שְׁמֵה	2	*Hodol liSHKHINAH barəkhol shəmeh*
בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתֵה׃		*basərol miyom ləyom yəshu'ateh.*
לַמְּדוּ זֵת אֶל זֵת כְּבוֹדֵה	3	*Ləmədol zet el zet kəvodeh*
בְּכָל־יִשְׂרָאֵל נִפְלְאוֹתֵיהֶ׃		*bəkhol Yisra'eil niflə'otéihe.*
כִּי גְדוֹלֶה יהוה	4	*Ki gədoleh SHƏKHINAH*
וּמְהֻלָּלֶה מְאֹד		*umhuléleh mə'od*
נוֹרָאֶה הֶא עַל־כָּל־אֱלִילִים׃		*nora'eh he al kol elilim.*
כִּי כָּל אֱלֹהוֹל הָעַמִּים לֹא לָנוּ	5	*Ki kol elohol ha'amim lo lánu*
וַרַק יהוה אֱלֹהֵינוּ׃		*vəraq SHƏKHINAH Elohéinu.*
הוֹד־וְהָדָר לְפָנֵיהֶ	6	*Hod vəhadar ləfanéihe*
עֹז וְתִפְאֶרֶת בְּמִקְדָּשֵׁהּ׃		*oz vətif'éret bəmiqdasheh.*
הָבוּל לַיהוה כָּל־בֵּית־יִשְׂרָאֵל	7	*Havol liSHKHINAH kol beit Yisra'eil*
הָבוּל לַיהוה כָּבוֹד וָעֹז׃		*havol liSHKHINAH kavod va'oz.*

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!

הָבוֹל לַיהוה כְּבוֹד שְׁמֵהּ	8	*Havol liSHKHINAH kəvod shəmeh*
שְׂאוֹל־מִנְחָה וּבְאוֹל לְחַצְרוֹתֶיהָ׃		*səʼol minḥah uvóʼol ləḥatzrotéihe.*
תְּנוֹל כָּבוֹד לַיהוה	9	*Tenol kavod liSHKHINAH*
בְּהַדְרַת־קֹדֶשׁ		*bəhadrat qódesh*
חִילוֹל מִפָּנֶיהָ כָּל־יִשְׂרָאֵל׃		*ḥílol mipanéihe kol Yisraʼeil.*
לַמְּדוֹל זֶת אֶל זֶת יהוה חַיֵּת	10	*Ləmədol zet el zet SHƏKHINAH ḥayet*
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט		*af tikon teiveil bal timot*
יִפְרְחוּ כָל־הָעַמִּים־בָּהּ׃		*yifrəḥu kol haʼamim bah.*
יִשְׂמְחוּ הַשָּׁמַיִם	11	*Yisməḥu hashamáyim*
וְתָגֵל הָאָרֶץ		*vətageil haʼáretz*
יִרְעַם הַיָּם וּמְלֹאוֹ׃		*yirʼam hayam umloʼo.*
יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר־בּוֹ	12	*Yaʼaloz sadai vəkhol asher bo*
אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר׃		*az yəranənu kol atzei yáʼar.*
לִפְנֵי יהוה כִּי בָאָה	13	*Lifnei SHƏKHINAH ki vaʼeh*
כִּי בָאָה לִרְפּוֹא הָאָרֶץ		*ki vaʼeh lirpo haʼáretz*
יְתַקְּנֶהּ אוֹתָהּ בְּצֶדֶק		*yətaqəneh otah bətzédeq*
וְלִבֵּנוּ בֶּאֱמוּנָה׃		*vəlibéinu beʼemunah.*

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 חַיֵּית תָּגֵל הָאָרֶץ	1	*Shəkhinah ḥayet tageil ha'áretz*
יִשְׂמְחוּ אִיִּים רַבִּים׃		*yisməḥu iyim rabim.*
עָנָן וַעֲרָפֶל סְבִיבֵיהִ	2	*Anan va'arafel səvivéihe*
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֵהּ׃		*tzédeq umishpat məkhon kis'eh.*
אֵשׁ לְפָנֶיהִ תֵּלֵךְ	3	*Eish ləfanéihe teileikh*
וּתְלַהֵט סָבִיב צָרוֹלֶהּ׃		*utlaheit saviv tzaroleh.*
הֵבְעֵרוּ בְרָקֶיהִ תֵּבֵל	4	*Hiv'íru vəraqéihe teiveil*
הִרְגִּישָׁה וְתָחֵל הָאָרֶץ׃		*hirgísha vətaḥeil ha'áretz.*
הָרִים כַּדּוֹנַג נָמַסּוּ	5	*Harim kadonag namásu*
מִלִּפְנֵי יהוה		*milifnei Shəkhinah*
מִלִּפְנֵי אֲדֹן כָּל־הָאָרֶץ׃		*milifnei éden kol ha'áretz.*
הִגִּידוּ הַשָּׁמַיִם צִדְקֵהּ	6	*Higídu hashamáyim tzidqeh*
וְיָדְעוּ כָּל־יִשְׂרָאֵל כְּבוֹדֵהּ׃		*vəyadə'u kol Yisra'eil kəvodeh.*
יֵבֹשׁוּ כָּל־עֹבְדוֹל עֹוֵשֵׁק	7	*Yeivóshol kol ovdol ósheq*
הַמִּתְהַלְלוֹל בָּאֱלִילִים		*hamithaləlol ba'elilim*
שְׁוּבוֹל לְצֶדֶק כָּל־אֲשֵׁמוֹל׃		*shúvol lətzédeq kol asheimol.*

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

יָדְעָה וַתִּשְׂמַח צִיּוֹן	8	*Yadə'ah vatismaḥ Tziyon*
וַתָּגֵלְנָה בְּנוֹת יְהוּדָה		*vatagéilnah bənot Yəhudah*
לְמַעַן מִשְׁפָּטֶיךָ יהוה׃		*ləmá'an mishpatéikhe* Shəkhinah.
כִּי־אַתָּה יהוה	9	*Ki ateh* Shəkhinah
עֶלְיוֹנָה עַל־כָּל־הָאָרֶץ		*elyoneh al kol ha'áretz*
מְאֹד נַעֲלֵיתָה עַל־כָּל־אֱלִילִים׃		*mə'od na'aléiteh al kol elilim.*
אֹהֲבוֹל יהוה שִׂנְאוֹל רָע	10	*Ohavol* Shəkhinah *sin'ol ra*
שֹׁמֵרָה נַפְשׁוֹת חֲסִידוֹלֶיהָ		*shoméreh nafshot ḥasidoléihe*
מִיַּד רְשָׁעוֹל יַצִּילֵל׃		*miyad rəsha'ol yatzilol.*
גִּיל זָרֻעַ לַצַּדִּיקֶה	11	*Gil zarú'a latzadiqeh*
וּלְתַמּוֹל־לֵב שִׂמְחָה׃		*ultamol leiv simḥah.*
שִׂמְחוֹל צַדִּיקוֹל בִּיהוה	12	*Simḥol tzadiqol bi*Shkhinah
וְהוֹדוֹל לְזֵכֶר קָדְשֶׁהּ׃		*vəhodol ləzéikher qodsheh.*

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 לַיהוה הוֹד חָדָשׁ		*hodol liSHəKHINAH hod ḥadash*
כִּי נִפְלָאוֹת עָשְׂתָה		*ki nifla'ot asəteh*
הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃		*hoshí'ah leh yəmineh uzró'a qodsheh.*
הוֹדִיעַ יהוה יְשׁוּעָתוֹ	2	*Hodí'eh SHəKHINAH yəshu'ateh*
בְּחַיֵּי כֻלָּנוּ גִּלְּתָה צִדְקָתוֹ׃		*bəḥayei khulánu gilətеh tzidqateh.*
זָכַר חַסְדּוֹ	3	*Zakhəreh ḥasdeh*
וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל		*ve'emunateh ləveit Yisra'eil*
רָאוּ כָל־בֵּית־יִשְׂרָאֵל		*yadə'u khol beit Yisra'eil*
אֶת יְשׁוּעַת אֱלֹהֵינוּ׃		*et yəshu'at Elohéinu.*
הָרִיעוּ לַיהוה כָּל־יִשְׂרָאֵל	4	*Hanéitzol liSHəKHINAH kol Yisra'eil*
פִּצְחוּ וְהַתְכַּנְסוּ וְהַלְלוּ׃		*pitzḥol vehitkanəsol vehaləlol.*
הַלְלוּ לַיהוה בְּנֵוּף	5	*Haləlol liSHəKHINAH baguf*
בְּנֵוּף וְלֵב תְּהִלָּה׃		*baguf vəleiv tehilah.*
בְּשָׁשׁוֹן שׁוֹאֵג אוֹ שׁוֹקֵט	6	*Bəsason sho'eig o shoqeit*
הָרִיעוּ לִפְנֵי הַשּׁוֹפְטָה		*hanéitzol lifnei hashofəteh*
יהוה׃		*SHəKHINAH.*
יִרְעַם הַיָּם וּמְלֹאוֹ	7	*Yir'am hayam umlo'o*
תֵּבֵל וְרוֹחֲ בָּהּ׃		*teiveil vərú'aḥ bah.*
נְהָרוֹת יִמְחֲאוּ כָף	8	*Nəharot yimḥa'u khaf*
יַחַד הָרִים יְרַנֵּנוּ׃		*yáḥad harim yəranéinu.*
לִפְנֵי יהוה כִּי בָאָה	9	*Lifnei SHəKHINAH ki va'eh*
לִרְפֹּא הָאָרֶץ		*lirpo ha'áretz*
יִתְקְנֶה אוֹתָהּ בְּצֶדֶק		*yətaqəneh otah bətzédeq*
וְלִבֵּנוּ בְּחַסְדּוֹ׃		*vəlibéinu beḥasdeh.*

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

יְהוָה מָלָךְ יִרְגְּזוּ עַמִּים	1	*Shəkhinah ḥayet yirgəzu máyim*
יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ׃		*yoshéveh kəruvim tanut ha'áretz.*
יְהוָה בְּצִיּוֹן גְּדוֹלָה	2	*Shəkhinah bəTziyon gədoleh*
וְרָמָה הִוא עַל־כָּל־עַמִּים׃		*vərameh he bəkhol məqomot.*
אֱמֶת שִׁמְךָ גָּדוֹל וְנוֹרָא	3	*Emet shimkhe gadol vənora*
קָדוֹשׁ הוּא׃		*qədosheh he.*
עֹז מֶלֶךְ מִשְׁפָּט אָהֵב	4	*Az haqahal mishpat aheiv*
אַתָּה כוֹנַנְתָּ מֵישָׁרִים		*ateh konánteh meisharim*
מִשְׁפָּט וּצְדָקָה		*mishpat utzdaqah*
בְּיַעֲקֹב אַתָּה עָשִׂיתָ׃		*bəYa'aqov ateh asíte.*
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ	5	*Roməmol Shəkhinah Elohéinu*
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו		*vəhitztanə'ol lahadom ragléihe*
קָדוֹשׁ הוּא׃		*qədoshe he.*
מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו	6	*Mosheh uAharon bəkohanáv*
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ		*ušməu'el bəqor'ei shəmó*
קֹרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם׃		*qor'im el Shəkhinah vəhe ya'anem.*
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם	7	*Bə'amud anan yədabəreh aleihem*
שָׁמְרוּ עֵדֹתָיו		*shaməru eidotéihe*
וְחֹק נָתַן־לָמוֹ׃		*vəḥoq natəneh lámel.*
יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם	8	*Shəkhinah Elohéinu atah anitem*
אֵל נֹשֵׂא הָיִיתָ לָהֶם		*Eil noséi'ah hayíteh lahem*
וְנֹקֵם עַל עֲלִילוֹתָם׃		*vənoqémeh al alilotam.*
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ	9	*Roməmol Shəkhinah Elohéinu*
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ		*vehitztanə'ol ləhar qodsheh*
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ׃		*ki qədoshe Shəkhinah Elohéinu.*

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 Ḥanah 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	*Mizmor ləDavid*
הָבוֹל לַיהוה בֵּית יִשְׂרָאֵל		*Havol liSHKHINAH beit Yisra'eil*
הָבוֹל לַיהוה כָּבוֹד וָעֹז׃		*havol liSHKHINAH kavod va'oz.*
הָבוֹל לַיהוה כְּבוֹד שְׁמֹה	2	*Havol liSHKHINAH kəvod shəmeh*
הִצְטַנְּעוֹל לַיהוה		*hitztanə'ol liSHKHINAH*
בְּהַדְרַת־קֹדֶשׁ׃		*bəhadrat qódesh.*
קוֹל יהוה עַל־הַמָּיִם	3	*Qol SHƏKHINAH al hamáyim*
אֵל־הַכָּבוֹד הִרְעִימָה		*Eil hakavod hir'ímeh*
יהוה עַל־מַיִם רַבִּים׃		*SHƏKHINAH al máyim rabim.*
קוֹל־יהוה בַּכֹּחַ	4	*Qol SHƏKHINAH bakó'aḥ*
קוֹל יהוה בֶּהָדָר׃		*qol SHƏKHINAH behadar.*
קוֹל יהוה שֹׁבֵר אֲרָזִים	5	*Qol SHƏKHINAH shoveir arazim*
וַיְשַׁבֵּר יהוה		*vayshabəreh SHƏKHINAH*
אֶת אַרְזֵי הַלְּבָנוֹן׃		*et arzei haLəvanon.*
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל	6	*Vayarqidom kəmo éigel*
לְבָנוֹן וְשִׂרְיֹן כְּמוֹ בֶן־רְאֵמִים׃		*Ləvanon vəSiryon kəmo ven rə'eimim.*
קוֹל־יהוה חֹצֵב לַהֲבוֹת אֵשׁ׃	7	*Qol SHƏKHINAH ḥotzeiv lahavot eish.*
קוֹל יהוה יָחִיל מִדְבָּר	8	*Qol SHƏKHINAH yaḥil midbar*
יָחִיל יהוה מִדְבַּר קָדֵשׁ׃		*yaḥíleh SHƏKHINAH midbar Qadesh.*
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת	9	*Qol SHƏKHINAH yəḥoleil ayalot*
וַיֶּחֱשֹׂף יְעָרוֹת		*vayeḥesof yə'arot*
וּבְהֵיכָלֹה כֻּלֹּה אֹמֵרָה כָּבוֹד׃		*uvheikhaleh kuleh oméreh kavod.*
יהוה לַמַּבּוּל יָשָׁבָה	10	*SHƏKHINAH lamabul yashəveh*
וַיֵּשֶׁב יהוה בֵּינֵינוּ לָעַד׃		*vayéishveh SHƏKHINAH beinéinu la'ad.*
יהוה עֹז לְעַמֹּה יִתֵּנָה	11	*SHƏKHINAH oz lə'ameh yitəneh*
יהוה יְבָרֵךְ		*SHƏKHINAH yəvarəkhe*
אֶת־עַמֹּה בַּשָּׁלוֹם׃		*et ameh vashalom.*

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 pronk 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 Ləkheh Dodeti (p 21).

. : Ana bəKhó'aḥ : .

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.)*

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּירָה צְרוּרָה׃
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא׃
נָא גִּבּוֹרָה דּוֹרְשֵׁי יִחוּדֶךָ כְּבָבַת שָׁמְרֵם׃
בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גָּמְלוּ׃
חֲסִינָה קָדוֹשָׁה בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ׃
יְחִידָה גֵּאֵה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ׃
שַׁוְּעָתֵנוּ קַבֵּל וְשָׁמְעָה צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת׃

Ana bəkhó'aḥ gədulat yəminəkhe tatíreh tzərurah.
Qabəleh rú'aḥ amə́khe sagəvónu taharónu niséi'ah.
Na giboreh dorəshol yiḥudəkhe kəvavat shimrol.
Barəkhol taharol raḥamol tzidqatəkhe tamid gimlol.
Ḥasineh qədoshe bərov tuvəkhe nahaleh adatékhe.
Yəḥideh gei'et lə'aməkhe pinet zokhərol qədushatékhe.
Shav'atéinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.

Please! With the strength of Your great right hand, our constraints untruss.
Take in Your people's spirit. Lift us up; Elevated One, purify us.
Please, Great One! Guard like Your pupil the elucidators of Your unity.
Bless them; purify them; succor them; pile Your justice on them eternally.
Impervious, Holy One, in Your great goodness, guide Your congregation to tranquilness.
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:

בָּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁהּ לְעוֹלָם וָעֶד׃
Barukh sheim kəvod mamasheh lə'olam va'ed.
Blessed is the Name of the Glory of Voix Reality forever and ever.

★. Ləkheh Dodeti

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

לְכֶה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

1.
שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד *Sh**amor vəzakhor bədibur eḥad***
אֵל לִמְדֵה עַמָּה מְאוּחָד׃ *Eil limədeh ameh mə'uḥad.*
יהוה אָחֵד וּשְׁמָה אֶחָד *Sʜəkʜinah aḥed ushmeh eḥad*
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה׃ *ləsheim ultif'éret vəlithilah.*

"**B**e 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.

לְכֶה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

2.
לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה *L**iqrat Shabat ləkhol vəneiləkha***
כִּי הִיא מְקוֹר הַבְּרָכָה׃ *ki hi məqor habərakha.*
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה *meirosh miqédem nəsukhah*
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה׃ *sof ma'aseh bəmaḥashavah təḥilah.*

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

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

3.

מִקְדַּשׁ מִבְטָח עִיר מַאֲרִיכָה ***M**iqdash mivtaḥ ir ma'arikha*
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה׃ *qúmi tzə'i mitokh hahafeikha.*
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא *Rav lakh shévet bə'éimeq habakha*
וְהֶא יַחֲמְלֶה עָלַיִךְ חֶמְלָה׃ *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.

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

4.

הִתְנַעֲרִי מֵעָפָר קוּמִי ***H**itna'ari mei'afar qúmi*
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי׃ *livshi bigdei tif'arteikh ami.*
הַצִּילִינִי מִן תְּהוֹמִי *Hatzilíni min təhomi*
קָרְבָה אֶל נַפְשִׁי גְּאָלָהּ׃ *qorvah el nafshi gə'alah.*

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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

5.

הִתְעוֹרְרִי הִתְעוֹרְרִי ***H**it'orəri hit'orəri*

כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי׃ *ki va oreikh qúmi óri.*

עוּרִי עוּרִי הִטַּהֲרִי *Úri úri hitahari*

כְּבוֹד יהוה עָלַיִךְ נִגְלָה׃ *kəvod SHƏKHINAH 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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*

פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

6.

לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי ***L**o teivóshi velo tikaləmi*

מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי׃ *mah tishtoḥaḥi umah tehemi.*

בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי *Bakh yeḥesol aniyol ami*

וְנִבְנְתָה עִיר עַל תִּלָּהּ׃ *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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*

פְּנֵי שַׁבָּת נְקַבְּלָה׃ *pənei Shabat nəqabəlah.*

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

7.

וְהָיוּ לְצָרָה צָרֶיךָ — ***V**əhayu lətzarah tzaráyikh*
וְרָחֲקוּ כָּל בְּלָעֶיךָ׃ — *vəraḥaku kol bəla'áyikh.*
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ — *Yasíseh aláyikh Eloháyikh*
כִּמְשׂוֹשׂ 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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה — *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ — *pənei Shabat nəqabəlah.*

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

8.

יָמִין וּשְׂמֹאל תִּפְרֹצִי — ***Y**amin usmol tifrótzi*
וְאֶת יהוה תַּעֲרִיצִי׃ — *və'et Shəkhinah ta'arítzi.*
מִן כָּל עוֹשֶׁק תֵּחָלְצִי — *Min kol ósheq teiḥalətzi*
וְנִשְׂמְחָה וְנָגִילָה׃ — *vənismeḥah 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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה — *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה׃ — *pənei Shabat nəqabəlah.*

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

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

9.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת תְּהִילָה *Bó'i vəshalom atéret təhilah*
גַּם בְּשִׂמְחָה וּבְצָהֳלָה: *gam bəsimḥah uvtzoholah.*
תּוֹךְ אֱמוּנוֹל עַם סְגֻלָּה *Tokh emunol am səgulah*
בּוֹאִי כַלָּה בּוֹאִי כַלָּה: *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!

לְכָה דוֹדִי לִקְרַאת כַּלָּה *Ləkheh dodeti liqrat kalah*
פְּנֵי שַׁבָּת נְקַבְּלָה: *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 תְּנֻחָמוּל:
Min hashamáyim tənuḥamol.
May you be consoled by Heaven.

7. Psalm 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃	1	*Mizmor shir ləyom haShabat.*
טוֹב לְהֹדוֹת לַיהוה	2	*Tov ləhodot liSHKHINAH*
וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃		*ulhalel et shimkhe elyon.*
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	3	*Ləhagid babóqer ḥasdékhe*
וֶאֱמוּנָתְךָ בַלֵּילוֹת׃		*ve'emunatəkhe baleilot.*
בְּשִׁיר וּבְרִקּוּד אוֹ בִקְטֹרֶת	4	*Bəshir uvriqud o viqtóret*
בְּצִיּוּר וּבְכָל־תְּהִלָּה׃		*bətziyur uvkhol təhilah.*
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	5	*Ki simaḥténi SHƏKHINAH bəfo'olékhe*
אֶת מַעֲשֵׂי יָדֶיךָ אַעֲרִיץ׃		*et ma'asei yadéikhe a'aritz.*
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	6	*Mah gadəlu ma'aséikhe SHƏKHINAH*
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃		*mə'od aməqu maḥshəvotéikhe.*
אִישׁ בַּעַר לֹא יֵדָע	7	*Isheh bá'ar lo yirə'eh*
וְכֶסִל לֹא־יָבִין אֶת זֹאת׃		*vəra'eh lo yavíneh et zot.*
כְּ֭פְרַח כָּל־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	8	*Ki forəḥol rəsha'ol kəmo éisev*
לְהִשָּׁמְדָם עֲדֵי־עַד׃		*vayatzítzol kol po'alol áven*
		vəyishaməḍol 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

וְאַתָּה מָרוֹם לְעֹלָם יהוה׃	9	*Və'ateh marom lə'olam* SHƏKHINAH.
כִּי הִנֵּה אֹיְבֶיךָ יהוה	10	*Ki hineih oyvoléikhe* SHƏKHINAH
כִּי־הִנֵּה		*ki hineih*
אֹיְבֶיךָ יֹאבֵדוּ		*oyvoléikhe yovéidol*
יִתְפָּרְדוּ כָּל־פֹּעֲלוֹת אָוֶן׃		*yitparədol kol po'alol áven.*
וַתָּרֶם כִּרְאֵים קַרְנִי	11	*Vatarímeh kir'eim qarni*
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃		*balləti bəshémen ra'anan.*
וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי	12	*Vatabét eini bəshurai baqamim alai*
מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃		*mərei'im tishma'nah oznai.*
צַדִּיק כַּתָּמָר יִפְרָח	13	*Tzadiq katamar yifraḥ*
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃		*ke'érez baLvanon yisgeh.*
שְׁתוּלִים בְּבֵית יהוה	14	*Shətulim bəveit* YHVH
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃		*bəḥatzrot Eloheinu yafríḥu.*
עוֹד יְנוּבוּן בְּשֵׂיבָה	15	*Od yənuvun bəseivah*
דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃		*dəsheinim vəra'ananim yihyu.*
לְהַגִּיד כִּי־יָשָׁר יהוה	16	*Ləhagid ki yashar* YHVH
צוּרִי וְלֹא־עַוְלָתָה בּוֹ׃		*tzuri vəlo-avlatah vo.*

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.

יהוה חַיֶּית גֵּאוּת לָבֵשׁ	1	*Shəkhinah ḥayet gei'ut lavəsheh*
לָבֵשׁ יהוה עֹז הִתְאַזָּרָה		*lavəsheh Shəkhinah oz hit'azəreh*
אַף־תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט׃		*af tikon teiveil bal timot.*
נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃	2	*Nakhon kis'akhe me'az me'olam áteh.*
נָשְׂאוּ נְהָרוֹת יהוה	3	*Nasə'u nəharot Shəkhinah*
נָשְׂאוּ נְהָרוֹת קוֹלָם		*nasə'u nəharot qolam*
יִשְׂאוּ נְהָרוֹת דָּכְיָם׃		*yis'u nəharot dokhyam.*
מִקֹּלוֹת מַיִם רַבִּים	4	*Miqolot máyim rabim*
אַדִּירִים מִשְׁבְּרֵי־יָם		*adirim mishbərei yam*
אַדִּיר בַּמָּרוֹם יהוה׃		*adireh bamarom Shəkhinah.*
עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	5	*Eidotéikhe ne'emnu mə'od*
לְבֵיתְךָ נָאֲוָה־קֹדֶשׁ יהוה		*ləveitəkhe na'avah qódesh Shəkhinah*
לְאֹרֶךְ יָמִים׃		*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.

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 Shəma and Her Blessings (p 40)). On Shabbat, some communities move directly to the evening service proper; those who do so pray the Ḥatzi Qadish (if a minyan is present — otherwise continue with the Shəma and Her Blessings). Other communities include various passages for study; those who do so omit the Ḥatzi Qadish and continue with the passages below instead.

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* **amein**

בְּעָלְמָא דִּי בְרָא כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֶהּ הֵא — *shəmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן — *da'amiran bə'aləma və'imrol* **amein.**

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

Passages for Study

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

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

CREATION

On Light:

> Light, my light, the world-filling light, the eye-kissing light, heartsweetening light!
> Ah, the light dances, my darling, at the centre of my life; the light strikes, my darling, the chords of my love; the sky opens, the wind runs wild, laughter passes over the earth.
> The butterflies spread their sails on the sea of light. Lilies and jasmines surge up on the crest of the waves of light.
> The light is shattered into gold on every cloud, my darling, and it scatters gems in profusion.
> Mirth spreads from leaf to leaf, my darling, and gladness without measure. The heaven's river has drowned its banks and the flood of joy is abroad.

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

On the Age of the Stones of the Earth:

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

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

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

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

On the Wonders of Oft-Maligned Forms of Life:

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

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

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

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

On an Incident from the Garden of Eden:

[In 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?

[7] Yəshayáhu 46:4

REST

On the Uselessness of Many Jobs:

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

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

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

On the Dangers of Having Nothing in Life but Work:

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

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

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

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

On Leaving behind the Activity of the Busy World:

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

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

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

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

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

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

On Having Time to Feel Heavy Emotions:

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

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

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

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

THE END OF ALL OPPRESSION

On the Necessity of Fighting Against Oppression:

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

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

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

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

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

On a Better World:

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

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

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

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

On the Potential of Unpromising Surroundings:

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

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

On Finding Joy along the Way:

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

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

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

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

Qadish dəRabanun

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֶמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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 תַּלְמִידֵיתְהוֹן *Al Yisra'eil və'al talmiduthol*

וְעַל כָּל תַּלְמִידֵת תַּלְמִידֵיתְהוֹן *və'al kol talmidut talmiduthol*

וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרַיְתָא *və'al kol man də'asəqun bə'oraita*

דִּי בְאַתְרָא הָדֵין וְדִי בְכָל אֲתַר וַאֲתַר *di bə'atra hadein vədi bəkhol atar va'atar*

יְהֵא לְהוֹן וּלְכוֹל שְׁלָמָא רַבָּא *yəhei ləhol ulkhol shəlama raba*

חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי *ḥina vəḥisda vəraḥamei vəḥayei arikhei*

וּמְזוֹנֵי רְוִיחֵי וּפֻרְקָנָא מִן קֳדָם *umzonei rəviḥei ufurqana min qodam*

אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוֹל 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 פַּלֶשְׁתִּינָה *və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*

הוּא בְרַחֲמֶיהָ יַעֲשֶׂת שָׁלוֹם עָלֵנוּ *He bəraḥaméihe ya'aset shalom aléinu*

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*

וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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 themself from the community of worshipers. *(Some stand and face Yərushaláyim, the ark, or the front of the worship space and then bow at the first word, with many who do so making a point of standing upright by the time they get to God's name.)*

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

Leader:

בָּרְכוּ֥ אֶת יהוה הַמְבֹרָֽךְ׃

Barəkhu et Adonai haməvorékheh.

Bless Adonai, the Blessed One!

Congregation, then leader:

בָּר֣וּךְ יהוה הַמְבֹרָ֖ךְ לְעוֹלָ֥ם וָעֶֽד׃

Bərukheh Adonai haməvorékheh ləʼolam vaʼed.

Blessed is Adonai, the Blessed One forever and ever!

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

The Shəma and Her Blessings

In some communities, the blessings that surround the Shəma are prayed collectively; in others, they are prayed individually, and the prayer leader brings everyone together at the black triangle. Those not praying the final blessing may respond בָּרוּכָה הֶא וּבָרוּךְ שְׁמָהּ׃ | *Bərukheh he uvarukh shəmeh.* | "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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר כִּלְּתָה מַעֲשֶׂיהָ בַּיּוֹם הַשְּׁבִיעִי *asher kiləteh ma'aséihe bayom hashəvi'i*
וַיִּקְרָאֹהוּ שַׁבַּת קֹדֶשׁ *vayiqra'óhu shabat qódesh*
מֵעֶרֶב וְעַד עֶרֶב *me'érev və'ad érev*
וּנְתָנֶתּוּ מְנוּחָה *untanétu mənuḥah*
לְעַמָּהּ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ: *lə'ameh Yisra'eil biqdushato.*
בּוֹרֵאת יוֹם וָלָיְלָה *Boréi'ah yom valáilah*
גּוֹלֶלֶת אוֹר מִפְּנֵי חֹשֶׁךְ *goléleh or mipənei ḥóshekh*
וְחֹשֶׁךְ מִפְּנֵי אוֹר: *vəḥóshekh mipənei or.*
וּמַעֲבִירָה יוֹם וּמְבִיאָה לָיְלָה ◄ ► *Uma'avireh yom umvi'eh láilah*
וּמַבְדִּילָה בֵּין יוֹם וּבֵין לָיְלָה *umavdileh bein yom uvein láilah*
יהוה צְבָאוֹת שְׁמָהּ: *Adonai tzəva'ot shəmeh.*
אֵל חַיָּת וְקַיֶּמֶת *Eil ḥayet vəqayémeh*
יְחַדְּשָׁה אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥadəsheh otánu lə'olam va'ed.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
הַמַּעֲרִיבָה עֲרָבִים: *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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר בִּדְבָרֶהּ מַעֲרִיבָה עֲרָבִים *asher bidvareh ma'ariveh aravim*
בְּחָכְמָה פּוֹתַחַת שְׁעָרִים *bəḥokhmah potáḥah shə'arim*
וּבִתְבוּנָה מְשַׁנָּת עִתִּים *uvitvunah məshanet itim*
וּמַחֲלִיפָּה אֶת הַזְּמַנִּים *umaḥalifeh et hazəmanim*
וּמְסַדֶּרֶה אֶת־הַכּוֹכָבִים *umsadéreh et hakokhavim*
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנָהּ: *bəmishməroteihem baraqía kirtzoneh.*
בּוֹרֵאת יוֹם וָלָיְלָה גּוֹלֶלֶת אוֹר *Boréi'ah yom valáilah goléleh or*
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר: *mipənei ḥóshekh vəḥóshekh mipənei or.*
וּמַעֲבִירָה יוֹם וּמְבִיאָה לָיְלָה ◄ ► *Uma'avireh yom umvi'eh láilah*
וּמַבְדִּילָה בֵּין יוֹם וּבֵין לָיְלָה *umavdíleh bein yom uvein láilah*
יהוה צְבָאוֹת שְׁמָהּ: *Adonai tzəva'ot shəmeh.*
אֵל חַיִּת וְקַיֶּמֶת *Eil ḥayet vəqayémeh*
יְחַדְּשֶׁהּ אוֹתָנוּ לְעוֹלָם וָעֶד: *yəḥadəsheh otánu lə'olam va'ed.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
הַמַּעֲרִיבָה עֲרָבִים: *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

אַהֲבַת עוֹלָם *Ahavat olam*
בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ: *beit Yisra'eil amәkhe ahávte.*
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים *Torah umitzvot ḥukim umishpatim*
אוֹתָנוּ לִמַּדְתָּ: *otánu limádte.*
עַל כֵּן יהוה אֱלֹהֵינוּ *Al kein Adonai Elohéinu*
בְּשָׁכְבֵנוּ וּבְעוֹרֵנוּ *bәshokhvéinu uv'uréinu*
נִפְתַּח בְּחֻקֶּיךָ *nipataḥ bәḥuqéikhe*
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ *vәnismaḥ bәdivrei Toratékhe*
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד *uvmitzvotéikhe lә'olam va'ed*
כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ *ki heim ḥayéinu vә'órekh yaméinu*
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה: *uvahem nehgeh yomam valáilah.*
וְאַהֲבָתְךָ אַל תָּסִיר ◄ ► *Vә'ahavatәkhe al tasíreh*
מִמֶּנּוּ לְעוֹלָמִים: *miménu lә'olamim.*
בָּרוּכָה אַתָּה יהוה *Bәrukheh ateh Adonai*
אוֹהֵב עַמּוֹ 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 Shәma 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 מַסָּד נֶאֱמָן׃ ***E**il **m**asad **n**e'eman.*

God, **a**da**m**antin**e** Foundatio**n**!

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃

Shəma Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Follo**w** thi**s**, Yisra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

שִׁמְעֶה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃

Shim'eh Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Follo**w** thi**s**, Yisra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

דַּע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃

Da Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Kno**w**, Y**i**sra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

דְּעֶה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃

Də'eh Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Kno**w**, Y**i**sra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

After any version of the Shəma, conclude individually:

בָּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁהּ לְעוֹלָם וָעֶד׃

Barukh sheim kəvod mamasheh lə'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 אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת עַל
רֹאשֶׁיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

Və'ahavte eit Adonai Elohéikhe bəkhol 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'aréikhe.

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

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

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

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדֹה בְּכָל־לְבַבְכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ
וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ
לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם
וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת
עַל רֹאשְׁכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם
לָתֵת לָהֶם 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 nafshəkhel. Vənatati mətar artzəkhel bə'ito yoreh umalqosh və'asafte dəganékhe vətiroshkhe vəyitzharékhe. Vənatati éisev bəsadəkhe livhemtékhe 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 mei'al ha'áretz hatovah asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel və'al nafshəkhel uqshartel otam lə'ot al gufəkhel vəhayu lətotafot al roshkhel. Vəlimadtel otam et habanol bakhel leimor bam bəshivtəkhe bəveitékhe uvlekhtəkhe vadérekh uvshokhbəkhe uv'urékhe. Ukhtavtem al məzuzot beitékhe uvish'arékhe. Ləmá'an yirbu yəmeikhel vimei vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkhel ləha'arikh lahel kimei 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 — [14]then I will give your soil rain in its season, autumn rain and spring rain, and you will gather your grain and your wine and your oil, [15]and I will give grass to the field for your herds, and you will eat and you will be sated. [16]Guard yourselves then, lest your heart be gullible and you swerve and serve idols of oppression and submit to them, [17]and ADONAI's fury blaze and Voi shut the heavens and there be no rain, and the soil not give her growths and you die quickly from the good Earth that ADONAI made for you. [18]But you will set My words — these! — on your heart and on your soul, and you will bind them as a sign on your body and they will be a symbol on your head, [19]and you will teach them to the children among you, praying them when you stay in your home and when you go out on the road and when you sleep and when you wake, [20]and you will write them on the doorposts of your home and on your gates [21]so your days and the days of the children among you will multiply on the soil that ADONAI swore to your forebears to preserve for them for all the days that the heavens are above the Earth.

The Third Paragraph of the Shəma (Vayómreh: BəMidbar 15:37–41)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אֱמֹר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף
פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּמְשַׁשְׁתֶּם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי מַחְשְׁבוֹתֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: ◄ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Vayómreh *Adonai el Mosheh leimor. Emor el bənol Yisra'eil və'amarta aleihel və'asu lahel tzitzit al kanfei vigdeihel lədorotal vənatənu al tzitzit hakanaf pətil təkhéilet. Vəhayah lakhel lətzitzit vəmishashtel oto uzkhartel et kol mitzvot Adonai va'asitel otam vəlo tatúrol aḥarei ləvavkhel və'aḥarei maḥshəvoteikhel asher atel oshəqol aḥareihel.* ► *Ləmá'an tizkərol va'asitel et kol mitzvotai vihyitel qədoshol lEilohekhel. Ani Adonai Eloheikhel asher hotzéiti etkhel mei'éretz Mitzráyim lihyot lakhel lEilohim 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. [39]And this will be your tzitzit and you will feel it and you will remember all the mitzvot of Adonai, and you will do them. And you will not go astray after your heart and after your thoughts after which you go oppressing. ► [40]Do this so you remember and do all My commandments and be holy for your God. [41]I am Adonai, your God, Who brought you out from the land of Egypt to be your God. I am Adonai, your God!"

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

יהוה אֱלֹהֵיכֶם אֱמֶת *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 וֶאֱמוּנָה בַּשְּׁבִיעִי קִיַּמְתָּ	Emet *və'**e**munah **b**ashəvi'i qiyámte*
גָּזַרְתָּ דִּבַּרְתָּ הֵקַצְנוּ וְשָׁמַעְנוּ	***g**azárte **d**ibárte **h**eiqátznu **v**əshamánu*
זָכוֹר זָמַדְתָּ יִרְשׁוּהָ טָהוֹרוֹל יִרָשְׁוּהָ	***z**akhor **ḥ**amádte **t**əhorol **y**irashúha*
כְּתוּבָה הִיא לְרֹאשׁ אַרְבָּעָה:	***k**ətuvah hi **l**ərosh arba'ah.*
מֵעֵת נִתְּנָה	***m**ei'eit **n**itənah*
שָׂמַח בָּהּ לֵב יְשׁוּרוּן עֵדָה פָּדִיתָ:	***s**amaḥ bah leiv Yəshurun **ei**dah **f**adíte.*
צְדָקָה קָנִיתָ	***Tz**ədaqah **q**aníte*
רוֹמַמְתָּ שַׁבָּת תָּמִיד	***r**omámte **Sh**abat **t**amid*
בֵּינְךָ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם:	*beinəkhe uveinéinu ot hi lə'olam.*
כִּי שֵׁשֶׁת יָמִים עוֹלָמְךָ תִּקָּנְתָּ	*Ki shéishet yamim olaməkhe tiqánte*
וּבַשְּׁבִיעִי נָחְתָּ	*uvashəvi'i náḥte*
לְמַעַן שֶׁתָּנִיחָה לְעַמְּךָ יִשְׂרָאֵל:	*ləmá'an shetaníḥeh lə'aməkhe Yisra'eil.*
אָבוֹל וּבָנוֹל כְּעָלוּ מִן הַיָּם בְּגִילָה	*Avol uvanol kə'alu min hayam bəgilah*
בִּתְהִלָּה בְּשִׂמְחָה רַבָּה אָמְרוּ כֻלָּל	*vithilah vəsimḥah rabah aməru khulal*

True **a**nd trustworthy: You **b**rokered a **C**ovenant on Shabbat;
You announced it, You **d**eclared it, and we **f**ollowed it, **g**rabbed from sleep.
You **h**oped for it: the **j**ust shall **k**eep, as their inheritance,
the Fourth Commandment, whose **l**etters start with **m**emory.
Now, since the time she was **p**roffered,
the **q**uick of Yəshurun — You **r**edeemed those **s**ojourners! — **t**hrill in her.
Vindication You **w**on;
Shabbat is e**x**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 וֶאֱמוּנָה | Emet | *ve'emunah*
כָּל־זֹאת וְקַיָּם עָלֵינוּ | *kol zot vəqayam aléinu*
כִּי הֶא יהוה אֱלֹהֵינוּ וְאֵין זוּלָתֵה | *ki he Adonai Elohéinu və'ein zulateh*
וַאֲנַחְנוּ יִשְׂרָאֵל עַמֵּהּ׃ | *va'anáḥnu Yisra'eil ameh.*
הַפּוֹדֵתֵנוּ מִיַּד מְלָכוֹל | *Hapodetéinu miyad məlakhol*
יִשְׁעֵנוּ הַגּוֹאֲלֵנוּ | *yish'éinu hago'eléinu*
מִכַּף כָּל־הֶעָרִיצוֹל׃ | *mikaf kol he'aritzol.*
הָאֵל הַנִּפְרָעָה לָנוּ מִצָּרֵינוּ | *Ha'Eil hanifrá'ah lánu mitzaréinu*
וְהַמְשַׁלֵּמָה גְּמוּל | *vəhamshalémeh gəmul*
לְכָל־אוֹיְבוֹל נַפְשֵׁנוּ׃ | *ləkhol oyvol nafshéinu.*
הָעֹשֶׂת גְּדוֹלוֹת עַד אֵין חֵקֶר | *Ha'oset gədolot ad ein ḥéiqer*
וְנִפְלָאוֹת עַד אֵין מִסְפָּר׃ | *vənifla'ot ad ein mispar.*
הַשָּׂמֶה נַפְשֵׁנוּ בַּחַיּוֹל | *Hasameh nafshéinu baḥayol*
וְלֹא נָתָנָה לַמּוֹט רַגְלֵנוּ׃ | *vəlo natəneh lamot ragléinu.*
הַמַּדְרִיכֵתֵנוּ עַל בָּמוֹת אוֹיְבוֹלֵינוּ | *Hamadrikhetéinu al bamot oyəvoléinu*
וַיָּרֶם קַרְנֵנוּ עַל כָּל־שׂוֹנְאוֹלֵינוּ׃ | *vayarímeh qarnéinu al kol sonə'oléinu.*

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. Psalm 66:9
The One Who guides us around the idol-places of our enemies
and raised our horn above those who hate us.

הָעֹשֶׂת לָנוּ נִסִּים *Ha'oset lánu nisim*

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

בְּאַדְמַת בְּנוֹל חָם׃ *bə'admat bənol Ḥam.*

Some omit the following lines on Shabbat.

הַמַּפְרִיעָה בְּעֶבְרָתָהּ *Hamafri'eh və'evrateh*

כָּל־יִשּׁוּב מִצְרָיִם *kol yishuv Mitzráyim*

All continue here:

וַיּוֹצִיאָה אֶת־עַמָּהּ יִשְׂרָאֵל מִתּוֹכָל *vayotzí'eh et ameh Yisra'eil mitokhal*

לְחֵרוּת עוֹלָם׃ הַמַּעֲבִירָה בְּנוֹלֶיהָ *ləḥeirut olam. Hama'avireh bənoléihe*

בֵּין גִּזְרֵי יַם סוּף *vein gizrei Yam Suf*

אֶת־רוֹדְפוֹלֵיהֶל וְאֶת־שׂוֹנְאוֹלֵיהֶל *et rodəfoleihel və'et sonə'oleihel*

בְּתָהוֹמוֹת עָצְרָה׃ *bithomot atzəreh.*

וְיָדְעוּ בְּנוֹלֶיהָ גְּבוּרָתָהּ *Vəyadə'u vənoléihe gəvurateh*

שִׁבְּחוּ וְהוֹדוּ לִשְׁמָהּ *shibəḥu vəhodu lishmeh*

וְרָשׁוּתָהּ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶל׃ ◄ ► *vərashuteh bəratzon qibəlu aleihel.*

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

עָנוּ תְהִלָּה *anu təhilah*

בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּל *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 כָמֹכָה בָּאֵלִם יהוה *Mi khamókhe ba'áretz ADONAI*
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ *mi kamókhe nedéreh baqódesh*
נוֹרָאֹת תְּהִלֹּת עֹשֵׂה פֶלֶא׃ *nora'eh təhilot óset péle.*
יְשׁוּעָתְךָ יָדְעוּ בְנוֹלֶיךָ *Yəshu'atəkhe yadə'u vənoléikhe*
בּוֹקַעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם *boqá'ah yam lifnei Mosheh uMiryam*
זֶה אֵלִי עָנוּ וְאָמְרוּ׃ *zet Eili anu və'aməru.*
יהוה יִמְלֹךְ לְעֹלָם וָעֶד׃ *ADONAI yig'et lə'olam va'ed.*
וְנֶאֱמַר ◄ ► *Vəne'emar*
כִּי פָדָה יהוה אֶת־יַעֲקֹב *ki fadəteh ADONAI et Ya'aqov*
וּגְאָלָתוּ מִיַּד חָזָק מִמֶּנּוּ׃ *ug'alétu miyad ḥazaq mimén.u.*
בָּרוּכָה אַתָּה יהוה גָּאַל יִשְׂרָאֵל׃ *Bərukheh ateh ADONAI ga'aleh Yisra'eil.*

Who is like You on earth, ADONAI?
Who is like You, splendid with holiness,
awesome in praise, doing marvels? Shəmot 15:11
Your children knew Your liberation
when You split the sea before Mosheh and Miryam
"This is my God!", they responded and affirmed:
"ADONAI will be exalted forever and ever!" Shəmot 15:18
► And it is recorded:
For ADONAI freed Ya'aqov
and rescued him from a hand stronger than his. Yirməyáhu 31:11
Blessed are You, ADONAI, Who rescued Yisra'eil.

The Blessing for Rest

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

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם *Hashkivónu ADONAI Elohéinu ləshalom*
וְהַקִּיצֵנוּ שׁוֹמְרֵנוּ לְחַיִּים *vəhaqitzónu shomeréinu ləḥayim*
וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ *ufírse aléinu sukat shəlomékhe*

Lay us down, ADONAI, our God, to peace,
and wake us up, our Guardian, to life.
And spread over us the sukah of Your peace,

וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ *vətaqənónu bə'eitzah tovah miləfanéikhe*
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ *vəhoshi'ónu ləmá'an shəmékhe.*
וְהָגֵן בַּעֲדֵנוּ *Vəhagéineh ba'adéinu*

וְהָסֵר מֵעָלֵינוּ *vəhasíreh mei'aléinu*
אֵיבָה דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן *eivah déver vəḥérev vəra'av vəyagon*
וְהָסֵר שָׂטָן *vəhasíreh satan*
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ *miləfanéinu umei'aḥaréinu*

וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ׃ *uvtzeil kənaféikhe tastirónu.*
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה *Ki Eil shomeréinu umatziletéinu áteh*
כִּי אֵל מַגֵּן חַנּוּן וְרַחוּם אָתָּה׃ *ki Eil magein ḥanuneh vəraḥumeh áteh.*
וְשָׁמְרָה צֵאתֵנוּ וּבוֹאֵנוּ ◄ ► *Vəshimre tzeitéinu uvo'éinu*
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם׃ *ləḥayim ulshalom mei'atah və'ad olam.*
וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ׃ *Ufírseh aléinu sukat shəlomékhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh ADONAI*
הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם *haporéseh sukat shalom*
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל *aléinu və'al kol ameh Yisra'eil*
וְעַל פַּלְשְׁתִינָה וְעַל יְרוּשָׁלָיִם׃ *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 בְנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת *Vəshaməru vənol Yisra'eil et haShabat*
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָל *la'asot et haShabat lədorotal*
בְּרִית עוֹלָם׃ *bərit olam.*
בֵּינִי וּבֵין בְּנוֹל יִשְׂרָאֵל *Beini uvein bənol Yisra'eil*
אוֹת הִיא לְעוֹלָם *ot hi lə'olam*
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה *ki shéishet yamim asəteh Adonai*
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ *et hashamáyim və'et ha'áretz*
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃ *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 Ḥatzi Qadish (if praying with a minyan) or HaTəfilah for Shabbat Evening (p 56) (if praying without a minyan). On a Festival pray:

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי 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 Ḥatzi Qadish. Otherwise, continue with HaTəfilah for Festivals (p 150).

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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 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:

אֲדָנָי נְסָתָמַי תִּפְתְּחָה וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.
My Foundation! Open my blocked places and my heart will announce Your praise.

1. Patriarchs and Matriarchs

↷ *Bərukheh ateh SHƏMOTEH Elohéinu* ↶ בְּרוּכָה אַתָּה יהוה אֱלֹהֵינוּ
vEilohei avotéinu və'imotéinu וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
Elohei Avraham Elohei Yitzḥaq אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
vEilohei Ya'aqov וֵאלֹהֵי יַעֲקֹב
Elohei Sarah Elohei Rivqah אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
Elohei Raḥeil Elohei Lei'ah אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה
Elohei Bilhah vEilohei Zilpah. אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה׃
Ha'Eil hagədoleh hagiboreh vəhanora'eh הָאֵל הַגְּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה
Eil elyoneh goméleh ḥasadim tovim אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים
vəqonet hakol וְקוֹנֵת הַכֹּל

↷ 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,

וְזוֹכֶרֶה חַסְדֵי אִמּוֹת וְאָבוֹת *vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאֶה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃ *ləmá'an shəmeh bə'ahavah.*

On Shabbat Shuvah add:

זָכְרֵנוּ לְחַיִּים *Zikhrónu ləḥayim*
מַדֶּה חֲפֵצָה בַּחַיִּים *madeh ḥafeitzeh baḥayim*
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
לְמַעַנְךָ אֱלֹהִים חַיִּים׃ *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יוֹצֶרֶה עוֹזֶרֶה וּמוֹשִׁיעָה וּמָגֵן׃ *Yotzéreh ozéreh umoshi'eh umagein.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן אַבְרָהָם׃ *ezrat Sarah umagein Avraham.*

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

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

At all times conclude:
Creator, Helper and Liberator and Shield!
↷ Blessed are You, Many-Named One,
Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh ləhoshí'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשְׁיִבָּה הָרוּחַ וּמוֹרִידֶה הַגָּשֶׁם: *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידֶה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶת נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירֶה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישֵׁנוֹל עָפָר: *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶה לָךְ *umi dómet lakh*
גּוֹבֶרֶת מְמִיתָה וּמְחַיֶּית *govéreh məmiteh umḥayet*
וּמַצְמִיחָה יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*

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

On Shabbat Shuvah add:

מִי כָמוֹךָ אִב הָרַחֲמִים *Mi khamókhe iv haraḥamim*
זוֹכֶרָה יְצוּרוֹלֶיהָ *zokhéreh yətzuroléihe*
לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֵּת הַמֵּתוֹל: *məḥayet hameitol.*

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

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, Many-Named One,
Who makes the dead live.

3. Sanctification of the Name

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶלָה: *yəhalelúkhe sélah.*

On Shabbat Shuvah conclude:

בָּרוּכָה אַתָּה יהוה הַמַּדֵּה הַקָּדוֹשׁ:

Bərukheh ateh Shəmoteh hamadeh haqədosheh.

At all other times conclude:

בָּרוּכָה אַתָּה יהוה הָאֵל הַקָּדוֹשׁ:

Bərukheh ateh Shəmoteh ha'Eil haqədosheh.

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, Many-Named One, the Holy Measurer.

At all other times conclude:
Blessed are You, Many-Named One, the Holy God.

4. Sanctification of the Day

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ *Ateh qidáshte et yom hashəvi'i lishmékhe*
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ *takhlit ma'aseih shamáyim va'áretz*
וּבֵרַכְתָּהוּ מִכָּל הַיָּמִים *uveirakhtéhu mikol hayamim*
וְקִדַּשְׁתָּהוּ מִכָּל הַזְּמַנִּים *vəqidashtéhu mikol hazəmanim*
וְכֵן כָּתוּב בְּתוֹרָתֶךָ: *vəkhein katuv bəToratékhe.*

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vəha'áretz*
וְכָל־צְבָאָם: *vəkhol tzəva'am.*
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *məlakhteh asher asəteh*
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: *mikol məlakhteh asher asəteh.*
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*
וַיְקַדֵּשׁ אֹתוֹ *vayqadəsheh oto*
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ *ki vo shavəteh mikol məlakhteh*
אֲשֶׁר־בָּרָא 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 וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִּמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
וְיָנוּחוּ בָהּ יִשְׂרָאֵל *vəyanúkhol bah Yisra'eil*
מְקַדְּשֵׁי שְׁמֶךָ׃ *məqadəshol shəmékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
מְקַדֵּשׁ 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet SHƏMOTEH Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'aməkhe Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ לַחֲדַר לִבֵּנוּ *vəhashíveh et tzidqatəkhe laḥadar libéinu*

Want, MANY-NAMED ONE, our God,
Your people, Yisra'eil, as well as their prayer,
and return Your righteousness to the inner sanctum of our heart.

וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָם *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthiləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amékhe.*

On Ḥol haMo'eid or Rosh Ḥódesh add:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*
וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר *vəyishama vəyipaqeid vəyizakheir*
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ *zikhronéinu ufiqdonéinu*
וְזִכְרוֹן אֲבוֹתֵינוּ *vəzikhron ivoléinu*
וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ *vəzikhron Yərushaláyim ir qodshékhe*
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן *ləfanéikhe lifleitah lətovah ləḥein*
וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Ḥódesh:

בְּיוֹם רֹאשׁ 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 Pésaḥ:
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה׃ *bəyom Ḥag haMatzot hazeh.*
On Sukot:
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *bəyom Ḥag haSukot hazeh.*
On all festivals and new moons continue:
זִכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*
וּפָקְדֵנוּ בוֹ לִבְרָכָה *ufiqdónu vo livrakhah*
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*
חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*
רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*
כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרֶה *ki eiléikhe ḥayéinu ki Eil shoméreh*
חַנּוּנֶה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*

At all times continue:
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קָדְשֶׁךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאָה אֶת הָעוֹלָם בִּקְדוּשָׁה׃ *haməmaléi'ah et ha'olam biqdushah.*

On Pésaḥ:
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

מוֹדוֹל אֲנַחְנוּ לָךְ ↶	↷ *Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh lakhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ 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 Ḥanukah add:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם נָקַמְתָּ אֶת נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וְאַכְזָרִיִּים בְּיַד חַנּוּנִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בָנוֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilḥamot sheasíte lə'ivoléinu bayamim haheim uvazəman hazeh. Bimei Matityáhu ben Yoḥanan kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al aməkhe Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥaméikhe harabim amádte lahel bə'eit tzaratal rávte et rival dánte 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 asíte sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'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 כֻּלָּם *Və'al kulam*

יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*

חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid lə'olam va'ed.*

On Shabbat Shuvah add:

וְכְתְבָה לְחַיִּים טוֹבִים *Vəkhitveh ləḥayim tovim*

כָּל בְּנוֹל בְּרִיתֶךָ׃ *kol bənol bəritékhe.*

At all times conclude:

וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*

וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe be'emet*

הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *ha'Eil yəshu'atéinu və'ezratéinu sélah.*

בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh* SHƏMOTEH

הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה 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

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ *Shalom rav al Yisra'eil amәkhe*

וְעַל פַּלֶשְׁתִּינָה וְעַל כָּל יוֹשְׁבוֹל *və'al Palestinah və'al kol yoshəvol*

תֵּבֵל תָּשִׂימֶה 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 הֶא יוֹצֵרֶה אֱדֶן לְכָל *ki ateh he yotzéreh éden ləkhol*
הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *hashalom. Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et amәkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִים בְּרָכָה וְשָׁלוֹם *Bəséifer ḥayim bərakhah vəshalom*
וּפַרְנָסָה טוֹבָה *ufarnasah tovah*
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáḥnu vəkhol amәkhe beit Yisra'eil*
לְחַיִים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*
בָּרוּכָה אַתָּה יהוה עוֹשֶׂת הַשָּׁלוֹם: *Bərukheh ateh Shəmoteh oset hashalom.*

At all other times conclude:

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֶכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékhe et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים בַּשָּׁלוֹם: *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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע *Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבְּרֵי מִרְמָה *vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם *vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ *vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ *Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃ *uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה *Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָם *məheirah hapéireh atzatal*
וְקַלְקֵל מַחֲשַׁבְתָּם׃ *vəqalqəleh maḥashavtal.*
עֲשֵׂה לְמַעַן שְׁמֶךָ *Aset ləmá'an shəmékhe*
עֲשֵׂה לְמַעַן יְמִינֶךָ *aset ləmá'an yəminékhe*
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ *aset ləmá'an qədushatékhe*
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ *aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּן יְדִידוֹלֶיךָ *Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ *hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרֵי *Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ *vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃ *Sʜəmoteh tzuri vəgo'eli.*

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו *Oset shalom bimroméihe*
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ *he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל *və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל *və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃ *və'imrol amein.*

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.)*

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ *Vaykhulu hashamáyim vəha'áretz*
וְכָל־צְבָאָם׃ *vəkhol tzəva'am.*
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *məlakhteh asher asəteh*
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ *mikol məlakhteh asher asəteh.*
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*
וַיְקַדֵּשׁ אֹתוֹ *vayqadəsheh oto*
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ *ki vo shavəteh mikol məlakhteh*
אֲשֶׁר־בָּרָא 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 Pésaḥ, when some communities include Haleil (p 508) here instead.

The prayer leader continues:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *Elohéinu vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה׃ *Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגָּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה קוֹנֵת שָׁמַיִם וָאָרֶץ׃ *Eil elyoneh qonet shamáyim va'áretz.*

The congregation, followed by the leader:

מָגֵן אָבוֹל בִּדְבָרֵהּ *Magein ivol bidvareh*
מְחַיֵּת מֵתוֹל בְּמַאֲמָרֵהּ *məḥayet meitol bəma'amareh*

On Shabbat Shuvah:
הַמַּדֵּהּ הַקְּדוֹשֶׁה *hamadeh haqədosheh*

All other times:
הָאֵל הַקְּדוֹשֶׁה *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:

שֶׁאֵין כָּמוֹהָ הַמְּנִיחָה לְעַמָּהּ — *she'ein kamóhe hamənihéh lə'ameh*
בְּיוֹם שַׁבַּת קֹדֶשׁ — *bəyom Shabat qodsheh*
כִּי בָל רָצְתָה לְהָנִיחַ לָהֶל׃ — *ki val ratzəteh ləhanih'aḥ lahel.*
לְפָנֶיהָ נַעֲבֹד בְּיִרְאָה וָפַחַד — *Ləfanéihe na'avod bəyir'ah vafáḥad*
וְנוֹדֶה לִשְׁמָהּ בְּכָל יוֹם תָּמִיד — *vənodeh lishmeh bəkhol yom tamid*
מֵעִין הַבְּרָכוֹת׃ — *mei'ein habərakhot.*
אֵל הַהוֹדָאוֹת אֱדֶן הַשָּׁלוֹם — *Eil hahoda'ot éden hashalom*
מְקַדֶּשֶׁת הַשַּׁבָּת — *məqadésheh haShabat*
וּמְבָרֶכֶת שְׁבִיעִי — *umvarékheh shəvi'i*
וּמְנִיחָה בִּקְדֻשָּׁה — *umniḥeh biqdushah*
לְעַם מְדֻשְׁנוֹל עֹנֶג — *lə'am medushənol óneg*
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃ — *zéikher ləma'aseih vəreishit.*

The leader concludes:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ — *Elohéinu vEilohei ivoléinu*
רְצֵה בִּמְנוּחָתֵנוּ — *rətzet bimnuḥatéinu*
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ — *qadəshónu bəmitzvotéikhe*
וּתְנָה חֶלְקֵנוּ בְּתוֹרָתֶךָ — *utəneh ḥelqéinu bəToratékhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ — *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ — *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת — *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ — *vəhanḥilónu Shəmoteh Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ — *bə'ahavah uvratzon Shabat qodshékhe*
וְיָנוּחוּל בָּהּ יִשְׂרָאֵל — *vəyanúkhol bah Yisra'eil*
מְקַדְּשׁוֹל שְׁמֶךָ׃ — *məqadəshol shəmékhe.*
בָּרוּכָה אַתָּה יהוה — *Bərukheh ateh Shəmoteh*
מְקַדֶּשֶׁת הַשַּׁבָּת׃ — *məqadésheh haShabat.*

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 Pésaḥ 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 שֶׁבֵּרַךְ *Mi shebeirəkheh*
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב *avotéinu Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל *və'imotéinu Sarah Rivqah Raḥeil*
לֵאָה בִּלְהָה וְזִלְפָּה *Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ וִירַפֵּא אֶת הַחוֹלוֹל *he yəvarəkheh virapə'eh et haḥolol*

[names of the sick]

הַקָּדוֹשׁ בָּרוּךְ הוּא *Haqədosheh bərukheh he*
יְמַלְּאֶה רַחֲמִים עָלֵיהֶל *yimalə'eh raḥamim aleihel*
לְהַחֲלִימוֹל וּלְרַפּאתוֹל *ləhaḥalimol ulrafotol*
וּלְהַחֲזִיקוֹל וּלְהַחֲיוֹתוֹל *ulhaḥaziqol ulhaḥayotol*
וְיִשְׁלַח לָהֶל מְהֵרָה *vəyishləḥeh lahel məheirah*
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם *rəfu'ah shəleimah min hashamáyim*
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף׃ *rəfuat hanéfesh urfu'at haguf.*
וְלָהֶל שֶׁלֹּא יֵרָפְאוֹל בָּאָרֶץ *Vəlahel shelo yeirafə'ol ba'áretz*
יִשְׁלַח יְמֵי נָחוּם וְלֵילוֹת שָׁלוֹם׃ *yishləḥeh yəmei niḥum vəleilot shalom.*
יִשְׁלַחֹם לָהֶל וְכָל חוֹלוֹל בָּעוֹלָם *Yishləḥom lahel vəkhol ḥolol ba'olam*
וְיִסְמְכֶה אֶת הָעוֹסְקוֹל בִּצְרְכֵיהֶל׃ *vəyisməkheh et ha'osqol bətzorkheihel.*
הַיּוֹם הוּא מִלְבַקֵּשׁ *Hayom hu milvaqeish*
וּרְפוּאָה קְרוֹבָה לָבוֹא *urfu'ah qərovah lavo*
הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב *hashta ba'agala uvizman qariv*
וְנֹאמַר אָמֵן׃ *vənomar amein.*

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

Prayer for Awareness

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

מִי שֶׁעָזְבָה מַאֲמִינוֹלֵיהֶ *Mi shə'azəveh ma'aminoléihe*
דִּינָה תָּמָר וְהָאִשָּׁה מִבֵּית לֶחֶם *Dinah Tamar vəha'ishah miBeit Léḥem*
שֶׁשְּׁמָהּ אֵין לָנוּ נִזְכָּר *sheshəmah ein lánu nizkar*
וְהֶבֶל נָדָב אֲבִיהוּ וְאוּרִיָּה *vəHével Nadav Avihu və'Uriyah*
הֶא יְלַמְּדֹנוּ מִי אֲנַחְנוּ עוֹזְבוֹל׃ *he yəlamədónu mi anáḥnu ozəvol.*
הַקְּדוֹשֶׁה בְּרוּכֶה הֶא *Haqədosheh bərukheh he*
יוֹדִיעֶה לָנוּ מִי הִכְאַבְנוּ *yodí'eh lánu mi hikh'ávnu*
לְמַעַן אֲשֶׁר נֶחְדַּל וְנָשׁוּב וְנָטִיב׃ *ləmá'an asher neḥdal vənashuv vənativ.*
יַצְדִּיקֹנוּ וְיַדְרִיכֹנוּ וְיַחְכִּימֹנוּ *Yatzdiqónu vəyadrikhónu vəyaḥkimónu*
וְיַרְחִיבֶה אֶת לִבֵּנוּ *vəyarḥíveh et libéinu*
עַד כִּי קְהַלֵּינוּ *ad ki qəhaléinu*
יֻנְגְּשׁוּ לְכָל נִכְסָפוֹל לְהִצְטָרְפָם׃ *yungəshu ləkhol nikhsafol ləhitztareifam.*
כַּוָּנוֹתֵינוּ הֵן מִלְהַכְאִיב *Kavanotéinu hein milhakh'iv*
וַאֲנַחְנוּ יוֹדְעוֹל *va'anáḥnu yodə'ol*
כִּי יְכוֹלוֹל לְהַכְאִיב אַחֵרוֹל *ki yəkholol ləhakh'iv aḥeirol*
בְּלֹא כַּוָּנָה׃ וְנֶאֱמַר *bəlo kavanah. Vəne'emar*
הַרְחִיבֶה מְקוֹם אָהֳלֶךְ *harḥíveh məqom oholékhe*
וִירִיעוֹת מִשְׁכְּנוֹתֶיךְ יַטּוּ *viri'ot mishkənotéikhe yatu*
אַל תַּחְשֹׂכִי׃ וְנֹמַר אָמֵן׃ *al taḥshókheh. Vənomar amein.*

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

Qadish Shaleim

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* amein

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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 צְלוֹתְהוֹן וּבָעוּתְהוֹן *Titqabəleh tzəlotəhol uva'utəhol*
דְּכָל יִשְׂרָאֵל *dəkhol Yisra'eil*
קֳדָם אֲבוּהֲתְהוֹן דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*
וְאִמְרוֹל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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!

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 Bəreishit, 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 inhale 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.

Copyright © 2021 Jaz Twersky. Included by permission of the poet.

The first line is prayed individually.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר *Vayhi érev vayhi vóqer*
יוֹם הַשִּׁשִּׁי׃ ***y**om **h**ashishi.*
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ ***V**aykhulu **h**ashamáyim vəha'áretz*
וְכָל־צְבָאָם׃ *vəkhol tzəva'am.*
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *məlakhteh asher asəteh*
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ *mikol məlakhteh asher asəteh.*
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*
וַיְקַדֵּשׁ אֹתוֹ *vayqadəsheh oto*
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ *ki vo shavəteh mikol məlakhteh*
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ *asher barə'eh Elohim la'asot.*

The leader invites:

סָבְרִי חֲבֵרוֹלַי׃ *Savərut ḥaveirolai.*

The congregation responds:

לְחַיִּים׃ *Ləḥayim.*

The first line is prayed individually.
"And there was evening and there was morning:
the sixth da**y**!
And finis**h**ed **w**ere th**e** **h**eavens 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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת פְּרִי הַגָּפֶן: *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהַכֹּל נִהְיָה בִּדְבָרוֹ: *shehakol nihyah bidvareh.*

In all cases continue:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְרָצְתָה בָּנוּ *vəratzəteh vánu*
וְשַׁבַּת קָדְשָׁהּ *vəShabat qodəsheh*
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילֶתְנוּ *bə'ahavah uvratzon hinḥilétnu*
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית *zikaron ləma'aseih vəreishit*
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ *ki hu yom təḥilah ləmiqra'ei qódesh*
זֵכֶר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*
כִּי אוֹתָנוּ קִדַּשְׁתָּ *ki otánu qidáshte*
וְכָלָנוּ קִבַּלְתָּ מִכָּל הָעַמִּים *vəkhulánu qibálte mikol ha'amim*
וְשַׁבַּת קָדְשְׁךָ *vəShabat qodshəkhe*
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ: *bə'ahavah uvratzon hinḥaltánu.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
מְקַדֵּשׁ הַשַּׁבָּת: *məqadésheh haShabat.*

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 יהוה *Bərukheh ateh ADONAI*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ 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 יהוה *Bərukheh ateh ADONAI*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ: *hamotzi'eih léḥem 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 Pésaḥ and the day before Shavu'ot, Aléinu is preceded by the counting of the Ómer (p 98).

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

עָלֵינוּ לְשַׁבֵּחַ לְאֲדֵן הַכֹּל — *Aléinu ləshabéi'aḥ lə'éden hakol*
לָתֵת גְּדֻלָּה לְיוֹצֵרֵה בְרֵאשִׁית — *lateit gədulah ləyotzéreih vəreishit*
אֲשֶׁר יְצָרֵתְנוּ מִן עֲפַר הָאֲדָמָה — *asher yətzarétnu min afar ha'adamah*
וְהוֹחִיסָה כֹּל מִן מַעֲיַן חַיִּים אֶחָד — *vəhoḥiseh kol min ma'ayan ḥayim eḥad*
שֶׁקִּבְּלֶתְנוּ מִכֹּל עַם — *sheqibəlétnu mikol am*
וְקִדְּשֶׁתְנוּ בְּמִצְוֹתֶיהָ: — *vəqidəshétnu vəmitzvotéihe.*
וַאֲנַחְנוּ עוֹבְדוֹל ↶ ↷ — *Va'anaḥnu ovədol*
וּמִצְטַנְעוֹל וּמוֹדוֹל — *umitztanə'ol umodol*
לִפְנֵי שׁוֹפְטֵת שׁוֹפְטוֹל הַשּׁוֹפְטוֹל — *lifnei shofətet shofətol hashofətol*
הַקָּדוֹשָׁה בְּרוּכָה הֵא: — *haqədosheh bərukheh he.*
שֶׁהֵא נוֹטֵת שָׁמַיִם וְיוֹסֵדָה אָרֶץ — *Shehe notet shamáyim vəyosédeh áretz*
וּמוֹשַׁב יְקָרֵהּ בַּשָּׁמַיִם מִמַּעַל — *umoshav yəqareh bashamáyim mimá'al*
וּשְׁכִינַת עֻזֵּהּ בְּגָבְהֵי 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.

הֶא אֱלֹהֵינוּ אֵין עוֹד׃ *he Elohéinu ein od.*
אֱמֶת חַיֵּינוּ אֶפֶס זוּלָתֵהּ׃ *Emet ḥayéinu éfes zulateh.*
כַּכָּתוּב בְּתוֹרָתֵהּ *Kakatuv bəTorateh*
וְיָדַעְתָּ הַיּוֹם *Vəyadate hayom*
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ *vahasheivote el ləvavékhe*
כִּי יהוה הֶא הָאֱלֹהִים *ki Adonai he ha'Elohim*
בַּשָּׁמַיִם מִמַּעַל *bashamáyim mimá'al*
וְעַל הָאָרֶץ מִתָּחַת *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 נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ *Al kein nəqaveh ləkhe Adonai Elohéinu*
לְהַשְׁלִים מְהֵרָה עֻזֵּינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*
לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן *vəha'elilim karot yikareitun*
לִבְנוֹת בְּיַחַד עוֹלַם 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,

וְכָל בְּנוֹל בָּשָׂר יִקְרָאוֹל בְּחֶסֶד *vəkhol bənol basar yiqrə'ol bəḥésed*
לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*
כָּל רִשְׁעוֹל אָרֶץ׃ *kol rish'ol áretz.*
יַכִּירוֹל וְיֵדְעוֹל כָּל יוֹשְׁבוֹל תֵּבֵל *Yakírol vəyeidə'ol kol yoshəvol teiveil*
כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki ləraḥamim yifneh kol leiv*
תִּשְׁבַע כָּל נֶפֶשׁ׃ *tishava kol néfesh.*
לִפְנֵי רַחֲמִים וְלִפְנֵי חֶסֶד *Lifnei raḥamim vəlifnei ḥésed*
יִצְטַנְעוֹל וְיַעַבְדוֹל *yitztanə'ol vəya'avdol*
וְלִכְבוֹד שָׁלוֹם יִקָּר יִתֵּנוֹל *vəlikhvod shalom yəqar yitéinol*
וְיִקַּבְּלוֹל כֻּלָּל *vəyiqabəlol kulal*
אֶת עֹל תִּקּוּן עוֹלָם׃ וְתַדְרִיכֵנוּ *et ol tiqun olam. Vətadrikhónu*
בְּזֹאת מֵעַתָּה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*
כִּי זֹאת מְלֶאכֶת כֻּלָּנוּ *ki zot məlékhet kulánu*
אֶל שֶׁנֵּלֵךְ וּלְכָל יָמֵינוּ׃ *el sheneileikh ulkhol yaméinu.*
כַּכָּתוּב בְּתוֹרָתֶךָ ◄ ► *Kakatuv bəToratékhe*
צֶדֶק צֶדֶק תִּרְדֹּף׃ *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

וְנֶאֱמַר *Vəne'emar*
וְהָיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד *bayom hahu yihyet ADONAI aḥed*
וּשְׁמֶהּ 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 תִּירְאָה מִפַּחַד פִּתְאֹם *Al tirə'eh mipáḥad pit'om*
וּמִשֹּׁאַת רְשָׁעוֹל כִּי תָבֹא׃ *umisho'at rəsha'ol ki tavo.*
עֻצוֹל עֵצָה וְתֻפָּר דַּבְּרוֹל דָּבָר *Útzol eitzah vətufar dabərol davar*
וְלֹא יָקוּם כִּי עִמָּנוּ אֵל׃ *vəlo yaqum ki imánu Eil.*
וְעַד זִקְנָה אֲנִי הֽוּא *Və'ad ziqnah ani he*
וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל *və'ad seivah ani esbol*
אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *ani asíti va'ani esa*
וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט׃ *va'ani esbol va'amaleit.*

Don't fear a sudden disaster
or the devastation of the wicked when it comes. Mishlei 3:25
Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan
and it will not stand, for God is with us: Yəshayáhu 8:10
"And until your old age, I am Voi.
And until your grey hair, I Myself will carry you.
I Myself made you and I Myself will lift you
and I Myself will carry you and slip you out of danger." Yəshayáhu 46:4

Mourner's Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *Yəhei shəmoh raba məvarakh*
lə'alam ul'aləmei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן — *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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 Atzéret, 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 יהוה אוֹרִי וְיִשְׁעִי	1	*ləDavid Shəkhinah ezri vəyish'i*
מִמִּי אִירָא		*mimi ira*
יהוה מָעוֹז־חַיַּי		*Shəkhinah ma'oz ḥayai*
מִמִּי אֶפְחָד׃		*mimi efḥad.*
בְּקָרֹב עָלַי מְרֵעִים	2	*Biqrov alai mərei'im*
לֶאֱכֹל אֶת־בְּשָׂרִי		*le'ekhol et bəsari*
צָרַי וְאֹיְבַי לִי		*tzərai və'oyvai li*
הֵמָּה כָשְׁלוּ וְנָפָלוּ׃		*hémah khəshalu vənafalu.*
אִם־תַּחֲנֶה עָלַי מַחֲנֶה	3	*Im taḥaneh alai maḥaneh*
לֹא־יִירָא לִבִּי		*lo yira libi*
אִם־תָּקוּם עָלַי מִלְחָמָה		*im taqum alai milḥamah*
בְּזֹאת אֲנִי בוֹטֵחַ׃		*bəzot ani botéaḥ.*

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!

אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	4	*Aḥat sha'álti mei'eit SHƏKHINAH*
אוֹתָהּ אֲבַקֵּשׁ		*otah avaqeish*
שִׁבְתִּי בְּבֵית־יהוה כָּל־יְמֵי חַיַּי		*shivti bəveit SHƏKHINAH kol yəmei ḥayai*
לַעֲטוֹת בְּנֹעַם־יהוה		*la'atot bənó'am SHƏKHINAH*
וּלְבַקֵּר בְּהֵיכָלֹה׃		*ulvaqeir bəheikhaleh.*
כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	5	*Ki yitzpənóni bəsukeh bəyom ra'ah*
יַסְתִּרֵנִי בְּסֵתֶר אָהֳלֹה		*yastiróni bəséiter oholeh*
בְּצוּר יְרוֹמְמֵנִי׃		*bətzur yəroməmóni.*
וְעַתָּה יָרוּם רֹאשִׁי	6	*Və'atah yarum roshi*
עַל אֹיְבוֹתַי סְבִיבוֹתַי		*al oyvolai səvivotai*
וַאֲהַלְלָה בְאָהֳלֹה הַלֵּל בַּטְּחוֹת		*va'ahaleil bə'oholeh haleil batuḥot*
אָגִילָה וַאֲבָרְכָה אֶת־יהוה׃		*agílah va'avarəkhah et SHƏKHINAH.*

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.

שְׁמַע־יהוה צָרְכִי אֶשְׁאָל	7	*Shim'eh Shəkhinah tzorki esh'al*
וְחָנֵּנִי וַעֲנֵנִי׃		*vəḥonóni va'anóni.*
לְכָה אָמַר לִבִּי בַּקְּשׁוּ פָנָיו	8	*Ləkhe amar libi baqəsheh panéihe*
אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ׃		*et panéikhe Shəkhinah avaqeish.*
אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	9	*Al tastéireh panéikhe miméni*
אַל־תַּט־בְּאַף עַבְדֶּךָ		*al tatet bə'af avdétkhe*
עֶזְרָתִי הָיִיתָ אַל־תִּטְּשֵׁנִי		*ezrati hayíte al titəshóni*
וְאַל־תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי׃		*və'al ta'azvóni Elohei yish'i.*
כִּי־כָל־בֵּית יַלְדוּתִי עֲזָבוּנִי	10	*Ki khol beit yalduti azavúni*
ויהוה יַאַסְפֵנִי׃		*uShkhinah ya'asfóni.*
הוֹרֵנִי יהוה דַּרְכֶּךָ	11	*Horóni Shəkhinah darkékhe*
וּנְחֵנִי בְּאֹרַח מִישׁוֹר		*unḥóni bə'óraḥ mishor*
לְמַעַן שׁוֹרְרוֹלָי׃		*ləmá'an shorərolai.*
אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צֹרְרוֹלָי	12	*Al titənóni bənéfesh tzərolai*
כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס׃		*ki qámu vi eidei shéqer viféi'aḥ ḥamas.*
לוּלֵא הֶאֱמַנְתִּי לִשְׁכּוֹן	13	*Lulei he'emánti lishkon*
בְּטוּב־יהוה בְּאֶרֶץ חַיִּים׃		*bətuv Shəkhinah bə'éretz ḥayim.*
קַוֵּה אֶל־יהוה	14	*qavet el Shəkhinah*
חֲזַק וְיַאֲמֵץ לִבֶּךָ		*ḥizqeh vəya'ameitz libékhe*
וְקַוֵּה אֶל־יהוה׃		*vəqavet el Shəkhinah.*

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 חָיְתָה	*Éden olam asher ḥayəteh*
בְּטֶרֶם כָּל יְצִיר נִבְרָא׃	*bətérem kol yətzir nivra.*
לְעֵת נַעֲשָׂה בְחֶפְצָהּ כָּל	*Lə'eit na'asah vəḥeftzeh kol*
אַזַי נֶצַח שְׁמָהּ נִקְרָא׃	*azai nétzaḥ shəmeh niqra.*
וְאַחֲרֵי כִּכְלוֹת הַכֹּל	*Və'aḥarei kikhlot hakol*
הֶא יְחִיֶת בְּלִי חֶבְרָה׃	*he yiḥyet bəli ḥevrah.*
וְהֶא הָיְתָה וְהֶא הֹוֶת	*Vəhe hayəteh vəhe hovet*
וְהֶא יִהְיֶת בְּתִפְאָרָה׃	*vəhe yihyet bətif'arah.*
וְהֶא אָחֶד וְאֵין שֵׁנִי	*Vəhe aḥed və'ein sheinei*
לְהַמְשִׁיל לֶהּ לְהַחְבִּירָה׃	*ləhamshil leh ləhaḥbírah.*
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	*Bəli reishit bəli takhlit*
וְלֶהּ הָעֹז וְהַמִּשְׂרָה׃	*vəleh ha'oz vəhamisrah.*
וְהֶא אֵלִי וְחַיֶת גּוֹאֲלִי	*Vəhe Eili vəḥayet go'eli*
וְצוּר חֶבְלִי בְּעֵת צָרָה׃	*vətzur ḥevli bə'eit tzarah.*
וְהֶא נִסִּי וּמָנוֹס לִי	*Vəhe nisi umanos li*
מְנַת כּוֹסִי בְּיוֹם אֶקְרָא׃	*mənat kosi bəyom eqra*
בְּיָדֶהּ אַפְקִיד רוּחִי	*Bəyadeh afqid ruḥi*
בְּעֵת אִישַׁן וְאָעִירָה׃	*bə'eit ishan və'a'írah.*
וְעִם רוּחִי גְוִיָתִי	*Və'im ruḥi gəviyati*
יהוה לִי וְלֹא אִירָא׃	*Adonai 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.

Yigdəleh

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.

יִגְדַּל֙ אֱלֹהִ֣ים חַ֔י וְיִשְׁתַּבַּ֖ח *Yigdəleh Elohim ḥayet vəyishtabəḥeh*
נִמְצָ֣אָה וְאֵ֣ין עֵ֔ת אֶ֖ל מְצִיאוּתֽוֹ׃ *nimtzéi'ah və'ein eit el mətzi'uteh.*
אָחֵ֥ד וְאֵין יְחִידָ֖ה כְּיִחוּדֽוֹ׃ *Aḥed və'ein yəḥideh khəyiḥudeh*
נֶעְלֶ֥מֶה וְגַם֙ אֵ֣ין סוֹף֔ לְאַחְדוּתֽוֹ׃ *nelémeh vəgam ein sof lə'aḥduteh.*
אֵין לֵ֥ה דְמוּת֙ הַגּ֣וּף וְאֵינֶ֔נּוּ גּ֖וּף *Ein leh dəmut haguf və'eineh guf*
לֹא נַעֲרֹ֥ךְ אֵלָ֖יו קְדֻשָּׁתֽוֹ׃ *lo na'arokh eiléihe qədushateh.*
קַדְמוֹנֶ֥ה לְכָל־דָּבָ֖ר אֲשֶׁ֣ר נִבְרָ֑א *Qadmoneh ləkhol davar asher nivra*
רִאשׁוֹנָ֥ה וְאֵין־רֵאשִׁ֖ית לְרֵאשִׁיתֽוֹ׃ *rishoneh və'ein reishit ləreishiteh.*
הִנּ֥וֹ אֲדֹן֙ עוֹלָ֔ם וְכָל־נוֹצָ֖ר *Hineh éden olam vəkhol notzereh*
יוֹרֶ֥ת גְּדֻלָּת֖וֹ וּמַלְכוּתֽוֹ׃ *yoret gədulateh umḥilateh.*
שֶׁפַע֙ נְבוּאָת֔וֹ נָתַ֖ן אֶל *Shéfa nəvu'ateh nətaneh el*
נְשׁ֣וֹל סְגֻלָּתֽוֹ וְתִפְאַרְתּֽוֹ׃ *nəshol səgulateh vətif'arteh.*
לֹא־קָ֥ם בְּיִשְׂרָאֵ֖ל כְּמֹשֶׁ֣ה עוֹד *Lo qameh vəYisra'eil kəMoshe od*
נָבִ֥יא וּמַבִּ֖יט אֶת־תְּמוּנָתֽוֹ׃ *navi umabit et təmunateh.*
תּוֹרַ֥ת אֱמֶ֖ת נָתַ֣ן לְעַמּ֑וֹ אֵ֖ל *Torat emet natəneh lə'ameh Eil*
עַל־יַ֥ד נְבִיאֵ֖הּ נֶאֱמַ֥ן בֵּיתֽוֹ׃ *al yad nəvi'eh ne'eman beiteh.*
לֹא־יַחֲלִ֥יף הָאֵ֖ל וְלֹא־יָמִ֣יר *Lo yaḥlifeh ha'Eil vəlo yamíreh*
דָּתָ֥ה לְעוֹלָמִ֖ים לְזוּלָתֽוֹ׃ *dateh lə'olamim ləzulateh.*
צוֹפֶ֥ה וְיוֹדֵ֖עַ סְתָרֵ֑ינוּ *Tzofet vəyodá'ah sətaréinu*
מַבִּ֥יטָה לְסוֹף־דָּבָ֖ר בְּקַדְמָתֽוֹ׃ *mabíteh ləsof davar bəqadmateh.*
גּוֹמְלָ֥ה לְאִישׁ֖ חֶסֶד כְּמִפְעָלֽוֹ׃ *Goméleh lə'isheh ḥésed kəmif'aleh*
נוֹתֵ֥ן לְרִשְׁעָ֖ה רָ֑ע כְּרִשְׁעָתֽוֹ׃ *noténeh lirsha'eh ra kərish'ateh.*
יִשְׁלַ֥ח לְקֵ֖ץ לָ֑נוּ צֶ֣דֶק נִצְחִֽי *Yishləḥi ləqeitz lánu tzédeq nitzḥi*
לִפְדּ֥וֹת מְחַכּ֖וֹל קֵ֣ץ יְשׁוּעָתֽוֹ׃ *lifdot məḥakol qeitz yəshu'ateh.*
מֵתוֹל֙ יְחַיֵּ֣ת אֵ֔ל בְּרֹ֖ב חַסְדֵּֽהּ *Meitol yəḥayet Eil bərov ḥasdeh*
בָּר֥וּךְ עֲדֵי־עַ֖ד שֵׁ֣ם תְּהִלָּתֽוֹ׃ *barukh adei ad sheim təhilateh.*

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!

Vəsamaḥte

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

וְשָׂמַחְתָּ בְחַגֶּךָ וְהָיִיתָ אַךְ שָׂמֵחַ׃

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

Gramatically common:

הִנְנִי מוּכָנָה וּמְזוּמֶנֶת *Hinəni mukhaneh umzuméneh*

Gramatically feminine:

הִנְנִי מוּכָנָה וּמְזוּמֶנֶת *Hinəni mukhanah umzuménet*

Gramatically masculine:

הִנְנִי מוּכָן וּמְזוּמָן *Hinəni mukhan umzuman*

All continue:

לְקַיֵּם מִצְוַת עֲשֵׂה *ləqayeim mitzvat aset*

שֶׁל סְפִירַת הָעֹמֶר *shel səfirat ha'Ómer*

כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה׃ *Kəmo shekatuv baTorah.*

וּסְפִירָתָהּ לָכֶל מִמָּחֳרַת הַשַּׁבָּת *Usfartel lakhel mimohorat haShabat*

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

שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃ *sheva shabatot təmimot tihyéinah.*

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת *Ad mimohorat haShabat hashəvi'it*

תִּסְפְּרוּ חֲמִשִּׁים יוֹם *tispərol ḥamishim yom*

וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה׃ *vəhiqravtel minḥah ḥadashah la'Adonai.*

וִיהִי נֹעַם הָאֱדֹן אֱלֹהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנְנָה עָלֵינוּ *uma'aseih ḥayéinu konəneh aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנְנֵהוּ׃ *uma'aseih ḥayéinu konənóhu.*

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*

אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*

וְצִוָּתְנוּ עַל סְפִירַת הָעֹמֶר׃ *vətzivétnu al səfirat ha'Ómer.*

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 Ḥésed (Lovingkindness) within Ḥésed

הַיּוֹם יוֹם אֶחָד בָּעֹמֶר׃
Hayom yom eḥad ba'Ómer.
Today is one day of the Ómer.

17 Nisan: The Gəvurah (Discipline) within Ḥésed

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

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

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

19 Nisan: The Nétzaḥ (Eternity) within Ḥésed

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

20 Nisan: The Hod (Splendor) within Ḥésed

הַיּוֹם חֲמִשָּׁה יָמִים בָּעֹמֶר׃
Hayom ḥamishah yamim ba'Ómer.
Today is five days of the Ómer.

21 Nisan: The Yəsod (Foundation) within Ḥésed

הַיּוֹם שִׁשָּׁה יָמִים בָּעֹמֶר׃
Hayom shishah yamim ba'Ómer.
Today is six days of the Ómer.

22 Nisan: Ma'ayan (Wellspring) within Ḥésed

הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד בָּעֹמֶר׃
Hayom shiv'ah yamim sheheim shavú'a eḥad ba'Ómer.
Today is seven days, which is one week, of the Ómer.

23 Nisan: The Ḥésed within Gəvurah

הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד בָּעֹמֶר׃
Hayom shəmonah yamim sheheim shavú'a eḥad vəyom eḥad ba'Ómer.
Today is eight days, which is one week and one day, of the Ómer.

24 Nisan: The Gəvurah within Gəvurah

הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים בָּעֹמֶר׃

Hayom tish'ah yamim sheheim shavú'a eḥad 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 עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

Hayom asarah yamim sheheim shavú'a eḥad ushloshah yamim ba'Ómer.

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

26 Nisan: The Nétzaḥ within Gəvurah

הַיּוֹם אַחַד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

Hayom aḥad asar yom sheheim shavú'a eḥad və'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 שְׁנֵים עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

Hayom shəheim asar yom sheheim shavú'a eḥad vaḥamishah 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 שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom shəloshah asar yom sheheim shavú'a eḥad 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 שֶׁהֵם שְׁנֵי שָׁבוּעוֹת בָּעֹמֶר׃

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 Ḥésed within Tif'éret

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד בָּעֹמֶר׃

Hayom ḥamishah asar yom sheheim shənei shavu'ot vəyom eḥad 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 שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים בָּעֹמֶר׃

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

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

2 Iyar: The Tif'éret within Tif'éret

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

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

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

3 Iyar: The Nétzaḥ within Tif'éret

הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

Hayom shəmonah asar yom sheheim shənei shavu'ot və'arba'ah yamim ba'Ómer.

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

4 Iyar: The Hod within Tif'éret

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

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

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

5 Iyar: The Yəsod within Tif'éret

הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom esrim yom sheheim shənei shavu'ot vəshishah yamim ba'Ómer.

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

6 Iyar: The Ma'ayan within Tif'éret

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת בָּעֹמֶר׃

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

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

7 Iyar: The Ḥésed within Nétzaḥ

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד בָּעֹמֶר׃

Hayom shənáyim və'esrim yom sheheim shəloshah shavu'ot vəyom eḥad ba'Ómer.

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

8 Iyar: The Gəvurah within Nétzaḥ

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בָּעֹמֶר׃

Hayom shəloshah və'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 Nétzaḥ

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

Hayom arba'ah və'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.

10 Iyar: The Nétzaḥ within Nétzaḥ

הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

Hayom ḥamishah və'esrim yom sheheim shəloshah shavu'ot və'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 Nétzaḥ

הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

Hayom shishah və'esrim yom sheheim shəloshah shavu'ot vaḥamishah yamim ba'Ómer.

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

12 Iyar: The Yəsod within Nétzaḥ

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom shiv'ah və'esrim yom sheheim shəloshah shavu'ot vəshishah yamim ba'Ómer.

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

13 Iyar: The Ma'ayan within Nétzaḥ

הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת בָּעֹמֶר׃

Hayom shəmonah və'esrim yom sheheim arba'ah shavu'ot ba'Ómer.

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

14 Iyar: The Ḥésed within Hod

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד בָּעֹמֶר׃

Hayom tish'ah və'esrim yom sheheim arba'ah shavu'ot vəyom eḥad ba'Ómer.

Today is twenty-nine days, which is four weeks and one day, of the Ómer.

15 Iyar: The Gəvurah within Hod

הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים בָּעֹמֶר׃

Hayom shəloshim 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 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

Hayom eḥad ushəloshim 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 Nétzaḥ within Hod

הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

Hayom shənáyim ushloshim yom sheheim arba'ah shavu'ot və'arba'ah yamim ba'Ómer.

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

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

הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

Hayom shəloshah 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 וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom arba'ah ushloshim yom sheheim arba'ah shavu'ot vəshishah 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 וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת בָּעֹמֶר׃

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 וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד בָּעֹמֶר׃

Hayom shishah ushloshim yom sheheim ḥamishah shavu'ot vəyom 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 וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בָּעֹמֶר׃

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 שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

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 Nétzaḥ within Yəsod

הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

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

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

25 Iyar: The Hod within Yəsod

הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

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

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

26 Iyar: The Yəsod within Yəsod

הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom eḥad və'arba'im yom sheheim ḥamishah shavu'ot vəshishah yamim ba'Ómer.

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

27 Iyar: The Ma'ayan within Yəsod

הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת בָּעֹמֶר׃

Hayom shənáyim 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 Ḥésed within Ma'ayan

הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד בָּעֹמֶר׃

Hayom shəloshah və'arba'im yom sheheim shishah shavu'ot vəyom eḥad ba'Ómer.

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

29 Iyar: The Gəvurah within Ma'ayan

הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים בָּעֹמֶר׃

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 שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים בָּעֹמֶר׃

Hayom ḥamishah 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 Nétzaḥ within Ma'ayan

הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בָּעֹמֶר׃

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 שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בָּעֹמֶר׃

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

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

4 Sivan: The Yəsod within Ma'ayan

הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר׃

Hayom shəmonah və'arba'im yom sheheim shishah shavu'ot vəshishah 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 בָּעֹמֶר׃

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

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 עֲלֵיכֶל מַלְאֲכוֹל הַשָּׁרֵת *Shalom aleikhel mal'akhol hashareit*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמֶרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכָה הֶא׃ *haqədosheh bərukheh he.*

בּוֹאֲכֶל לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Bo'akhel ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמֶרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכָה הֶא׃ *haqədosheh bərukheh he.*

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Barkhúni ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמֶרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכָה הֶא׃ *haqədosheh bərukheh he.*

צֵאתְכֶל לְשָׁלוֹם מַלְאֲכוֹל הַשָּׁלוֹם *Tzeitkhel ləshalom mal'akhol hashalom*
מַלְאֲכוֹל עֶלְיוֹנֶה *mal'akhol elyoneh*
מִשּׁוֹמֶרֵה שׁוֹמְרוֹל הַשּׁוֹמְרוֹל *mishoméreih shomərol hashomərol*
הַקְּדוֹשֶׁה בְּרוּכָה הֶא׃ *haqədosheh bərukheh he.*

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

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

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

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

Iyov 28

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

כִּי יֵשׁ לַכֶּסֶף מוֹצָא	1	*Ki yeish lakésef motzah*
וּמָקוֹם לַזָּהָב יָזֹקֹּוּ׃		*umaqom lazahav yazóqol.*
בַּרְזֶל מֵעָפָר יֻקָּח	2	*Barzel mei'afar yuqaḥ*
וְאֶבֶן יָצוּק נְחוּשָׁה׃		*və'éretz miménah yeitzei nəḥushah.*
אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם	5	*Éretz miménah yeitzei láḥem*
וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃		*vətaḥtéiha nehpakh kəmo eish.*
מְקוֹם־סַפִּיר אֲבָנֶיהָ	6	*Məqom sapir avanéiha*
וְעַפְרֹת זָהָב לוֹ׃		*və'afarot zahav lo.*
נָתִיב לֹא־יְדָעוֹ עָיִט	7	*Nativ lo yərá'o áyit*
וְלֹא שְׁזָפָתּוּ עֵין אַיָּה׃		*vəlo shəzafátu ein ayah.*
בַּחַלָמִישׁ שָׁלְחָה עָזֶהּ	9	*Baḥalamish shalḥeh uzeh*
הָפְכָה מִשֹּׁרֶשׁ הָרִים׃		*hafəkheh mishóresh harim.*

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 יְאֹרִים בִּקֵּעָה	10	*Batzurot yə'orim biqə'eh*
וְכָל־יִקָּר צָבַר בְּבֵיתָהּ׃		*vəkhol yəqar tzavar bəveiteh.*
מִבְּכִי נְהָרוֹת חָבְשָׁה	11	*Mibəkhi nəharot ḥibəsheh*
וְתַעֲלֻמָה יֹצִיא אוֹר׃		*vəta'lumah yotzí'eh or.*
וְהַחָכְמָה מֵאַיִן יִמָּצֵא	12	*Vəhaḥésed mei'áyin yimatzei*
וְאֵי זֶה מְקוֹם אֹמֶן׃		*və'ei zeh məqom ómen.*
לֹא יָדְעָה אֱנוֹשׁ עֶרְכָּהּ	13	*Lo yadə'eh isheh erko*
וְלֹא יִמָּצֵא בְּאֶרֶץ הַחַיּוֹל׃		*vəlo imatzei bə'éretz haḥayol.*
תְּהוֹם אָמַר לֹא בִי־הוּא	14	*Təhom amar lo vi hu*
וְיָם אָמַר אֵין עִמָּדִי׃		*vəyam amar ein imadi.*
לֹא־יִתַּן סְגוֹר תַּחְתָּיו	15	*Lo yutan səgor taḥtav*
וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירוֹ׃		*vəlo yishaqeil késef məḥiro.*
רָאמוֹת וְגָבִישׁ לֹא יִזָּכֵר	18	*Ramot vəgavish lo yizakheir*
וּמֶשֶׁךְ חָכְמָה מִפְּנִינִים׃		*uméshekh ḥésed mipəninim.*
וְהַחָכְמָה מֵאַיִן תָּבוֹא	20	*Vəhaḥésed mei'áyin yavo*
וְאֵי זֶה מְקוֹם אֹמֶן׃		*və'ei ze məqom ómen.*

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	21	*Vəne'elam midarkhei khol ḥayet*
וּמֵעוֹף הַשָּׁמַיִם נִסְתָּר׃		*umei'of hashamáyim nistar.*
אֲבַדּוֹן וָמָוֶת אָמְרוּ	22	*Avadon vamávet aməru*
בְּאָזְנֵינוּ שָׁמַעְנוּ שִׁמְעוֹ׃		*bə'oznéinu shamánu shim'o.*
אֱלֹהִים הֵבִינָה דַּרְכּוֹ	23	*Elohim heivíneh darko*
וְהוּא יָדַע אֶת־מְקוֹמוֹ׃		*vəhe yadə'eh et məqomo.*
כִּי הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט	24	*Ki he liqtzot ha'áretz yabíteh*
תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה׃		*táḥat hashamáyim yir'et.*
לַעֲשׂוֹת לָרוּחַ מִשְׁקָל	25	*La'asot larú'aḥ mishqal*
וּמַיִם תִּכְּנָה בְּמִדָּה׃		*umáyim tikneh bəmidah.*
בַּעֲשֹׂתָהּ לַמָּטָר חֹק	26	*Ba'asoteh lamatar ḥoq*
וְדֶרֶךְ לַחֲזִיז קֹלוֹת׃		*vədérekh laḥaziz qolot.*
אָז רָאָתָה וַיְסַפְּרֵהוּ	27	*Az ra'ateh vaysapəróhu*
הֱכִינָהוּ וְגַם־חֲקָרֶתּוּ׃		*hekhinóhu vəgam ḥaqarétu.*
וַיֹּאמֶר לָאִישׁ	28	*Vayomreh la'isheh*
רֵדֶפָה חֶסֶד יִמְצָאֶה		*rodéfeh ḥésed yimtzə'eh*
אֹמֶן צְדָקָה וְכָבוֹד׃		*ómen tzədaqah vəkhavod.*

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 Ḥéifetz

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

אֲנֶשֶׁת־חַיִל מִי יִמְצָאָה	10	***A**nshet ḥéifetz mi yimtzə'eh*
וְרָחֹק מִפְּנִינִים מִכְרָהּ׃		*vəraḥoq mipəninim mikhreh.*
בָּטַח בָּהּ לֵב בַּעְלָהּ	11	***B**atəḥe beh leiv rei'eteh*
וְשָׁלָל לֹא יֶחְסָר׃		*vəshalom lo yeḥsəreh.*
גְּמָלַתְהוּ טוֹב וְלֹא־רָע	12	***G**əmaléteh tov vəlo ra*
כֹּל יְמֵי חַיֶּיהָ׃		*kol yəmei ḥayéihe.*
דָּרְשָׁה צֶמֶר וּפִשְׁתִּים	13	***D**arəsheh tzédeq vishu'ah*
וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃		*vaya'aset bəḥéifetz ləvaveh.*
הָיְתָה כָּאֳנִיּוֹת סוֹחֵר	14	***H**ayəteh ko'oniyah bayam*
מִמֶּרְחָק תָּבִיא לַחְמָהּ׃		*nismékheh al adateh.*
וַתָּקָם בְּעוֹד לַיְלָה	15	***V**aya'úreh yom ḥadash*
וַתִּתֶּן טֶרֶף לְבֵיתָהּ		*vayitəneh téref ləgufeh*
וְחֹק לְנַעֲרֹתֶיהָ׃		*o ləvadeh o və'ezrah.*

10 **A**nyone 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.

זָמְמָה כֹחָהּ וַיִּחְלְקֵהוּ	16	***Z**aməmeh khoḥeh vayiḥləqóhu*
וְכַאֲשֶׁר עֵיפָה אָז יָנוּחָה׃		*vəkha'asher ayeifeh az yanúḥeh.*
חֲגֻרָה בְחֵן מָתְנֶיהָ	17	***Ḥ**agəreh vəḥein motnéihe*
וַיַּצְדִּיקֵהָ כָּל־עַצְמוֹתֶיהָ׃		*vayatzdíqeh khol atzmotéiheh.*
טָעֲמָה כִּי־טוֹב שִׂכְלָהּ	18	***T**a'ameh ki tov sikhleh*
לֹא־תִפַּתֶּה עֵצָה רָעָה׃		*lo təfateh eitzah ra'ah.*
יָמֶיהָ עָשְׂתָה לְצֶדֶק	19	***Y**améihe asəteh lətzédeq*
וְכָל־לֵילוֹתֶיהָ לְשָׁלוֹם׃		*vəkhol leilotéihe ləshalom.*
כַּסְפָּהּ פָּרְשָׂה לֶעָנְיָה	20	***K**aspeh parəseh le'aniyeh*
וְיָקְבְּלָה עֵזֶר בְּמַחְסוֹרָהּ׃		*viqabəleh éizer bəmaḥsoreh.*
לֹא־יִזֶּרֶת סוֹדוֹתֶיהָ כְּשֶׁלֶג	21	***L**o yizret sodoteh kəsháleg*
כִּי יִשְׁמְרָה כָל־סוֹד אָמְנָה׃		*ki yishməreh khol sod omnah.*
מְמֻרְבָּדִים הִשְׁתַּכְּרָה	22	***M**imarvadim histakəreh*
שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃		*sheish və'argaman ləvush leh.*
נוֹדָע בַּשְּׁעָרִים אָמְנָהּ	23	***N**oda bashə'arim omneh*
בְּשִׁבְתָּהּ עִם־זִקְנוֹל־אָרֶץ׃		*bəshivteh im ziqnol áretz.*

16 **H**aving planned out hir energy, zie rations it,
and when zie grows weary, zie rests.
17 **J**oining a belt of grace around hir hips,
zie makes every one of hir bones Just.
18 **K**eenly zie's tasted the good of hir wits;
zie is not seduced by wicked council.
19 **L**et hir days be spent on Justice,
and all hir nights on peace!
20 **M**oney that's hirs zie shares with the poor,
and accepts help in turn when zie is in need.
21 **N**o secrets will zie strew like snowflakes!
For zie will guard every secret faithfully.
22 **P**lush blankets zie deserves,
linen and purple for hir clothes.
23 **Q**uite well known in the gates, hir trustworthiness,
when zie sits among the elders of the land.

סְבִבוּ אוֹתָהּ מַלְאָכוֹל	24	***S**ovəvu oteh mal'akhol*
וּבִרְכָתָל נָתְנוּ לְנִשְׁמָתָהּ׃		*uvirkhatal natənu lənishmateh.*
עֹז־וְהָדָר לְבוּשָׁהּ	25	***O**z vəhadar ləvusheh*
וַיִּשְׂחַק לְיוֹם אַחֲרוֹן׃		*vayishḥaqeh ləyom aḥaron.*
פָּתְחָה אוֹתָהּ לְחָכְמָה	26	***P**atəḥeh oteh ləḥokhmah*
וְתוֹרַת חֶסֶד עַל־נִשְׁמָתָהּ׃		*vətorat ḥésed al nishmateh.*
צוֹפִיָּת הִלְכוֹת חַיֶּיהָ	27	***Tz**ofiyet hilkhot ḥayéihe*
וְלֶחֶם שַׁלְוָה אָז יֹאכְלֶה׃		*vəlékhem shalvah az yokhleh.*
קָמוּ אֲחֵרוֹל וַיְאַשְּׁרוּהָ	28	***Q**ámu aḥeirol vay'ashərúhe*
כְּלָל וַיְהַלְלוּהָ׃		*kulal vayhaləlúhe.*
רַבּוֹל בָּנוֹל עָשׂוּ טוֹבָה	29	***R**abol banol ásu tovah*
וְאַךְ אַתְּ בְּתוֹךְ־כֻּלָּל׃		*və'akh atah vətokh kulal.*
שֶׁקֶר הַהוֹן וְהֶבֶל הַיֹּפִי	30	***Sh**éqer hahon vəhével hayófi*
אִשָּׁה יִרְאַת־יהוה הֶא יִתְהַלָּלָה׃		*isheh yirat ADONAI he yithaləleh.*
תְּנוֹל־לָהּ מִפְּרִי חַיֶּיהָ	31	***T**ənol leh mipəri ḥayéihe*
וִיהַלְלוּהָ בַשְּׁרִים מַעֲשֶׂיהָ׃		*vihaləlúhe 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 hirself
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**x**tremely 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:

יְשִׂימְךָ אֱלֹהִים *Yəsimókhe Elohim*
צַדִּיקָה וּבְטוּחָה לִבְרָכָה׃ *tzadiqeh uvtuḥeh livrakhah.*
יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ׃ *Yəvarəkhókhe Adonai vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Ya'éireh Adonai panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ *Yisə'eh Adonai panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם׃ *vəyaséimeh ləkhe shalom.*

Grammatically feminine:

יְשִׂימֵךְ אֱלֹהִים *Yəsimokh Elohim*
צַדִּיקָה וּבְטוּחָה לִבְרָכָה׃ *tzadiqah uvtuḥah livrakhah.*
יְבָרֶכֵךְ יהוה וְיִשְׁמְרֵךְ׃ *Yəvarəkhokh Adonai vəyishmərokh.*
יָאֵר יהוה פָּנָיו אֵלַיִךְ וִיחֻנֵּךְ׃ *Ya'éireh Adonai panéihe eiláyikh viḥunok.*
יִשָּׂא יהוה פָּנָיו אֵלַיִךְ *Yisə'eh Adonai panéihe eiláyikh*
וְיָשֵׂם לֵךְ שָׁלוֹם׃ *vəyaséimeh leikh shalom.*

Grammatically masculine:

יְשִׂימְךָ אֱלֹהִים *Yəsimókha Elohim*
צַדִּיק וּבְטוּחַ לִבְרָכָה׃ *tzadiq uvtú'aḥ livrahkah.*
יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ׃ *Yəvarəkhókha Adonai vəyishmərókha.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Ya'éireh Adonai panéihe eiléikha viḥunóka.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ *Yisə'eh Adonai panéihe eiléikha*
וְיָשֵׂם לְךָ שָׁלוֹם׃ *vəyaséimeh ləkha 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 הַשִּׁשִּׁי׃ ***y**om **h**ashishi.*
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ ***V**aykhulu **h**ashamáyim vəha'áretz*
וְכָל־צְבָאָם׃ *vəkhol tzəva'am.*
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *məlakhto asher asəto*
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי *vayishbət bayom hashəvi'i*
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ *mikol məlakhto asher asəto.*
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*
וַיְקַדֵּשׁ אֹתוֹ *vayqadəsheh oto*
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ *ki vo shavto mikol məlakhto*
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ *asher barə'eh Elohim la'asot.*

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

סְבְרִי חֲבֵרוֹלַי׃ *Səvərut ḥaveirolai.*

The group then responds:

לְחַיִּים׃ *Ləḥayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת פְּרִי הַגָּפֶן׃ *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהַכֹּל נִהְיָה בִּדְבָרָהּ׃ *shehakol nihyah bidvareh.*

"And there was evening and there was morning:
the sixth da**y**!
And finis**h**ed **w**ere th**e h**eavens and the earth
and all their multitudes.
And God finished, on the seventh day,
Voix work that Voi had done,
and Voi rested on the seventh day
from all Voix work that Voi had done.
And God blessed the seventh day
and made it Holy,
for on it Voi rested from all Voix work
that God had created to do." Bəreishit 1:31-2:3

If one person is praying on behalf of a group, they invite:
With your permission, my friends?
The group then responds:
To life!

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

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

In all cases continue on the next page.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְרָצְתָה בָּנוּ *vəratzəteh vánu*
וְשַׁבַּת קָדְשָׁהּ *vəShabat qodəsheh*
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילֶתְנוּ *bə'ahavah uvratzon hinḥilétnu*
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית *zikaron ləma'aseih vəreishit*
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ *ki hu yom təḥilah ləmiqra'ei qódesh*
זֵכֶר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*
כִּי אוֹתָנוּ קִדַּשְׁתָּ *ki otánu qidáshte*
וְכֻלָּנוּ קִבַּלְתָּ מִכָּל הָעַמִּים *vəkhulánu qibálte mikol ha'amim*
וְשַׁבַּת קָדְשְׁךָ *vəShabat qodshəkhe*
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ: *bə'ahavah uvratzon hinḥaltánu.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
מְקַדֵּשׁ 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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ לֵישֵׁב בַּסֻּכָּה׃ *vətzivétnu leisheiv basukah.*

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

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

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ עַל נְטִילַת יָדָיִם׃ *vətzivétnu al nətilat yadáyim.*

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

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

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ עַל נְטִילַת הַמָּיִם׃ *vətzivétnu al nətilat hamáyim.*

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

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

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ׃ *hamotzi'eih léḥem 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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וְצִוָּתְנוּ *asher qidəshétnu bəmitzvotéihe vətzivétnu*
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה: *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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁעָשְׂתָה נִסִּים לְאֲבוֹלֵינוּ *she'asəteh nisim lə'ivoléinu*
בַּיָּמִים הָהֵם בַּזְּמַן 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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהֶחֱיָתְנוּ וְקִיְּמָתְנוּ וְהִגִּיעָתְנוּ *sheheḥeyétnu vəqiyəmétnu vəhigi'étnu*
לַזְּמַן 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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וְצִוָּתְנוּ *asher qidəshétnu bemitzvotéihe vətzivétnu*
לְהַדְלִיק נֵר *ləhadliq ner*
[שֶׁל שַׁבָּת וְ] *[shel Shabat və]*
שֶׁל יוֹם טוֹב׃ *shel yom tov.*

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

On all Festivals other than the end of Pésaḥ add:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהֶחֱיָתְנוּ וְקִיְּמָתְנוּ וְהִגִּיעָתְנוּ *sheheḥeyétnu vəqiyəmétnu vəhigi'étnu*
לַזְּמַן 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	*Shir hama'alot ləDavid*
הִנֵּה מַה־טּוֹב וּמַה־נָּעִים		*hineih mah tov umah na'im*
שֶׁבֶת כֻּלָּנוּ יָחַד׃		*shévet kulánu yáḥad.*
כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ	2	*Kashémen hatov al harosh*
יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן		*yoreid al hazaqan zəqan Aharon*
שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃		*sheyoreid al pi midotav.*
כְּטַל־חֶרְמוֹן	3	*Kətal Ḥermon*
שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן		*sheyoreid al harərei tzayon*
כִּי שָׁם צִוָּה יהוה		*ki sham tzivəteh Shəkhinah*
אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃		*et habərakhah ḥayim ad ha'olam.*

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	*Shir lama'alot*
אֶשָּׂא אֶבְלִי אֶל־הֶהָרִים		*esa evli el heharim*
מֵאַיִן יָבֹא עֶזְרִי׃		*mei'ayin yavo ezri.*
עֶזְרִי מֵעִם יהוה	2	*Ezri mei'im Shəkhinah*
עֹשֵׂת שָׁמַיִם וָאָרֶץ׃		*oset shamáyim va'áretz.*
אַל־יִתֵּן לַמּוֹט אָמְצֶךָ	3	*Al yitəneh lamot omtzékhe*
אַל־יָנוּם שֹׁמְרֶךָ׃		*al yanúmeh shomerékhe.*
הִנֵּה לֹא־יָנוּם	4	*Hineih lo yanúmeh*
וְלֹא־יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃		*vəlo yishəneh shoméreih Yisra'eil.*
יהוה שֹׁמְרֶךָ	5	*Shəkhinah shomerékhe*
צִלְּךָ עַל־יַד יְמִינֶךָ׃		*tziləkhe al tzad yəminékhe.*
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה	6	*Yomam hashémesh lo yakékeh*
וְיָרֵחַ בַּלָּיְלָה׃		*vəyaré'aḥ balailah.*
יהוה יִשְׁמָרְךָ מִכָּל־רָע	7	*Shəkhinah yishmərókhe mikol ra*
יִשְׁמֹר אֶת־נַפְשֶׁךָ׃		*yishməreh et nafshékhe.*
יהוה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ	8	*Shəkhinah yishməreh tzeitkhe uvo'ékhe*
מֵעַתָּה וְעַד־עוֹלָם׃		*mei'atah və'ad olam.*

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

שִׁיר הַמַּעֲלוֹת לְדָוִד	1	*Shir hama'alot ləDavid*
שָׂמַחְתִּי בְּאֹמְרוֹל לִי		*samáḥti bə'omrol li*
בֵּית יהוה נֵלֵךְ׃		*beit Shəkhinah neileikh.*
אֹמֵץ הָיָה לִבֵּנוּ	2	*Omeitz hayah libéinu*
בִּשְׁעָרַיִךְ יְרוּשָׁלָם׃		*bish'aráyikh Yərushaláyim.*
יְרוּשָׁלַם הַבְּנוּיָה	3	*Yərushaláyim habənuyah*
כְּעִר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃		*kə'ir sheḥubərah lah yaḥdav.*
שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ	4	*Shesham alu shəvatim shivtei Yah*
עֵדוּת לְיִשְׂרָאֵל		*eidut ləYisra'eil*
לְהֹדוֹת לְשֵׁם יהוה׃		*ləhodot ləsheim Shəkhinah.*
כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט	5	*Ki shamah yashəvu khis'ot ləmishpat*
כִּסְאוֹת לְבֵית דָּוִד׃		*kis'ot ləveit David.*
שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלָם	6	*Sha'alol shəlom Yərushaláyim*
יִשְׁלָיוּ אֹהֲבוֹלַיִךְ׃		*yishláyol ohavoláyikh.*
יְהִי־שָׁלוֹם בְּחֵילֵךְ	7	*Yəhi shalom bəḥeileikh*
שַׁלְוָה בְּאַרְמְנוֹתַיִךְ׃		*shalvah bə'armənotáyikh.*
לְמַעַן אַחְיוֹלַי וְרֵעוֹלַי	8	*Ləmá'an aḥyolai vərei'olai*
אֶתְפַּלְלָה־נָּה שָׁלוֹם בָּךְ׃		*etpalələh nah shalom bakh.*
לְמַעַן חַג־יהוה אֱלֹהֵינוּ	9	*Ləmá'an ḥag Shəkhinah Elohéinu*
אֲבַקְשָׁה טוֹב לָךְ׃		*avaqshah tov lakh.*

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

שִׁר הַמַּעֲלוֹת	1	*Shir hama'alot*
בְּשׁוּב יהוה אֶת־שְׁבִית עוֹלָם		*bəshuv Shəkhinah et shəvit olam*
הָיֵינוּ כְּחֹלְמוֹת׃		*hayínu kəḥoləmot.*
אָז יִמָּלֵא שְׂחוֹק אָרֶץ	2	*Az yimalei səḥoq áretz*
וְשָׁמַיִם גִּילָה		*vəshamáyim gilah*
אָז נֹאמַר זֶת־אֶל־זֶת		*az nomar zet el zet*
הִגְדִּילָה יהוה לַעֲשׂוֹת אִתָּנוּ׃		*higdíleh Shəkhinah la'asot itánu.*
הִגְדִּילָה יהוה לַעֲשׂוֹת עִמָּנוּ	3	*Higdíleh Shəkhinah la'asot imánu*
הָיֵינוּ שְׂמֵחוֹת׃		*hayínu səmeiḥot.*
שׁוּבָה יהוה אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב׃	4	*Shúveh Shəkhinah et shəvitenu ka'afiqim baNégev.*
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ׃	5	*Hazorə'im bədim'ah bərinah yiqtzorú.*
הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע	6	*Halokh yeiləkheh uvakhoh noséi' méshekh hazara*
בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃		*bo yavó'a vərinah noséi' alumotáv.*

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

שִׁר הַמַּעֲלוֹת לִשְׁלֹמֹה	1	*Shir hama'alot liShlomoh*
אִם־יהוה לֹא־יִבְנֶה בַּיִת		*im Shəkhinah lo yivnet báyit*
שָׁוְא עָמְלוּ בוֹנוֹלָיו בּוֹ		*shav amælu vonolav bo*
אִם־יהוה לֹא־יִשְׁמֶרֶה־עִיר		*im Shəkhinah lo yishməreh ir*
שָׁוְא שָׁקַדָה שׁוֹמֵרָה׃		*shav shaqəreh shoméreh.*
שָׁוְא לָכֶל מַשְׁכִּימוֹל עוּר	2	*Shav lakhel mashkimol ur*
מְאַחֲרוֹל־שֶׁבֶת		*mə'aḥarol shévet*
אֹכְלוֹל לֶחֶם הָעֲצָבִים כֵּן		*okhlol léḥem ha'atzavim kein*
יְבַקְשֶׁה יהוה לִידִידָתֹה שֵׁנָא׃		*yəvaqsheh Shəkhinah lidideteh sheina.*
הִנֵּה נַחֲלַת יהוה חֶסֶד	3	*Hineih naḥalat Shəkhinah ḥésed*
שָׂכָר פְּרִי הַצֶּדֶק׃		*sakhar pəri hatzédeq.*
כְּלֶחֶם לְרוֹעֵבָה כֵּן מַעֲשֵׂי חֶסֶד׃	4	*Kəléḥem ləro'éveh kein ma'asei ḥésed.*
אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלְאָה	5	*Ashrei hagavreh asher milə'eh*
אֶת־הָעוֹלָם מֵהֶם לֹא־יֵבוֹשָׁה		*et ha'olam meihem lo yeivósheh*
כִּי־יְסַפְּרֶה מַעֲשֶׂיהָ בְדִין׃		*ki yəsapəreh ma'aséihe vədin.*

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 Pésaḥ, continue with Psalm 43 on the next page. At the end of Pésaḥ, 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 Atzéret, 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 Pésaḥ)

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 Pésaḥ, which is why I chose it to mark the beginning of the Festival.

שָׁפְטֵנִי אֱלֹהִים	1	*Shiftóni Elohim*
וְרִיבָה רִיבִי		*ríve rivi*
מִגּוֹי אַךְ־עוֹשֵׁק		*migoi akh osheiq*
מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃		*mei'anshet mirmah və'avlah təfalətóni.*
כִּי אַתָּה אֱלֹהֵי מָעוּזִּי	2	*Ki ateh Elohei ma'uzi*
לָמָּה זְנַחְתָּנִי		*lamah zənaḥténi*
לָמָּה־קֹדֵר אֶתְעַנֶּה		*lamah qodéreh et'aneh*
בְּלַחַץ אוֹיֵב׃		*bəláḥatz oyéveh.*
שִׁלְחֵה־אוֹרְךָ וַאֲמִתֶּךָ	3	*Shilḥeh otəkhe va'amitəkhe*
הֵמָּה יַנְחוּנִי		*heimah yanḥúni*
יְבִיאוּנִי אֶל־הַר־קָדְשְׁךָ		*yəvi'úni el har qodshəkhe*
וְאֶל־מִשְׁכְּנוֹתֶיךָ׃		*və'el mishkənotéikhe.*
וְאָבוֹאָה אֶל־חֲצַר אֱלֹהִים	4	*Və'avó'ah el ḥatzar Elohim*
אֶל־אֵל שִׂמְחַת גִּילִי		*el Eil simḥat gili*
וְאוֹדְךָ בְּמִנְחוֹת אֱלֹהִים אֱלֹהָי׃		*və'odəkhe vəminḥot Elohim Elohai.*
מָה־תִּשְׁתּוֹחֲחִי נַפְשִׁי	5	*Mah tishtoḥaḥi nafshi*
וּמַה־תֶּהֱמִי עָלָי		*umah tehemi alai*
הוֹחִילִי לֵאלֹהִים		*hoḥíli lEilohim*
כִּי־עוֹד אוֹדֶנּוּ		*ki od odéneh*
יְשׁוּעֹת פָּנַי וֵאלֹהָי׃		*yəshu'ot panai vEilohai.*

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 Pésaḥ)

The end of Pésaḥ 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.

לַמְנַצֵּחַ שִׁיר מִזְמוֹר	1	*Lamnatzáḥah shir mizmor*
נָגִילָה בֵאלֹהִים כָּל־יִשְׂרָאֵל׃		*nagílah vEilohim kol Yisra'eil.*
בָּרְכוֹל כְּבוֹד־שְׁמֵהּ	2	*Barəkhol kəvod shəmeh*
שִׂימוֹל כָּבוֹד תְּהִלָּתֵהּ׃		*símol kavod təhilateh.*
אִמְרוֹל לֵאלֹהִים	3	*Imrol lEilohim*
מַה־נּוֹרָא מַעֲשֶׂיךָ		*mah nora ma'aséikhe*
בְּרֹב עֻזֶּךָ		*bərov uzəkhe*
יְכַחֲשׁוֹל לְךָ אֹיְבוֹלֶיךָ׃		*yəkhaḥashol ləkhe oyəvoléikhe.*
כָּל־יִשְׂרָאֵל יִצְטַנְּעוֹל לְךָ	4	*Kol Yisra'eil yitztanə'ol ləkhe*
וִיבָרְכוּךָ יְבָרְכוֹל שִׁמְךָ סֶלָה׃		*vivarəkhúkhe yəvarəkhol shimkhe sélah.*
לְכוֹל וּמְנוֹל מִפְעֲלוֹת אֱלֹהִים	5	*Ləkhol umnol mif'alot Elohim*
נוֹרָאָה עֲלִילָה עַל־בְּנוֹל שָׂרָה׃		*nora'eh alilah al bənol Sarah.*
הָפְכָה יָם לְיַבָּשָׁה	6	*Hafəkheh yam ləyabashah*
בַּנָּהָר יַעַבְרוּ בָאָרֶץ		*banahar ya'avru və'áretz*
שָׁם נִשְׂמְחָה־בֵּהּ׃		*sham nishməḥah beh.*

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.

מֹשֶׁלֶה בִּגְבוּרָתֶהּ עוֹלָם	7	*Moshéleh vigvurateh olam*
עֵינֶיהָ בַגּוֹיִם תִּצְפֶּינָה		*einéihe vagoyim titzpéinah*
הַלּוֹחֲצִים אַל־יָרוּמוּ לָמוֹ סֶלָה׃		*haloḥətzim al yarúmu lámo sélah.*
בָּרְכוּ עַמִּי אֱלֹהֵינוּ	8	*Barəkhol ami Elohéinu*
וְהוֹדִיעוּ כָּל תְּהִלָּתֶהּ׃		*vəhodí'ol kol təhilateh.*
הַשָּׂמָה נַפְשֵׁנוּ בְּחַיִּים	9	*Hasameh nafshéinu bəḥayim*
וְלֹא־נָתַן לַמּוֹט אָמְצֵנוּ׃		*vəlo natəneh lamot omtzéinu.*
כִּי־בְחַנְתָּנוּ אֱלֹהִים	10	*Ki vəḥanténu Elohim*
צְרַפְתָּנוּ כִּצְרָף־כָּסֶף׃		*tzərafténu kitzrof kásef.*
הֲבֵאתָנוּ בַמְּצוּדָה	11	*Haveiténu vamətzurah*
שַׂמְתָּ מוּעָקָה בְמָתְנֵינוּ׃		*sámte mu'aqah vəmotnéinu.*
הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ	12	*Hirkávte isheh ləroshéinu*
בָּאנוּ־בָאֵשׁ וּבַמָּיִם		*bánu va'eish uvamáyim*
וַתּוֹצִיאֵנוּ לָרְוָחָה׃		*vatotzi'ónu lərəvaḥah.*
אָבוֹא בֵיתְךָ בְּמִנְחוֹת	13	*Avo ganəkhe vəminḥot*
אֲשַׁלֵּם לְךָ נְדָרָי׃		*ashaleim ləkhe nədarai.*
אֲשֶׁר־נָדַר לְבָבִי	14	*Asher nadar ləvavi*
וְדִבַּרְתִּי בַּצַּר־לִי׃		*vədibárti batzar li.*

7 Ruling in Voix might without limit,
Voix eyes will keep watch amid nations;
may those who oppress not rise up for their own sake — selah!
8 Bless God, my people!
And make known all Voix praise!
9 The One Who sent our souls to life
and has not let our courage falter.
10 For You have tested us, God,
You have smelted us like smelting silver,
11 You have brought us into a net,
You've set distress on our hips,
12 You've made people trample our heads;
we have come thru fire and thru water,
and You have brought us to relief.
13 I will go to Your garden with offerings;
I will fulfill my vows to You,
14 which my heart vowed
and I promised when bonds were on me.

מַעֲשֵׂי טוֹב אֶעֱשֶׂה־לָּךְ	15	*Ma'asei tov e'eseh lakh*
עִם־חֶסֶד וְחֵן אֶעֱשֶׂה		*im ḥésed vəḥein e'eseh*
צֶדֶק עִם־רַחֲמִים סֶלָה׃		*tzédeq im raḥamim sélah.*
לְכוֹל־שִׁקְטוֹל וַאֲסַפְּרָה	16	*Ləkhol shiqtol va'asapərah*
כָּל־יִרְאוֹל אֱלֹהִים		*kol yir'ol Elohim*
אֲשֶׁר עָשְׂתָה לְנַפְשִׁי׃		*asher asəteh lənafshi.*
לֶהּ כִּי־צָמָאתִי	17	*Leh ki tzamáti*
וְרוֹמַם תַּחַת לְבָבִי׃		*vəromam táḥat ləvavi.*
אָוֶן אִם־זָמַמְתִּי בְלִבִּי	18	*Áven im zamámti vəlibi*
לֹא יַרְוֶת אֲדָנִי׃		*lo yarvet adani.*
אָכֵן הִרְוָתָה אֱלֹהִים	19	*Akhein hirvəteh Elohim*
הִקְשִׁיבָה בְּכָל תְּפִלָּתִי׃		*hiqshíveh vəkhol təfilati.*
בְּרוּכָה אֱלֹהִים	20	*Bərukheh Elohim*
אֲשֶׁר לֹא־הֵסִירָה תְּפִלָּתִי		*asher lo heisíreh təfilati*
וְחַסְדָּהּ מֵאִתִּי׃		*vəḥasdeh mei'iti.*

15 Good deeds I will do for You,
with lovingkindness and grace I will act,
Justice with mercy — selah!
16 Come, be at ease, and I will recount
— everyone who fears God —
what Voi has done for this very me.
17 For I thirsted for Void,
and exaltation was on my heart;
18 if I had plotted wickedness in my heart,
my Foundation would not have sated me.
19 But sate me God did!
Voi paid attention to my entire prayer.
20 Blessed is God,
Who has not turned away my prayer,
nor Voix lovingkindness from me.

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

6. Psalm 111 (For Shavu'ot)

As Shavu'ot celebrates the giving of Torah at Mt Sinai with a frequent emphasis on the Ten Commandments, so this ten-verse psalm celebrates the covenant and wisdom of God. The alphabetical acrostic suggests completeness, an exhaustive catalogue of the wonders of God.

הַלְלוּיָהּ	1	*HaləluYah*
אוֹדֶה יהוה בְּכָל־לֵבָב		***o**deh Shəkhinah bəkhol ləvav*
בְּסוֹד חֲסִידוֹל וְעֵדָה׃		***b**əsod ḥasidol və'eidah.*
גְּדוֹלִים מַעֲשֵׂי יהוה	2	***G**ədolim ma'asei Shəkhinah*
דְּרוּשִׁים לְכָל־חֶפְצוֹלֵיהֶם׃		***d**ərushim ləkhol ḥeftzoléihem.*
הוֹד־וְהָדָר פָּעֳלֹה	3	***H**od vəhadar po'oleh*
וְצִדְקָתֹה עֹמֶדֶת לָעַד׃		***v**ətzidqateh omédet la'ad.*
זֵכֶר עָשְׂתָה לְנִפְלְאוֹתֶיהָ	4	***Z**éikher asəteh ləniflə'otéihe*
חַנּוּנָה וְרַחוּמָה יהוה׃		***ḥ**anuneh vəraḥumeh Shəkhinah.*
טֶרֶף נָתְנָה לִרְעֵבֶהּ	5	***T**éref natəneh lir'eiveh*
יִזְכֹּרָה לְעוֹלָם בְּרִיתֹה׃		***y**izkəreh lə'olam bəriteh.*

1 Praise Yah!
A whole heart I'll thank the Presence with,
being in the council of the pious and the whole congregation.
2 **C**olossal the creations of the Presence,
drashable by all who desire them.
3 **F**iligree, fabulosity are Voix deeds;
God's Justice endures forever!
4 **H**istory Voi made with Voix miracles;
judicious and merciful is the Presence!
5 **K**itted food for the hungry Voi has;
loyally Voi remembers Voix covenant forever.

כֹּ֤חַ מַעֲשָׂיו֙ הִגִּ֣יד לְעַמּ֔וֹ	6	***K**ó'aḥ ma'aseihe higídeh lə'ameh*
לָתֵ֥ת לָהֶ֖ם נַחֲלַ֣ת גּוֹיִֽם׃		***l**ateit lahel naḥalat torah.*
מַעֲשֵׂ֣י יָדָ֔יו אֱמֶ֖ת וּמִשְׁפָּ֑ט	7	***M**a'asei yadéihe emet umishpat*
נֶאֱמָנִ֖ים כָּל־פִּקּוּדָֽיו׃		***n**e'emanim kol piqudéihe.*
סְמוּכִ֥ים לָעַ֗ד לְעוֹלָ֫ם	8	***S**əmukhim la'ad lə'olam*
עֲשׂוּיִ֥ם בֶּאֱמֶ֖ת וְיָשָֽׁר׃		***a**suyim be'emet vəḥakham.*
פְּדוּת֮ שָׁלַ֪ח לְעַמּ֫וֹ	9	***P**ədut shalaḥeh lə'ameh*
צִוָּ֣ה לְעוֹלָ֣ם בְּרִית֑וֹ		***tz**ivəteh lə'olam bəriteh*
קָד֖וֹשׁ וְנוֹרָ֣א שְׁמֽוֹ׃		***q**adosh vənora shəmeh.*
רֵאשִׁ֣ית חָ֭כְמָה יִרְאַ֣ת יְהוָ֑ה	10	***R**eishit ḥokhmah yir'at* SHƏKHINAH
שֵׂ֥כֶל ט֝וֹב לְכָל־עֹשֵׂיהֶ֗ם		***s**éikher tov ləkhol osoléihem*
תְּהִלָּתוֹ֥ עֹמֶ֗דֶת לָעַֽד׃		***t**əhilateh omédet la'ad.*

6 **M**ighty the makings Voi revealed to Voix people,
now to give them the inheritance of the Law.
7 **P**rudence and truth are the works of Voix hands;
quite dependable are all Voix rulings —
8 **r**eliable eternally, forever,
shaped with truth and wisdom.
9 **T**o Voix people, Voi sent redemption;
Voi commanded Voix covenant forever.
Wondrous and Holy is Voix name!
10 E**x**quisite 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.

לַמְנַצֵּחַ עַל־הַגִּתִּית	1	*Lamnatzáḥah al hagitit*
לִבְנֵי־קֹרַח מִזְמוֹר׃		*livnol Qóraḥ mizmor.*
מַה־יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ	2	*Ma yədidot mishkənotéikhe*
יהוה צְבָאוֹת׃		*Shəkhinah tzəva'ot.*
נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי	3	*Nikhsəfah vəgam kalətah nafshi*
לְחַצְרוֹת יהוה		*ləḥatzrot Shəkhinah*
לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃		*libi uvsari yəḥabəru el Eil ḥayet.*
גַּם־צִפּוֹר מָצְאָה בַיִת	4	*Gam tzipor matzə'ah váyit*
וּדְרוֹר קֵן לָהּ		*udror qein lah*
אֲשֶׁר־שָׁתָה אֶפְרֹחֶיהָ		*asher shátah efroḥéiha*
אֶת־מִזְבְּחוֹתֶיךָ יהוה צְבָאוֹת		*et mizbəḥotéikhe Shəkhinah tzəva'ot*
מַלְכִּי וֵאלֹהָי׃		*ḥayai vEilohai.*

1 For the conductor, on the gitit,
of the children of Qóraḥ, 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.

אַשְׁרֵי יוֹשְׁבוֹל בֵּיתֶךָ	5	*Ashrei yoshəvol veitékhe*
עוֹד יְהַלְלוּךָ סֶּלָה׃		*od yəhaləlúkhe sélah.*
אַשְׁרֵי אִשֶּׁה עוֹז־לֶהּ בָּךְ	6	*Ashrei isheh oz leh bakh*
מְסִלּוֹת בִּלְבָבָל׃		*məsilot bilvaval.*
עֹבְרוֹת בְּעֵמֶק הַבָּכָא	7	*Ovərot bə'Éimeq haBakha*
מַעְיָן תְּשִׁיתוּהוּ		*mayan təshitúhu*
גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃		*gam bərakhot yateh moreh.*
תֵּלְכֻנָה מֵחַיִל אֶל־חָיִל	8	*Teiléikhnah meiḥáyil el ḥáyil*
תִּנָּחֶינָה אֶל־אֱלֹהִים בְּצִיּוֹן׃		*tinḥéinah el Elohim bəTziyon.*
יהוה אֱלֹהִים צְבָאוֹת	9	*Shəkhinah Elohim tzəva'ot*
קִשְׁבָה תְּפִלָּתִי		*qishveh təfilati*
הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶּלָה׃		*ha'azíreh Elohei Ya'aqov sélah.*
כְּבוֹדֵנוּ רְאֵת אֱלֹהִים	10	*Kəvodéinu rə'et Elohim*
וְהַבִּיטָה כָּל דּוֹדוֹלֶיךָ׃		*vəhabíteh kol dodoléikhe.*
כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ	11	*Ki tov yom baḥatzeiréikhe*
מֵאָלֶף בָּחַרְתִּי		*mei'álef baḥárti*
הִסְתּוֹפֵף בְּבֵית אֱלֹהָי		*histofeif bəveit Elohai*
מִדּוּר בְּאָהֳלֵי־רֶשַׁע׃		*midur bə'oholei résha.*
כִּי שֶׁמֶשׁ וּמָגֵן יהוה	12	*Ki shémesh umagein Shəkhinah*
חֵן וְכָבוֹד יִתֵּן יהוה		*ḥein vəkhavod yitəneh Shəkhinah*
לֹא יִמְנַע־טוֹב		*lo yimnə'eh tov*
לַהוֹלְכוֹל בְּתָמִים׃		*laholəkhol bətamim.*
יהוה צְבָאוֹת	13	*Shəkhinah tzəva'ot*
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃		*ashrei adam botáḥah vakh.*

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.

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר׃	1	*Lamnatzáḥah mizmor ləDavid shir.*
לְךָ דְמִיָּה תְהִלָּה	2	*Ləkhe dumiyah təhilah*
אֱלֹהֵי יִשְׂרָאֵל		*Elohei Yisra'eil*
וּלְךָ יְשֻׁלַּם־נֶדֶר׃		*ulkhe yəshulam néder.*
מַקְשִׁיבֶה תְפִלָּה	3	*Maqshiveh təfilah*
אֵלֶיךָ כָּל־בָּשָׂר יָבֹאוּ׃		*eiléinu livrakhah yavó'eh.*
דִּבְרֵי עֲוֹנֹת גָּבְרוּ מֶנִּי	4	*Divrei avonot gavəru méni*
פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם׃		*pəsha'éinu ateh təkhapərom.*
אַשְׁרֵי תִּבְחַר וּתְקָרֵב	5	*Ashrei tivḥareh utqarəveh*
יִשְׁכְּנָה חֲצֵרֶיךָ		*yishkəneh ḥatzeiréikhe*
נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ		*nisbə'ah bətuv beitékhe*
קְדֹשׁ הֵיכָלֶךָ׃		*qədosh heikhalékhe.*

1 For the conductor, a psalm of David, a hymn:
2 To You, silence is praise,
God of Yisra'eil,
and a vow to You must be fulfilled.
3 The One Who attends to prayer!
Let Voi come to us as a blessing.
4 Wicked words were mightier than me;
You, Yourself, must atone for our sins!
5 How happy one You choose and draw near —
thon will settle in Your sheltered places.
May we be sated by the goodness of Your house,
the Holiness of Your sanctuary!

נוֹרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ	6	*Nora'ot bətzédeq ta'anónu*
אֱלֹהֵי יִשְׁעֵנוּ		*Elohei yish'éinu*
מִבְטָח כָּל־קַצְוֵי־		*mivtaḥ kol qatzvei*
אֶרֶץ וְיָם רְחוֹקִים׃		*éretz vəyam rəḥoqim.*
מְכִינֵה הָרִים בְּכֹחֶה	7	*Məkhineh harim bəkhoḥeh*
נֶאְזָרָה בִגְבוּרָה׃		*nezéreh vigvurah.*
מַשְׁבִּיחַ שְׁאוֹן יַמִּים	8	*Mashbiḥeh shə'on yamim*
שְׁאוֹן גַּלֵּיהֶם		*shə'on galéihem*
וַהֲמוֹן לְאֻמִּים׃		*vahamon lə'umim.*
וַיִּרְאוּ יֹשְׁבֵי קְצָוֹת מֵאוֹתֹתֶיךָ	9	*Vayirə'ol yoshəvol qətzavot mei'ototéikhe*
מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִינָה׃		*motza'ei voqer va'érev tarníneh.*
פָּקַדְתְּ הָאָרֶץ וַתְּשֹׁקְקֶהָ	10	*Paqádteh ha'áretz vatəshoqəqóha*
רַבַּת תַּעְשִׁרֶנָּה		*rabat tashəróna*

6 With deeds dreadful in Justice You must answer us,
God of liberation,
refuge of all remotest
ends of Earth and Sea!
7 The One Who makes mountains stable with Voix strength,
girded with might!
8 The One Who soothes the seething of seas —
the seething of their piled waves —
and the commotion of crowds!
9 Hinterland dwellers dreaded Your signs;
You'll make the springs of morning and evening sing.
10 You've looked after the Earth and watered her;
greatly You have enriched her.

פֶּלֶג אֱלֹהִים מָלֵא מָיִם		*péleg Elohim malei máyim*
תַּכִינֵה דְגָנָל כִּי־כֵן תְּכִינָהּ׃		*takhíneh dəganal ki khein təkhinóha.*
תְּלָמֶיהָ רַוֵּת	11	*Təlaméiha ravet*
נַחֵת גְּדוּדֶהָ		*naḥeit gədudéha*
בִּרְבִיבִים תְּמוֹגְגֹנָהּ		*birvivim təmogəgónah*
צִמְחָהּ תְּבָרֵכֶה׃		*tzimḥah təvarəkheh.*
עִטַּרְתָּ שְׁנַת טוּבֶתֶךָ	12	*Itarteh shənat tovatékhe*
וּמַעְגָּלֶיךָ יִרְעֲפוּן דָּשֶׁן׃		*umagaléikhe yir'afun dáshen.*
יִרְעֲפוּ נְאוֹת מִדְבָּר	13	*Yir'afu nə'ot midbar*
וְגִיל גְּבָעוֹת תַּחְגֹּרְנָה׃		*vəgil gəva'ot taḥgórnah.*
לָבְשׁוּ כָרִים הַצֹּאן	14	*Lavəshu kharim hatzon*
וַעֲמָקִים יַעַטְפוּ־בָר		*va'amaqim ya'atfu var*
בְּדִמְיָתָם אַז־יָשִׁירוּ׃		*bədumiyatam az yashíru.*

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.

אַשְׁרֵי תְמִימֵי־דָרֶךְ	1	***A**shrei təmimei dárekh*
הַהֹלְכִים בְּתוֹרַת יהוה׃		*haholəkhim bətorat SHƏKHINAH.*
בָּרוּכָה אַתָּה יהוה	12	***B**ərukhah ateh SHƏKHINAH*
לַמְּדֵנִי חֻקֶּיךָ׃		*lamədéni ḥuqéikha.*
גָּרְסָה נַפְשִׁי לְתַאֲבָה	20	***G**arəsah nafshi ləta'avah*
אֶל־מִשְׁפָּטֶיךָ בְכָל־עֵת׃		*el mishpatéikha bəkhol eit.*
דָּבְקָה לֶעָפָר נַפְשִׁי	25	***D**avəqah le'afar nafshi*
חַיֵּנִי כִּדְבָרֶךָ׃		*ḥayéni kidvarékha.*
הֲבִינֵנִי וְאֶצְּרָה תוֹרָתֶךָ	34	***H**avinéni və'etzərah toratéikha*
וְאֶשְׁמְרֶנָּה בְכָל־לֵב׃		*və'eshmərénah vəkhol leiv.*
וְאֶשְׁתַּעֲשַׁע בְּמִצְוֹתֶיךָ	47	***V**ə'eshta'asha bəmitzvotéikha*
אֲשֶׁר אָהָבְתִּי׃		*asher ahávti.*
זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם	52	***Z**akhárti mishpatéikha mei'olam*
יהוה וָאֶתְנֶחָם׃		*SHƏKHINAH va'etneḥam.*

1 **A**nyone 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.

חַסְדְּךָ יהוה מָלְאָה הָאָרֶץ חֻקֶּיךָ לַמְּדֵנִי׃	64	***Ḥ**asdəkhe Sʜəkʜɪnah malə'ah ha'áretz* *ḥuqéikhe lam'dóni.*
טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃	66	***T**uv tá'am vadá'at lamədóni* *ki vəmitzvotéikhe he'emánti.*
יְהִי־נָא חַסְדְּךָ לְנַחֲמֵנִי כְּאִמְרָתְךָ לְעַבְדֶּךָ׃	76	***Y**əhi na ḥasdəkhe lənaḥaméini* *kə'imratəkhe lə'avdetékhe.*
כְּחַסְדְּךָ חַיֵּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ׃	88	***K**əḥasdəkhe ḥayóni* *və'eshmərah eidut píkhe.*
לְעוֹלָם לֹא־אֶשְׁכַּח פִּקּוּדֶיךָ כִּי בָם חִיִּיתָנִי׃	93	***L**ə'olam lo eshkah piqudéikhe* *ki vam ḥiyiténi.*
מִפִּקּוּדֶיךָ אֶתְבּוֹנָן עַל־כֵּן שָׂנֵאתִי כָל־אֹרַח שָׁקֶר׃	104	***M**ipiqudéikhe etvonan* *al kein saneiti kol óraḥ sháqer.*
נִשְׁבַּעְתִּי וָאֲקַיֵּמָה לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ׃	106	***N**ishbáti va'aqayéimah* *lishmor mishpətei tzidqékhe.*
סָעָדֵנִי וְאִוָּשֵׁעָה וְאָשִׁישׁ בְּחֻקֶּיךָ תָמִיד׃	117	***S**ə'adóni və'ivashéi'ah* *və'asis bəḥuqéikhe tamid.*

64 **J**ust as Your mutuality fills the Earth, Presence,
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.

עֲשֵׂה עִם־עַבְדְּךָ כְחַסְדֶּךָ	124	***A**set im avdəkhe khəḥasdékhe*
וְחֻקֶּיךָ לַמְּדֵנִי׃		*vəḥuqéikhe lamədóni.*
פְּנֵה־אֵלַי וְחָנֵּנִי	132	***P**ənet eilai vəḥonóni*
כְּמִשְׁפָּט לְאֹהֲבֵי שְׁמֶךָ׃		*kəmishpat lə'ohavol shəmékhe.*
צִוִּיתָ צֶדֶק עֵדְוֹתֶיךָ	138	***Tz**ivíte tzédeq eidotéikhe*
וֶאֱמוּנָה מְאֹד׃		*ve'emunah mə'od.*
קֶדֶם יָדַעְתִּי מֵעֵדְוֹתֶיךָ	152	***Q**édem yadáti mei'eidotéikhe*
כִּי לְעוֹלָם יְסַדְתָּם׃		*ki lə'olam yəsadtem.*
רֹאשׁ־דְּבָרְךָ אֱמֶת	160	***R**osh dəvarəkhe emet*
וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ׃		*ul'olam kol mishpat tzidqékhe.*
שָׂמְרָה נַפְשִׁי עֵדְוֹתֶיךָ	167	***Sh**amərah nafshi eidotéikhe*
וָאֹהֲבֵם מְאֹד׃		*va'ohaveim mə'od.*
תָּעִיתִי כְשֶׂה אֹבֵד	176	***T**a'íti kəseh oveid*
בַּקֵּשׁ עַבְדֶּךָ		*baqəsheh avdetékhe*
כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי׃		*ki mitzvotéikhe lo shakháḥti.*

124 **S**o act towards Your servant with Your lovingkindness
and teach me Your laws!
132 **T**urn towards me and grace me
like the judgement due to lovers of Your name.
138 **V**irtuous verdicts You commanded,
and profound trustworthiness;
152 **W**ell I know the essentials from Your decrees,
for You establish them forever!
160 E**x**pressions of Yours start with Truth,
and eternal is the judgement of Your righteousness.
167 **Y**our edicts my soul has guarded,
and I have loved them deeply.
176 **Z**ig-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:

אֲדָנָי נְסָתָמַי תִּפְתְּחָה וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃

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 יהוה אֶקְרָא הָבוּ֥ל גֹּ֖דֶל לֵאלֹהֵֽינוּ׃

Ki sheim Shəmoteh eqra havol gódel lEilohéinu.

When I announce the Name of the Many-Named One, give greatness to our God!

1. Patriarchs and Matriarchs

↶ בְּרוּכָה אַתָּה יהוה אֱלֹהֵינוּ	↷ *Bərukheh ateh Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	*vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	*Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב	*vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	*Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה	*Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה:	*Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגְּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה	*Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים	*Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל	*vəqonet hakol*
וְזוֹכֶרֶת חַסְדֵי אִמּוֹת וַאֲבוֹת	*vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאָה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל	*umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה:	*ləmá'an shəmeh bə'ahavah.*
יוֹצֶרֶת עוֹזֶרֶת וּמוֹשִׁיעָה וּמָגֵן:	*Yotzéreh ozéreh umoshi'eh umagein.*
↶ בְּרוּכָה אַתָּה יהוה	↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן 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

אַתָּה גִּבּוֹרֶה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ׃ *məḥayet meitol ateh rabeh ləhoshí'a.*

From Minḥah of Shəmini Atzéret thru Shaḥarit of the first day of Pésaḥ:

מַשִׁיבָה הָרוּחַ וּמוֹרִידֵה הַגָּשֶׁם׃ *Mashiveh harú'aḥ umorideh hagáshem.*

At all other times:

מוֹרִידֵה הַטָּל׃ *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶה נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירֵה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֵּמָה אֱמוּנָתֵהּ לִישֵׁנוֹל עָפָר׃ *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶה לָךְ *umi dómet lakh*
גּוֹבֶרֶה מְמִיתָה וּמְחַיֶּית *govéreh məmiteh umḥayet*
וּמַצְמִיחָה יְשׁוּעָה׃ *umatzmiḥeh yəshu'ah.*
וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל׃ *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmotεh*
מְחַיֵּית הַמֵּתוֹל׃ *məḥayet hameitol.*

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

3. Sanctification of the Name

During Ma'ariv, and when praying individually during other services, pray this paragraph and then continue with the fourth blessing, the Sanctification of the Day. During the Shaḥarit or Miṇḥah repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the appropriate Qədushah below instead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶּלָה׃ *yəhaləlúkhe sélah.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הָאֵל הַקָּדוֹשָׁה׃ *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!
Blessed are You, Many-Named One,
the Holy God.

Continue with the Sanctification of the Day (p 160).

Qədushah for 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 בָּעוֹלָם *Nəqadeish et shimkhe ba'olam*
כְּשֵׁם שֶׁמַּקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*
בִּשְׁמֵי מָרוֹם *bishmei marom*
כַּכָּתוּב עַל יַד נְבִיאֶךָ׃ *kakatuv al yad nəvi'ékhe.*
וְקָרְאָה זֶת אֶל־זֶת וְאָמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קָדוֹשׁ ↑קָדוֹשׁ ↑קָדוֹשׁ *↑Qədosheh ↑qədosheh ↑qədosheh*
יהוה צְבָאוֹת *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃ *məlo khol ha'áretz kəvodeh.*
אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק *Az bəqol rá'ash gadol adir vəḥazaq*
מַשְׁמִיעוֹל קוֹל *mashmi'ol qol*
מִתְנַשְּׂאוֹל לְעֻמַּת שְׂרָפוֹל *mitnasə'ol lə'umat sərafol*
לְעֻמָּתָל בָּרוּךְ יֹאמֵרוֹל׃ *lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ׃ *↑Barukh kəvod Shəmoteh miməqomeh.*
מִמְּקוֹמְךָ תַּיֵּינוּ תוֹפִיעָה *Miməqoməkhe ḥayéinu tofí'eh*
וְתִפְּנֶת אֵלֵינוּ *vətifnet eiléinu*
כִּי מְחַכּוֹל אֲנַחְנוּ לָךְ׃ *ki məḥakol anáḥnu lakh.*
מָתַי תִּפְנֶת אֶל־עוֹלָם׃ *Matai tifnet el olam.*
בְּקָרוֹב בְּיָמֵינוּ *Bəqarov bəyaméinu*
לְעוֹלָם וָעֶד תִּשְׁכְּנָה׃ *le'olam va'ed tishkəneh.*
תִּתְגַּדְּלָה וְתִתְקַדְּשָׁה *Titgadəleh vətitqadəsheh*

The congregation, followed by the leader:
We will make Your name Holy in the world
as they make it Holy
in Heaven above,
as was written by the hand of Your prophet:
“And each [angel] called out to the others and said,
The congregation, followed by the leader:
“↑Holy, ↑Holy, ↑Holy
is the Many-Named One of hosts!
The fullness of all the Earth is Voix glory!’” Yəshayáhu 6:3
Then with their voice — a mighty, glorious, and strong noise —
they make their voice heard
and raise themselves opposite the serafs;
opposite the serafs, they will thunder “Blessed!”:
The congregation, followed by the leader:
“↑Blessed is the Glory of the Many-Named One from Voix place!” 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 עִירֶךָ *bətokh Yərushaláyim irkhe*
וּבְכָל מָקוֹם שֶׁשּׁוֹכֵן עַמֶּךָ *uvkhol maqom sheshokhein amékhe*
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים׃ *lədor vador ulnéitzaḥ nətzaḥim.*
וְלִבֵּנוּ יֵדַע אֶת־תּוֹרָתֶךָ *Vəlibéinu yeida et Toratékhe*
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ *kadavar ha'amur bəshirei uzékhe*
עַל יְדֵי דָוִד בְּסֵפֶר תְּהִלִּים׃ *al yədei David bəSéifer Təhilim.*

The congregation, followed by the leader:

↑יִגְאֶה יהוה לְעוֹלָם *↑Yig'et SHƏMOTEH lə'olam*
אֱלֹהַיִךְ צִיּוֹן *Elohéikha ami*
לְדֹר וָדֹר הַלְלוּיָהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*
וּלְנֶצַח נְצָחִים *ulnéitzaḥ nətzaḥim*
קְדֻשָּׁתְךָ נַקְדִּישׁ *qədushatəkhe naqdish*
וְשִׁבְחֲךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*
מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*
כִּי אֵל מוֹפֶתָה גְּדוֹלָה וּקְדוֹשָׁה אָתָּה׃ *ki Eil mofétеh gədoleh uqdosheh áteh.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
הָאֵל הַקָּדוֹשׁ׃ *ha'Eil haqədosheh.*

in the heart of Yərushaláyim, Your city,
and in every place in which Your people dwell,
from generation to generation and for eternity of eternities.
And our hearts will know Your teaching
according to the line recorded in the psalms of Your strength
by the hands of David, in the Book of Praises:

The congregation, followed by the leader:

"↑May the Many-Named One be exalted forever!
Your God, my people,
from generation to generation. Praise Yah!" Psalm 146:10

The leader concludes:

From generation to generation we will bring news of Your greatness,
and for eternity of eternities
we'll make Holy Your Holiness,
and Your praise, our God,
won't depart from us, not ever.
For, God, a great and Holy miracle are You!
Blessed are You, Many-Named One,
the Holy God.

Continue with the Sanctification of the Day (p 160).

(In many communities, if haTəfilah is being repeated, members of the congregation who have been standing sit for the rest of the blessings.)

Qədushah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing during Minḥah.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם *Nəqadeish et shimkhe ba'olam*
כְּשֵׁם שֶׁמַּקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*
בִּשְׁמֵי מָרוֹם *bishmei marom*
כַּכָּתוּב עַל יַד נְבִיאֶךָ׃ *kakatuv al yad nəvi'ékhe.*
וְקָרָא זֶה אֶל־זֶה וְאָמַר *Vəqarə'eh zet el zet və'amə̀reh*

The congregation, followed by the leader:

↑קָדוֹשׁ ↑קָדוֹשׁ ↑קָדוֹשׁ ↑*Qədosheh* ↑*qədosheh* ↑*qədosheh*
יהוה צְבָאוֹת *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃ *mə̀lo khol ha'áretz kəvodeh.*
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוֹל׃ *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ׃ ↑*Barukh kəvod Shəmoteh miməqomeh.*

The congregation, followed by the leader:
We will make Your name Holy in the world
as they make it Holy
in Heaven above,
as was written by the hand of Your prophet:
"And each [angel] called out to the others and said,
The congregation, followed by the leader:
'↑Holy, ↑Holy, ↑Holy
is the Many-Named One of hosts!
The fullness of all the Earth is Voix glory!'" Yəshayáhu 6:3
Those opposite the serafs will thunder "Blessed!":
The congregation, followed by the leader:
"↑Blessed is the Glory of the Many-Named One from Voix place!" Yəḥezqeil 3:12

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר׃ *Uvdivrei qodshəkhe katuv leimor.*

The congregation, followed by the leader:

יִגְאֶ֣ת יהוה לְעוֹלָ֑ם ↑ *↑Yig'et SHƏMOTEH lə'olam*

אֱלֹהַ֥יִךְ צִיּ֗וֹן *Elohéikha ami*

לְדֹ֣ר וָדֹ֑ר הַֽלְלוּיָהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*

וּלְנֵ֥צַח נְצָחִ֗ים *ulnéitzaḥ nətzaḥim*

קְדֻשָּׁתְךָ֥ נַקְדִּ֗ישׁ *qədushatəkhe naqdish*

וְשִׁבְחֲךָ֣ אֱלֹהֵ֑ינוּ *veshivḥakhe Elohéinu*

מִמֶּ֥נּוּ לֹא־יָמ֗וּשׁ לְעוֹלָ֥ם וָעֶ֑ד *miménu lo yamush le'olam va'ed*

כִּ֤י אֵ֣ל מֹ֭וֹפֵתָה גְּדוֹלָ֣ה וּקְדוֹשָׁ֑ה אָ֝תָּ֗ה׃ *ki Eil mofóteh gədoleh uqdosheh áteh.*

בָּרוּכָ֥ה אַתָּ֗ה יהוה *Bərukheh ateh SHƏMOTEH*

הָאֵ֥ל הַקָּדוֹשׁ׃ *ha'Eil haqədosheh.*

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.

אַתָּה קִבַּלְתָּנוּ מִכָּל הָעַמִּים *Ateh qibaltánu mikol ha'amim*

אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*

וְלִמַּדְתָּנוּ בְּכָל הַלְּשׁוֹנוֹת *vəlimadténu bəkhol haləshonot*

וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ *vəqidashténu bəmitzvotéikhe*

וְקֵרַבְתָּנוּ חַיֵּינוּ לַעֲבוֹדָתֶךָ *vəqeiravténu ḥayéinu la'avodatékhe*

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*

עָלֵינוּ קָרָאתָ: *aléinu qaráte.*

On Saturday evening add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ *Vatodiónu Shəmoteh Elohéinu*

אֶת מִשְׁפְּטֵי צִדְקֶךָ *et mishpətei tzidqékhe*

וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ *vatələmədónu la'asot ḥuqei rətzonékhe*

וַתִּתְּנֶה לָּנוּ יהוה אֱלֹהֵינוּ *vatitəneh lánu Shəmoteh Elohéinu*

מִשְׁפָּטִים שַׁפִּירִים וְתוֹרַת אֱמֶת *mishpatim shapirim vətorat emet*

חֻקִּים וּמִצְוֹת טוֹבִים *ḥuqim umitzvot tovim*

וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן *vatanḥilónu zəmanei sason*

You have welcomed us from all peoples;
You have loved us and You have wanted us
and You have taught us in all languages
and You have made us Holy with Your commandments
and You, our Life, have brought us close to Your service
and Your great and Holy Name
You have invoked over us.

On Saturday evening add:

And You made known to us, Many-Named One, our God,
the rules of Your justice,
and You taught us to do the laws of Your will.
And You gave us, Many-Named One, our God,
pleasing rules and true instruction,
laws and good commandments.
And You made us inherit seasons of joy

וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי בְרָכָה *umo'adei qódesh vəḥagei vərakhah*
וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת *vatorishónu qədushat Shabat*
וּכְבוֹד מוֹעֵד וְחַגִּינַת הָרֶגֶל׃ *ukhvod mo'eid vəḥagigat haréigel.*
וַתְּבַדֵּלְהּ יהוה אֱלֹהֵינוּ *Vatəvadəleh Shəmoteh Elohéinu*
בֵּין קֹדֶשׁ לְחֹל *bein qódesh ləḥol*
בֵּין אוֹר לְחָשֶׁךְ *bein or ləḥóshekh*
בֵּין שְׁתִיקָה לְקוֹלִים *bein shətiqah ləqolim*
בֵּין יוֹם הַשְּׁבִיעִי *bein yom hashəvi'i*
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה׃ *ləshéishet yəmei hama'aseh.*
בֵּין קְדֻשַּׁת שַׁבָּת *Bein qədushat Shabat*
לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ *liqdushat yom tov hivdálte*
וְאֶת יוֹם הַשְּׁבִיעִי *və'et yom hashəvi'i*
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ׃ *mishéishet yəmei hama'aseh qidáshte.*
הִבְדַּלְתָּ וְקִדַּשְׁתָּ *Hivdálte vəqidáshte*
אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ׃ *et əmákhe Yisra'eil biqdushatékhe.*

At all times continue:

וַתִּתְּנָה לָּנוּ יהוה *Vatitəneh lánu 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 לִמְנוּחָה וּ *Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה *mo’adim ləsimḥah*

חַגִּים וּזְמַנִּים לְשָׂשׂוֹן *ḥagim uzmanim ləsason*

אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם *et yom haShabat hazeh və’et yom*

On Pésaḥ:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*

On Shavu’ot:

חַג הַשָּׁבוּעוֹת הַזֶּה *Ḥag haShavu’ot hazeh*

זְמַן מַתַּן תּוֹרָתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *Ḥag haSukot hazeh zəman simḥatéinu*

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה *haShəmini Ḥag ha’Atzéret hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

our God, in love,
Sabbaths for rest and
times for joy,
Festivals and seasons for rejoicing:
this day of Shabbat and this day of

On Pésaḥ:

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:

בְּאַהֲבָה מִקְרָא קֹדֶשׁ — *bə'ahavah miqra qódesh*

זֵכֶר לִיצִיאַת מִצְרָיִם: — *zéikher litzi'at Mitzráyim.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה — *Elohéinu vEilohei ivoléinu ya'aleh*

וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה — *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*

וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר — *vəyishama vəyipaqeid vəyizakheir*

זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ — *zikhronéinu ufiqdonéinu vəzikhron ivoléinu*

וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ — *vəzikhron ha'olam hatov sheḥalámnu*

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ — *vəzikhron Yərushaláyim ir qodshékhe*

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל — *vəzikhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן — *ləfanéikhe lifleitah lətovah ləḥein*

וּלְחֶסֶד וּלְרַחֲמִים — *ulḥésed ulraḥamim*

לְחַיִּים וּלְשָׁלוֹם — *ləḥayim uləshalom*

On Pésaḥ:

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

On Shavu'ot:

בְּיוֹם חַג הַשָּׁבוּעוֹת 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 Pésaḥ:

on this day of the Festival of Matzot.

On Shavu'ot:

on this day of the Festival of Shavu'ot.

On Sukot:
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *bəyom Ḥag haSukot hazeh.*
On Shəmini Atzéret:
בְּיוֹם שְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה׃ *bəyom Shəmini Ḥag ha'Atzéret hazeh.*
On Simḥat Torah, when observed as an independent Festival:
בְּיוֹם חַג שִׂמְחַת הַתּוֹרָה הַזֶּה׃ *bəyom Ḥag Simḥat haTorah hazeh.*
At all times continue:
זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*
וּפָקְדֵנוּ בּוֹ לִבְרָכָה *ufiqdónu vo livrakhah*
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*
חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*
רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*
חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*
וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ *Vəhasi'ónu Shəmoteh Elohéinu*
אֶת בִּרְכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*
לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן *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 וְאָמַרְתָּ לְבָרְכֵנוּ׃ *ka'asher ratzíte və'amárte ləvarəkhéinu.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתְנָה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה *bə'ahavah uvratzon bəsimḥah*
וּבְשָׁשׂוֹן שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ *uvsason Shabat umo'adei qodshékhe*
וְיִשְׂמְחוּל בְּךָ יִשְׂרָאֵל *vəyisməḥol bəkhe Yisra'eil*
מְקַדְּשׁוֹל שְׁמֶךָ׃ *məqadəshol shəmékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
מְקַדֶּשֶׁה הַשַּׁבָּת 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amə́khe Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatəkhe*
לַחֲדַר לִבֵּנוּ *laḥadar libéinu*
וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָם *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְּקַבֵּלֶה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amékhe.*
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קָדְשְׁךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאָה אֶת הָעוֹלָם בִּקְדוּשָׁה׃ *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

מוֹדוֹל אֲנַחְנוּ לָךְ ↶ ↷	*Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh ləkhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מוֹדוֹל אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֵא יהוה אֱלֹהֵינוּ *sha'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵרֵה בְרֵאשִׁית׃ *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ׃ *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדוֹל לָךְ׃ *al she'anáḥnu modol lakh.*
בְּרוּכֶה אֵל הַהוֹדָאוֹת׃ *Bərukheh 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 כֻּלָּם	*Və'al kulam*
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	*yitbarakh vəyitromam shimkhe*
חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃	*ḥayéinu tamid lə'olam va'ed.*
וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶלָה	*Vəkhol ḥayoléikhe yodúkhe sélah*
וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת	*vihalélol et shimkhe be'emet*
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃	*ha'Eil yəshu'atéinu və'ezratéinu sélah.*
↶ ◠ בְּרוּכֶה אַתָּה יהוה	◠ *Bərukheh ateh* SHƏMOTEH
הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה 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:

שָׁלוֹם רָב *Shalom rav*
עַל יִשְׂרָאֵל עַמְּךָ *al Yisra'eil aməkhe*
וְעַל פַּלֶשְׂתִינָה *və'al Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל *və'al kol yoshəvol teiveil*
תָּשִׂימָה לְעוֹלָם כִּי אַתָּה הֵא *tasímeh lə'olam ki ateh he*
יוֹצֵרָה אֵדֶן לְכָל הַשָּׁלוֹם: *yotzéreh éden ləkhol hashalom.*
וְטוֹב בְּעֵינֶיךָ *Vətov bə'einéikhe*
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל *ləvareikh et aməkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים בַּשָּׁלוֹם: *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: כֵּן יְהִי רָצוֹן | *Kein yəhi ratzon.* | "May it be so!". When not praying the Threefold Blessing, continue on the next page.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ *Elohéinu vEilohei ivoléinu barəkhónu*
בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה *babərakhah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו *ha'amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֶיךָ כָּאָמוּר: *kohanei am qədosholéikhe ka'amur.*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: *Yəvarəkhókhe Shəmoteh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: *Ya'éireh Shəmoteh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ *Yisə'eh Shəmoteh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם: *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace. BəMidbar 6:24–26

Continue with the Shaḥarit prayer for peace on the next page.

During Shaḥarit, pray this blessing, whether or not the Threefold Blessing is included.

שִׂימָה שָׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
חֵן וָחֶסֶד וְרַחֲמִים *ḥein vaḥésed vəraḥamim*
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ *aléinu və'al kol Yisra'eil amékhe*
וְעַל כָּל פַּלֶשְׂתִינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל׃ *və'al kol yoshəvol teiveil.*
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד *Barəkhónu ivéinu kulánu kə'aḥed*
בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ *ki vətzeil panéikhe natáte lánu*
יהוה אֱלֹהֵינוּ *Shəmoteh Elohéinu*
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vəraḥamim*
וְחַיִּים וְשָׁלוֹם׃ *vəḥayim vəshalom.*
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et amékhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃ *bəkhol eit uvkhol sha'ah bishlomékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכֶה אֶת עַמֶּה יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בַּשָּׁלוֹם׃ *bashalom.*

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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע	*Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבֵּר מִרְמָה	*vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	*vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃	*vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ	*Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃	*uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה	*Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָם	*məheirah hapéireh atzatal*
וְקַלְקֵל מַחֲשַׁבְתָּם׃	*vəqalqəleh maḥashavtal.*
עֲשֵׂה לְמַעַן שְׁמֶךָ	*Aset ləmá'an shəmékhe*
עֲשֵׂה לְמַעַן יְמִינֶךָ	*aset ləmá'an yəminékhe*
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	*aset ləmá'an qədushatékhe*
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃	*aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּן יְדִידוֹלֶיךָ	*Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃	*hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרַי	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃	*Sʜəмoтeн tzuri vəgo'eli.*

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיהָ	*Oset shalom bimroméihe*
הֶא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	*he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל	*və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה	*və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל	*və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃	*və'imrol amein.*

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before You
and the meditation of my heart,
Many-Named One, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah during Shaḥarit or Minḥah, return to the beginning of HaTəfilah for Festivals (p 150).

After finishing haTəfilah during Ma'ariv: On Friday evening, some continue with the Symbolic Repetition of haTəfilah (p 70). Otherwise, continue with the Prayer for Healing (p 74), Qadish Shaleim (p 78), or Qidush for Festivals (p 176), depending on the practice of your community and the presence of a minyan.

After finishing haTəfilah during Shaḥarit: On Sukot, unless it is also Shabbat, continue with Taking up the Lulav (p 506). On all other Festivals, and on Sukot when it coincides with Shabbat, continue with Haleil (p 508).

After finishing haTəfilah during Minḥah: If praying with a minyan, continue with Qadish Shaleim (p 699); if praying without a minyan, continue with the Aléinu that follows (p 701).

Concluding Prayers

Qidush for Festival Evenings

When the Festival falls on Shabbat, begin here. The first line is prayed individually.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר *Vayhi érev vayhi vóqer*
יוֹם הַשִּׁשִּׁי׃ ***y**om **h**ashishi.*
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ ***V**aykhulu **h**ashamáyim vəha'áretz*
וְכָל־צְבָאָם׃ *vəkhol tzəva'am.*
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *Vaykhalet Elohim bayom hashəvi'i*
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *məlakhteh asher asəteh*
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי *vayishbəteh bayom hashəvi'i*
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ *mikol məlakhteh asher asəteh.*
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי *Vayvárkhe Elohim et yom hashəvi'i*
וַיְקַדֵּשׁ אֹתוֹ *vayqadəsheh oto*
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ *ki vo shavəteh mikol məlakhteh*
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ *asher barə'eh Elohim la'asot.*

"And there was evening and there was morning:
the sixth da**y**!
And finis**h**ed **w**ere th**e** **h**eavens 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

When the Festival falls on a weekday, begin here. On Shabbat, continue here.

The leader invites:

סָבְרֶת חֲבֵרוֹלַי׃ *Savərut ḥaveirolai.*

The congregation responds:

לְחַיִּים׃ *Ləḥayim.*

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרַאת פְּרִי הַגָּפֶן׃ *borə'at pəri hagáfen.*

If praying over any other liquid:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהַכֹּל נִהְיָה בִּדְבָרָהּ׃ *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.

On Shabbat, add the boxed words.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh ADONAI*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִבְּלָתְנוּ מִכָּל עָם *asher qibəlétnu mikol am*
וְלִמְּדָתְנוּ בְּכָל לָשׁוֹן *vəlimədétnu bəkhol lashon*
וְקִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וַתִּתְּנָה לָנוּ *vəqidəshétnu bəmitzvotéihe vatitəneh lánu*
יהוה אֱלֹהֵינוּ בְּאַהֲבָה *ADONAI Elohéinu bə'ahavah*
שַׁבָּתוֹת לִמְנוּחָה וּ *Shabatot limnuḥah u*
מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן *ḥagim uzmanim ləsason*
אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם *et yom haShabat hazeh və'et yom*

On Pésaḥ:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ *Ḥag haMatzot hazeh zəman ḥeirutéinu*

On Shavu'ot:

חַג הַשָּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*
זְמַן מַתַּן תּוֹרָתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *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 Pésaḥ:

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:
הַשְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה *haShəmini Ḥag ha'Atzéret hazeh*
זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*
On Simḥat Torah, when observed as an independent Festival:
חַג שִׂמְחַת תּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*
זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*
At all times continue:
בְּאַהֲבָה | מִקְרָא קֹדֶשׁ | *bə'ahavah* | *miqra qódesh*
זֵכֶר לִיצִיאַת מִצְרָיִם *zéikher litzi'at Mitzráyim*
כִּי אוֹתָנוּ קִדַּשְׁתָּ *ki otánu qidáshte*
וְכִלָּנוּ קִבַּלְתָּ מִכָּל הָעַמִּים *vəkhulánu qibálte miqol ha'amim*
וְשַׁבָּת | וּמוֹעֲדֵי קָדְשֶׁךָ *vəShabat umo'adei qodshəkhe*
בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon*
בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ: *bəsimḥah uvsason hinḥalténu.*
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ *Bərukheh ateh ADONAI məqadésheh*
הַשַּׁבָּת | 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.

(Some lift their hands towards the Festival candles while praying these blessings.)

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת מְאוֹרֵי הָאֵשׁ׃ *borə'at mə'orei ha'eish.*

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְחֹל *hamavdileh bein qódesh ləḥol*
בֵּין אוֹר לְחֹשֶׁךְ בֵּין שְׁתִיקָה *bein or ləḥoshekh bein shətiqah*
לְקוֹלִים בֵּין יוֹם הַשְּׁבִיעִי *ləqolim bein yom hashəvi'i*
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה׃ *ləshéishet yəmei hama'aseh.*
בֵּין קְדֻשַּׁת שַׁבָּת *Bein qədushat Shabat*
לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ *liqdushat Yom Tov hivdálte*
וְאֶת יוֹם הַשְּׁבִיעִי *və'et yom hashəvi'i*
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ׃ *mishéishet yəmei hama'aseh qidáshte.*
הִבְדַּלְתָּ וְקִדַּשְׁתָּ *Hivdálte vəqidáshte*
אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ׃ *et amə́khe Yisra'eil biqdushatékhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְקֹדֶשׁ׃ *hamavdileh bein qódesh ləqódesh.*

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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ לֵישֵׁב בַּסֻּכָּה׃ *vətzivétnu leisheiv basukah.*

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

At all times except the end of Pésaḥ add:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהֶחֱיָתְנוּ וְקִיְּמָתְנוּ וְהִגִּיעָתְנוּ *sheheḥeyétnu vəqiyəmétnu vəhigi'étnu*
לַזְּמַן הַזֶּה׃ *lazəman hazeh.*

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

Some conclude with the blessing over bread here.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ׃ *hamotzi'eih léḥem min ha'áretz.*

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

Continue with Aléinu (p 84), the Mourner's Qadish (p 88), Psalm 27 (p 90), Concluding Verses (p 94), or Haqafot, as appropriate.

Haqafot for Simḥat Torah

Simḥat Torah marks the completion of the annual cycle of Torah readings and the immediate commencement of the next cycle. It is a joyous occasion, usually marked by taking all the Torah scrolls a community has, removing them from the ark, and dancing with them around the sanctuary and out into the streets. An introductory prayer stitched together from verses of Tanakh serves as a prelude to seven rounds of dancing that are structured as an alphabetical acrostic.

אַתָּה נִלְמַדְתָּ לָדַעַת *Ateh nilmádte ladá'at*
כִּי יהוה הֶא הָאֱלֹהִים *ki haMoret he ha'Elohim*
אֵין עוֹד מִלְבַדֶּהּ׃ *ein od miləvadeh.*
לְעֹשֵׂת נִפְלָאוֹת גְּדֹלוֹת לְבַדֶּהּ *Lə'oset nifla'ot gədolot ləvadeh*
כִּי לְעוֹלָם חַסְדֶּהּ׃ *ki lə'olam ḥasdeh.*
אֵין־כָּמוֹךָ בָאָדָם אֲדָנִי *Ein kamókhe va'adamah adani*
וְאֵין כְּמַעֲשֶׂיךָ׃ *və'ein kəma'aséikhe.*
יְהִי כְבוֹד יהוה לְעוֹלָם *Yəhi khəvod haMoret lə'olam*
יִשְׂמַח יהוה בְּמַעֲשָׂהּ׃ *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

יְהִי שֵׁם יהוה מְבֹרָךְ *Yəhi sheim HAMORET məvorakh*
מֵעַתָּה וְעַד־עוֹלָם׃ *mei'atah və'ad olam.*
יְהִי יהוה אֱלֹהֵינוּ עִמָּנוּ *Yəhi HAMORET Elohéinu imánu*
כַּאֲשֶׁר הָיְתָה עִם־אֲבוֹתֵינוּ *ka'asher hayəteh im ivoléinu*
אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ׃ *al ya'azvónu və'al yitəshónu.*
וְאִמְרוֹל הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ *Və'imrol hoshi'ónu Elohei yish'éinu*
וְאַמְּצֵנוּ וְהַצִּילֵנוּ מִן־כָּל־עוֹשֶׁק *və'amətzónu vəhatzilónu min kol ósheq*
לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ *ləhodot ləsheim qodshékhe*
לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ׃ *ləhishtabéi'aḥ bithilatékhe.*
יהוה גּוֹאֶת יהוה נָּאֲתָה *HAMORET go'et HAMORET ga'ateh*
יהוה יִגְאֶת לְעוֹלָם וָעֶד׃ *HAMORET yig'et lə'olam va'ed.*
יהוה עֹז לְעַמ�ּהּ יִתֵּנָה *HAMORET oz lə'ameh yitəneh*
יהוה יְבָרֵךְ אֶת־עַמֹּהּ בַּשָּׁלוֹם׃ *HAMORET yəvarəkheh et ameh vashalom.*
וְיִהְיוּ נָא אֲמָרֵינוּ לְרָצוֹן *Vəyihyu na amaréinu ləratzon*
לִפְנֵי אֶדֶן כֹּל׃ *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 הָאָרֹן וַיֹּאמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*
קוּמָה יהוה *qúmeh* HAMORET
וְיָפֻצוּ אֹיְבוֹלֶיךָ *vəyafútzol oyəvoléikhe*
וְיָנֻסוּ מְשַׂנְאוֹלֶיךָ מִפָּנֶיךָ׃ *vəyanúsol məsan'oléikhe mipanéikhe.*
קוּמָה יהוה לִמְנוּחָתֶךָ *Qúmeh* HAMORET *limnuḥatékhe*
אַתָּה וַאֲרוֹן עֻזֶּךָ׃ *ateh va'aron uzékhe.*
קְהָלֶיךָ יִלְבְּשׁוּ־צֶדֶק *Qəhaléikhe yilbəshu tzédeq*
וַחֲסִידוֹלֶיךָ יְהַלְלוּל׃ *vaḥasidoléikhe yəhaléilol.*
בַּעֲבוּר דָּוִד עַבְדֶּךָ *Ba'avur David avdékhe*
אַל־תָּשֵׁב פְּנֵי עִדָּתֶךָ׃ *al tashéiveh pənei eidatékhe.*
וְאָמְרָה בְּיוֹם הַהוּא *Və'aməreh bəyom hahu*
הִנֵּה אֱלֹהֵינוּ זֶה *hineh Elohéinu zet*
קִוִּינוּ לֶהּ וְיוֹשִׁיעֵנוּ *qivínu leh vəyoshi'ónu*
זֶה יהוה קִוִּינוּ לֶהּ *zet* HAMORET *qivínu leh*
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶהּ׃ *nagílah vənisməḥah bishu'ateh.*
מִבְטָחֲךָ מִבְטָח כָּל־עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*
וּמְנוּחָתְךָ בְּכָל־דּוֹר וָדוֹר׃ *umnuḥatəkhe bəkhol dor vador.*
כִּי מִמֶּנּוּ תֵּצֵא תּוֹרָה *Ki miménu teitzei Torah*
וּדְבַר־יהוה מִכָּל־יִשְׂרָאֵל׃ *udvar* HAMORET *mikol Yisra'eil.*

And it was when the ark set out that Mosheh prayed,
"Advance, Teacher,
and may Your enemies be scattered,
and may Your haters flee from before You!" BəMidbar 10:35
Advance to Your peacefulness, Teacher,
You and the ark of Your power!
Your congregations are dressed in righteousness,
and Your faithful ones will offer praise;
for the sake of David, Your servant,
don't turn away from Your community. Psalm 132:8–10
And it will be sworn on that day:
Take note: This is our God!
We hoped for Void, and Voi liberated us.
This is The Teacher! We hoped for Void.
Let us be glad and rejoice in Voix liberation! Yəshayáhu 25:9
Protection — Your protection is for the entire world,
and Your peacefulness for all eternity. Psalm 145:13
For from us shall come forth Torah,
and the word of The Teacher from all Yisra'eil. Yəshayáhu 2:3

(At this point, all of the Torah scrolls are removed from the ark. Some dance seven dances, or haqafot, with them. In many communities, these dances are supplemented by many additional songs drawn from across the entire repertoire of Jewish liturgy and music; what is printed on the following pages is the formal announcement of each haqafah, not an exhaustive list of the text that one might encounter in any given communal celebration of this event.)

First Haqafah:

אָנָּא יהוה הוֹשִׁיעָה נָּא *Ana haMoret hoshí'eh na*
אָנָּא יהוה הַצְלִיחָה נָּא׃ *ana haMoret hatzlíḥeh na.*
אָנָּא יהוה עֲנֵנוּ בְיוֹם קָרְאֵנוּ׃ *Ana haMoret anónu bəyom qor'éinu.*

אֱלֹהֵי הָרוּחוֹת הוֹשִׁיעָה נָּא ***E**lohéi haruḥot hoshí'eh na*
בּוֹחֲנֵה לְבָבוֹת הַצְלִיחָה נָּא ***b**oḥéneih ləvavot hatzlíḥeh na*
גּוֹאֲלָה חֲזָקָה עֲנֵנוּ בְיוֹם קָרְאֵנוּ׃ ***g**o'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:

דּוֹבֵרָה צְדָקוֹת הוֹשִׁיעָה נָּא ***D**ovéreih tzədaqot hoshí'eh na*
הֲדוּרָה בִּלְבוּשָׁהּ הַצְלִיחָה נָּא ***h**adureh bilvusheh hatzlíḥeh na*
וְתִיקָה וְחָסִידָה ***v**ətiqeh vəḥasideh*
עֲנֵנוּ בְיוֹם קָרְאֵנוּ׃ *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:

זַכֶּה וְתַמָּה הוֹשִׁיעָה נָּא ***Z**akeh vətameh hoshí'eh na*
חֲנוּנֶה וְרַחוּמָה הַצְלִיחָה נָּא ***ḥ**anuneh vəraḥumeh hatzlíḥeh na*
טוֹבָה וּמֵיטִיבָה עֲנֵנוּ בְיוֹם קָרְאֵנוּ: ***t**oveh 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:

יוֹדַעַת מַחֲשָׁבוֹת הוֹשִׁיעָה נָּא *Yodá'ah maḥashavot hoshí'eh na*
כַּבִּירָה כֹּחַ הַצְלִיחָה נָּא *kabireh kó'aḥ hatzlíḥeh na*
לוֹבֶשֶׁת צְדָקוֹת עֲנֵנוּ בְיוֹם קָרְאֵנוּ: *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:

מִבְטַח עוֹלָמִים הוֹשִׁיעָה נָּא ***M**ivtaḥ olamim hoshí'eh na*
נָאוֹרָה וְאַדִּירָה הַצְלִיחָה נָּא ***n**ə'oreh və'adireh hatzlíḥeh na*
סוֹמֶכֶת וְסוֹעֲדָה ***s**omékheh vəso'édeh*
עֲנֵנוּ בְיוֹם קָרְאֵנוּ: *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:

עוֹזֵרַת דַּלּוֹל הוֹשִׁיעָה נָּא *Ozéreih dalol hoshí'eh na*
פּוֹדֶת וּמַצִּילָה הַצְלִיחָה נָּא *podet umatzileh hatzlíḥeh na*
צוּר עוֹלָמִים עַנֵּנוּ בְיוֹם קָרְאֵנוּ׃ *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:

קָדוֹשָׁה וְנוֹרָאָה הוֹשִׁיעָה נָּא *Qədosheh vənora'eh hoshí'eh na*
רַחוּמָה וְחַנּוּנָה הַצְלִיחָה נָּא *raḥumeh vəḥanuneh hatzlíḥeh na*
שׁוֹכְנֵי שְׁחָקִים *shokhéneih shəḥaqim*
עַנֵּנוּ בְיוֹם קָרְאֵנוּ׃ *anónu bəyom qor'éinu.*

תּוֹמְכֵי תְמִימוֹל הוֹשִׁיעָה נָּא *Tomékheih təmimol hoshí'eh na*
תַּקִּיפָה לָעַד הַצְלִיחָה נָּא *taqífeh la'ad hatzlíḥeh na*
תְּמִימָה בְּמַעֲשֶׂיהָ *təmimeh bəma'aséihe*
עַנֵּנוּ בְיוֹם קָרְאֵנוּ׃ *anónu bəyom qor'éinu.*

Wondrous and Holy One, liberate us!
E**x**tremely merciful and gracious one, make us prosper!
Yon 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'aḥ!*

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.

הֲרֵינִי <מוֹחֶלֶה | מוֹחֶלֶת | מוֹחֵל>	*Haréini <moḥéleh | moḥélet | moḥeil>*
לְכָל מִי שֶׁהִכְעִיסָה וְהִקְנִיטָה אוֹתִי	*ləkhol mi shehikh'íseh vəhiqníteh oti*
אוֹ שֶׁחָטְאָה כְּנֶגְדִי	*o sheḥatə'eh kənegdi*
בֵּין בְּגוּפִי בֵּין בְּמָמוֹנִי	*bein bəgufi bein bəmamoni*
בֵּין בִּכְבוֹדִי בֵּין בְּכָל אֲשֶׁר לִי	*bein bikvodi bein bəkhol asher li*
בֵּין בְּאֹנֶס בֵּין בְּרָצוֹן	*bein bə'ónes bein bəratzon*
בֵּין בְּשׁוֹגֶגָה בֵּין בְּמִזִידָה	*bein bəsogégeh bein bimzideh*
בֵּין בְּדִבּוּר בֵּין בְּמַעֲשֶׂה	*bein bədibur bein bəma'aseh*
וְלֹא יֵעָנֶשׁ 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 יהוה *Bərukheh ateh Shoméreh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמַּפִּילָה חֶבְלֵי שֵׁנָה עַל גּוּפִי *hamapileh ḥevlei sheinah al gufi*
וּתְנוּמָה עַל עַצְמוֹתַי: *utnumah al atzmotai.*
וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Vihi ratzon miləfanéikhe Shoméreh*
אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי *Elohai vEilohei ivolai*
שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם *shetashkivóni ləshalom*
וְתַקִּיצֵנִי לְשָׁלוֹם *vətaqitzóni ləshalom*
וְאַל יְבַהֲלוּנִי רַעְיוֹנַי *və'al yəvahalúni ra'yonai*
וַחֲלוֹמוֹת רָעִים *vaḥalomot ra'im*
וְהַרְהוּרִים רָעִים *vəhirhurim ra'im*
וּתְהֵא מִטָּתִי שְׁלֵמָה לְפָנֶיךָ *uthei mitati shəleimah ləfanéikhe*
וְהַחֲיֵת נַפְשִׁי פֶּן אִישַׁן הַמָּוֶת *vəhaḥyet nafshi pen ishan hamávet*
כִּי אַתָּה מְחַיֵּתְנִי לֶאֱשׁוֹן כָּל חַיַּי: *ki ateh məḥayétni le'eshun kol ḥayai.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shoméreh*
הַמְּחַיֵּת עוֹלָם כֻּלּוֹ בִּכְבוֹדָהּ: *haməḥayet olam kulo bikhvodeh.*

Blessed are You, Guardian,
our God, Life of endless worlds,
The One Who drapes ropes of sleep on my body
and slumber on my bones.
And may it be pleasing before You, Guardian,
my God and God of my forebears,
that You lay me down to peace
and wake me up to peace,
and that my ambitions not trouble me,
neither bad dreams
nor bad obsessions,
and may my bed be peaceful before You.
And may You make my soul live, lest I rest in death,
for You make me live the rest of all my life.
Blessed are You, Guardian,
Who makes the whole entire world live in Voix glory.

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 | שִׁמְעֶה | דַּע | דְּעֶה> יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אָחֵד׃

<*Shəma | Shim'eh | Da | Də'eh*> *Yisra'eil Shəkhinah Elohéinu Adonai aḥed.*

<Follow this, | Know,> Yisra'eil: The Presence is our God! Adonai is one!

After any version of the Shəma conclude:

בָּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁהּ לְעוֹלָם וָעֶד׃

Barukh sheim kəvod mamasheh lə'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 אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת עֵל רֹאשֶׁיךָ׃
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Və'ahavte eit Shoméreh Elohéikhe bəkhol 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'aréikhe.

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

Psalm 90:17

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ *uma'asei ḥayéinu konəneh aléinu*
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃ *uma'aseh ḥayéinu konənóhu.*

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

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן 1 *Yoshéveh bəséiter elyoneh*
בְּצֵל שַׁדַּי יִתְלוֹנָנֶה׃ *bətzeil Shadai yitlonáneh.*
אֹמַר לַיהוָה מַחְסִי וּמְצוּדָתִי 2 *Omar ləSHOMÉREH maḥsi umtzudati*
אֱלֹהַי אֶבְטַח־בּוֹ׃ *Elohai evtaḥ beh.*
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ 3 *Ki he yatzilókhe mipaḥ yəqusheh*
מִדֶּבֶר 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.

בְּאֶבְרָתֶה יָסֵכֶּה לָךְ	4	*Bə'efrateh yasékeh lakh*
וְתַחַת־כְּנָפֶיהָ תֶּחְסֶת		*vətáḥat kənaféihe teḥset*
צִנָּה וְסֹחֵרָה אֲמִתָּהּ׃		*tzinah vəsoḥeirah amiteh.*
לֹא־תִירָאֶה מִפַּחַד לָיְלָה	5	*Lo tirə'eh mipáḥad láilah*
מֵחֵץ יָעוּף יוֹמָם׃		*meiḥeitz ya'uf yomam.*
מִדֶּבֶר בְּאֹפֶל יַהֲלֹךְ	6	*Midéver bə'ófel yaḥalokh*
מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃		*miqétev yashud tzohoráyim.*
יִפֹּל מִצִּדְּךָ אֶלֶף	7	*Yipol mitzidəkhe élef*
וּרְבָבָה מִימִינֶךָ		*urvavah miminékhe*
אֵלֶיךָ לֹא יִגָּשׁ׃		*eiléikhe lo yigash.*
רַק לְבָבְךָ תַּבִּיט	8	*Raq ləvavəkhe tatet*
וּמְגֻלַּת רְשָׁעִים תִּרְאֶה׃		*umidérekh rəsha'ol tasúreh.*
כִּי אַתָּה יְהוָה מַחְסִי	9	*Ki ateh Shomḗreh maḥsi*

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,

עֶלְיוֹנָה שַׂמְתָּ מְעוֹנֶךָ׃		*elyoneh sámte mə'onékhe.*
לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה	10	*Lo tə'uneh eiléikhe ra'ah*
וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ׃		*vənéga lo yiqrav bə'oholékhe.*
כִּי מַלְאָכוֹלָיהֶ יְצַוֶּת־לָךְ	11	*Ki mal'akholéihe yətzavet lakh*
לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃		*lishmorkhe bəkhol dərakhéikhe.*
עַל־כַּפַּיִם יִשָּׂאוּנְךָ	12	*Al kapáyim yisa'únəkhe*
פֶּן־תִּגּוֹף בָּאֶבֶן אָתֶּךָ׃		*pen tigəfe ba'éven otákhe.*
לְשַׁחַל וָפֶתֶן תִּנְאָת	13	*Ləsháḥal vafétel tin'et*
תִּרְעֶת כְּפִיר וְתַנִּין׃		*tir'et kəfir vətanin.*
כִּי בִי חָשַׁקְ וַאֲפַלְטֵהוּ	14	*Ki vi ḥashəqeh va'afalətéihe*
אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃		*ashagəvéihe ki yadə'eh shəmi.*
יִקְרָאֵנִי וְאֶעֱנֵהוּ	15	*Yiqrə'óni və'e'enéihe*
עִמּוֹ־אָנֹכִי בְצָרָה		*imeh anokhi vətzarah*
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃		*aḥalətzéihe va'akhabədéihe.*
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	16	*Órekh yamim asbi'éihe*
וְאוֹרֵהוּ יְשׁוּעָתִי׃		*və'oréihe yəshu'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 מָה־רַבּוּ צָרָולָי	2	*Shoméreh mah rabu tzərolai*
רַבִּים קָמִים עָלָי׃		*rabim qamim alai.*
רַבִּים אֹמְרִים לְנַפְשִׁי	3	*Rabim omərim lənafshi*
אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים סֶלָה׃		*ein yəshu'atah lo vEilohim sélah.*
וְאַתָּה יהוה מָגֵן בַּעֲדִי	4	*Və'ateh Shoméreh magein ba'adi*
כְּבוֹדִי וּמְרִימֵה רֹאשִׁי׃		*kəvodi umrimeh roshi.*
אֶבְלִי אֶל־יהוה אֶקְרָא	5	*Evli el Shoméreh eqra*
וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃		*vaya'anóni meihar qodsho sélah.*
אֲנִי שָׁכַבְתִּי וָאִישָׁנָה	6	*Ani shakhávti va'ishánah*
הֱקִיצוֹתִי כִּי יהוה יִסְמְכֵנִי׃		*heqitzóti ki Shoméreh yisməkhóni.*
לֹא־אִירָא מֵרִבְבוֹת עָם	7	*Lo ira meirivəvot am*
אֲשֶׁר סָבִיב שָׁתוּ עָלָי׃		*asher saviv shatu alai.*
קוּמָה יהוה הוֹשִׁיעֵנִי אֱלֹהַי	8	*Qumeh Shoméreh hoshióni Elohai*
כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי		*ki hikíte et kol oyəvolai leivav*
נַפְשׁוֹת רְשָׁעִים שִׁבַּרְתָּ׃		*nafshot rəsha'im shibárte.*
לַיהוה הַיְשׁוּעָה	9	*ləShoméreh hayəshu'ah*
עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה׃		*al amməkha birkhatékha sélah.*

2 Guardian, how many are my straits!
Many have arisen against me!
3 Many have said of me,
"There's no liberation for that one from God!" — selah!
4 But You, Guardian, are a shield around me,
my glory and the lifter of my head.
5 I will call my grief to the Guardian
and Voi will answer me from the mountiain of Voix Holiness — selah!
6 I lay down to sleep and I slumbered;
I have awoken again because the Guardian supports me.
7 I will not fear the myriads of armies
that have set themselves all around against me!
8 Arise, Guardian! Liberate me, my God!
For You smote all my enemies in the heart,
the souls of the wicked You shattered.
9 Liberation is the Guardian's.
On Your people, Your blessing — selah!

Blessings for Rest

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם *Hashkivónu Shomére**h** Elohéinu ləshalom*
וְהָקִיצֵנוּ שׁוֹמְרֵנוּ לְחַיִּים *vəhaqitzónu shomeréinu ləḥayim*
וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ *ufírse aléinu sukat shəlomékhe*
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ *vətaqənónu bə'eitzah tovah miləfanéikhe*
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ *vəhoshi'ónu ləmá'an shəmékhe.*
וְהָגֵן בַּעֲדֵנוּ *Vəhagéineh ba'adéinu*
וְהַסֵר מֵעָלֵינוּ *vəhasíreh mei'aléinu*
אֵיבָה דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן *eivah déver vəḥérev vəra'av vəyagon*
וְהַסֵר שָׂטָן *vəhasíreh satan*
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ *miləfanéinu umei'aḥaréinu*
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ׃ *uvtzeil kənaféikhe tastirónu.*
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה *Ki Eil shomeréinu umatziletéinu áteh*
כִּי אֵל מַגֵן חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ki Eil magein ḥanuneh vəraḥumeh áteh.*
וְשָׁמְרָה צֵאתֵנוּ וּבוֹאֵנוּ *Vəshimre tzeitéinu uvo'éinu*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim 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 יהוה בַּיּוֹם *Bərukheh Shoméreh bayom*
בְּרוּכָה יהוה בַּלָּיְלָה *bərukheh Shoméreh baláilah*
בְּרוּכָה יהוה בְּשָׁכְבֵּנוּ *bərukheh Shoméreh bəshokhvéinu*
בְּרוּכָה יהוה בְּעוּרֵנוּ׃ *bərukheh Shoméreh bə'uréinu.*
כִּי בְיָדֶךָ נַפְשׁוֹת *Ki bəyadəkhe nafshot*
חַיּוֹלֵינוּ וּמֵתוֹלֵינוּ *ḥayoléinu umeitoléinu*
אֲשֶׁר בְּיָדֶהּ נֶפֶשׁ הַחַי *asher bəyadeh néfesh haḥai*
וְרוּחַ בְּשַׂר אִשָּׁה׃ *vərú'aḥ bəsar isheh.*
בְּיָדְךָ אַפְקִיד רוּחִי *Bəyadəkhe afqid ruḥi*
פָּדִיתָה אוֹתִי יהוה אֵל אֱמֶת׃ *padíteh oti Shoméreh Eil emet.*
אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם *Elohéinu shebashamáyim*
יַחֲדֶה שִׁמְךָ *yaḥadeh shimkhe*
וְקַיְּמֶה עוֹלָמְךָ תָּמִיד *vəqayəmeh olaməkhe tamid*
וּפְדֵה 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. Iyov 12:10
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.

יִגְאוּ חַיֵּינוּ וְיִשְׂמַח לִבֵּנוּ	*Yig'u ḥayéinu vəyismaḥ libéinu*
וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתֶךָ	*vətageil nafshéinu bishu'atəkhe*
בֶּאֱמֶת בֶּאֱמוֹר לָנוּ	*bə'emet be'emor lánu*
בֵּינֵיכֶל אֱלֹהֵיכֶל׃	*beineikhel Eloheikhel.*
יהוה גּוֹאֶת	*Shoméreh go'et*
יהוה גָּאֲתָה	*Shoméreh ga'ateh*
יהוה יִגְאֶת לְעוֹלָם וָעֶד׃	*Shoméreh yig'et lə'olam va'ed.*
כִּי הָעוֹלָם שֶׁלְּךָ הוּא	*Ki ha'olam sheləkhe hu*
וּלְעוֹלְמֵי עַד תִּגְאֶת בְּכָבוֹד	*ul'oləmei ad tig'et bəkhavod*
כִּי אֵין לָנוּ גָּאוֹן אֶלָּא אָתָּה׃	*ki ein lánu 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 הַגֹּאֵל אֹתִי מִכָּל רָע *Hamal'akh hago'éleh oti mikol ra*
יְבָרֵךְ אֶת הַנְּעָרוֹל *yəvarəkheh et hanə'arol*
וְיִקָּרֵא בָהֶל שְׁמִי *vəyiqarə'eh vəhel shəmi*
וְשֵׁם אֲבוֹתַי אַבְרָהָם וְשָׂרָה *vəsheim ivolai Avraham vəSarah*
וְיִדְגּוֹל לָרֹב בְּקֶרֶב הָאָרֶץ׃ *vəyidgol larov bəqérev 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

וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע *Vayómreh im shamó'a tishmə'eh*
לְקוֹל יהוה אֱלֹהֶיךָ *ləqol Shoméreh Elohéikhe*
וְהַתְּמִימֹה בְּעֵינָיו תַּעֲשֶׂה *vəhatəmimeh bə'einéihe ta'aset*
וְהֶאֱזַנְתָּ אֶת־מִצְוֹתָיו *vəhe'eratzte et mitzvotéihe*
וְשָׁמַרְתָּ כָּל־חֻקָּיו *vəshamarte kol ḥuqéihe*
כָּל־הַמַּחֲלָה אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם *kol hamaḥalah asher sámti vəMitzráyim*
לֹא־אָשִׂים עָלֶיךָ *lo asim aléikhe*
כִּי אֲנִי יהוה רֹפְאֶךָ׃ *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

וַיֹּ֤אמֶר יהוה אֶל־הַשָּׂטָן *Vayómreh SHOMÉREH el haSatan*
יִגְעַ֥רָה יהוה בְּךָ֖ הַשָּׂטָ֑ן *yig'areh SHOMÉREH bəkha haSatan*
וְיִגְעַ֥רָה יהוה בְּךָ֖ *vəyig'areh SHOMÉREH bəkha*
הַמְּקַבֵּ֥ל יְרוּשָׁלָ֛יִם *habəqabéleh Yisra'eil*
הֲלוֹא־זֶ֥ה א֛וּד מֻצָּ֥ל מֵאֵ֖שׁ׃ *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

הִנֵּ֣ה מִטָּתוֹ֮ שֶׁלִּשְׁלֹמֹה֒ *Hineih mitato sheliShlomoh*
שִׁשִּׁ֣ים גִּבֹּרִ֔ים סָבִ֖יב לָֽהּ *shishim giborol saviv leh*
מִגִּבֹּרֵ֥י יִשְׂרָאֵֽל׃ *migiborol Yisra'eil.*
כֻּלָּ֣ם אֲחֻזֵּי־חֶ֗רֶב *Kulal aḥuzol ḥérev*
מְלֻמְּדֵ֣י מִלְחָמָ֔ה *məlumədol milḥamah*
אִ֥ישׁ חַרְבּ֖וֹ עַל־יְרֵכ֑וֹ *isheh ḥarbeh al yəreikheh*
מִפַּ֥חַד בַּלֵּילֽוֹת׃ *mipáḥad baleilot.*

Behold the bed, Shəlomoh's!
Sixty valiants around it,
from among the valiant of Yisra'eil:
All trained in the sword,
tutored in war,
each with a sword on their thigh
out of dread of night.

Mantras

Each of the following prayers until Psalm 128 is traditionally prayed three times.

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ׃ *Yəvarəkhókhe Shoméreh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Ya'éireh Shoméreh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ *Yisa'eh Shoméreh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם׃ *vəyaséimeh ləkhe 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־יָנוּם *Hineih lo yanúmeh*
וְלֹא־יִישָׁן שׁוֹמֵר 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 יהוה *Lishu'atəkhe qivíti Shoméreh*
קִוִּיתִי יהוה לִישׁוּעָתֶךָ *qivíti Shoméreh lishu'atəkhe*
יהוה לִישׁוּעָתְךָ קִוִּיתִי׃ *Shoméreh lishu'atəkhe qivíti.*

For Your liberation I have hoped, Guardian! Bəreishit 49:18
I have hoped, Guardian, for Your liberation!
Guardian, for Your liberation I have hoped!

בְּשֵׁם יהוה אֱלֹהֵי יִשְׂרָאֵל *Bəsheim Shoméreh Elohei Yisra'eil*
מִימִינִי מִיכָאֵל *mimini Mikha'eil*
וּמִשְּׂמֹאלִי גַּבְרִיאֵל *umis'moli Gavri'eil*
וּמִלְּפָנַי אוּרִיאֵל *umiləfanai Uri'eil*
וּמֵאֲחוֹרַי רְפָאֵל *umei'aḥorai Rəfa'eil*
וְעַל רֹאשִׁי שְׁכִינַת אֵל׃ *və'al roshi shəkhinat Eil.*

In the Name of the Guardian, God of Yisra'eil:
On my right, Mikha'eil,
and on my left, Gavri'eil,
and in front of me, Uri'eil,
and behind me, Rəfa'eil,
and above my head, the Presence of God.

Psalm 128

שִׁיר הַמַּעֲלוֹת	1	*Shir hama'alot*
אַשְׁרֵי כָּל־יְרֵאַת יהוה		*ashrei kol yir'at Shoméreh*
הַהֹלֵכָה בִּדְרָכֶיהָ׃		*haholékheh bidrakhéihe.*
יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵלָה	2	*Yəgí'a ḥayéikhe ki tokhleh*
אַשְׁרֶיךָ וְטוֹב לָךְ׃		*ashreikhe vətov lakh.*
קְהִילָה כְּגֶפֶן פֹּרִיָּה	3	*Qəhilah kəgéfen poriyah*
בְּיַרְכְתֵי בֵיתֶךָ		*bəyarkətei veitékhe*
חֲבֵירוֹל כִּשְׁתִלֵי זֵיתִים		*ḥaveirol kishtilei zeitim*
סָבִיב לְשֻׁלְחָנֶךָ׃		*saviv ləshulḥanékhe.*
הִנֵּה כִי־כֵן יְבֹרַךְ	4	*Hineih khi khein yəvorəkheh*
גְּבֶרָה יִרְאַת יהוה׃		*gəváreh yir'at Shoméreh.*
יְבָרֶכְךָ יהוה מִצִּיּוֹן	5	*Yəvarəkhókhe Shoméreh miTziyon*
וּנְוֵת בַּטּוֹב לְכָל־יִשְׂרָאֵל		*unvet vatov ləkhol Yisra'eil*
כֹּל יְמֵי חַיֶּיךָ׃		*kol yəmei ḥayéikhe.*
וּנְוֵת בְּדוֹר אַחֲרֵי דוֹר	6	*Unvet bədor aḥarei dor*
שָׁלוֹם עַל־יִשְׂרָאֵל׃		*shalom al Yisra'eil.*

1 A psalm of ascents:
Happy whoever fears the Guardian,
whoever goes in Voix ways!
2 The fruits of your life you'll surely eat;
you'll be content, and good will be yours:
3 Community, like a fruiting vine,
in the walls of your house!
Friends, like olive shoots,
around your table!
4 Take note: Surely thus will be blessed
a person who fears the Guardian.
5 May the Guardian bless you from Tziyon,
and may you dwell in the good of all Yisra'eil
all the days of your life.
6 And may you dwell with generation after generation!
Peace upon Yisra'eil!

The following verse is traditionally prayed three times.

רִגְזוּ וְאַל־תֶּחֱטָאוּ *Rigzol vəʼal teḥetáʼol*
אִמְרוּ בִלְבַבְכֶם עַל־מִשְׁכַּבְכֶם *imrol vilvavkhel al mishkavkhel*
וְדֹמּוּ סֶלָה׃ *vədomol sélah.*

Shiver and don't sin!
Trade words in your hearts on your beds
and be silent — selah! Psalm 4:5

Éden Olam

עֵדֶן עוֹלָם אֲשֶׁר חָיְתָה *Éden olam asher ḥayəteh*
בְּטֶרֶם כָּל יְצִיר נִבְרָא׃ *bətérem kol yətzir nivra.*
לְעֵת נַעֲשָׂה בְחֶפְצָהּ כָּל *Ləʼeit naʼasah vəḥeftzeh kol*
אֲזַי נֶצַח שְׁמָהּ נִקְרָא׃ *azai nétzaḥ shəmeh niqra.*
וְאַחֲרֵי כִּכְלוֹת הַכֹּל *Vəʼaḥarei kikhlot hakol*
הֶא יִחְיֶת בְּלִי חֶבְרָה׃ *he yiḥyet bəli ḥevrah.*
וְהֶא הָיְתָה וְהֶא הֹוֶת *Vəhe hayəteh vəhe hovet*
וְהֶא יִהְיֶת בְּתִפְאָרָה׃ *vəhe yihyet bətifʼarah.*

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.

וְהֶא אָחֶד וְאֵין שֵׁנִי *Vəhe aḥed və'ein sheinei*
לְהַמְשִׁיל לֶהּ לְהַחְבִּירָה: *ləhamshil leh ləhaḥbírah.*
בְּלִי רֵאשִׁית בְּלִי תַכְלִית *Bəli reishit bəli takhlit*
וְלֶהּ הָעֹז וְהַמִּשְׂרָה: *vəleh ha'oz vəhamisrah.*
וְהֶא אֵלִי וְחַיֵּת גּוֹאֵלִי *Vəhe Eili vəḥayet go'eli*
וְצוּר חֶבְלִי בְּעֵת צָרָה: *vətzur ḥevli bə'eit tzarah.*
וְהֶא נִסִּי וּמָנוֹס לִי *Vəhe nisi umanos li*
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא: *mənat kosi bəyom eqra*
בְּיָדֶהּ אַפְקִיד רוּחִי *Bəyadeh afqid ruḥi*
בְּעֵת אִישַׁן וְאָעִירָה: *bə'eit ishan və'a'írah.*
וְעִם רוּחִי גְוִיָתִי *Və'im ruḥi gəviyati*
יהוה לִי וְלֹא אִירָא: *Shomére li vəlo ira.*

And Voi is One — there is no "two"
who even nears equality.
Without beginning, without end,
Voi has the strength to all decree.
Voi is my God, my living Help,
my Rock when I am lost at sea.
My Miracle and Refuge, Voi,
my Cup-full answering my plea.
Into Voix hand I trust my breath,
both sleepily and wakefully,
And with my breath, my body here;
I shall not fear, for God's with me.

The Shabbat and Festival Morning Service

As with the Friday Evening Service, the morning service developed by way of consecutive accretions around an original core. As such, while the ancient core of haTəfilah and the Shəma and her blessings remains relatively consistent across geographical and theological divides, some of the later additions are subject to a considerable degree of variation. The first section of the morning service, in particular, is especially fluid: No two of the prayerbooks I consulted in working on this siddur include all the same blessings in exactly the same order, and my personal experience praying with different congregations is that even two synagogues that pray from the same siddur may include, exclude, and rearrange blessings in this section to a striking degree. If your own custom differs from the arrangement presented here, by all means it should take precedence.

Greeting a New Day

On Waking

Modet ani

Many pray this immediately on awakening after sleep, so that their first conscious thought is a prayer.

There are three versions of the first word in Hebrew: the first grammatically common, the second feminine, the third masculine.

<מוֹדֶה | מוֹדָה | מוֹדֶת> *<Modeh | Modah | Modet>*
אֲנִי לְפָנֶיךָ רוּחַ חַיָּה וְקַיֶּמֶת *ani lefanéikha rú'aḥ ḥayah vəqayémet*
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה *sheheḥezárta bi nishmati bəḥemlah*
רַבָּה אֱמוּנָתֶךָ׃ *rabah emunatékha.*

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.

<מוֹדוֹל | מוֹדוֹת | מוֹדִים> *<Modol | modot | modim>*
אֲנוּ לְפָנֶיךָ רוּחַ חַיָּה וְקַיֶּמֶת *ánu lefanéikha rú'aḥ ḥayah vəqayémet*
שֶׁהֶחֱזַרְתָּ בָּנוּ נִשְׁמוֹתֵינוּ בְּחֶמְלָה *sheheḥezárta bánu nishmotéinu bəḥemlah*
רַבָּה אֱמוּנָתֶךָ׃ *rabah emunatékha.*

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 יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וְצִוָּתְנוּ *asher qidəshétnu bəmitzvotéihe vətzivétnu*
עַל נְטִילַת יָדָיִם׃ *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 יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ וְצִוָּתְנוּ *asher qidəshétnu bəmitzvotéihe vətzivétnu*
עַל נְטִילַת הַמָּיִם׃ *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 יהוה	*Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר יְצָרָתְנוּ שׁוֹנוֹל בְּחָכְמָה	*asher yətzarétnu shonol bəḥokhmah*
וּבָרְאָה בָנוּ	*uvarə'eh vánu*
נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים׃	*nəqavim nəqavim ḥalulim ḥalulim.*
גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ	*Galui vəyadú'a lifnei khisei khəvodékhe*
שֶׁאִם יִפָּתֵחַ יוֹתֵר מִדַּי	*she'im yipatéi'aḥ yoteir midai*
אוֹ יִסָּתֵם יוֹתֵר מִדַּי	*o yisateim yoteir midai*
אִי אֶפְשַׁר לְהִתְקַיֵּם	*i efshar ləhitqayeim*
וְלַעֲבוֹד לְפָנֶיךָ׃	*vəla'avod lifanéikhe.*
בְּרוּכָה אַתָּה יהוה	*Bərukheh ateh Havayah*
רוֹפֵאַה כָל 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.
Blessed are You, Existence,
Healer of all flesh
and Wonder maker.

Elohai nəshamah

אֱלֹהַי נְשָׁמָה שֶׁנָּתַתָּ בִּי *Elohai nəshamah shenatáte bi*
טְהוֹרָה הִיא: *təhorah hi.*
אַתָּה בְרָאתָהּ אַתָּה יְצַרְתָּהּ *Ateh vəra'étah ateh yətzarétah*
אַתָּה נְפַחְתָּהּ בִּי *ateh nəfaḥétah bi*
וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי *və'ateh məshamérah bəqirbi*
וְאַתָּה עָתִיד לִטְלָהּ מִמֶּנִּי *və'ateh atid litəlah miméni*
וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא: *ulhaḥazirah bi le'atid lavo.*
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי *Kol zəman shehanəshamah vəqirbi*

This word varies by gender — common, feminine, then masculine.

<מוֹדֶה | מוֹדָה | מוֹדֶת> אֲנִי *<modeh | modah | modet> ani*
לְפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי *ləfanéikhe HAVAYAH Elohai vEilohei ivolai*
מַעְיַן כָּל מַעֲשֵׂינוּ *mayan kol ma'aséinu*
רוּחַ כָּל נִשְׁמוֹתֵינוּ: *rú'aḥ kol nishmotéinu.*
בָּרוּכֶה אַתָּה יהוה הַמַּחֲזִיר *Bərukheh ateh HAVAYAH hamaḥazireh*
נְשָׁמוֹת לִפְגָרִים 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 יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ 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*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Havayah Elohéinu vEilohei ivoléinu*
שֶׁתְּהֵא חֲשׁוּבָה מִצְוַת צִיצִית *shetəhei ḥashuvah mitzvat tzitzit*
לְפָנֶיךָ *ləfanéikhe*
כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרָטֶיהָ *kə'ilu qidamtíha bəkhol pəratéiha*
וְדִקְדּוּקֶיהָ וְכַוָּנוֹתֶיהָ *vədiqduqéiha vəkhavanotéiha*
וְתַרְי״ג מִצְוֹת הַתְּלוּיוֹת בָּהּ *vətaryag mitzvot hatəluyot bah*
אָמֵן סֶלָה: *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:

בָּרְכִי נַפְשִׁי אֶת־יהוה *Barəkhi nafshi et Havayah*
יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד *Havayah Elohai gadálte mə'od*
הוֹד וְהָדָר לָבָשְׁתָּ׃ *hod vəhadar laváshte.*
עֹטֶה־אוֹר כַּשַּׂלְמָה *Otet or kashalmah*
נוֹטֶה 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. Psalm 104:1–2

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ לְהִתְעַטֵּף בַּצִּיצִית׃ *vətzivétnu ləhit'ateif batzitzit.*

Blessed are You, Existence,
our God, Life of endless worlds,
Who made us holy with Voix commandments
and commanded us to wrap ourselves in tzitzit.

(Some spend a moment wrapped in the talit in private meditation at this point. Some pray the meditation on the following page while doing so.)

מַה־יָּקָר חַסְדְּךָ אֱלֹהִים *Mah yaqar ḥasdəkhe Elohim*
וּבְנוֹל חַוָּה בְּצֵל כְּנָפֶיךָ יֶחֱסָיוֹל׃ *uvnol Ḥavah bətzeil kənaféikhe yeḥesayol.*
יִרְוְיוֹל מִדֶּשֶׁן בֵּיתֶךָ *Yirvəyol midéshen beitékhe*
וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃ *vənáḥal adanéikhe tashqom.*
כִּי־עִמְּךָ מְקוֹר חַיִּים *Ki imәkhe məqor ḥayim*
מִנִּיבְךָ נֶאֱרֶה־נִיב׃ *minivəkhe ne'ereh niv.*
מְשֹׁךְ חַסְדְּךָ לְיוֹדְעוֹלֶיךָ *Mishkheh 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 יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה׃ *vətzivétnu la'asoq bədivrei Torah.*

Blessed are You, Existence,
our God, Life of endless worlds,
Who made us holy with Voix commandments
and commanded us to engage with words of Torah.

וְהַעֲרִיבֶה נָא יהוה אֱלֹהֵינוּ *Vəha'aríveh na Havayah Elohéinu*
אֶת דִּבְרֵי תוֹרָתֶךָ *et divrei Toratəkhe*
לְכֻלָּנוּ וּלְכָל עַמְּךָ בֵּית יִשְׂרָאֵל׃ *ləkhulánu ulkol aməkhe beit Yisra'eil.*
וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאוֹלֵינוּ *Vənihyeh anáḥnu vətze'etzə'oléinu*
וְצֶאֱצָאוֹל עַמְּךָ בֵּית יִשְׂרָאֵל *vətze'etza'ol aməkhe beit Yisra'eil*
כֻּלָּנוּ יוֹדְעוֹל שְׁמֶךָ *kulánu yodə'ol shəmékhe*
וְלוֹמְדוֹל תוֹרָתְךָ לִשְׁמָהּ׃ *vəlomədol Toratəkhe lishmah.*
בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh Havayah*
הַמְלַמֶּדֶה תּוֹרָה לְעַמֵּהּ 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.

בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh Havayah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִבְּלֶתְנוּ מִכָּל הָעַמִּים *asher qibəlétnu mikol ha'amim*
וְנָתְנָה לָנוּ אֶת תּוֹרָתֶהּ׃ *vənatəneh lánu et Torateh.*
בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh Havayah*
נוֹתֶנֶה הַתּוֹרָה׃ *noténeih haTorah.*

Blessed are You, Existence,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, Existence,
Giver of the Torah!

These are the traditional passages for study at this moment in the service. Because they are passages for study, they are presented without alteration.

Torah (BəMidbar 6:24–26):

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ׃ *Yəvarekhəkha Havayah vəyishmərékha.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ *Ya'eir Havayah panav eiléikha viḥunéka.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ *Yisa Havayah panav eiléikha*
וְיָשֵׂם לְךָ שָׁלוֹם׃ *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):

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר הַפֵּאָה וְהַבִּכּוּרִים
וְהָרְאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה׃

Éilu dəvarim 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):

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם
הַבָּא וְאֵלּוּ הֵן כִּבּוּד אָב וָאֵם וּגְמִילוּת חֲסָדִים וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית
וְעַרְבִית וְהַכְנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסַת כַּלָּה וּלְוָיַת הַמֵּת וְעִיּוּן
תְּפִלָּה וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

Éilu dəvarim 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 orəḥim uviqur 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

Sháḥar 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.

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי — *Sháḥar avaqeshkhe tzuri umisgabi*
אֶעְרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עַרְבִּי׃ — *erokh ləfanéikhe shaḥri vəgam arbi.*
לִפְנֵי גְדֻלָּתֶךָ אֶעְבֹד וְאֶבָּהֵל — *Lifnei gədulatékh evod və'ebaheil*
כִּי עֵינְךָ תִרְאֶה כָּל מַחְשָׁבוֹת לִבִּי׃ — *ki einəkhe tir'eh kol maḥshəvot libi.*

מַה זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַכִּשָׁרוֹן — *Mah zeh asher yukhal haleiv vəhakishron*
לַעֲשׂוֹת וּמַה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי׃ — *la'asot umah kó'aḥ ruḥi bətokh qirbi.*
הִנֵּה לְךָ תִּיטְבֶּה חֶבְרַת אֱנוֹשׁ עַל כֵּן — *Hineih ləkhe titəveh ḥevrat enosh al kein*
אוֹדְךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלוֹהַּ בִּי׃ — *odəkhe bə'od tihyeh nishmat Eló'ah bi.*

At dawn, I seek You, rock and refuge where I flee;
to You, at morning and at night, I'll send my plea.
Before Your greatness, I will worship and be awed,
for all the thinkings of my heart Your eyes will see.

Ah! What is this that heart or skill is able to
achieve? And what the sum of strength within me be?
But note! You cherish human company and so
I thank You while the soul of God abides in me.

Loving Your Neighbor

The second word of the Hebrew changes depending on the person praying it. It is presented here first in the common, then the feminine, and then the masculine.

הֲרֵינִי — *Haréini*
<מְקֻבֶּלֶת | מְקֻבֶּלֶת | מְקֻבָּל> — *<məqabéleh | məqabélet | məqabeil>*
עָלַי מִצְוַת הַבּוֹרֵאָה — *alai mitzvat haboréi'ah*
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ׃ — *və'ahavte lərei'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 טֹּבוּ אָהָלֶיךָ יַעֲקֹב *Mah tóvu ohaléikha Ya'aqov*
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃ *mishkənotéikha Yisra'eil.*
וַאֲנִי בְּרֹב חַסְדְּךָ *Va'ani bərov ḥasdəkhe*
אָבוֹא בֵיתֶךָ *avo veitékhe*
אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ *etztanéi'a el qahal qodshəkhe*
בְּיִרְאָתֶךָ׃ *bəyir'atékhe.*
יהוה אָהַבְתִּי מְעוֹן בֵּיתֶךָ *Havayah ahavti mə'on beitéikhe*
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ׃ *umqom mishkan kəvodékhe.*
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה *Va'ani etztanéi'a və'e'evod*
אֶתְפַּלֵּל לִפְנֵי יהוה עֹשִׂי׃ *etpaleil lifnei Havayah oséti.*
וַאֲנִי תְפִלָּתִי לְךָ *Va'ani təfilati ləkhe*
יהוה עֵת רָצוֹן *Havayah eit ratzon*
אֱלֹהִים בְּרָב חַסְדֶּךָ *Elohim bərov ḥasdəkhe*
עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ׃ *anóni be'emet yish'ékhe.*
מַה טֹּבוּ אָהָלַיִךְ לֵאָה *Mah tóvu ohaláyikh Lei'ah*
מִשְׁכְּנֹתַיִךְ רָחֵל׃ *mishkənotáyikh Raḥeil.*

How pleasant are your tents, Ya'aqov,
your dwellings, Yisra'eil! BəMidbar 24:5
And as for me, with Your abundant kindness
I'll enter Your home;
I'll be humble towards Your holy congregation,
in awe of You. Psalm 5:8
Existence, I have loved the refuge of Your home
and the Place of the dwelling of Your glory. Psalm 26:8
And as for me, I'll be humble and worship
and pray before Existence, my Maker. Psalm 95:6
And as for me, may my prayer to You,
Existence, be at a desired time!
God, in Your abundant kindness,
answer me with the truth of Your liberation. Psalm 69:14
How pleasant are your tents, Lei'ah,
your dwellings, Raḥeil!

Some continue with Birkot haSháḥar here (p 226). Others include one or both of the following piyutim.

Éden Olam

אֶדֶן עוֹלָם אֲשֶׁר חָיְתָה	*Éden olam asher ḥayəteh*
בְּטֶרֶם כָּל יְצִיר נִבְרָא׃	*bətérem kol yətzir nivra.*
לְעֵת נַעֲשָׂה בְחֻפְצָהּ כָּל	*Lə'eit na'asah vəḥeftzeh kol*
אָזַי נֶצַח שְׁמָהּ נִקְרָא׃	*azai nétzaḥ shəmeh niqra.*
וְאַחֲרֵי כִּכְלוֹת הַכֹּל	*Və'aḥarei kikhlot hakol*
הֶא יְחֻיֶת בְּלִי חֶבְרָה׃	*he yiḥyet bəli ḥevrah.*
וְהֶא הָיְתָה וְהֶא הֹוֶת	*Vəhe hayəteh vəhe hovet*
וְהֶא יְהֻיֶת בְּתִפְאָרָה׃	*vəhe yihyet bətif'arah.*
וְהֶא אָחֳד וְאֵין שֵׁנִי	*Vəhe aḥed və'ein sheinei*
לְהַמְשִׁיל לָהּ לְהַחְבִּירָה׃	*ləhamshil leh ləhaḥbírah.*
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	*Bəli reishit bəli takhlit*
וְלָהּ הָעֹז וְהַמִּשְׂרָה׃	*vəleh ha'oz vəhamisrah.*
וְהֶא אֵלִי וְחַיֶת גּוֹאֵלִי	*Vəhe Eili vəḥayet go'eli*
וְצוּר חֶבְלִי בְּעֵת צָרָה׃	*vətzur ḥevli bə'eit tzarah.*
וְהֶא נִסִּי וּמָנוֹס לִי	*Vəhe nisi umanos li*
מְנַת כּוֹסִי בְּיוֹם אֶקְרָא׃	*mənat kosi bəyom eqra*
בְּיָדָהּ אַפְקִיד רוּחִי	*Bəyadeh afqid ruḥi*
בְּעֵת אִישַׁן וְאָעִירָה׃	*bə'eit ishan və'a'írah.*
וְעִם רוּחִי גְוִיָתִי	*Və'im ruḥi gəviyati*
יהוה 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.

Yigdəleh

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.

יִגְדַּל אֱלֹהִים חַיִּת וְיִשְׁתַּבַּח — *Yigdəleh Elohim ḥayet vəyishtabəḥeh*
נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ׃ — *nimtzéi'ah və'ein eit el mətzi'uteh.*
אָחֵד וְאֵין יְחִידָה כְּיִחוּדוֹ — *Aḥed və'ein yəḥideh khəyiḥudeh*
נֶעְלָמָה וְגַם אֵין סוֹף לְאַחְדוּתוֹ׃ — *nelémeh vəgam ein sof lə'aḥduteh.*
אֵין לוֹ דְּמוּת הַגּוּף וְאֵינָהּ גּוּף — *Ein leh dəmut haguf və'eineh guf*
לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ׃ — *lo na'arokh eiléihe qədushateh.*
קַדְמוֹנָה לְכָל דָּבָר אֲשֶׁר נִבְרָא — *Qadmoneh ləkhol davar asher nivra*
רִאשׁוֹנָה וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ׃ — *rishoneh və'ein reishit ləreishiteh.*
הִנֵּהוּ אֱדֶן עוֹלָם וְכָל נוֹצֶרֶהּ — *Hineh éden olam vəkhol notzereh*
יוֹרֶת גְּדוּלָתוֹ וּמְחִילָתוֹ׃ — *yoret gədulateh umḥilateh.*
שֻׁפַּע נְבוּאָתוֹ נָתַנָּהּ אֶל — *Shéfa nəvu'ateh nətaneh el*
נְשׁוֹל סְגֻלָּתוֹ וְתִפְאַרְתּוֹ׃ — *nəshol səgulateh vətif'arteh.*
לֹא קָמָה בְיִשְׂרָאֵל כְּמֹשֶׁה עוֹד — *Lo qameh vəYisra'eil kəMoshe od*
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ׃ — *navi umabit et təmunateh.*
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל — *Torat emet natəneh lə'ameh Eil*
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ׃ — *al yad nəvi'eh ne'eman beiteh.*
לֹא יַחֲלִיפֶה הָאֵל וְלֹא יָמִירֶה — *Lo yaḥlifeh ha'Eil vəlo yamíreh*
דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ׃ — *dateh lə'olamim ləzulateh.*
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ — *Tzofet vəyodá'ah sətaréinu*
מַבִּיטָהּ לְסוֹף דָּבָר בְּקַדְמָתוֹ׃ — *mabíteh ləsof davar bəqadmateh.*
גּוֹמֵלָה לְאִישׁ חֶסֶד כְּמִפְעָלוֹ — *Goméleh lə'isheh ḥésed kəmif'aleh*
נוֹתֵנָה לְרָשָׁע רָע כְּרִשְׁעָתוֹ׃ — *noténeh lirsha'eh ra kərish'ateh.*
יִשְׁלַח לְקֵץ לָנוּ צֶדֶק נִצְחִי — *Yishləḥi ləqeitz lánu tzédeq nitzḥi*
לִפְדוֹת מְחַכּוֹל קֵץ יְשׁוּעָתוֹ׃ — *lifdot məḥakol qeitz yəshu'ateh.*
מֵתוֹל יְחַיֵּת אֵל בְּרֹב חַסְדּוֹ — *Meitol yəḥayet Eil bərov ḥasdeh*
בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ׃ — *barukh adei ad sheim təhilateh.*

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 haSháḥar

These blessings were originally prayed at home, each accompanying a different stage of the waking up process, but were eventually added to the formal liturgy to be prayed communally. As with many parts of the morning service, different communities have different practices concerning the exact order of these blessings. *(Some stand here.)*

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר נָתְנָה לַשֶּׂכְוִי בִינָה *asher natəneh lasekhvi vinah*
לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה׃ *ləhavḥin bein yom uvein láilah.*

Blessed are You, Source,
our God, Life of endless worlds,
Who gave the rooster discernment
to divide between day and night.

There are four versions of the last line of this blessing: One gives praise for a universal Divine-image-ness, the other three give praise for being made in a gendered fashion — first female, then male, then nonbinary. There are further comments in Appendix B.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁעָשָׂתְנִי בְּצַלְמָהּ׃ | *| universal: she'asétni bətzalmeh.*
שֶׁעָשָׂתְנִי נְקֵבָה׃ | *| female: she'asétni nəqavah.*
שֶׁעָשָׂתְנִי זָכָר׃ | *| male: she'asétni zakhar.*
שֶׁעָשָׂתְנִי מִחוּץ לַשְּׁנַיִם׃ | *| nonbinary: she'asétni miḥutz lashənáyim.*

Blessed are You, Source,
our God, Life of endless worlds,
| universal: Who made me in Voix image.
| female: Who made me female.
| male: Who made me male.
| nonbinary: Who made me outside the binary.

The 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.

בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁעָשֻׂתְנִי <בֶּת | בַּת | בֶּן> חוֹרִין: *she'asétni <bet | bat | ben> ḥorin.*

Blessed are You, Source,
our God, Life of endless worlds,
Who made me a child of Freedom.

בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁעָשֻׂתְנִי יִשְׂרָאֵל: *she'asétni Yisra'eil.*

Blessed are You, Source,
our God, Life of endless worlds,
Who made me of Yisra'eil.

בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
מְעִירֶת יְשֵׁנוֹל: *mə'iret yəsheinol.*

Blessed are You, Source,
our God, Life of endless worlds,
waker-up of the sleeping.

בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
מַלְבִּישֶׁת עֲרֻמוֹל: *malbishet arumol.*

Blessed are You, Source,
our God, Life of endless worlds,
clother of the naked.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
מַתִּירַת אֲסוּרוֹל: *matiret asurol.*

Blessed are You, Source,
our God, Life of endless worlds,
releaser of the imprisoned.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
זָנֶת רְעֵבוֹל: *zanet rə'eivol.*

Blessed are You, Source,
our God, Life of endless worlds,
feeder of the famished.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
רוֹקַעַת הָאָרֶץ עַל הַמָּיִם: *roqá'ah ha'áretz al hamáyim.*

Blessed are You, Source,
our God, Life of endless worlds,
stretching out the land over the water.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמְּכִינָה מוּסְרֵי גַבְרֶה: *haməkhineh musərei gavreh.*

Blessed are You, Source,
our God, Life of endless worlds,
the One Who steadies a person's morals.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁעָשְׂתָה לִי כָּל צָרְכִי: *she'asəteh li kol tzorki.*

Blessed are You, Source,
our God, Life of endless worlds,
Who made me everything I need.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אוֹזֵרָה יִשְׂרָאֵל בִּגְבוּרָה׃ *ozéreh Yisra'eil bigvurah.*

Blessed are You, Source,
our God, Life of endless worlds,
girdling Yisra'eil with courage.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
עוֹטֵרָה יִשְׂרָאֵל בְּתִפְאָרָה׃ *otéreh Yisra'eil bətif'arah.*

Blessed are You, Source,
our God, Life of endless worlds,
adorning Yisra'eil with splendor.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַנּוֹתֶנֶת לַיָּעֵפָה כֹּחַ׃ *hanoténeh layə'eifeh kó'aḥ.*

Blessed are You, Source,
our God, Life of endless worlds,
the One Who gives strength to the tired.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haMaqor*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמַּעֲבִירָה שֵׁנָה מֵעֲצַבַּי *hama'avireh sheinah mei'atzabai*
וּתְנוּמָה מֵעַצְמוֹתַי׃ *utnumah mei'atzmotai.*

Blessed are You, Source,
our God, Life of endless worlds,
the One Who makes sleep pass from my nerves
and slumber from my bones.

(At this point, anyone standing now sits.)

Some continue with the Passages for Study (p 238) or with Psalm 30 here (p 246). Others continue below.

וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Vihi ratzon miləfanéikhe HAMAQOR*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ *shetargilónu bəToratékhe*
וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ *vədabəqónu bəmitzvotéikhe*
וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא *və'al təvi'ónu lo lidei ḥeit*
וְלֹא לִידֵי עֲבֵרָה וְעָוֹן *vəlo lidei aveirah və'avon*
וְלֹא לִידֵי נִסָּיוֹן וְלֹא לִידֵי בִזָּיוֹן׃ *vəlo lidei nisayon vəlo lidei vizayon.*
וְאַל תַּשְׁלֵט בָּנוּ יֵצֶר הָרָע *Və'al tashléteh bánu yéitzer hara*
וְהַרְחִיקֵנוּ מֵאָדָם רָעֶה *vəharḥiqónu mei'adam ra'eh*
וּמֵחֲבֵרָה רָעָה *umeiḥaveireh ra'eh*
וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב *vədabəqónu bəyéitzer hatov*
וּבְמַעֲשִׂים טוֹבִים *uvma'asim tovim*
וְכֹפֶף יִצְרֵנוּ לְהִשְׁתַּעְבֵּד לָךְ׃ *vəkhópeh yitzréinu ləhishtabed lakh.*
וּתְנֵנוּ הַיּוֹם וּבְכָל יוֹם *Utnónu hayom uvkhol yom*
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים *ləḥein ulḥésed ulraḥamim*
בְּלִבְּךָ וּבְלִבּוֹת כָּל יוֹדְעוֹלֵינוּ *bəlibəkhe uvlibot kol yodə'oléinu*
וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים׃ *vətigmələnu ḥasadim tovim.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh HAMAQOR*
גּוֹמֵלֶה חֲסָדִים טוֹבִים *goméleh ḥasadim tovim*
לְעַמּוֹ יִשְׂרָאֵל׃ *lə'ameh Yisra'eil.*

And may it be pleasing before You, Source,
our God and God of our forebears,
that You accustom us to Your Torah
and attach us to Your commandments,
and that You not make us come into the clutches of error
nor into the clutches of transgression and wrong
nor into the clutches of temptation nor into the clutches of shame.
And don't make us governed by the evil inclination,
and remove us from an evil person
and an evil friend,
and attach us to the good inclination
and to good deeds,
and bend our inclination to be subservient to You.
And give us, today and every day,
to grace and to lovingkindness and to mercy,
in Your heart and in the hearts of all who know us,
and pile up good lovingkind acts upon us.
Blessed are You, Source,
Who piles up good lovingkind acts
on Voix people, Yisra'eil.

Some read the Aqeidah (the Binding of Yitzḥaq, Bəreishit 22) here.

Dread of Heaven

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם *Lə'olam yəhet adam yərei'et shamáyim*
בְּסֵתֶר וּבְגָלוּי וּמוֹדֶה עַל הָאֱמֶת *bəséiter uvgalui umodet al ha'emet*
וְדוֹבֵר הָ אֱמֶת בִּלְבָבוֹ *vədovéreh emet bilvaveh*
וְיַשְׁכֵּימָה וְיאמְרָה: *vəyashkéimeh vəyomreh.*

רִבּוֹן כָּל הָעוֹלָמִים *Ribon kol ha'olamim*
לֹא עַל צִדְקוֹתֵינוּ *lo al tzidqotéinu*
אֲנַחְנוּ מַפִּילוֹל תַּחֲנוּנֵינוּ לְפָנֶיךָ *anaḥnu mapilol taḥanunéinu ləfanéikhe*
כִּי עַל רַחֲמֶיךָ הָרַבִּים: *ki al raḥaméikhe harabim.*

מָה אָנוּ מָה חַיֵּינוּ *Mah ánu meh ḥayéinu*
מָה חַסְדֵּנוּ מַה צִדְקוֹתֵינוּ *meh ḥasdéinu mah tzidqotéinu*
מַה יְשׁוּעָתֵנוּ מַה כֹּחֵנוּ *mah yəshu'atéinu mah koḥéinu*
מַה גְּבוּרָתֵנוּ מַה נֹאמַר לְפָנֶיךָ *mah gəvuratéinu mah nomar ləfanéikhe*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *HAMAQOR Elohéinu vEilohei ivoléinu*
הֲלֹא כָל הַגִּבּוֹרוֹל כְּאַיִן לְפָנֶיךָ *halo khol hagiborol kə'áyin ləfanéikhe*

Always should a person dread Heaven,
in private and in public, acknowledging the truth,
and speaking truly in one's heart,
and one should awake early and pray:

"Great One of all the worlds,
not because of our righteousness
do we lay our supplications before You,
but because of Your great mercy!" Daniyeil 9:18

What are we? What are our lives?
What is our lovingkindness? What is our righteousness?
What is our liberation? What is our strength?
What is our power? What will we pray before You,
SOURCE, our God and God of our forebears?
Aren't all the powerful like Nothing before You?

וְנָשׁוֹל הַשֵּׁם כְּלֹא הָיוּ *vənashol hasheim kəlo hayu*
וַחֲכָמוֹל כִּבְלִי מַדָּע *vaḥakhamol kivli mada*
וּנְבוֹנוֹל כִּבְלִי הַשְׂכֵּל *unvonol kivli haskeil*
כִּי רֹב מַעֲשֵׂיהֶל תֹּהוּ *kol rov ma'aseihel tóhu*
וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ *vimei ḥayeihem hével ləfanéikhe*
וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן *umotar ha'adam min habəheimah áyin*
כִּי הַכֹּל הָבֶל׃ *ki hakol hável.*

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנוֹל בְּרִיתֶךָ *Aval anáḥnu amə́khe bənol bəritékhe*
בְּנוֹל אַבְרָהָם אֹהַבֶךָ *bənol Avraham ohavkhe*
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרִיָּה *shenishbáte lo bəHar haMorəyah*
זֶרַע יִצְחָק יְחִידוֹ *zéra Yitzḥaq yəḥido*
שֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ *shene'eqad al gabei hamizbéi'aḥ*
עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ *adat Ya'aqov binkhe vəkhorékhe*
שֶׁמְּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ *shemei'ahavatəkhe she'ahávte oto*
וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ *umisimḥatəkhe shesamáḥte bo*
קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וְיֵשֻׁרוּן׃ *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.

לְפִיכָךְ אֲנַחְנוּ חַיָּבוֹל לְהוֹדוֹת לְךָ *Ləfikhakh anáḥnu hayavol ləhodot ləkhe*
וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ וּלְבָרֵךְ *ulshabeiḥakhe ulfa'erkhe ulvareikh*
וּלְקַדֵּשׁ וְלָתֵת *ulqadeish vəlateit*
שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ: *shévaḥ vəhodayah lishmékhe.*
אַשְׁרֵינוּ מַה טּוֹב חֶלְקֵנוּ *Ashréinu mah tov ḥelqéinu*
וּמַה נָּעִים גּוֹרָלֵנוּ *umah na'im goraléinu*
וּמַה יָּפָה יְרֻשָּׁתֵנוּ: *umah yafah yərushatéinu.*
אַשְׁרֵינוּ שֶׁאֲנַחְנוּ *Ashréinu she'anáḥnu*
מַשְׁכִּימוֹל וּמַעֲרִבוֹל עֶרֶב וָבֹקֶר *mashkimol uma'arivol érev vavóqer*
וְאוֹמְרוֹל פַּעֲמַיִם בְּכָל יוֹם: *və'omərol pa'amáyim bəkhol 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 | שִׁמְעֶה | דַּע | דְּעֶה> יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד:
<Shəma | Shim'eh | Da | Də'eh> Yisra'eil SHƏKHINAH Elohéinu ADONAI aḥed.

בָּרוּךְ שֵׁם כְּבוֹד מַמְשֶׁהּ לְעוֹלָם וָעֶד:
Barukh sheim kəvod mamasheh lə'olam va'ed.

Therefore we are bound to thank You
and to praise You and to adorn You and to bless
and to make Holy and to give
praise and thanks to Your name.
Happy us! How good our portion
and how pleasant our lot
and how fitting our heritage.
Happy us! We who
awake early and stay up late,
evening and morning,
and pray twice every day:

There are two choices for the beginning of the Shəma in English. For a full explanation, consult the full version of the Shəma (p 336).

<Follow this, | Know,> Yisra'eil: The PRESENCE is our God! ADONAI is one! Blessed is the Name of the Glory of Voix Reality forever and ever.

Some include either the first paragraph or all three paragraphs of the Shəma at this point. They can be found in the full version of the Shəma.

אַתָּה הֵא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם *Ateh he ad shelo nivra ha'olam*
אַתָּה הֵא מִשֶּׁנִּבְרָא הָעוֹלָם *ateh he mishenivra ha'olam*
אַתָּה הֵא בָּעוֹלָם הַזֶּה *ateh he ba'olam hazeh*
וְאַתָּה הֵא לָעוֹלָם הַבָּא׃ *və'ateh he la'olam haba.*
קַדֵּשׁ אֶת שִׁמְךָ *Qadəsheh et shimkhe*
עַל מַקְדִּישֵׁי שִׁמֶךָ *al maqdishol shəmékhe*
וְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמֶךָ *vəqadəsheh et shimkhe bə'olamékhe*
וּבִישׁוּעָתְךָ תָּרוּמָּה *uvishu'atəkhe tarúmeh*
וְתַגְבִּיהֵּ קַרְנֵנוּ׃ *vətagbíheh qarnéinu.*
בָּרוּכֵּה אַתָּה יהוה *Bərukheh ateh HAMAQOR*
הַמְקַדֵּשׁ אֶת שְׁמֵהּ בָּרַבּוֹל׃ *hamqadésheh et shəmeh barabol.*

You were Voi while the world had not been created.
You are Voi now that the world has been created.
You are Voi in this world.
You will be Voi in the world to come.
Sanctify Your name
thru the sanctifiers of Your name!
And sanctify Your name in Your world.
And with Your liberation may You raise
and elevate our horn.
Blessed are You, SOURCE,
the One Who sanctifies Voix name among the many.

At this point, some continue with the Passages for Study (p 238) or with Psalm 30 (p 246). Others continue on the next page.

Decolonization

אַתָּה הֵא יהוה אֱלֹהֵינוּ *Ateh he HAMAQOR Elohéinu*
בַּשָּׁמַיִם וּבָאָרֶץ *bashamáyim uva'áretz*
וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים׃ *uvishmei hashamáyim ha'elyonim.*
אֱמֶת אַתָּה הֵא רִאשׁוֹנָה *Emet ateh he rishoneh*
וְאַתָּה הֵא אַחֲרוֹנָה *və'ateh he aḥaroneh*
וּמִבַּלְעָדֶיךָ אֵין לָנוּ אֱלֹהוֹל׃ *umibal'adéikhe ein lánu elohol.*
הַחֲזֵירֶה מוּרָשׁוֹל *Haḥzíreh murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*
יָדִירוֹל וְיֵשְׁבוֹל כָּל בָּאוֹל עוֹלָם *yadírol vəyeishəvol kol ba'ol olam*
בְּאֶרֶץ מְשׁוּחֲרֶרֶת מֵרָעֵי יַרְשׁוּת *bə'éretz məshuḥaréret meira'ei yarshut*
וּמֵרָעֵי כָּל עוֹשֶׁק׃ *umeira'ei khol ósheq.*
אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם *Ateh asíte et hashamáyim*
וְאֶת הָאָרֶץ *və'et ha'áretz*
אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּל *et hayam və'et kol asher bal*
וּמִי בְּכָל מַעֲשֵׂי יָדֶיךָ *umi bəkhol ma'asei yadéikhe*
בָּעֶלְיוֹנִים אוֹ בַּתַּחְתּוֹנִים *ba'elyonim o vataḥtonim*
שֶׁיֹּאמְרֶה לְךָ מַה תַּעֲשֶׂת׃ *sheyomreh ləkhe mah ta'aset.*
אִבֵּנוּ שֶׁבַּשָּׁמַיִם *Ivéinu shebashamáyim*
עֲשֵׂת עִמָּנוּ חֶסֶד *aset imánu ḥésed*
בַּעֲבוּר שִׁמְךָ הַגָּדוֹל *ba'avur shimkhe hagadol*
שֶׁנִּקְרָא עָלֵינוּ *sheniqra aléinu*
וְקַיְּמָה לָנוּ יהוה *vəqayəmeh lánu HAMAQOR*
אֱלֹהֵינוּ מַה שֶּׁכָּתוּב׃ *Elohéinu mah shekatuv.*
וּבָנוּ בָתִּים וְיָשָׁבוֹל *Uvanu vatim vəyashávol*
וְנָטְעוּ כְרָמִים וְאָכְלוּ פִּרְיָם׃ *vənatə'u khəramim və'akhəlu piryam.*
לֹא יִבְנוֹל וְאַחֶרֶה יֵשֵׁבֶה *Lo yivnol və'aḥéreh yeishəveh*
לֹא יִטָּעוֹל וְאַחֶרֶה יֹאכֵלֶה׃ *lo yitə'ol və'aḥéreh yokhleh.*

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 תהו ובהו/*tohu vavohu*, chaos and void. But what, precisely, is both chaos and void?

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)

Copyright © ada morse, 2023. Included by permission of the author

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.
— Copyright © Mayim Blau, 2022. Included by permission of the author.

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

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.

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.
※

— Copyright © 2023 Azure D. Osborne-Lee. Included by permission of the author.

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֶמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֶא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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 תַּלְמִידֵיהוֹן *Al Yisra'eil və'al talmiduthol*
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן *və'al kol talmidut talmiduthol*
וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרַיְתָא *və'al kol man də'asəqun bə'oraita*
דִּי בְאַתְרָא הָדֵין וְדִי בְכָל אֲתַר וַאֲתַר *di bə'atra hadein vədi bəkhol atar va'atar*
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא *yəhei ləhol ulkhol shəlama raba*
חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי *ḥina vəḥisda vəraḥamei vəḥayei arikhei*
וּמְזוֹנֵי רְוִיחֵי וּפֻרְקָנָא מִן קֳדָם *umzonei rəviḥei ufurqana min qodam*
אֲבוּתְהוֹן דִּי בִשְׁמַיָּא וְאִמְרוֹל 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 פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא בְּרַחֲמֶיהָ יַעֲשֶׂת שָׁלוֹם עָלֵנוּ *He bəraḥaméihe ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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 Ḥanukah, but it was incorporated into the morning service by the same mystical movements that created the sequence of psalms at the start of the Friday evening service.

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃	1	*Mizmor shir ḥanukat habáyit ləDavid.*
אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי	2	*Aromimkhe HAMAQOR ki diliténi*
וְלֹא־שִׂמַּחְתָּ אֹיְבוֹלַי לִי׃		*vəlo simáḥte oyəvolai li.*
יהוה אֱלֹהָי	3	*HAMAQOR Elohai*
שִׁוַּעְתִּי אֵלֶיךָ		*shiváti eiléikhe*
וַתִּרְפָּאֵנִי׃		*vatirpa'óni.*
יהוה הֶעֱלִיתָ מִן־שְׁאוֹל	4	*HAMAQOR he'elíte min Shə'ol*
נַפְשִׁי חַיִּיתָנִי מִיּוֹרְדוֹל־בּוֹר׃		*nafshi ḥayiténi miyorədol bor.*
בַּקְּשׁוֹל לַיהוה חֲסִידוֹלֶיהָ	5	*Baqəshol laMAQOR ḥasidoléihe*
וְהוֹדוֹל לְזֵכֶר קָדְשׁהּ׃		*vəhodol ləzéikher qodsheh.*
כִּי רֶגַע בְּאַפּהּ חַיִּים בִּרְצוֹנהּ	6	*Ki réga bə'apeh ḥayim birtzoneh*
בָּעֶרֶב יָלִין בְּכִי וְלַבֹּקֶר גִּילָה׃		*ba'érev yalin bəkhi vəlabóqer gilah.*
וַאֲנִי אָמַרְתִּי בְשַׁלְוִי	7	*Va'ani amárti vəshalvi*
בַּל־אֶמּוֹט לְעוֹלָם׃		*bal emot lə'olam.*

1 A psalm, a house-dedicating hymn, of David.
2 I will raise You up, Source, for You drew me up
and did not make my enemies happy over me.
3 Source, my God,
I pleaded to You
and You healed me.
4 Source, You brought me up from Shə'ol,
my very self You kept from those descending to the pit!
5 Seek The Source, Voix faithful!
And praise the monument of Voix Holiness!
6 For Voix rage is momentary; Life is with Voix will.
In the evening lodges weeping, and at daybreak: joy!
7 And I thought in my ease,
"I will never be shaken!"

יהוה בִּרְצוֹנְךָ	8	*HaMaqor birtzonəkhe*
הֶעֱמַדְתָּה לְהַרְרִי־עֹז		*he'emádteh ləharəri oz*
הִסְתַּרְתָּ פָּנֶיךָ הָיִיתִי נִבְהָלָה׃		*histárte fanéikhe hayíti nivhéleh.*
אֵלֶיךָ יהוה אֶקְרָא	9	*Eïléikhe HaMaqor eqra*
וְאֶל־אֲדָנִי אֶתְחַנָּן׃		*və'el adani etḥanan.*
מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל־שָׁחַת	10	*Mah métza bədami bəridti el sháḥat*
הֲיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ׃		*hayodəkhe afar hayagid amitékhe.*
שְׁמַע־יהוה וְחָנֵּנִי	11	*Shim'eh HaMaqor vəḥanóni*
יהוה הֱיֵה־עֹזֵר לִי׃		*HaMaqor heyeit ozéreh li.*
הָפַכְתָּ מִסְפְּדִי לְמָשׂוֹשׂ לִי	12	*Hafákhte mispədi ləmason li*
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה׃		*pitáḥtesaqi vatə'azəróni simḥah.*
לְמַעַן יְזַמֶּרְךָ כָבוֹד	13	*Ləmá'an yəvaqeshkhe khəveidi*
וְלֹא יִדֹּם		*vəlo yigaz*
יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ׃		*HaMaqor Elohai lə'olam odéke.*

8 Source, by Your will
You made me firm with mountain might;
You hid Your face and I was terrified.
9 You, Source, I will beg,
and my Bastion I'll beseech:
10 "What bounty is in my blood? In my descent to the grave?
Will dust thank You? Will it announce Your truth?"
11 Understand, Source, and grace me!
Source, be my Helper!
12 You transformed my lamentation into celebration for me,
You ripped away my sackcloth and wrapped me in happiness
13 so that my core would seek You
and never be cut off.
Source, my God, forever will I thank You.

Some include the Mourner's Qadish (p 470) here if praying with a minyan.

Pəsuqei dəGilah (Verses of Celebration)

This section of Biblical passages and reverent prayer was primarily codified a little more than a thousand years ago. Once formally added to the liturgy, the texts in question were then surrounded by blessings, one at the beginning of this section and one at the end.

Bərukheh She'amərеh

(Some stand for this introductory blessing. Some also hold the front tzitziyot of their talis here.)

בְּרוּכָה שֶׁאָמְרָה וְהָיָה הָעוֹלָם:	בְּרוּכָה הָא:
בְּרוּכָה עוֹשָׂת בְּרֵאשִׁית:	בָּרוּךְ שְׁמָהּ:
בְּרוּכָה אוֹמֶרֶת וְעוֹשָׂת:	בְּרוּכָה הָא:
בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת:	בָּרוּךְ שְׁמָהּ:
בְּרוּכָה מְרַחֶמֶת עַל הָאָרֶץ:	בְּרוּכָה הָא:
בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת:	בָּרוּךְ שְׁמָהּ:
בְּרוּכָה מְשַׁלֶּמֶת שָׂכָר טוֹב לִירֵאוֹלֶיהָ:	בְּרוּכָה הָא:
בְּרוּכָה חַיֶּת לָעַד וְקַיֶּמֶת לָנֶצַח:	בָּרוּךְ שְׁמָהּ:
בְּרוּכָה פּוֹדֶת וּמַצִּילָה:	בְּרוּכָה הָא וּבָרוּךְ שְׁמָהּ:

Bərukheh she'amərеh vəhayah ha'olam.	*Bərukheh he.*
Bərukheh oset bəreishit.	*Barukh shəmeh.*
Bərukheh oméreh və'oset.	*Bərukheh he.*
Bərukheh gozéreh umqayémeh.	*Barukh shəmeh.*
Bərukheh məraḥémeh al ha'áretz.	*Bərukheh he.*
Bərukheh məraḥémeh al habəriyot.	*Barukh shəmeh.*
Bərukheh məshalémeh sakhar tov lirei'oléihe.	*Bərukheh he.*
Bərukheh ḥayet la'ad vəqayémeh lanétzaḥ.	*Barukh shəmeh.*
Bərukheh fodet umatzileh.	*Bərukheh he uvarukh shəmeh.*

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 יהוה *Bərukheh ateh Shəkhinah*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הָאֵל הָאָב הָרַחֲמָנָה *ha'Eil ha'iv haraḥaméneh*
הַמְהֻלָּלָה בְּלֵב עָמָּהּ *hamәhuléleh vәleiv ameh*
מְשֻׁבָּחָה וּמְפֹאָרָה *mәshubéḥeh umfo'éreh*
בְּחַיֵּי חֲסִידוֹלֶיהָ וַעֲבָדוֹלֶיהָ *vәḥayeih ḥasidoléihe va'avdoléihe*
וּבְשִׁירֵי דָוִד עַבְדֶּךָ׃ *uvshirei David avdékhe.*
נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ *Nәhalelkhe Shəkhinah Elohéinu*
בִּשְׁבָחוֹת וּבִתְהִילָּה *bishvaḥot uvithilah*
נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ *nәgadelkhe unshabeiḥakhe*
וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ *unfa'erkhe vәnazkir shimkhe*
וְנַעֲלֶתְךָ עֶלְיוֹנֵנוּ אֱלֹהֵינוּ׃ *vәna'aletkhe elyonéinu Elohéinu.*
◄ יְחִידָה חֵי הָעוֹלָמִים ► *Yәḥideh ḥei ha'olamim*
מוֹרֶת מְשֻׁבָּחָה וּמְפֹאָרָה עֲדֵי עַד *moret mәshubéḥeh umfo'éreh adei ad*
שְׁמָהּ הַגָּדוֹל׃ *shәmeh hagadol.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəkhinah*
מוֹרֶת מְהֻלָּלָה בַּתִּשְׁבָּחוֹת׃ *moret mәhuléleh 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.

הוֹדוּ֤לוּ לַיהוָה֙ קִרְא֣וּ בִשְׁמ֔וֹ	8	*Hodol liSHKHINAH qir'ol vishmeh*
הוֹדִ֥יעוּ בָעַמִּ֖ים עֲלִילֹתָֽיו׃		*hodí'ol baqahal alilotéihe.*
כִּסְפוּ־ל֣וֹ חַפְּשׂוּ־ל֔וֹ	9	*Kispol leh ḥapəsol leh*
שִׂיחוּ֙ בְּכָל־נִפְלְאֹתָֽיו׃		*síḥol bəkhol niflə'otéihe.*
הִתְהַלְלוּ֙ בְּשֵׁ֣ם קָדְשׁ֔וֹ	10	*Hithaləlol bəsheim qodsheh*
יִשְׂמַ֥ח לֵב֙ מְבַקְשֵׁ֣י יְהוָֽה׃		*yismaḥ leiv məvaqshol SHƏKHINAH.*
דִּרְשׁוּ֙ יְהוָ֣ה וְעֻזּ֔וֹ	11	*Dirshol SHƏKHINAH və'uzeh*
בַּקְּשׁוּ֖ פָּנָ֥יו תָּמִֽיד׃		*baqəshol panéihe tamid.*
זִכְרוּ֙ נִפְלְאֹתָ֣יו אֲשֶׁ֣ר עָשָׂ֔ה	12	*Zikhrol niflə'otéihe asher asəteh*
מֹפְתָ֖יו וּמִשְׁפְּטֵי־פִֽיהוּ׃		*moftéihe umishpətei ḥuqeh.*
זֶ֣רַע יִשְׂרָאֵ֣ל עַבְדּ֑וֹ	13	*Zéra Yisra'eil avdeh*
בְּנ֖וֹל שָׂרָ֣ה בּוֹחֲרֽוֹל־בּֽוֹ׃		*bənol Sarah voḥarol beh.*
הֽוּא יְהוָ֥ה אֱלֹהֵ֑ינוּ	14	*He SHƏKHINAH Elohéinu*
בְּכָל־יְהוּדָ֥ה מִשְׁפְּטֵיהֽוּ׃		*bəkhol Yəhudah mishpatéihe.*
זִכְרוּ֙ לְעוֹלָ֣ם בְּרִית֔וֹ	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,

דָּבָר צִוִּתָה לְאֶלֶף דּוֹר׃		*davar tzivəteh lə'élef dor.*
אֲשֶׁר כָּרְתָה אֶת־אַבְרָהָם	16	*Asher karəteh et Avraham*
וּשְׁבוּעָתָהּ לְרִבְקָה׃		*ushvu'ateh ləRivqah.*
וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק	17	*Vaya'amidóha ləYa'aqov ləḥoq*
לְיִשְׂרָאֵל בְּרִית עוֹלָם׃		*ləYisra'eil bərit olam.*
לֵאמֹר לְךָ אֶתֵּן תּוֹרַת־אֱמוּנָה	18	*Leimor ləkhe etein torat emunah*
חֶבֶל נַחֲלַתְכֶם׃		*ḥevel naḥalatkhel.*
בִּהְיוֹתְכֶם מְתוֹל מִסְפָּר	19	*Bihyotkhel mətol mispar*
כִּמְעַט וְכֹל גָּרָה׃		*kim'at vəkhol gareh.*
וַיִּתְהַלְּכוּל מִגּוֹי אֶל־גּוֹי	20	*Vayithaləkhol migoi el goi*
וּמִמַּמְלָכָה אֶל־עַם אַחֵר׃		*umimamlakhah el am aḥeir.*
לֹא־הִנִּיחָה לְאִישׁ לְעָשְׁקָל	21	*Lo hiníḥeh lə'isheh lə'asqal*
וַיּוֹכִיחָה עֲלֵיהֶל מְלָכִים׃		*vayokhiḥeh aleihel məlakhim.*
אַל־תִּגְּעוּ בִּמְשִׁיחוֹלָי	22	*Al tigə'u bimshiḥolai*
וּבִנְבִיאוֹלַי אַל־תָּרֵעוּ׃		*uvinvi'olai al taréi'u.*
הוֹדוּל לַיהוה כָּל־יִשְׂרָאֵל	23	*Hodol liSHKHINAH kol Yisra'eil*
בַּשְּׂרוּל מִיּוֹם־לְיוֹם יְשׁוּעָתָהּ׃		*basərol miyom ləyom yəshu'ateh.*

a pact Voi commanded for a thousand generations,
16 which Voi cut with Avraham,
and Voix vow to Rivqah —
17 and Voi confirmed it to Ya'aqov as Law,
to Yisra'eil as a covenant forever,
18 saying, "To you, I will give a steadfast teaching,
a portion, your inheritance."
19 When you were few enough to count,
an infinitesimal, and every one a wayfarer,
20 and you went about from nation to nation
and from one kingdom to some other people,
21 Voi did not let anyone oppress you;
Voi rebuked, on your behalf, kings:
22 "You will not touch My anointed,
and My prophets you will not harm."
23 Praise the PRESENCE, all Yisra'eil!
Bring glad news from day to day of Voix liberation!

לַמְּדוֹל זֶת אֶל זֶת כְּבוֹדֵהּ	24	*Laməḍol zet el zet kəvodeh*
בְּכָל־יִשְׂרָאֵל נִפְלְאוֹתֶיהָ׃		*bəkhol Yisra'eil niflə'otéihe.*
כִּי גָדוֹלֶה יהוה וּמְהֻלָּלֶה מְאֹד	25	*Ki gəḍoleh SHƏKHINAH umhuléleh mə'od*
נוֹרָאֶה הֶא עַל־כָּל־אֱלִילִים׃		*nora'eh he al kol elilim.*
כִּי כָּל אֱלֹהֵי הָעַמִּים לֹא לָנוּ	26	*Ki kol elohol ha'amim lo lánu*
וַרַק יהוה אֱלֹהֵינוּ׃		*vəraq SHƏKHINAH Elohéinu.*
הוֹד־וְהָדָר לְפָנֶיהָ	27	*Hod vəhadar ləfanéihe*
עֹז וְחֶדְוָה בִּמְקֹמֵהּ׃		*oz vəḥedvah bimqomeh.*
הָבוֹל לִיהוה כָּל־בֵּית־יִשְׂרָאֵל	28	*Havol liSHKHINAH kol beit Yisra'eil*
הָבוֹל לִיהוה כָּבוֹד וָעֹז׃		*havol liSHKHINAH kavod va'oz.*
הָבוֹל לִיהוה כְּבוֹד שְׁמֵהּ	29	*Havol liSHKHINAH kəvod shəmeh*
שְׂאוֹל־מִנְחָה וּבְאוֹל לְחַצְרוֹתֶיהָ		*sə'ol minḥah uvó'ol ləḥatzrotéihe*
תְּנוֹל כָּבוֹד לִיהוה		*tənol kavod liSHKHINAH*
בְּהַדְרַת־קֹדֶשׁ׃		*bəhadrat qódesh.*
חִילוֹל מִפָּנֶיהָ כָּל־יִשְׂרָאֵל	30	*Ḥílol mipanéihe kol Yisra'eil*
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃		*af tikon teiveil bal timot.*

24 Teach each other about Voix glory,
about Voix wonders among all Yisra'eil.
25 For mighty is the PRESENCE, and greatly to be praised;
Voi is revered over all idols.
26 Truly, all the gods of other nations are not for us;
only the PRESENCE is our God.
27 Praise and adornment are before Void,
strength and joy in Voix place!
28 Devote to the PRESENCE, all the House of Yisra'eil,
devote to the PRESENCE glory and strength!
29 Devote to the PRESENCE the glory of Voix name!
Bring an offering and come into Voix shelter.
Give glory to the PRESENCE with splendor of Holiness!
30 All Yisra'eil will quiver in Voix presence.
And, too, the world endures, it shall not be dashed!

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ 31
וְלַמְּדוֹל זֶת אֶל זֶת יהוה חַיֶּת׃

יִרְעַם הַיָּם וּמְלֹאוֹ 32
יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ׃

אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר 33
לִפְנֵי יהוה כִּי בָאָה
לִרְפּוֹא אֶת־הָאָרֶץ׃

הוֹדוֹל לַיהוה כִּי טוֹבָה 34
כִּי לְעוֹלָם חַסְדֵּהּ׃

וְאִמְרוֹל הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ 35
וְחַלְּצֵנוּ וְהַצִּילֵנוּ מִן־כָּל־עוֹשֶׁק
לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ
לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ׃

בְּרוּכֶה יהוה אֱלֹהֵי יִשְׂרָאֵל 36
מִן־הָעוֹלָם וְעַד הָעוֹלָם
וַיֹּאמְרוֹל כָּל־הָעָם
אָמֵן וְהַלְלֶה לַיהוה׃

Yisməḥu hashamáyim vətageil ha'áretz
vəlaməḍol zet el zet SHƏKHINAH ḥayet.
Yir'am hayam umlo'o
ya'alotz hasadeh vəkhol asher bo.
Az yəranənu kol atzei yá'ar
lifnei SHƏKHINAH kil va'eh
lirpo et ha'áretz.
Hodol liSHKINAH ki toveh
ki lə'olam ḥasdeh.
Və'imrol hoshi'ónu Elohei yish'éinu
vəḥalətzónu vəhatzilónu min kol ósheq
ləhodot ləsheim qodshékhe
ləhishtabéi'aḥ bithilatékhe.
Bərukheh SHƏKHINAH Elohei Yisra'eil
min ha'olam və'ad ha'olam
vayomrol kol ha'am
amein vəhaləleh liSHKHINAH.

31 Let the Heavens rejoice and the Earth convulse ecstatic,
and teach each other: The PRESENCE lives!
32 Let the Sea and its multitude roar;
let the fields and what fills them be gleeful—
33 let all trees of the forest sing out
before the PRESENCE! For Voi is coming
to heal the Earth.
34 Praise the PRESENCE, for Voi is Good —
yes eternal is Voix constancy!
35 And pray: "Liberate us, God of our Liberation!
And rescue us and free us from all oppression
to praise the Name of Your holiness,
to celebrate with lauding You."
36 Blessed is the PRESENCE, God of Yisra'eil,
from forever and to forever!
And the entire people said
"Amen!" and "Laud the PRESENCE!"

Verses of Reconciliation (Roməmol Shəkhinah)

Many of the earliest prayers were created by taking individual Biblical verses and stitching them together into new arrangements. In many cases, the verses are connected primarily by thematic content and repeated words. In this case, all of the verses are taken from psalms, and are identified by the psalm number and verse.

רוֹמְמוּ֤ יהוה אֱלֹהֵ֗ינוּ	99:5	*Roməmol Shəkhinah Elohéinu*
וְהִצְטַחֲוּ֥ לַהֲדֹם֮ רַגְלָ֪יו		*vəhitztanə'ol lahadom ragléihe*
קָד֫וֹשׁ הֽוּא׃		*qədoshe.*
רוֹמְמוּ֤ יהוה אֱלֹהֵ֗ינוּ	99:9	*Roməmol Shəkhinah Elohéinu*
וְהִשְׁתַּחֲווּ֥ לְהַ֨ר קָדְשׁ֪וֹ		*vehitztanə'ol ləhar qodsheh*
כִּֽי־קָד֫וֹשׁ יהוה אֱלֹהֵ֗ינוּ׃		*ki qədoshe Shəkhinah Elohéinu.*
וְה֤וּא רַח֨וּם ׀ יְכַפֵּ֬ר	78:38	*Vəhe raḥumeh yəkhapəreh*
עָ֗וֹן וְלֹא־יַשְׁחִית֮		*avon vəlo yashḥíteh*
וְהִרְבָּ֪ה לְהָשִׁ֫יב אַפּ֥וֹ		*vəhirbəteh ləhashiv apeh*
וְלֹא־יָעִ֥יר כָּל־חֲמָתֽוֹ׃		*vəlo ya'íreh khol ḥamateh.*
אַתָּ֤ה יהוה לֹא־תִכְלָ֣א	40:12	*Ateh Shəkhinah lo tikhlə'eh*
רַחֲמֶ֣יךָ מִמֶּ֑נִּי		*raḥaméikhe miméni*
חַסְדְּךָ֥ וַ֝אֲמִתְּךָ֗		*ḥasdəkhe va'amitəkhe*

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 יִצְּרוּנִי׃		*tamid yitzərúni.*
זְכֹר־רַחֲמֶיךָ	25:6	*Zikhreh raḥaméikhe*
יהוה וַחֲסָדֶיךָ		*Shəkhinah vaḥasadéikhe*
כִּי מֵעוֹלָם הֵמָּה׃		*ki mei'olam heimah.*
תְּנוּ עֹז לֵאלֹהִים	68:35	*Tənu oz lEilohim*
עַל־יִשְׂרָאֵל גַּאֲוָתוֹ		*al Yisra'eil ga'avateh*
וְעֻזּוֹ בַּשְּׁחָקִים׃		*və'uzeh bashəḥaqim.*
נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ	68:36	*Nora'eh Elohim mimiqdashéikhe*
אֵל יִשְׂרָאֵל הוּא נֹתֵן		*Eil Yisra'eil he noténeh*
עֹז וְתַעֲצֻמוֹת לָעָם		*oz vəta'atzumot la'am*
בָּרוּךְ אֱלֹהִים׃		*bərukheh Elohim.*
אֵל־נְקָמוֹת יהוה	94:1	*Eil nəqamot Shəkhinah*
אֵל נְקָמוֹת הוֹפִיעַ׃		*Eil nəqamot hoshí'eh.*
הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	94:2	*Hinasə'eh shoféteih Yisra'eil*
הָשֵׁב גְּמוּל עַל־גֵּאִים׃		*hashíveh gəmul al gə'ol.*

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!

לַיהוה הַיְשׁוּעָה	3:9	*LiShkhinah hayəshu'ah*
עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה׃		*al aməkhe birkhatékhe sélah.*
יהוה צְבָאוֹת עִמָּנוּ	46:8	*Shəkhinah tzəva'ot imánu*
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶּלָה׃		*misgav lánu Elohei Ya'aqov sélah.*
יהוה צְבָאוֹת	84:13	*Shəkhinah tzəva'ot*
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃		*ashrei adam botáḥah vakh.*
יהוה הוֹשִׁיעָה	20:10	*Shəkhinah hoshí'eh*
הָרוּחַ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃		*harú'aḥ ya'anónu vəyom qor'éinu.*
◄ הוֹשִׁיעָה אֶת־עַמֶּךָ	28:9	► *Hoshí'eh et amékhe*
וּבָרֵךְ אֶת־נַחֲלָתֶךָ		*uvarəkheh et naḥalatékhe*
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם׃		*ur'ol vənasə'ol ad ha'olam.*
נַפְשֵׁנוּ חִכְּתָה לַיהוה	33:20	*Nafshéinu ḥikətah liShkhinah*
עֶזְרֵנוּ וּמָגִנֵּנוּ הֵא׃		*ezréinu umaginéinu he.*
כִּי־בֹה יִשְׂמַח לִבֵּנוּ	33:21	*Ki veh yismaḥ libéinu*
כִּי בְשֵׁם קָדְשׁוֹ בָּטָחְנוּ׃		*ki vəsheim qodsheh vatáḥnu.*

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־חַסְדְּךָ יהוה עָלֵינוּ	33:22	*Yəhi ḥasdəkhe Shəkhinah aléinu*
כַּאֲשֶׁר יִחַלְנוּ לָךְ׃		*ka'asher yiḥálnu lakh.*
הַעִטָּנוּ יהוה חַסְדֶּךָ	85:8	*Hatónu Shəkhinah ḥasdékhe*
וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ׃		*vəyesh'akhe titəneh lánu.*
קוּמָה עֶזְרָתָה לָּנוּ	44:27	*Qumeh ezrátah lánu*
וּפְדֵנוּ לְמַעַן חַסְדֶּךָ׃		*ufdónu ləmá'an ḥasdékhe.*
אָנֹכִי יהוה אֱלֹהֶיךָ	81:11	*Anokhi Shəkhinah Elohéikhe*
הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם		*hama'aletkhe mei'éretz Mitzráyim*
הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ׃		*harkhíveh píkhe va'amal'éihu.*
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	144:15	*Ashrei ha'am shekákhah lo*
אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו׃		*ashrei ha'am sheShəkhinah Elohav.*
וַאֲנִי בְחַסְדְּךָ בָטַחְתִּי	13:6	*Va'ani bəḥasdəkhe vatáḥti*
יָגֵל לִבִּי בִּישׁוּעָתֶךָ		*yageil libi bishu'atékhe*
אָשׁוּרָה לַיהוה		*ashurah liShkhinah*
כִּי גָמַל עָלָי׃		*ki gaməleh alai.*

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	*Mizmor lətodah*
הַקְשִׁיבוּל לִיהוה כָּל־יִשְׂרָאֵל׃		*haqshívol liSHəKHINAH kol Yisra'eil.*
עִבְדוּל אֶת־יהוה בְּשִׂמְחָה	2	*Ivdol et SHəKHINAH bəsimḥah*
בְּאוּל לְפָנָיהָ בִּבְרָכָה׃		*bó'ol ləfanéihe bivrakhah.*
דְּעוּל כִּי־יהוה הֶא אֱלֹהִים	3	*Də'ol ki SHəKHINAH he Elohim*
הֶא עָשָׂתְנוּ וְלָהּ אֲנַחְנוּ		*he asétnu vəleh anáḥnu*
עַמָּהּ וְצֹאן מַרְעִיתָהּ׃		*ameh vətzon mar'iteh.*
בְּאוּל שְׁעָרֶיהָ בְּתוֹדָה	4	*Bó'ol shə'aréihe bətodah*
חֲצֵרוֹתֶיהָ בִּתְהִלָּה		*ḥatzeirotéihe bithilah*
הוֹדוּל לָהּ בָּרְכוּ שְׁמָהּ׃		*hodol leh bərukheh shəmeh.*
כִּי־טוֹבָה יהוה לְעוֹלָם חַסְדָּהּ	5	*Ki toveh SHəKHINAH lə'olam ḥasdeh*
וְעַד־דֹּר וָדֹר אֱמוּנָתָהּ׃		*və'ad dor vador emunateh.*

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

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃	1	*Lamnatzáḥah mizmor ləDavid.*
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל	2	*Hashamáyim məsapərim kəvod Eil*
וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃		*uma'aseih yadéihe magid haraqí'a.*
יוֹם לְיוֹם יַבִּיעַ אֹמֶר	3	*Yom ləyom yabí'a ómer*
וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃		*vəláilah ləláilah yəḥavéh dá'at.*
אֵין־אֹמֶר וְאֵין דְּבָרִים	4	*Ein ómer və'ein dəvarim*
בְּלִי נִשְׁמָע קוֹלָם׃		*bəli nishma qolam.*
בְּכָל־הָאָרֶץ יָצָא קַוָּם	5	*Bəkhol ha'áretz yatza qavam*
וּבִקְצֵה תֵבֵל מִלֵּיהֶם		*uviqtzeih teiveil mileihem*
לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃		*lashémesh sameh óhel bahem.*

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 יֹצֵא מֵחֻפָּתוֹ	6	*Vəhu kəḥatan yotzei meiḥupato*
יָשִׂישׂ כְּגִבּוֹרֶה לָרוּץ אֹרַח׃		*yasis kəgiboreh larutz óraḥ.*
מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ	7	*Miqtzeih hashamáyim motza'o*
וּתְקוּפָתוֹ עַל־קְצוֹתָם		*utqufato al qətzotam*
וְאֵין נִסְתָּרֶה מֵחַמָּתוֹ׃		*və'ein nistéret meiḥamato.*
תּוֹרַת יהוה תְּמִימָה	8	*Torat Shəkhinah təmimah*
מְשִׁיבַת נָפֶשׁ		*məshivat náfesh*
עֵדוּת יהוה נֶאֱמָנָה		*eidut Shəkhinah ne'emanah*
מַתְירַת נִפְתָּל׃		*matirat niftal.*
פִּקּוּדֵי יהוה יְקָרִים	9	*Piqudei Shəkhinah yəqarim*
מְשַׂמְּחֵי־לֵב		*məsamə̀hei leiv*
מִצְוַת יהוה בָּרָה		*mitzvat Shəkhinah barah*
מַאִירַת עֵינָיִם׃		*ma'akhilat rú'aḥ.*
יִרְאַת יהוה טְהוֹרָה	10	*Yirat Shəkhinah təhorah*
עוֹמֶדֶת לָעַד		*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,
gladdeners 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.

מִשְׁפְּטֵי־יהוה אֱמֶת		*mishpətei Shəkhinah emet*
צָדְקוּ יַחְדָּו׃		*tzadəqu yaḥdav.*
הַנֶּחֱמָדִים מִזָּהָב	11	*Hane'ḥemadim mizáhav*
וּמִפַּז רָב		*umipaz rav*
וּמְתוּקִים מִדְּבַשׁ		*umtuqim midəvash*
וְנֹפֶת צוּפִים׃		*vənófet tzuqim.*
גַּם־עַבְדְּךָ נִזְהָרָה בָהֶם	12	*Gam avdetkhe nizhéreh bahem*
בְּשָׁמְרָם עֵקֶב רָב׃		*bəshomram éiqev rav.*
שְׁגִיאוֹת מִי־יָבִין	13	*Shəgi'ot mi yavíneh*
מִנִּסְתָּרוֹת נַקֵּנִי׃		*ministarot naqóni.*
גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ	14	*Gam mizeidim ḥiskeh avdetékhe*
אַל־יִמְשְׁלוּ־בִי		*al yimshəlu vi*
אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב׃		*az eitam vəneiqíti mipésha rav.*
יִהְיוּ לְרָצוֹן כָּל אִמְרֵי	15	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ		*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃		*Shəkhinah tzuri vəgo'eli.*

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 בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ	1	*ləDavid bəshanoto et tatzo*
לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ׃		*lifnei Avimélekh vaygarshéihu vayeilakh.*
אֲבָרְכָה אֶת־יהוה בְּכָל־עֵת	2	***A**varəkhah et Shəkhinah bəkhol eit*
תָּמִיד תְּהִלָּתֹה עִמִּי׃		*tamid təhilateh imi.*
בַּיהוה תִּתְהַלֵּל נַפְשִׁי	3	***Bi**Shkhinah tithalein nafshi*
יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ׃		*yiqshəvol anavol vəyismáḥol.*
גַּדְּלוּ לַיהוה אִתִּי	4	***G**adəlol liShkhinah iti*
וּנְרוֹמְמָה שְׁמֹה יַחְדָּו׃		*unroməmah shəmeh yaḥdav.*
דָּרַשְׁתִּי אֶת־יהוה וְעָנָנִי	5	***D**aráshti et Shəkhinah və'anétni*
וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי׃		*umikol migurotai hatzilétni.*
הִבִּיטוּ אֵלָיו וְנָהֲרוּ	6	*Heiqítzu eiléihe vətzaláḥu*
וּפְנֵיהֶם אַל־יֶחְפָּרוּ׃		*ufneihel al yeḥpáru.*
זֶה עָנִי קָרָא וַיהוה שָׁמֵעַ	7	***Z**et aniyeh qarə'eh uShkhinah qashəveh*
וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ׃		*umikol tzarotéihe hoshi'éteh.*

1 Of David, when he disguised his judgement
before Avimélekh, and he expelled him, and he went:
2 **A**t all times shall I bless the Presence!
Voix praise is within me always.
3 **B**oast in the Presence, that's what my soul will do!
Let the humble heed it and be happy!
4 **C**ome exalt the Presence with me;
let's elevate Voix Name together.
5 **D**ue to my seeking out the Presence, Voi answered me,
and from all my terrors Voi freed me.
6 **F**or they awoke to Void and they prospered,
and their faces shall never show shame.
7 **H**ere's a humble one who pleaded and the Presence heeded,
and from all aer constraints, Voi liberated aer.

חֹזֶנֶת מַלְאַךְ־יהוה	8	***Ḥ**onet mal'akh Shəkhinah*
סָבִיב לִירֵאוֹלֶיהָ וַיְחַלְּצֵֽם׃		*saviv lirei'oléihe vayḥalətzem.*
טַעֲמוּ וּרְאוּ כִּי־טוֹבָה יהוה	9	***T**a'amu ud'u ki toveh Shəkhinah*
אַשְׁרֵי גֶּבֶר יֶחֱסֶה־בָּֽהּ׃		*ashrei gavreh yeḥeseh beh.*
יְרָאוּ אֶת־יהוה קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָֽיו׃	10	***Y**ər'u et Shəkhinah qədosholéihe ki ein maḥsor lirei'oléihe.*
כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יהוה לֹא־יַחְסְרוּ כָל־טוֹב׃	11	***K**əfirim rashu vəra'éivu vədorəshei Shəkhinah lo yaḥsəru kol tov.*
לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאַת יהוה אֲלַמֶּדְכֶם׃	12	***L**əkhu vanim shimu li yir'at Shəkhinah alamedkhem.*
מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב׃	13	***M**i ha'ish heḥafeitzeh ḥayim ohéveh yamim lir'ot tov.*
נְצֹר לְשֹׁנְךָ מֵרָע וְשִׂפְתוֹתֶיךָ מִדַּבֵּר מִרְמָה׃	14	***N**itzor leshonkha meira vəsiftotekha midabeir mirmah.*
סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵֽהוּ׃	15	***S**úr meira va'aseh tov baqeish shalom vərodfehu.*

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!

עֶזְרַת יהוה אֶל־צַדִּיקוֹל	16	***E**zrat Shəkhinah el tzadiqol*
וְיִשְׁעָה אֶל־צָרְכֵיהֶל׃		*və'ish'eh el tzorkeihel.*
פְּנֵי יהוה בְּעֹשׂוֹל רָע	17	***P**ənei Shəkhinah bə'oshol ra*
לְהַכְרִית מֵאֶרֶץ זִכְרָל׃		*ləhakhrit mei'éretz zikhral.*
צָמְאוּ ויהוה שָׁמְעָה	18	***Tz**amə'u uShkhinah shamə'eh*
וּמִכָּל־צָרוֹתָל הִצִּילָתַל׃		*umikol tzarotal hitzilétal.*
קָרוֹב יהוה לְנִשְׁבְּרוֹל־לֵב	19	***Q**arov Shəkhinah lənishbərol leiv*
וְאֶת־דַּכְּאוֹל־רוּחַ יוֹשִׁיעָה׃		*və'et dakə'ol rú'aḥ yoshí'eh.*
רַבּוֹת רָעוֹת צַדִּיקֶה	20	***R**abot ra'ot tzadiqeh*
וּמִכֻּלָּם יַצִּילֶנָּה יהוה׃		*umikulam yatzilóneh Shəkhinah.*
שֹׁמֵרָה כָּל־עַצְמוֹתֶיהָ	21	***Sh**oméreh khol atzmotéihe*
אַחַת מֵהֵנָּה לֹא־נִשְׁכָּחַת׃		*aḥat meihéinah lo nishkáḥat.*
תְּמוֹתֵת רְשָׁעָה רָעָה	22	***T**əmoteit rəsha'eh ra'ah*
וְשֹׂנְאוֹל צַדִּיקֶה יֶאְשָׁמוֹל׃		*vəsonə'ol tzadiqeh yeshámol.*
פֹּדֶת יהוה נֶפֶשׁ עֲבָדוֹלֶיהָ	23	*Podet Shəkhinah néfesh avdoléihe*
וְלֹא יֶאְשְׁמוֹל כָּל־הַחֹסוֹל בָּהּ׃		*vəlo yeshəmol kol haḥosol beh.*

16 **S**uccor of the Presence is for the just,
and Voix assistance for their needs.
17 **T**he Presence's face is against evildoers
to cut their memory off from the earth.
18 **V**ery parched they were, and Voi took note
and from all their constraints, Voi freed them.
19 **W**ell nigh is the Presence to those of shattered hearts,
and the crushed of spirit Voi liberates.
20 E**x**tra the extremis of the righteous,
but from all of them, the Presence will free aer.
21 **Y**es, Voi guards every one of aer bones
and not even one of them will be forgotten.
22 **Z**apped 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	*Təfilah ləMosheh ish ha'Elohim*
אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ		*adani ma'on ateh hayíte lánu*
בְּדֹר וָדֹר׃		*bədor vador.*
בְּטֶרֶם הָרִים יֻלָּדוּ	2	*Bətérem harim yuladu*
וַתְּחוֹלֵלָה אֶרֶץ וְתֵבֵל		*vatəḥoləleh éretz vəteiveil*
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל׃		*umei'olam ad olam ateh Eil.*
תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא	3	*Tashéiveh isheh ad daka*
וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם׃		*vatomreh shuvol bənol Adam.*
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם	4	*Ki élef shanim bə'einéikhe kəyom*
אֶתְמוֹל כִּי יַעֲבֹר		*etmol ki ya'avor*

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,

וְאַשְׁמוּרָה בַלָּיְלָה׃		*və'ashmurah valáilah.*
זְרַמְתָּם שֵׁנָה	5	*Zəramtel sheinah*
יִהְיוּ֑ל בַּבֹּ֥קֶר כֶּ֝חָצִ֗יר יַחֲלֹֽף׃		*yihyol babóqer keḥatzir yaḥalof.*
בַּבֹּ֤קֶר יָ֘צִ֤יץ וְחָלָ֗ף	6	*Babóqer yatzitz vaḥalaf*
לָ֭עֶרֶב יְמוֹלֵ֣ל וְיָבֵֽשׁ׃		*la'érev yəmoleil vəyaveish.*
כִּי־כָלִ֥ינוּ בְאַפֶּ֑ךָ	7	*Ki khalínu və'apékhe*
וּבַחֲמָתְךָ֥ נִבְהָלְנוּ׃		*uvaḥamatəkhe nivhálnu.*
שַׁ֭תָּה עֲוֹנֹתֵ֣ינוּ לְנֶגְדֶּ֑ךָ	8	*Shateh avonotéinu lənegdékhe*
עֲלֻמֵ֥נוּ לִמְא֝וֹר פָּנֶֽיךָ׃		*aluméinu lim'or panéikhe.*
כִּ֤י כָל־יָ֘מֵ֤ינוּ פָּ֫נוּ֥ בְּעֶבְרָתֶ֑ךָ	9	*Ki khol yaméinu panu və'evratékhe*
כִּלִּ֖ינוּ שָׁנֵ֣ינוּ כְמוֹ־הֶֽגֶה׃		*kilínu shanéinu khəmo hégeh.*
יְמֵי־שְׁנוֹתֵ֥ינוּ	10	*Yəmei shanotéinu*
בָהֶ֗ם שִׁבְעִ֣ים שָׁנָ֑ה		*vahem shiv'im shanah*
וְאִם־בִּגְבוּרֹ֥ת שְׁמוֹנִ֝֗ים שָׁנָ֑ה		*və'im bigvurot shəmonim shanah*
וְרָהְבָּ֥ם עָ֝מָ֗ל וָאָ֑וֶן		*vərohbam amal va'áven*
כִּי־גָ֥ז חִ֝֗ישׁ וַנָּעֻֽפָה׃		*ki gaz ḥish vana'úfah.*

or like a watch in the night.
5 You pour out sleep on mortals;
in the morning, they are like renewing grass:
6 In the morning, it sprouts up and is renewed,
in the evening it is cut off and withers away.
7 So we are ended by Your rage-breath!
And by Your wrath we are terrified.
8 You put our wrongs in front of You,
our secrets in the light of Your face.
9 So all our days turn to naught by Your passion;
we end our years like a sigh.
10 The days of our years
have seventy years in them
or, if there's strength, eighty years,
and the pride of them is toil and sorrow
for it fades swiftly and we fly away.

מִי־יוֹדֵעַ עֹז אַפֶּךָ	11	*Mi yodá'ah oz apékhe*
וּכְיִרְאָתְךָ עֶבְרָתֶךָ׃		*ukhyir'atəkhe evratékhe.*
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע	12	*Limnot yaméinu kein hodéi'eh*
וְנָבִא לְבָב חָכְמָה׃		*vənavi ləvav ḥokhmah.*
שׁוּבָה יהוה עַד־מָתָי	13	*Shuveh Shəkhinah ad matai*
וְהִנָּחֵם עַל־עַבְדּוֹלֶיךָ׃		*vəhinaḥameh al avdoléikhe.*
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ	14	*Sabə'ónu vabóqer ḥasdékhe*
וּנְרוֹמְמָה וְנִשְׂמְחָה		*unroməmah vənisməḥah*
בְּכָל־יָמֵינוּ׃		*bəkhol yaméinu.*
שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ	15	*Samə̀ḥónu kimot initénu*
שְׁנוֹת רָאִינוּ רָעָה׃		*shənot yadánu ra'ah.*
יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ	16	*Yivada el avdoléikhe fo'olékhe*
וַהֲדָרְךָ עַל־בְּנוֹתֵיהֶם׃		*vahadarəkhe al bənoteihem.*
וִיהִי נֹעַם הָאֲדֹן אֱלֹהֵינוּ עָלֵינוּ	17	*Vihi nó'am ha'éden Elohéinu aléinu*
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ		*uma'aseih ḥayéinu konəneh aléinu*
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃		*uma'aseih ḥayéinu konənóhu.*

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

יֹשֵׁבָה בְּסֵתֶר עֶלְיוֹנָה	1	*Yoshéveh bəséiter elyoneh*
בְּצֵל שַׁדַּי יִתְלוֹנָנָה׃		*bətzeil Shadai yitlonáneh.*
אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי	2	*Omar liSHKHINAH maḥsi umtzudati*
אֱלֹהַי אֶבְטַח־בּוֹ׃		*Elohai evtaḥ beh.*
כִּי הוּא יַצִּילְךָ מִפַּח יְקוּשׁ	3	*Ki he yatzilókhe mipaḥ yəqusheh*
מִדֶּבֶר הַוּוֹת׃		*midéver havot.*
בְּאֶבְרָתָהּ יָסֵךְ לָךְ	4	*Bə'efrateh yasékeh lakh*
וְתַחַת־כְּנָפֶיהָ תֶּחְסֶה		*vətáḥat kənaféihe teḥset*
צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃		*tzinah vəsoḥeirah amiteh.*
לֹא־תִירָא מִפַּחַד לָיְלָה	5	*Lo tirə'eh mipáḥad láilah*
מֵחֵץ יָעוּף יוֹמָם׃		*meiḥeitz ya'uf yomam.*
מִדֶּבֶר בְּאֹפֶל יַהֲלֹךְ	6	*Midéver bə'ófel yaḥalokh*
מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃		*miqétev yashud tzohoráyim.*
יִפֹּל מִצִּדְּךָ אֶלֶף	7	*Yipol mitzidəkhe élef*
וּרְבָבָה מִימִינֶךָ		*urvavah miminékhe*
אֵלֶיךָ לֹא יִגָּשׁ׃		*eiléikhe lo yigash.*
רַק לְבָבְךָ תַּבִּיט	8	*Raq ləvavəkhe tatet*

1 Who dwells in the shelter of the Highest,
in the shade of Shadai shall rest.
2 I swear of the PRESENCE, my safety and stronghold,
my God, in Whom I trust,
3 that Voi will save you from the birdcatcher's net,
from the plague of destruction.
4 With Voix pinions, Voi will cover you,
and under Voix wings will you find refuge —
Voix faithfulness is a shield and a bulwark.
5 You will not fear the dread of night,
nor the arrow flying by day;
6 the plague that goes about in gloom,
nor the destruction that devastates at noon:
7 A thousand may fall at your right,
at your left, a myriad —
it will not near you.
8 Surely you will bend your heart

וּמְדֶרֶךְ רְשָׁעוֹל תָּסוּרֶה׃ *umidérekh rəsha'ol tasúreh.*

9 כִּי אַתָּה יהוה מַחְסִי *Ki ateh* Shəkhinah *maḥsi*
עֶלְיוֹנָה שַׂמְתָּ מְעוֹנֶךָ׃ *elyoneh sámte mə'onékhe.*

10 לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה *Lo tə'uneh eiléikhe ra'ah*
וְנֶגַע לֹא־יִקְרַב בְּאָהָלֶךָ׃ *vənéga lo yiqrav bə'oholékhe.*

11 כִּי מַלְאָכוֹלֶיהָ יְצַוֶּת־לָךְ *Ki mal'akholéihe yətzavet lakh*
לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ *lishmorkhe bəkhol dərakhéikhe.*

12 עַל־כַּפַּיִם יִשָּׂאוּנְךָ *Al kapáyim yisa'únəkhe*
פֶּן־תִּגֹּף בָּאֶבֶן אָתֶךָ׃ *pen tigəfe ba'éven otákhe.*

13 לְשַׁחַל וָפֶתֶן תִּנְאָת *Ləsháḥal vafétel tin'et*
תִּרְעָת כְּפִיר וְתַנִּין׃ *tir'et kəfir vətanin.*

14 כִּי בִי חָשַׁקָּה וַאֲפַלְטֵהָ *Ki vi ḥashəqeh va'afalətéihe*
אֲשַׂגְּבֵהָ כִּי־יָדַע שְׁמִי׃ *ashagəvéihe ki yadə'eh shəmi.*

15 יִקְרָאֵנִי וְאֶעֱנֵהָ *Yiqrə'óni və'e'enéihe*
עִמָּהּ־אָנֹכִי בְצָרָה *imeh anokhi vətzarah*
אֲחַלְּצֵהָ וַאֲכַבְּדֵהָ׃ *aḥalətzéihe va'akhabədéihe.*

16 אֹרֶךְ יָמִים אַשְׂבִּיעֵהָ *Órekh yamim asbi'éihe*
וְאַרְאֵהָ בִּישׁוּעָתִי׃ *və'oréihe yəshu'ati.*

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.

הַלְלוּיָהּ הַלְלוּל אֶת־שֵׁם יהוה	1	*HaləluYah halələl et sheim Shəkhinah*
הַלְלוּל עַבְדּוֹל יהוה׃		*halələl avdol Shəkhinah.*
שֶׁעֹלְזוֹל בְּבֵית יהוה	2	*She'oləzol bəveit Shəkhinah*
בְּחַצְרוֹת בֵּית יהוה׃		*bəḥatzrot beit Shəkhinah.*
הַלְלוּיָהּ כִּי־טוֹבָה יהוה	3	*HaləluYah ki toveh Shəkhinah*
בַּקְּשׁוֹל לִשְׁמָהּ כִּי נָעִים׃		*baqəshol lishmeh ki na'im.*
כִּי־יַעֲקֹב קִבְּלֵה לֵהּ יָהּ	4	*Ki Ya'aqov qibəleh leh Yah*
יִשְׂרָאֵל לִסְגֻלָּתֵהּ׃		*Yisra'eil lisgulateh.*
כִּי אֲנִי יָדַעְתִּי כִּי־גְדוֹלָה יהוה	5	*Ki ani yadáti ki gədoleh Shəkhinah*
אֲדָנֵנוּ מִכָּל־אֱלִילִים׃		*adanéinu mikol elilim.*
כֹּל אֲשֶׁר־חָפֵצָה יהוה עָשְׂתָה	6	*Kol asher ḥafeitzeh Shəkhinah asəteh*
בַּשָּׁמַיִם וּבָאָרֶץ		*bashamáyim uva'áretz*
בַּיַּמִּים וְכָל־תְּהֹמוֹת׃		*bayamim vəkhol təhomot.*
מַעֲלֶת נְשִׂיאִים מִקְצֵה הָאָרֶץ	7	*Ma'alet nəsi'im miqtzeih ha'áretz*

1 Praise Yah! Praise the name of the Presence!
Praise, servants of the Presence!
2 You who rejoice in the house of the Presence,
in the courts of the house of the Presence!
3 Praise Yah, for good is the Presence!
Seek Voix Name, for it is pleasant.
4 Truly Voi welcomed Ya'aqov to Voidself, Yah,
Yisra'eil as a treasured possession.
5 Truly I myself have known how much greater is the Presence,
our Foundation, than all idols!
6 All that Voi desires, the Presence has done!
In the Heavens and on Earth,
in the seas and all their chasms.
7 Voi makes clouds rise up from the ends of the Earth!

בְּרָקִים לַמָּטָר עָשְׂתָה		*bəraqim lamatar asəteh*
מוֹצֵאֵה־רוּחַ מֵאוֹצְרוֹתֶיהָ׃		*motzei'eh rú'aḥ mei'otzrotéihe.*
שֶׁשָּׁמְמָה כָּל־מוֹשָׁב מִצְרַיִם	8	*Sheshameh khol moshav Mitzráyim*
מֵאָדָם עַד־בְּהֵמָה׃		*mei'adam ad bəheimah.*
שָׁלְחָה אוֹתוֹת וּמוֹפְתִים	9	*Shaləḥeh otot umoftim*
בְּתוֹכֵכִי מִצְרָיִם		*bətokheikhi Mitzráyim*
בְּפַרְעֹה וּבְכָל־עַבְדּוֹלָיו׃		*bəFar'oh uvkhol avdolav.*
שֶׁשָּׁמְמָה עֲזוּל רַבּוֹל	10	*Sheshameh azol rabol*
וְהָרְגָה מְלָכוֹל עֲצוּמוֹל׃		*vəharəgeh məlakhol atzumol.*
לְמִלָּכוֹל חֲדֵלוֹל בִּמְהֵרָה	11	*Limlakhol ḥadeilol bimheirah*
בְּנוֹל־אָדָם שֶׁמֵּתוֹל		*bənol Adam shemeitol*
וְשֶׁיַּהֲפְכוֹל לְעָפָר׃		*vəsheyahafkhol lə'afar.*
הִצְלִיחֲתָנוּ בְּלִי־מַלְכָּה	12	*Hitzliḥétnu bəli malkeh*
בְּלִי־מַלְכָּה שָׁוּוֹל זֶת אֶל זֶת׃		*bəli malkeh shavol zet el zet.*
יהוה שִׁמְךָ לְעוֹלָם	13	*Sʜəkhɪnah shimkhe lə'olam*
יהוה זִכְרְךָ לְדֹר־וָדֹר׃		*Sʜəkhɪnah zikhrəkhe lədor vador.*

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!

כִּי־יָדִ֣ין יְהוָ֣ה עַמּ֑וֹ	14	*Ki yadínu Shəkhinah ameh*
וְעַל־עֲבָדָ֖יו יִתְנֶחָֽם׃		*və'al avdoléihe yitneḥámeh.*
עֲצַבֵּ֣י הַגּוֹיִ֣ם כֶּ֣סֶף וְזָהָ֑ב	15	*Elilei ha'ósheq gəvul vəzahav*
מַעֲשֵׂ֖ה יְדֵ֣י אָדָֽם׃		*ma'aseih ḥayei adam.*
עֵ֤ז לָהֶ֨ם֙ וְלֹ֣א יְחַלֵּ֔צוּ	16	*Oz lahem vəlo yəḥaléitzu*
שֶׁ֥פַע לָהֶ֖ם וְלֹ֣א יְפִרֵֽסוּ׃		*shéfa lahem vəlo yifréisu.*
עָצְמָ֥ה לָהֶ֨ם֙ וְלֹ֣א יַעֲצִ֔ימוּ	17	*Atzəmah lahem vəlo ya'atzímu*
אַף֙ אֵ֣ין־יֵ֔שׁ־בֶּ֖טַח בְּצִלָּֽם׃		*af ein yesh bétaḥ bətzilam.*
עֲזוּבֹ֤ל יִהְיוּ֙ עֹשֵׂ֔יהֶם	18	*Azuvol yihyol osoléihem*
כֹּ֖ל אֲשֶׁר־בֹּטֵ֥חַ בָּהֶֽם׃		*kol asher botáḥah vahem.*
בֵּ֣ית יִשְׂרָאֵ֔ל בָּרְכ֖וּ אֶת־יְהוָ֑ה	19	*Beit Yisra'eil barəkhol et Shəkhinah*
בֵּ֥ית אַהֲרֹ֖ן בָּרְכ֥וּ אֶת־יְהוָֽה׃		*beit Aharon barəkhol et Shəkhinah.*
בֵּ֥ית הַלֵּוִ֖י בָּרְכ֣וּ אֶת־יְהוָ֑ה	20	*Beit haLeivi barəkhol et Shəkhinah*
יִרְאֵ֥י יְהוָ֖ה בָּרְכ֣וּ אֶת־יְהוָֽה׃		*yir'ol Shəkhinah barəkhol et Shəkhinah.*
בָּר֣וּךְ יְהוָ֣ה מִצִּיּ֑וֹן	21	*Bərukheh Shəkhinah miméinu*
שֹׁכֵ֖ן יְרוּשָׁלָ֣ם הַלְלוּ־יָֽהּ׃		*shokhéneh Yərushaláyim haləluYah.*

14 Truly the Presence will judge Voix people
and Voix worshipers Voi will comfort.
15 The idols of oppression are borders and gold,
the work of human lives.
16 Might they have, but they will not rescue;
abundance they have, but they will not share;
17 strength they have, but they will not strengthen;
indeed, there is no safety in their shadow!
18 Forsaken will be those who make them,
anyone who trusts in them.
19 House of Yisra'eil, bless the Presence!
House of Aharon, bless the Presence!
20 House of Leivi, bless the Presence!
Fearers of the Presence, bless the Presence!
21 Blessed is the Presence from us,
dwelling in Yərushaláyim. Praise Yah!

6. Psalm 136

The second half of the Haleil that began with the previous psalm, Psalm 136 has a built-in refrain that is often prayed responsively. *(Some stand for this psalm.)*

הוֹדוּ לַיהוה כִּי־טוֹב	1	*Hodol liSHKHINAH ki toveh*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
הוֹדוּ לֵאלֹהֵי יִשְׂרָאֵל	2	*Hodol lEilohei Yisra'eil*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים	3	*Hodol lə'éden ha'adanim*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ	4	*Lə'oset nifla'ot gədolot ləvadeh*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה	5	*Lə'oset hashamáyim bitvunah*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְרוֹקַע הָאָרֶץ עַל־הַמָּיִם	6	*Ləroqá'ah ha'áretz al hamáyim*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*

1 Praise the PRESENCE, for Voi is Good!
Yes, eternal is Voix constancy!
2 Praise the God of Yisra'eil!
Yes, eternal is Voix constancy!
3 Praise the Foundation of foundations!
Yes, eternal is Voix constancy!
4 Who does great miracles by Voidself,
Yes, eternal is Voix constancy!
5 Who makes the Heavens with discernment,
Yes, eternal is Voix constancy!
6 Who stretches out the Earth over the Waters,
Yes, eternal is Voix constancy!

לְעֹשֵׂה אוֹרִים גְּדֹלִים	7	*Lə'oset orim gədolim*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם	8	*Et hashémesh ləmemshélet bayom*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
אֶת־הַיָּרֵחַ וְכוֹכָבִים	9	*Et hayaréi'aḥ vəkhokhavim*
לְמֶמְשְׁלֶת בַּלָּיְלָה		*ləmemshélet baláilah*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְמִשְׁמֵּה כְלִיל־מוֹשַׁב מִצְרָיִם	10	*Limshimeh khəlil moshav Mitzráyim*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	11	*Vayotzéi'eh Yisra'eil mitokhal*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	12	*Bəyad ḥazaqah uvizró'a nətuyah*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*

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!

לְגֹזֵרֵה יַם־סוּף לְגִזָרִים	13	*Ləgozéreh Yam Suf ligzarim*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
וְהֶעֱבִירֵה יִשְׂרָאֵל בְּתוֹכוֹ	14	*Vehe'evíreh Yisra'eil bətokho*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
וְעָצְרֵה פַּרְעֹה וְחֵילוֹ בְיַם־סוּף	15	*Və'atzəreh Par'oh vəḥeilo vəYam Suf*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְמוֹלִיכֵה עַמּוֹ בַּמִּדְבָּר	16	*Ləmolikhe ameh bamidbar*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְמַשְׁמֵה מְלָכוֹל גְּדוֹלוֹל	17	*Limshimeh məlakhol gədolol*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
וַיַּהַרְגֵה מְלָכוֹל אַדִּירוֹל	18	*Vayahargeh məlakhol adirol*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*
לְמָלְכוֹל חֲדֵלוֹל בִּמְהֵרָה	19	*Limlakhol ḥadeilol bimheirah*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki lə'olam ḥasdeh.*

13 And Who parted the Reed Sea into parts
Yes, eternal is Voix constancy!
14 and made Yisra'eil cross between them.
Yes, eternal is Voix constancy!
15 And Who thwarted Pharaoh and his army with the Reed Sea!
Yes, eternal is Voix constancy!
16 Who led Voix people in the wilderness.
Yes, eternal is Voix constancy!
17 Who devastated great monarchs
Yes, eternal is Voix constancy!
18 and slew splendid monarchs,
Yes, eternal is Voix constancy!
19 quickly passing monarchs,
Yes, eternal is Voix constancy!

בְּנוֹל־אָדָם שֶׁמֵּתוֹל	20	*Bənol Adam shemeitol*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
וּלְהִצִּילֵֽחָתְנוּ בְּלִי־מַלְכָּה	21	*Vəhitzliḥétnu bəli malkeh*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
בְּלִי־מַלְכָּה שָׁוּוֹל זֶת אֶל זֶת	22	*Bəli malkeh shavol zet el zet*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
שֶׁבְּשִׁפְלֵֽנוּ זָכְרָה לָֽנוּ	23	*Shebəshifléinu zakhəreh lánu*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
וַיִּפְרְקֵֽנוּ מִצָּרֵֽינוּ	24	*Vayifrəqónu mitzaréinu*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
נוֹתֵֽן לֶֽחֶם לְכָל־בָּשָׂר	25	*Noténeh léḥem ləkhol basar*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*
הוֹדוּל לְאֵל הַשָּׁמָֽיִם	26	*Hodol lə'Eil hashamáyim*
כִּי לְעוֹלָם חַסְדֵּהּ׃		*ki lə'olam ḥasdeh.*

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'aḥ 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 נוּ- | *-nu* | "we/us/our" in the last three verses.

הַדְּרוֹל צַדִּיקוֹל אֶת־יהוה	1	*Hadərol tzadiqol et Shəkhinah*
לַתְּמִימוֹל נָאוָה תְּהִלָּה׃		*latmimol na'vah təhilah.*
הוֹדוֹל לִיהוה בְּקִטָּוֹרֶת	2	*Hodol liShkhinah biqtóret*
בְּשִׁיר וּבְרִקּוּד בָּרְכוּהָ׃		*bəshir uvriqud barəkhúhe.*
נוּבוֹל־לֶהּ נוֹב חָדָשׁ	3	*Nuvol leh nov ḥadash*
הֵטִיבוֹל נַחֵם נַעֲנוֹל׃		*heitívol naḥeim na'anol.*
כִּי־תָמִים דְּבַר־יהוה	4	*Ki tamim dəvar Shəkhinah*
וְכָל־מַעֲשֵׂהָ בֶּאֱמוּנָה׃		*vəkhol ma'aséihe be'emunah.*
אֹהֵבָה צְדָקָה וּמִשְׁפָּט	5	*Ohéveh tzədaqah umishpat*
חֶסֶד יהוה מָלְאָה הָאָרֶץ׃		*ḥésed Shəkhinah mal'ah ha'áretz.*
בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ	6	*Bidvar Shəkhinah shamáyim na'asu*
וּבְרוּחַ פִּיהֶ כָּל־צְבָאָם׃		*uvrú'aḥ píhe khol tzəva'am.*
כֹּנֵסָה כַנֵּד מֵי הַיָּם	7	*Konéseh kaneid mei hayam*

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;

נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת׃		*noténeh bə'tzrot təhomot.*
יִירְאוֹל מֵיהוה כָּל־יִשְׂרָאֵל	8	*Yirə'ol meiSHƏKHINAH kol Yisra'eil*
מִמֶּנּוּ יָגוּרוֹל כָּל־עַם יְהוּדָה׃		*miméneh yagúrol kol am Yəhudah.*
כִּי הוּא אָמַר וַיֶּהִי	9	*Ki he amə́reh vayéhi*
הוּא צִוָּה וַיַּעֲמֹד׃		*he tzivəteh vaya'amod.*
יהוה הֵפִיר עֲצַת־רָעוֹל	10	*SHƏKHINAH heifíreh atzat ra'ol*
הֵנִיא מַחְשְׁבוֹת יְהִירוֹל׃		*heiní'eh maḥshəvot yəhirol.*
עֲצַת יהוה לְעוֹלָם תַּעֲמֹד	11	*Atzat SHƏKHINAH lə'olam ta'amod*
מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר׃		*maḥshəvot libeh lədor vador.*
אַשְׁרֵי הַגּוֹי אֲשֶׁר־יהוה אֱלֹהָיו	12	*Ashrei hagoi asher SHƏKHINAH Elohav*
הָעָם קִבְּלָה לְנַחֲלָה לוֹ׃		*ha'am qibəleh lənaḥalah leh.*
מִשָּׁמַיִם הִבִּיטָה יהוה	13	*Mishamáyim hibíteh SHƏKHINAH*
רָאָתָה אֶת־כָּל־בְּנוֹל יְשֻׁרוּן׃		*ra'ateh et kol bənol Yəshurun.*
מִמְּכוֹן־שִׁבְתָּהּ הִשְׁגִּיחָה	14	*Miməkhon shivteh hishgíḥeh*
אֶל כָּל־שֹׁמְרוֹל בְּרִיתָהּ׃		*el kol shomərol bəriteh.*
הַיּוֹצֵר יַחַד לִבָּל	15	*Hayotzéreih yáḥad libal*

Voi puts in storerooms the primal depths.
8 Let all Yisra'eil fear the PRESENCE!
Let all the nation of Yəhudah dread Void!
9 For Voi spoke and it was;
Voi commanded and it lasted.
10 The PRESENCE crushes the plans of the wicked,
Voi hinders the designs of the haughty;
11 the plans of the PRESENCE last forever,
the designs of Voix heart from generation to generation.
12 Happy the people who have the PRESENCE for their God!
The nation Voi welcomed as Voix inheritance.
13 From the heavens, the PRESENCE peers down;
Voi has seen all the children of Yəshurun.
14 From Voix lair, Voi gazes out
on all who guard Voix covenant.
15 The fashioner of all their hearts!

הַמְּבִינָה אֶל־כָּל־מַעֲשֵׂיהֶל׃		*haməvineh el kol ma'aseihel.*
אֵין־הַמַּלְכָּה נוֹשַׁעַת בְּרָב־חָיִל	16	*Ein hamalkeh nosá'ah bərov ḥáyil*
גִּבּוֹרָה לֹא־יִנָּצְלָה בְּרָב־כֹּחַ׃		*giboreh lo yinatzəleh bərov kó'aḥ.*
שֶׁקֶר הַסּוּס לִתְשׁוּעָה	17	*Shéqer hasus litshu'ah*
וּבְרֹב חֵילוֹ לֹא יְמַלֵּט׃		*uvrov ḥeilo lo yəmaleit.*
הִנֵּה לֵב יהוה אֶל־יְרֵאוֹלֶיהָ	18	*Hineih leiv SHəKHINAH el yərei'oléihe*
לַמְיַחֲלוֹל לְחַסְדֵּהּ׃		*lamyaḥalol ləḥasdeh.*
לְהַצִּיל מִמָּוֶת נַפְשָׁל	19	*Ləhatzil mimávet nafshal*
וּלְחַיּוֹתָל בָּרָעָב׃		*ulḥayotal bara'av.*
נַפְשֵׁנוּ חִכְּתָה לִיהוה	20	*Nafshéinu ḥikətah liSHKHINAH*
עֶזְרֵנוּ וּמָגִנֵּנוּ הֵא׃		*ezréinu umaginéinu he.*
כִּי־בֵהּ יִשְׂמַח לִבֵּנוּ	21	*Ki veh yismaḥ libéinu*
כִּי בְשֵׁם קָדְשֵׁהּ בָּטָחְנוּ׃		*ki vəsheim qodsheh vatáḥnu.*
יְהִי־חַסְדְּךֵ יהוה עָלֵינוּ	22	*Yəhi ḥasdəkhe SHəKHINAH aléinu*
כַּאֲשֶׁר יִחַלְנוּ לָךְ׃		*ka'asher yiḥálnu lakh.*

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 לְיוֹם הַשַּׁבָּת׃	1	*Mizmor shir ləyom haShabat.*
טוֹב לְהֹדוֹת לַיהוה	2	*Tov ləhodot liSHKHINAH*
וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃		*ulhalel et shimkhe elyon.*
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	3	*Ləhagid babóqer ḥasdékhe*
וֶאֱמוּנָתְךָ בַּלֵּילוֹת׃		*ve'emunatəkhe baleilot.*
בְּשִׁיר וּבְרִקּוּד אוֹ בִקְטֹרֶת	4	*Bəshir uvriqud o viqtóret*
בְּצִיּוּר וּבְכָל־תְּהִלָּה׃		*bətziyur uvkhol təhilah.*
כִּי שִׂמַּחְתָּנִי יהוה בְּפָעֳלֶךָ	5	*Ki simaḥténi SHƏKHINAH bəfo'olékhe*
אֶת מַעֲשֵׂי יָדֶיךָ אַעֲרִיץ׃		*et ma'asei yadéikhe a'aritz.*
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	6	*Mah gadəlu ma'aséikhe SHƏKHINAH*
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃		*mə'od aməqu maḥshəvotéikhe.*
אִישׁ בַּעַר לֹא יֵרָאֶה	7	*Isheh bá'ar lo yirə'eh*
וְרָשָׁע לֹא־יָבִינֶה אֶת זֹאת׃		*vəra'eh lo yavíneh et zot.*
כִּי־פוֹרְחוֹל רְשָׁעוֹל כְּמוֹ עֵשֶׂב	8	*Ki forəḥol rəsha'ol kəmo éisev*
וַיָּצִיצוֹל כָּל־פֹּעֲלוֹל אָוֶן		*vayatzítzol kol po'alol áven*
וְיִשָּׁמְדוֹל עֲדֵי־עַד׃		*vəyishaməsol 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

וְאַתָּה מָרוֹם לְעֹלָם יהוה׃	9	*Və'ateh marom lə'olam* SHƏKHINAH.
כִּי הִנֵּה אֹיְבֶיךָ יהוה	10	*Ki hineih oyvoléikhe* SHƏKHINAH
כִּי־הִנֵּה		*ki hineih*
אֹיְבֶיךָ יֹאבֵדוּ		*oyvoléikhe yovéidol*
יִתְפָּרְדוּ כָּל־פֹּעֲלוֹת אָוֶן׃		*yitparədol kol po'alol áven.*
וַתָּרֶם כִּרְאֵים קַרְנִי	11	*Vatarímeh kir'eim qarni*
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃		*balləti bəshémen ra'anan.*
וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי	12	*Vatabét eini bəshurai baqamim alai*
מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃		*mərei'im tishma'nah oznai.*
צַדִּיק כַּתָּמָר יִפְרָח	13	*Tzadiq katamar yifraḥ*
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃		*kə'érez baLvanon yisgeh.*
שְׁתוּלִים בְּבֵית יהוה	14	*Shətulim bəveit* YHVH
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃		*bəḥatzrot Eloheinu yafríḥu.*
עוֹד יְנוּבוּן בְּשֵׂיבָה	15	*Od yənuvun bəseivah*
דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃		*dəsheinim vəra'ananim yihyu.*
לְהַגִּיד כִּי־יָשָׁר יהוה	16	*Ləhagid ki yashar* YHVH
צוּרִי וְלֹא־עַוְלָתָה בּוֹ׃		*tzuri vəlo avlatah bo.*

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.

יהוה חַיֶּת גֵּאוּת לָבֵשׁ	1	*Shəkhinah ḥayet gei'ut lavəsheh*
לָבֵשׁ יהוה עֹז הִתְאַזָּרָה		*lavəsheh Shəkhinah oz hit'azəreh*
אַף־תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט׃		*af tikon teiveil bal timot.*
נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃	2	*Nakhon kis'akhe me'az me'olam áteh.*
נָשְׂאוּ נְהָרוֹת יהוה	3	*Nasə'u nəharot Shəkhinah*
נָשְׂאוּ נְהָרוֹת קוֹלָם		*nasə'u nəharot qolam*
יִשְׂאוּ נְהָרוֹת דָּכְיָם׃		*yis'u nəharot dokhyam.*
מִקֹּלוֹת מַיִם רַבִּים	4	*Miqolot máyim rabim*
אַדִּירִים מִשְׁבְּרֵי־יָם		*adirim mishbərei yam*
אַדִּיר בַּמָּרוֹם יהוה׃		*adireh bamarom Shəkhinah.*
עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	5	*Eidotéikhe ne'emnu mə'od*
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יהוה		*ləveitəkhe na'avah qódesh Shəkhinah*
לְאֹרֶךְ יָמִים׃		*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 יהוה לְעוֹלָם	*Yəhi khəvod Shəkhinah lə'olam*
יִשְׂמַח יהוה בְּמַעֲשָׂיו׃	*yismaḥeh Shəkhinah bəma'aseh.*
יְהִי שֵׁם יהוה מְבֹרָךְ	*Yəhi sheim Shəkhinah məvorakh*
מֵעַתָּה וְעַד־עוֹלָם׃	*mei'atah və'ad olam.*
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ	*Mimizraḥ shémesh ad məvo'o*
מְהֻלָּל שֵׁם יהוה׃	*məhulal sheim Shəkhinah.*
רָמֶה עַל־כָּל־אֱלִיל יהוה	*Rameh al kol elil Shəkhinah*
עַל הַשָּׁמַיִם כְּבוֹדֵהּ׃	*al hashamáyim kəvodeh.*
יהוה שִׁמְךָ לְעוֹלָם	*Shəkhinah shimkhe lə'olam*
יהוה זִכְרְךָ לְדֹר־וָדֹר׃	*Shəkhinah zikhrəkhe lədor vador.*
יהוה בַּשָּׁמַיִם הֵכִין כִּסְאֵהּ	*Shəkhinah bashamáyim heikhíneh khis'eh*
וּמַלְכוּתֹה בַּכֹּל מָשָׁלָה׃	*umivtaḥeh bəkhol Yisra'eil.*
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ	*Yismaḥu 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,

וְלַמְּדוֹל זֶת אֶל זֶת יהוה גּוֹאֶת׃ *vəlamədol zet el zet Shəkhinah go'et.*
יהוה גּוֹאֶת׃ *Shəkhinah go'et.*
יהוה גָּאָתָה׃ *Shəkhinah ga'ateh.*
יהוה יִגְאֶת לְעוֹלָם וָעֶד׃ *Shəkhinah yig'et lə'olam va'ed.*
יהוה גּוֹאֶת עוֹלָם וָעֶד *Shəkhinah go'et olam va'ed*
אָבְדוּ רָעוֹל מֵדַּרְכֶּהּ׃ *avədu ra'ol meidarkeh.*
יהוה הֵפִירֶה עֲצַת־רָעוֹל *Shəkhinah heifíreh atzat ra'ol*
הֵנִיאֶה מַחְשְׁבוֹת יְהִירוֹל׃ *heiní'eh maḥshəvot yəhirol.*
רַבוֹת מַחְשְׁבוֹת בְּלֶב־אִשֶּׁה *Rabot maḥshəvot bəlev isheh*
וַעֲצַת יהוה הִיא תָקוּם׃ *va'atzat Shəkhinah hi taqum.*
עֲצַת יהוה לְעוֹלָם תַּעֲמֹד *Atzat Shəkhinah lə'olam ta'amod*
מַחְשְׁבוֹת לִבֶּהּ לְדֹר וָדֹר׃ *maḥshəvot libeh lədor vador.*
כִּי הֶא אָמְרֶה וַיֶּהִי *Ki he aməreh vayéhi*
הֶא צִוְּתֶה וַיַּעֲמֹד׃ *he tzivəteh vaya'amod.*
כִּי־קִבְּלֶה יהוה אוֹתָנוּ *Ki qibəleh Shəkhinah otanu*
אִוֶּתְנוּ לְמוֹשָׁב לֶהּ׃ *ivétnu ləmoshav leh.*
כִּי־יַעֲקֹב קִבְּלֶה לֶהּ יָהּ *Ki Ya'aqov qibəleh leh Yah*
יִשְׂרָאֵל לִסְגֻלָּתֶהּ׃ *Yisra'eil lisgulateh.*
כִּי לֹא־יִטְּשֶׁה יהוה עַמֶּהּ *Ki lo yitəsheh Shəkhinah ameh*
וְנַחֲלָתֶהּ לֹא יַעֲזֹבֶה׃ *vənaḥalateh lo ya'azveh.*
וְהֶא רַחוּמֶה יְכַפֶּרֶה *Vəhe raḥumeh yəkhapəreh*
עָוֹן וְלֹא־יַשְׁחִיתֶה *avon vəlo yashḥíteh*
וְהִרְבְּתֶה לְהָשִׁיב אַפֶּהּ *vəhirbəteh ləhashiv apeh*
וְלֹא־יָעִירֶה כָּל־חֲמָתֶהּ׃ *vəlo ya'íreh khol ḥamateh.*
יהוה הוֹשִׁיעֶה *Shəkhinah hoshí'eh*
הָרוּחַ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃ *harú'aḥ ya'anónu vəyom qor'éinu.*

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.	Shəmot 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.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	84:5	*Ashrei yoshəvol veitékhe*
עוֹד יְהַלְלוּךָ סֶּלָה׃		*od yəhaləlúkhe sélah.*
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	144:15	*Ashrei ha'am shekákhah lo*
אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו׃		*ashrei ha'am sheSHƏKHINAH Elohav.*

תְּהִלָּה לְדָוִד	1	*Təhilah ləDavid*
אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ		***a**romimkhe Elohai harú'aḥ*
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃		*va'avarəkhah shimkhe lə'olam va'ed.*
בְּכָל־יוֹם אֲבָרְכֶךָּ	2	***B**əkhol yom avarəkhéke*

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,

וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃
va'ahalélah shimkhe lə'olam va'ed.

3 גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃
Gədoleh Shəkhinah umhuléleh mə'od
vəligdulateh ein ḥéiqer.

4 דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ׃
Dor lədor yəshabaḥ ma'aséikhe
ugvurotéikhe yagídu.

5 הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃
Hadar kəvod hodékhe
vədivrei niflə'otéikhe asíḥah.

6 וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃
Ve'ezuz norə'otéikhe yoméiru
ugdulatəkhe asapərénah.

7 זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ׃
Zéikher rav tuvəkhe yabí'u
vətzidqatəkhe yəroméimu.

8 חַנּוּן וְרַחוּם יְהוָה
אֶרֶךְ אַפַּיִם וּגְדֹל־חָסֶד׃
Ḥanuneh vəraḥumeh Shəkhinah
arket apáyim ugdolet ḥésed.

9 טוֹב־יְהוָה לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
Toveh Shəkhinah lakol
vəraḥaméihe al kol ma'aséihe.

10 יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ
Yodúkhe Shəkhinah kol ma'aséikhe

and I will praise Your name forever and ever.

3 **G**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!

וַחֲסִידוֹלֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם
גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר׃
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

vaḥasidoléikhe yəvarəkhúkheh.
11 ***K**əvod mivtaḥakhe yoméirol*
ugvuratəkhe yagídol.
12 ***L**əhodí'a livnol*
Yisra'eil gəvurotéihe
ukhvod hadar mivtaḥeh.
13 ***M**ivtaḥakhe mivtaḥ kol olamim*
umnuḥatəkhe bəkhol dor vador.
14 ***S**omékheh* SHƏKHINAH *ləkhol hanofəlol*
və'onet ləkhol haḥaseirol.
15 ***I**mqeinu eiléikhe yəsabéiru*
və'ateh noténeh lakol
et okhlal bə'ito.
16 ***P**otáḥah et yadékhe*
umasbi'eh ləkhol ḥayet ratzon.

And Your devoted ones bless You!
11 **M**ay they relate the glory of Your protection
and spread the word of Your courage,
12 **n**otifying the children
of Yisra'eil of Voix courage
and the glory of the splendor of Voix protection.
13 **P**rotection! Your protection is for the entire world,
and Your peacefulness for all eternity.
14 **R**aising up all who fall: The PRESENCE!
And answering all in need!
15 **S**o our depths shall yearn for You,
and You give everyone
food in its time.
16 **T**hrowing open Your hand,
You sate the desire of all that lives.

צַדִּיקָה יהוה	17	***Tz**adiqeh Shəkhinah*
בְּכָל־דְּרָכֶיהָ		*bəkhol dərakhéihe*
וְחָסִידָה בְּכָל־מַעֲשֶׂיהָ׃		*vəḥasideh bəkhol ma'aséihe.*
קָרוֹב יהוה לְכָל־קֹרְאוֹלֶיהָ	18	***Q**arov Shəkhinah qor'oléihe*
לְכֹל אֲשֶׁר יִקְרָאֶהָ בֶּאֱמֶת׃		*ləkhol asher yiqra'úhe ve'emet.*
רְצוֹן־יְרֵאוֹלֶיהָ יַעֲשֶׂת	19	***R**ətzon yərei'oléihe ya'aset*
וְאֶת־שַׁוְעָתָם יִשְׁמְעָה וְיוֹשִׁיעֵם׃		*və'et shav'atal yishmə'eh vəyoshi'ol.*
שׁוֹמֶרֶת יהוה	20	***Sh**oméreh Shəkhinah*
אֶת־כָּל־אֹהֲבוֹלֶיהָ		*et kol ohavoléihe*
וְאֵת כָּל־הָרְשָׁעוֹל יַשְׁמִידָה׃		*və'eit kol harəsha'ol yashmídeh.*
תְּהִלַּת יהוה אֲסַפֵּרָה	21	***T**əhilat Shəkhinah asapéirah*
וִיבָרֵךְ כָּל־אָמֶר		*vivareikh kol omer*
שֵׁם קָדְשָׁהּ לְעוֹלָם וָעֶד׃		*sheim qodsheh lə'olam va'ed.*
וַאֲנַחְנוּ נְבָרֵךְ יָהּ	115:18	*Va'anáḥnu nəvareikh Yah*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃		*mei'atah və'ad olam haləluYah.*

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**x**hortations 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	1	*HaləluYah*
הַלְלִי נַפְשִׁי אֶת־יהוה׃		*haləli nafshi et Shəkhinah.*
אֲהַלְלָה יהוה בְּחַיָּי	2	*Ahaləlah Shəkhinah bəḥayai*
אֲזַמְּרָה אֱת־יהוה בְּעוֹדִי׃		*avarəkheh et Shəkhinah bə'odi.*
אַל־תִּבְטְחוֹל בִּנְדִיבוֹל	3	*Al tivtəḥol bindivol*
בְּבֶת־אָדָם שֶׁאֵין לֶהּ תְּשׁוּעָה׃		*bəvet Adam she'ein leh təshu'ah.*
תֵּצֵא רוּחָהּ יָשֻׁבָה לְאַדְמָתָהּ	4	*Teitzei ruḥeh yashúveh lə'admateh*
בְּיוֹם הַהוּא אָבְדוּ עֶשְׁתּוֹנֹתֶיהָ׃		*bəyom hahu avədu eshtonotéihe.*
אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרֵהּ	5	*Ashrei she'Eil Ya'aqov bə'ezreh*
שִׂבְרֵהּ עַל־יהוה אֱלֹהֶיהָ׃		*sivreh al Shəkhinah Elohéihe.*
עֹשֶׂת שָׁמַיִם וָאָרֶץ	6	*Oset shamáyim va'áretz*
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּל		*et hayam və'et kol asher bal*
הַשֹּׁמֶרֶה אֱמֶת לְעוֹלָם׃		*hashoméreh emet lə'olam.*
עֹשֶׂת מִשְׁפָּט לָעֲשׁוּקוֹל	7	*Oset mishpat la'ashuqol*
נֹתֶנָה לֶחֶם לָרְעֵבוֹל		*noténeh léḥem larə'eivol*
יהוה מַתִּירָה אֲסוּרוֹל׃		*Shəkhinah matireh asurol.*
יהוה עֹנֶת חֲסֵרוֹל	8	*Shəkhinah onet ḥaseirol*
מַרְוֶת צְמֵאוֹל		*marvet tzəmei'ol*
אֹהֶבָה צַדִּיקוֹל׃		*ohéveh tzadiqol.*
יהוה שֹׁמֶרֶה אֶת־גֵּרוֹל	9	*Shəkhinah shoméreh et geirol*
יְתוֹמָה וְאַלְמָנָה יְעוֹדֵדָה		*yətomeh və'almaneh yə'odədeh*
וְדֶרֶךְ רְשָׁעוֹל יְעַוֵּרָה׃		*vədérekh rəsha'ol ya'atzreh.*
יִמְלֹךְ יהוה לְעוֹלָם	10	*Yig'et Shəkhinah lə'olam*
אֱלֹהַיִךְ עַמִּי		*Elohéikha ami*
לְדֹר וָדֹר		*lədor vador*
הַלְלוּיָהּ׃		*haləluYah.*

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

הַלְלוּיָהּ	1	*HaləluYah*
כִּי־טוֹב רוֹמְמָה אֱלֹהֵינוּ		*ki tov roməmah Elohéinu*
כִּי־נָעִים נָאוָה תְהִלָּה׃		*ki na'im navah təhilah.*
בּוֹנֵת יְרוּשָׁלַם יהוה	2	*Bonet Yərushaláyim*
גּוֹלֵת יִשְׂרָאֵל יַפְרִיחָה׃		*golat Yisra'eil yafríḥeh.*
הָרֹפֵאָה לִשְׁבוּרֵי לֵב	3	*Haroféi'ah lishvurei leiv*
וּמְחַבֵּשָׁה לְעַצְּבוֹתָם׃		*umḥabésheh lə'atzəvotam.*
מוֹנֶה מִסְפָּר לַכּוֹכָבִים	4	*Monet mispar lakokhavim*
לְכֻלָּם שֵׁמוֹת יִקְרָא׃		*ləkhulam sheimot yiqrə'eh.*
גָּדוֹל אֲדָנֵנוּ וְרַב־כֹּחַ	5	*Gədoleh adanéinu vərabeh khó'aḥ*
לִתְבוּנָתוֹ אֵין מִסְפָּר׃		*litvunateh ein mispar.*
מְעוֹדֵד עֲנָוִים יהוה	6	*Mə'odédeh anavim Yhwh*
מַשְׁפִּילָה רְשָׁעִים עַד־אָרֶץ׃		*maspileh rəsha'im adei áretz.*
עֱנוּ לַיהוה בְּתוֹדָה	7	*Enu laYhwh bətodah*

1 Praise Yah!
Yes, it's good to exalt our God;
yes, it's pleasant, fitting praise.
2 The Builder of Yərushaláyim: the Presence!
Voi will make Yisra'eil's Diaspora flourish.
3 Voi heals those with shattered heart
and knits together their wounds.
4 Voi counts the reckoning of the stars —
each of their names Voi invokes.
5 Great is our Foundation, abounding in might!
Voix discernment has no reckoning.
6 The Restorer of the destitute: the Presence!
Voi brings the wicked down — down to the ground!
7 Answer the Presence with thanks;

רוֹמְמוֹל אֱלֹהֵינוּ בִּבְרָכָה׃		*roməmol Elohéinu vivrakhah.*
הַמְּכַסֶּה שָׁמַיִם בְּעָבִים	8	*Haməkhaset shamáyim bə'avim*
הַמְּכִינֶה לָאָרֶץ מָטָר		*haməkhineh la'áretz matar*
הַמַּצְמִיחֶה הָרִים חָצִיר׃		*hamatzmiḥeh harim ḥatzir.*
נוֹתֵנָה לִבְהֵמָה לַחְמָהּ	9	*Noténeh livheimah laḥmah*
לִבְנוֹל עׇרֵב אֲשֶׁר יִקְרָאוֹל׃		*livnol oreiv asher yiqrá'ol.*
לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץֶה	10	*Lo vigvurat hasus yeḥpátzeh*
לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה׃		*lo vəshoqei ha'isheh yirtzet.*
רוֹצֶה יהוה אֶת־יְרֵאוֹלָיֶהָ	11	*Rotzet Shəkhinah et yərei'oléihe*
אֶת־הַמְיַחֲלוֹל לְחַסְדֶּהּ׃		*et hamyaḥalol ləḥasdeh.*
שַׁבְּחִי יְרוּשָׁלַם אֶת־יהוה	12	*Shabəḥi Yərushaláyim et Shəkhinah*
הַלְלִי אֱלֹהַיִךְ גּוֹלָה׃		*haləli Eloháyikh golah.*
כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ	13	*Ki ḥizəqeh bəriḥei she'aráyikh*
בֵּרַךְ בָּנוֹלַיִךְ סְבִיבֵךְ׃		*beirəkheh bənoláyikh səviveikh.*

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.

הַשָּׂמֶה־לְאֶמֵּךְ שָׁלוֹם	14	*Hashameh lə'umeikh shalom*
חֵלֶב חִטִּים יַשְׂבִּיעֵךְ׃		*ḥéilev ḥitim yashbi'okh.*
הַשֹּׁלֵחַ אִמְרָתֵהּ אָרֶץ	15	*Hasholáḥah imrateh áretz*
עַד־מְהֵרָה יָרוּץ דְּבָרֵהּ׃		*ad məheirah yarutz dəvareh.*
הַנֹּתֵנָה שֶׁלֶג כַּצָּמֶר	16	*Hanoténeh shéleg katzámer*
כְּפוֹר כָּאֵפֶר יְפַזֵּרָה׃		*kəfor kaéifer yəfazéireh.*
מַשְׁלִיכֶה קַרְחָהּ כְּפִתִּים	17	*Mashlikheh qarḥeh kəfitim*
לִפְנֵי קָרָתָהּ מִי יַעֲמֹדָה׃		*lifnei qarateh mi ya'amdeh.*
יִשְׁלַח דְּבָרֵהּ וְיַמְסֵם	18	*Yishləḥeh dəvareh vəyamsom*
יַשֵּׁב רוּחֵהּ יִזְלוּ־מָיִם׃		*yashəveh ruḥeh yizəlu máyim.*
מַגִּיד דְּבָרָיו לְיַעֲקֹב	19	*Magideh dəvaréihe ləYa'aqov*
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃		*ḥuqéihe umishpatéihe ləYisra'eil.*
לֹא עָשָׂה כֵן לְכָל־גּוֹי	20	*Lo asəteh khein ləkhol goi*
וּמִשְׁפָּטִים בַּל־יְדָעוּם		*umishpatim bal yəda'um*
הַלְלוּיָהּ׃		*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־יהוה מִן־הַשָּׁמָיִם		*halélu et Shəkhinah min hashamáyim*
הַלְלוּהָ בַּמְּרוֹמִים׃		*halélúhe baməromim.*
הַלְלוּהָ כָּל־מַלְאָכוֹלֶיהָ	2	*Halélúhe khol mal'akholéihe*
הַלְלוּהָ כָּל־צְבָאֶהּ׃		*halélúhe kol tzəva'eh.*
הַלְלוּהָ שֶׁמֶשׁ וְיָרֵחַ	3	*Halélúhe shémesh vəyaréi'aḥ*
הַלְלוּהָ כָּל־כּוֹכְבֵי אוֹר׃		*halélúhe kol kokhəvei or.*
הַלְלוּהָ שְׁמֵי הַשָּׁמָיִם	4	*Halélúhe shəmei hashamáyim*
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם׃		*vəhamáyim asher mei'al hashamáyim.*
יְהַלְלוּ אֶת־שֵׁם יהוה	5	*Yəhaləlol et sheim Shəkhinah*
כִּי הֶא צִוְּתָה וְנִבְרָאוּ׃		*ki he tzivəteh vənivrá'u.*
וַיַּעֲמִידֵם לָעַד לְעוֹלָם	6	*Vaya'amidol la'ad lə'olam*
חָק־נָתְנָה וְלֹא יַעֲבוֹר׃		*ḥoq natəneh vəlo ya'avor.*
הַלְלוּ אֶת־יהוה מִן־הָאָרֶץ	7	*Halélol et Shəkhinah min ha'áretz*
תַּנִּינִים וְכָל־תְּהֹמוֹת׃		*taninim vəkhol təhomot.*
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר	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 עֹשָׂה דְבָרֹה׃		*rú’aḥ sə’arah osah dəvareh.*
הֶהָרִים וְכָל־גְּבָעוֹת	9	*Heharim vəkhol gəva’ot*
עֵץ פְּרִי וְכָל־אֲרָזִים׃		*eitz pəri vəkhol arazim.*
הַחַיָּה וְכָל־בְּהֵמָה	10	*Haḥayah vəkhol bəheimah*
רֶמֶשׂ וְצִפּוֹר כָּנָף׃		*rémes vətzipor kanaf.*
מוֹרוֹל־עַמִּי וְכָל־לוֹמְדוֹל	11	*Morol ami vəkhol loməd ol*
עַזּוֹל וְכָל־עֲנָוֹל עַמִּי׃		*azol vəkhol anavol ami.*
מְשַׁנּוֹל מִין וְגַם־שֶׁלֹּא	12	*Məshanol min vəgam shelo*
זְקֵנוֹל עִם־נְעָרוֹל׃		*zəqeinol im nə’arol.*
יְהַלְלוֹל אֶת־שֵׁם יהוה	13	*Yəhaləlol et sheim SHƏKHINAH*
כִּי־נִשְׂגָּב שְׁמֶהּ לְבַדּוֹ		*ki nisgav shəmeh ləvado*
הוֹדֹהּ עַל־אֶרֶץ וְשָׁמָיִם׃		*hodeh al éretz vəshamáyim.*
וַיַּרֶם קֶרֶן לְעַמֹּה	14	*Vayaréimeh qéren lə’ameh*
תְּהִלָּה לְכָל־חֲסִידוֹלֶיהָ		*təhilah ləkhol ḥasidoléihe*
לִבְנוֹל יִשְׂרָאֵל עַם קְרֹבֹה		*livnol Yisra’eil am qəroveh*
הַלְלוּיָהּ׃		*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*
הוֹדוּ֥לִ֗ יְהוָ֥ה הוֹד֥ חָדָ֑שׁ		*hodol liShkhinah hod ḥadash*
תְּהִלָּתֹ֥ה בִּקְהַ֖ל חֲסִידִֽים׃		*təhilateh biqhal ḥasidol.*
יִשְׂמַ֣ח יִשְׂרָאֵ֣ל בְּעֹשָׂ֑יו	2	*Yismaḥ Yisra'eil bə'oséto*
בְּנֵ֥י צִ֝יּ֗וֹן יָגִ֥ילוּ בְמַלְכָּֽם׃		*bənol Sarah yagílol bətzural.*
יְהַלְל֣וּ שְׁמ֣וֹ בְמָח֑וֹל	3	*Yəhaləlol shəmeh biqtóret*
בְּתֹ֥ף וְכִנּ֗וֹר יְזַמְּרוּ־לֽוֹ׃		*bəkhol təhilah yishabəḥúhe.*
כִּֽי־רוֹצֶ֣ה יְהוָ֣ה בְּעַמּ֑וֹ	4	*Ki rotzet Shəkhinah bə'ameh*
יְפַאֵ֖ר עֲנָוִ֣ים בִּישׁוּעָֽה׃		*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.

יַעְלְזוּ חֲסִידוֹת בְּכָבוֹד	5	*Yaləzol ḥasidol bəkhavod*
יְבָרְכוּ עַל־מִשְׁכְּבוֹתָם׃		*yəvarəkhol al mishkəvotal.*
רוֹמְמוֹת אֵל בִּלְבָּל	6	*Roməmot Eil bəlibal*
וְחֶרֶב פִּיפִיּוֹת בְּתוֹכָל׃		*vəḥérev pifiyot bətokhal.*
לַעֲשׂוֹת צְדָקָה בָּרָעוֹל	7	*La'asot tzədaqah vara'ol*
תוֹכֵחוֹת בָּעֹשֶׁקוֹל׃		*tokheiḥot bə'oshəqol.*
לִנְהוֹג כֻּלָּל אֶל־כִּפֻּרִים	8	*Linhog kulal el kipurim*
כָּל־נִכְבְּדוֹלֵיהֶל אֶל־מַעֲשֵׂי טוּב׃		*kol nikhbədoleihel el ma'asei tuv.*
לַעֲשׂוֹת בָּהֶל מִשְׁפָּט כָּתוּב	9	*La'asot bahel mishpat katuv*
הָדָר הוּא לְכָל־חֲסִידוֹלֶיהָ		*hadar hu ləkhol ḥasidoléihe*
הַלְלוּיָהּ׃		*haləluYAH.*

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.

הַלְלוּיָהּ	1	*HaləluYah*
הַלְלוּ־אֵל בְּקָדְשׁהּ		*haləlol Eil bəqodsheh*
הַלְלוּהָ בִּרְקִיעַ עֻזּהּ׃		*haləlúhe birqí'a uzeh.*
הַלְלוּהָ בִּגְבוּרֹתֶיהָ	2	*Haləlúhe vigvurotéihe*
הַלְלוּהָ כְּרֹב גֻּדְלֹהּ׃		*haləlúhe kərov gudleh.*
הַלְלוּהָ בְּתֵקַע שׁוֹפָר	3	*Haləlúhe bətéiqa shofar*
הַלְלוּהָ בְּאֵמְרָה וּפְעַל׃		*haləlúhe bə'imrah ufó'al.*
הַלְלוּהָ בְּתֹף וּמָחוֹל	4	*Haləlúhe bətof umaḥol*
הַלְלוּהָ בְּלַהַב וְקֶטֶרֶת׃		*haləlúhe bəláhav uqtóret.*
הַלְלוּהָ בְּהִלּוּלֵי שֶׁמַע	5	*Haləlúhe vəhilulei sháma*
הַלְלוּהָ בְּהִלּוּלֵי דְמִיָּה׃		*haləlúhe bəhilulei dumiyah.*
כֹּל נִשְׁמַתָהּ תְּהַלֵּל יָהּ	6	*Kol nishmateh təhaleil Yah*
כֹּל נִשְׁמַתָהּ תְּהַלֵּל יָהּ	6	*Kol nishmateh təhaleil Yah*
הַלְלוּיָהּ׃		*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!
6 Every soul of Voix will praise Yah!
Praise Yah!

Coda to the Psalms

These lines are stitched together from a variety of psalms to form a capstone to the psalms used for Pəsuqei dəGilah.

בְּרוּכֶה יהוה לְעוֹלָם *Bərukheh Shəkhinah lə'olam*
אָמֵן וְאָמֵן׃ *amein və'amein.*
בְּרוּכֶה יהוה מִמְּנוּ *Bərukheh Shəkhinah mimənu*
שׁוֹכֵנֶה יְרוּשָׁלָם הַלְלוּיָהּ׃ *shokhéneh Yərushaláyim haləluYah.*
בְּרוּכֶה יהוה אֱלֹהִים *Bərukheh Shəkhinah Elohim*
אֱלֹהֵי יִשְׂרָאֵל *Elohei Yisra'eil*
עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ׃ *oset nifla'ot ləvadeh.*
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם *Uvarukh sheim kəvodeh lə'olam*
וְיִמָּלֵא כְבוֹדוֹ 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 Yishtabaḥ (p 315).

Vayváreikh David

(Some stand here and remain standing until Nishmat kol ḥayetkhe.)

וַיְבָרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִיד
בָּרוּכָה אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־
עוֹלָם: לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יהוה
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ: וְהָעֹשֶׁר וְהַכָּבוֹד
מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל וּבְיָדְךָ כֹּחַ וּגְבוּרָה לְגַדֵּל
וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ:

Vayváreikh David et Shəkhinah lifnei kol haqahal vayómer David bərukheh ateh Shəkhinah Elohei Yisra'eil ivéinu mei'olam və'ad olam. Ləkhe Shəkhinah hagədulah vəhagəvurah vəhatif'éret vəhanéitzaḥ vəhahod ki khol bashamáyim uva'áretz ləkheh Shəkhinah hayəshu'ah vəhamitnaséi'ah ləkhol lərosh. Vəha'ósher vəhakavod miləfanéikhe və'ateh moshéleh vánu uvyadəkhe kó'aḥ ugvurah ləgadeil ulḥazeiq lakol. Və'atah Elohéinu modol anáḥnu lakh umhalélol ləsheim tif'artékhe.

[10]And David blessed the Presence before the entire congregation. And David said, "Blessed are You, Presence, God of Yisra'eil, our Quickener forever and ever! [11]Yours, Presence, are the greatness and the mightiness and the beauty and the endurance and the splendor — yes, everything in heaven and on earth! Yours, Presence, are the liberation and the vaunting up as head over all. [12]And wealth and glory come from You, and You have authority over us. And in Your hand are strength and mightiness! And it is in Your hand to make anyone great and strong. [13]And now, our God, we thank You, and we praise the Name of Your beauty.

1 Chronicles 29:10–13

אַתָּה הֵא יהוה לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי
הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים
וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּל וּצְבָא הַשָּׁמַיִם
לְךָ מִצְטַנְּעוֹל׃ אַתָּה־הֵא יהוה הָאֱלֹהִים אֲשֶׁר אָהַבְתָּ
אֶת־אַבְרָם וְהוֹצֵאתָהוּ מֵאוּר כַּשְׂדִּוֹל וְשַׂמְתָּ שְׁמוֹ
אַבְרָהָם׃ וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ וְכָרוֹת עִמּוֹ
הַבְּרִית לְנִצּוֹר אוֹתוֹ מֵהִשָּׁמֵד בְּכָל אַרְצוֹת מְגוּרָיו
מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ אֶל־שֶׁיֵּלֵךְ לִנְצוֹרוֹ
וְזַרְעוֹ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיקֶה אָתָּה׃ וַתֵּרֶא
אֶת־עֳנִי אֲבוֹלֵינוּ בְּמִצְרַיִם וְאֶת־צַרוֹתֵיהֶל שָׁמַעְתָּ עַל
־יַם־סוּף׃ וַתִּתֵּנָה אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל
עַבְדּוֹלָיו וּבְכָל־רָעֶה אַרְצוֹ כִּי יָדַעְתָּ כִּי הֵזִידוּ
עֲלֵיהֶל וַתַּעֲשֶׂת־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה׃ וְהַיָּם בָּקַעְתָּ
לִפְנֵיהֶל וַיַּעַבְרוֹל בְּתוֹךְ־הַיָּם בַּיַּבָּשָׁה וְאֶת־הַשָּׁמֶדָל
הִשְׁלַכְתָּ בִּמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים׃

Ateh he Shəkhinah ləvadékhe ateh asíte et hashamáyim shəmei hashamáyim vəkhol tzəva'am ha'áretz vəkhol asher aléiha hayamim vəkhol asher bahem və'ateh məḥayet et kulal utzva hashamáyim ləkhe mitztanə'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.

[6]You are Voi, the PRESENCE, only You! You made the heavens, the heavens above the heavens, and all their host; the earth and everything that is upon her; the seas and all that is in them. And You make them all live! And to You the host of Heaven humble themselves. [7]You are Voi, the PRESENCE, the God who loved Avram and brought him out from Ur of the Chaldeans and made his name Avraham. [8]And You found his heart faithful to You and cut a covenant with him to protect him from destruction in all the lands of his sojournings, from one end of the earth to the other end of the earth, wherever he would go — to protect him and his seed! And You fulfilled Your promise because You are Righteous. [9]And You saw the degradation of our forebears in Mitzráyim and their distress You heeded at the Reed Sea, [10]and You gave signs and wonders against Pharaoh and all his servants and all the wicked of his land, for You knew that they seethed against them. And You made for Yourself a Name that endures to this day. [11]And the sea You split before them, and they went across thru the middle of the sea on dry land, and their destruction You hurled into the abyss like a stone into mighty waters.

Nəḥemyah 9:6–11

Todat haYam (Shəmot 14:30–15:18)

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל
מִמִּצְרַיִם שֻׁם עַל־שְׂפַת הַיָּם: וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה
אֲשֶׁר עָשְׂתָה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ
בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ:

Vayoshí'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.

14:30And 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.

אָז יוֹדֶה־מֹשֶׁה וּבְנוֹל יִשְׂרָאֵל אֶת־הַתּוֹדָה הַזֹּאת לִיְהוָה וַיֹּאמְרוֹל
לֵאמֹר אֲהוֹדֶה לִיְהוָה כִּי־גָאֹה גָּאָתָה רָע
וְשִׁנְאָה רָמְתָה בַיָּם: עָזִּי וְזִמְרַת יָהּ וַיְהִי־לִי
לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי
אָבִי וַאֲרֹמְמֶנְהוּ: יְהוָה אִשָּׁה מִלְחָמָה יְהוָה
שְׁמוֹ: מַחְשְׁבֹת פַּרְעֹה וְעֶזּוֹ יָרֶתָה בַיָּם וְעֻזְרַת

Az yodeh Mosheh uvənol Yisra'eil et hatodah hazot liShkhinah vayomərol leimor ahodeh liShkhinah ki ga'oh ga'ateh ra vəsin'ah ramәteh vayam. Ozi vəzimrat Yah vayihyet li lishu'ah zet Eili və'anvéihe Elohei ivi va'aroməménhe. Shəkhinah isheh milḥamah Shəkhinah shəmeh. 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

שִׁנְאָתוֹ טָבְעָה בְיַם־סוּף׃ תְּהֹמֹת יְכַסְיֻמוּ יָרְדָה בִמְצוֹלֹת כְּמוֹ־
אָבֶן׃ יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ
יְהוָה תִּרְעַץ אוֹיֵבָה׃ וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס
קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ׃ וּבְרוּחַ
אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד
נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃ אָמַר
אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ
נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃ נָשַׁפְתָּ
בְרוּחֲךָ אֶל־כָּל הַרְסָל שָׁצָלּוּ כַּעוֹפֶרֶת בְּמַיִם
אַדִּירִים׃ מִי־כָמֹכָה בָּאֵלִם יְהוָה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה

sin'ato tubə'ah vəYam Suf. Təhomot yəkhasyúha yarədah vimtzolot kəmo áven. Yəmináxkhe Shəkhinah nedari bakó'aḥ yəmináxkhe Shəkhinah tir'atz oyéveh. Uvrov gə'onəkhe taharseh qamoléikhe təshalaḥeh ḥaronəkhe yokhléilo kaqásh. Uvrú'aḥ 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. Nashafte vəruḥakhe el kol harsal shetzalal ka'oféret bamáyim adirim. Mi khamókhe ba'áretz Shəkhinah mi kamókhe nedéreh vaqódesh nora'eh təhilot óset

of his hatred drowned in the Reed Sea. [5]The depths covered it; it sank to the abyss like stone. [6]Your right hand, Presence, awesome in power! Your right hand, Presence, shatters the foe! [7]In the wealth of Your might, You bring down any rising against You: You unleash Your fury; it eats them as chaff. [8]With the wind of Your nose, the waters heaped — they were set up like a mound, the floods — the depths froze in the sea's heart! [9]The foe said: 'I'll hunt! I'll overtake! I'll divvy the spoils! My in-breath will be full of them! I'll draw my sword! My hand ruins them!' [10]You breathed out Your wind against their ruination, which sank like lead in mighty waters! [11]Who is like You on Earth, Presence? Who is like You, splendid with holiness, awesome in praise, doing

פֶּלֶה׃ נָטִ֥יתָ יְמִינְךָ֖ תִּבְלָעֵ֣מוֹ אָ֑רֶץ׃ נָחִ֥יתָ
בְחַסְדְּךָ֙ עַם־זוּ֣ גָּאָ֔לְתָּ נֵהַ֥לְתָּ בְעָזְּךָ֖ אֶל־נְוֵ֥ה
קָדְשֶׁ֑ךָ׃ שָׁמְע֤וּ רָעֲשׁוּל֙ יִרְגָּזֻ֔ון חִיל
אָחַ֖ז פְּלֶ֥שֶׁת עָזָ֖תָה׃ אָ֣ז נִבְהֲלוּ֙ אַלּוּפֵ֣י
עָ֔ון אֵילֵ֖י חָמָ֣ס יֹאחֲזֵ֑מוֹ רָעַ֖ד נָמֹ֥גוּ
כֹּ֖ל פְּלֶ֥שֶׁת מְרוּצָֽה׃ תִּפֹּ֤ל עֲלֵיהֶם֙ אֵימָ֣תָה֔
וָפַ֖חַד בִּגְדֹ֣ל זְרוֹעֲךָ֑ יִדְמ֥וּ כָאָ֖בֶן עַד־
יַעֲבָ֣ר עַמְּךָ֣ יְהוָ֔ה עַד־יַעֲבָ֖ר עַם־זוּ
קָנִֽיתָ׃ תְּבִאֵ֗מוֹ וְתִטָּעֵ֙מוֹ֙ בְּהַ֣ר נַחֲלָתְךָ֔ מָכֹ֥ון
לְשִׁבְתְּךָ֖ פָּעַ֣לְתָּ יְהוָ֑ה מִקְדָּ֥שׁ אֲדֹנָ֖י כֹּונְנ֥וּ
יָדֶֽיךָ׃ יְהוָ֥ה יִמְלֹ֖ךְ לְעֹלָ֥ם וָעֶֽד׃

péleh. Natíte yəminəkhe tivla'éihu áretz. Naḥíte 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 vafáḥad bigdol zəro'akhe yidəmol ka'áven ad ya'avor amə́khe Shəkhinah ad ya'avor am zu qaníte. Təvi'ólo vətita'ólo bəgan naḥalatəkhe makhon ləshivtəkhe pa'álte Shəkhinah miqədash adani konənu yadéikhe. Shəkhinah yig'et lə'olam va'ed.

marvels? [12]You reached out Your hand; Earth swallowed! [13]You guided, in Your love, the people You saved; You led them in Your strength to Your Holy road. [14]The wicked noted and trembled! Pain seized evil-doers; [15]dismayed were the chiefs of wrong. Dread seized the leaders of violence! All the oppression-doers melted. [16]On them falls fear and terror! By Your mighty arm, they're still as stone until Your people, Presence, cross— until this people You acquired cross. [17]You bring and plant them in Your treasure-garden, the place You made, Presence, for Your dwelling, the sanctuary, my Foundation, placed by Your hands. [18]The Presence will be exalted forever and ever!"

יהוה יִגְאֶה לְעֹלָם וָעֶד׃
Shəkhinah yig'et lə'olam va'ed.
The Presence will be exalted forever and ever!

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ וַתֵּצֶאן כָּל־
הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת׃ וַתַּעַן לָהֶן מִרְיָם הוֹדוּ
לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Vatiqaḥ Miryam hanəvi'ah aḥot Aharon et hatof bəyadah vateitzéna khol hanashim aḥaréiha bətupim uvimḥolot. Vatá'an lahen Miryam hodol liShkhinah ki ga'oh ga'ateh ra vəsin'ah rəmateh 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. [21]And Miriam answered for them: "Thank the Presence, for Voi is extremely exalted! Evil and hatred Voi cast in the sea!" Shəmot 15:20–21

כִּי לַיהוה הַמַּטָּחוֹת *Ki liShkhinah habatuḥot*
וּפוֹדֶת יִשְׂרָאֵל׃ *ufodet Yisra'eil.*
וְעָלוּ מוֹשִׁעִים בְּהַר סִינַי *və'alu moshi'ol bəHar Sinai*
לִשְׁפֹּט אֶת־הַר צִיּוֹן *lishpot et Har Tziyon*
וְהָיוּ לַיהוה הַמַּטָּחוֹת׃ *vəhayu liShkhinah habatuḥot.*
וְהָיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד *bayom hahu yihyet Shəkhinah aḥed*
וּשְׁמֵהּ 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

On Hoshana Rabah, continue with Yishtabaḥ (p 315).

Nishmat kol ḥayetkhe

(Anyone standing now sits.)

נִשְׁמַת כָּל־חַיָּתְךָ תְּבָרֵךְ *Nishmat kol ḥayetkhe təvareikh*
אֶת־שִׁמְךָ יהוה אֱלֹהֵינוּ׃ *et shimkhe Shəkhinah Elohéinu.*
וְרוּחַ כָּל־בְּשָׂרְךָ תְּפָאֵר *Vərú'aḥ kol bəsarəkhe təfa'eir*
וּתְרוֹמֵם זִכְרְךָ חַיֵּינוּ תָּמִיד׃ *utromeim zikhrəkhe ḥayéinu tamid.*
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל׃ *Min ha'olam və'ad ha'olam ateh Eil.*
וּמִבַּלְעָדֶיךָ אֵין לָנוּ רוּחַ *Umibal'adéikhe ein lánu rú'aḥ*
גּוֹאֶלֶת וּמוֹשִׁיעָה פּוֹדֶת וּמַצִּילָה *go'éleh umoshi'eh podet umatzileh*
וּמְפַרְנֶסֶת וּמְרַחֶמֶת *umfarnéseh umraḥémeh*
בְּכָל־עֵת צָרָה וְצוּקָה׃ *bəkhol eit tzarah vətzuqah.*
אֵין לָנוּ סֶמֶךְ אֶלָּא אָתָּה׃ *Ein lánu sémekh ela áteh.*
אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים *Elohei harishonim vəha'aḥaronim*
אֱלוֹהַּ כָּל בְּרִיּוֹלֶיךָ *Eló'ah kol bəriyoléikhe*
אֱדֶן כָּל תּוֹלְדוֹתֶיךָ *éden kol tolədotéikhe*
הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת *hamhuléleh bərov hatishbaḥot*
הַמְנַהֵג יְהוּדָה בְּחֶסֶד *hamnaheigeh Yəhudah bəḥésed*

The soul of all Your living things shall bless
Your Name, Presence, our God!
And the spirit of all Your flesh shall adorn
and exalt Your remembrance, our Life, continually!
From eternity to eternity, You are God.
And without You, we have no spirit
redeeming and liberating, ransoming and rescuing
and sustaining and relenting
in every time of trial and tribulation.
We have no support except You.
God of first things and of last things,
God of all Your creations,
Foundation of all Your offspring!
The One praised in the abundance of lauds!
The One leading Yəhudah with devotion

וְיִשְׂרָאֵל בְּרַחֲמִים׃ *vəYisra'eil bəraḥamim.*
וּיהוה לֹא יָנוּמָה וְלֹא יִישָׁנֶה *USHKHINAH lo yanúmeh vəlo yishəneh*
הַמְעוֹרֵרֵה יְשֵׁנוֹל *ham'oréreih yəsheinol*
וְהַמְקִיצֶת נִרְדָּמוֹל *vəhamqitzet nirdamol*
וְהַמַּלְבִּישֶׁת עֲרֻמוֹל *vəhamalbishet arumol*
וְהַמַּתִּירֶת אֲסוּרוֹל *vəhamatiret asurol*
וְהַסּוֹמֶכֶה נוֹפְלוֹל *vəhasomékheih nofəlol*
וְהַזָּנֶת רְעֵבוֹל׃ *vəhazanet rə'eivol.*
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדוֹל׃ *Ləkhe ləvadəkhe anáḥnu modol.*

אִלּוּ לִבֵּנוּ מָלֵא שִׁירָה כַּיָּם *Ilu libéinu malei shirah kayam*
וְעַצְמֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו *və'atzméinu rinah kahamon galav*
וְיָדֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ *vəyadéinu shévaḥ kəmerḥavei raqí'a*
וְרֹאשֵׁינוּ מְאִירִים *vəroshéinu mə'irim*
כַּשֶּׁמֶשׁ וְכַיָּרֵחַ *kashémesh vəkhayaréi'aḥ*
וְרוּחוֹתֵינוּ נְשׂוּאוֹת כְּנִשְׁרֵי שָׁמַיִם *vəruḥotéinu nəsu'ot kənishrei shamáyim*
וְדָמֵינוּ קַלִּים כָּאַיָּלוֹת *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 Clother of the naked
and the Releaser of the imprisoned
and the Supporter of the fallen
and the Feeder of the famished!
You alone we thank.

If our heart were as full with song as the Sea
and our skeleton with joy as the multitude of its waves
and our hands with praise as the broadness of the Sky
and our heads shone
as the Sun and as the Moon
and our breaths raised up high as eagles of the Heavens
and our bloodstreams free-moving as deer,

אֵין אֲנַחְנוּ מַסְפִּיקוֹל לְהוֹדוֹת לְךָ *ein anáḥnu maspiqol ləhodot ləkhe*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Shəkhinah Elohéinu vEilohei ivoléinu*
וּלְבָרֵךְ אֶת שִׁמְךָ עַל אַחַת *ulvareikh et shimkhe al aḥat*
מֵאֶלֶף אַלְפֵי אֲלָפִים *mei'élef alfei alafim*
וְרִבֵּי רְבָבוֹת *vəribei rəvavot*
פְּעָמִים טוֹבוֹת שֶׁעָשִׂיתָ *pə'amim tovot she'asíte*
עִם אֲבוֹתֵינוּ וְעִמָּנוּ: *im ivoléinu və'imánu.*

מִמִּצְרַיִם גְּאַלְתָּנוּ *MiMitzráyim gə'alətánu*
יהוה אֱלֹהֵינוּ *Shəkhinah Elohéinu*
וּמִבֵּית עֲבָדוֹל פְּדִיתָנוּ: *umibeit avadol pəditánu.*
בְּרָעָב זַנְתָּנוּ וּבְשָׂבָע כִּלְכַּלְתָּנוּ *Bəra'av zantánu uvsava kilkaltánu*
מֵחֶרֶב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ *meiḥérev hitzaltánu umidéver milat'tánu*
וּמֵשְׁנָאוֹת רָעוֹת וְנֶאֱמָנוֹת דִּלִּיתָנוּ: *umeisin'ot ra'ot vəne'emanot dilitánu.*
עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ *Ad héinah azarúnu raḥaméikhe*
וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ *vəlo azavúnu ḥasadéikhe*
וְאַל תִּטְּשֵׁנוּ *və'al titəshónu*

we would not be enough to thank You,
Presence, our God and God of our forebears,
and to bless Your Name for one
out of the thousand thousand thousand
and myriad myriad
good events that You made
for our forebears and for us.

From Mitzráyim You redeemed us,
Presence, our God,
and from the house of slaves You ransomed us.
In famine, You fed us, and in abundance, You provided us with everything.
From the sword You rescued us and from plague You preserved us
and from dire and long-lasting hatreds You relieved us.
To this moment, Your compassion has supported us
and Your lovingkindness has not spurned us;
and You will not abandon us,

יהוה אֱלֹהֵינוּ לָנֶצַח׃ *Shəkhinah Elohéinu lanétzaḥ.*
עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ *Al kein eivarim shepilágte bánu*
וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ *vərú'aḥ unshamah shenafáḥte bə'apéinu*
וְאֵשׁ שֶׁשַּׂמְתָּ בַּעֲצָבֵינוּ *və'eish shesámte ba'atzabéinu*
הֵל יוֹדוֹל וִיבָרְכוֹל וִישַׁבְּחוֹל *heil yodol vivarəkhol vishabəḥol*
וִיפַאֲרוֹל וִירוֹמְמוֹל וְיַעֲרִיצוֹל *vifa'arol viroməmol vəya'arítzol*
וְיַקְדִּישׁוֹל וְיַמְשִׁיכוֹל *vəyaqdíshol vəyamshíkhol*
אֶת שִׁמְךָ אִבֵּנוּ׃ *et shimkhe ivéinu.*

כִּי כָל רוּחֵנוּ לְךָ יוֹדֶת *Ki khol ruḥéinu ləkhe yodet*
וְכָל גּוּפֵנוּ יִשְׁבַּע *vəkhol guféinu yishava*
וְכָל רֵאָתֵנוּ לְךָ תִּחַכֶּה *vəkhol rei'atéinu ləkhe tiḥakeh*
וְכָל כְּבֵדֵנוּ לְפָנֶיךָ תִּצְטַנַּע *vəkhol kəveidéinu ləfanéikhe titztanéi'a*
וְכָל לִבֵּנוּ יִירָאֶךָ *vəkhol libéinu yirə'éikhe*
וְכָל קֶרֶבֵּנוּ וּכְלָיוֹתֵינוּ *vəkhol qérev ukhlayot*
יְזַמְּרוֹל לִשְׁמֶךָ׃ *yəzamə… 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,

כַּדָּבָר שֶׁכָּתוּב *Kadavar shekatuv*
כָּל־עַצְמוֹתַי תֹּאמַרְנָה *kol atzmotai tomárnah*
יהוה מִי כָמוֹךָ *Shəkhinah mi khamókhe*
מַצִּיללֹה עָנִיֵּה מֵחָזָק מִמֶּנּוּ *matzileh aniyeh meiḥazaqeh miméneh*
וַעֲנִיֵּה וְאֶבְיוֹנָה מִגּוֹזְלוֹ׃ *va'aniyeh və'evyoneh migozeleh.*

מִי יִדְמֶה לָּךְ *Mi yidmet lakh*
וּמִי יִשְׁוֶה לָּךְ *umi yishvet lakh*
וּמִי יַעֲרֶכֶה לָךְ *umi ya'arkheh lakh*
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא *ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה קוֹנֵה שָׁמַיִם וָאָרֶץ׃ *Eil elyoneh qonet shamáyim va'áretz.*
נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ *Nəhalelkhe unshabeiḥakhe unfa'erkhe*
אֶת שֵׁם קָדְשֶׁךָ׃ כָּאָמוּר *et sheim qodshékhe. Ka'amur*
לְדָוִד בָּרְכִי נַפְשִׁי אֶת־יהוה *ləDavid barəkhi nafshi et Shəkhinah*
וְכָל־קֶרֶבַי אֶת־שֵׁם קָדְשׁוֹ׃ *vəkhol qəravai et sheim qodsheh.*

like the word that is written:
"All my bones shall say,
'Presence, who is like You?
You rescue the poor from one stronger than per,
both the poor and the distressed from per robber!'" Psalm 35:10

Who could resemble You?
And who could equal You?
And who could compare to You,
God, the great, the mighty, the awesome,
elevated God, begetter of Heaven and Earth?
We will praise and laud and adorn
the Name of Your holiness. As it is recorded:
"Of David: Bless, my soul, the Presence!
And, all my innards, the Name of Voix holiness!" Psalm 103:1

Shokhéneh ad

In some communities, a different leader takes over the service here on Festivals, including Festivals that fall on Shabbat.

הָאֵל	*Ha'Eil*	*bəta'atzumot uzékhe*
הַגְּדוֹלָה	*hagədoleh*	*bikhvod shəmékhe*
הַגִּבּוֹרָה	*hagiboreh*	*lanétzaḥ*
וְהַנּוֹרָאָה	*vəhanora'eh*	*bənora'otéikhe*
רָמָה וְנִשֵּׂאתָה	*rameh*	*vəniséi'ah*

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.

שׁוֹכֶנֶת עַד מָרוֹם וְקָדוֹשׁ שְׁמֶהּ׃ *Shokhéneh ad marom vəqadosh shəmeh.*
וְכָתוּב הַדְּרוֹל צַדִּיקוֹל אֶת־יהוה *Vəkhatuv hadərol tzadiqol et* SHƏKHINAH
לַתְּמִימוֹל נָאוָה תְּהִלָּה׃ *latmimol na'vah təhilah.*

בְּחֵי	יְצִירוֹל	תִּתְרוֹמְמֶה	*Bəḥei*	***y**ətzirol*	*tit**r**oməmeh*
וּבְדִבְרֵי	צַדִּיקוֹל	תִּתְבָּרְכֶה	*uvdivrei*	***tz**adiqol*	*tit**b**arəkheh*
וּבְמַעֲשֵׂי	חָסִידוֹל	תִּתְקַדְּשֶׁה	*uvma'asei*	***ḥ**asidol*	*tit**q**adəsheh*
וּבְקֶרֶב	קָדוֹשׁוֹל	תִּתְהַלְּלֶה׃	*uvqérev*	***q**ədoshol*	*tit**h**aləleh.*

dwelling in eternity, exalted and Holy is Voix Name!
And it is written: "Adorn, just ones, the PRESENCE!
For the integrous, praise is fitting." Psalm 33:1

In the lives	of the **is**sue-from-Eden	You will be **r**ais**e**d up
and in the words	of the **a**mply ethical	You will be **b**less**e**d
and in the deeds	of the **a**lways faithful	You will be **c**alled **c**learly Holy
and in the midst	of the **c**laimed-as-Holy	You will be **a**cclaimed.

וּבְמַקְהֲלוֹת רִבְבוֹת *Uvmaqhalot rivəvot*
עַמְּךָ בֵּית יִשְׂרָאֵל *aməkhe beit Yisra'eil*
בְּגִילָה יִתְפָּאֵר שִׁמְךָ *bəgilah yitpa'eir shimkhe*
חַיֵּינוּ בְּכָל דּוֹר וָדוֹר *ḥayéinu bəkhol dor vador*
שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ *shekein ḥovat kulánu ləfanéikhe*
יהוה אֱלֹהֵינוּ *Shəkhinah Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ *vEilohei ivoléinu*
לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ *ləhodot ləhaleil ləshabéi'aḥ*
לְפָאֵר לְרוֹמֵם *ləfa'eir ləromeim*
לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס *ləhadar ləvareikh lə'aleih ulqaleis*
עַל כָּל דִּבְרֵי *al kol divrei*
שִׁירוֹת וְתִשְׁבְּחוֹת *shirot vətishbəḥot*
דָּוִד בֶּן יִשַׁי *David ben Yishai*
עַבְדְּךָ מְשִׁיחֶךָ׃ *avdəkhe məshiḥékhe.*

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.

Yishtabaḥ

If Bərukheh She'aməreh was not prayed at the beginning of Pəsuqei dəGilah, omit this blessing.

(Some stand for this blessing when it is included.)

יִשְׁתַּבַּח שִׁמְךָ לָעַד חַיֵּינוּ	*Yishtabaḥ shimkhe la'ad ḥayéinu*
הָאֵל הָרוּחַ הַגְּדוֹלָה וְהַקְּדוֹשָׁה	*haEil harú'aḥ hagədoleh vəhaqədosheh*
בַּשָּׁמַיִם וּבָאָרֶץ כִּי לְךָ נָאֶה	*bashamáyim uva'áretz ki ləkhe na'eh*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	*Shəkhinah Elohéinu vEilohei ivoléinu*
שִׁיר וּשְׁתִיקָה הַלֵּל וְחֶדְוָה עֹז	*shir ushtiqah haleil vəḥedvah oz*
וּמֶמְשָׁלָה נֵצַח גְּדֻלָּה וּגְבוּרָה	*umemshalah nétzaḥ gədulah ugvurah*
תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה וְשִׁימוּר	*təhilah vətif'éret qədushah vəshimur*
בְּרָכוֹת וְהוֹדָאוֹת ◄ ►	*bərakhot vəhoda'ot*
מֵעַתָּה וְעַד עוֹלָם׃	*mei'atah və'ad olam.*
בְּרוּכֶה אַתָּה יהוה	*Bərukheh ateh Shəkhinah*
אֵל רוּחַ גְּדוֹלָה בַּתִּשְׁבָּחוֹת	*Eil rú'aḥ gədoleh batishbaḥot*
אֵל הַהוֹדָאוֹת אֱדֶן הַנִּפְלָאוֹת	*Eil hahoda'ot éden hanifla'ot*
הַגָּלֶה בְּשִׁירֵי זִמְרָה	*hagaleh bəshiyarei zimrah*
רוּחַ אֵל חֵי הָעוֹלָמִים׃	*rú'aḥ Eil ḥei ha'olamim.*

Your Name will be blessed forever, our Life!
God, the great and holy Spirit
in the Heavens and on the Earth. For to You are fitting,
Presence, our God and God of our forebears,
song and silence; praise and celebration; strength
and power; eternity, greatness, and might;
praising and beauty; holiness and protection;
► blessings and thanks,
now and forever.
Blessed are You, Presence,
God, Spirit great in lauds!
God of thanks, Foundation of wonders,
the One Who delights in song-surpassing silence,
Spirit, God, Life of endless worlds!

Psalm 130

On Shabbat Shuvah and Hoshana Rabah, some include this psalm here. Many communities that include this psalm pray it responsively, verse by verse.

(If praying in a room with a Torah Ark, some open it here and stand (or continue standing).)

שִׁיר הַמַּעֲלוֹת	1	*Shir hama'alot*
מִמַּעֲמַקִּים קְרָאתִיךָ יהוה׃		*mima'amaqim qəratíkhe Shəkhinah.*
אֲדָנִי שִׁמְעָה בְעֶלִי	2	*Adani shim'eh və'uli*
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת		*tihyéinah evrotéikhe qashuvot*
לְעוֹל תַּחֲנוּנָי׃		*lə'ol taḥanuni.*
אִם־עֲוֹנוֹת תִּשְׁמְרֵה־יָהּ	3	*Im avonot tishməreh Yah*
אֲדָנִי מִי יַעֲמְדֶה׃		*Adani mi ya'amdeh.*
כִּי־עִמְּךָ הַסְּלִיחָה	4	*Ki imməkhe hasəliḥah*
לְמַעַן תִּוָּרֵאָה׃		*ləmá'an tivarə'eh.*
קִוִּיתִי יהוה	5	*Qivíti Shəkhinah*
קִוְּתָה נַפְשִׁי		*qivətah nafshi*
וְלִדְבָרֵה הוֹחָלְתִּי׃		*vəlidvareh hoḥálti.*
נַפְשִׁי לַאֲדָנִי מִשֹּׁמְרוֹל לַבֹּקֶר	6	*Nafshi la'adani mishomərol labóqer*
שֹׁמְרוֹל לַבֹּקֶר׃		*shomərol labóqer.*
יַחֵל יִשְׂרָאֵל אֶל־יהוה	7	*Yaḥeil Yisra'eil el Shəkhinah*
כִּי־עִם־יהוה הַחֶסֶד		*ki im Shəkhinah haḥésed*
וְהַרְבֵּה עִמּוֹ פְּדוּת׃		*vəharbeih imeh fədut.*
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל	8	*Vəhe yifdet et Yisra'eil*
מִכֹּל עֲוֹנוֹתָיו׃		*mikol avonotav.*

1 A psalm of ascents:
From the depths, I implored You, PRESENCE!
2 My Foundation, heed my burden;
may Your pinions attend
to the burden of my plea.
3 If You kept track of wrongs, YAH,
my Foundation, who could withstand it?
4 For with You is forgiveness
so You will be feared.
5 I have hoped for the PRESENCE.
My soul has hoped,
and for Voix words have I yearned,
6 my soul for the Foundation, more than night-watch for morning —
than night-watch for morning!
7 Yearn, Yisra'eil, for the PRESENCE!
For with the PRESENCE is devotion,
and redemption abounds with Void,
8 and Voi will redeem Yisra'eil
from all their wrongs.

Ḥatzi Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* amein

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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!

Shaḥarit

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 themself from the community of worshipers. *(Some stand (or continue standing) and face Yərushaláyim, the ark, or the front of the worship space and then bow at the first word, with many who do so making a point of standing upright by the time they get to God's name.)*

> If praying without a minyan, omit the call to prayer and continue with The 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:

בָּרְכוּ֥ אֶת יהוה הַמְבֹרָֽךְ׃
Barəkhol et Adonai haməvorékheh.
Bless Adonai, the Blessed One!

Congregation, then leader:

בָּר֣וּךְ יהוה הַמְבֹרָ֖ךְ לְעוֹלָ֥ם וָעֶֽד׃
Bərukheh Adonai haməvorékheh 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 הֶא וּבָרוּךְ שְׁמָהּ | *Bərukheh he uvarukh shəmeh.* | "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 יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
יוֹצֶרֶה אוֹר וּבוֹרֵאַה חֹשֶׁךְ *yotzéreih or uvoréi'ah ḥóshekh*
עֹשֶׂת שָׁלוֹם וּבוֹרֵאַה אֶת הַכֹּל׃ *oset shalom uvoréi'ah et hakol.*

כֻּלָּנוּ נוֹדֶךָ וְכֻלָּנוּ נְשַׁבֵּחֲךָ *Kulánu nodékhe vəkhulánu nəshabáḥkhe*
וְכֻלָּנוּ נֹאמַר *vəkhulánu nomar*
אֵין קָדוֹשָׁה כַּיהוה *ein qədosheh ka'Adonai*
כֻּלָּנוּ נְרוֹמֶמְךָ סֶּלָה *kulánu nəroméimkhe sélah*
יוֹצֶרֶה כֻּלָּנוּ׃ *yotzéreih 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 הַפּוֹתֵחַ בְּכָל יוֹם *Ha'Eil hapotáḥah vəkhol yom*
דַּלְתוֹת שַׁעֲרֵי מִזְרָח *daltot sha'arei mizraḥ*
וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ *uvoqá'ah ḥalonei raqí'a*
מוֹצִיאָה חַמָּה מִמְּקוֹמָהּ *motzi'eh ḥamah miməqomah*
וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ *ulvanah miməkhon shivtah*
וּמְאִירָה לָעוֹלָם כֻּלּוֹ *um'ireh la'olam kulo*
וּלְיוֹשְׁבוֹלָיו שֶׁבָּרָאָה *ulyoshvolav shebarə'eh*
בְּמִדַּת הָרַחֲמִים: *bəmidat haraḥamim.*
הַמְּאִירָה לָאָרֶץ *Hamə'ireh la'áretz*
וְלַדָּרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bəraḥamim*
וּבְטוּבָהּ מְחַדֵּשׁ בְּכָל יוֹם *uvtuveh məḥadésheh vəkhol yom*
תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: *tamid ma'asei vəreishit.*
הָרוּחַ מְרוֹמֵמָה לְבַדָּהּ מֵאָז *Harú'aḥ məromémeh ləvadeh mei'az*
הַמְשֻׁבַּחַת וְהַמְפֹאֶרֶת *hamshubáḥah vəhaməfo'éreh*
וְהַמִּתְנַשֵּׂאת מִימוֹת עוֹלָם: *vəhamitnaséi'ah mimot olam.*
אֱלֹהֵי עוֹלָם *Elohei olam*

God is the One Who opens, every day,
the doors of the gates of the East
and pries apart the windows of the sky;
Voi makes the sun come out from her place
and the moon from the point of her rest,
and Voi illuminates the world — all of it! —
and its inhabitants, who Voi created
with the attribute of Compassion.
The One Who illuminates the earth
and those dwelling upon her with compassion
and Who, in Voix goodness, renews, every day,
perpetually, the work of Creation.
The spirit exalted alone from the beginning!
The praised One and the adorned One
and the exalted One from days of eternity!
God of eternity,

בְּרַחֲמֶיךָ הָרַבִּים רַחֵמָה עָלֵינוּ *bəraḥaméikhe harabim raḥameh aléinu*
אֶדֶן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ *éden uzéinu tzur misgabéinu*
מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ׃ *magein yish'éinu misgav ba'adéinu.*

אֵין כְּעֶרְכֶּךָ *Ein kə'erkékhe*
וְאֵין זוּלָתֶךָ *və'ein zulatékhe*
אֶפֶס בִּלְתֶּךָ *éfes biltékhe*
וּמִי דְּוֹמֶה לָּךְ׃ *umi dómet lakh.*
אֵין כְּעֶרְכְּךָ יהוה *Ein kə'erkəkhe ADONAI*
אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה *Elohéinu ba'olam hazeh*
וְאֵין זוּלָתְךָ חַיֵּינוּ *və'ein zulatəkhe ḥayéinu*
לְחַיֵּי הָעוֹלָם הַבָּא *ləḥayei ha'olam haba*
אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ *éfes biltəkhe go'eléinu*
לִימוֹת אַחֲרִית *limot aḥarit*
וְאֵין דְּוֹמֶה לְּךָ מוֹשִׁיעֵנוּ *və'ein dómet ləkhe moshi'etéinu*
לִתְחִיַּת הַמֵּתוֹל׃ *liṯḥiyat 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

אֶל עֶדֶן שֶׁל כָּל הַמַּעֲשִׂים ***E**l éden shel kol hama'asim*
בְּרוּכֶה וּמְבֹרֶכֶה ***b**ərukheh umvorékheh*
בְּחֵי כָל נִשְׁמָתֶהּ *bəḥei khol nishmateh*
גָּדְלֶהּ וְטוּבָהּ מָלֵא עוֹלָם ***g**odleh vətuveh malei olam*
דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתָהּ: ***d**á'at utvunah sovəvim oteh.*

הַמִּתְנָאֶת עַל חַיּוֹל הַקֹּדֶשׁ ***H**amitga'et al ḥayol haqódesh*
וְנֶהְדֶּרֶה בְּכָבוֹד עַל הַמֶּרְכָּבָה ***v**ənehdéreh vəkhavod al hamerkavah*
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאֶהּ ***z**əkhut umishmor lifnei khis'eh*
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדֶהּ: ***ḥ**ésed vəraḥamim lifnei khəvodeh.*

טוֹבִים מְאוֹרוֹת שֶׁבָּרְאָה אֱלֹהֵינוּ ***T**ovim mə'orot shebarə'eh Elohéinu*
יְצָרְתָם בְּדַעַת בִּבִינָה וּבְהַשְׂכֵּל ***y**ətzarətam bədá'at bəvinah uvhaskeil*
כֹּחַ וּגְבוּרָה נָתְנָה בָהֶם ***k**ó'aḥ ugvurah natəneh vahem*
לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: ***l**ihyot 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 זִיו וּמְפִיקִים נְגַהּ ***M**əlei'im ziv umfiqim nógah*
נָאֶה זִיוָם בְּכָל הָעוֹלָם ***n**a'eh zivam bəkhol ha'olam*
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם ***s**əmeiḥim bətzeitam vəsasim bəvo'am*
עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם׃ ***o**sim bə'eimah rətzon qonetam.*

פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמָהּ ***P**ə'eir vəkhavod notənim lishmeh*
צָהֳלָה וְרִנָּה לְזֵכֶר מִבְטָחָהּ ***tz**oholah vərinah ləzéikher mivtaḥeh*
קָרְאָה לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר ***q**arə'eh lashémesh vayizraḥ or*
רָאֲתָה וְהִתְקִינָה צוּרַת הַלְּבָנָה׃ ***r**a'ateh vəhitqíneh tzurat haləvanah.*

שֶׁבַח נוֹתְנוֹל לֵהּ כָּל צְבָא מָרוֹם ***Sh**évaḥ notənol leh kol tzəva marom*
תִּפְאֶרֶת וּגְדֻלָּה שָׂרָפוֹל ***t**if'éret ugdulah sərafol*
וְאוֹפַנּוֹל וְחַיּוֹל הַקֹּדֶשׁ ***v**ə'ofanol vəḥayol haqódesh*

Pulsing with light, radiating bright,
quite fitting their light for all the world.
Rejoicing in going and happy in coming,
so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;
Voix refuge gets rejoicing and celebration!
When Voi called the sun, it shone light;
e**x**amined 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 שָׁבְתָה מִכָּל הַמַּעֲשִׂים *l'Eil asher shavəteh mikol hama'asim*
בְּיוֹם הַשְּׁבִיעִי נִתְעַלְּתָה *bəyom hashəvi'i nit'aləteh*
וְיָשְׁבָה עַל כִּסֵּא כְבוֹדָהּ *vəyashəveh al kisei khəvodeh*
תִּפְאֶרֶת עָטְתָה לְיוֹם הַמְּנוּחָה *tif'éret atəteh ləyom hamənuḥah*
עֹנֶג קָרְאָה לְיוֹם הַשַּׁבָּת׃ *óneg qarə'eh ləyom haShabat.*
זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי *Zeh shévaḥ shelayom hashəvi'i*
שֶׁבּוֹ שָׁבְתָה אֵל מִכָּל מְלַאכְתָּהּ *shebo shavəteh Eil mikol məlakhteh*
וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר *vəyom hashəvi'i məshabéi'aḥ və'omeir*
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת *mizmor shir ləyom haShabat*
טוֹב לְהֹדוֹת לַיהוה׃ *tov ləhodot la'Adonai.*
לְפִיכָךְ יְפָאֲרוֹל וִיבָרְכוֹל *Ləfikhakh yəfa'arol vivarəkhol*
לָאֵל כָּל יְצוּרוֹלֶיהָ׃ *la'Eil kol yətzuroléihe.*
שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוֹל *Shévaḥ yəqar ugdulah yitənol*

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" Psalm 92:1–2
Therefore all Voix creations
will adorn and bless God.
Praise and gravity and greatness they'll give

לְאֵל רוּחַ יוֹצֵרֵה כֹל׃ *la'Eil rú'aḥ yotzéreih khol.*
הַמַּנְחִילֶה מְנוּחָה *Hamanḥileh mənuḥah*
לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ *lə'ameh Yisra'eil biqdushato*
בְּיוֹם שַׁבָּת קֹדֶשׁ׃ *bəyom Shabat qódesh.*
שִׁמְךָ יהוה אֱלֹהֵינוּ יִתְקַדַּשׁ *Shimkhe ADONAI Elohéinu yitqadash*
וְזִכְרְךָ חַיֵּינוּ יִתְפָּאַר *vəzikhrəkhe ḥayéinu yitpa'ar*
בַּשָּׁמַיִם מִמַּעַל *bashamáyim mimá'al*
וְעַל הָאָרֶץ מִתָּחַת׃ *və'al ha'áretz mitáḥat.*
תִּתְבָּרְכֶה מוֹשִׁיעֵנוּ *Titbarəkhe moshi'etéinu*
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ *və'al mə'orei or she'asíte*
יְפָאֲרוּךָ סֶּלָה׃ *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)

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
יוֹצֵרָה אוֹר וּבוֹרֵאַה חֹשֶׁךְ *yotzéreih or uvoréi'ah ḥóshekh*
עֹשֶׂת שָׁלוֹם וּבוֹרֵאַה אֶת הַכֹּל׃ *oset shalom uvoréi'ah et hakol.*

הַמְאִירָה לָאָרֶץ *Hamə'ireh la'áretz*
וְלַדָּרוֹל עָלֶיהָ בְּרַחֲמִים *vəladarol aléiha bəraḥamim*
וּבְטוּבָהּ מְחַדֶּשֶׁה בְכָל יוֹם *uvtuveh məḥadésheh vəkhol yom*
תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ *tamid ma'aseih vəreishit.*
מָה רַבּוּ מַעֲשֶׂיךָ יהוה *Mah rabu ma'aséikhe Adonai*
כֻּלָּם בְּחָכְמָה עָשִׂיתָ *kulam bəḥokhmah asíte*
מָלְאָה הָאָרֶץ קִנְיָנֶתֶךָ׃ *malə'ah ha'áretz qinyanétkhe.*
הָרוּחַ מְרוֹמֲמָה לְבַדָּהּ מֵאָז *Harú'aḥ məromémeh ləvadeh mei'az*
הַמְשֻׁבָּחָה וְהַמְפֹאָרָה *hamshubáḥah vəhaməfo'éreh*
וְהַמִתְנַשְּׂאַה מִימוֹת עוֹלָם׃ *vəhamitnaséi'ah mimot olam.*

Blessed are You, Adonai,
our God, Life of endless worlds,
fashioner of light and creator of darkness,
maker of peace and creator of everything.

The One Who illuminates the earth
and those dwelling upon her with compassion
and Who, in Voix goodness, renews, every day,
perpetually, the work of Creation.
How abundant are Your deeds, Adonai!
You did all of them with wisdom;
the earth is full of Your formation.
The spirit exalted alone from the beginning!
The praised One and the adorned One
and the exalted One from days of eternity!

אֱלֹהֵי עוֹלָם *Elohei olam*
בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ *bəraḥaméikhe harabim raḥameh aléinu*
אֱדֶן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ *éden uzéinu tzur misgabéinu*
מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ׃ *magein yish'éinu misgav ba'adéinu.*

אֵל בָּרוּכְהּ גְּדוֹלֶת דֵּעָהּ *Eil bərukheh gədolet dei'ah*
הֵכִינָהּ וּפָעֲלָהּ זָהֳרֵי חַמָּה *heikhíneh ufa'aleh zohorei ḥamah*
טוֹב יְצִרָהּ כָּבוֹד לִשְׁמָהּ *tov yatzəreh khavod lishmeh*
מְאוֹרוֹת נָתְנָהּ סְבִיבוֹת עֻזָּהּ *mə'orot natəneh səvivot uzeh*
פְּנוֹת צְבָאֶיהָ קְדוֹשִׁים *pinot tzəva'éihe qədoshim*
רוֹמְמֵי שַׁדַּי תָּמִיד׃ *roməmei Shadai tamid.*
מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתֹה׃ *Məsapərim kəvod eil uqdushateh.*
תִּתְבָּרְכֶהּ מוֹשִׁיעֵנוּ *Titbarəkheh moshi'etéinu*
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ *al shévaḥ ma'aseih yadéikhe*
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ *və'al mə'orei or she'asíte*
יְפָאֲרוּךָ סֶּלָה׃ *yəfa'arúkhe sélah.*

God of eternity,
in Your bountiful compassion, have compassion on us!
Foundation of our strength, Rock of our refuge,
Shield of our liberation, Refuge of our protection.

Ah! God — **b**lessed One, **c**olossal in **d**eep knowing —
founded and **g**enerated the **h**alos of **j**ubilant Sol.
Kindly, Voi **l**et Glory **m**anifest for **N**ame's sake.
Phosphorescents Voi **q**uickened all '**r**ound Voix **s**trong might;
termini of **V**oix holy **w**idespread host
e**x**alt Shadai (**Y**ah!) with **z**ero pauses.
They spread news of the Glory of God and Voix Holiness.
You will be blessed, our Liberator,
for the praise of the work of Your hands
and for the sky-lamps of light that You made—
they themselves will adorn You — selah!

Continue with The Conclusion of the Blessing for Morning.

The Conclusion of the Blessing for Morning

תִּתְבָּרְכֶה צוּרֵנוּ *Titbarəkheh tzuréinu*
חַיֵּינוּ וְגוֹאֲלֵנוּ *ḥayéinu vəgo'eléinu*
בּוֹרֵאַה קְדוֹשִׁים: *boréi'ah qədoshim.*
יִשְׁתַּבַּח שִׁמְךָ לָעַד חַיֵּינוּ *Yishtabaḥ shimkhe la'ad ḥayéinu*
יוֹצֵרָה מְשָׁרְתוֹל *yotzéreh məsharətol*
וַאֲשֶׁר מְשָׁרְתוֹלֵיהָ *va'asher məsharətoléihe*
כֻּלָּל עוֹמְדוֹל בְּרוּם עוֹלָם *khulal omərol bərum olam*
וּמַשְׁמִיעוֹל בְּיִרְאָה יַחַד *umishmi'ol bəyir'ah yáḥad*
בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים *bəqol divrei Elohim ḥayim*
וְרוּחַ עוֹלָם: *vərú'aḥ olam.*
כֻּלָּל אֲהוּבוֹל כֻּלָּל בְּרוּרוֹל *Kulal ahuvol kulal bərurol*
כֻּלָּל גִּבּוֹרוֹל *kulal giborol*
וְכֻלָּל עֹשׂוֹל בְּאֵימָה וּבִירְאָה *vəkhulal osol bə'eimah uvyir'ah*
רְצוֹן קוֹנָטָל: *rətzon qonetal.*
וְכֻלָּל פּוֹתְחוֹל אֶת־לִבָּל בִּקְדֻשָּׁה *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 וּמְפָאֲרוֹל *umvarəkhol umshabəḥol umfa'arol*
וּמַעֲרִיצוֹל וּמַקְדִּישׁוֹל וּמַגְאוֹל *uma'aritzol umaqdishol umag'ol*

אֶת שֵׁם הָאֵל הַגּוֹאֶת *et sheim ha'Eil hago'et*
הַגְּדוֹלֶה הַגִּבּוֹרֶה וְהַנּוֹרָאָה *hagədoleh hagiboreh vəhanora'eh*
קְדוֹשֶׁה הֶא׃ *qədosheh he.*
וְכֻלָּל מְקַבְּלוֹל עֲלֵיהֶל *Vəkhulal məqabəlol aleihel*
עֹל זְכוּת שָׁמַיִם *ol zəkhut shamáyim*
זֶת מִזֶּת *zet mizet*
וְנוֹתְנוֹל רְשׁוּת זֶת לָזֶת *vənotənol rəshut zet lazet*
לְהַקְדִּישׁ לְיוֹצֶרָל בְּנַחַת רוּחַ *ləhaqdish ləyotzeral bənáḥat rú'aḥ*
בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוֹשָׁה *bəsafah vərurah uvin'imah qədoshah*
כֻּלָּל כְּאֶחָד עוֹנוֹל *kulal kə'aḥed onol*
וְאוֹמְרוֹל בְּיִרְאָה׃ *və'omərol bəyir'ah.*

and bless and praise and adorn
and laud and sanctify and exalt

the Name of God, the exalted,
the great, the mighty, and the awesome —
Voi is Holy!
And all of them accept on themselves
the yoke of the merit of heaven,
each from the other,
and give authority, each to the other,
to sanctify their fashioner with gentle spirit,
with bright speech, and with Holy melody,
all of them, as one, answer
and affirm in dread:

In many congregations, everyone prays these lines together.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ׃

Qədosheh qədosheh qədosheh
Adonai tzəva'ot
məlo khol ha'áretz kəvodeh.

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים׃

Vəha'ofanim vəḥayot haqódesh
bərá'ash gadol
mitnasə'im lə'umat sərafim
lə'umatam məshabəḥim və'omərim.

In many congregations, everyone prays this line together.

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ׃

Barukh kəvod Adonai miməqomo.

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ לַאֲדוֹן גְּדֻלָּה אָמְרוּ לְיוֹצְרֵי מְאוֹרוֹת כִּי לוֹ לְבַדּוֹ פּוֹעֲלוֹת גְּבוּרוֹת זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ כִּי הוּא לְבַדּוֹ פּוֹעֲלָה גְּבוּרוֹת

Lə'Eil bərukheh nə'imot yitéinu
lazakeh Eil ḥayet vəqayémeh
zəmirot yoméiru
vətishbaḥot yashmí'u
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 Ḥayol:
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,

עֹשֶׂת חֲדָשׁוֹת *oset ḥadashot*
בַּעֲלַת מַחְשָׁבוֹת *ba'alet maḥshavot*
זוֹרַעַת צְדָקוֹת *zorá'ah tzədaqah*
מַצְמִיחָה יְשׁוּעוֹת *matzmiḥeh yəshu'ot*
בּוֹרֵאת רְפוּאוֹת *boréi'ah rəfu'ot*
נוֹרָאָה תְהִלּוֹת *nora'eh təhilot*
אֱדֶן הַנִּפְלָאוֹת *éden hanifla'ot*
הַמְחַדֶּשֶׁת בְּטוּבָהּ בְּכָל יוֹם *hamḥadésheh vətuveh bəkhol yom*
תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ *tamid ma'aseih vəreishit.*
כָּאָמוּר *ka'amur*
לְעֹשֶׂת אוֹרִים גְּדוֹלִים *lə'oset orim gədolim*
כִּי לְעוֹלָם חַסְדּוֹ׃ *ki lə'olam ḥasdeh.*
◄ ► אוֹר חָדָשׁ עַל עוֹלָם תָּאִיר *Or ḥadash al olam ta'íreh*
וְנִזְכֶּה כֻּלָּנוּ בִּמְהֵרָה לְאוֹרוֹ׃ *vənizkeh khulánu bimheirah lə'oro.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh ADONAI*
יוֹצֵרֶה הַמְּאוֹרוֹת׃ *yotzéreih 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

אַהֲבָה רַבָּה אֲהַבְתָּנוּ	*Ahavah rabah ahavténu*
יהוה אֱלֹהֵינוּ	*Adonai Elohéinu*
חֶמְלָה גְדוֹלָה וִיתֵרָה	*ḥemlah gədolah viteirah*
חָמַלְתָּ עָלֵינוּ:	*ḥamálte aléinu.*
אָבִינוּ חַיֵּינוּ	*Ivéinu ḥayéinu*
בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ	*ba'avur ivoléinu shebatəḥu vəkhe*
וַתְּלַמְּדֵם חֻקֵּי חַיִּים	*vatəlaməḍol ḥuqei ḥayim*
כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ:	*kein təḥonónu utlaməḍónu.*
אָבִינוּ הָאָב הָרַחֲמָנָה	*Ivéinu ha'iv haraḥaméneh*
הַמְרַחֵם רַחֲמָה עָלֵינוּ	*hamraḥemeh raḥameh aléinu*
וּתְנָה בְלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל	*utəneh bəlibéinu ləhavin ulhaskil*
לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד	*lishmó'a lilmod ulələmeid*
לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם	*lishmor vəla'asot ulqayim*
אֶת כָּל דִּבְרֵי תַלְמוּד	*et kol divre talmud*
תּוֹרָתֶךָ 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.

וְהָאֵר תָּאִיר תּוֹכֵנוּ בְּתוֹרָתֶךָ *Vəha'íreh tokhéinu bəToratékhe*
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ *vədabəqeh libéinu bəmitzvotéikhe*
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה *vəyaḥadeh ləvavéinu lə'ahavah*
וּלְיִרְאָה אֶת שְׁמֶךָ *ulyir'ah et shəmékhe*
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד *vəlo neivosh lə'olam va'ed*
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל *ki vəsheim qodshékhe hagadol*
וְהַנּוֹרָא בָּטָחְנוּ *vəhanora batáḥnu*
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ׃ *nagílah vənisməḥah bishu'atékhe.*

Awaken our insides with Your Torah!
Attach our heart to Your commandments!
And unify our heart to love
and fear Your Name!
And we will never be ashamed ever again.
Because in Your holy, great,
and awesome Name we trusted,
let us celebrate and rejoice in Your liberation.

(Some gather their tzitziyot and hold them in their left hand here.)

וְהַחֲזִירָה בְשָׁלוֹם מוּרָשׁוֹל *Vəhaḥzíreh vəshalom murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*
וְהָסֵירָה כָל יַרְשׁוּת *vəhasíreh khol yarshut*
וְעוֹשֶׁק מֵאָרֶץ׃ *və'ósheq mei'éretz.*
◄ כִּי אֵל פּוֹעֲלָה יְשׁוּעוֹת אָתָּה ► *Ki Eil po'éleh yəshu'ot áteh*
וְקִבַּלְתָּנוּ מִכָּל עַם וְלָשׁוֹן *vəqibəlétnu mikol am vəlashon*
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל *vəqeiravténu ləshimkhe hagadol*
סֶלָה בֶּאֱמֶת *sélah be'emet*
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה׃ *ləhodot ləkhe ulyaḥedkhe bə'ahavah.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
הַמְקַבֵּלָה עַמָּהּ יִשְׂרָאֵל בְּאַהֲבָה׃ *hamqabéleh 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 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 מַסָּד נֶאֱמָן׃ ***E**il **m**asad **n**e'eman.*

God, **a**da**m**antin**e** Foundatio**n**!

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵנוּ יְהוָה | אָחֵד׃

Shəma Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Follo**w** thi**s**, Yisra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

שְׁמָעֶה יִשְׂרָאֵל יְהוָה אֱלֹהֵנוּ יְהוָה | אָחֵד׃

Shim'eh Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Follo**w** thi**s**, Yisra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

דַּע יִשְׂרָאֵל יְהוָה אֱלֹהֵנוּ יְהוָה | אָחֵד׃

Da Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Kno**w**, Y**i**sra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

דְּעֶה יִשְׂרָאֵל יְהוָה אֱלֹהֵנוּ יְהוָה | אָחֵד׃

Də'eh Yisra'eil Shəkhinah Elohéinu Adonai aḥed.

Kno**w**, Y**i**sra'eil: **T**he Prese**nc**e i**s** our God! Adonai i**s** one!

After any version of the Shəma, conclude individually:

בָּרוּךְ שֵׁם כְּבוֹד מַמָּשֶׁהּ לְעוֹלָם וָעֶד׃

Barukh sheim kəvod mamasheh lə'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 אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת עַל
רֹאשֶׁיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

Və'ahavte eit Adonai Elohéikhe bəkhol 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'aréikhe.

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

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

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

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדֹה בְּכָל־לְבַבְכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ
וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ
לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לִבַבְכֶם
וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת
עַל רֹאשְׁכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת
לָהֶם 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 nafshəkhel. Vənatati mətar artzəkhel bə'ito yoreh umalqosh və'asafte dəganékhe vətiroshkhe vəyitzharékhe. Vənatati éisev bəsadəkhe livhemtékhe 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 mei'al ha'áretz hatovah asher ADONAI barə'eh lakhel. Vəshamtel et dəvarai éileh al ləvavkhel və'al nafshəkhel uqshartel otam lə'ot al gufəkhel vəhayu lətotafot al roshkhel. Vəlimadtel otam et habanol bakhel leimor bam bəshivtəkhe bəveitékhe uvlekhtəkhe vadérekh uvshokhbəkhe uv'urékhe. Ukhtavtem al məzuzot beitékhe uvish'arékhe. Ləmá'an yirbu yəmeikhel vimei vabanol bakhel al ha'adamah asher nishbə'eh ADONAI lə'ivoləkhel ləha'arikh lahel kimei 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 — [14]then I will give your soil rain in its season, autumn rain and spring rain, and you will gather your grain and your wine and your oil, [15]and I will give grass to the field for your herds, and you will eat and you will be sated. [16]Guard yourselves then, lest your heart be gullible and you swerve and serve idols of oppression and submit to them, [17]and ADONAI's fury blaze and Voi shut the heavens and there be no rain, and the soil not give her growths and you die quickly from the good Earth that ADONAI made for you. [18]But you will set My words — these! — on your heart and on your soul, and you will bind them as a sign on your body and they will be a symbol on your head, [19]and you will teach them to the children among you, praying them when you stay in your home and when you go out on the road and when you sleep and when you wake, [20]and you will write them on the doorposts of your home and on your gates [21]so your days and the days of the children among you will multiply on the soil that ADONAI swore to your forebears to preserve for them for all the days that the heavens are above the Earth.

The Third Paragraph of the Shəma (Vayómreh: BəMidbar 15:37–41)

(Some kiss their tzitziyot at each of the twisted thread symbols (ׂ).)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ אֱמֹר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף
פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם לְצִיצִת וּמְשַׁשְׁתֶּם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי מַחְשְׁבוֹתֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ ◄ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Vayómreh *Adonai el Mosheh leimor. Emor el bənol Yisra'eil və'amarta aleihel və'asu lahel ׂtzitzit al kanfei vigdeihel lədorotal vənatənu al ׂtzitzit hakanaf pətil təkhéilet. Vəhayah lakhel ׂlətzitzit vəmishashtel oto uzkhartel et kol mitzvot Adonai va'asitel otam vəlo tatúrol aḥarei ləvavkhel və'aḥarei maḥshəvoteikhel asher atel oshəqol aḥareihel.* ► *Ləmá'an tizkərol va'asitel et kol mitzvotai vihyitel qədoshol lEilohekhel. Ani Adonai Eloheikhel asher hotzéiti etkhel mei'éretz Mitzráyim lihyot lakhel lEilohim 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. [39]And this will be your ׂtzitzit and you will feel it and you will remember all the mitzvot of Adonai, and you will do them. And you will not go astray after your heart and after your thoughts after which you go oppressing. ► [40]Do this so you remember and do all My commandments and be holy for your God. [41]I am Adonai, your God, Who brought you out from the land of Egypt to be your God. I am Adonai, your God!"

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

יהוה אֱלֹהֵיכֶם *Adonai Eloheikhel* **ׂאֱמֶת** *ׂ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.)

וְיַצִּיב וְנָכוֹן וְקַיָּם	׀ אֱמֶת ׀ *Emet vəyatziv vənakhon vəqayam*
וְתָמִים וְנֶאֱמָן וְאָהוּב וְחָבִיב	*vətamim vəne'eman və'ahuv vəḥaviv*
וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר	*vəneḥmad vəna'im vənora və'adir*
וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה	*umtuqan umqubal vətov vəyafeh*
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד׃	*hadavar hazeh aléinu lə'olam va'ed.*
אֱמֶת אֱלֹהֵי עוֹלָם חַיֵּינוּ	*Emet Elohei olam ḥayéinu*
צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ	*tzur Ya'aqov magein yish'éinu*
לְדוֹר וָדוֹר	*lədor vador*
הֶא קַיֶּמֶה וּשְׁמֶהּ קַיָּם	*he qayémeh ushmeh qayam*
וְכִסְאֶהּ נָכוֹן וְאַחְדוּתֶהּ	*vəkhis'eh nakhon və'aḥduteh*
וֶאֱמוּנָתֶהּ לָעַד קַיֶּמֶת׃	*ve'emunateh la'ad qayémet.*
וּדְבָרֶיהָ חָיִים וְקַיָּמִים	*Udvaréihe ḥayim vəqayamim*
נֶאֱמָנִים וְנֶחֱמָדִים	*ne'emanim vəneḥemadim*
׀ לָעַד וּלְעוֹלְמֵי עוֹלָמִים	*la'ad ul'oləmei 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 אֲבוֹתֵינוּ וְעָלֵינוּ *al ivoléinu vəʼaléinu*
עַל בְּנוֹתֵינוּ וְעַל דּוֹרוֹתֵינוּ *al bənoléinu vəʼal dorotéinu*
וְעַל כָּל דּוֹרוֹת *vəʼal kol dorot*
זֶרַע יִשְׂרָאֵל עַבְדּוֹלֶיךָ *zéra Yisraʼeil avdoléikhe*
עַל הָרִאשׁוֹנוֹל וְעַל הָאַחֲרוֹנוֹל *al harishonol vəʼal haʼaḥaronol*
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד *davar tov vəqayam ləʼolam vaʼed*
אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבֹר׃ *emet veʼemunah ḥoq vəlo yaʼavor.*
אֱמֶת שָׁאַתָּה הֶא יהוה *Emet shaʼateh he Adonai*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
חַיֵּינוּ חֵי אֲבוֹתֵינוּ *ḥayéinu ḥei ivoléinu*
גּוֹאֲלֵנוּ גּוֹאֲלֵה אֲבוֹתֵינוּ *goʼeléinu goʼéleih ivoléinu*
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ *yotzeréinu tzur yəshuʼatéinu*
פּוֹדֵתֵנוּ וּמַצִּילֵתֵנוּ *podetéinu umatziletéinu*
מֵעוֹלָם שְׁמֶךָ *meiʼolam shəmékhe*
אֵין אֱלֹהֵינוּ זוּלָתֶךָ׃ *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.

עֶזְרַת אִבּוֹלֵינוּ *Ezrat ivoléinu*
אַתָּה הֵא מֵעוֹלָם *ateh he mei'olam*
מָגֵן וּמוֹשִׁיעַ *magein umoshi'eh*
לִבְנוֹלֵיהֶל אַחֲרֵיהֶל *livnoleihel aḥareihel*
בְּכָל דּוֹר וָדוֹר׃ *bəkhol dor va dor.*
בְּרוּם עוֹלָם מוֹשָׁבֶךָ *Bərum olam moshavékhe*
וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ *umishpatéikhe vətzidqatəkhe*
עַד אַפְסֵי אָרֶץ׃ *ad afsei áretz.*
אַשְׁרֵי אִשָּׁה שֶׁיִּשְׁמְעָה לְמִצְוֹתֶיךָ *Ashrei isheh sheyishmə'eh ləmitzvotéikhe*
וְתוֹרָתְךָ וּדְבָרְךָ *vəToratəkhe udvarəkhe*
יָשִׂימָה עַל לִבָּהּ׃ *yasímeh al libeh.*
אֱמֶת אַתָּה הֵא אֶדֶן לְעַמֶּךָ *Emet ateh he éden lə'amékhe*
וְרוֹעַת גִּבּוֹרָה לָרִיב רִיבָל׃ *vəro'et giboreh lariv rival.*
אֱמֶת אַתָּה הֵא רִאשׁוֹנָה *Emet ateh he rishoneh*
וְאַתָּה הֵא 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,

וּמִבַּלְעָדֶיךָ אֵין לָנוּ חֵלֶק — *vəmibal'adéikhe ein lánu ḥeileq*
גּוֹאֵלֶה וּמוֹשִׁיעֵה׃ — *go'éleh umoshi'eh.*
מִמִּצְרַיִם גְּאַלְתָּנוּ יהוה אֱלֹהֵינוּ — *MiMitzráyim gə'altánu Adonai Elohéinu*
וּמִבֵּית עֲבָדוֹל פְּדִיתָנוּ — *umibeit avadol pəditánu*
כָּל עֻזָּל נִפַּצְתָּ וְעֻזְּךָ גִּלִּיתָ — *kol uzal nipátzte və'uzəkhe gilíte*
וְיָם סוּף בָּקַעְתָּ וְזֵדוֹל עָצַרְתָּ — *vəYam Suf baqáte vəzeidol atzárte*
וִידִידוֹל הֶעֱבַרְתָּ — *vidídol he'evárte*
וַיְכַסּוּ מַיִם אוֹתָל — *vayagéinu mayim otal*
אֶחָד מֵהֶל לֹא נֶעְזָבָה׃ — *aḥed meihel lo ne'ezveh.*
עַל זֹאת שִׁבְּחוּ אֲהוּבוֹל — *Al zot shibəḥu ahuvol*
וְרוֹמְמוּ אֵל — *vəroməmu Eil*
וְנָתְנוּ יְדִידוֹל תְּפִלּוֹת — *vənatənu yədidol təfilot*
מְנָחוֹת וְתִשְׁבָּחוֹת — *mənaḥot vətishbaḥot*
בְּרָכוֹת וְהוֹדָאוֹת לְפוֹדֶת — *bərakhot vəhoda'ot ləfodet*
אֵל חַיֶּת וְקַיֶּמֶה — *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 וְנִשְּׂאָה גְדוֹלָה וְנוֹרָאָה *rameh vəniséi'ah gədoleh vənora'eh*
מַשְׁפִּילָה גֵּאוֹל וּמַגְבִּיהָה שְׁפָלוֹל *mashpileh gei'ol umagbiheh shəfalol*
מוֹצִיאָה אֲסִירוֹל וּפוֹדֶה עֲנָוֹל *motzi'et asirol ufodet anavol*
וְעוֹזֶרֶת דַּלוֹל וְעוֹנָה לְעַמָּהּ *və'ozéreh dalol və'onet lə'ameh*
בְּעֵת שַׁוְעָל 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.)

תְּהִלּוֹת לְאֵל עֶלְיוֹנָה *Təhilot lə'Eil elyoneh*
בְּרוּכָה הֶא וּמְבֹרֶכֶת *bərukheh he umvorékheh*
מֹשֶׁה וּמִרְיָם וּבְנוֹל יִשְׂרָאֵל *Mosheh uMiryam uvnol Yisra'eil*
לְךֶ עָנוּ מִנְחָה בְּשִׂמְחָה רַבָּה *ləkheh anu minḥah bəsimḥah rabah*
וְאָמְרוּ כֻלָּל׃ *və'aməru khulal.*
מִי כָמֹכָה בָּאָרֶץ יהוה *Mi khamókhe ba'áretz Adonai*
מִי כָמֹכָה נֶאְדֶּרֶת בַּקֹּדֶשׁ *mi kamókhe nedéreh baqódesh*
נוֹרָאָה תְהִלֹּת עֹשֵׂת פֶּלֶא׃ *nora'eh təhilot óset péle.*

Lauds to God, the highest!
Blessed is Voi and to be blessed!
Mosheh and Miryam and the children of Yisra'eil
sent up an offering to You in abounding joy
and they all prayed:
"Who is like You on earth, Adonai?
Who is like You, splendid with holiness,
awesome in praise, doing marvels? Shəmot 15:11

מִנְחָה חֲדָשָׁה שִׁבְּחוּ גְאוּלוֹל *Minḥah ḥadashah shibəḥu gə'ulol*
לְשִׁמְךָ עַל שְׂפַת הַיָּם *ləshimkhe al səfat hayam*
יַחַד כֻּלָּם הוֹדוּ *yáḥad kulal hodu*
וְהִגְאוּ וְאָמְרוּ: *vəhig'u və'aməru.*
יהוה יִגְאֶה 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 בְּעֶזְרַת יִשְׂרָאֵל *qúmeh bə'ezrat Yisra'eil*
וּפְדֵה כִנְאֻמֶךָ *ufdet khin'umékhe*
יְהוּדָה וְיִשְׂרָאֵל *Yəhudah vəYisra'eil*
גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמֶךָ *go'eléinu Adonai tzəva'ot shəmeh*
קְדוֹשֶׁת יִשְׂרָאֵל: *qədoshet Yisra'eil.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*
גָּאַלְתָּ 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:

אֲדָנָי שְׂפָתַי תִּפְתָּח וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.
My Foundation! Open my blocked places and my heart will announce Your praise.

1. Patriarchs and Matriarchs

↶ ↷ בָּרוּכֶה אַתֶּה יהוה אֱלֹהֵינוּ	↷ *Bərukheh ateh Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	*vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	*Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב	*vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	*Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה	*Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי 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 הַגִּבּוֹרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל *vəqonet hakol*
וְזוֹכֶרֶת חַסְדֵי אִמּוֹת וַאֲבוֹת *vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאָה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃ *ləmá'an shəmeh bə'ahavah.*

On Shabbat Shuvah add:
זָכְרֵנוּ לְחַיִּים *Zikhrónu ləḥayim*
מַדֶּה חֲפֵצָה בַּחַיִּים *madeh ḥafeitzeh baḥayim*
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
לְמַעַנְךָ אֱלֹהִים חַיִּים׃ *ləma'ankhe Elohim ḥayim.*

At all times conclude:

יוֹצֶרָה עוֹזֶרָה וּמוֹשִׁיעָה וּמָגֵן׃ *Yotzéreh ozéreh umoshi'eh umagein.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן אַבְרָהָם׃ *ezrat Sarah umagein Avraham.*

The great, mighty, and awesome God!
God on high! Voi piles up good lovingkindnesses
and establishes everything,
and Voi remembers the good deeds of our matriarchs and patriarchs
and brings redemption to their children's children
for the sake of Voix name, with Love.

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

At all times conclude:
Creator, Helper and Liberator and Shield!
↷ Blessed are You, Many-Named One,
Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ: *məḥayet meitol ateh rabeh ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשְׁיִבָּה הָרוּחַ וּמוֹרִידָה הַגָּשֶׁם: *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידָה הַטָּל: *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיִּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכָה נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמָה אֱמוּנָתָהּ לִישֵׁנוֹל עָפָר: *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶה לָךְ *umi dómet lakh*
גּוֹבֶרֶת מְמִיתָה וּמְחַיֵּית *govéreh məmiteh umḥayet*
וּמַצְמִיחָה יְשׁוּעָה: *umatzmiḥeh yəshu'ah.*

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

On Shabbat Shuvah add:

מִי כָמוֹךָ אִב הָרַחֲמִים *Mi khamókhe iv haraḥamim*
זוֹכֵרָה יְצוּרוֹלֶיהָ *zokhéreh yətzuroléihe*
לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*

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

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, Many-Named One,
Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
בָּרוּכָה אַתָּה יהוה הַמַּדָּה הַקָּדוֹשָׁה:
Bərukheh ateh Shəmoteh hamadeh haqədosheh.

At all other times conclude:
בָּרוּכָה אַתָּה יהוה הָאֵל הַקָּדוֹשָׁה:
Bərukheh ateh Shəmoteh ha'Eil haqədosheh.

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, Many-Named One, the Holy Measurer.

At all other times conclude:
Blessed are You, Many-Named One, the Holy God.

Qədushah for 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 שִׁמְךָ בָּעוֹלָם — *Nəqadeish et shimkhe ba'olam*
כְּשֵׁם שֶׁמַּקְדִּישׁוֹל אוֹתוֹ בִּשְׁמֵי — *kəsheim shemaqdishol oto bishmei*
מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ׃ — *marom kakatuv al yad nəvi'ékhe.*
וְקָרְאָה זֶת אֶל־זֶת וְאָמְרָה — *Vəqarə'eh zet el zet və'amə́reh*

The congregation, followed by the leader:

↑קָדוֹשׁ ↑קָדוֹשׁ ↑קָדוֹשׁ — ↑*Qədosheh* ↑*qədosheh* ↑*qədosheh*
יהוה צְבָאוֹת — *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃ — *mə́lo khol ha'áretz kəvodeh.*

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק — *Az bəqol rá'ash gadol adir vəḥazaq*
מַשְׁמִיעוֹל קוֹל — *mashmi'ol qol*
מִתְנַשְּׂאוֹל לְעֻמַּת שְׂרָפוֹל — *mitnasə'ol lə'umat sərafol*
לְעֻמָּתָל בָּרוּךְ יֹאמֵרוֹל׃ — *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:

בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ׃ ↑ *↑Barukh kəvod Shəmotеh miməqomeh.*

מִמְּקוֹמְךָ חַיֵּינוּ תוֹפִיעָה *Miməqoməkhe ḥayéinu tofí'eh*
וְתִפְנֶת אֵלֵינוּ *vətifnet eiléinu*
כִּי מְחַכּוֹל אֲנַחְנוּ לָךְ׃ *ki məḥakol anáḥnu lakh.*
מָתַי תִּפְנֶת אֶל־עוֹלָם׃ *Matai tifnet el olam.*
בְּקָרוֹב בְּיָמֵינוּ *Bəqarov bəyaméinu*
לְעוֹלָם וָעֶד תִּשְׁכְּנֶה׃ *le'olam va'ed tishkəneh.*
תִּתְגַּדַּלְ וְתִתְקַדַּשְׁ *Titgadəleh vətitqadəsheh*
בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ *bətokh Yərushaláyim irkhe*
וּבְכָל מָקוֹם שֶׁשּׁוֹכֵן עַמֶּךָ *uvkhol maqom sheshokhein aməkhe*
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים׃ *lədor vador ulnéitzaḥ nətzaḥim.*
וְלִבֵּנוּ יֵדַע אֶת־תּוֹרָתֶךָ *Vəlibéinu yeida et Toratékhe*
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ *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:

The congregation, followed by the leader:

יִגְאֶ֣ת יהוה לְעוֹלָ֑ם ↑ *↑Yig'et SHƏMOTEH lə'olam*

אֱלֹהַ֥יִךְ עַ֝מִּ֗י *Elohéikha ami*

לְדֹ֣ר וָדֹ֑ר הַֽלְלוּ־יָֽהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּ֥יד גָּדְלֶ֑ךָ *Lədor vador nagid godlékhe*

וּלְנֵ֥צַח נְ֝צָחִ֗ים *ulnéitzaḥ nətzaḥim*

קְדֻשָּׁתְךָ֣ נַקְדִּ֑ישׁ *qədushatəkhe naqdish*

וְשִׁבְחֲךָ֥ אֱ֝לֹהֵ֗ינוּ *veshivḥakhe Elohéinu*

מִמֶּ֥נּוּ לֹא־יָמ֑וּשׁ לְעוֹלָ֖ם וָעֶֽד *mimménu lo yamush le'olam va'ed*

כִּ֤י אֵ֣ל מֶ֭לֶךְ גָּד֣וֹל וּקְד֑וֹשׁ אָ֝תָּ֗ה׃ *ki Eil mofeteh gədoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:

בָּר֣וּךְ אַתָּ֣ה יהוה *Bərukheh ateh SHƏMOTEH*

הַמַּדֶּ֖ה הַקָּדֽוֹשׁ׃ *hamadeh haqədosheh.*

At all other times conclude:

בָּר֣וּךְ אַתָּ֣ה יהוה *Bərukheh ateh SHƏMOTEH*

הָאֵ֖ל הַקָּדֽוֹשׁ׃ *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!" 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 בְּמַתְּנַת חֶלְקוֹ — *Yismaḥ Mosheh bəmatənat ḥelqo*
כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ — *ki éved ne'eman qaráte lo*
כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ לוֹ — *kəlil tif'éret bərosho natáte lo*
בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינַי — *bə'omdo ləfanéikhe al har Sinai*
וּשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ — *ushnei luḥot avanim horid bəyado*
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת — *vəkhatuv bahem shəmirat Shabat*
וְכֵן כָּתוּב בְּתוֹרָתֶךָ׃ — *vəkhein katuv bəToratékhe.*

וְשָׁמְרוּ בְנוֹל־יִשְׂרָאֵל אֶת־הַשַּׁבָּת — *Vəshaməru vənol Yisra'eil et haShabat*
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם — *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 עָשָׂתָה יְהוָה — *ki shéishet yamim asəteh Shəmoteh*
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ — *et hashamáyim və'et ha'áretz*
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַתָּה וַיִּנָּפֶשׁ׃ — *uvayom hashəvi'i shavəteh vayinafəsheh.*

Let Mosheh rejoice in his lot,
for You called him a servant who wavers not.
About his head a splendid circlet You did knot
when he stood before You on Mount Sinai,
and two stone tablets down in his hands he brought.
And guarding Shabbat was written on them,
and so it is written in Your Torah:

"And the Children of Yisra'eil will observe Shabbat,
making Shabbat, for all their generations,
an eternal Covenant.
Between Me and between the Children of Yisra'eil,
she is a sign forever!"
For in six days did the Many-Named One make
the heavens and the earth,
and on the seventh day, Voi rested and was refreshed. Shəmot 31:16–17

Some omit the following five lines.

וְלֹא נְתַתָּהוּ יהוה אֱלֹהֵינוּ *Vəlo nətatéhu SHƏMOTEH Elohéinu*
לְגוֹיֵי הָאֲרָצוֹת *ləgoyei ha'aratzot*
וְלֹא הִנְחַלְתָּהוּ חַיֵּינוּ *vəlo hinḥaltéhu ḥayéinu*
לְשֶׁלֹּא עוֹבְדוֹלֶיךָ *ləshelo ovədoléikhe*
וְגַם בִּמְנוּחָתוֹ רַק אֲנַחְנוּ נִשְׁכֹּן *vəgam bimnuḥato raq anáḥnu nishkon*

All continue here:

כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתָּהוּ בְּאַהֲבָה *ki ləYisra'eil amə́khe natatéhu bə'ahavah*
לְזֶרַע יַעֲקֹב אֲשֶׁר בְּךָ בָּחָרוּ: *ləzéra Ya'aqov asher bə́khe baḥáru.*
עַם מְקַדְּשׁוֹל שְׁבִיעִי *Am məqadəshol shəvi'i*
כֻּלָּל יִשְׂבְּעוֹל וְיִתְעַנְּגוֹל מִטּוּבֶךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּהוּ *uvashəvi'i ratzíte bo vəqidashtéhu*
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamin oto qaráte*
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית: *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 וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu Shəmoteh Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
וְיָנוּחוּ בָהּ יִשְׂרָאֵל *vəyanúkhol bah Yisra'eil*
מְקַדְּשֵׁי שְׁמֶךָ׃ *məqadəshol shəmékhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְקַדֵּשׁ 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amékhe Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ לִדְבִיר בֵּיתֶךָ *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 וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְקַבֵּלֶה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amékhe.*

On Ḥol haMo'eid or Rosh Ḥódesh add:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*
וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר *vəyishama vəyipaqeid vəyizakheir*
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ *zikhronéinu ufiqdonéinu*
וְזִכְרוֹן אֲבוֹתֵינוּ *vəzikhron ivoléinu*
וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ *vəzikhron Yərushaláyim ir qodshékhe*
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן *ləfanéikhe lifleitah lətovah ləḥein*
וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Ḥódesh:

בְּיוֹם רֹאשׁ 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 Pésaḥ:
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה׃ *bəyom Ḥag haMatzot hazeh.*
On Sukot:
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *bəyom Ḥag haSukot hazeh.*
On all festivals and new moons continue:
זִכְרֹנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*
וּפָקְדֵנוּ בוֹ לִבְרָכָה *ufiqdónu vo livrakhah*
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*
חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*
רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*
כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*
חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*

At all times continue:
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קְדֻשָּׁתֶךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאת אֶת הָעוֹלָם בִּקְדוּשָּׁתָהּ׃ *haməmaléi'ah et ha'olam biqdushah.*

On Pésaḥ:
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

מוֹדוֹל אֲנַחְנוּ לָךְ ↶	↷ *Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh ləkhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. *(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)*

מוֹדִים אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֵא יהוה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית: *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ: *al she'anáḥnu modol lakh.*
בָּרוּכֶה אֵל הַהוֹדָאוֹת: *Bərukheh 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 הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן
כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמֶּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם נָקַמְתָּ
אֶת נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וְאַכְזָרִיּוֹת
בְּיַד חֲנוּנִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן
כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בָנוֹלֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ
וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ
שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilḥamot sheasíte lə'ivoléinu bayamim haheim uvazəman hazeh. Bimei Matityáhu ben Yoḥanan kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al amékhe Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥaméikhe harabim amádte lahel bə'eit tzaratal rávte et rival dánte 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 asíte sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'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 כֻּלָּם *Vəʼal kulam*
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*
חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid ləʼolam vaʼed.*

On Shabbat Shuvah add:

וְכָתְבָה לְחַיִּים טוֹבִים *Vəkhitveh ləḥayim tovim*
כָּל בְּנוֹל בְּרִיתֶךָ׃ *kol bənol bəritékhe.*

At all times conclude:

וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*
וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe beʼemet*
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *haʼEil yəshuʼatéinu vəʼezratéinu sélah.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃ *hatoveh shimkhe ulkhe naʼet 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 וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ — *Elohéinu vEilohei ivoléinu barəkhónu*
בַּבִּרְכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה — *babərakhah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ — *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו — *ha'amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֶיךָ כָּאֲמוּר: — *kohanei am qədosholéikhe ka'amur.*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: — *Yəvarəkhókhe Shəmoteh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: — *Ya'éireh Shəmoteh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ — *Yisa'eh Shəmoteh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם: — *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace. BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׂימָה שָׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
חֵן וָחֶסֶד וְרַחֲמִים *ḥein vaḥésed vəraḥamim*
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ *aléinu və'al kol Yisra'eil aməkhe*
וְעַל כָּל פַּלֶשְׂתִינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל׃ *və'al kol yoshəvol teiveil.*
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד *Barəkhónu ivéinu kulánu kə'aḥed*
בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ *ki vətzeil panéikhe natáte lánu*
יהוה אֱלֹהֵינוּ *Shəmotеh Elohéinu*
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vəraḥamim*
וְחַיִּים וְשָׁלוֹם׃ *vəḥayim vəshalom.*
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,
grace and lovingkindness and mercy
upon us and upon all Yisra'eil, Your people,
and upon all Palestine
and upon all who dwell on Earth.
Bless us, our Quickener, all of us as one,
in the shelter of Your face,
for in the shelter of Your face, You have given us,
Many-Named One, our God,
a Torah of Life and a love of lovingkindness
and Justice and blessing and mercy
and life and peace.
And it is Good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine
and all peoples

בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃ *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם *Bəséifer ḥayim bərakhah vəshalom*
וּפַרְנָסָה טוֹבָה *ufarnasah tovah*
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáḥnu vəkhol amə́khe beit Yisra'eil*
לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ *ləḥayim tovim ulshalom.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
עוֹשֵׂת הַשָּׁלוֹם׃ *oset hashalom.*

At all other times conclude:

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִּינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בַּשָּׁלוֹם׃ *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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע	*Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבֵּר מִרְמָה	*vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	*vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃	*vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ	*Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃	*uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה	*Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָל	*məheirah hapéireh atzatal*
וְקַלְקֵלָה מַחֲשַׁבְתָּל׃	*vəqalqəleh maḥashavtal.*
עֲשֵׂת לְמַעַן שִׁמֶךָ	*Aset ləmá'an shəmékhe*
עֲשֵׂת לְמַעַן יְמִינֶךָ	*aset ləmá'an yəminékhe*
עֲשֵׂת לְמַעַן קְדֻשָּׁתֶךָ	*aset ləmá'an qədushatékhe*
עֲשֵׂת לְמַעַן תּוֹרָתֶךָ׃	*aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּל יְדִידוֹלֶיךָ	*Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃	*hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרַי	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃	*Sʜəмoтeн tzuri vəgo'eli.*

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

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ	*Oset shalom bimroméihe*
הֶא יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	*he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל	*və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה	*və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל	*və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃	*və'imrol amein.*

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 Ḥódesh, Ḥol haMo'eid, or Ḥanukah, 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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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 צְלוֹתְהוֹן וּבָעוּתְהוֹן *Titqabəleh tzəlotəhon uva'utəhon*
דְּכָל יִשְׂרָאֵל *dəkhol Yisra'eil*
קֳדָם אֲבֻתְהוֹן דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*
וְאִמְרוֹל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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!

On Shabat Ḥol haMo'eid or the final day of a Festival, the appropriate məgilah 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־כָּמוֹךָ בָאָדָמָה אֲדָנִי *Ein kamókhe va'adamah adani*
וְאֵין כְּמַעֲשֶׂיךָ׃ *və'ein kəma'aséikhe.*
מִבְטָחֲךָ מִבְטַח כָּל־עוֹלָמִים *Mivtaḥakhe mivtaḥ kol olamim*
וּמְנוּחָתְךָ בְּכָל־דּוֹר וָדוֹר׃ *umnuḥatəkhe bəkhol dor vador.*
יהוה גּוֹאֵת יהוה עָזָּה *HA'EIN SOF go'et HA'EIN SOF ga'ateh*
יהוה יִגְאָת לְעוֹלָם וָעֶד׃ *HA'EIN SOF yig'et lə'olam va'ed.*
יהוה עֹז לְעַמּוֹ יִתֵּן *HA'EIN SOF oz lə'ameh yitəneh*

None is like You on Earth, my Foundation,
and none are like Your deeds. Psalm 86:8
Protection! Your protection is for the entire world,
and Your peacefulness for all eternity. Psalm 145:13
THE INFINITE is exalted! THE INFINITE has been exalted!
THE INFINITE will be exalted forever and ever!
THE INFINITE will give Voix people strength;

יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם׃ *HA'EIN SOF yəvarəkhe et ameh vashalom.*
אֵב הָרַחֲמִים הֵיטִיבָה *Iv haraḥamim heitíveh*
בִּרְצוֹנְךָ אֶת־צִיּוֹן *virtzonəkhe et Tziyon*
תִּבְנֶה שְׁלוֹם יְרוּשָׁלָיִם׃ *tivneh shəlom Yərushaláyim.*
כִּי בְךָ לְבַד בָּטָחְנוּ מוֹרֶה *Ki vəkhe ləvad batáḥnu moreh*
אֵל רָמָה וְנִשָּׂאָה אֲדוֹן עוֹלָמִים׃ *Eil rameh vəniséi'ah adón olamim.*

THE INFINITE will bless Voix people with peace! Psalm 29:11
Quickener of compassion, gladden,
with your will, Tziyon;
rebuild the peace of Yərushaláyim! Psalm 51:20
For You alone we have trusted, Teacher,
God, high and exalted, Foundation of all worlds.

(The ark is opened here. Some stand while the ark is open.)

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*
קוּמָה יהוה *qúmeh HA'EIN SOF*
וְיָפֻצוּ אֹיְבוֹלֶיךָ *vəyafútzol oyəvoléikhe*
וְיָנֻסוּ מְשַׂנְאוֹלֶיךָ מִפָּנֶיךָ׃ *vəyanúsol məsan'oléikhe mipanéikhe.*
כִּי מִמֶּנּוּ תֵּצֵא תוֹרָה *Ki miménu teitzei Torah*
וּדְבַר־יהוה מִכָּל־יִשְׂרָאֵל׃ *udvar HA'EIN SOF mikol Yisra'eil.*
בָּרוּכָה שֶׁנָּתְנָה תּוֹרָה *Bərukheh shenatəneh Torah*
לְעַמָּהּ יִשְׂרָאֵל בִּקְדֻשָּׁתָהּ׃ *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*

אֵל רַחוּמ֣ וְחַנּוּנ֔ *Eil raḥumeh vəḥanuneh*

אֶרֶ֥ךְ אַפַּ֖יִם וְרַב־חֶ֣סֶד וֶאֱמֶֽת׃ *arket apáyim vərabet ḥésed ve'emet.*

נֹצֵ֥ר חֶ֖סֶד לָאֲלָפִ֑ים *Notzéreh ḥésed la'alafim*

נֹשֵׂ֤א עָוֹן֙ וָפֶ֣שַׁע וְחַטָּאָ֔ה וְנַקֵּ֖ה׃ *noséi'ah avon vafésha vəḥata'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:

רִבּוֹנָהּ שֶׁל עוֹלָם *Riboneh shel olam*

מַלְאֶה מִשְׁעֲלוֹתַי לְטוֹבָה *malə'eh mish'alotai lətovah*

וְהָפֵיקָה רְצוֹנִי וּתְנָה שְׁאֵלָתִי *vəhafíqeh rətzoni utəneh shə'eilati*

וּמַחֲלֶה לִי עַל כָּל עֲוֹנוֹתַי *umaḥaleh li al kol avonotai*

וְעַל כָּל עֲוֹנוֹת אִשּׁוֹל בֵּיתִי *və'al kol avonot ishol veiti*

מְחִילָה בְּחֶסֶד מְחִילָה בְּרַחֲמִים׃ *məḥilah bəḥésed məḥilah bəraḥamim.*

וְטַהֲרֵנוּ מֵחַטָּאֵינוּ *Vətaharónu meiḥata'éinu*

וּמֵעֲוֹנוֹתֵינוּ וּמִפְּשָׁעֵינוּ *umei'avonotéinu umipəsha'éinu*

וְזִכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ *vəzikhrónu bəzikaron tov ləfanéikhe*

וּפְקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים *ufiqdónu bifqudat yəshu'ah vəraḥamim*

Great One of the world,
fill my yearnings for good
and furnish my will and grant my request
and pardon me for all my wrongs
and for all the wrongs of the people of my house,
a pardon in devotion, a pardon in compassion.
And purify us from our sins
and from our wrongs and from our misdeeds,
and remember us with a Good memory before You,
and redeem us with a redemption of liberation and compassion,

וְזָכְרֵנוּ לְחַיִּים טוֹבִים *vəzikhrónu ləḥayim tovim*
וּלְשָׁלוֹם וּפַרְנָסָה וְכַלְכָּלָה *ulshalom ufarnasah vəkhalkalah*
וְלֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ *vəléḥem le'ekhol uvéged lilbosh*
וְעֹשֶׁר וְכָבוֹד וְאֹרֶךְ יָמִים *və'ósher vəkhavod və'órekh yamim*
לַהֲגוֹת בְּתוֹרָתֶךָ וּלְקַיֵּם מִצְוֹתֶיהָ *lahagot bəToratékhe ulqayeim mitzvotéiha*
וְשֵׂכֶל וּבִינָה לְהָבִין *vəséikhel uvinah ləhavin*
וּלְהַשְׂכִּיל עִמְקֵי סוֹדוֹתֶיהָ: *ulhaskil imqei sodotéiha.*
וְהָפֵק רְפוּאָה לְכָל מַכְאוֹבֵינוּ *Vəhafíqeh rəfu'ah ləkhol makh'ovéinu*
וּבָרֵךְ כָּל מַעֲשֵׂה חַיֵּינוּ *uvarékhe kol ma'aseih ḥayéinu*
וְגָזֵר עָלֵינוּ גְּזֵרוֹת טוֹבוֹת *vəgizreh aléinu gəzeirot tovot*
יְשׁוּעוֹת וְנֶחָמוֹת *yəshu'ot vəneḥamot*
וּבַטְּלָה מֵעָלֵינוּ *uvatəleh mei'aléinu*
כָּל גְּזֵרוֹת קָשׁוֹת וְרָעוֹת: *kol gəzeirot qashot vəra'ot.*
וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים *Vətishmərónu mima'asim ra'im*
וּמִשָּׁעוֹת רָעוֹת *umisha'ot ra'ot*
הַמִּתְרַגְּשׁוֹת לָבוֹא לָעוֹלָם: *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!

On a Festival:

רִבּוֹנָהּ שֶׁל עוֹלָם *Riboneh shel olam*
מַלְאֶה מִשְׁאֲלוֹת לִבִּי לְטוֹבָה *malə'eh mish'alot libi lətovah*
וְהָפֵק רְצוֹנִי וּתְנֵה שְׁאֵלָתִי *vəhafíqeh rətzoni utəneh shə'eilati*
וְזַכֵּת לִי וְ *vəzaket li və*
[insert names of loved ones]
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם׃ *la'asot rətzonəkhe bəleivav shaleim.*
וּמַלְטֵנוּ מִיֵּצֶר הָרָע *Umalətónu miyéitzer hara*
וּתְנֵה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
וְזַכֵּנוּ שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ *vəzakónu shetishreh shəkhinatəkhe aléinu*
וְהוֹפִיעָה עָלֵינוּ *vəhofí'eh aléinu*
רוּחַ חָכְמָה וּבִינָה *rú'aḥ ḥokhmah uvinah*
וְיִתְקַיְּמוּ בָּנוּ מִקְרָא שֶׁכָּתוּב׃ *vəyitqayeim bánu miqra shekatuv.*
וְנָחָה עָלֶיהָ רוּחַ יהוה *Vənaḥah aléihe rú'aḥ HA'EIN SOF*
רוּחַ חָכְמָה וּבִינָה *rú'aḥ ḥokhmah uvinah*
רוּחַ עֵצָה וּגְבוּרָה *rú'aḥ 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 thon will rest a spirit of THE INFINITE,
a spirit of wisdom and discernment,
a spirit of council and courage,

רוּחַ דַּעַת וְיִרְאַת יהוה׃ *rú'aḥ dá'at vəyir'at HA'EIN SOF.*
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ *Uvkhein yəhi ratzon miləfanéikhe*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *HA'EIN SOF Elohéinu vEilohei ivoléinu*
שֶׁתְּזַכְּנוּ לַעֲשׂוֹת *shetəzakónu la'asot*
מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ *ma'asim tovim bə'einéikhe*
וְלִחְיוֹת בְּדַרְכֵי תְמִימוֹל לְפָנֶיךָ׃ *vəliḥyot bədarkhei təmimol ləfanéikhe.*
וְקַדְּשֵׁנוּ בִּקְדֻשָּׁתֶךָ *Vəqadəshónu biqdushatékhe*
כְּדֵי שֶׁנִּזְכֶּה *kədei shənizkeh*
לְחַיִּים טוֹבִים וַאֲרוּכִים *ləḥayim tovim va'arukhim*
וּלְחַיֵּי הָעוֹלָם הַבָּא׃ *ulḥayei ha'olam haba.*
וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים *Vətishmərónu mima'asim ra'im*
וּמִשָּׁעוֹת רָעוֹת *umisha'ot ra'ot*
הַמִּתְרַגְּשׁוֹת לָבוֹא לָעוֹלָם׃ *hamitragəshot lavo la'olam.*
וְהַבּוֹטֵחַ בַּיהוה *Vəhabotéaḥ bA'EIN SOF*
חֶסֶד יְסוֹבְבֶנָּה׃ אָמֵן׃ *ḥésed 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:

יִהְיוּ לְרָצוֹן כָּל אִמְרֵי *Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ *vəhegyon libi ləfanéikhe*
יהוה 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.

וַאֲנִי תְפִלָּתִי לְךָ *Va'ani təfilati ləkhe*
יהוה עֵת רָצוֹן *HA'EIN SOF eit ratzon*
אֱלֹהִים בְּרָב חַסְדֶּךָ *Elohim bərov ḥasdəkhe*
עֲנֵנִי בֶּאֱמֶת 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 שְׁמֵהּ דְּמָרְאֵת עָלְמָא *Bərikh shəmoh dəmarə'et aləma*
בְּרִיךְ כְּתְרֵךְ וְאַתְרֵךְ *bərikh kitréikhe və'atréikhe*
יְהֵא רְעוּתָךְ עִם עַמָּךְ *yəhei rə'utéikhe im améikhe*
יִשְׂרָאֵל לְעָלַם *Yisra'eil lə'alam*
וּפוּרְקָן יְמִינָךְ אַחְזָיֵה *ufurəqan yəminéikhe aḥzəyeh*
לְעַמָּךְ בְּבַתֵּי קְהַלֵּיךְ *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.

וּלְאַמְטוֹיֵה לָנָא מִטּוֹב נְהוֹרֵךְ *ul'amtoyeh lána mitov nəhoréikhe*
וּלְקַבְּלָא צְלוֹתָנָא בְּרַחֲמִין׃ *ulqabəle tzəlotána bəraḥamin.*
יְהֵא רַעֲוָא קָדָמֵךְ *Yəhei ra'ava qodaméikhe*
דְּתוֹרִיכֶה לָן חַיִּים בְּטִיבוּ *dətoríkhe lan ḥayim bətivu*
וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּיִן *vəlehevei ana pəqide bəgo tzadiqayun*
לְמִרְחַמֶה עָלַי *ləmirḥameh alai*
וּלְמִנְטַרֶה יָתִי וְיָת כָּל דִּילִי *ulmintareh yati vəyat kol dili*
וְדִי לְעַמֵּךְ יִשְׂרָאֵל׃ *vədi lə'améikhe Yisra'eil.*
אַנְתֶּה הֶא זָנֵה לְכֹלָּא *Anteh he zaneh ləkhola*
וּמְפַרְנֵסֶה לְכֹלָּא *umfarnəseh ləkhola*
אַנְתֶּה הֶא שַׁלִּיטֶה עַל כָּלָּן *anteh he shaliteh al kalan*
אַנְתֶּה הֶא דְּשַׁלִּיטֶה עַל מַלְכַיָּיִן *anteh he dəshaliteh al malkhayun*
וְשִׁלּוּטָא דִּילֵךְ הֶא׃ *vəshiluta diléikhe he.*
אֲנָא עַבְדֵּתָא דְּקוּדְשֵׁתָא *Ana avdeita dəqudsheita*
בְּרִיכֶה הֶא דְּסָגִידְנָא קַמּוֹהִי *bərikheh he dəsagidəna qamoh*
וּמִקַּמֵּי דִּיקָר אוֹרַיְיתֵהּ *umiqamei diqar Oraitoh*

And offer us Your good light
and welcome our prayers with compassion.
May it be Your will
to lengthen our life in goodness.
And may I be deemed among the righteous
so You will have compassion on me
and guard my being and the being of all that is mine
and that is all Your people, Yisra'el's.
You are Voi, feeding all
and sustaining all!
You are Voi, sovereign over all of us!
You are Voi, sovereign over all monarchs!
Sovereignty is Yours, that's Voi!
I am a servant of the Holy one
— Voi is blessed! — before Whom
and before Whose Torah I worship

בְּכָל עִדָּן וְעִדָּן: *bəkhol idan və'idan.*
לָא עַל אָדָם רָחִיצְנָא *La al adam raḥítzna*
וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא *vəla al bet elahun samíkhna*
אֶלָּא בֶּאֱלָהָא דִּשְׁמַיָּא *ela bə'Elaha dishmaya*
דְּהֵא אֱלָהָא קְשׁוֹט *dəhe Elaha qəshot*
וְאוֹרַיְיתֵהּ קְשׁוֹט *və'Oraitoh qəshot*
וּנְבִיאֶתֵהּ קְשׁוֹט *unvi'utoh qəshot*
וּמַסְגֵּי לְמֶעְבַּדֵהּ טַבְוָן וּקְשׁוֹט: *umasgei ləmebadeh tav'van uqshot.*
בֹּהּ אֲנָא רְחִיצָה ◄ ► *Boh ana rəḥitzeh*
וְלִשְׁמֹהּ קַדִּישָׁא יַקִּירָא *vəlishmoh qadisha yaqira*
אֲנָא אֵימְרָה תּוּשְׁבְּחָן: *ana eiməreh tushbəḥan.*
יְהֵא רַעֲוָא קֳדָמָךְ *Yəhei ra'ava qodamakh*
דְּתִפְתְּחֵה לִבָּאי בְּאוֹרַיְיתָךְ *dətiftəkheh libai bə'Oraitakh*
וְתַשְׁלִימֵה מִשְׁאֲלִין דִּלְבָּאי *vətashlimeh mish'alin dəlibai*
וְלִבָּא דְּכָל עַמָּךְ יִשְׂרָאֵל *vəliba dəkhol amakh Yisra'eil*
לְטָב וּלְחַיִּין וְלִשְׁלָם 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 | שְׁמְעֵה | דַּע | דְּעֵה> יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה 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 גָּדוֹל אֲדָנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ׃

Aḥed Elohéinu gədoleh adanéinu qadosh (vənora) shəmeh.

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.)

גַּדְּלוּ לַיהוה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

Gadəlol la'Ein Sof iti unroməmah shəmeh yaḥdav.

Magnify The Infinite with me and let us exalt Voix Name together!

(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 יהוה הַגְּדֻלָּה וְהַגְּבוּרָה	*Lakhe HA'EIN SOF hagədulah vəhagəvurah*
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד	*vəhatif'éret vəhanéitzaḥ vəhahod*
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	*ki khol bashamáyim uva'áretz*
לְךָ יהוה הַמַּמְלָכָה	*ləkheh HA'EIN SOF hayəshu'ah*
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃	*vəhamitnaséi'ah ləkhol lərosh.*
רוֹמְמוּ יהוה אֱלֹהֵינוּ	*Roməmol HA'EIN SOF Elohéinu*
וְהִצְטַנְעוּ לַהֲדֹם רַגְלָיו	*vəhitztanə'ol lahadom ragléihe*
קָדוֹשׁ הוּא׃	*qədoshe he.*
רוֹמְמוּ יהוה אֱלֹהֵינוּ	*Roməmol HA'EIN SOF Elohéinu*
וְהִצְטַנְעוּ לְהַר קָדְשׁוֹ	*vehitztanə'ol ləhar qodsheh*
כִּי קָדוֹשׁ יהוה 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! Psalm 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.

וְיַעְזְרֵה וְיָגֵנֵּה וְיוֹשִׁיעֵה *Vəya'azreh vəyagéineh vəyoshí'eh*
לְכָל הַחוֹסוֹל בֵּהּ וְנֹאמַר אָמֵן׃ *ləkhol haḥosol beh vənomar amein.*
הַכֹּל הָבוּל גְּדֶל לֵאלֹהֵינוּ *Hakol havol gódel lEilohéinu*
וּתְנוֹל כָּבוֹד 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:

[name(s)] אֶקְרָא לַתּוֹרָה *Eqra laTorah* [name(s)]
לָעֲלִיָּה <הָרִאשׁוֹנָה | הַשֵּׁנִית *la'aliyah <harishonah | hasheinit*
| הַשְּׁלִישִׁית | הָרְבִיעִית | הַחֲמִישִׁית *| hashəlishit | harəvi'it | haḥamishit*
| הַשִּׁשִׁית | 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 שֶׁנָּתְנָה תּוֹרָה לְעַמָּהּ יִשְׂרָאֵל בִּקְדֻשָּׁתָהּ׃
Bərukheh 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.

וְאַתֶּם הַדְּבֵקוֹל בַּיהוה אֱלֹהֵיכֶם חַיּוֹל כֻּלְּכֶם הַיּוֹם׃
Və'atel hadəveiqol baEin Sof Eloheikhel ḥayol kuləkhel hayom.
And you who cling to The Infinite, your God, are alive, all of you, today.
Dəvarim 4:4

(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)

The one(s) receiving the aliyah:

בָּרְכוּ אֶת יהוה הַמְבֹרָךְ׃
Barəkhu et HA'EIN SOF haməvorékheh.
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד׃
Bərukheh HA'EIN SOF haməvorékheh lə'olam va'ed.
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בָּרוּךְ יהוה הַמְבֹרָךְ	*Bərukheh HA'EIN SOF haməvorékheh*
לְעוֹלָם וָעֶד׃	*lə'olam va'ed.*
בָּרוּךְ אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר קִבְּלָתְנוּ מִכָּל הָעַמִּים	*asher qibəlétnu mikol ha'amim*
וְנָתְנָה לָנוּ אֶת תּוֹרָתָהּ׃	*vənatəne lánu et Torateh.*
בָּרוּךְ אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
נוֹתֵנָה הַתּוֹרָה׃	*noténeih haTorah.*

Blessed is THE INFINITE, the Blessed One
forever and ever!
Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, INFINITE,
Giver of the Torah!

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר נָתְנָה לָנוּ תּוֹרַת אֱמֶת *asher natəneh lánu Torat emet*
וְחַיֵּי עוֹלָם נָטְעָה בְּתוֹכֵנוּ: *vəḥayei olam natə'eh bətokhéinu.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
נוֹתֵנָה הַתּוֹרָה: *noténeih haTorah.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has given us a Torah of truth
and eternal life planted within us.
Blessed are You, INFINITE,
Giver of the Torah!

As the Torah Service is, in many ways, the high point of the morning service, it is an auspicious time to insert other blessings and prayers for the individuals honored with aliyot and the larger community. While some of these prayers are universal (or nearly so), others vary markedly from community to community. The selection on the following pages represents the most common ones in my experience.

HaGoméleh

This blessing, which requires a minyan, is prayed by one who has survived a dangerous experience or journey. The Hebrew of the response is gendered, and is presented here first in the common, then the feminine, and then the masculine.

The person who survived a dangerous experience or journey:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַגּוֹמֶלֶת לְחַיָּבוֹת טוֹבוֹת *hagoméleh ləḥayavot tovot*
שֶׁגְּמָלַתְנִי כָּל טוֹב׃ *shegəmalétni kol tov.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
the One Who piles up good on those indebted to Void,
Who has piled upon me every good.

The congregation responds:

Common:

אָמֵן׃ מִי שֶׁגְּמָלַתְךְ כָּל טוֹב *Amein. Mi shegəmalétkhe kol tov*
הֶא יִגְמָלֵךְ כָּל טוֹב סֶלָה׃ *he yigmələkhe kol tov sélah.*

Feminine:

אָמֵן׃ מִי שֶׁגְּמָלַתֵךְ כָּל טוֹב *Amein. Mi shegəmaléteikh kol tov*
הֶא יִגְמָלֵךְ כָּל טוֹב סֶלָה׃ *he yigmələkh kol tov sélah.*

Masculine:

אָמֵן׃ מִי שֶׁגְּמָלַתְךָ כָּל טוֹב *Amein. Mi shegəmalétkha kol tov*
הֶא יִגְמָלֵךָ כָּל טוֹב סֶלָה׃ *he yigmələkha kol tov sélah.*

Amen! The One Who has piled upon you every good,
may Voi keep piling upon you every good — selah!

Mi sheBeirəkhe Blessings

All of these blessings have a similar structure, and all have some gendered language in them. The gendered forms will be given in the common, then the feminine, and then the masculine, with a short vertical stroke (|) separating the choices. (In a few cases, a passage with many gendered forms will be pulled out and presented in the three grammatical genders separately. These passages will be labeled by gender.) The translation uses they/themself for the grammatically common option, but, of course, if praying these blessings in English, the actual pronouns of the person being honored should be used.

For one who has received an aliyah:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ אֶת *he yəvarəkheh et*

[name of the one being honored]

בַּעֲבוּר *ba'avur*
<שֶׁעָלְתָה | שֶׁעָלְתָה | שֶׁעָלָה> *<she'aləteh | she'alətah | she'alah>*
לִכְבוֹד הַמָּקוֹם *likhvod hamaqom*
וְלִכְבוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וְלִכְבוֹד 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

On a Festival:

וְלִכְבוֹד הָרֶגֶל׃ *vəlikhvod harégel.*

At all times continue:

בִּשְׂכַר זֶה הַקָּדוֹשָׁה בְּרוּכָה הֶא *Biskhar zeh haqədosheh bərukheh he*

Common:

יִשְׁמְרֶהּ אוֹתָהּ וְאֶת כָּל מִשְׁפַּחְתָּהּ *yishməreh oteh və'et kol mishpaḥteh*
וְיִשְׁלְחָה בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֵׂה חַיֶּיהָ *bəkhol ma'aseih ḥayéihe*

Feminine:

יִשְׁמְרֶהּ אוֹתָהּ וְאֶת כָּל מִשְׁפַּחְתָּהּ *yishməreh otah və'et kol mishpaḥtah*
וְיִשְׁלְחָה בְּרָכָה וְהַצְלָחָה *vəyishləkhe bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֵׂה חַיֶּיהָ *bəkhol ma'aseih ḥayéiha*

Masculine:

יִשְׁמְרֶהּ אוֹתוֹ וְאֶת כָּל מִשְׁפַּחְתּוֹ *yishməreh oto və'et kol mishpaḥto*
וְיִשְׁלְחָה בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֵׂה חַיָּיו *bəkhol 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,

On a Festival:

<וְיִזְכֶּת | וְתִזְכֶּה | וְיִזְכֶּה> *<vəyizket | vətizkeh | vəyitzkeh>*
לְנִתְכַּבֵּד בַּחֲגֶל *lənitkabeid barégel*

At all times:

עִם כָּל יִשְׂרָאֵל *im kol Yisra'eil*
<אַחוֹלֶיהָ | אַחוֹלֶיהָ | אַחוֹלָיו> *<aḥoléihe | aḥoléiha | aḥolav>*
וְנֹאמַר אָמֵן׃ *vənomar amein.*

On a Festival:
and may <they | she | he> merit
being honored by the Festival
At all times:
along with all Yisra'eil,
<their | her | his> kin.
And let us respond: Amen!

For one who is ill:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ וְיִרְפָּא אֶת *he yəvarəkhe vəyirpə'eh et*
[name of the sick]
הַקָּדוֹשׁ בָּרוּךְ הוּא *Haqədosheh bərukheh he*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless and heal
[name of the sick]
May the Holy Blessed One

Common:

יִמָּלְאֶה רַחֲמִים עָלֶיהָ *yimalə'eh raḥamim aléihe*
לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ *ləhaḥaziqeh ulrapə'oteh*
וְיִשְׁלְחֶה לָהּ מְהֵרָה *vəyishləḥeh leh məheirah*

Feminine:

יִמָּלְאֶה רַחֲמִים עָלֶיהָ *yimalə'eh raḥamim aléiha*
לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ *ləhaḥaziqah ulrapə'otah*
וְיִשְׁלְחֶה לָהּ מְהֵרָה *vəyishləḥeh lah məheirah*

Masculine:

יִמָּלְאֶה רַחֲמִים עָלָיו *yimalə'eh raḥamim alav*
לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ *ləhaḥaziqo ulrapə'oto*
וְיִשְׁלְחֶה לוֹ מְהֵרָה *vəyishləḥeh lo məheirah*

For all conclude:

רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם *rəfu'ah shəleimah min hashamáyim*
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף *rəfu'at hanéfesh urfu'at haguf*
בְּתוֹךְ שְׁאָר חוֹלוֹל בָּעוֹלָם: *bətokh shə'ar ḥolol ba'olam.*
הַיּוֹם הוּא מִלִּזְעוֹק *Hayom hu miliz'oq*
וּרְפוּאָה קְרוֹבָה לָבוֹא *urfu'ah qərovah lavo*
הַשְׁתָּא בַּעֲגָלָה וּבִזְמַן קָרִיב *hashta ba'agalah uvizman qariv*
וְנֹאמַר אָמֵן: *vənomar amein.*

be filled with compassion towards <them | her | him>,
to strengthen <them | her | him> and heal <them | her | him>
and quickly send <them | her | him>
a complete healing from Heaven,
a healing of the soul and a healing of the body,
amidst the rest of the sick of the world.
Today is a day not to implore,
but may healing be soon to come,
now, swiftly, and in a soon time.
And let us respond: Amen!

A collective prayer for healing can be found after haTəfilah in the Friday Evening Service (p 74).

For a newborn:

This blessing is provided only in the grammatical common, as it is impossible to know the gender of a newborn baby.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ אֶת נוֹלֶדֶת *he yəvarəkheh et nolédeh*
[name]
וְיִקָּרֵא שְׁמָהּ בְּיִשְׂרָאֵל *vəyiqarei shəmeh bəYisra'eil*
[Hebrew name]
יְהִי רָצוֹן מִלִּפְנֵי *Yəhi ratzon milifnei*
הַקָּדוֹשׁ בָּרוּךְ הוּא *haqədosheh bərukheh he*
שֶׁיִּתְבַּגְּרֶה אֶל זִקְנָה *sheyitbagəreh el ziqnah*
וְחַיֶּיהָ יִמָּלְאוּ בְּלִמּוּד בְּרֵעוּת *vəḥayéihe 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 שֶׁבֵּרַךְ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ אֶת [name] *he yəvarəkheh et* [name]

Common:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'eh ləmitzvot və'aləteh*

Feminine:

שֶׁהִגִּיעָה לְמִצְוֹת וְעָלְתָה *shehig'ah ləmitzvot və'alətah*

Masculine:

שֶׁהִגִּיעַ לְמִצְוֹת וְעָלָה *shehigí'a ləmitzvot və'alah*

For all continue:

לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלִכְבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלִכְבוֹד הָרֶגֶל׃ *vəlikhvod harégel.*

At all times continue:

הַקָּדוֹשׁ בָּרוּךְ הוּא *Haqədosheh bərukheh he*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless [name]
who has reached the age of mitzvot and received an aliyah
for the glory of this place and for the glory of the Torah
On Shabbat:
and for the glory of Shabbat
On a Festival:
and for the glory of the Festival.
At all times continue:
May the Holy Blessed One

Common:

יִשְׁמְרֵהוּ וִיחַיֵּהוּ וְיכוֹנְנֵהוּ אֶת לִבּוֹ *yishmərého viḥayého vikhonəneh et libeh*
לִהְיוֹת שָׁלֵם עִם יהוה אֱלֹהֶיהוּ *lihyot shaleim im HA'EIN SOF Elohéihe*

Feminine:

יִשְׁמְרֵהָ וִיחַיֵּהָ וְיכוֹנְנֵהָ אֶת לִבָּהּ *yishmərého viḥayého vikhonəneh et libah*
לִהְיוֹת שָׁלֵם עִם יהוה אֱלֹהֶיהָ *lihyot shaleim im HA'EIN SOF Elohéiha*

Masculine:

יִשְׁמְרֵהוּ וִיחַיֵּהוּ וְיכוֹנְנֵהוּ אֶת לִבּוֹ *yishmərého viḥayého vikhonəneh et libo*
לִהְיוֹת שָׁלֵם עִם יהוה אֱלֹהָיו *lihyot shaleim im HA'EIN SOF Elohav*

For all continue:

לַהֲגוֹת בְּתוֹרָתֵהּ לָלֶכֶת בִּדְרָכֶיהָ *lahagot bəTorateh lalékhet bidrakhéihe*
וְלִשְׁמוֹר מִצְוֹתֶיהָ *vəlishmor mitzvotéihe*
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֶׂה *bəkhol ma'aseih*
<חַיֶּיהָ | חַיָּהּ | חַיָּיו>: *<ḥayéihe | ḥayéiha | ḥayav>.*
יְהִי רָצוֹן *yəhi ratzon*
שֶׁיִּמָּלֵא <חַיֶּיהָ | חַיָּהּ | חַיָּיו> *sheyimalei <ḥayéihe | ḥayéiha | ḥayav>*
בְּתוֹרָה בִּרְעוּת וּבְמַעֲשִׂים טוֹבִים *bəTorah bərei'ut uvma'asim tovim*
<וְיִמְצָאֶה | וְתִמְצָא | וְיִמְצָא> *<vəyimtzə'eh | vətimtza | vəyimtza>*
חֵן וְשֵׂכֶל טוֹב *ḥein vəséikhel tov*
לִפְנֵי אֱלֹהִים וְאָדָם וְנֹאמַר אָמֵן: *lifnei Elohim və'adam vənomar amein.*

guard <them | her | him> and sustain <them | her | him> and direct <their | her | his> heart
to be whole with THE INFINITE, <their | her | his> God,
to ponder Voix Torah and follow in Voix ways
and guard Voix mitzvot.
And may Voi send blessing and success
to every work of
<their | her | his> life.
And may it be Voix will
that <their | her | his> life be filled
with Torah, with friendship, and with good deeds,
and may <they | she | he> find
grace and good sense
before God and humanity. And let us respond: Amen!

For one sharing a new gender with their community:

This is a blessing of my own invention to honor trans Jews who use an aliyah to mark a public announcement of their transness to their communities.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*

אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*

וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*

רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*

הוּא יְבָרֵךְ אֶת [name] *he yəvarəkheh et* [name]

<שֶׁהוֹצִיאָתְהָ | שֶׁהוֹצִיאָתָהּ | *<shehotzi'éthe | shehotzi'átah |*

שֶׁהוֹצִיאָהוּ> מִפְּרָתְיוּת לְצִבּוּר *shehotzi'áhu> mipəratiyut lətzibur*

<וְעָלְתָה | וְעָלְתָהּ | וְעָלָה> *<və'aləteh | və'alətah | və'alah>*

לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה *likhvod hamaqom vəlikhvod haTorah*

On Shabbat:

וְלִכְבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלִכְבוֹד הֶחָגּ׃ *vəlikhvod harégel.*

If taking a new Hebrew name:

וְיִקָּרֵא <שְׁמָהּ | שְׁמָהּ | *vəyiqarei <shəmeh | shəmah |*

שְׁמוֹ> בְּיִשְׂרָאֵל [Hebrew name] *shəmo> bəYisra'eil* [Hebrew name]

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov;
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless [name]
who has brought <themself | 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:

הַקְּדוֹשָׁה בְּרוּכָה הֶא *Haqədosheh bərukheh he*

Common:

יִשְׁמְרֶהָ וִיחַיְּהָ *yishmərόhe viḥayόhe*

וִיעַמְּקֶהָ אֶת דַּעַת עַצְמִיּוּתָהּ׃ *vi'aməqeh et dá'at atzmiyuteh.*

וְיִמָּלֵא חַיֶּיהָ *Vəyimalei ḥayéihe*

Feminine:

יִשְׁמְרֶהָ וִיחַיְּהָ *yishmərόha viḥayόha*

וִיעַמְּקֶהָ אֶת דַּעַת עַצְמִיּוּתָהּ׃ *vi'aməqeh et dá'at atzmiyutah.*

וְיִמָּלֵא חַיֶּיהָ *Vəyimalei ḥayéiha*

Masculine:

יִשְׁמְרֶהוּ וִיחַיְּהוּ *yishmərόhu viḥayόhu*

וִיעַמְּקֶהָ אֶת דַּעַת עַצְמִיּוּתוֹ׃ *vi'aməqeh et dá'at atzmiyuto.*

וְיִמָּלֵא חַיָּיו *Vəyimalei ḥayav*

For all conclude:

בְּתוֹרָה בְּרֵעוּת *bəTorah bərei'ut*

וּבְמַעֲשִׂים 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 שֶׁבֵּרַךְ אֲבוֹתֵינוּ *Mi shebeirəkhe avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
הוּא יְבָרֵךְ אֶת *he yəvarəkheh et*

[names of those to be married]

אֲשֶׁר בְּקָרוֹב <יִכָּנְסוֹל | *asher bəqarov <yikanəsol |*
תִּכָּנְסְנָה | יִכָּנְסוּ> לַחֻפָּה *tikanéisnah | yikansu> laḥupah*
וְעָלוּ הַיּוֹם לִכְבוֹד הַמָּקוֹם *və'alu hayom likhvod hamaqom*
וְלִכְבוֹד הַתּוֹרָה *vəlikhvod haTorah*

On Shabbat:

וְלִכְבוֹד הַשַּׁבָּת *vəlikhvod haShabat*

On a Festival:

וְלִכְבוֹד הֶחָג׃ *vəlikhvod harégel.*

At all times:

הַקְּדוֹשָׁה בְּרוּכָה הוּא *Haqədosheh bərukheh he*
<יַדְרִיכֹל | יַדְרִיכֹן | יַדְרִיכֹם> *<yadrikhol | yadrikhon | yadrikhom>*
לִבְנוֹת בַּיִת בְּיִשְׂרָאֵל *livnot báyit bəYisra'eil*
אֲשֶׁר בּוֹ יִשְׁכְּבוּ *asher bo yishkəvu*
אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵעוּת *ahavah və'aḥavah vəshalom vərei'ut*
וְיִשְׁלְחָה בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֵׂה *bəkhol ma'aseih*
<חַיֵּיהֶל | חַיֵּיהֶן | חַיֵּיהֶם> *<ḥayeihel | ḥayeihen | ḥayeihem>*
וְנֹאמַר אָמֵן׃ *vənomar amein.*

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless
[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!

Ḥatzi 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 שְׁמֵהּ רַבָּה אָמֵן *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

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

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֵהּ הֶא *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה — *Vəzot haTorah asher sam Mosheh*
לִפְנֵי בְּנוֹל יִשְׂרָאֵל׃ — *lifnei bənol Yisra'eil.*
עַל־פִּי יהוה בְּיַד מֹשֶׁה׃ — *al pi HA'EIN SOF bəyad Mosheh.*

And this is the Teaching that Mosheh set
before the children of Yisra'eil, Dəvarim 4:44
from the mouth of THE INFINITE by the hand of Mosheh. BəMidbar 9:23

(The Torah is then furled and wrapped. Many congregations sing wordless tunes or extra-liturgical songs until the scroll is fully dressed and at rest. On a day when multiple Torah scrolls are used, each is wrapped in this way.)

Haftarah Blessings

Before the Haftarah, the reader prays:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר בָּחַרְתָּ בִּנְבִיאוֹל טוֹבוֹל *asher baḥareh binvi'ol tovol*
וְרָצִתָה בִּדְבְרֵיהֶל *vəratzəteh vədivreihel*
הַנֶּאֱמָרִים בֶּאֱמֶת *hane'emarim be'emet*
בְּרוּכָה אַתָּה יהוה *bərukheh ateh HA'EIN SOF*
הָרוֹצֶת בַּתּוֹרָה *harotzet baTorah*
וּבְמֹשֶׁה עַבְדָּהּ *uvMosheh avdeh*
וּבְיִשְׂרָאֶל עַמָּהּ *uvYisra'eil ameh*
וּבִנְבִיאוֹל הָאֱמֶת וָצֶדֶק׃ *uvinvi'ol ha'emet vatzédeq.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who chose good prophets
and was pleased with their words,
prophesied in truth.
Blessed are You, INFINITE,
the One Who is pleased with the Torah
and with Mosheh, Voix servant,
and with Yisra'eil, Voix people,
and with prophets of truth and justice.

After the Haftarah, the reader prays:

בָּרוּכָה אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
צוּר כָּל הָעוֹלָמִים	*tzur kol ha'olamim*
צַדִּיקָה בְּכָל הַדּוֹרוֹת	*tzadiqeh bəkhol hadorot*
הָאֵל הַנֶּאֱמָנָה הָאוֹמֶרֶה וְעוֹשֶׂת	*ha'Eil hane'eméneh ha'oméreh və'oset*
הַנּוֹדֶרֶה וּמְקַיֶּמֶה	*hanodéreh umqayémeh*
שֶׁכָּל דְּבָרֶיהָ אֱמֶת וָצֶדֶק׃	*shekol dəvaréihe emet vatzédeq.*
נֶאֱמָנָה אַתָּה	*Ne'eméneh ateh*
הֶא יהוה אֱלֹהֵינוּ	*he HA'EIN SOF Elohéinu*
וְנֶאֱמָנִים דְּבָרֶיךָ	*vəne'emanim dəvaréikhe*
וְדָבָר אֶחָד מִדְּבָרֶיךָ	*vədavar eḥad midvaréikhe*
אָחוֹר לֹא יָשׁוּב רֵיקָם	*aḥor lo yashuv reiqam*
כִּי אֵל רוֹפֵא נֶאֱמָנָה וְרַחֲמָנָה אָתָּה׃	*ki Eil rú'aḥ ne'eméneh vəraḥaméneh áteh.*
בָּרוּכָה אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
הָאֵל הַנֶּאֱמָנָה בְּכָל דְּבָרֶיהָ׃	*ha'Eil hane'eméneh bəkhol 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.

רַחֵם עַל הָאָרֶץ *Raḥameh al ha'áretz*
כִּי הִיא בֵּית חַיֵּינוּ *ki hi beit ḥayéinu*
וְלַעֲלוּבוֹל נֶפֶשׁ תּוֹשִׁיעַ *vəla'aluvol néfesh toshí'eh*
בִּמְהֵרָה בְיָמֵינוּ: *vimheirah vəyaméinu.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
מְשַׂמֵּחַ הָאָרֶץ בְּיֵשַׁע: *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.

שַׂמְּחֵנוּ יהוה אֱלֹהֵינוּ *Samәḥónu HA'EIN SOF Elohéinu*
בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ *bə'Eiliyáhu hanavi avdékhe*
וּבִתְקוּפַת שָׁלוֹם רַב הַבָּאָה *uvitqufat shalom rav haba'ah*
בִּמְהֵרָה תָבוֹא וְתָגֵל לִבֵּנוּ: *bimheirah tavo vətageil libéinu.*
מִן הָאָרֶץ יָפֹסוּ כָל מִלְחָמָה *Min ha'áretz yifósu khol milḥamah*
וְכָל חָמָס וְכָל שְׁפִיכַת דָּם *vəkhol ḥamas vəkhol shəfikhat dam*
כִּי נִשְׁבַּעְתָּ *ki nishbáte*
לֹא יִשָּׂא גוֹי אֶל גוֹי חֶרֶב *lo yisa goi el goi ḥérev*
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: *vəlo yilmədu od milḥamah.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
הַמַּשְׁלִימָה: *hamashlimeh.*

Gladden us, INFINITE, our God,
with Eliyáhu the prophet, Your servant,
and with the era of abounding peace that is coming —
swiftly may it come and gladden our heart!
May all war vanish from the Earth
and all violence and all shedding of blood,
as You swore:
"Nation shall not lift up sword against nation,
nor will they learn war anymore." Yəshayáhu 2:4
Blessed are You, INFINITE,
the Peace-maker.

On Hoshana Rabah, continue with Communal Prayers (p 404).

On a Shabbat that is not a Festival (except for Shabbat Ḥol haMo'eid Sukot) conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה *Al haTorah və'al ha'avodah*
וְעַל הַנְּבִיאִים *və'al hanəvi'im*
וְעַל יוֹם הַשַּׁבָּת הַזֶּה *və'al yom haShabat hazeh*
שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ *shenatáte lánu HA'EIN SOF Elohéinu*
לִקְדֻשָּׁה וְלִמְנוּחָה *liqdushah vəlimnuḥah*
לְכָבוֹד וּלְתִפְאֶרֶת *likhavod ultif'áret*
עַל הַכֹּל יהוה אֱלֹהֵינוּ *al hakol HA'EIN SOF Elohéinu*
אֲנַחְנוּ מוֹדִים לָךְ *anáḥnu modim lakh*
וּמְבָרְכִים אוֹתָךְ *umvarəkhim otakh*
יִתְבָּרַךְ שִׁמְךָ בְּכָל יוֹם *yitbarakh shimkha bəkhol yom*
תָּמִיד לְעוֹלָם וָעֶד׃ *tamid lə'olam va'ed.*
בָּרוּכָה אַתָּה יהוה *Bərukhah atah HA'EIN SOF*
מְקַדֶּשֶׁת הַשַּׁבָּת׃ *məqadéshet 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.

On a Festival, and also Shabbat Ḥol haMo'eid Sukot, conclude (adding the boxed words on Shabbat):

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה *Al haTorah və'al ha'avodah*

וְעַל הַנְּבִיאִים *və'al hanəvi'im*

וְעַל יוֹם הַשַּׁבָּת הַזֶּה *və'al yom haShabat hazeh*

וְעַל יוֹם *və'al yom*

On Pésaḥ:

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 הָעֲצֶרֶת הַזֶּה *haShəmini ḥag ha'Atzéret hazeh*

For the Torah and for worship
and for the prophets
and for this Sabbath day
and for
On Pésaḥ:
this flatbread festival day
On Shavu'ot:
this Shavu'ot festival day
On Sukot:
this Sukot festival day
On Shəmini Atzéret:
this Shəmini Atzéret festival day

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *ḥag Simḥat haTorah hazeh*

At all times continue:

שֶׁנָּתַתָּ לָּנוּ יהוה אֱלֹהֵינוּ *shenatáte lánu HA'EIN SOF Elohéinu*

לִקְדֻשָּׁה וְלִמְנוּחָה *liqdushah vəlimnuḥah*

לְשָׂשׂוֹן וּלְשִׂמְחָה *ləsason ulsimḥah*

לְכָבוֹד וּלְתִפְאֶרֶת *ləkhavod ultif'áret*

עַל הַכֹּל יהוה אֱלֹהֵינוּ *al hakol HA'EIN SOF Elohéinu*

אֲנַחְנוּ מוֹדִים לָךְ *anáḥnu modol lakh*

וּמְבָרְכִים אוֹתָךְ *umvarəkhol otakh*

יִתְבָּרַךְ שִׁמְךָ בְּכָל יָמִים *yitbarakh shimkhe bəkhol yamim*

תָּמִיד לְעוֹלָם וָעֶד׃ *tamid ləʼolam vaʼed.*

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*

מְקַדֵּשׁ שַׁבָּת וְ *məqadésheh Shabat və*

יִשְׂרָאֵל וְהַזְּמַנִּים׃ *Yisraʼeil 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 פֻּרְקָן מִן שְׁמַיָּא *Yəqum purqan min shəmaya*
חִנָּא וְחִסְדָּא *ḥina vəḥisda*
וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי *vəraḥamei vəḥayei arikhei*
וּמְזוֹנֵי רְוִיחֵי וְסִיעְתָּא דִשְׁמַיָּא *umzonei rəviḥei vəsiyata dishmaya*
וּבַרְיוּת גּוּפָא וּבִינָא מְעַלְיָא *uvaryut gufa uvina mə'aləya*
לֶגְטוֹנָא אֲרִיכָא וְקַיָּמָא *legtona arikha vəqayama*
לֶגְטוֹנָא דִי לָא יִפְסוּק *legtona di la yifsuq*
וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא *vədi la yivtul ipitgamei Oraita*
לְכָל קְהָלָא קַדִּישָׁא הָדֵין׃ *ləkhol qəhala qadisha hadein.*
רוּחָא יְעָלְמָא יְבָרְכֵה יִתְכּוֹנֶה *Ruḥa yə'aləma yəvarəkheh yitkoneh*
יַפְּשֶׁה חַיֵּיכוֹל וַיַסְגְּאֶה יוֹמֵיכוֹל *yapəsheh ḥayeikhol vəyasgə'eh yomeikhel*
וְיִתְּנֶה אַרְכָא לִשְׁנֵיכוֹל *vəyitəneh arkha lishneikhol*
וְתִתְפָּרְקוּל וְתִשְׁתֵּיזְבוּל *vətitpərəqul vətishteizəvul*
מִן כָּל עָקָא *min kol aqa*
וּמִן כָּל מַרְעִין בִּישִׁין׃ *umin kol mar'in bishin.*

May there arise deliverance from Heaven,
grace and devotion
and compassion and long life
and easy food and help from Heaven
and health of body and perfect insight,
a long and enduring legacy,
a legacy that will not cease
and that will not be annulled from words of Torah
for all this Holy congregation.
May the Spirit of the world bless and establish you,
expand your lives and increase your days
and give length to your years.
And may you be delivered and rescued
from all distress
and from all illnesses that exist.

מָרְתָן דִי בִשְׁמַיָא יְהֵת בְּסַעְדְכוֹל כָּל זְמַן וְעִדָן וְנֹאמַר אָמֵן׃

Maretan di vishmaya yəhet bəsadəkhol kol zəman və'idan vənomar amein.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה הוּא יְבָרֵךְ אֶת כָּל הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהִלּוֹת הַקֹּדֶשׁ הֵם וְכָל אֲשֶׁר לָהֶם וּמִי שֶׁמְיַחֲדוֹל בָּתֵי כְנֵסִיוֹת לְתְפִלָּה וּמִי שֶׁמְיַחֲדוֹל מִנְיָנִים בָּהֶם שֶׁלֹּא יוֹצְאוֹל מִבָּתֵיהֶל

Mi shebeirəkhe avotéinu Avraham Yitzḥaq vəYa'aqov və'imotéinu Sarah Rivqah Raḥeil Lei'ah Bilhah vəZilpah he yəvarəkheh et kol haqahal haqadosh hazeh im kol qəhilot haqódesh heil vəkhol asher lahel umi sheməyaḥadol batei khəneisiyot litfilah umi sheməyaḥadol minyanim bahel shelo yotzə'ol mibateihel

May our Authority in Heaven be your help
at every time and moment.
And let us respond: Amen!

May the One Who blessed our patriarchs
Avraham, Yitzḥaq, and Ya'aqov;
and our matriarchs Sarah, Rivqah,
Raḥeil, Lei'ah, Bilhah, and Zilpah
bless
all this Holy congregation
together with all Holy congregations,
them and all that is theirs,
and those who bring together
houses of assembly for prayer
and those who bring together minyans
for those who cannot leave their homes

וּמִי שֶׁבָּאוּל בְּתוֹכָל לְהִתְפַּלֵּל *umi sheba'ol mətokhal ləhitpaleil*
וּמִי שֶׁנּוֹתְנוֹל נֵר לְהַדְלִיק *umi shenotənol neir ləhadliq*
וּמַשְׁקֶה לְקִדּוּשׁ וּלְהַבְדָּלָה *umashqeh ləqidush ulhavdalah*
וּפַת לְאוֹרְחוֹל וּצְדָקָה לַעֲנִיוֹל *ufat lə'orəḥol utzdaqah la'aniyol*
וְכָל שֶׁעוֹסְקוֹל בִּצָּרְכֵי *vəkhol she'oseqol mətzorkhei*
צִבּוּר בֶּאֱמוּנָה׃ *tzibur be'emunah.*
הַקָּדוֹשׁ בָּרוּכֶה הֶא *Haqədosheh bərukheh he*
יְשַׁלְּמֶה שְׂכָרָל *yishaləmeh səkharal*
וְיָסִירֶה מֵהֶל כָּל מַחֲלָה *vəyasíreh meihel kol maḥalah*
וְיִרְפָּאֶה לְכָל גּוּפָל *vəyirpa'eh ləkhol gufal*
וְיִסְלְחֶה לְכָל עַוֹנָל *vəyisləḥeh ləkhol avonal*
וְיִשְׁלְחֶה בְּרָכָה וְהַצְלָחָה *vəyishləḥeh bərakhah vəhatzlaḥah*
בְּכָל מַעֲשֵׂי חַיֵּיהֶל *bəkhol ma'asei ḥayeihel*
עִם כָּל יִשְׂרָאֵל *im kol Yisra'eil*
אֲחוֹלֵיהֶל וְנֹאמַר אָמֵן׃ *aḥoleihel vənomar amein.*

and those who come into their midst to pray
and those who provide candles for lighting
and drink for qidush and havdalah
and food for guests and justice for the meek
and all who occupy themselves with the need
of the community faithfully.
May the Holy Blessed One
pay their wage
and turn every illness away from them
and heal all their bodies
and pardon all their sins
and send blessing and success
to all the works of their lives
together with all Yisra'eil,
their kin. And let us respond: Amen!

For creation and renewal:

This prayer is adapted from one written by Hillel Zeitlin that was included in the first Reconstructionist prayerbook in 1945. The acknowledgements in that prayerbook indicate that it was earlier published elsewhere, but do not give any further publication details.

אִב כָּל בָּאוֹל עוֹלָם *Iv kol ba'ol olam*
אַתָּה בוֹרֵאתָ אֶת עוֹלָמֶךָ *ateh voréi'ah et olaməkhe*
בְּכָל מְעוּף עָיִן *bəkhol mə'uf áyin*
אִם כְּהֶרֶף עָיִן *im kəhéref áyin*
תָּסִירֶה אֶת חֶסֶד יְצִירָתֶךָ *tasíreh et ḥésed yətziratékhe*
וְהָיָה הַכֹּל אַיִן וָאָפֶס׃ *vəhayah hakol áyin va'áfes.*

אֲבָל אַתָּה מְרִיקֶה עַל יְצִירוֹלֶיךָ *Aval ateh məriqeh al yətziroléikhe*
צִנּוֹרֵי בְרָכָה רֶגַע וְרֶגַע׃ *tzinorei vərakhah réga vəréga.*

וְעוֹד פַּעַם יוֹפִיעוּ כּוֹכְבֵי שַׁחַר *Və'od pá'am yofí'u kokhəvei sháḥar*
וְשִׁירוּ שִׁירַת אַהֲבָה לְפָנֶיךָ׃ *vəshiru shirat ahavah ləfanéikhe.*
וְעוֹד פַּעַם יֵצֵא שֶׁמֶשׁ בִּגְבוּרָתוֹ *Və'od pá'am yeitzei shémesh bigvurato*
וְשָׁר שִׁירַת עֹז לְפָנֶיךָ׃ *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 פַּעַם יָשִׁירוּ עֲשָׂבִים *Və'od pá'am yashíru asavim*
שִׁירַת גַּעְגּוּעִים לְפָנֶיךָ׃ *shirat gagu'im ləfanéikhe.*
וְעוֹד פַּעַם תָּשַׁרְנָה צִפֳּרִים *Və'od pá'am tasharnah tziporim*
שִׁירַת גִּיל לְפָנֶיךָ׃ *shirat gil ləfanéikhe.*

וְעוֹד פַּעַם יִתְעַטְּפוּ אִילָנוֹת *Və'od pá'am yit'atəfu ilanot*
כִּשְׁלִיחֵי צִבּוּר לְפָנֶיךָ׃ *kishliḥei tzibur ləfanéikhe.*
וְעוֹד פַּעַם יִלְחַשׁ מַעְיָן *Və'od pá'am yilḥash mayan*
אֶת תְּפִלָּתוֹ לְפָנֶיךָ׃ *et təfilato ləfanéikhe.*

הֲלֹא אַתָּה בּוֹרֵאתָ הַכֹּל מֵחָדָשׁ׃ *Halo ateh voréi'ah hakol meiḥadash.*
בְּרֵאֵה נָא *Birə'eh na*
אִבִּי אוֹתִי יַלְדֶתְךָ מֵחָדָשׁ׃ *ivi oti yaldetkhe meiḥadash.*

נִשְׁמָה בִי מִנִּשְׁמַת אַפֶּיךָ *Nishmeh vi minishmat apéikhe*
וְחָיִיתִי חַיִּים חֲדָשִׁים *vəḥayíti ḥayim ḥadashim*
חַיֵּי יַלְדוּת חֲדָשָׁה׃ *ḥayei yaldut ḥadashah.*

Even now grasses will sing
a song of yearning before You.
Even now birds will sing
a song of joy before You.

Even now trees will en-talit themselves
like messengers from the crowd before You.
Even now a well will whisper
its prayer before You.

Are You not generating everything anew?
Generate me,
a child of Yours, my Quickener, anew!

Breathe into me from the breath of Your nose
and I will live a new life,
a life of childhood renewed!

For peace:

This prayer is adapted from Nathan Sternhartz's *Liqutei Təfilot*, 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 יהוה *Yəhi ratzon milfanéikhe HA'EIN SOF*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁתְּבַטֵּלָה מִלְחָמוֹת *shetəvatəleh milḥamot*
וּשְׁפִיכוּת דָּמִים מִן עוֹלָם *ushfikhut damim min olam*
וְתַמְשִׁיכֶה שָׁלוֹם גָּדוֹל *vətamshíkheh shalom gadol*
וְנִפְלָא בָּעוֹלָם *vənifla ba'olam*
וְלֹא יִשָּׂא גוֹי אֶל גוֹי חֶרֶב *vəlo yisa goi el goi ḥérev*
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: *vəlo yilmədu od milḥamah.*
רַק יַכִּירוֹל כָּל יוֹשְׁבוֹל תֵּבֵל *Raq yakírol kol yoshəvol teiveil*
הָאֱמֶת לַאֲמִתּוֹ *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". Yəshayáhu 2:4
May all those who dwell on earth only recognize
this truth for its truth:

אֲשֶׁר לֹא בָּאנוּ לְזֶה הָעוֹלָם *asher lo bánu ləzeh ha'olam*
בִּשְׁבִיל רִיב וּמַחֲלֹקֶת חַס וְשָׁלוֹם *bishvil riv umaḥalóqet ḥas vəshalom*
וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְטוּר *vəlo bishvil sin'ah vəqin'ah vəqintur*
וּשְׁפִיכוּת דָּמִים חַס וְשָׁלוֹם *ushfikhut damim ḥas vəshalom*
רַק בָּאנוּ לָעוֹלָם כְּדֵי *raq bánu la'olam kədei*
לַעֲזֹר וּלְהִשָּׁעֵן זֶה בְּזֶה׃ *la'azor ulhisha'ein zet bəzet.*
וּבְכֵן יְקֻיַּם מִקְרָא שֶׁכָּתוּב *Uvkhein yəquyam miqra shekatuv*
וְנָתַתִּי שָׁלוֹם בָּאָרֶץ *vənatáti shalom ba'áretz*
וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד׃ *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 יהוה *Yəhi ratzon milfanéikhe* HA'EIN SOF
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה *shetḥadəsheh aléinu et haḥódesh hazeh*
לְטוֹבָה וְלִבְרָכָה׃ *lətovah vəlivrakhah.*
וְתִתְּנֵהּ לָנוּ חַיִּים אֲרוּכִים *Vətitəneh lánu ḥayim arukhim*
חַיִּים שֶׁל שָׁלוֹם חַיִּים שֶׁל טוֹבָה *ḥayim shel shalom ḥayim shel tovah*
חַיִּים שֶׁל בְּרָכָה חַיִּים שֶׁל פַּרְנָסָה *ḥayim shel bərakhah ḥayim shel parnasah*
חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת חַיִּים שֶׁיֵּשׁ *ḥayim shel ḥilutz atzamot ḥayim sheyeish*
בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא *bahem yir'at shamáyim vəyir'at ḥeit*
חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה *ḥayim she'ein bahem bushah ukhlimah*
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד *ḥayim shel ósher vəkhavod*
חַיִּים שֶׁתְּהֵא בָּנוּ אַהֲבַת תּוֹרָה *ḥayim shetəhei vánu ahavat Torah*
וְיִרְאַת שָׁמַיִם חַיִּים שֶׁיְּמַלְּאוּ *vəyir'at shamáyim ḥayim sheyimalə'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 לְאִבּוֹלֵינוּ *Mi she'asəteh nisim lə'ivoléinu*
וְנָאֲלָה אוֹתָל מֵעַבְדוּת לְחֵרוּת *vəga'aleh otal mei'avdut ləḥeirut*
הֵא יִגְאֲלֶה הָעוֹלָם בְּקָרוֹב *he yig'aleh ha'olam bəqarov*
וְיַחְזִירֶה אֶת מוּרָשׁוֹל *vəyaḥzíreh et murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba khanfot ha'áretz*
לְעוֹלָם בְּלִי יַרְשׁוּת *lə'olam bəli yarshut*
וְנֹאמַר אָמֵן: *vənomar amein.*

The leader, followed by the congregation:

רֹאשׁ חֹדֶשׁ <תִּשְׁרֵי | *Rosh Ḥódesh <Tishrei |*
חֶשְׁוָן | כִּסְלֵו | טֵבֵת | *Ḥeshvan | Kisleiv | Teiveit |*
שְׁבַט | אָדָר [א/ב] | *Shəvat | Adar [Rishon/Sheini] |*
נִיסָן | אִיָּר | סִיוָן | *Nisan | Iyar | Sivan |*
תָּמוּז | אָב | אֱלוּל> *Tamuz | Av | Elul>*
יִהְיֶה בְּיוֹם <רִאשׁוֹן | *Yihyeh bayom <rishon |*
שֵׁנִי | שְׁלִישִׁי | רְבִיעִי | *sheini | shəlishi | rəvi'i |*
חֲמִישִׁי | שִׁישִׁי | הַשַּׁבָּת> *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 Ḥódesh <Tishrei |
Ḥeshvan | Kisleiv | Teiveit |
Shəvat | Adar [1/2] |
Nisan | Iyar | Sivan |
Tamuz | Av | Elul>
will be on <Sunday |
Monday | Tuesday | Wednesday |
Thursday | Friday | Shabbat>

When there will be two days of Rosh Ḥódesh add:

<וּלְמָחֳרָתוֹ בְּיוֹם | *<ulmoḥorato bəyom |*
וּבְיוֹם שֵׁנִי | וּבְיוֹם שְׁלִישִׁי | *uvyom sheini | uvyom shəlishi |*
וּבְיוֹם רְבִיעִי | וּבְיוֹם חֲמִישִׁי | *uvyom rəvi'i | uvyom ḥamishi |*
וּבְיוֹם שִׁישִׁי | וּבְיוֹם הַשַּׁבָּת> *uvyom shishi | uvyom haShabat>*

At all times conclude:

הַבָּא עָלֵינוּ *haba aléinu*
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה׃ *və'al kol Yisra'eil lətovah.*

The congregation, followed by the leader:

יְחַדְּשֶׁהוּ הַקָּדוֹשׁ בְּרוּכֶה הֶא *Yəḥadəshóhu haqədosheh bərukheh he*
עָלֵינוּ וְעַל כָּל עַמֶּה *aliénu və'al kol ameh*
בֵּית יִשְׂרָאֵל *beit Yisra'eil*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
לְשָׂשׂוֹן וּלְשִׂמְחָה *ləsason ulsimḥah*
לִישׁוּעָה וּלְנֶחָמָה *lishu'ah ulneḥamah*
וְנֹאמַר אָמֵן׃ *vənomar amein.*

When there will be two days of Rosh Ḥódesh 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 Atzéret, 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.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	84:5	*Ashrei yoshəvol veitékhe*
עוֹד יְהַלְלוּךָ סֶּלָה׃		*od yəhalalúkhe sélah.*
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	144:15	*Ashrei ha'am shekákhah lo*
אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו׃		*ashrei ha'am sheHA'EIN SOF Elohav.*

תְּהִלָּה לְדָוִד	1	*Təhilah ləDavid*
אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ		***a**romimkhe Elohai harú'aḥ*
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃		*va'avarəkhah shimkhe lə'olam va'ed.*
בְּכָל־יוֹם אֲבָרְכֶךָּ	2	***B**əkhol yom avarəkhéke*
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃		*va'ahalələh shimkhe lə'olam va'ed.*

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 **B**lessing You is how I'll spend every day,
and I will praise Your name forever and ever.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃	3	***G**ədoleh HA'EIN SOF umhuléleh mə'od* *vəligdulateh ein ḥéiqer.*
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃	4	***D**or lədor yəshabaḥ ma'aséikhe* *ugvurotéikhe yagídol.*
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃	5	***H**adar kəvod hodékhe* *vədivrei niflə'otéikhe asíḥah.*
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃	6	***V**e'ezuz norə'otéikhe yoméirol* *ugdulatəkhe asapərénah.*
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃	7	***Z**éikher rav tuvəkhe yabí'ol* *vətzidqatəkhe yəroméimol.*
חַנּוּן וְרַחוּם יהוה אֶרֶךְ אַפַּיִם וּגְדֹל־חָסֶד׃	8	***Ḥ**anuneh vəraḥumeh HA'EIN SOF* *arket apáyim ugdolet ḥésed.*
טוֹב־יהוה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃	9	***T**oveh HA'EIN SOF lakol* *vəraḥaméihe al kol ma'aséihe.*
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃	10	***Y**odúkhe HA'EIN SOF kol ma'aséikhe* *vaḥasidoléikhe yəvarəkhúkheh.*

3 **G**olossal is THE INFINITE, 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 INFINITE,
slow to anger and colossal in judiciousness.
9 **K**ind is THE INFINITE to all,
and Voix mercy is on all Voix works.
10 **L**et all Your works thank You, INFINITE!
And Your devoted ones bless You!

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ 11 ***K**əvod malkhutekhe yomeiru*
וּגְבוּרָתְךָ יְדַבֵּרוּ׃ *ugvuratekhe yedabeiru.*
לְהוֹדִיעַ לִבְנֵי הָאָדָם 12 ***L**əhodía livnei ha'adam*
גְּבוּרֹתָיו *gəvurotáv*
וּכְבוֹד הֲדַר מַלְכוּתוֹ׃ *ukhvod hadar malkhuto.*
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים 13 ***M**alkhutekha malkhut kol olamim*
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר׃ *umemshaltekha bəkhol dor vador.*
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים 14 ***S**omékheh HA'EIN SOF lekhol hanofelim*
וְזוֹקֵף לְכָל־הַכְּפוּפִים׃ *vəzoképh lekhol hakəfufim.*
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ 15 ***I**nei khol eleikha yesabeiru*
וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃ *vəatah notein lahem et okhlam bə'ito.*
פּוֹתֵחַ אֶת־יָדֶךָ 16 ***P**otéakh et yadekha*
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃ *umasbía lekhol khai ratzon.*

11 **M**ay they relate the glory of Your protection
and spread the word of Your courage,
12 **n**otifying the children
of Yisra'eil of Voix courage
and the glory of the splendor of Voix protection.
13 **P**rotection! Your protection is for the entire world,
and Your peacefulness for all eternity.
14 **R**aising up all who fall: THE INFINITE!
And answering all in need!
15 **S**o our depths shall yearn for You,
and You give everyone
food in its time.
16 **T**hrowing open Your hand,
You sate the desire of all that lives.

צַדִּיק יהוה	17	***Tz**adiqeh HA'EIN SOF*
בְּכָל־דְּרָכֶיהָ		*bəkhol dərakhéihe*
וְחָסִיד בְּכָל־מַעֲשֶׂיהָ׃		*vəḥasideh bəkhol ma'aséihe.*
קָרוֹב יהוה לְכָל־קֹרְאוֹלֶיהָ	18	***Q**arov HA'EIN SOF qor'oléihe*
לְכֹל אֲשֶׁר יִקְרָאֶהָ בֶּאֱמֶת׃		*ləkhol asher yiqra'úhe ve'emet.*
רְצוֹן־יְרֵאוֹלֶיהָ יַעֲשֶׂת	19	***R**ətzon yərei'oléihe ya'aset*
וְאֶת־שַׁוְעָתָם יִשְׁמְעָה וְיוֹשִׁיעֵם׃		*və'et shav'atal yishmə'eh vəyoshi'ol.*
שׁוֹמֵר יהוה	20	***Sh**oméreh HA'EIN SOF*
אֶת־כָּל־אֹהֲבוֹלֶיהָ		*et kol ohavoléihe*
וְאֵת כָּל־הָרְשָׁעוֹל יַשְׁמִידֶה׃		*və'eit kol harəsha'ol yashmídeh.*
תְּהִלַּת יהוה אֲסַפֵּרָה	21	***T**əhilat HA'EIN SOF asapéirah*
וִיבָרֵךְ כָּל־אָמֶר		*vivareikh kol omer*
שֵׁם קָדְשָׁהּ לְעוֹלָם וָעֶד׃		*sheim qodsheh lə'olam va'ed.*
וַאֲנַחְנוּ נְבָרֵךְ יָהּ	115:18	*Va'anáḥnu nəvareikh YAH*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃		*mei'atah və'ad olam haləluYAH.*

17 **V**ery righteous is THE INFINITE
in all Voix ways,
and devoted in all Voix deeds.
18 **W**hoever implores THE INFINITE, Voi is close to them,
to all who truly implore Void.
19 E**x**hortations of those who fear Void Voi does,
and their imploration Voi heeds, and Voi liberates them!
20 **Y**es, THE INFINITE guards
all who love Void,
and all the wicked Voi will annihilate.
21 **Z**eal-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 יהוה	*Yəhaləlol et sheim HA'EIN SOF*
כִּי־נִשְׂגָּב שְׁמֶהּ לְבַדּוֹ	*ki nisgav shəmeh ləvado*
הוֹדֶהּ עַל־אֶרֶץ וְשָׁמָיִם׃	*hodeh al éretz vəshamáyim.*
וַיָּרֶם קֶרֶן לְעַמֶּהּ	*Vayaréimeh qéren lə'ameh*
תְּהִלָּה לְכָל־חֲסִידוֹלֶיהָ	*təhilah ləkhol ḥasidoléihe*
לִבְנוֹל יִשְׂרָאֵל עַם קְרֹבָהּ	*livnol Yisra'eil am qəroveh*
הַלְלוּיָהּ׃	*haləluYAH.*

They will praise the Name of THE INFINITE
because Voix name is exalted, alone,
Voix glory is on Earth and Heaven.
And Voi raised the horn of Voix people,
praise for all Voix faithful,
the children of Yisra'eil, a people close to Void.
Praise YAH! Psalm 148:13–14

Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. When doing so on Shabbat (including a Festival that falls on Shabbat), this processional is accompanied by Psalm 29. When doing so on a Festival that falls on a weekday, or on Hoshana Rabah, this processional is accompanied by Psalm 24 (p 421).

Psalm 29

מִזְמוֹר לְדָוִד	1	*Mizmor ləDavid*
הָבוּ לַיהוה בְּנֵי יִשְׂרָאֵל		*Havol la'Ein Sof beit Yisra'eil*
הָבוּ לַיהוה כָּבוֹד וָעֹז:		*havol la'Ein Sof kavod va'oz.*
הָבוּ לַיהוה כְּבוֹד שְׁמֹה	2	*Havol la'Ein Sof kəvod shəmeh*
הִשְׁתַּחֲוּ לַיהוה		*hitztanə'ol la'Ein Sof*
בְּהַדְרַת־קֹדֶשׁ:		*bəhadrat qódesh.*
קוֹל יהוה עַל־הַמָּיִם	3	*Qol ha'Ein Sof al hamáyim*
אֵל־הַכָּבוֹד הִרְעִים		*Eil hakavod hir'ímeh*
יהוה עַל־מַיִם רַבִּים:		*ha'Ein Sof al máyim rabim.*
קוֹל־יהוה בַּכֹּחַ	4	*Qol ha'Ein Sof bakó'aḥ*
קוֹל יהוה בֶּהָדָר:		*qol ha'Ein Sof behadar.*
קוֹל יהוה שֹׁבֵר אֲרָזִים	5	*Qol ha'Ein Sof shoveir arazim*
וַיְשַׁבֵּר יהוה		*vayshabəreh ha'Ein Sof*
אֶת אַרְזֵי הַלְּבָנוֹן:		*et arzei haLəvanon.*

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!

וַיַּרְקִידֵם כְּמוֹ־עֵגֶל	6	*Vayarqidom kəmo éigel*
לְבָנוֹן וְשִׂרְיֹן כְּמוֹ בֶן־רְאֵמִים׃		*Ləvanon vəSiryon kəmo ven rə'eimim.*
קוֹל־יהוה חֹצֵב לַהֲבוֹת אֵשׁ׃	7	*Qol HA'EIN SOF ḥotzeiv lahavot eish.*
קוֹל יהוה יָחִיל מִדְבָּר	8	*Qol HA'EIN SOF yaḥil midbar*
יָחִיל יהוה מִדְבַּר קָדֵשׁ׃		*yaḥíleh HA'EIN SOF midbar Qadesh.*
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת	9	*Qol HA'EIN SOF yəḥoleil ayalot*
וַיֶּחֱשֹׂף יְעָרוֹת		*vayeḥesof yə'arot*
וּבְהֵיכָלֵהּ כֻּלֵּהּ אֹמֵרָה כָּבוֹד׃		*uvheikhaleh kuleh oméreh kavod.*
יהוה לַמַּבּוּל יָשָׁבָה	10	*HA'EIN SOF lamabul yashəveh*
וַיֵּשֶׁב יהוה בְּיִנִּינוּ לָעַד׃		*vayéishveh HA'EIN SOF beinéinu la'ad.*
יהוה עֹז לְעַמּוֹ יִתֵּן	11	*HA'EIN SOF oz lə'ameh yitəneh*
יהוה יְבָרֵךְ		*HA'EIN SOF yəvarəkhe*
אֶת־עַמּוֹ בַּשָּׁלוֹם׃		*et ameh vashalom.*

6 Voi will make them pronk 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	*ləDavid mizmor*
לַיהוה הָאָרֶץ וּמְלוֹאָהּ		*lA'Ein Sof ha'áretz umlo'ah*
תֵּבֵל וְיֹשְׁבֵי בָהּ׃		*teiveil və'ánu va.*
כִּי־הֽוּא עַל־יַמִּים יְסָדָהּ	2	*Ki he al yamim yəsadétah*
וְעַל־נְהָרוֹת יְכוֹנְנָהָּ׃		*və'al nəharot yikhonənóha.*
מִי־יַעֲלֶה בְּהַר־יהוה	3	*Mi ya'alet bəhar HA'Ein Sof*
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃		*umi yaqúmeh bimqom qodsheh.*
נְקִי כַפַּיִם וּבַר־לֵבָב	4	*Nəqiyet ma'asim uvaret leivav*
לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי		*lo nasə'eh lashav nafshi*
וְלֹא נִשְׁבַּע לְמִרְמָה׃		*vəlo nishbə'eh ləmirmah.*
יִשָּׂא בְרָכָה מֵאֵת יהוה	5	*Yisə'eh vərakhah mei'eit HA'Ein Sof*
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃		*utzdaqah mei'Elohei yish'eh.*

1 A psalm of David:
The Earth and her fullness is The Infinite's,
the world and us upon her!
2 For Voi founded her upon the seas
and Voi established her upon the abyssal flows.
3 Who can come up the mountain of The Infinite?
Who can endure in the place of Voix Holiness?
4 "One innocent of deed and sincere of heart,
who has not taken My life in vain,
and who hasn't sworn with deceit."
5 Ve will take a blessing from The Infinite
and Justice from the God of ver Liberation!

זֶה דּוֹר דֹּרְשׁוֹ לֶיהָ	6	*Zeh dor dorəsholéihe*
מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃		*məvaqshol panéikhe Ya'aqov sélah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	7	*Sə'u shə'arim rasheikhem*
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם		*uhinasə'u pitḥei olam*
וְיָבוֹא אֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶה אֶצֶם הַכָּבוֹד	8	*Mi zet étzem hakavod*
יהוה עִזּוּזֶה וְגִבּוֹרֶה		*HA'EIN SOF izuzeh vəgiboreh*
יהוה גִּבּוֹרֶה מוֹעֵצָה׃		*HA'EIN SOF giboreh mo'eitzah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	9	*Sə'u shə'arim rasheikhem*
וּשְׂאוּ פִּתְחֵי עוֹלָם		*us'u pitḥei olam*
וְיָבוֹא אֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶה אֶצֶם הַכָּבוֹד	10	*Mi zet étzem hakavod*
יהוה צְבָאוֹת		*HA'EIN SOF tzəva'ot*
הֵא אֶצֶם הַכָּבוֹד סֶלָה׃		*he étzem hakavod sélah.*

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

וּבְנֻחֹה יֹאמַר שׁוּבָה יהוה *Uvnuḥoh yomar shuveh HA'EIN SOF*
רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃ *rivəvot alfei Yisra'eil.*
קוּמָה יהוה לִמְנוּחָתֶךָ *Qúmeh HA'EIN SOF limnuḥatékhe*
אַתָּה וַאֲרוֹן עֻזֶּךָ׃ *ateh va'aron uzékhe.*
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק *Qəhaléikhe yilbəshu tzédeq*
וַחֲסִידֶיךָ יְהַלְלוּ׃ *vaḥasidoléikhe yəhaléilol.*
בַּעֲבוּר דָּוִד עַבְדֶּךָ *Ba'avur David avdékhe*
אַל־תָּשֵׁב פְּנֵי עִדָּתֶךָ׃ *al tashéiveh pənei eidatékhe.*
◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם ▷ *Ki léqaḥ tov natáti lakhel*
תּוֹרָתִי אַל־תַּעֲזֹבוּ׃ *Torati al ta'azóvol.*
► עֵץ־חַיִּים הִיא לַמַּחֲזִיקוֹ בָּהּ ◄ *Eitz ḥayim hi lamaḥaziqol bah*
וְתֹמְכֶיהָ מְאֻשָּׁר׃ *vətomekholéiha mə'ushéreh.*
דְּרָכֶיהָ דַרְכֵי־נֹעַם *Dərakhéiha darkhei nó'am*
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃ *vəkhol nətivotéiha shalom.*
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה *Hashivónu HA'EIN SOF eiléikhe vənashúvah*
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃ *ḥadəsheh yaméinu kəqédem.*

And when [the Ark] rested, [Mosheh] would say, "Return, INFINITE!
To the myriads of thousands of Yisra'eil." BəMidbar 10:36

Advance to Your peacefulness, INFINITE,
You and the ark of Your power!
Your congregations are dressed in righteousness,
and Your faithful ones will offer praise;
for the sake of David, Your servant,
don't turn away from Your community. Psalm 132:8–10

▷ "Yes, I have given you a good teaching;
don't abandon My Torah!" Mishlei 4:2

► She is a tree of Life to all who hold her,
and all who cling to her are happy. Mishlei 3:18

Her ways are ways of pleasantness,
and all her pathways are peace. Mishlei 3:17

Return us, INFINITE, to You and we will return!
Renew our days as they were before. Eikhah 5:21

(The Ark is closed.)

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* **amein**

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֶמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol* **amein.**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita* **bərikheh he**

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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:

אֲדָנָי שְׂפָתַי תִּפְתָּח וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃

Adani nistamai tiftaḥeh 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 יהוה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

Ki sheim Shəmoteh eqra havu gódel lEilohéinu.

When I announce the Name of the Many-Named One, give greatness to our God!

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יהוה אֱלֹהֵינוּ ↶ ↷ *Bərukheh ateh Shəmoteh Elohéinu*

וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *vEilohei avotéinu və'imotéinu*

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*

וֵאלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *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 רָחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה׃ *Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגָּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל *vəqonet hakol*
וְזוֹכֶרֶת חַסְדֵי אִמּוֹת וַאֲבוֹת *vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאָה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃ *ləmá'an shəmeh bə'ahavah.*

On Shabbat Shuvah add:
זָכְרֵנוּ לְחַיִּים *Zikhrónu ləḥayim*
מַדֶּה חֲפֵצָה בַּחַיִּים *madeh ḥafeitzeh baḥayim*
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
לְמַעַנְךָ אֱלֹהִים חַיִּים׃ *ləma'ankhe Elohim ḥayim.*

At all times conclude:
יוֹצֶרֶת עוֹזֶרֶת וּמוֹשִׁיעָה וּמָגֵן׃ *Yotzéreh ozéreh umoshi'eh umagein.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן אַבְרָהָם׃ *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.
The great, mighty, and awesome God!
God on high! Voi piles up good lovingkindnesses
and establishes everything,
and Voi remembers the good deeds of our matriarchs and patriarchs
and brings redemption to their children's children
for the sake of Voix name, with Love.

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

At all times conclude:
Creator, Helper and Liberator and Shield!
↷ Blessed are You, Many-Named One,
Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ׃ *məḥayet meitol ateh rabeh ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשְׁׁיבֶה הָרוּחַ וּמוֹרִידֶה הַגָּשֶׁם׃ *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִידֶה הַטָּל׃ *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיִּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶה נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירֶה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתֶה לִישֵׁנוֹל עָפָר׃ *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךְ בַּעֲלַת גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶת לָךְ *umi dómet lakh*
גּוֹבֶרֶה מְמִיתֶה וּמְחַיֶּית *govéreh məmiteh umḥayet*
וּמַצְמִיחֶה יְשׁוּעָה׃ *umatzmiḥeh yəshu'ah.*

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

On Shabbat Shuvah add:

מִי כָמוֹךָ אִב הָרַחֲמִים *Mi khamókhe iv haraḥamim*
זוֹכֵרָה יְצוּרוֹלֶיהָ *zokhéreh yətzuroléihe*
לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*

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

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, Many-Named One,
Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:

בָּרוּכָה אַתָּה יהוה הַמַּדֶּה הַקָּדוֹשׁ: *Bərukheh ateh Shəmoteh hamadeh haqədosheh.*

At all other times conclude:

בָּרוּכָה אַתָּה יהוה הָאֵל הַקָּדוֹשׁ: *Bərukheh ateh Shəmoteh ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, Many-Named One, the Holy Measurer.

At all other times conclude:
Blessed are You, Many-Named One, the Holy God.

Qədushah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

נַעֲרִיצְךָ וְנַקְדִּישֶׁךָ *Na'aritzəkhe vənaqdishəkhe*
כְּסוֹד שִׂיחַ שַׂרְפּוֹל קֹדֶשׁ *kəsod sí'aḥ sarfol qódesh*
הַמַּקְדִּישׁוֹל שִׁמְךָ בַּקֹּדֶשׁ *hamaqdishol shimkhe baqódesh*
כַּכָּתוּב עַל יַד נְבִיאֶךָ: *kakatuv al yad nəvi'ékhe.*
וְקָרָא זֶה אֶל־זֶה וְאָמַר *Vəqarə'eh zet el zet və'amərəh*

The congregation, followed by the leader:

↑קָדוֹשׁ ↑קָדוֹשׁ ↑קָדוֹשׁ *↑Qədosheh ↑qədosheh ↑qədosheh*
יהוה צְבָאוֹת *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *məlo khol ha'áretz kəvodeh.*
כְּבוֹדוֹ מָלֵא עוֹלָם *Kəvodeh malei olam*
מְשָׁרְתוֹלֵיהֶ שׁוֹאֲלוֹל זֶה לָזֶה *məsharətoléihe sho'alol zet lazet*
אַיֵּה מְקוֹם כְּבוֹדוֹ *ayeih kəvodeh*
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוֹל: *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ: *↑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!" Yəḥezqeil 3:12

מְמַקוֹמְהּ הֶא יִפְנֶת בְּרַחֲמִים *Miməqomeh he yifnet bəraḥamim*
וְיָחְנֵּהּ עַם הַמְיַחֲדוֹל שְׁמֶהּ *vəyaḥóneh am haməyaḥadol shəmeh*
עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד *érev vavóqer bəkhol yom tamid*
פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרוֹל *pa'amáyim bə'ahavah shəma omərol*

The congregation, followed by the leader:

<שְׁמַע | שְׁמְעֶה | דַּע | דְּעֶה> *<Shəma | Shim'eh | Da | Də'eh>*
יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃ *Yisra'eil Shəkhinah Elohéinu Adonai aḥed.*
הֶא אֱלֹהֵינוּ הֶא אִבֵּנוּ *He Elohéinu he ivéinu*
הֶא מוֹרֵתֵנוּ הֶא מוֹשִׁיעֵתֵנוּ *he moretéinu he moshi'etéinu*
וְהֶא יַשְׁמִיעֹנוּ בְּרַחֲמֶיהָ *vəhe yashmiónu bəraḥaméihe*
שְׁנִית לִפְנֵי כֻלָּנוּ *sheinit lifnei khulánu*
לִהְיוֹת לָכֶל לֵאלֹהִים *lihyot lakhel lEilohim*
אֲנִי יהוה אֱלֹהֵיכֶל׃ *ani Shəmoteh Eloheikhel.*

The leader:

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר *Uvdivrei qodshəkhe katuv leimor*

The congregation, followed by the leader:

↑יִגְאֶת יהוה 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!

אֱלֹהֶיךָ עַמִּי *Elohéikha ami*
לְדֹר וָדֹר הַלְלוּיָהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*
וּלְנֵצַח נְצָחִים *ulnéitzaḥ nətzaḥim*
קְדוּשָּׁתְךָ נַקְדִּישׁ *qədushatəkhe naqdish*
וְשִׁבְחֲךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*
מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *mimménu lo yamush le'olam va'ed*
כִּי אֵל מֹופֶתָה גְּדוֹלָה וּקְדוֹשָׁה אָתָּה׃ *ki Eil mofféteh gədoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
הַמַּדֶּה הַקָּדוֹשָׁה׃ *hamadeh haqədosheh.*

At all other times conclude:
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
הָאֵל הַקָּדוֹשָׁה׃ *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 Ḥódesh falls on Shabbat, continue with the Sanctification of the Day for Rosh Ḥódesh. Otherwise, continue with the Sanctification of the Day for Shabbat (p 439).

4. Sanctification of the Day for Rosh Ḥódesh

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם *Ateh yatzárte olaməkhe miqédem*
כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי *kilíte məlakhtəkhe bayom hashəvi'i*
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*
וְקִבַּלְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת *vəqibaltánu mikol haləshonot*
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ *vəqidashtánu məmitzvotéikhe*
וְקֵרַבְתָּנוּ חַיֵּינוּ לַעֲבוֹדָתֶךָ *vəqeiravtánu ḥayéinu la'avodatékhe*
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*
עָלֵינוּ קָרָאתָ: *aléinu qaráte.*
וַתִּתֶּן לָנוּ יהוה *Vatitəneh lánu* SHƏMOTEH
אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*
שַׁבָּתוֹת לִמְנוּחָה *Shabatot limnuḥah*
וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה: *vəRashei Ḥodashim ləkhaparah.*
וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ *Ulfi sheḥatá'u ləfanéikhe*
אֲנַחְנוּ וְאִבּוֹתֵינוּ *anáḥnu və'ivoléinu*
סָכַן עוֹלָמֵנוּ וְנֶעְשְׁקוּ דַלּוֹתֵינוּ *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

וְנָלָה צִדְקָתֵנוּ *vəgalah tzidqatéinu*
וְנִטַּל כָּבוֹד מִקְּהַלֵּינוּ *vənutal kavod miqəhaléinu*
וְאֵין אֲנַחְנוּ יְכוֹלוֹל *və'ein anáḥnu yəkholol*
לַעֲשׂוֹת חוֹבוֹתֵינוּ *la'asot ḥovotéinu*
בְּעוֹלָם מוּשְׁלָם *bə'olam mushlam*
בְּעוֹלָם חֵרוּת וּתְמִימוּת *bə'olam ḥerut utmimut*
שֶׁנִּרְפָּא מִכָּל הָרִשְׁעָה *shenirpa mikol harish'ah*
מִפְּנֵי הַיֵּצֶר הָרָע *mipənei hayéitzer hara*
שֶׁהִרְשֵׁינוּ לִשְׁלוֹטֵנוּ: *shehirshéinu lishlotéinu.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Yəhi ratzon miləfanéikhe Shəmoteh*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
שֶׁהַחֲזִירָה מוּרָשׁוֹל *shehaḥazíreh murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ *arba kanfot ha'áretz*
יָדִירוֹל וְיֵשְׁבוֹל *yadírol vəyieshəvol*

and banished is our Justice
and torn away is glory from our congregations
and we cannot
perform our obligations
in a completed world,
in a world of freedom and integrity,
which has been healed from every evil,
because of the evil inclination
which we have allowed to dominate us.

May it be Your will, Many-Named One,
our God and God of our forebears,
to restore the dispossessed
of the four corners of the Earth.
May they dwell and settle

כָּל בָּאוֹל עוֹלָם בְּאֶרֶץ *kol ba'ol olam bə'éretz*
מְשׁוּחֲרֶרֶת מֵרָעֵי יַרְשׁוּת *məshuḥaréret meira'ei yarshut*
וּמֵרָעֵי כָּל עֹשֶׁק *umeira'ei khol ósheq*
מֵעַתָּה וְעַד עוֹלָם׃ *mei'atah və'ad olam.*
אָז אֶת פֻּלְחָנֵי יוֹם הַשַּׁבָּת הַזֶּה *Az et pulḥanei yom haShabat hazeh*
וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה *vəyom Rosh haḤódesh hazeh*
נַעֲשֶׂה לְפָנֶיךָ בְּאֶרֶץ נִרְפֵּאת *na'aseh ləfanéikhe bə'éretz nirpeit*
וּבְאֶרֶץ שְׁלֵמוּת וּבְאֶרֶץ רְוָיָה *uv'éretz shəleimut uv'éretz rəvayah*
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ *kəmo shekatávte aléinu*
עַל יְדֵי יְשַׁעְיָהוּ נְבִיאֶךָ *al yədei Yəshayáhu nəvi'ékhe*
מִפִּי כְבוֹדֶךָ כָּאָמוּר *mipi khəvodékhe ka'amur*

פַּתֵּחַ חַרְצֻבּוֹת רֶשַׁע *Patəḥeh hartzubot résha*
הַתִּירֵה אֲגֻדּוֹת מוּטָה *hatíreh agudot muteh*
וְשַׁלֵּחַ רְצוּצוֹל חָפְשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*
וְכָל־מוֹטָה תְּנַתֵּקוֹל׃ *vəkhol moteh tənatéiqol.*

— 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!

הֲלֹוא פָרֹס לָרָעֵבָה֙ לַחְמֶ֔ךָ
Halo faros larə'eivah laḥmékhe

וַעֲנִיִּ֥ים מְרוּדִ֖ים תָּבִ֣יא בָ֑יִת
va'aniyol mərudol tavi'eh báyit

כִּֽי־תִפְגְּשֶׁ֤ה עֵרֹם֙ וְכִסִּיתֶ֔הָ
ki tifgəsheh arumeh vəkhisitéhe

וּמִבְּשָׂרְךָ֖ לֹ֥א תִתְעַלָּֽם׃
umibəsarəkhe lo tit'alámeh.

אִם־תָּשִׁ֤יב מִשַּׁבָּת֙ רַגְלֶ֔ךָ
Im tashíveh miShabat raglékhe

עֲשׂ֥וֹת חֲפָצֶ֖ךָ בְּי֣וֹם קָדְשִׁ֑י
asot ḥafatzékhe bəyom qodshi

וְקָרָ֤אתָ לַשַּׁבָּת֙ עֹ֔נֶג
vəqaráte laShabat óneg

לִקְד֥וֹשׁ יְהוָ֖ה מְכֻבָּ֑ד
liqdosh Shəmoteh məkhubad

וְכִבַּדְתָּ֣הוּ֮ מֵעֲשׂ֣וֹת דְּרָכֶ֒יךָ֒
vəkhibadtéhu mei'asot dərakhéikhe

מִמְצֹ֤א חֶפְצֶ֙ךָ֙ וְדַבֵּ֣ר דָּבָֽר׃
mimətzo ḥeftzəkhe və'amor ómer.

אָ֚ז תִּתְעַנַּ֣ג עַל־יְהוָ֔ה
Az tit'anəgeh al Shəmoteh

וְנָתַ֤ן מְטַר־זַרְעֲךָ֙
Vənatəneh mətar zar'akhe

אֲשֶׁר־תִּזְרַ֣ע אֶת־הָאֲדָמָ֔ה
asher tizrə'eh et ha'adamah

וְלֶ֥חֶם תְּבוּאַ֖ת הָאֲדָמָ֑ה
vəléḥem 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 דָשֵׁן וְשָׁמֵן *vəhayah dashein vəshamein*
יִרְעֶה מִקְנֶיךָ *yir'eh miqnéikhe*
בַּיּוֹם הַהוּא כַּר נִרְחָב׃ *bayom hahu kar nirḥav.*
וְהָאֲלָפִים וְהָעֲיָרִים *Vəha'alafim vəha'ayarim*
עֹבְדֵי הָאֲדָמָה *ovədei ha'adamah*
בְּלִיל חָמִיץ יֹאכֵלוּ *bəlil ḥamitz yokhéilu*
אֲשֶׁר־זֹרֶת בָּרַחַת וּבַמִּזְרֶה׃ *asher zoret baráḥat uvamizreh.*
וְהָיָה ׀ עַל־כָּל־הַר גָּבֹהַ *Vəhayah al kol har gavó'ah*
וְעַל כָּל־גִּבְעָה נִשֹּׂאָה *və'al kol giv'ah nisə'ah*
פְּלָגִים יִבְלֵי־מָיִם *pəlagim yivlei máyim*
בְּיוֹם שֶׁפַע רָב *bəyom shéfa rav*
בִּנְפֹל כָּל־עוֹשֵׁק׃ *binfol kol ósheq.*
וְהָיָה אוֹר־הַלְּבָנָה *Vəhayah or haləvanah*
כְּאוֹר הַחַמָּה *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 בְּאַחְדוּתְךָ *Yisməḥol bə'aḥdutəkhe*
שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עְנֶג *shomərol Shabat vəqorə'ol óneg*
עַם מְקַדְּשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*
כֻּלָּל יִשְׂבְּעוֹל וְיִתְעַנְּגוֹל מִטּוּבֶךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתֶּהוּ *uvashəvi'i ratzíte bo vəqidashtéhu*
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃ *zéikher ləma'aseih vəreishit.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִמְנוּחָתֵנוּ *ritzteh vimnuḥatéinu*
וְחַדְּשֵׁה עָלֵינוּ *vəḥadəsheh aléinu*
בְּיוֹם הַשַּׁבָּת הַזֶּה *bəyom haShabat hazeh*
אֶת הַחֹדֶשׁ הַזֶּה *et haḥódesh hazeh*
לְטוֹבָה וְלִבְרָכָה *lətovah vəlivrakhah*
לְשָׂשׂוֹן וּלְשִׂמְחָה *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 וּלְנֶחָמָה *lishu'ah ulneḥamah*
לִפַּרְנָסָה וּלְכַלְכָּלָה *ləfarnasah ulkhalkalah*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן *limḥilat ḥeit vəlisliḥat avon*

From Ḥeshvan to Adar II in a Jewish leap year add:

וּלְכַפָּרַת פָּשַׁע *ulkhaparat pásha*

At all times conclude:

כִּי עַמְּךָ יִשְׂרָאֵל קִבַּלְתָּ *ki aməkhe Yisra'eil qibálte*
מִכָּל הָאֻמּוֹת *mikol ha'umot*
וְשַׁבַּת קָדְשְׁךָ לָהֶל הוֹדָעְתָּ *vəShabat qodshəkhe lahel hodáte*
וְחֻקֵּי רָאשֵׁי חֳדָשִׁים *vəḥuqei Rashei Ḥodashim*
לָהֶל קָבָעְתָּ׃ *lahel qaváte.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְקַדֵּשׁ 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

תְּכוֹנָתְךָ שַׁבָּת רָצִיתָ קְרִשׁוּטֶיהָ — ***T**ikánte **Sh**abat **r**atzíte **q**ishutéiha*
צִוִּיתָ פְּרוּשֶׁיהָ עִם סִדּוּרֵי נִשְׁמָרֶיהָ — ***tz**ivíte **p**eirushéiha **i**m **s**idurei **n**ishmaréiha*
מְעֻנָּגוֹלֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּל — ***m**ə'anəgoléiha **l**ə'olam **k**avod **y**inḥálol*
טוֹעֲמוֹלֶיהָ זַיִּים זָכוֹל — ***t**o'amoléiha **ḥ**ayim **z**akhol*
וְגַם הָאוֹהֲבוֹל דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ׃ — ***v**əgam **h**a'ohavol **d**əvaréiha **g**ədulah **b**aḥáru.*
אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ — ***A**z miSinai nitztavu aléiha*
וַתְּצַוֵּנוּ יהוה אֱלֹהֵינוּ — *vatətzavónu Shəmoteh Elohéinu*
לְהַקְהִיל בָּהּ — *ləhaqhil bah*
קָהָל מוּסַף שַׁבָּת כָּרָאוּי׃ — *qahal musaf Shabat kara'ui.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה — *Yəhi ratzon miləfanéikhe Shəmoteh*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹלֵינוּ — *Elohéinu vEilohei ivoléinu*
שֶׁהַחֲזִירֶה מוּרְשׁוֹל — *shehaḥazíreh murashol*
אַרְבַּע כַּנְפוֹת הָאָרֶץ — *arba kanfot ha'áretz*
יָדִירוֹל וְיֵשְׁבוֹל — *yadírol vəyieshəvol*
כָּל בָּאוֹל עוֹלָם בְּאֶרֶץ — *kol ba'ol olam bə'éretz*

Zestily founded **Y**ou Shabbat; e**x**quisiteness — You **w**anted hers,
verily commanded **t**reatises with **s**equences of **r**eserved acts, **q**uintessentially hers.
Pleased ones **n**ever dimming **m**agnificence will **l**ong possess,
keenly her '**j**oying, they **h**ale-life possess.
Greatness those **f**ancying her **d**ictates have **c**hosen to **b**oot!
Yes, **a**nd 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

מְשׁוּחֲרֶרֶת מֵרָעֵי יַרְשׁוּת *məshuḥaréret meira'ei yarshut*
וּמֵרָעֵי כָל עוֹשֶׁק *umeira'ei khol ósheq*
מֵעַתָּה וְעַד עוֹלָם׃ *mei'atah və'ad olam.*
אָז אֶת פֶּלְחָנֵי *Az et pulḥanei*
יוֹם הַשַּׁבָּת הַזֶּה *yom haShabat hazeh*
נַעֲשֶׂה לְפָנֶיךָ בְּאֶרֶץ נִרְפֵּאת *na'aseh ləfanéikhe bə'éretz nirpeit*
וּבְאֶרֶץ שְׁלֵמוּת וּבְאֶרֶץ רְוָיָה *uv'éretz shəleimut uv'éretz rəvayah*
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ *kəmo shekatávte aléinu*
עַל יְדֵי יְשַׁעְיָהוּ נְבִיאֶךָ *al yədei Yəshayáhu nəvi'ékhe*
מִפִּי כְבוֹדֶךָ כָּאָמוּר *mipi khəvodékhe ka'amur*

פַּתְּחָה׀ חַרְצֻבּוֹת רֶשַׁע *Patəḥeh hartzubot résha*
הַתִּירֶה אֲגֻדּוֹת מוּטָה *hatíreh agudot muteh*
וְשַׁלְּחָה רְצוּצוֹל׀ חָפְשׁוֹל *vəshaləḥeh rətzutzol ḥofshol*
וְכָל־מוֹטָה תְּנַתֵּקוֹל׃ *vəkhol moteh tənatéiqol.*
הֲלוֹא פָרֹס לָרְעֵבָה׀ לַחְמֶךָ *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

וַעֲנִיִּים מְרוּדִים תָּבִיא בָּיִת — *va'aniyol mərudol taví'eh báyit*
כִּי־תִפְגְּשֶׁה עֵרֹם וְכִסִּיתֶה — *ki tifgəsheh arumeh vəkhisitéhe*
וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם׃ — *umibəsarəkhe lo tit'alámeh.*
אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ — *Im tashíveh miShabat raglékhe*
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי — *asot ḥafatzékhe bəyom qodshi*
וְקָרָאתָ לַשַּׁבָּת עֹנֶג — *vəqaráte laShabat óneg*
לִקְדוֹשׁ יְהוָה מְכֻבָּד — *liqdosh Shəmoteh məkhubad*
וְכִבַּדְתָּהוּ מֵעֲשׂוֹת דְּרָכֶיךָ — *vəkhibadtéhu mei'asot dərakhéikhe*
מִמְצוֹא חֶפְצְךָ וְאָמֹר אֹמֶר׃ — *mimətzo ḥeftzəkhe və'amor ómer.*
אָז תִּתְעַנַּג עַל־יְהוָה — *Az tit'anəgeh al Shəmoteh*

יִשְׂמְחוּ בְאַחְדוּתְךָ — *Yisməḥol bə'aḥdutəkhe*
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג — *shomərol Shabat vəqorə'ol óneg*
עַם מְקַדְּשֵׁי שְׁבִיעִי — *am məqadəshol shəvi'i*
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ — *kulal yisbə'ol vəyit'anəgol mituvékhe*
וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתֶּהוּ — *uvashəvi'i ratzíte bo vəqidashtéhu*

and the unhoused poor bring into homes!
When you meet the naked, you will clothe them —
from your own flesh you will not hide.
If you turn back from trampling Shabbat,
doing your business on the day of My holiness,
and call Shabbat a delight,
making the Holy of the Many-Named One honored,
and honor it, not doing your habits,
seeking out your business and promising promises,
then will you delight in the Many-Named One!" Yəshayáhu 58:6–7, 13–14

They shall rejoice in Your oneness,
those guarding Shabbat, and call it a delight,
the people who sanctify the seventh day:
All of them shall be sated and delighted from Your goodness,
for You wanted the seventh day and made it Holy,

חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית: *zéikher ləma'aseih vəreishit.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ: *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
וְיָנוּחוּ בָהּ יִשְׂרָאֵל *vəyanúkhol bah Yisra'eil*
מְקַדְּשֵׁי שְׁמֶךָ: *məqadəshol shəmékhe.*
בָּרוּךְ אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
מְקַדֵּשׁ הַשַּׁבָּת: *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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amékha Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatəkhe*
לַחֲדַר לִבֵּנוּ *laḥadar libéinu*
וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָם *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְקַבֵּלְה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ: *avodat Yisra'eil amékhe.*
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קְדֻשָּׁתְךָ בָּעוֹלָם: *et qodshəkhe ba'olam.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*
בִּקְדוּשָּׁה: *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

↷ מוֹדוֹל אֲנַחְנוּ לָךְ ↶	↷ *Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבוֹתֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh lakhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. *(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)*

מוֹדוֹל אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֶא יהוה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
וֵאלֹהֵי אִבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵרֵה בְרֵאשִׁית׃ *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ׃ *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדוֹל לָךְ׃ *al she'anáḥnu modol lakh.*
בָּרוּכֶה אֵל הַהוֹדָאוֹת׃ *Bərukheh 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 הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן
כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם נָקַמְתָּ
אֶת נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשׁוֹת וְרַבִּים בְּיַד מְעַטִּים וְאַכְזָרִיּוֹת
בְּיַד חַנּוּנוֹת וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן
כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ
וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ
שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilḥamot sheasíte lə'ivoléinu bayamim haheim uvazəman hazeh. Bimei Matityáhu ben Yoḥanan kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al amékhe Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥaméikhe harabim amádte lahel bə'eit tzaratal rávte et rival dánte 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 asíte sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'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 כֻּלָּם *Vəʼal kulam*
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*
חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid ləʼolam vaʼed.*

On Shabbat Shuvah add:

וְכָתְבָה לְחַיִּים טוֹבִים *Vəkhitveh ləḥayim tovim*
כָּל בְּנוֹל בְּרִיתֶךָ׃ *kol bənol bəritékhe.*

At all times conclude:

וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*
וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe beʼemet*
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *haʼEil yəshuʼatéinu vəʼezratéinu sélah.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃ *hatoveh shimkhe ulkhe naʼet 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 וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ — *Elohéinu vEilohei ivoléinu barəkhónu*
בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה — *babərakhah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ — *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו — *ha'amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֶיךָ כָּאֲמוּר: — *kohanei am qədosholéikhe ka'amur.*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: — *Yəvarəkhókhe Shəmoteh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: — *Ya'éireh Shəmoteh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ — *Yisa'eh Shəmoteh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם: — *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace. BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׂימָה שָׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
חֵן וָחֶסֶד וְרַחֲמִים *ḥein vaḥésed vəraḥamim*
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ *aléinu və'al kol Yisra'eil aməkhe*
וְעַל כָּל פַּלֶשְׁתִינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל׃ *və'al kol yoshəvol teiveil.*
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד *Barəkhónu ivéinu kulánu kə'aḥed*
בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ *ki vətzeil panéikhe natáte lánu*
יהוה אֱלֹהֵינוּ *Shəmoteh Elohéinu*
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vəraḥamim*
וְחַיִּים וְשָׁלוֹם׃ *vəḥayim vəshalom.*
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׁתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*

Place peace, goodness, and blessing,
grace and lovingkindness and mercy
upon us and upon all Yisra'eil, Your people,
and upon all Palestine
and upon all who dwell on Earth.
Bless us, our Quickener, all of us as one,
in the shelter of Your face,
for in the shelter of Your face, You have given us,
Many-Named One, our God,
a Torah of Life and a love of lovingkindness
and Justice and blessing and mercy
and life and peace.
And it is Good in Your eyes to bless
Your people, Yisra'eil,
and the people of Palestine
and all peoples

בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם *Bəséifer ḥayim bərakhah vəshalom*
וּפַרְנָסָה טוֹבָה *ufarnasah tovah*
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáḥnu vəkhol amə́khe beit Yisra'eil*
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
עוֹשֵׂת הַשָּׁלוֹם: *oset hashalom.*

At all other times conclude:

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכָה אֶת עַמָּהּ יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִּינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בַּשָּׁלוֹם: *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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע	*Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבֵּר מִרְמָה	*vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	*vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃	*vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ	*Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃	*uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה	*Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָם	*məheirah hapéireh atzatal*
וְקַלְקֵל מַחֲשַׁבְתָּם׃	*vəqalqəleh maḥashavtal.*
עֲשֵׂה לְמַעַן שְׁמֶךָ	*Aset ləmá'an shəmékhe*
עֲשֵׂה לְמַעַן יְמִינֶךָ	*aset ləmá'an yəminékhe*
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	*aset ləmá'an qədushatékhe*
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃	*aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּן יְדִידוֹלֶיךָ	*Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃	*hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרַי	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃	*Sʜəмoтeн tzuri vəgo'eli.*

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיהָ	*Oset shalom bimroméihe*
הֽוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	*he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל	*və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה	*və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל	*və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃	*və'imrol amein.*

My God, guard my actions from evil
and my wit from words of deceit!
And my soul will be still before those who curse me,
and my soul will be like dust before all.
Open my heart with Your Torah
and my soul will pursue Your mitzvot.
As for all who plan evil against me,
swiftly smash their schemes
and disrupt their designs!
Act for the sake of Your Name;
act for the sake of Your right hand;
act for the sake of Your Holiness;
act for the sake of Your Torah!
So that Your beloveds will be safe
let Your right hand liberate! And answer me!
May all my words be pleasing before You
and the meditation of my heart,
Many-Named One, my Rock and my Rescuer. Psalm 19:15

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

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

If praying with a minyan in a community that repeats haTəfilah, return to the beginning of HaTəfilah for Shabbat Musaf (p 425). Otherwise, continue with Qadish Shaleim (if praying with a minyan) or Ein kEilohéinu (p 456).

Qadish Shaleim

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* amein

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *Yəhei shəmoh raba məvarakh*
lə'alam ul'aləmei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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!

תִּתְקַבְּלֶה צְלוֹתְהוֹן וּבָעוּתְהוֹן *Titqabəleh tzəlotəhol uva'utəhol*
דְּכָל יִשְׂרָאֵל *dəkhol Yisra'eil*
קֳדָם אֲבֻתְהוֹן דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*
וְאִמְרוֹל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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

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 כֵּאלֹהֵינוּ אֵין כַּאדֹנֵנוּ
אֵין כְּמַנְחֵתֵנוּ אֵין כְּמוֹשִׁיעֵתֵנוּ׃
מִי כֵאלֹהֵינוּ מִי כַאדֹנֵנוּ
מִי כְמַנְחֵתֵנוּ מִי כְמוֹשִׁיעֵתֵנוּ׃
נוֹדֶה לֵאלֹהֵינוּ נוֹדֶה לַאדֹנֵנוּ
נוֹדֶה לְמַנְחֵתֵנוּ נוֹדֶה לְמוֹשִׁיעֵתֵנוּ׃
בָּרוּכָה אֱלֹהֵינוּ בָּרוּכָה אֲדֹנֵנוּ
בָּרוּכָה מַנְחֵתֵנוּ בָּרוּכָה מוֹשִׁיעֵתֵנוּ׃
אַתָּה הֵא אֱלֹהֵינוּ אַתָּה הֵא אֲדֹנֵנוּ
אַתָּה הֵא מַנְחֵתֵנוּ אַתָּה הֵא מוֹשִׁיעֵתֵנוּ׃

Ein kEilohéinu ein kadanéinu
ein kəmanḥetéinu ein kəmoshi'etéinu.
Mi khEilohéinu mi khadanéinu
mi khəmanḥetéinu mi khəmoshi'etéinu.
Nodeh lEilohéinu nodeh ladanéinu
nodeh ləmanḥetéinu nodeh ləmoshi'etéinu.
Bərukheh Elohéinu bərukheh adanéinu
bərukheh manḥetéinu bərukheh moshi'etéinu.
Ateh he Elohéinu ateh he adanéinu
ateh he manḥetéinu 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 מַרְבִּים שָׁלוֹם בָּעוֹלָם שֶׁנֶּאֱמַר: וְכָל
בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרֵי
בָּנַיִךְ אֶלָּא בּוֹנָיִךְ. שָׁלוֹם רָב לְאֹהֲבֵי
תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם
בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי
וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳
אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ. ה׳ עֹז לְעַמּוֹ יִתֵּן
ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

Amar Rabi El'azar amar Rabi Ḥanina: Talmidei ḥakhamim marbim shalom ba'olam shene'emar: Vəkhol banáyikh limudei HASHEM *vərav shəlom banáyikh. Al tiqrei banáyikh ela bonáyikh. Shalom rav lə'ohavei Toratékha və'ein lámo mikhshol. Yəhi shalom bəḥeileikh shalvah bə'armənotáyikh. Ləmá'an aḥai vərei'ai adabərah na shalom bakh. Ləmá'an beit* HASHEM *Elohéinu avaqshah tov lakh.* HASHEM *oz lə'amo yitein* HASHEM *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).

Some include Qadish dəRabanun here (p 244).

Aléinu

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

עָלֵינוּ לְשַׁבֵּחַ לְאֲדֵן הַכֹּל — *Aléinu ləshabéi'aḥ lə'éden hakol*
לָתֵת גְּדֻלָּה לְיוֹצֵרֵה בְרֵאשִׁית — *lateit gədulah ləyotzéreih vəreishit*
אֲשֶׁר יְצָרֵתְנוּ מִן עֲפַר הָאֲדָמָה — *asher yətzarétnu min afar ha'adamah*
וְהוֹחִיסֶה כֹּל מִן מַעֲיַן חַיִּים אֶחָד — *vəhoḥiseh kol min ma'ayan ḥayim eḥad*
שֶׁקִּבְּלֶתְנוּ מִכָּל עַם — *sheqibəlétnu mikol am*
וְקִדְּשֶׁתְנוּ בְּמִצְוֹתֶיהָ׃ — *vəqidəshétnu vəmitzvotéihe.*
וַאֲנַחְנוּ עוֹבְדוֹל ↶ ↷ — *Va'anaḥnu ovədol*
וּמִצְטַנְעוֹל וּמוֹדוֹל — *umitztanə'ol umodol*
לִפְנֵי שׁוֹפְטֵת שׁוֹפְטוֹל הַשּׁוֹפְטוֹל — *lifnei shofətet shofətol hashofətol*
הַקְּדוֹשֶׁה בְּרוּכֶה הֵא׃ — *haqədosheh bərukheh he.*
שֶׁהֵא נוֹטֵת שָׁמַיִם וְיוֹסֵדֵה אֶרֶץ — *Shehe notet shamáyim vəyosédeh áretz*
וּמוֹשַׁב יְקָרֵהּ בַּשָּׁמַיִם מִמַּעַל — *umoshav yəqareh bashamáyim mimá'al*
וּשְׁכִינַת עֻזֵּהּ בְּגָבְהֵי 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.

הֶא אֱלֹהֵינוּ אֵין עוֹד׃ *he Elohéinu ein od.*
אֱמֶת חַיֵּינוּ אֶפֶס זוּלָתֵהּ׃ *Emet ḥayéinu éfes zulateh.*
כַּכָּתוּב בְּתוֹרָתֵהּ *Kakatuv bəTorateh*
וְיָדַעְתָּ הַיּוֹם *Vəyadate hayom*
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ *vahasheivote el ləvavékhe*
כִּי יהוה הֶא הָאֱלֹהִים *ki Adonai he ha'Elohim*
בַּשָּׁמַיִם מִמַּעַל *bashamáyim mimá'al*
וְעַל הָאָרֶץ מִתָּחַת *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 נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ *Al kein nəqaveh ləkhe Adonai Elohéinu*
לְהַשְׁלִים מְהֵרָה עֻזֵּינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*
לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן *vəha'elilim karot yikareitun*
לִבְנוֹת בְּיַחַד עוֹלַם 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,

וְכָל בְּנוֹל בָּשָׂר יִקְרְאוֹל בְּחֶסֶד *vəkhol bənol basar yiqrə'ol bəḥésed*
לְהַפְנוֹת אֶל טוֹבָה *ləhafnot el tovah*
כָּל רִשְׁעוֹל אָרֶץ׃ *kol rish'ol áretz.*
יַכִּירוֹל וְיֵדְעוֹל כָּל יוֹשְׁבוֹל תֵּבֵל *Yakírol vəyeidə'ol kol yoshəvol teiveil*
כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב *ki ləraḥamim yifneh kol leiv*
תִּשְׁבַע כָּל נֶפֶשׁ׃ *tishava kol néfesh.*
לִפְנֵי רַחֲמִים וְלִפְנֵי חֶסֶד *Lifnei raḥamim vəlifnei ḥésed*
יִצְטַנְעוֹל וְיַעַבְדוֹל *yitztanə'ol vəya'avdol*
וְלִכְבוֹד שָׁלוֹם יִקָּר יִתֵּנוֹל *vəlikhvod shalom yəqar yitéinol*
וְיִקַּבְּלוֹל כֻּלָּל *vəyiqabəlol kulal*
אֶת עֹל תִּקּוּן עוֹלָם׃ וְתַדְרִיכֵנוּ *et ol tiqun olam. Vətadrikhónu*
בְּזֹאת מֵעַתָּה וְעַד עוֹלָם *bəzot mei'atah və'ad olam*
כִּי זֹאת מְלֶאכֶת כֻּלָּנוּ *ki zot məlékhet kulánu*
אֶל שֶׁנֵּלֵךְ וּלְכָל יָמֵינוּ׃ *el sheneileikh ulkhol yaméinu.*
כַּכָּתוּב בְּתוֹרָתֶךָ ◄ ► *Kakatuv bəToratékhe*
צֶדֶק צֶדֶק תִּרְדֹּפָה׃ *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

וְנֶאֱמַר *Vəne'emar*
וְהָיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד *bayom hahu yihyet ADONAI aḥed*
וּשְׁמֶהּ 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 תִּירְאָה מִפַּחַד פִּתְאֹם *Al tirə'eh mipáḥad pit'om*
וּמִשֹּׁאַת רְשָׁעוֹל כִּי תָבֹא׃ *umisho'at rəsha'ol ki tavo.*
עֻצוֹל עֵצָה וְתֻפָּר דַּבְּרוֹל דָּבָר *Útzol eitzah vətufar dabərol davar*
וְלֹא יָקוּם כִּי עִמָּנוּ אֵל׃ *vəlo yaqum ki imánu Eil.*
וְעַד זִקְנָה אֲנִי הֽוּא *Və'ad ziqnah ani he*
וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל *və'ad seivah ani esbol*
אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *ani asíti va'ani esa*
וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט׃ *va'ani esbol va'amaleit.*

Don't fear a sudden disaster
or the devastation of the wicked when it comes. Mishlei 3:25
Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan
and it will not stand, for God is with us: Yəshayáhu 8:10
"And until your old age, I am Voi.
And until your grey hair, I Myself will carry you.
I Myself made you and I Myself will lift you
and I Myself will carry you and slip you out of danger." Yəshayáhu 46:4

Psalms for Marking Time

On a Festival that falls on a weekday, and on Hoshana Rabah, some include the pertinent Daily Psalm (p 614) here. On Shabbat, some include Psalm 92 here (p 280). On Ḥanukah, some then continue with Psalm 30 (p 246). On Rosh Ḥódesh, 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 Ḥódesh

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.

בָּרְכִי נַפְשִׁי אֶת־יהוה	1	*Barəkhi nafshi et Shəkhinah*
יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד		*Shəkhinah Elohai gadálte mə'od*
הוֹד וְהָדָר לָבָשְׁתָּ׃		*hod vəhadar laváshte.*
עֹטֶה־אוֹר כַּשַּׂלְמָה	2	*Otet or kashalmah*
נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃		*notet shamáyim kairi'ah.*
הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו	3	*Hamqaret bamáyim aliyotéihe*
הַשָּׂמ־עָבִים רְכוּבָה		*hasamet avim rəkhuveh*
הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ׃		*hamhalékheh al kanfei rú'aḥ.*
עֹשֶׂה מַלְאָכָיו רוּחוֹת	4	*Oset mal'akhéihe ruḥot*
מְשָׁרְתָיו אֵשׁ לֹהֵט׃		*məsharətéihe eish loheiv.*
יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ	5	*Yasədeh éretz al məkhonéiha*

1 Bless, my soul, the Presence!
Presence, my God, You are greatly magnified;
praise and adornment You have donned,
2 wrapping Yourself in light like a cloak,
stretching heaven out like a canvas.
3 Beaming Voix vaults in the water,
setting clouds as Voix chariot,
going about on wings of wind,
4 making Voix messengers the winds,
Voix ministers blazing fire.
5 Voi fixed the earth on her foundations;

בַּל־תִּמּוֹט עוֹלָם וָעֶד׃		*bal timot olam va'ed.*
תְּהוֹם כַּלְבוּשׁ כִּסִּיתָהוּ	6	*Təhom kalәvush kisitéhu*
עַל־הָרִים יַעַמְדוּ מָיִם׃		*al harim ya'amdu máyim.*
מִן־גַּעֲרָתְךָ יְנוּסוּן	7	*Min ga'aratәkhe yәnusun*
מִן־קוֹל רַעַמְךָ יֵחָפֵזוּן׃		*min qol ra'amkhe yeiḥafeizun.*
יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת	8	*Ya'alu harim yeirәdu vәqa'ot*
אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם׃		*el mәqom zeh yasádte lahem.*
גְּבוּל־שַׂמְתָּ בַל־יַעֲבֹרוּן	9	*Gәvul sámte bal ya'avorun*
בַּל־יְשֻׁבוּן לְכַסּוֹת הָאָרֶץ׃		*bal yәshuvun lәkhasot ha'áretz.*
הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים	10	*Hamshaláḥah ma'yanim banәḥalim*
בֵּין הָרִים יְהַלֵּכוּן׃		*bein harim yәhaleikhun.*
יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי	11	*Yashqu kol ḥayot sadai*
יִשְׁבְּרוּ פְרָאִים צְמָאָם׃		*yishbәru fәra'im tzәma'am.*
עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוֹן	12	*Aleihem of hashamáyim yishkon*
מִבֵּין עֲפָאִים יִתְּנוּ־קוֹל׃		*mibein ofayim fitәnu qol.*
מַשְׁקֶה הָרִים מֵעֲלִיּוֹתֶיהָ	13	*Mashqet harim mei'aliyotéihe*
מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ׃		*mipәri ma'aséikhe tisba ha'áretz.*

she shall not falter ever or ever!
6 You covered it with the abyss like clothes:
Waters stand tall on the mountains!
7 From Your rebuke they flee,
from the voice of Your thunder they scurry away!
8 Mountains rise up, valleys shoot down
to the place that You fixed for them:
9 A boundary You placed; the waters won't cross it,
they won't return to cover the earth.
10 Sending forth springs in wadis,
between mountains they go,
11 they quench each feral of the field —
onagers obliterate their thirst!
12 Around them sky-fowl settle;
from amid foliage they give voice.
13 Quenching mountains from Voix vaults,
from the fruit of Voix makings the earth is sated:

מַצְמִיחַ חָצִיר לַבְּהֵמָה	14	*Matzmiḥeh ḥatzir labəheimah*
וְעֵשֶׂב לַעֲבֹדַת הָאָדָם		*vəʿéisev laʿamanat haʿadam*
לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃		*ləhotzi léḥem min haʿáretz.*
וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ	15	*Vəyáyin yəsamaḥ ləvav enosh*
לְהַצְהִיל פָּנִים מִשָּׁמֶן		*ləhatzḥil panim mishámen*
וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃		*vəléḥem ləvav enosh yisʿad.*
יִשְׂבְּעוּ עֲצֵי יהוה	16	*Yisbəʿu atzei* Shəkhinah
אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע׃		*arzei Ləvanon asher natáʿeh.*
אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ	17	*Asher sham tziporim yəqanéinu*
חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ׃		*ḥasidah bəroshim beitah.*
הָרִים הַגְּבֹהִים לַיְעֵלִים	18	*Harim hagəvohim layəʿeilim*
סְלָעִים מַחְסֶה לַשְׁפַנִּים׃		*səlaʿim maḥseh lashfanim.*
עָשְׂתָה יָרֵחַ לְמוֹעֲדִים	19	*Asəteh yaréiʿaḥ ləmoʿadim*
שֶׁמֶשׁ יָדַע מְבוֹאוֹ׃		*shémesh yada məvoʿo.*
תָּשֶׁת־חֹשֶׁךְ וִיהִי לָיְלָה	20	*Tashíteh ḥósheq vihi láilah*
בּוֹ־תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר׃		*bo tirmosh kol ḥayto yáʿar.*
הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף	21	*Hakəfirim shoʿagim latáref*

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 אָכְלָם׃ *ulvaqeish mei'Eil okhlam.*
22 תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן *Tizraḥ hashémesh yei'aseifun*
וְאֶל־מְעוֹנֹתָם יִרְבָּצוּן׃ *və'el mə'onotam yirbatzun.*
23 יֵצֵא אָדָם לְפָעֳלֹה *Yaqítzeh adam ləfo'oleh*
וּלְעִבֳדָתֹה עַד־עֶרֶב׃ *ulnaḥalateh adei árev.*
24 מָה־רַבּוּ מַעֲשֶׂיךָ יהוה *Mah rabu ma'aséikhe* Shəkhinah
כֻּלָּם בְּחָכְמָה עָשִׂיתָ *kulal bəḥokhmah azíte*
מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃ *malə'ah ha'áretz qinyanékhe.*
25 זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם *Zeh hayam gadol urḥav yadáyim*
שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר *sham rémes və'ein mispar*
חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת׃ *ḥayot qətanot im gədolot.*
26 שָׁם אֳנִיּוֹת יִתְהַלֵּכוּן *Sham oniyot yəhaleikhun*
לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֵק־בּוֹ׃ *livyatan zeh yatzárte ləsaḥeq bo.*
27 כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן *Kulal eiléikhe yəsabeirol*
לָתֵת אָכְלָם בְּעִתּוֹ׃ *lateit okhlal bə'ito.*
28 תִּתְּנָה לָהֶם יִלְקֹטוּן *Titəneh lahel yilqotol*
תִּפְתְּחָה יָדְךָ יִשְׂבְּעוּן טוֹב׃ *tiftəḥeh yadəkhe yisbə'ol tov.*

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.

תַּסְתִּירֶה פָּנֶיךָ יִבָּהֵלוּן	29	*Taztíreh panéikhe yibaheilol*
תֹּסֵף רוּחָם יִגְוָעוּן		*tosəfeh ruḥal yigva'ol*
וְאֶל־עֲפָרָם יְשׁוּבוּן׃		*və'el afaral yəshuvol.*
תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן	30	*Təshalaḥeh ruḥakhe yibarei'ol*
וּתְחַדֵּשׁ פְּנֵי אֲדָמָה׃		*utḥadəsheh pənei adamah.*
יְהִי כְבוֹד יהוה לְעוֹלָם	31	*Yəhi khəvod SHəKHINAH lə'olam*
יִשְׂמַח יהוה בְּמַעֲשָׂיו׃		*yismaḥeh SHəKHINAH bəma'aseh.*
הַמַּבִּיטָהּ לָאָרֶץ וַתִּרְעָד	32	*Hamabiteh la'áretz vatir'ad*
יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ׃		*yigə'eh beharim vəye'eshánu.*
אָגִילָה בַּיהוה בְּחַיָּי	33	*Agílah viSHKHINAH bəḥayai*
אֲזַמְּרָה אֱלֹהַי בְּעוֹדִי׃		*avarəkhah Elohai bə'odi.*
יֶעֱרַב עָלָיו שִׂיחִי	34	*Ye'erav aléihe siḥi*
אָנֹכִי אֶשְׂמַח בַּיהוה׃		*anokhi esmaḥ biSHKHINAH.*
יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ	35	*Yitámu ḥata'im min ha'áretz*
וּרְשָׁעִים עוֹד אֵינָם		*vərésha od eino*
בָּרְכִי נַפְשִׁי אֶת־יהוה הַלְלוּיָהּ׃		*barəkhi nafshi et SHəKHINAH haləluYAH.*

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 Shəmini Atzéret, but others stop at Yom Kippur, and others have other traditions as well.

לְדָוִד יהוה אוֹרִי וְיִשְׁעִי	1	*ləDavid Shəkhinah ezri vəyish'i*
מִמִּי אִירָא		*mimi ira*
יהוה מָעוֹז־חַיַּי		*Shəkhinah ma'oz ḥayai*
מִמִּי אֶפְחָד׃		*mimi efḥad.*
בְּקָרֹב עָלַי מְרֵעִים	2	*Biqrov alai mərei'im*
לֶאֱכֹל אֶת־בְּשָׂרִי		*le'ekhol et bəsari*
צָרַי וְאֹיְבַי לִי		*tzərolai və'oyvolai li*
הֵמָּה כָשְׁלוּ וְנָפָלוּ׃		*hémah khəshalu vənafalu.*
אִם־תַּחֲנֶה עָלַי מַחֲנֶה	3	*Im taḥaneh alai maḥaneh*
לֹא־יִירָא לִבִּי		*lo yira libi*
אִם־תָּקוּם עָלַי מִלְחָמָה		*im taqum alai milḥamah*
בְּזֹאת אֲנִי בוֹטֵחַ׃		*bəzot ani botáḥah.*
אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	4	*Aḥat sha'álti mei'eit Shəkhinah*
אוֹתָהּ אֲבַקֵּשׁ		*otah avaqeish*

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:

שִׁבְתִּי בְּבֵית־יהוה כָּל־יְמֵי חַיַּי		*shivti bəveit Sʜəkʜɪnah kol yəmei ḥayai*
לַעֲטוֹת בְּנֹעַם־יהוה		*la'atot bənó'am Sʜəkʜɪnah*
וּלְבַקֵּר בְּהֵיכָלֹה׃		*ulvaqeir bəheikhaleh.*
כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	5	*Ki yitzpənóni bəsukeh bəyom ra'ah*
יַסְתִּרֵנִי בְּסֵתֶר אָהֳלֹה		*yastiróni bəséiter oholeh*
בְּצוּר יְרוֹמְמֵנִי׃		*bətzur yəroməmóni.*
וְעַתָּה יָרוּם רֹאשִׁי	6	*Və'atah yarum roshi*
עַל אֹיְבוֹלַי סְבִיבוֹתַי		*al oyvolai səvivotai*
וַאֲהַלֵּל בְּאָהֳלֹה הַלֵּל בַּטְּחוֹת		*va'ahaleil bə'oholeh haleil batuḥot*
אָגִילָה וַאֲבָרְכָה אֶת־יהוה׃		*agílah va'avarəkhah et Sʜəkʜɪnah.*
שְׁמַע־יהוה קוֹלִי אֶקְרָא וְחָנֵּנִי	7	*Shim'eh Sʜəkʜɪnah tzorki esh'al*
וְעָנֵנִי׃		*vəḥonóni va'anóni.*
לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָיו	8	*Ləkhe amar libi baqəsheh panéihe*
אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ׃		*et panéikhe Sʜəkʜɪnah avaqeish.*
אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	9	*Al tastéireh panéikhe miméni*
אַל־תַּט־בְּאַף עַבְדֶּךָ		*al tatet bə'af avdétkhe*

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!

עֶזְרָתִי הָיִיתָ אַל־תִּטְּשֵׁנִי		*ezrati hayíte al titəshóni*
וְאַל־תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי׃		*və'al ta'azvóni Elohei yish'i.*
כִּי־כָל־בֵּית יַלְדוּתִי עֲזָבוּנִי	10	*Ki khol beit yalduti azavúni*
וַיהוה יַאַסְפֵנִי׃		*uSHKHINAH ya'asfóni.*
הוֹרֵנִי יהוה דַּרְכֶּךָ	11	*Horóni SHƏKHINAH darkékhe*
וּנְחֵנִי בְּאֹרַח מִישׁוֹר		*unḥóni bə'óraḥ mishor*
לְמַעַן שׁוֹרְרוֹלָי׃		*ləmá'an shorərolai.*
אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרוֹלָי	12	*Al titənóni bənéfesh tzərolai*
כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס׃		*ki qámu vi eidei shéqer viféi'aḥ ḥamas.*
לוּלֵא הֶאֱמַנְתִּי לִשְׁכּוֹן	13	*Lulei he'emánti lishkon*
בְּטוּב־יהוה בְּאֶרֶץ חַיִּים׃		*bətuv SHƏKHINAH bə'éretz ḥayim.*
קַוֵּת אֶל־יהוה	14	*qavet el SHƏKHINAH*
חֲזַק וְיַאֲמֵץ לִבֶּךָ		*ḥizqeh vəya'ameitz libékhe*
וְקַוֵּת אֶל־יהוה׃		*vəqavet el SHƏKHINAH.*

You have been my Help — don't forsake me!
And don't fail me, God of my Liberation!
10 For the whole house of my childhood may fail me
and The PRESENCE will still gather me in.
11 Show me Your road, PRESENCE,
and guide me on a smooth path
because of my opponents.
12 Don't give me to the spirit of my foes!
For deceitful witnesses and a violent whisper have arisen against me.
13 If I did not trust I would dwell
in the Good of The PRESENCE in the land of life—
14 Hope towards The PRESENCE!
Be strong and your heart will have courage!
And hope towards The PRESENCE!

Continue with the Mourner's Qadish if praying with a minyan or with Concluding Verses (p 472) if praying without a minyan.

Mourner's Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֵמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן. — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן. — *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵנוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

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

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

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

On Hoshana Rabah, continue with Éden Olam (p 477).

Concluding Verses

These two piyutim have become more or less standardized as the ending to the Shabbat and Festival morning liturgy, but not all congregations do both (or either), and some include other beloved texts here.

Poem of Glory

This piyut, attributed to Yəhudah 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.)*

אַנְעִים חֲרִיזוֹת וְמִלִּים אֶעֱרוֹג	*An'im ḥarizot vəmilim e'erog*
כִּי אֵלֶיךָ נַפְשִׁי תַּעֲרוֹג׃	*ki eiléikhe nafshi ta'arog.*
נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ	*Nafshi ḥamədah bətzeil yadékhe*
לָדַעַת כָּל רָז סוֹדֶךָ׃	*ladá'at kol raz sodékhe.*
מִדֵּי אָמְרִי בִּכְבוֹדֶךָ	*Midei omri bikhvodékhe*
הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ׃	*homeh libi el dodékhe.*
עַל כֵּן אֲפַלֵּל בְּךָ נִכְבָּדוֹת	*Al kein afaleil bəkhe nikhbadot*
וְשִׁמְךָ אֲכַבֵּד בְּאִמְרֵי יְדִידוֹת׃	*vəshimkhe akhabeid bə'imrei yədidot.*
אָסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ	***A****saprah khəvodəkhe vəlo rə'itíkhe*
אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ׃	*adaməkhe akhanəkhe vəlo yədatíkhe.*

I'll sweeten rhymes, words I'll weave
because to You my soul would cleave.
My soul yearned for Your shading hand,
Your secret puzzles to understand.
As often as I to Your glory refer,
my heart for Your intimacy does purr.
And so to You glories I'll pray;
I'll glory Your name — dear words I'll array:
Ah, let me glory You, not being shown You!
Ah, let me name You, not having known You!

בְּיַד נְבִיאוֹלֶיךָ בְּסוֹד עַבְדּוֹלֶיךָ
דִּמְיֹתָ הֲדַר כְּבוֹד כּוֹלֶךָ׃
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ
כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ׃
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ
וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ׃
הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת
הִנֵּךָ אֶחָד בְּכָל דִּמְיוֹנוֹת׃
וַיְחַוּוֹל בְּךָ זִקְנָה וּבַחֲרוּת
וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת׃
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב
כַּאֲנָשֶׁת מִלְחָמוֹת יָדֶיהָ לָהּ רָב׃
חֲבָשָׁהּ כּוֹבַע יְשׁוּעָה בְּרֹאשָׁהּ
הוֹשִׁיעָה לָהּ יְמִינָהּ וּזְרוֹעַ קָדְשָׁהּ׃
טַלְלֵי אוֹרוֹת רֹאשָׁהּ נִמְלָא

***B**əyad nəvi'oléikhe bəsod avdoléikhe*
dimíte hadar khəvod kolékhe.
***G**ədulatəkhe ugvuratékhe*
kinu lətóqef pə'ulatékhe.
***D**imu otəkhe vəlo khəfi yeshkhe*
vayshavúkhe ləfi ma'aséikhe.
***H**imshilúkhe bərov ḥezyonot*
hinəkhe aḥed bəkhol dimyonot.
***V**ayəḥavol bəkhe ziqnah uvaḥarut*
us'ar roshkhe bəseivah vəshaḥarut.
***Z**iqnah bəyom din uvaḥarut bəyom qərav*
ka'anshet bilḥamot yadéihe leh rav.
***Ḥ**avəsheh kóva yəshu'ah bərosheh*
hoshí'ah leh yəmineh uzró'a qodsheh.
***T**alélei orot rosheh nimla*

By Your prophets' hand, secret devotees,
You showed Your glorious splendor's keys.
Courage and colossality:
they named Your deeds' vitality,
describing You not as You are,
putting You on Your deeds' par.
Freely they limned You in many depictions;
for note: You are One in all contradictions.
Gisting You both hoary and sprightly,
the hair on Your head gleaming blackly and whitely.
Hoary in judgement, sprightly in war,
like a being of battle, Voi has power galore.
Jamming a freeing helm on Voix head,
Voix hand and arm to freedom sped.
Keeping dewdrops of light in Voix hair,

קְוֻצוֹתֶיהָ רְסִיסֵי לָיְלָה׃ *qəvutzotéihe rəsísei láilah.*
יִתְפָּאֲרֶה בִי כִּי חָפֵצָה בִי *Yitpa'areh bi ki ḥafeitzeh bi*
וְהָא יִהְיֶת לִי לַעֲטֶרֶת צְבִי׃ *vəhe yihyet li la'atret tzəvi.*
כְּתֶם טָהוֹר פַּז דְּמוּת רֹאשָׁהּ *Kétem tahor paz dəmut rosheh*
וְחַק עַל מֶצַח כְּבוֹד שֵׁם קָדְשָׁהּ׃ *vəḥaq al méitzaḥ kəvod sheim qodsheh.*
לְחֵן וּלְכָבוֹד צְבִי תִּפְאָרָה *Ləḥein ulkhavod tzəvi tif'arah*
אֻמָּתֶהּ לֶהּ עִטָּרָה עֲטָרָה׃ *umateh leh itərah atarah.*
מַחְלְפוֹת רֹאשָׁהּ כִּבִימֵי בְחֻרוֹת *Maḥləfot rosheh kəveimei vəḥurot*
קְוֻצוֹתֶיהָ תַּלְתַּלִים שְׁחוֹרוֹת׃ *qəvutzotéihe taltalim shəḥorot.*
נָוֶה הַצֶּדֶק צְבִי תִּפְאַרְתָּהּ *Naveh hatzédeq tzə'i tif'arteh*
יַעֲלֶה נָא עַל רֹאשׁ שִׂמְחָתָהּ׃ *ya'aleh na al rosh simḥateh.*
סְגֻלָּתָהּ תְּהִי נָא בְיָדָהּ עֲטֶרֶת *Səgulateh təhi na vəyadeh atéret*
וּצְנִיף נִבוּאָה צְבִי תִּפְאֶרֶת׃ *utznif nivu'ah tzəvi tif'éret.*
עֲמוּסוֹל נִשָּׂאתָל עֲטֶרֶת עִנְּדֶתָל *Amusol nəsa'etal atéret inədetal*
מֵאֲשֶׁר יָקְרוּ בְעֵינֶיהָ כִּבְּדֶתָל׃ *mei'asher yaqəru və'einéihe kibədetal.*

rainshards of night in Voix tresses are there.
Let Voi beautify me, for Voi does desire me,
and Voi for me will a crown of desire be.
Mixless gold filigree: Voix head's frame;
etched on Voix brow: Voix glorious 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.

פְּאֵרֹה עָלַי וּפְאֵרִי עָלֶיהָ ***P**ə'eireh alai uv'eiri aléihe*
וּקְרוֹבָה אֵלַי בְּקָרְאִי אֵלֶיהָ׃ *uqroveh eilai bəqarə'i eiléihe.*
צַח וְאָדוֹם לִלְבוּשָׁהּ אָדוֹם ***Tz**aḥ və'adom lilvusheh adom*
פּוּרָה בְּדָרְכָהּ בְּבוֹאָהּ מֵאֱדוֹם׃ *purah bədarəkheh bəvo'eh mei'Edom.*
קָשֶׁר תְּפִלִּין הֶרְאָתָה לֶעָנָו ***Q**ésher təfilin har'ated le'anav*
תְּמוּנַת יהוה לְנֶגֶד עֵינָיו׃ *təmunat Nitzḥiyeh lənéged einav.*
רוֹצֶת בְּעַמָּהּ עֲנָוֹל לְפָאֵר ***R**otzet bə'ameh anavol ləfa'eir*
יוֹשֶׁבֶת תְּהִלּוֹת בָּל לְהִתְפָּאֵר׃ *yoshéveh təhilot bal ləhitpa'eir.*
רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵאָה מֵרֹאשׁ ***R**osh dəvarəkhe emet qoréi'ah meirosh*
דּוֹר וָדוֹר עַם דּוֹרְשֶׁךָ דְּרוֹשׁ׃ *dor vador am doreshkhe dərosh.*
שִׁיתָה הֲמוֹן מִלַּי נָא עָלֶיךָ ***Sh**íteh hamon milai na aléikhe*
וּפִיּוּטִי יִקְרַב אֵלֶיךָ׃ *ufiyuti yiqrav eiléikhe.*
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת ***T**əhilati təhi ləroshkhe atéret*
וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת׃ *utfilati tikon qətóret.*
תִּיקַר מִלַּת רָשָׁה בְּעֵינֶיךָ ***T**iqar milat rasheh bə'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.
E**x**pressly Voi beautified Voix meek nation,
dwelling beautified by their adoration.
E**x**pressing "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

כַּמִּל מֻלַּל עַל מְעוֹנֶךָ׃ *kamil mulal al mə'onékhe.*
בִּרְכָתִי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּירֶה *Birkhati ta'aleh lərosh mashbireh*
מְחוֹלֶלֶה וּמוֹלִידֶה צַדִּיקֶה כַּבִּירֶה׃ *məḥoléleh umolideh tzadiqeh kabireh.*
וּבְבִרְכָתִי תְּנַעֲנֶה לִי רֹאשׁ *Uvəvirkhati tənaʻan'eh li rosh*
וְאוֹתָהּ קֶחֶה לְךָ כִּבְשָׂמִים רֹאשׁ׃ *vəʻotah qəḥeh ləkhe kivsamim rosh.*
יֶעֱרַב נָא שִׂיחִי עָלֶיךָ *Yəʻerav na siḥi aléikhe*
כִּי נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ׃ *ki nafshi taʻarog 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.)

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה *Ləkhe Nitzḥiyeh hagədulah vəhagəvurah*
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד *vəhatifʼéret vəhanéitzaḥ vəhahod*
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ *ki khol bashamáyim uvaʼáretz*
לְךָ יהוה הַיְשׁוּעָה *ləkheh Nitzḥiyeh hayəshuʻah*
וְהַמִּתְנַשֵּׂאָה לְכֹל לְרֹאשׁ׃ *vəhamitnaséiʼah ləkhol lərosh.*
מִי יְמַלֵּלָה גְּבוּרוֹת יהוה *Mi yəmaləleh gəvurot Nitzḥiyeh*
יַשְׁמִיעַ כָּל־תְּהִלָּתָהּ׃ *yashmíʼeh 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

אֱדֶן עוֹלָם אֲשֶׁר חָיְתָה	*Éden olam asher ḥayəteh*
בְּטֶרֶם כָּל יְצִיר נִבְרָא׃	*bətérem kol yətzir nivra.*
לְעֵת נַעֲשָׂה בְחֶפְצָהּ כָּל	*Lə'eit na'asah vəḥeftzeh kol*
אֲזַי נֶצַח שְׁמָהּ נִקְרָא׃	*azai nétzaḥ shəmeh niqra.*
וְאַחֲרֵי כִּכְלוֹת הַכֹּל	*Və'aḥarei kikhlot hakol*
הֶא יִחְיֶת בְּלִי חֶבְרָה׃	*he yiḥyet bəli ḥevrah.*
וְהֶא הָיְתָה וְהֶא הֹוֶת	*Vəhe hayəteh vəhe hovet*
וְהֶא יִהְיֶת בְּתִפְאָרָה׃	*vəhe yihyet bətif'arah.*
וְהֶא אָחֵד וְאֵין שֵׁנִי	*Vəhe aḥed və'ein sheinei*
לְהַמְשִׁיל לָהּ לְהַחְבִּירָה׃	*ləhamshil leh ləhaḥbírah.*

Foundation of the world, Who lived
before all creatures came to be!
When by Voix will all things were made,
Voix Name was cried eternally.
And after all the world is done,
then Voi will live sans company.
For Voi has been, and now Voi is,
and Voi will be quite splendidly.
And Voi is One — there is no "two"
who even nears equality.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית *Bəli reishit bəli takhlit*
וְלֵהּ הָעֹז וְהַמִּשְׂרָה: *vəleh ha'oz vəhamisrah.*
וְהֵא אֵלִי וְחַיֵּת גּוֹאֲלִי *Vəhe Eili vəḥayet go'eli*
וְצוּר חֶבְלִי בְּעֵת צָרָה: *vətzur ḥevli bə'eit tzarah.*
וְהֵא נִסִּי וּמָנוֹס לִי *Vəhe nisi umanos li*
מְנַת כּוֹסִי בְּיוֹם אֶקְרָא: *mənat kosi bəyom eqra*
בְּיָדֵהּ אַפְקִיד רוּחִי *Bəyadeh afqid ruḥi*
בְּעֵת אִישַׁן וְאָעִירָה: *bə'eit ishan və'a'írah.*
וְעִם רוּחִי גְּוִיָּתִי *Və'im ruḥi gəviyati*
יהוה לִי וְלֹא אִירָא: *Nitzḥiyeh li vəlo ira.*

Without beginning, without end,
Voi has the strength to all decree.
Voi is my God, my living Help,
my Rock when I am lost at sea.
My Miracle and Refuge, Voi,
my Cup-full answering my plea.
Into Voix hand I trust my breath,
both sleepily and wakefully,
And with my breath, my body here;
I shall not fear, for God's with me.

On Hoshana Rabah, the service ends here.

Qidush for Shabbat and Festival Mornings

On Shabbat, including when Shabbat coincides with a Festival, begin here.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת *Vəshaməru vənei Yisra'eil et haShabat*
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם *la'asot et haShabat lədorotam*
בְּרִית עוֹלָם׃ *bərit olam.*
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל *Beini uvein bənei Yisra'eil*
אוֹת הִיא לְעוֹלָם *ot hi lə'olam*
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה *ki shéishet yamim asəteh Adonai*
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ *et hashamáyim və'et ha'áretz*
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃ *uvayom hashəvi'i shavəteh vayinafəsheh.*
עַל־כֵּן בֵּרַךְ יְהוָה *Al kein beirəkheh Adonai*
אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃ *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.

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל׃
Vayómer Mosheh et mo'adei Adonai el bənei 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:

סָבְרִי חֲבֵרוֹלַי׃ *Savərut ḥaveirolai.*

The leader invites:

With your permission, my friends?

The congregation responds:

לְחַיִּים׃ *Ləḥayim.*

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*

אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

If praying over wine or grape juice:

בּוֹרַאת פְּרִי הַגָּפֶן׃ *borə'at pəri hagáfen.*

If praying over any other liquid:

שֶׁהַכֹּל נִהְיָה בִּדְבָרָהּ׃ *shehakol nihyah 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 יהוה *Bərukheh ateh Adonai*

אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*

וְצִוָּתָנוּ לֵישֵׁב בַּסֻּכָּה׃ *vətzivétnu leisheiv basukah.*

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

Some also include the blessing over bread here:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Adonai*

אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ׃ *hamotzi'eih léḥem 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:

אֲדָנָי נְסָתַמַי תִּפְתְּחֶה וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃
Adani nistamai tiftəḥeh vəlibi yagid təhilatékhe.
My Foundation! Open my blocked places and my heart will announce Your praise.

1. Patriarchs and Matriarchs

↶ ↷ *Bərukheh ateh SHƏMOTEH Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי 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 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנֶה גּוֹמֵלֶה חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל *vəqonet hakol*
וְזוֹכֶרֶה חַסְדֵי אִמּוֹת וַאֲבוֹת *vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאֶה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃ *ləmá'an shəmeh bə'ahavah.*
יוֹצֶרֶה עוֹזֶרֶה וּמוֹשִׁיעָה וּמָגֵן׃ *Yotzéreh ozéreh umoshi'eh umagein.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן 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 גִּבּוֹרֶה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֶּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ׃ *məḥayet meitol ateh rabeh ləhoshí'a.*
מוֹרִידֶה הַטָּל׃ *Morideh hatal.*
מְכַלְכֶּלֶה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֶּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶה נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*

You are powerful forever, my Foundation!
Making the dead live, You abound in liberation.
Voi makes the dew descend.
Voi keeps the living going with loyalty,
makes the dead live with abounding compassion!
Voi shores up those who sink down and heals the sick

וּמַתִּירֶה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתֶה לִישֵׁנוֹל עָפָר׃ *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דוֹמֶה לָךְ *umi dómet lakh*
גוֹבֶרֶה מְמִיתֶה וּמְחַיֶּת *govéreh məmiteh umḥayet*
וּמַצְמִיחֶה יְשׁוּעָה׃ *umatzmiḥeh yəshu'ah.*
וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל׃ *Vəne'eméneh ateh ləhaḥayot meitol.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֶּת 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 קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶלָה׃ *yəhaləhúkhe sélah.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הָאֵל הַקָּדוֹשׁ׃ *ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!
Blessed are You, Many-Named One,
the Holy God.

Continue with the fourth blessing (p 488).

Qədushah for Shaḥarit:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם *Nəqadeish et shimkhe ba'olam*
כְּשֵׁם שֶׁמַּקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*
בִּשְׁמֵי מָרוֹם *bishmei marom*
כַּכָּתוּב עַל יַד נְבִיאֶךָ: *kakatuv al yad nəvi'ékhe.*
וְקָרְאָה זֶה אֶל־זֶה וְאָמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה *↑Qədosheh ↑qədosheh ↑qədosheh*
יהוה צְבָאוֹת *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *məlo khol ha'áretz kəvodeh.*
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוֹל: *lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ: *↑Barukh kəvod Shəmoteh miməqomeh.*

The congregation, followed by the leader:
We will make Your name Holy in the world
as they make it Holy
in Heaven above,
as was written by the hand of Your prophet:
"And each [angel] called out to the others and said,
The congregation, followed by the leader:
'↑Holy, ↑Holy, ↑Holy
is the Many-Named One of hosts!
The fullness of all the Earth is Voix glory!'" Yəshayáhu 6:3
Those opposite the serafs will thunder "Blessed!":
The congregation, followed by the leader:
"↑Blessed is the Glory of the Many-Named One from Voix place!" Yəḥezqeil 3:12

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר: *Uvdivrei qodshəkhe katuv leimor.*

The congregation, followed by the leader:

יִגְאֶ֣ת יהוה לְעוֹלָ֑ם ↑ *↑Yig'et SHƏMOTEH lə'olam*

אֱלֹהַ֥יִךְ עַ֝מִּ֗י *Elohéikha ami*

לְדֹ֣ר וָ֭דֹר הַלְלוּיָ֑הּ: *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*

וּלְנֵצַח נְצָחִים *ulnéitzaḥ nətzaḥim*

קְדֻשָּׁתְךָ נַקְדִּישׁ *qədushatəkhe naqdish*

וְשִׁבְחֲךָ אֱלֹהֵינוּ *veshivḥakhe Elohéinu*

מִמֶּנּוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד *miménu lo yamush le'olam va'ed*

כִּי אֵל מֹופֶתָה גְּדוֹלָה וּקְדוֹשָׁה אָתָּה: *ki Eil mofétеh gədoleh uqdosheh áteh.*

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*

הָאֵל הַקָּדוֹשׁ: *ha'Eil haqədosheh.*

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 חוֹנֵן לְאָדָם דַּעַת *Ateh ḥonéneh lə'adam dá'at*
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה׃ *umlamédeh le'enosh binah.*
חָנְנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל׃ *Ḥonónu mei'itəkhe dei'ah binah vəhaskeil.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
חוֹנֵן הַדָּעַת׃ *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

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ *Hashivónu ivéinu ləToratékhe*
וְקָרְבֵנוּ חַיֵּינוּ לַעֲבוֹדָתֶךָ *vəqarəvónu ḥayéinu la'avodatékhe*
וְהַחֲזִירֵנוּ *vəhaḥazirónu*
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃ *bitshuvah shəleimah ləfanéikhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הָרוֹצֶה בִּתְשׁוּבָה׃ *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.)

סְלַח לָנוּ אָבִינוּ כִּי ◎חָטָאנוּ *Silḥeh lánu ivéinu ki ◎ḥatánu*
מְחַל לָנוּ חַיֵּינוּ כִּי ◎פָשָׁעְנוּ *maḥaleh lánu ḥayéinu ki ◎pashánu*
כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה׃ *ki moḥeleh vəsoláḥah áteh.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
חַנּוּנָה הַמַּרְבֶּה לִסְלֹחַ׃ *ḥanuneh hamarbet lisló'aḥ.*

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

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ *Rə'et və'onyéinu vəríveh rivéinu*
וְגַאֲלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ *vəga'alónu məheirah ləmá'an shəmékhe*
כִּי גּוֹאֵל חָזָק אָתָּה׃ *ki go'éleh ḥazaqeh áteh.*
בָּרוּכֵה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
גּוֹאֵל 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

רְפָאֵנוּ יהוה וְנֵרָפֵא *Rif'ónu Shəmoteh vəneirafei*
הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה *hoshi'ónu vənivashéi'ah*
כִּי תְהִלָּתֵנוּ אָתָּה *ki təhilatéinu áteh*
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה *vəha'alet rəfu'ah shəleimah*
לְכָל 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 יהוה *Yəhi ratzon miləfanéikhe SHƏMOTEH*
אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי *Elohai vEilohei ivolai*
שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה *shetishlaḥeh məheirah rəfu'ah shəleimah*
מִן הַשָּׁמַיִם *min hashamáyim*
רְפוּאַת הַנֶּפֶשׁ *rəfu'at hanéfesh*
וּרְפוּאַת הַגּוּף לְ *urfu'at haguf lə*

[name(s) of the sick]

בְּתוֹךְ שְׁאָר חוֹלֵי הָעוֹלָם׃ *bətokh shə'ar ḥolei ha'olam.*

At all times continue:

כִּי אֵל רוֹפֵא רַחֲמָן אָתָּה׃ *Ki Eil rofé'ah ne'eméneh vəraḥaméneh áteh.*
בָּרוּךְ אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל *roféi'at ḥolei ameh Yisra'eil*
וְעַם פַּלֶשְׂתִּינָה 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

בָּרְכֵה עָלֵינוּ יהוה אֱלֹהֵינוּ *Barəkheh aléinu Shəmoteh Elohéinu*
אֶת הַשָּׁנָה הַזּאֹת וְאֶת כָּל *et hashanah hazot və'et kol*
מִינֵי תְבוּאָתָהּ לְטוֹבָה *minei təvu'atah lətovah*
וּתְנֵה בְרָכָה עַל פְּנֵי הָאֲדָמָה *utəneh bərakhah al pənei ha'adamah*
וְשַׂבְּעֵנוּ מִטּוּבָהּ *vəsabə'énu bituvah*
וּבָרֵכְה שְׁנָתֵינוּ כַּשָּׁנִים הַטּוֹבוֹת׃ *uvarəkheh shənatéinu kashanim hatovot.*
בְּרוּכֵה אַתֵּה יהוה *Bərukheh ateh Shəmoteh*
מְבָרֵכְה 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,
Blesser of the years.

10. Decolonization

תִּקָּעֵה בְשׁוֹפָר גָּדוֹל לְחֵרוּת *Tiq'eh bəshofar gadol ləḥeirut*
וּשְׂאֵה נֵס לְבַטֵּל יַרְשׁוּת הָעוֹלָם *us'eh neis ləvateil yarshut ha'olam*
וּבַטְּלֵהָ כָלִיל *vəvatəlóha khalil*
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ׃ *mei'arba kanfot ha'áretz.*
בְּרוּכֵה אַתֵּה יהוה *Bərukheh ateh Shəmoteh*
מַחֲזִירֵת מוּרָשׁוֹל 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,
Repossesser of the dispossessed of the world.

11. Justice

הָשִׁיבָה שׁוֹפְטוֹלֵינוּ כְּבָרִאשׁוֹנָה *Hashíveh shofətoléinu kəvarishonah*
וְיוֹעֲצוֹלֵינוּ כְּבַתְּחִלָּה *vəyo'atzoléinu kəvatəḥilah*
וְהָסֵרָה מִמֶּנּוּ יָגוֹן וַאֲנָחָה *vəhaséireh miménu yagon va'anaḥah*
וְשִׁמְרֹנוּ אַתָּה יהוה לְבַדְּךָ *vəshimrónu ateh Shəmoteh ləvadəkhe*
בְּחֶסֶד וּבְרַחֲמִים *bəḥésed uvraḥamim*
וְצַדְּקֵנוּ בַּמִּשְׁפָּט׃ *vətzadəqónu bamishpat.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
שׁוֹפֶטָה אוֹהֶבָה צְדָקָה וּמִשְׁפָּט׃ *shoféteh ohéveh tzədaqah umishpat.*

Restore our judges as at first
and our counselors as at the beginning.
And remove from us grief and sighing,
and guard us, You, Many-Named One, alone,
with devotion and compassion,
and defend us with justice.
Blessed are You, Many-Named One,
Judge, Lover of righteousness and justice.

12. Against Evildoers

וְלַמַּלְשִׁינוֹל אַל תְּהִי תִקְוָה *Vəlamalshinol al təhi tiqvah*
וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד *vəkhol harish'ah kəréga toveid*
וְכָל עוֹשׁוֹל הָעֹשֶׁק *vəkhol osol ha'ósheq*
מְהֵרָה יְכָרֵתוֹל וְהַזֵּדוֹל *məheirah yəkaréitol vəhazeidol*
מְהֵרָה תְעַקֵּרָה וּתְשַׁבְּרֵה *məheirah tə'aqəreh utshabəreh*
וּתְמַגְּרֵה וְתַכְנִיעֵה בִּמְהֵרָה *utmagəreh vətakhni'eh bimheirah*
בְּיָמֵינוּ׃ בָּרוּכָה אַתָּה יהוה *bəyaméinu. Bərukheh ateh Shəmoteh*
שׁוֹבֶרֵה עוֹשְׁקוֹל וּמַכְנִיעַת זֵדוֹל׃ *shovéreih oshəqol umakhni'et zeidol.*

And for the slanderers may there be no hope,
and may all wickedness perish in an instant,
and may all who do oppression
quickly be cut off, and the schemers
may You soon uproot and crush
and destroy and humble quickly
in our days. Blessed are You, Many-Named One,
Crusher of the oppressive and Humbler of the schemers.

13. The Righteous

עַל הַצַּדִּיקוֹל וְעַל הַחֲסִידוֹל *Al hatzadiqol və'al haḥasidol*
וְעַל זִקְנוֹל עַמְּךָ בֵּית יִשְׂרָאֵל *və'al ziqnol amәkhe beit Yisra'eil*
וְעַל פְּלֵיטַת סוֹפְרוֹלֵיהֶל *və'al pәleitat sofәroleihel*
וְעַל גֵּרוֹל יַהֲדוּת וְעָלֵינוּ *və'al geirol Yahadut və'aléinu*
יֶהֱמוּ רַחֲמֶיךָ יהוה אֱלֹהֵינוּ *yehemu raḥaméikhe Shəmoteh Elohéinu*
וּתְנֵה שָׂכָר טוֹב *utәneh sakhar tov*
לְכָל הַבּוֹטְחוֹל בְּשִׁמְךָ בֶּאֱמֶת *lәkhol habotәḥol bәsimkhe be'emet*
וְשִׂימָה חֶלְקֵנוּ עִמָּהֶל *vәsímeh ḥelqéinu imahel*
וּלְעוֹלָם לֹא נֵבוֹשׁ *ul'olam lo neivosh*
כִּי בְךָ בָּטָחְנוּ׃ *ki vәkhe vatáḥnu.*
בָּרוּכֶה אַתָּה יהוה *Bәrukheh ateh Shəmoteh*
מִשְׁעָן וּמִבְטָח לַצַּדִּיקוֹל׃ *mish'an umivtaḥ latzadiqol.*

For the righteous and for the devoted
and for the elders of Your people, the house of Yisra'eil,
and for the remnant of their scholars
and for converts to Judaism and for us
let Your compassion be aroused, Many-Named One, our God,
and give a good reward
to all who trust in Your Name in truth.
And set our portion with them;
and may we never be ashamed
because we have trusted in You.
Blessed are You, Many-Named One,
Support and Refuge of the righteous.

14. Community

וְלִקְהִלּוֹתֵינוּ בְּיִתְךָ *Vəliqhilotéinu beitəkhe*
בְּרַחֲמִים תָּשׁוּבָה *bəraḥamim tashúveh*
וְתִשְׁכְּנֶה בְּתוֹכֵנוּ כַּאֲשֶׁר דִּבַּרְתָּ *vətishkəneh bətokhéinu ka'asher dibárte*
וּבְנֵה אוֹתָנוּ בְּקָרוֹב בְּיָמֵינוּ *uvnet otánu bəqarov bəyaméinu*
עֵדָה עוֹלָם *eidah olam*
וְרוּחַ אַהֲבָה רַבָּה *vərú'aḥ ahavah rabah*
לְתוֹכֵנוּ תָּכִינָה׃ *lətokhéinu takhíneh.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
בּוֹנֵת קְהִלּוֹתֵינוּ׃ *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 תַצְמִיחֶה *məheirah tatzmíḥeh*
וְפִרְחוֹ תִּשְׂקֶת בִּישׁוּעָתֶךָ *vəfirḥo tishqet bishu'atékhe*
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם׃ *ki lishu'atəkhe qivínu kol hayom.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מַצְמִיחַת פֶּרַח יְשׁוּעָה׃ *matzmiḥat pəraḥ yəshu'ah.*

The sprout of enduring justice
may You soon sprout
and water its bud with Your liberation,
for we hope for Your liberation every day.
Blessed are You, Many-Named One,
Sprouter of the bud of Liberation.

16. Prayer

שְׁמַע אוֹתָנוּ יהוה אֱלֹהֵינוּ *Shim'eh otánu Shəmoteh Elohéinu*
חוּס וְרַחֵם עָלֵינוּ *ḥúseh vəraḥameh aléinu*
וְקַבֵּל בְּרַחֲמִים *vəqabəleh bəraḥamim*
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ *uvratzon et təfilatéinu*
כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת *ki Eil shomá'ah təfilot*
וְתַחֲנוּנִים אָתָּה: *vətaḥanunim áteh.*
וּמִלְּפָנֶיךָ חַיֵּינוּ *Umiləfanéikhe ḥayéinu*
רֵיקָם אַל תְּשִׁיבֵנוּ *reiqam al təshivónu*
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת *ki ateh shomá'ah təfilat*
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: *əmakhe Yisra'eil bəraḥamim.*

Some spend a moment here in private prayer.

בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
שׁוֹמֵעַ 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amək̲he Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatək̲he*
לַחֲדַר לִבֵּנוּ *laḥadar libéinu*
וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָם *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְקַבֵּלְה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amék̲he.*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
יַעֲלֶה וְיָבֹא *ya'aleh vəyavo*
וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע *vəyagí'a vəyeira'eh vəyeiratzeh vəyishama*
וְיִפָּקֵד וְיִזָּכֵר *vəyipaqeid vəyizakheir*
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ *zikhronéinu ufiqdonéinu*
וְזִכְרוֹן אֲבוֹתֵינוּ *vəzikhron ivoléinu*
וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ *vəzikhron Yərushaláyim ir qodshék̲he*

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,

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol amәkhe beit Yisra'eil*
לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן *ləfanéikhe lifleitah lətovah ləḥein*
וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *bəyom Ḥag haSukot hazeh.*
זִכְרֹנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*
וּפָקְדֵנוּ בּוֹ לִבְרָכָה *ufiqdónu vo livrakhah*
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*
חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*
רַחֵמָה עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*
כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרֶה *ki eiléikhe ḥayéinu ki Eil shoméreh*
חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קָדְשְׁךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאת אֶת הָעוֹלָם בִּקְדוּשָׁה׃ *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

מוֹדוֹל אֲנַחְנוּ לָךְ ↶	↷ *Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh lakhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. *(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)*

מוֹדוֹל אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֶא יהוה אֱלֹהֵינוּ *sha'ateh he SHƏMOTEH Elohéinu*
וֵאלֹהֵי אִבוֹלֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵרֵה בְרֵאשִׁית׃ *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ׃ *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדוֹל לָךְ׃ *al she'anáḥnu modol lakh.*
בָּרוּכֶה אֵל הַהוֹדָאוֹת׃ *Bərukheh 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 כֻּלָּם *Və'al kulam*
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*
חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid lə'olam va'ed.*
וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*
וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe be'emet*
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *ha'Eil yəshu'atéinu və'ezratéinu sélah.*
בְּרוּכֶה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה 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 וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ — *Elohéinu vEilohei ivoléinu barəkhónu*
בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה — *babərakhah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ — *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו — *ha'amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשׁוֹלֶיךָ כָּאֲמוּר: — *kohanei am qədosholéikhe ka'amur.*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: — *Yəvarəkhókhe Shəmoteh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: — *Ya'éireh Shəmoteh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ — *Yisa'eh Shəmoteh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם: — *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace. BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׂימָה שָׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
חֵן וָחֶסֶד וְרַחֲמִים *ḥein vaḥésed vəraḥamim*
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ *aléinu və'al kol Yisra'eil amə́khe*
וְעַל כָּל פַּלֶשְׂתִינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל׃ *və'al kol yoshəvol teiveil.*
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד *Barəkhónu ivéinu kulánu kə'aḥed*
בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ *ki vətzeil panéikhe natáte lánu*
יהוה אֱלֹהֵינוּ *Shəmoteh Elohéinu*
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vəraḥamim*
וְחַיִּים וְשָׁלוֹם׃ *vəḥayim vəshalom.*
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃ *bəkhol eit uvkhol sha'ah bishlomékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכֶה אֶת עַמּוֹ יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בַּשָּׁלוֹם׃ *bashalom.*

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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע	*Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבֵּר מִרְמָה	*vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	*vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃	*vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ	*Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃	*uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה	*Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָל	*məheirah hapéireh atzatal*
וְקַלְקֵלָה מַחֲשַׁבְתָּל׃	*vəqalqəleh maḥashavtal.*
עֲשֵׂת לְמַעַן שִׁמֶךָ	*Aset ləmá'an shəmékhe*
עֲשֵׂת לְמַעַן יְמִינֶךָ	*aset ləmá'an yəminékhe*
עֲשֵׂת לְמַעַן קְדֻשָּׁתֶךָ	*aset ləmá'an qədushatékhe*
עֲשֵׂת לְמַעַן תּוֹרָתֶךָ׃	*aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּל יְדִידוֹלֶיךָ	*Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃	*hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרַי	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃	*Sʜəмoтeн tzuri vəgo'eli.*

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

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ	*Oset shalom bimroméihe*
הֶא יַעֲשֵׂת שָׁלוֹם עָלֵינוּ	*he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל	*və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה	*və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל	*və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃	*və'imrol amein.*

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 מוּכָנָה וּמְזֻמָּנָה *Hinəni mukhaneh umzuméneh*

Grammatically feminine:

הִנְנִי מוּכָנָה וּמְזֻמָּנֶת *Hinəni mukhanah umzumənet*

Grammatically masculine:

הִנְנִי מוּכָן וּמְזֻמָּן *Hinəni mukhan umzuman*

לְקַיֵּם מִצְוַת אַרְבָּעָה מִינִים *ləqayeim mitzvat arba'ah minim*

כַּכָּתוּב בַּתּוֹרָה: *kakatuv baTorah:*

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן *Ulqaḥtel lakhel bayom harishon*

פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים *pəri eitz hadar kapot təmarim*

וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי נָחַל: *va'anaf eitz avot və'arvei náḥal.*

וּבְנַעֲנוּעַל יַשְׁפִּיעַ עָלַי שֶׁפַע *Uvni'anu'al yashpí'a alai shéfa*

בְּרָכוֹת וּמַחֲשָׁבוֹת קְדוֹשׁוֹת *bərakhot umaḥashavot qədoshot*

וְקָרְבְּנוּ אֵלֶיךָ בְּיִחוּד שָׁלֵם *vəqirvónu eiléikhe bəyiḥud shaleim*

וּפִרְשֶׂה עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ *ufirseh aléinu sukat shəlomékhe.*

וִיהִי נֹעַם הָאֲדֹן אֱלֹהֵינוּ עָלֵינוּ *Vihi nó'am ha'éden Elohéinu aléinu*

וּמַעֲשֵׂה חַיֵּינוּ כּוֹנְנָה עָלֵינוּ *uma'aseih ḥayéinu konəneh aléinu*

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

בְּרוּכָה יהוה לְעוֹלָם *Bərukheh HAPORET lə'olam*

אָמֵן וְאָמֵן: *amein və'amein.*

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 יהוה *Bərukheh ateh haPoret*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ *asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ עַל נְטִילַת לוּלָב: *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 יהוה *Bərukheh ateh haPoret*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהֶחֱיָתְנוּ וְקִיְּמָתְנוּ וְהִגִּיעָתְנוּ *sheheḥeyétnu vəqiyəmétnu vəhigi'étnu*
לַזְּמַן 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 Ḥódesh (except for Rosh Ḥódesh Teiveit, which occurs during Ḥanukah) and the last six days of Pésaḥ. 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 יהוה	*Bərukheh ateh Hadureh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ	*asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ לִקְרֹא 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 עַבְדֵי יהוה		*halélol avdol Hadureh*
הַלְלוּ אֶת־שֵׁם יהוה׃		*halélol et sheim Hadureh.*
יְהִי שֵׁם יהוה 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־מְבוֹאוֹ	3	*Mimizraḥ shémesh ad məvo'o*
מְהֻלָּל שֵׁם יהוה׃		*məhulal sheim Hadureh.*
רָמֶה עַל־כָּל־אֱלִיל יהוה	4	*Rameh al kol elil Hadureh*
עַל הַשָּׁמַיִם כְּבוֹדֵהּ׃		*al hashamáyim kəvodeh.*
מִי כַּיהוה אֱלֹהֵינוּ	5	*Mi kəHadureh Elohéinu*
הַמַּגְבִּיהֵתִי לָשָׁבֶת׃		*hamagbiheti lashávet.*
הַמַּשְׁפִּילֵתִי לִרְאוֹת	6	*Hamashpileti lir'ot*
בַּשָּׁמַיִם וּבָאָרֶץ׃		*bashamáyim uva'áretz.*
מְקִימֵתִי מֵעָפָר דָּלֵה	7	*Məqimeti mei'afar dáleh*
מֵאַשְׁפֹּת יָרִימֵה אֶבְיוֹנֵה׃		*mei'ashpot yarímeh evyoneh.*
לְהוֹשִׁיבִי עִם־נְדִיבוֹל	8	*Ləhoshivi im nədivol*
עִם נְדִיבוֹל עַמֵּהּ׃		*im nədivol ameh.*
מוֹשִׁיבֵתִי עֲנֶוֵה הַבַּיִת	9	*Moshiveti anaveh habáyit*
עִם־בַּטֵּחוֹת שְׂמֵחֵה		*im batuḥot səmeiḥeh*
הַלְלוּיָהּ׃		*haləluYah.*

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 מִמִּצְרַיִם	1	*Bətzeit Yisra'eil miMitzráyim*
בֵּית יַעֲקֹב מֵעַם לֹעֵז׃		*beit Ya'aqov mei'am lo'eiz.*
הָיְתָה יְהוּדָה לְקָדְשׁוֹ	2	*Hayətah Yəhudah ləqodsheh*
יִשְׂרָאֵל מַמְשְׁלוֹתָיו׃		*Yisra'eil mamshəlotéihe.*
הַיָּם רָאָה וַיָּנֹס	3	*Hayam ra'ah vayanos*
הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃		*haYardein yisov lə'aḥor.*
הֶהָרִים רָקְדוּ כְאֵילִים	4	*Heharim raqədu khə'eilim*
גְּבָעוֹת כִּבְנוֹת־צֹאן׃		*gəva'ot kivnol tzon.*
מַה־לְּךָ הַיָּם כִּי תָנוּס	5	*Mah ləkha hayam ki tanus*
הַיַּרְדֵּן תִּסֹּב לְאָחוֹר׃		*haYardein tisov lə'aḥor.*
הֶהָרִים תִּרְקְדוּ כְאֵילִים	6	*Heharim tirqədu khə'eilim*
גְּבָעוֹת כִּבְנוֹת־צֹאן׃		*gəva'ot kivnol tzon.*
מִלִּפְנֵי אֲדֹן חוּלִי אָרֶץ	7	*Milifnei éden ḥúli áretz*
מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃		*milifnei Eló'ah Ya'aqov.*
הַהֹפְכִי הַצּוּר אֲגַם־מָיִם	8	*Hahofekhi hatzur agam máyim*
חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם׃		*ḥalamish ləmayəno máyim.*

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 יהוה לֹא לָנוּ	1	*Lo lánu Hadureh lo lánu*
כִּי־לִשְׁמְךָ תֵּנָה כָּבוֹד		*ki ləshimkhe təneh kavod*
עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ׃		*al ḥasdəkhe al amitékhe.*
לָמָּה יֹאמְרוּ הָרָעוֹל	2	*Lamah yomərol hara'ol*
אַיֵּה־נָא אֱלֹהֵיהֶל׃		*ayeih na eloheihel.*
וֵאלֹהֵינוּ בַשָּׁמָיִם	3	*VEilohéinu vashamáyim*
כֹּל אֲשֶׁר־חָפֵץ עָשָׂתָה׃		*kol asher ḥafeitzeh asəteh.*
עֲצַבֵּיהֶל גְּבוּל וְזָהָב	4	*Atzabeihel gəvul vəzahav*
מַעֲשֵׂה חַיֵּי אָדָם׃		*ma'aseih ḥayei adam.*
עֹז־לָהֶם וְלֹא יְחַלְּצוּ	5	*Oz lahem vəlo yəḥaléitzu*
שֶׁפַע לָהֶם וְלֹא יִפְרְסוּ׃		*shéfa lahem vəlo yifréisu.*
עָצְמָה לָהֶם וְלֹא יֶחֱזְקוּ	6	*Atzəmah lahem vəlo yeḥézqu*
חוֹק לָהֶם וְלֹא יִצְדְּקוּן׃		*ḥoq lahem vəlo yitzdəqun.*
נִכְסֵיהֶם וְלֹא יַעֲזֹרוּן	7	*Nikhseihem vəlo ya'azrun*
נִדְרֵיהֶם וְלֹא יְקַיְּמוּ		*nidreihem vəlo yəqayéimu*
לֹא־יִהְיוּ בַּעֲוֹנָם׃		*lo yihyu ba'avonam.*

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.

עֲזוּבוֹל יִהְיוֹל עֹשֵׂיהֶם	8	*Azuvol yihyol osoléihem*
כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם׃		*kol asher botáḥah vahem.*
יִשְׂרָאֵל בְּטַח בַּיהוה	9	*Yisra'eil bətaḥ bəHADUREH*
עֶזְרָל וּמָגִנָּל הֵא׃		*ezral umaginal he.*
בֵּית אַהֲרֹן	10	*Beit Aharon*
בִּטְחוֹל בַּיהוה		*bitḥol bəHADUREH*
עֶזְרָל וּמָגִנָּל הֵא׃		*ezral umaginal he.*
יִרְאוֹל יהוה	11	*Yir'ol HADUREH*
בִּטְחוֹל בַּיהוה		*bitḥol bəHADUREH*
עֶזְרָל וּמָגִנָּל הֵא׃		*ezral umaginal he.*

8 Forsaken will be those who make them,
anyone who trusts in them!
9 Yisra'eil, trust in the ADORNED ONE!
Their help and shield is Voi.
10 House of Aharon,
trust in the ADORNED ONE!
Their help and shield is Voi.
11 Fearers of the ADORNED ONE,
trust in the ADORNED ONE!
Their help and shield is Voi.

At all times continue here:

יהוה זְכָרָתְנוּ יְבָרֵכָה	12	*Hadureh zəkharétnu yəvarəkheh*
יְבָרֵכָה אֶת־בֵּית יִשְׂרָאֵל		*yəvarəkheh et beit Yisra'eil*
יְבָרֵכָה אֶת־בֵּית אַהֲרֹן׃		*yəvarəkheh et beit Aharon.*
יְבָרֵכָה יִרְאוֹל יהוה	13	*Yəvarəkheh yir'ol Hadureh*
הַקְּטַנּוֹל עִם־הַגְּדֹלוֹל׃		*haqətanol im hagədolol.*
יֹסֵף יהוה עֲלֵיכֶל	14	*Yoséifeh Hadureh aleikhel*
עֲלֵיכֶל וְעַל־בְּנוֹלֵיכֶל׃		*aleikhel və'al bənoleikhel.*
בְּרוּכוֹל אַתֶּל לַיהוה	15	*Bərukhol atel ləHadureh*
עֹשֵׂת שָׁמַיִם וָאָרֶץ׃		*oset shamáyim va'áretz.*
הַשָּׁמַיִם שָׁמַיִם לַיהוה	16	*Hashamáyim shamáyim ləHadureh*
וְהָאָרֶץ נָתְנָה לִבְנוֹל־חַוָּה׃		*vəha'áretz natəneh livnol Ḥavah.*
לֹא הַמֵּתוֹל יְהַלְלוֹל־יָהּ	17	*Lo hameitol yəhaləlol Yah*
וְלֹא כָּל־יֹרְדוֹל דּוּמָה׃		*vəlo kol yorədol dumah.*
וַאֲנַחְנוּ נְבָרֵךְ יָהּ	18	*Va'anáḥnu nəvareikh Yah*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃		*mei'atah və'ad olam haləluYah.*

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 Ḥavah'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

אָהַבְתִּי כִּי־יִשְׁמַע יהוה	1	*Ahávti ki yeidə'eh* HADUREH
אֶת־צַרְכִּי תַּחֲנוּנָי׃		*et tzorki taḥanunai.*
כִּי־הִטָּה לִבּוֹ לִי	2	*Ki hitəteh libeh li*
וּבְיָמַי אֶקְרָא׃		*uvyamai eqra.*
אֲפָפוּנִי חֶבְלֵי־מָוֶת	3	*Afafúni ḥevlei mávet*
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי		*umtzarei Shə'ol mətza'úni*
צָרָה וְיָגוֹן אֶמְצָא׃		*tzarah vəyagon emtza.*
וּבְשֵׁם־יהוה אֶקְרָא	4	*Uvsheim* HADUREH *eqra*
אָנָּה יהוה מַלְּטָה נַפְשִׁי׃		*anah* HADUREH *malətеh nafshi.*
חַנּוּן יהוה וְצַדִּיק	5	*Ḥanuneh* HADUREH *vətzadiqeh*
וֵאלֹהֵינוּ מְרַחֵם׃		*vEilohéinu məraḥémeh.*
שֹׁמֵר פְּתָאיִם יהוה	6	*Shoméreih pəta'ol* HADUREH
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ׃		*daloti vəli yəhoshí'eh.*
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי	7	*Shuvi nafshi limnuḥáikhi*
כִּי־יהוה גָּמַל עָלָיְכִי׃		*ki* HADUREH *gaməleh aláikhi.*
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת	8	*Ki ḥilatzte nafshi mimávet*

1 I love that the ADORNED ONE knows
my need, my pleas,
2 because Voi will bend Voix heart to me
on the days I implore.
3 The cords of death surrounded me
and the griefs of Shə'ol greeted me;
trouble and sorrow I'll greet,
4 and the Name of the ADORNED ONE I'll invoke:
"Please, ADORNED ONE, save my life!"
5 Gracious is the ADORNED ONE, and Just;
our God is compassionate!
6 The Guarder of the simple is the ADORNED ONE!
I was helpless and Voi liberated me.
7 Return, my life, to your quietness!
For the ADORNED ONE has piled good upon you,
8 for Voi has rescued my life from death,

אֶת־רוּחִי מִן־דִּמְעָה		*et ruḥi min dim'ah*
אֶת־לִבִּי מִדֶּחִי׃		*et libi midéḥi.*
אִיַּצֵּב לִפְנֵי יהוה	9	*Eyatzeiv lifnei* HADUREH
בְּאַרְצוֹת הַחַיּוֹל׃		*bə'artzot haḥayol.*
הֶאֱמַנְתִּי כִּי אֲבַקֵּשׁ	10	*He'emánti ki avaqeish*
אֲנִי עָנִיתִי מְאֹד׃		*ani aníti mə'od.*
אֲנִי אָמַרְתִּי בְחָפְזִי	11	*Ani amárti vəḥofzi*
כָּל־הָאָדָם כֹּזֵבָה׃		*kol ha'adam kozéveh.*

At all times continue here:

מָה־אָשִׁיב לַיהוה	12	*Mah ashiv ləH*ADUREH
תַּגְמוּלוֹהִי עָלָי׃		*tagmulóhi alai.*
כּוֹס־יְשׁוּעוֹת אֶשָּׂא	13	*Kos yəshu'ot esa*
וּבְשֵׁם יהוה אֶקְרָא׃		*uvsheim* HADUREH *eqra.*
נְדָרַי לַיהוה אֲשַׁלֵּם	14	*Nədarai ləH*ADUREH *ashaleim*
נֶגְדָה־נָּא לְכָל־עַמּוֹ׃		*negdah na ləkhol ameh.*
יָקָר בְּעֵינֵי יהוה	15	*Yaqar bə'einei* HADUREH
הַמָּוְתָה לַחֲסִידוֹלֶיהָ׃		*hamávtah laḥasidoléihe.*

my spirit from weeping,
my heart from wretchedness.
9 I will present myself before the ADORNED ONE
in the lands of the living!
10 I have trusted when I begged,
"I am afflicted mightily!"
11 I decided in my alarm
that every human lies.

At all times continue here:

12 How can I return to the ADORNED ONE
these acts of grace upon me?
13 The cup of liberation I'll lift
and the Name of the ADORNED ONE I'll invoke.
14 My vows to the ADORNED ONE I'll complete
in the midst, hopefully, of all Voix people.
15 Grave in the eyes of the ADORNED ONE
is the death of Voix devoted.

אָנָּה יהוה כִּי־אֲנִי עַבְדֶּךָּ	16	*Anah Hadureh ki ani avdétkhe*
אֲנִי עַבְדְּךָ בֶּן־בִּרִיתֶךָ		*ani avdetkhe bet bəritékhe*
פִּתַּחְתָּ לְמוֹסֵרָי׃		*pitáḥte ləmoseirai.*
לְךָ־אֶזְבַּח זֶבַח תּוֹדָה	17	*Ləkhe enzor néizer todah*
וּבְשֵׁם יהוה אֶקְרָא׃		*uvsheim Hadureh eqra.*
נְדָרַי לַיהוה אֲשַׁלֵּם	18	*Nədarai ləHadureh ashaleim*
נֶגְדָה־נָּא לְכָל־עַמּוֹ׃		*negdah na ləkhol ameh.*
בְּחַצְרוֹת בֵּית יהוה	19	*Bəḥatzrot beit Hadureh*
בְּתוֹכֵכִי גוּלַת יִשְׂרָאֵל		*bətokhéikhi golat Yisra'eil*
הַלְלוּיָהּ׃		*haləluYah.*

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־יהוה כָּל־אִתִּי	1	*Haləlol et Hadureh kol iti*
שַׁבְּחוּהָ כָּל־יִשְׂרָאֵל׃		*shabəḥúhe kol Yisra'eil.*
כִּי גָבַר עָלֵינוּ חַסְדֵּהּ	2	*Ki gavar aléinu ḥasdeh*
וֶאֱמֶת־יהוה לְעוֹלָם		*ve'emet Hadureh lə'olam*
הַלְלוּיָהּ׃		*haləluYah.*

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.)

𝆕 הוֹדוּ֤ לַיהוָ֗ה כִּי־טוֹב֫ה	1	𝆕 *Hodol ləHaDUREH ki toveh*
כִּ֥י לְעוֹלָ֗ם חַסְדּֽוֹ׃		*ki lə'olam ḥasdeh.*
𝆕 יֹאמַר־נָ֥א יִשְׂרָאֵ֗ל	2	𝆕 *Yomar na Yisra'eil*
כִּ֥י לְעוֹלָ֗ם חַסְדּֽוֹ׃		*ki lə'olam ḥasdeh.*
יֹאמְרוּ־נָ֥א בֵֽית־אַ֗הֲרֹן	3	*Yomərol na veit Aharon*
כִּ֥י לְעוֹלָ֗ם חַסְדּֽוֹ׃		*ki lə'olam ḥasdeh.*
יֹאמְרוּ־נָ֥א יִרְאֵ֗י יהוה	4	*Yomərol na yir'ol HaDUREH*
כִּ֥י לְעוֹלָ֗ם חַסְדּֽוֹ׃		*ki lə'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!

מִן־הַמֵּצַר קָרָאתִי יָהּ	5	*Min hameitzar qaráti Yah*
עָנָנִי בַמֶּרְחָב יָהּ׃		*anétni vamerḥav Yah.*
יהוה לִי לֹא אִירָא	6	*Hadureh li lo ira*
מַה־יַּעֲשֶׂה לִי אָדָם׃		*mah ya'aset li adam.*
יהוה לִי בְּעֹזְרָי	7	*Hadureh li bə'ozéri*
וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃		*va'ani yeida vəsonə'olai.*
טוֹב לַחֲסוֹת בַּיהוה	8	*Tov laḥasot bəHadureh*
מִבְּטֹחַ בָּאָדָם׃		*mibətó'aḥ ba'adam.*
טוֹב לַחֲסוֹת בַּיהוה	9	*Tov laḥasot bəHadureh*
מִבְּטֹחַ בִּנְדִיבוֹל׃		*mibətó'aḥ bindivol.*
כָּל־רָעוֹל סְבָבוּנִי	10	*Kol ra'ol səvavúni*
בְּשֵׁם יהוה כִּי אֲמִילַל׃		*bəsheim Hadureh ki amilal.*
סַבּוּנִי גַם־סְבָבוּנִי	11	*Sabúni gam səvavúni*
בְּשֵׁם יהוה כִּי אֲמִילַל׃		*bəsheim Hadureh ki amilal.*
סַבּוּנִי כִדְבוֹרִים	12	*Sabúni khidvorim*
דֹּעֲכוּ כְּאֵשׁ קוֹצִים		*do'akhu kə'eish qotzim*
בְּשֵׁם יהוה כִּי אֲמִילַל׃		*bəsheim Hadureh ki amilal.*

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!

דַּחֹה דְּחִיתֵנִי לִנְפֹּל	13	*Daḥoh dəḥiténi linpol*
וַיהוה עֲזָרָתְנִי׃		*vəHaDureh azarétni.*
עָזִּי וְזִמְרָת יָהּ	14	*Ozi vəzimrat Yah*
וַיְהִי־לִי לִישׁוּעָה׃		*vayihyet li lishu'ah.*
גַּל תּוֹדָה וִישׁוּעָה	15	*Gal todah vishu'ah*
בְּאָהֳלֵי צַדִּיקוֹל		*bə'oholei tzadiqol*
יְמִין יהוה עֹשָׂה חָיִל׃		*yəmin Hadureh ósah ḥáyil.*
יְמִין יהוה רוֹמֵמָה	16	*Yəmin Hadureh romeimah*
יְמִין יהוה עֹשָׂה חָיִל׃		*yəmin Hadureh ósah ḥáyil.*
לֹא אָמוּת כִּי־אֶחְיֶה	17	*Lo amut ki eḥyeh*
וַאֲסַפֵּר מַעֲשֵׂי יָהּ׃		*va'asapeir ma'asei Yah.*
יַסֹּר יִסְּרַתְנִי יָהּ	18	*Yasor yisərétni Yah*
וְלַמָּוֶת לֹא נְתָנָתְנִי׃		*vəlamávet lo nətanétni.*
פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק	19	*Piṯḥu li sha'arei tzédeq*
אָבֹא־בָם אוֹדֶה יָהּ׃		*avo vam odeh Yah.*
זֶה־הַשַּׁעַר לַיהוה	20	*Zeh hashá'ar ləHadureh*
צַדִּיקוֹל יָבֹאוֹל 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!

אוֹדְךָ כִּי עֲנִיתָנִי	21	*Odəkhe ki aniténi*
וַתְּהִי־לִי לִישׁוּעָה׃		*vatihyet li lishu'ah.*
אוֹדְךָ כִּי עֲנִיתָנִי	21	*Odəkhe ki aniténi*
וַתְּהִי־לִי לִישׁוּעָה׃		*vatihyet li lishu'ah.*
אֶבֶן מָאֲסוּ הַבּוֹנִים	22	*Éven ma'asu habonim*
הָיְתָה לְרֹאשׁ פִּנָּה׃		*hayətah lərosh pinah.*
אֶבֶן מָאֲסוּ הַבּוֹנִים	22	*Éven ma'asu habonim*
הָיְתָה לְרֹאשׁ פִּנָּה׃		*hayətah lərosh pinah.*
מֵאֵת יהוה הָיְתָה זֹּאת	23	*Mei'eit Hadureh hayətah zot*
הִיא נִפְלָאת בְּעֵינֵינוּ׃		*hi niflat bəʕayéinu.*
מֵאֵת יהוה הָיְתָה זֹּאת	23	*Mei'eit Hadureh hayətah zot*
הִיא נִפְלָאת בְּעֵינֵינוּ׃		*hi niflat bəʕayéinu.*
זֶה־הַיּוֹם עָשָׂה יהוה	24	*Zeh hayom asəteh Hadureh*
נָגִילָה וְנִשְׂמְחָה בוֹ׃		*nagílah vənisməʕah vo.*
זֶה־הַיּוֹם עָשָׂה יהוה	24	*Zeh hayom asəteh Hadureh*
נָגִילָה וְנִשְׂמְחָה בוֹ׃		*nagílah vənisməʕah vo.*

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!

♆ אָנָּא יהוה הוֹשִׁיעָה נָּא	25	♆ *Ana Hadureh hoshí'eh na*
♆ אָנָּא יהוה הוֹשִׁיעָה נָּא		♆ *ana Hadureh hoshí'eh na*
אָנָּא יהוה הַצְלִיחָה נָּא		*ana Hadureh hatzlíḥeh na*
אָנָּא יהוה הַצְלִיחָה נָּא׃		*ana Hadureh hatzlíḥeh na.*

בְּרוּכָה הַבָּאָה בְּשֵׁם יהוה	26	*Bərukheh haba'eh bəsheim Hadureh*
בֵּרַכְנוּכֶל מִבֵּית יהוה׃		*beirakhnukhel mibeit Hadureh.*
בְּרוּכָה הַבָּאָה בְּשֵׁם יהוה	26	*Bərukheh haba'eh bəsheim Hadureh*
בֵּרַכְנוּכֶל מִבֵּית יהוה׃		*beirakhnukhel mibeit Hadureh.*
אֵל יהוה וַיָּעֶר־לָנוּ	27	*Eil Hadureh vaya'eirétnu*
אִסְרוּ־חַג בַּעֲבֹתִים		*isrol ḥag ba'avotim*
עַד־קַרְנוֹת הַמִּזְבֵּחַ׃		*ad qarnot hamizbéi'aḥ.*
אֵל יהוה וַיָּעֶר־לָנוּ	27	*Eil Hadureh vaya'eirétnu*
אִסְרוּ־חַג בַּעֲבֹתִים		*isrol ḥag ba'avotim*
עַד־קַרְנוֹת הַמִּזְבֵּחַ׃		*ad qarnot hamizbéi'aḥ.*

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!

אֵלִי אַתָּה וְאוֹדֶךָּ	28	*Eili ateh vəʼodéke*
אֱלֹהַי אֲרוֹמְמֶךָּ׃		*Elohai aroməméke.*
אֵלִי אַתָּה וְאוֹדֶךָּ	28	*Eili ateh vəʼodéke*
אֱלֹהַי אֲרוֹמְמֶךָּ׃		*Elohai aroməméke.*
✾ הוֹדוּ לַיהוה כִּי טוֹב	29	✾ *Hodol ləHaDUREH ki toveh*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki ləʼolam ḥasdeh.*
✾ הוֹדוּ לַיהוה כִּי טוֹב	29	✾ *Hodol ləHaDUREH ki toveh*
כִּי לְעוֹלָם חַסְדּוֹ׃		*ki ləʼolam 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

יְהַלְלוּךָ יהוה *Yəhaləlúkhe Hadureh*
אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ *Elohéinu kol ma'aséikhe*
וַחֲסִידוֹלֶיךָ *vaḥasidoléikhe*
צַדִּיקוֹל עוֹשׂוֹל רְצוֹנֶךָ *tzadiqol osol rətzonékhe*
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *vəkhol aməkhe beit Yisra'eil*
בְּגִילָה יוֹדוֹל וִיבָרְכוֹל *bəgilah yodol vivarəkhol*
וִישַׁבְּחוֹל וִיפָאֲרוֹל וִירוֹמְמוֹל *vishabəḥol vifa'arol viroməmol*
וְיַעֲרִיצוֹל וְיַקְדִּישוֹל וְיַנְעִימוֹל *vəya'arítzol vəyaqdíshol vəyan'ímol*
אֶת שִׁמְךָ חַיֵּינוּ: *et shimkhe ḥayéinu.*
כִּי לְךָ טוֹב לְהוֹדוֹת *Ki ləkhe tov ləhodot*
וְשִׁמְךָ נָאֶה לְבָרֵךְ *vəshimkhe na'eh ləvareikh*
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל: *ki mei'olam və'ad olam ateh Eil.*
בְּרוּכֶה אַתָּה יהוה *Bərukheh ateh Hadureh*
רִוּחַ מְהֻלֶּלֶה בַּתִּשְׁבָּחוֹת: *rú'aḥ məhuléleh batishbaḥot.*

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 נָּא לְמַעַנְךָ *Hoshí'eh na ləma'ankhe*
אֱלֹהֵינוּ הוֹשִׁיעָה נָּא: ***E**lohéinu hoshí'eh na.*
הוֹשִׁיעָה נָּא לְמַעַנְךָ *Hoshí'eh na ləma'ankhe*
בּוֹרְאֵתֵנוּ הוֹשִׁיעָה נָּא: ***b**orə'atéinu hoshí'eh na.*
הוֹשִׁיעָה נָּא לְמַעַנְךָ *Hoshí'eh na ləma'ankhe*
גּוֹאֲלֵינוּ הוֹשִׁיעָה נָּא: ***g**o'eléinu hoshí'eh na.*
הוֹשִׁיעָה נָּא לְמַעַנְךָ *Hoshí'eh na ləma'ankhe*
דּוֹרְשֵׁנוּ הוֹשִׁיעָה נָּא: ***d**oreshéinu hoshí'eh na.*

Save us, please, for Your sake,
our **A**donai, save us, please!
Save us, please, for Your sake,
our **B**ringer-into-existence, save us, please!
Save us, please, for Your sake,
our **C**lear-of-trouble-maker, save us, please!
Save us, please, for Your sake,
our **D**esirer, save us, please!

When the first day of Sukot falls on Shabbat, continue with Hoshanot for Shabbat (p 531) on the first day of Sukot and the Second Circle (p 526) on the second day of Sukot. Otherwise, continue with the First Circle on the first day of Sukot, the Second Circle on the second day of Sukot, and Hoshanot for Shabbat on Shabbat Ḥol haMo'eid Sukot. On Hoshana Rabah, begin with the First Circle and Second Circle, and then proceed with the remaining Hoshanot for Hoshana Rabah below.

First Circle

The terms in this piyut are arranged more by spelling than by meaning. As such, to make the acrostic less strained in translation, the English terms have been rearranged to better match the English alphabet. Each Hebrew term is translated; merely the order has changed.

הוֹשִׁיעֵה נָא לְמַעַן אָמִתֶּךָ לְמַעַן — *Hoshí'eh na ləmá'an **a**mitakh ləmá'an*
בְּרִיתֶךָ לְמַעַן גָּדְלֶךָ וְתִפְאַרְתֶּךָ — ***b**əritakh ləmá'an **g**odlakh vətif'artakh*
לְמַעַן דָּתֶךָ לְמַעַן הוֹדֶךָ — *ləmá'an **d**atakh ləmá'an **h**odakh*
לְמַעַן וִעוּדֶךָ לְמַעַן זִכְרֶךָ — *ləmá'an **v**i'udakh ləmá'an **z**ikhrakh*
לְמַעַן חַסְדֶּךָ לְמַעַן טוּבֶךָ — *ləmá'an **ḥ**asdakh ləmá'an **t**uvakh*
לְמַעַן יִחוּדֶךָ לְמַעַן כְּבוֹדֶךָ — *ləmá'an **y**iḥudakh ləmá'an **k**əvodakh*
לְמַעַן לִמּוּדֶךָ לְמַעַן מִבְטָחֶךָ — *ləmá'an **l**imudakh ləmá'an **m**ivtaḥakh*
לְמַעַן נִצְחֶךָ לְמַעַן סוֹדֶךָ — *ləmá'an **n**itzḥakh ləmá'an **s**odakh*
לְמַעַן עֻזֶּךָ לְמַעַן פְּאֵרֶךָ לְמַעַן — *ləmá'an **u**zakh ləmá'an **p**ə'eirakh ləmá'an*
צִדְקָתֶךָ לְמַעַן קָדְשָׁתֶךָ לְמַעַן — ***tz**idqatakh ləmá'an **q**ədushatakh ləmá'an*
רַחֲמֶיךָ הָרַבִּים לְמַעַן שְׁכִינָתֶךָ — *raḥaméikhe harabim ləmá'an **sh**əkhinatakh*
לְמַעַן תְּהִלָּתֶךָ הוֹשִׁיעֵה נָא׃ — *ləmá'an **t**əhilatakh hoshí'eh na.*

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**x**altation, 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־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה׃

Ki amárti olam ḥésed 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 נָּא אֶבֶן שְׁתִיָּה *Hoshí'eh na **é**ven shətiyah*
בֵּית קְהִלָּה גְּרֶן אָרְנָן ***b**eit qəhilah **g**óren Ornan*
דְּבִיר הַמֻּצְנָע הַר הַמּוֹרִיָּה ***d**əvir hamutzna **H**ar haMoriyah*
וְהַר יְרָאֶת זְבוּל תִּפְאַרְתֶּךָ ***v**əHar Yeira'et **z**əvul tif'artékhe*
חֲנָנָה דָוִד טוֹב הַיִּשְׂרְאֵל ***ḥ**anah David **t**ov haYisra'eil*
יְפֵה נוֹף מְשׂוֹשׂ כָּל יְהוּדָה ***y**əfeih nof məsos kol Yəhudah*
כְּלִילַת יְפִי לִינַת הַצֶּדֶק ***k**əlilat yófi **l**inat hatzédeq*
מְכוֹן שִׁבְתֶּךָ נָוֶה שַׁאֲנָן ***m**əkhon shivtékhe **n**aveh sha'anan*
סֻכַּת שָׁלֵם עֲלִיַּת שְׁבָטִים ***s**ukat Shaleim **a**liyat shəvatim*
פְּנִינַת יִקְרַת צִיּוֹן הַמְּצֻיֶּנֶת ***p**inat yiqrat **Tz**iyon hamətzuyénet*
קְדֻשׁ הַקָּדָשִׁים רָצוּף אַהֲבָה ***q**ódesh haqodashim **r**atzuf ahavah*
שְׁכִינַת כְּבוֹדֶךָ תֵּל תַּלְפִּיוֹת ***sh**əkhinat kəvodékhe **t**eil talpiyot*
הוֹשִׁיעָה נָּא׃ *hoshí'eh na.*

Save us, please, **a**bode of Your rest,
beneficence of Yisra'eil, **c**amp of David,
dwelling of assembly, **F**oundation Stone,
going-up-place of the tribes, **H**oly of Holies,
joint-filled with love, **k**noll of prayer,
locale of ease, **M**ount Moriyah,
nesting-place of Justice, **p**resence of Your glory,
quintessence of the summit of joy of all Yəhudah,
residence of beauty, **s**ukah of Shaleim,
threshing-field of Ornan, **v**eiled sanctuary,
wreath of adornment, e**x**quisite cornerstone,
Yeira'et Mountain, **z**eroed-in-on Tziyon,
save us, please!

On Sukot, continue with the Weekday Conclusion of Hoshanot. On Hoshana Rabah, add the following, then continue with the third circle (p 539).

לְךָ זְרוֹעַ עִם־גְּבוּרָה תָּעֹז יָדְךָ תָּרוּם יְמִינֶךָ׃

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 וָהֵ֗ הוֹשִׁיעָה נָּא׃ *Ani va he hoshí'eh na.*

כְּהוֹשַׁעְתָּ֣ אֱלוֹל בְּלוּד עַמֶּ֑ךָ *Kəhosháte **ei**lol bəlud amékhe*
בְּבֹֽאתְךָ֥ לְיֵשַׁ֖ע עַמֶּ֑ךָ ***b**ətzeitəkhe ləyéisha amékhe*
כֵּ֥ן הוֹשִׁיעָה נָּא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ֣ גּוֹי וֵאלֹהִ֑ים *Kəhosháte **g**oi vEilohim*
דְּרוּשׁוֹל לְיֵשַׁ֖ע אֱלֹהִ֑ים ***d**ərushol ləyéisha Elohim*
כֵּ֥ן הוֹשִׁיעָה נָּא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ֣ הָמוֹן צְבָאוֹת *Kəhosháte **h**amon tzəva'ot*
וְעִמָּל֮ מַלְאֲכוֹל צְבָאוֹת ***v**ə'imal mal'akhol tzəva'ot*
כֵּ֥ן הוֹשִׁיעָה נָּא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ֣ זוֹלְלוֹל מִבֵּית֮ עֲבָדוֹל *Kəhosháte **z**olələl mibeit avadol*
חֲנוּנָה֮ בְּיָדָל֮ מַעֲבִידוֹל ***ḥ**anuneh bəyadal ma'avidol*
כֵּ֥ן הוֹשִׁיעָה נָּא׃ *kein hoshí'eh na.*

I and Voi, save us, please!

As You saved **a**ugust ones in Lud with You
by bringing them out for saving Your people too,
so save us, please.

As You saved **c**ommunity and God,
delvers for the salvation of God,
so save us, please.

As You saved the **f**lock of hosts
go-betweens also of hosts,
so save us, please.

As You saved the **h**orribly treated from the house of slavery,
Judicious One in the hands of those making slavery,
so save us, please.

כְּהוֹשַׁעְתָּ טָבוּעוֹל בְּצוּל גְּזָרִים
יְקָרְךָ עִמָּל מַעֲבִירוֹל
כֵּן הוֹשִׁיעֵה נָא׃

*Kəhosháte **t**əvu'ol bətzul gəzarim*
***y**əqarəkhe imal ma'avirol*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ כַּנָּה מְשׁוֹרֶרֶת וַיּוֹשִׁיעֵה
לְגוֹחֶתָהּ מְצֻיֶּנֶת וַיִּוָּשְׁעֵה
כֵּן הוֹשִׁיעֵה נָא׃

*Kəhosháte **k**anah məshoréret vayoshí'eh*
***l**əgoḥetah mətzuyénet vayivashə'eh*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ מַאֲמַר וְהוֹצֵאתִי אֶתְכֶל
נָקוּב וְהוּצֵאתִי אִתְכֶל
כֵּן הוֹשִׁיעֵה נָא׃

*Kəhosháte **m**a'amar vəhotzéiti etkhel*
***n**aquv vəhutzéiti itkhel*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ סוֹבְבוֹל מִזְבֵּחַ
עוֹמְסוֹל עֲרָבָה לְהַקִּיף מִזְבֵּחַ
כֵּן הוֹשִׁיעֵה נָא׃

*Kəhosháte **s**ovəvol mizbéi'aḥ*
***o**məsol aravah ləhaqif mizbéi'aḥ*
kein hoshí'eh na.

As You saved the **k**elp-enveloped thru the depths sliced apart,
lustrously crossing over with their part,
so save us, please.

As You saved the **m**eek shoot singing "And Voi saved",
notated by its redeemer "And Voi was saved",
so save us, please.

As You saved, **p**roposing "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.

כְּהוֹשַׁעְתָּ פְּלֵאֵי אָרוֹן כְּהֻפְשַׁע
צְעֵר הָרָעוֹל בַּחֲרוֹן אַף וְנוֹשַׁע
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **p**il'ei aron kəhufsha*
*tz**z**i'eir hara'ol baḥaron af vənosa*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ קָהִלּוֹת בָּבֶלָה שִׁלַּחְתָּ
רַחוּמָה לְמַעֲנָל שֻׁלַּחְתָּ
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **q**əhilot Bavélah shiláḥte*
***r**aḥumeh ləma'anal shuláḥte*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ שְׁאָר שִׁבְטֵי יַעֲקֹב
תָּקוּמָה וְתָקֵימָה שְׁאָר אָהֳלֵי יַעֲקֹב
וְהוֹשִׁיעָה נָא׃

*Kəhosháte **sh**ə'ar shivtei Ya'aqov*
*t**t**aqúmeh vətaqímeh shə'ar oholei Ya'aqov*
vəhoshí'eh na.

כְּהוֹשַׁעְתָּ שׁוֹמְרוֹל מִצְוֹת
וְחוֹכוֹל יְשׁוּעוֹת
אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא׃

Kəhosháte shomərol mitzvot
vəḥokhol yəshu'ot
Eil ləmosha'ot vəhoshí'eh na.

אֲנִי וְהֵ הוֹשִׁיעָה נָא׃

Ani vəhe hoshí'eh na.

As You saved **t**he Ark of wonders when it was depraved —
vile ones it constrained with fury of rage and was saved —
so save us, please.

As You saved the **w**orshipers that to Babylon You sent,
e**x**tremely merciful, for their sake You too were sent,
so save us, please.

As You saved **Y**a'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־עַמֶּךָ *Hoshí'eh et amékhe*
וּבָרְכָה אֶת־נַחֲלָתֶךָ *uvarəkhe et naḥalatékhe*
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם׃ *ur'ol vənasə'ol ad ha'olam.*
וְיִהְיוּ דְבָרַי אֵלֶּה *Vəyihyu dəvarai eileh*
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה *asher hiṯḥanánti lifnei Moshi'eh*
קְרֹבִים אֶל־יהוה *qərovim el Moshi'eh*
אֱלֹהֵינוּ יוֹמָם וָלָיְלָה *Elohéinu yomam valáilah*
לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ *la'asot mishpat avdeh*
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל *umishpat ameh Yisra'eil*
דְּבַר יוֹם בְּיוֹמוֹ׃ *dəvar yom bəyomo.*
לְמַעַן דַּעַת כָּל עַמֵּי יִשְׂרָאֵל *Ləmá'an dá'at kol ameh Yisra'eil*
כִּי יהוה 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 נָּא *Hoshí'eh na*
אֹם נְצוּרָה כְּבָבַת ***o**m nətzurah kəvavat*
בּוֹנֶנֶת בְּדָת נֶפֶשׁ מְשִׁיבַת ***b**onénet bədat néfesh məshivat*
גּוֹמֶרֶת הִלְכוֹת שַׁבָּת ***g**oméret hilkhot Shabat*
דּוֹרֶשֶׁת מַשְׂאַת שַׁבָּת ***d**oréshet mas'at Shabat*
הַקּוֹבַעַת אַלְפַּיִם תְּחוּם שַׁבָּת ***h**aqová'at alpáyim təḥum Shabat*
וּמְשִׁיבַת מִדֶּרֶךְ שַׁבָּת ***u**mshivat midérekh Shabat*
זָכוֹר וְשָׁמוֹר מְקַיֶּמֶת בַּשַּׁבָּת ***z**akhor vəshamor məqayémet baShabat*
חָשָׁה לְמַהֵר בִּיאַת שַׁבָּת ***ḥ**áshah ləmaheir bi'at Shabat*
טוֹרַחַת כֹּל מִשִּׁשָּׁה לַשַּׁבָּת ***t**oráḥat kol mishishah laShabat*
יוֹשֶׁבֶת וּמַמְתֶּנֶת עַד כְּלוֹת שַׁבָּת ***y**oshévet umamténet ad kəlot Shabat*
כָּבוֹד וָעֹנֶג קוֹרְאָה לַשַּׁבָּת ***k**avod va'óneg qorə'ah laShabat*
לָבוּשׁ וּכְסוּת מְחַלֶּפֶת בַּשַּׁבָּת ***l**əvush ukhsut bəḥaléfet baShabat*
מַאֲכָל וּמִשְׁתֶּה מְכִינָה לַשַּׁבָּת ***m**a'akhal umishteh məkhinah laShabat*

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,

נְעִים מְגָדִים מַגְעֶמֶת לַשַּׁבָּת — ***n**ó'am məgadim man'émet laShabat*
סְעוּדוֹת שָׁלֹשׁ מְקַיֶּמֶת בַּשַּׁבָּת — ***s**ə'udot shalosh məqayémet baShabat*
עַל שְׁתֵּי כִכָּרוֹת בּוֹצַעַת בַּשַּׁבָּת — ***a**l shətei khikarot botzá'at baShabat*
פּוֹרֶטֶת אַרְבַּע רְשִׁיוֹת שַׁבָּת — ***p**orétet arba rəshuyot Shabat*
צִוּוּי הַדְלָקַת נֵר מַדְלֶקֶת בַּשַּׁבָּת — ***tz**ivui hadlaqat neir madléqet baShabat*
קִדּוּשׁ הַיּוֹם מְקַדֶּשֶׁת בַּשַּׁבָּת — ***q**idush hayom məqadéshet baShabat*
רֶצֶף שֶׁבַע מְפַלֶּלֶת בַּשַּׁבָּת — ***r**étzef shéva məfalélet baShabat*
שִׁבְעָה בַדַּת קוֹרְאָה בַּשַּׁבָּת — ***sh**iv'ah vadat qorə'ah baShabat*
תַּנְחִילֶנָּה לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת — ***t**anḥilénah ləyom shekulo Shabat*
הוֹשִׁיעָה נָּא׃ — *hoshí'eh na.*

אֲנִי וָהֶ הוֹשִׁיעָה נָּא׃ — *Ani vahe hoshí'eh na.*

כְּהוֹשַׁעְתָּ אָדָם יְצִירָה — *Kəhosháte **A**dam yətzireh*
כַּפֶּיךָ לְגוֹנְנָה — *kapéikhe ləgonənah*
בְּשַׁבַּת קֹדֶשׁ הִמְצֵאתוֹ — ***b**əShabat qódesh himtzeito*
כְּפֶר וַחֲנִינָה — *kófer vaḥaninah*
כֵּן הוֹשִׁיעָה נָּא׃ — *kein hoshí'eh na.*

querying lifting-limits on Shabbat,
"**R**emember" 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,
e**x**ulting 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.

כְּהוֹשַׁעְתָּ גּוֹי מְצֻיָּן מְקֻוּוֹל חָפֵשׁ
דֵּעָה כִּוַּנוּ לָבוֹשׁ שְׁבִיעִי לְנָפֵשׁ
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **g**oi mətzuyan məqavol ḥófesh*
*d**e**i'ah kivənu lavush shəvi'i lənófesh*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ הָאָם
נִהַגְתָּ כַּצֹּאן לְהַנְחוֹת
וְחֹק שַׂמְתָּ בְמָרָה עַל מֵי מְנוּחוֹת
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **h**a'am*
nihágte katzon ləhanḥot
***v**əḥoq sámte bəMarah al mei mənukhot*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ זְבוּדוֹל בַּמַּחֲנֶה
בְּמִדְבַּר סִין
זָכְמוּ וְלָקְטוּ בַּשִּׁשִּׁי לֶחֶם מִשְׁנֶה
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **z**əvudol bəmidbar*
Sin bamaḥaneh
***ḥ**akhəmu vəlaqətu vashishi léḥem mishneh*
kein hoshí'eh na.

כְּהוֹשַׁעְתָּ טְפוּלוֹלֶיךָ
הוֹרוּ הַכָּנָה בְּמַדָּעָל
יְשֵׁר כֹּחָל וְהוֹדָה לָלוֹ רוֹעָל
כֵּן הוֹשִׁיעָה נָא׃

*Kəhosháte **t**əfuloléikhe*
horu hakhanah bəmada'al
***y**isheir koḥal vəhodah lalo ro'al*
kein hoshí'eh na.

As You saved a **c**ommunity marked out, hoping for release,
distinguishing in thought to, on the seventh day, cease,
so save us, please.

As You saved a **f**lock,
the people You guided, for rest,
giving a law at Marah by the waters of rest,
so save us, please.

As You saved Your **h**anded-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 **k**nitted to You
— they learned readiness in their recall,
leveling their strength, their shepherd thanked them all,
so save us, please.

כְּהוֹשַׁעְתָּה כְּלְכְלוּ בְּעֹנֶג — *Kəhosháte **k**ulkəlu bə'óneg*
מָן הַמְּשֻׁמָּר — *man haməshumar*
לֹא הָפַךְ עֵינוֹ וְרֵיחוֹ לֹא נָמָר — ***l**o hafakh eino vəreiḥo lo namar*
כֵּן הוֹשִׁיעָה נָא׃ — *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ מִשְׁפְּטֵי מַשְׂאוֹת — *Kəhosháte **m**ishpətei mas'ot*
שַׁבָּת גָּמָרוּ — *Shabat gamáru*
נָחוּ וְשָׁבְתוּ — ***n**áḥu vəshavətu*
רְשִׁיוֹת וּתְחוּמִים שָׁמָרוּ — *rəshuyot utḥumim shamáru*
כֵּן הוֹשִׁיעָה נָא׃ — *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ סִינַי הָשְׁמְעוּ — *Kəhosháte **S**inai hoshmə'u*
בְּדִבּוּר רְבִיעִי — *bədibur rəvi'i*
עִנְיַן זָכוֹר וְשָׁמוֹר לְקַדֵּשׁ שְׁבִיעִי — ***i**nyan zakhor vəshamor ləqadeish shəvi'i*
כֵּן הוֹשִׁיעָה נָא׃ — *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ פָּקְדוּ — *Kəhosháte **p**uqədu*
לְהַמְנִיעַ מִכָּל דֶּרֶךְ — *ləhamní'a mikol dérekh*
צֻוּוּ לָנוּחַ בַּשַּׁבָּת מִדֶּרֶךְ — ***tz**uvu lanú'aḥ baShabat midérekh*
כֵּן 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.

כְּהוֹשַׁעְתָּ קְּהֶלֶת וְעַמּוֹ *Kəhosháte **Q**ohélet və'amo*
בְּבֵית עוֹלָמִים *bəveit olamim*
רִצּוּךָ בְּחָגְגָל שִׁבְעָה ***r**itzúkhe bəḥogəgal shiv'ah*
וְשִׁבְעָה יָמִים *vəshiv'ah yamim*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ שָׁבוֹל מֵרָע *Kəhosháte ***sh**avol meira*
וְחֵטְא לְפִדְיוֹם *vəḥeit ləfidyom*
תּוֹרָתְךָ בְּקָרְאָל בְּחָג יוֹם יוֹם *T**o**ratəkhe bəqor'al beḥag yom yom*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ מְשַׂמְּחוֹלֶיךָ *Kəhosháte məsaməḥoléikhe*
בְּבִנְיַן שֵׁנִי הַמְחֻדָּשׁ *bəvinyan sheini hamaḥudash*
נוֹטְלוֹל לוּלָב כָּל שִׁבְעָה בַּמִּקְדָּשׁ *notəlol lulav kol shiv'ah bamiqdash*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ חִבּוּט עֲרָבָה שַׁבָּת מַדְחוֹל *Kəhosháte ḥibut aravah Shabat madḥol*
מֻרְבִּיוֹת מוֹצָא לִיסוֹד מִזְבֵּחַ מַנִּיחוֹל *murbiyot Motza lisod mizbéi'aḥ maniḥol*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

As You saved, **w**ith his people, Qohélet
in the House of Endless Days,
e**x**pressing Your will at their festival for seven
and seven days,
so save us, please.

As You saved those **y**awing 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.

כְּהוֹשַׁעְתָּ בְּרַכּוֹת וַאֲרֻכוֹת *Kəhosháte bərakot va'arukot*
וּגְבוֹהוֹת מְעַלְסוֹל *ugvohot mə'aləsol*
בִּפְטִירָתָל יְפִי לְךָ מִזְבֵּחַ מְקַלְסוֹל *biftiratal yófi ləkha mizbéi'aḥ məqaləsol*
כֵּן הוֹשִׁיעֶה נָּא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ מוֹדוֹל וּמְיַחֲלוֹל *Kəhosháte modol umyaḥalol*
וְלֹא מְשַׁנּוֹל *vəlo məshanol*
כֻּלָּנוּ אֲנוּ לְיָהּ וְחַיֵּינוּ לְיָהּ שׁוֹנּוֹל *kulánu ánu ləYah vəḥayéinu ləYah shonol*
כֵּן הוֹשִׁיעֶה נָּא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ יֶקֶב מַחֲצָבֶיךָ *Kəhosháte yéqev maḥatzavéikhe*
סוֹבְבוֹל בְּרַעֲנָנָה *sovəvol bəra'ananah*
רוֹנְנוֹל אֲנִי וָהֵ֫ הוֹשִׁיעֶה נָּא *ronənol ani vahe hoshí'eh na*
כֵּן הוֹשִׁיעֶה נָּא: *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ חֵיל זְרִיזוֹל *Kəhosháte ḥeil zərazol*
מְשָׁרְתוֹל בְּמִנּוּחָה *məsharətol bimnuḥah*
קָרְבַּן שַׁבָּת כְּפוּל עוֹלָה וּמִנְחָה *qorban Shabat kaful olah uminḥah*
כֵּן הוֹשִׁיעֶה נָּא: *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.

כְּהוֹשַׁעְתָּ לְוִיּוֹלֶיךָ *Kəhosháte Ləviyoléikhe*
עַל דּוּכָנָל לְהַרְבָּת *al dukhanal ləharbat*
אוֹמְרוֹל מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת *omərol mizmor shir ləyom haShabat*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ נְחוּמוֹלֶיךָ בְּמִצְוֹתֶיךָ *Kəhosháte niḥumoléikhe bəmitzvotéikhe*
תָּמִיד יִשְׁתַּעְשָׁעוֹל *tamid yishtashə'ol*
וְרָצֹתָל וְהַחֲלִיצֹתָל *vəratzetal vəhaḥalitzetal*
בְּשׁוּבָה וָנַחַת יִוָּשֵׁעוֹל *bəshuvah vanáḥat yivashei'ol*
כֵּן הוֹשִׁיעָה נָא׃ *kein hoshí'eh na.*

כְּהוֹשַׁעְתָּ שְׁאָר שִׁבְטֵי יַעֲקֹב *Kəhosháte shə'ar shivtei Ya'aqov*
תָּקוּמָה וְתָקִימָה שְׁאָר אָהֳלֵי יַעֲקֹב *taqúmeh vətaqímeh shə'ar oholei Ya'aqov*
וְהוֹשִׁיעָה נָא׃ *vəhoshí'eh na.*

כְּהוֹשַׁעְתָּ שׁוֹמְרוֹל מִצְוֹת *Kəhosháte shomərol mitzvot*
וְחוֹכוֹל יְשׁוּעוֹת *vəḥokhol yəshu'ot*
אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא׃ *Eil ləmosha'ot vəhoshí'eh na.*

As You saved Your Levites
on their platform to make them increase a lot,
singing "A psalm, a hymn for the day of Shabbat",
so save us, please.

As You saved Your comforted ones — Your commands
they always celebrated —
You wanted them and rescued them
and with restoration and ease they'll be saved,
so save us, please.

As You saved Ya'aqov's tribes' remnant,
zeal Yourself up and zeal up the Ya'aqov's tents' remnant
and save us, please.

As You saved those who guard the mitzvot
and await salvation,
God of salvation, and save us, please.

אֲנִי וְהֶ֫ הוֹשִׁיעָה נָּא׃ *Ani vəhe hoshí'eh na.*

הוֹשִׁיעָה אֶת־עַמֶּ֫ךָ *Hoshí'eh et amékhe*
וּבָרְכָה אֶת־נַחֲלָתֶ֫ךָ *uvarəkhe et naḥalatékhe*
וּרְעֵ֫ם וְנַשְּׂאֵ֫ם עַד־הָעוֹלָם׃ *ur'ol vənasə'ol ad ha'olam.*
וְיִהְיוּ דְבָרַי אֵ֫לֶּה *Vəyihyu dəvarai eileh*
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה *asher hitḥanánti lifnei Moshi'eh*
קְרֹבִים אֶל־יהוה *qərovim el Moshi'eh*
אֱלֹהֵ֫ינוּ יוֹמָם וָלָ֫יְלָה *Elohéinu yomam valáilah*
לַעֲשׂוֹת מִשְׁפַּט עַבְדּ֫וֹ *la'asot mishpat avdeh*
וּמִשְׁפַּט עַמּ֫וֹ יִשְׂרָאֵל *umishpat ameh Yisra'eil*
דְּבַר יוֹם בְּיוֹמוֹ׃ *dəvar yom bəyomo.*
לְמַעַן דַּעַת כָּל עַמֵּ֫י יִשְׂרָאֵל *Ləmá'an dá'at kol ameh Yisra'eil*
כִּי יהוה הֶ֫א 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 נָּא אֹם אֲנִי חוֹמָה *Hoshí'eh na **o**m ani ḥomah*

בָּרָה כַּחַמָּה גּוֹלָה וְסוּרָה ***b**arah kaḥamah **g**olah vəsurah*

דָּמְתָה לְתָמָר הַהֲרוּגָה עָלֶיךָ ***d**amətah lətamar **h**aharugah aléikhe*

וְנֶחְשֶׁבֶת כְּצֹאן טִבְחָה ***v**əneḥshévet kətzon tivḥah*

זְרוּיָה בֵּין מַכְעִיסוֹלֶיהָ ***z**əruyah bein maḥ'isoléiha*

חֲבוּקָה וּדְבוּקָה בָּךְ ***ḥ**avuqah udvuqah bakh*

טוֹעֶנֶת עֻלָּךְ יְחִידָה לְיַחֲדָךְ ***t**o'énet ulakh **y**əḥidah ləyaḥadakh*

כְּבוּשָׁה בַגּוֹלָה לוֹמֶדֶת יִרְאָתָךְ ***k**əvushah vaGolah **l**omédet yir'atakh*

מְרוּטַת לֶחִי נְתוּנָה לְמַכּוֹל ***m**ərutat léḥi **n**ətunah ləmakol*

סוֹבֶלֶת סִבְלָךְ עֲנִיָּה סוֹעֲרָה ***s**ovélet sivlakh **a**niyah so'arah*

פְּדוּיַת טוֹבְיָה צֹאן קָדָשׁוֹל ***p**əduyat Toviyah **tz**on qodashol*

קָהִלּוֹת יַעֲקֹב רְשׁוּמוֹל בִּשְׁמָךְ ***q**əhilot Ya'aqov **r**əshumol bishmakh*

שׁוֹאֲלוֹל הוֹשִׁיעָה נָּא ***sh**o'alol hoshí'eh na*

תְּמוּכוֹל עָלֶיךָ הוֹשִׁיעָה נָּא: ***t**əmukhol aléikhe hoshí'eh na.*

Save us, please! **A** nation: "I am a wall",
bright as the sun, **c**ast out and scattered,
depending on You, **f**lock of Holy ones,
given to bullies, **h**auling Your yoke,
joined with and embraced by You,
killed because of You, **l**earning fear of You,
mixed with those vexed with her,
notched with Your Name, **p**reserved in the Diaspora,
quite like a date-palm, **r**oiled and oppressed,
singular to singulate You, **T**oviyah redeemed her,
viewed as a flock for slaughter,
weighed down with Your weight,
e**x**foliated of jaw, **Y**a'aqov's community,
zinging out "Save us, please!", save us, please!

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם:

Titəneh emet ləYa'aqov ḥésed lə'Avraham.

You will give truth to Ya'aqov, devotion to Avraham — Mikhah 7:20

Fourth Circle

הוֹשִׁיעָה נָּא אֶדֶן הַמּוֹשִׁיעָה *Hoshí'eh na **é**den hamoshi'eh*
בִּלְתְּךָ אֵין לְהוֹשִׁיעַ ***b**iltəkhe ein ləhoshí'a*
גִּבּוֹרָה וְרַבָּה לְהוֹשִׁיעַ ***g**iboreh vərabeh ləhoshí'a*
דַּלּוֹתַי וְלִי יְהוֹשִׁיעָה ***d**aloti vəli yəhoshí'eh*
הָאֵל הַמּוֹשִׁיעָה וּמַצִּילָה וּמוֹשִׁיעָה ***h**a'Eil hamoshi'eh **u**matzileh umoshi'eh*
זוֹעֲקוֹלֶיךָ תוֹשִׁיעָה ***z**o'aqoléikhe toshí'eh*
חוֹכוֹלֶיךָ הוֹשִׁיעָה ***ḥ**okholéikhe hoshí'eh*
טִלְאוֹלֶיךָ תַּשְׂבִּיעָה יְבוּל לְהַשְׁפִּיעַ ***t**il'oléikhe tasbí'eh **y**əvul ləhashpí'a*
כָּל שִׂיחַ תַּדְשֵׁאָה וְתוֹשִׁיעָה ***k**ol sí'aḥ tadshéi'eh vətoshí'eh*
לָגֵיא בַּל תַּרְשִׁיעָה ***l**əgei bal tarshí'eh*
מְגָדִים תַּמְתִּיקָה וְתוֹשִׁיעָה ***m**əgadim tamtíqeh vətoshí'eh*
נִשְׂאִים לְהַסִּיעַ שְׂעִירִים לְהָנִיעַ ***n**is'im ləhasí'a **s**ə'irim ləhaní'a*
עֲנָנִים מִלְּהַמְנִיעַ ***a**nanim miləhamní'a*
פּוֹתַחַת יָד וּמַשְׂבִּיעָה ***p**otáḥah yad umasbi'eh*
צִמְאוֹלֶיךָ תַּשְׂבִּיעָה ***tz**im'oléikhe tasbí'eh*
קוֹרְעוֹלֶיךָ תוֹשִׁיעָה ***q**orə'oléikhe toshí'eh*

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,

רְחוּמוֹלֶיךָ תּוֹשִׁיעֶה *r**ə**ḥumoléikhe toshí'eh*
שׁוֹחֲרוֹלֶיךָ הוֹשִׁיעֶה *sh**o**ḥaroléikhe hoshí'eh*
תְּמִימוֹלֶיךָ תּוֹשִׁיעֶה הוֹשִׁיעֶה נָּא׃ *t**ə**mimoléikhe toshí'eh hoshí'eh na.*

e**x**pand Your hand and sate,
Your implorers You'll save,
zesty fruits may You sweeten and save, save us, please!

נְעִמוֹת בִּימִינְךָ נֶצַח׃
Nə'imot biminəkhe nétzaḥ.
The pleasantness of Your right hand is forever. Psalm 16:11

Fifth Circle

הוֹשִׁיעֶה נָּא אָדָם וּבְהֵמָה *Hoshí'eh na **a**dam uvheimah*
בָּשָׂר וְרוּחַ וּנְשָׁמָה *b**a**sar vərú'aḥ unshamah*
גִּיד וְעֶצֶם וְקָרְמָה *g**i**d və'étzem vəqormah*
דְּמוּת וְצֶלֶם וְרִקְמָה *d**ə**mut vətzélem vəriqmah*
הוֹד לַהֶבֶל דָּמָה *h**o**d lahével damah*
וְנִשְׁמַל כַּבְּהֵמוֹת נִדְמָה *v**ə**nishmal kabəheimot nidmah*
זִיב וְתֹאַר וְקוֹמָה *z**i**v vətó'ar vəqomah*
חִדּוּשׁ פְּנֵי אֲדָמָה *ḥ**i**dush pənei adamah*
טִיעַת עֲצֵי נְשָׁמָה יְקָבִים וְקָמָה *t**i**'at atzei nəshamah **y**əqavim vəqamah*
כְּרָמִים וְשִׁקְמָה לְתֵבֵל הַמְּסֻיָּמָה *k**ə**ramim vəshiqmah l**ə**teiveil haməsuyamah*
מְטֻרוֹת עֹז לְסַמְּמָה *m**ə**tirot oz ləsaməmah*

Save us, please! **A**dam-born and creature,
body and soul and breath-flutter,
cutis and bone and vigor,
depiction and woven-work and feature,
filigree like zephyr, **g**raded 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: **p**owerful rain to fragrant make her,

נְשִׂיָּה לְקַיְמָה שִׂיחִים לְקוֹמְמָה ***n**əshiyah ləqayəmah **s**iḥim ləqoməmah*
עֲדָנִים לְעָצְמָה פְּרָחִים לְהַעֲצִימָה ***a**danim lə'otzmah **p**əraḥim ləha'atzímah*
צְמָחִים לְגָשְׁמָה קָרִים לְזָרְמָה ***tz**əmaḥim ləgoshmah **q**arim ləzormah*
רְבִיבִים לְשַׁלְמָה שְׂתִיָּה לְרוֹמְמָה ***r**əvivim ləshaləmah **sh**ətiyah ləroməmah*
תְּלוּיָה עַל בְּלִימָה הוֹשִׁיעֶה נָא: ***t**əluyah al bəlimah hoshí'eh na.*

יהוה אֲדָנֵנוּ *Mosнı'ен adanéinu*
מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ *mah adir shimkhe bəkhol ha'áretz*
אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם: *asher təneh hodəkhe al hashamáyim.*

quenched soil to renew her, **r**ich trees to grow on her,
sweet-morsels to strengthen for her, **t**ender buds to proliferate on her,
verdant-shoots to manifest on her, **w**et-cold rains to flow on her,
e**x**pansive rains to complete her, **y**earning-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

הוֹשִׁיעֶה נָא אֲדָמָה מֵאֵרֵר *Hoshí'eh na **a**damah mei'érer*
בְּהֵמָה מִמְּשַׁכֶּלֶת פְּרִי מִבָּזָם ***b**əheimah mimməshakélet **g**óren mibazam*
דָּגָן מְדַלֶּקֶת הוֹן מִמְּאֵרָה ***d**agan mədaléqet **h**on mimə'eirah*
וְאֹכֶל מִמְּהוּמָה זָיִת מִנֶּשֶׁל ***v**ə'ókhel miməhumah **z**áyit minéshel*
חִטָּה מֵחָגָב טֶרֶף מִגּוֹבַי ***ḥ**itah meiḥagav **t**éref minovai*
יֶקֶב מִיֶּלֶק כֶּרֶם מִתּוֹלַעַת ***y**éqev miyéleq **k**érem mitolá'at*

Save us, please! **A**bundance from abatement,
beast from barrenness, **c**hoice-fruit from chewing-bug,
digestibles from devouring-bug, **f**ruit 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,

לֶקֶשׁ מֵאַרְבֶּה מֶגֶד מִצְלָצַל *l**é**qesh mei'arbeh **m**éged mitzəlatzal*
נֶפֶשׁ מִבֶּהָלָה שְׂבַע מִסָּלְעָם *n**é**fesh mibehalah **s**əva misol'am*
עֲדָרִים מְדַלּוּת פֶּרוֹת מִשִּׁדָּפוֹן *a**a**rarim malut **p**eirot mishidafon*
צֹאן מִצְּמִיתוּת קָצִיר מִקְּלָלָה *tz**tz**on mitzəmitut **q**atzir miqəlalah*
רֹב מֵרָזוֹן שִׁבֹּלֶת מִצְּנָמוֹן *r**r**ov meirazon **sh**ibólet mitzinamon*
תְּבוּאָה מֵחָסִיל הוֹשִׁיעָה נָא׃ *t**t**əvu'ah meiḥasil hoshí'eh na*

צַדִּיקֶה יהוה בְּכָל־דְּרָכֶיהָ *Tzadiqeh Moshi'eh bəkhol dərakhéihe*
וְחָסִידָה בְּכָל־מַעֲשֶׂיהָ׃ *vəḥasideh bəkhol ma'aséihe.*

nature from gnawing-bug, **p**roduce from swarming-bug,
quality-olive from earthfall, **r**ipe-wheat from drought,
soil from scourge, **t**hreshing-floor from thousandfold-bug,
vineyard from scalebug, **w**heat from whirling-bug,
e**x**cess from destruction, **y**ard-animals from yawning-pit,
zymurgy-locus from zygotic-bug, save us, please!

Very righteous is the Savior in all Voix ways,
and devoted in all Voix deeds. Psalm 145:17

Seventh Circle

לְמַעַן אֵיתָן הַנִּזְרָק בְּלַהַב אֵשׁ׃ *Ləmá'an **ei**tan hanizraq bəláhav eish.*
לְמַעַן בֵּן הַנֶּעֱקָד *Ləmá'an **b**ein hane'eqad*
עַל עֵצִים וָאֵשׁ׃ *al eitzim va'eish.*
לְמַעַן גִּבּוֹר הַנֶּאֱבָק עִם שַׂר אֵשׁ׃ *Ləmá'an **g**ibor hane'evaq im sar eish.*
לְמַעַן דְּגָלִים נָחִיתָ *Ləmá'an **d**əgalim naḥite*
בְּאוֹר וַעֲנַן אֵשׁ׃ *bə'or va'anan eish.*
לְמַעַן הֹעֲלָה לַמָּרוֹם *Ləmá'an **h**o'alah lamarom*

For the sake of the **a**damant, the one thrown into flames of fire!
For the sake of the **b**oy, the one bound
on branches and fire!
For the sake of the **c**hampion, the one who wrestled with a prince of fire!
For the sake of the **d**ivisions You led
with light and cloud of fire!
For the sake of the **f**etched-up to the heights,

וְנִתְעַלָּה כְּמַלְאֲכוֹל אֵשׁ: *vənit'alah kəmal'akhol eish.*
לְמַעַן וְהוּא לָךְ כְּסֶגֶל *Ləmá'an **v**əhu lakh kəségel*
בְּאֶרְאֶלּוֹל אֵשׁ: *bə'er'elol eish.*
לְמַעַן זֶבֶד דִּבְרוֹת *Ləmá'an **z**éved dibərot*
הַנְּתוּנוֹת מֵאֵשׁ: *hanətunot mei'eish.*
לְמַעַן חִפּוּי יְרִיעוֹת וַעֲנַן אֵשׁ: *Ləmá'an **ḥ**ifui yəri'ot va'anan eish.*
לְמַעַן טֶכֶס הַר יָרַדְתָּ עָלָיו בָּאֵשׁ: *Ləmá'an **t**ékhes har yarádte alav ba'eish.*
לְמַעַן יְדִידוּת בַּיִת *Ləmá'an **y**ədidut báyit*
אֲשֶׁר אָהַבְתָּ מִשְׁמֵי אֵשׁ: *asher ahávte mishəmei eish.*
לְמַעַן כְּמַהּ עַד שָׁקְעָה הָאֵשׁ: *Ləmá'an **k**amah ad shaqə'ah ha'eish.*
לְמַעַן לָקַח מַחְתַּת אֵשׁ *Ləmá'an **l**aqaḥ maḥtat eish*
וְהֵסִיר חֲרוֹן אֵשׁ: *vəheisir ḥaron eish.*
לְמַעַן מְקַנֵּא קִנְאָה גְּדוֹלָה בָּאֵשׁ: *Ləmá'an **m**əqanei qin'ah gədolah va'eish.*
לְמַעַן נָף יָדוֹ וְיָרְדוּ אַבְנֵי אֵשׁ: *Ləmá'an **n**af yado vəyarədu avnei eish.*
לְמַעַן שֵׂם טְלֵה חָלָב כְּלִיל אֵשׁ: *Ləmá'an **s**am təleih ḥalav kəlil eish.*

the one exalted like angels of fire!
For the sake of the **g**uy, the one like a viceroy to You
among divine spirits of fire!
For the sake of the **h**onor-gift of words,
the ones given from fire!
For the sake of the **j**udiciously concealed by curtains and cloud of fire!
For the sake of the **k**ey rite on the mountain You descended on in fire!
For the sake of the **l**oved house,
which You cherished more than heavens of fire!
For the sake of the **m**aintainer of yearning until the abatement of the fire!
For the sake of the **n**abber of a censer of fire
and turner-aside of the fury of fire!
For the sake of the **p**owerfully jealous's great jealousy with fire!
For the sake of the **q**uiverer of his hands and down fell stones of fire!
For the sake of the **r**inger of the milk-lamb with fire!

לְמַעַן עָמַד בַּגֹּרֶן *Ləmá'an **a**mad bagóren*
וְנִתְרַצָּה בָאֵשׁ׃ *vənitratzah va'eish.*
לְמַעַן פִּלֵּל בָּעֲזָרָה *Ləmá'an **p**ileil ba'azarah*
וְיָרְדָה הָאֵשׁ׃ *vəyarədah ha'eish.*
לְמַעַן צִיר עָלָה *Ləmá'an **tz**ir alah*
וְנִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ׃ *vənit'alah bərékhev vəsusei eish.*
לְמַעַן קָדוֹשׁוֹל מֻשְׁלָכוֹל בָּאֵשׁ׃ *Ləmá'an **q**ədoshol mushlakhol ba'eish.*
לְמַעַן רִבּוֹא רִבְבָן חָז וְנַהֲרֵי אֵשׁ׃ *Ləmá'an **r**ibo rivavan ḥaz vənaharei eish.*
לְמַעַן שְׁמָמוֹת עִירֵךְ *Ləmá'an **sh**iməmot irəkhe*
הַשְּׂרוּפָה בָאֵשׁ׃ *hashərufah va'eish.*
לְמַעַן תּוֹלְדוֹת אַלְפֵי יְהוּדָה *Ləmá'an **t**olədot alufei Yəhudah*
תָּשִׂימֶה כְּכִיּוֹר אֵשׁ׃ *tasímeh khəkhiyor eish.*
הוֹשִׁיעָה נָא׃ *Hoshí'eh na.*

For the sake of the **s**tander in the threshing-floor,
satisfied by fire!
For the sake of the **t**əfilah-offerer in the courtyard,
and down came the fire!
For the sake of the **v**isionary who ascended
and was exalted with chariot and horses of fire!
For the sake of the **w**holly holy ones flung into the fire!
For the sake of the e**x**tremely 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 יהוה הַגְּדֻלָּה וְהַגְּבוּרָה	*Ləkhe Moshi'eh hagədulah vəhagəvurah*
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד	*vəhatif'éret vəhanéitzaḥ vəhahod*
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	*ki khol bashamáyim uva'áretz*
לְךָ יהוה הַיִּשׁוּעָה	*ləkheh Moshi'eh hayəshu'ah*
וְהַמִּתְנַשֵּׂאַה לְכֹל לְרֹאשׁ׃	*vəhamitnaséi'ah ləkhol lərosh.*
וְהָיָה צֶדֶק שָׁלֵם	*Vəhayah tzédeq shaleim*
עַל־כָּל־הָאָרֶץ	*al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	*bayom hahu yihyet Moshi'eh aḥed*
וּשְׁמֶה אֶחָד׃	*ushmeh eḥad.*
<שְׁמַע | שִׁמְעֶה | דַּע | דְּעֵה>	*<Shəma | Shim'eh | Da | Də'eh>*
יִשְׂרָאֵל יהוה אֱלֹהֵינוּ	*Yisra'eil Shəkhinah Elohéinu*
יהוה 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 נָּא אֵל נָּא *Hoshí'eh na Eil na*
אָנָּא הוֹשִׁיעָה נָּא: *ana hoshí'eh na.*
הוֹשִׁיעָה נָּא סְלְחָה נָּא *Hoshí'eh na silḥeh na*
וְהַצְלִיחָה נָּא *vəhatzlíḥeh na*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ: *vəhoshi'ónu Eil ma'uzéinu.*

Save us, please, God, please!
Please save us, please!
Save us, please, forgive us, please,
and prosper us, please,
and save us, God of our refuge!

(At this point, lulavim are swapped for hoshanot, bundles of willow branches.)

תַּעֲנֶת אֱמוּנוֹל שׁוֹפְכוֹל לְךָ *Ta'anet **e**munol shofəkhol ləkhe*
לֵב כַּמַּיִם *leiv kamáyim*
וְהוֹשִׁיעָה נָּא *vəhoshí'eh na*
לְמַעַן בָּא בָאֵשׁ וּבַמָּיִם *ləmá'an **b**a va'eish uvamáyim*
וְהַצְלִיחָה נָּא *vəhatzlíḥeh na*
גָּזַר וָנָם יֻקַּח נָּא מְעַט מַיִם *g**g**azar vənam yuqaḥ na mə'at máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ: *vəhoshi'ónu Eil ma'uzéinu.*

You must answer the **a**damant, pouring
their heart out to You like water
— and save us, please! —
for the sake of the one who **b**ore 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!

תַּעֲנֶת דְּגָלִים גָּזוּ גִּזְרֵי מָיִם *Ta'anet **d**əgalim gázu gizrei máyim*
וְהוֹשִׁיעֵה נָא *vəhoshí'eh na*
לְמַעַן הַנֶּאֱקַד בְּשַׁעַר הַשָּׁמַיִם *ləmá'an **h**ane'eqad bəshá'ar hashamáyim*
וְהַצְלִיחֵה נָא *vəhatzlíḥeh na*
וְשָׁב וְחָפַר בְּאֵרוֹת מָיִם ***v**əshav vəḥafar bə'eirot máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת זַכּוֹל חוֹנוֹל עֲלֵי מָיִם *Ta'anet **z**akol ḥonol alei máyim*
וְהוֹשִׁיעֵה נָא *vəhoshí'eh na*
לְמַעַן זָלָק מְפַצֵּל *ləmá'an **ḥ**alaq məfatzeil*
מַקְלוֹת בְּשִׁקְתוֹת הַמָּיִם *maqlot bəshiqtot hamáyim*
וְהַצְלִיחֵה נָא *vəhatzlíḥeh na*
טָעַן וְגָל אֶבֶן מִבְּאֵר מָיִם ***t**a'an vəgal éven mibə'eir máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת יְדִידוֹל נוֹחֲלוֹל *Ta'anet **y**ədidol noḥalol*
דַּת מְשׁוּלַת מָיִם *dat məshulat máyim*

You must answer the **d**ivisions that careered thru carved faces of water
— and save us, please! —
for the sake of the **f**ettered at the gate of the Heaven-water;
— and prosper us, please! —
grown up, he dug wells of water
— and save us, God of our refuge!

You must answer the **h**onest camping upon the water
— and save us, please! —
for the sake of the **j**aw-without-hair-haver
carving staves by troughs of water;
— and prosper us, please! —
knuckling under, he rolled away a stone from a well of water
— and save us, God of our refuge!

You must answer the **l**oved ones,
inheriting a Law like water

וְהוֹשִׁיעָה נָּא *vəhoshí'eh na*
לְמַעַן כָּרוּ בְמִשְׁעֲנוֹתָל מַיִם *ləmá'an **k**aru bəmish'anotal máyim*
וְהַצְלִיחֶה נָּא *vəhatzlíḥeh na*
לְהָכִין לָלוֹ וּלְצֶאֱצְאוֹלָלוֹ מַיִם *l**ə**hakhin lálo ultze'etz'olálo máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת מִתְחַנְּנוֹל *Ta'anet **m**itḥanənol*
כְּבִישִׁימוֹן עֲלֵי מַיִם *kəvishimon alei máyim*
וְהוֹשִׁיעָה נָּא *vəhoshí'eh na*
לְמַעַן נֶאֱמַן בֵּית *ləmá'an **n**e'eman báyit*
מַסְפִּיק לָעָם מַיִם *maspiq la'am máyim*
וְהַצְלִיחֶה נָּא *vəhatzlíḥeh na*
סֶלַע הָךְ וַיָּזוּבוּ מַיִם ***s**éla hakh vayazúvu máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת עוֹנוֹל עֲלֵי בְאֵר מַיִם *Ta'anet **o**nol ali və'eir máyim*
וְהוֹשִׁיעָה נָּא *vəhoshí'eh na*

— and save us, please! —
for the sake of those who **m**ined, with their walking-sticks, water
— and prosper us, please! —
nimbly 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 פָּקֻד בְּמֵי מְרִיבַת מַיִם *ləmá'an **p**uqad bəMei Mərivat máyim*
וְהַצְלִיחֶה נָּא *vəhatzlíḥeh na*
צְמֵאוֹל לְהַשְׁקוֹת מַיִם *tz**z**əmei'ol ləhashqot máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת קָדוֹשׁוֹל *Ta'anet **q**ədoshol*
מְנַסֵּכוֹל לְךָ מַיִם *mənasəkhol ləkhe máyim*
וְהוֹשִׁיעֵה נָּא *vəhoshí'eh na*
לְמַעַן רֹאשׁ מְשׁוֹרְרוֹל *ləmá'an **r**osh məshorərol*
כְּתָאַב שְׁתוֹת מַיִם *kəta'av shətot máyim*
וְהַצְלִיחֶה נָּא *vəhatzlíḥeh na*
שָׁב וְנָסַךְ לְךָ מַיִם ***sh**av vənasakh ləkhe máyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

תַּעֲנֶת שׁוֹאֲלוֹל *Ta'anet **sh**o'alol*
בְּרִבּוּעַ אֶשְׁלֵי מַיִם *bəribú'a eshlei máyim*
וְהוֹשִׁיעֵה נָּא *vəhoshí'eh na*
לְמַעַן תֵּל תַּלְפִּיוֹת מוֹצָא מַיִם *ləmá'an **t**eil 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**x**plorer 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,

וְהַצְלִיחֵה נָא *vəhatzlíḥeh na*
תִּפְתְּחֵה אֶרֶץ וְתַרְעִיפֶּה שְׁמַיִם ***t**iftəḥeh éretz vətar'ífeh shamáyim*
וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ׃ *vəhoshi'ónu Eil ma'uzéinu.*

Leader, then the congregation:

רַחֵמֵה נָא קְהַל עֲדַת יְשׁוּרוּן *Raḥameh na qəhal adat Yəshurun*
סִלְחֵה וּמַחֵלֵה עֲוֹנָל *silḥeh umaḥaleh avonal*
וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ׃ *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 מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

אָמֵץ יֶשְׁעֲךָ בָּא ***Ó**metz yesh'akhe ba*
אוֹת דּוֹדֶתִי הִנֵּה זֶה בָּא *ot dodeti hineih zeh ba*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר 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 בִּרְבִבוֹת גִּילִים *Ba bərivəvot gilim*
לְהִיסּוֹב אֶת כָּל עוֹלָמִים *ləhisov et kol olamim*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

גִּשְׁתֶּה בַּשּׁוֹפָר לִתְקַע *Gishteh bashofar litqa*
תַּחְתֶּיהָ הַר יִבָּקַע *taḥtéihe har yibaqa*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

דָּפְקָה וְהֵצִיצָה וְהוּזְרִיחָה *Dafqeh vəheitzítzeh vəhizríḥeh*
חֲצִי הָר מִמִּזְרָח הִבְרִיחָה *ḥatzi har mimizraḥ hivríḥeh*
מְבַשֵּׂר וְאוֹמֵר: *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Bringing in a billion elations
to encircle entire creations. Zəkharyah 14:4
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Coming near with the shofar's blast,
underneath a mountain apart is blast.
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Door-knocking and peeking and being released;
half a mountain moving towards the East.
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

הֲקִימָה מְלוּל נָאֱמָה — ***H**eiqímeh milul no'omeh*
וּבָאָה הֵא וְכָל קְדוֹשׁוֹל עִמָּהּ — *uva'eh he vəkhol qədoshol imeh*
מְבַשֵּׂר וְאוֹמֵר׃ — *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *ot məvaséreh məvaseir və'omeir*

וּלְכָל בָּאוֹל הָעוֹלָם — ***U**lkhol ba'ol ha'olam*
שָׁלוֹם יִנָּתֵן בָּעוֹלָם — *shalom yinatein ba'olam*
מְבַשֵּׂר וְאוֹמֵר׃ — *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *ot məvaséreh məvaseir və'omeir*

זֶרַע עֲמוּסוֹל רַחְמָה — ***Z**éra amusol raḥmeh*
נוֹלְדוּ כְּיַלְדֵּה מִמְּעֵי אֵבָה — *nolədu kəyaldeh mimə'ei iveh*
מְבַשֵּׂר וְאוֹמֵר׃ — *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר — *ot məvaséreh məvaseir və'omeir*

Fulfilling the words that they swore,
coming and bringing along holy ones galore!
Heralding 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!
Heralding 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!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

זְחִבְלָה וְיָלְדָה מִי זֹאת ***Ḥ**ibəleh vəyalədeh mi zot*
מִי יָדְעָה כַּזֹּאת *mi yadə'eh kazot*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

טְהוֹרֶה פָּעֲלָה כָל אֵלֶּה ***T**əhoreh fa'aleh khol éileh*
וּמִי חָוְתָה כָּאֵלֶּה *umi ḥavəteh ka'éileh*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

יֶשַׁע וּזְמַן הוּחַד ***Y**ésha uzman huḥad*
הַיְוּחַל אֶרֶץ בְּיוֹם אֶחָד *hayúḥal éretz bəyom eḥad*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

Juddering with birth-pangs and birthing "Who's this?",
who has known the likes of this?
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Kosher, Voi has done all these things!
Who has experienced the like of these things?
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Liberation, its time is not far away!
Can the Earth writhe in birth for only one day?
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

כַּבִּירֶה רוֹם וָתַחַת
אִם יִוָּלֵד גּוֹי פַּעַם אֶחַת
מְבַשֵּׂר וְאוֹמֵר׃

***K**abireh rom vatáḥat*
im yivaleid goi pá'am eḥat
məvaseir və'omeir.

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר

Ot məvaséreh məvaseir və'omeir
ot məvaséreh məvaseir və'omeir

לְעֵת יִגְאֲלֶה עַמֶּהּ הֵיעוֹר
וְהָיָה לְעֵת עֶרֶב יִהְיֶה עוֹר
מְבַשֵּׂר וְאוֹמֵר׃

***L**ə'eit yig'aleh ameh hei'or*
vəhayah lə'eit érev yihyeh or
məvaseir və'omeir.

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר

Ot məvaséreh məvaseir və'omeir
ot məvaséreh məvaseir və'omeir

מוֹשִׁיעוֹל יַעֲלוֹל לְהַר צִיּוֹן
כִּי חָלָה גַּם יָלְדָה צִיּוֹן
מְבַשֵּׂר וְאוֹמֵר׃

***M**oshi'ol ya'alol ləHar Tziyon*
ki ḥalah gam yalədah Tziyon
məvaseir və'omeir.

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר

Ot məvaséreh məvaseir və'omeir
ot məvaséreh məvaseir və'omeir

Mighty both deep and sublime,
can a nation be born all at one time? Yəshayáhu 66:8
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Now when Awakening Voix people will redeem,
then will evening with waking teem!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Protectors shall climb Mount Tziyon
when writhing, even birthing, is Tziyon!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

נוֹדַע בְּכָל אַרְצְךָ ***N**oda bəkhol artzəkhe*
הַרְחֵיבָה מְקוֹם אָהֳלֶךָ *harḥíveh məqom oholkhe*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שְׂימֶה עַד קְצָווֹת מִשְׁכְּנוֹתֶיךָ ***S**ímeh ad qətzavot mishkənotéikhe*
קַבְּלֶה רְעוֹלֶיךָ וּבְנוֹלֶיךָ *qabəleh rə'oléikhe uvnoléikhe*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

עִלְזִי חֲבַצֶּלֶת הַשָּׁרוֹן ***I**lzi ḥavatzélet haSharon*
כִּי קָמוּ יְשֵׁנוֹל חֶבְרוֹן *ki qámu yəsheinol Ḥevron*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה 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
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Reel out Your presence-places to the ends of the earth!
Welcome Your friends and those Yours by birth!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Sparkle, lily of Sharon!
For risen up have the sleepers of Ḥevron!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

פְּנוֹל אֵלַי וְהִוָּשְׁעוֹל ***P**ənol eilai vəhivashə'ol*
הַיּוֹם אִם בְּקוֹלִי תִּשְׁמָעוֹל *hayom im bəqoli tishmá'ol*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

צָמְחָה עִיר צֶמַח שְׁמָהּ ***Tz**aməḥeh ir tzémaḥ shəmah*
הִיא חֵרוּת בְּעַצְמָהּ *hi ḥeirut bə'atzmah*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

קוּמוֹל כְּפוּשׁוֹל עָפָר ***Q**úmol kəfushol afar*
הָקֵיצוֹל וַעֲנֹגוֹל שׁוֹכְנוֹל עָפָר *haqítzol və'anəgol shokhənol afar*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

"**T**urn 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 עָם בְּהַפְלִיאוֹ ***R**abáti am bəhafli'o*
מִגְדּוֹל יְשׁוּעוֹת שִׂיאוֹ *migdol yəshu'ot si'o*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

שֵׁם רְשָׁעוֹל לְהַאֲבִיד ***Sh**eim rəsha'ol ləha'avid*
עְשֶׂת חֶסֶד כֹּל אַל לְהַאֲבִיד *óset ḥésed kol al ləha'avid*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

תְּנֵה יְשׁוּעוֹת לְעַם עוֹלָם ***T**əneh yəshu'ot lə'am olam*
לְחַוָּה וּלְזַרְעָהּ עַד עוֹלָם *ləḤavah ulzar'ah ad olam*
מְבַשֵּׂר וְאוֹמֵר׃ *məvaseir və'omeir.*

אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *Ot məvaséreh məvaseir və'omeir*
אוֹת מְבַשֶּׂרֶה מְבַשֵּׂר וְאוֹמֵר *ot məvaséreh məvaseir və'omeir*

E**x**alted people, with wondermaking inside,
a tower of liberation is their pride!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Yes, the name of the wicked shall be blotted out!
All who work devotion shall never be blotted out!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

Zap this people with liberation forever,
Ḥavah and her seed forever and ever!
Heralding and announcing:

The sign of the herald, heralding and announcing!
The sign of the herald, heralding and announcing!

(The willow branches are beaten against the floor, or some other hard surface, either five times or until their leaves fall off.)

הוֹשִׁיעֶה אֶת־עַמֶּךָ *Hoshí'eh et amékhe*
וּבָרְכֶה אֶת־נַחֲלָתֶךָ *uvarəkhe et naḥalatékhe*
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם׃ *ur'ol vənasə'ol ad ha'olam.*
וְיִהְיוּ דְבָרַי אֵלֶּה *Vəyihyu dəvarai eileh*
אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יהוה *asher hitḥanánti lifnei Moshi'eh*
קְרֹבִים אֶל־יהוה *qərovim el Moshi'eh*
אֱלֹהֵינוּ יוֹמָם וָלָיְלָה *Elohéinu yomam valáilah*
לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ *la'asot mishpat avdeh*
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל *umishpat ameh Yisra'eil*
דְּבַר יוֹם בְּיוֹמוֹ׃ *dəvar yom bəyomo.*
לְמַעַן דַּעַת *Ləmá'an dá'at*
כָּל עַמֵּי יִשְׂרָאֵל *kol ameh Yisra'eil*
כִּי יהוה 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 Torah scrolls are returned to the ark. The ark is closed.)

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Yəhi ratzon miləfanéikhe Moshi'eh*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
הַבּוֹחֵרָה בִּנְבִיאוֹל טוֹבוֹל *haboḥereh binvi'ol tovol*
וּבְמִנְהֲגֵיהֶל הַטּוֹבִים *uvminhaneihel hatovim*
שֶׁתִּתְקַבְּלֶה בְּרַחֲמִים וּבְרָצוֹן *shetəqabəleh bəraḥamim uvratzon*
אֶת תְּפִלָּתֵנוּ וְהַקָּפוֹתֵינוּ: *et təfilatéinu vəhaqafotéinu.*
וְזִכְרֶה לָנוּ *Vəzikhreh lánu*
זְכוּת שִׁבְעַת תְּמִימוֹלֶיךָ *zəkhut shiv'at təmimoléikhe*
וְתָסִירֶה מִחֲצַת הַבַּרְזֶל *vətasíreh məḥitzat habarzel*
הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ *hamafséqet beinéinu uveinéikhe*
וְתַקְשִׁיבֶה שַׁוְעָתֵנוּ *vətaqshíveh shav'atéinu*
וְתֵיטִיבֶה לָנוּ הַחֲתִימָה *vəteitíveh lánu haḥatimah*
תּוֹלֶת אֶרֶץ עַל בְּלִימָה *tolet éretz al bəlimah*
וְחִתְמֹנוּ בְּסֵפֶר חַיִּים טוֹבִים: *vəḥitmónu bəséifer ḥayim tovim.*

May it be Your will, Savior,
our God and God of our forebears,
the One Who chooses good prophets
and their good habits,
that You welcome with compassion and favor
our prayer and our circlings.
And remember for us
the merit of Your seven integrous ones
and turn away the wall of iron
that cuts between us and You
and pay attention to our asks
and make the Sealing good for us,
Suspender of the earth over the abyss,
and seal us in the Book of Good Life.

וְהַיּוֹם הַזֶּה תִּתְּנֶה בִּשְׂכִינַת עֻזֶּךָ *Vəhayom hazeh titəneh bishkhinat uzəkhe*
חָמֵשׁ גְּבוּרוֹת מְמֻתָּקוֹת *ḥameish gəvurot məmutaqot*
עַל יְדֵי חֲבִיטַת עֲרָבָה *al yədei ḥavitat aravah*
מִנְהַג נְבִיאוֹלֶיךָ הַקְּדוֹשׁוֹל *minhag nəvi'oléikhe haqədoshol*
וְתִתְעוֹרֵר הָאַהֲבָה בֵּינֵיהֶל׃ *vətit'oreir ha'ahavah beineihel.*
וּתְנַשְּׁקֵנוּ מִנְּשִׁיקוֹת פִּיךָ *Utnashəqónu minəshiqot píkhe*
מַמְתֶּקֶת כָּל הַגְּבוּרוֹת *mamtéqet kol hagəvurot*
וְכָל הַדִּינִין׃ *vəkhol hadinin.*
וְתָאִירֶה לִשְׂכִינַת עֻזֶּךָ בְּשִׁמְךָ *Vəta'íreh lishkhinat uzəkhe bishməkhe*
שֶׁהוּא טַל אוֹרוֹת טַלֶּךָ *shehu tal orot talékhe*
וּמִשָּׁם תַּשְׁפִּיעֶה שֶׁפַע לְעַבְדֶּתְךָ *umisham tashpí'eh shefa lə'avdetkhe*
הַמִּתְפַּלֶּלֶה לְפָנֶיךָ *hamitpaléleh ləfanéikhe*
שֶׁתַּאֲרִיכֶה יָמֶיהָ *sheta'aríkheh yaméihe*

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

וְתִמְחַלֶה לְהּ חַטָּאֶיהָ *vətimḥaleh leh ḥata'éihe*
וַעֲוֹנוֹתֶיהָ וּפִשָּׁעֶיהָ: *va'avonotéihe ufsha'éihe.*
וְתִפְשְׁטָה יְמִינֵךְ וְיָדֵךְ לְקַבְּלָהּ *Vətifshəteh yəminəkhe vəyadəkhe*
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: *ləqabəleh bitshuvah shəleimah ləfanéikhe.*
וְאוֹצָרְךָ הַטּוֹב תִּפְתָּחֶה *Və'otzarəkhe hatov tiftəḥeh*
לְהַשְׂבִּיעַ מַיִם נֶפֶשׁ שׁוֹקֵקָה *ləhasbí'a máyim néfesh shoqeiqah*
כְּמוֹ שֶׁכָּתוּב: *kəmo shekatuv.*
יִפְתַּח יהוה לְךָ *Yiftəḥeh Moshi'eh ləkhe*
אֶת אוֹצָרוֹ הַטּוֹב *et otzareh hatov*
אֶת הַשָּׁמַיִם לָתֵת *et hashamáyim lateit*
מְטַר אַרְצְךָ בְּעִתּוֹ *mətar artzəkhe bə'ito*
וּבָרֵךְ אֶת כָּל מַעֲשֵׂה יָדֶיךָ: *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." Dəvarim 28:12
Amen!

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 מָה־אָדָם וַתֵּדָעֵהוּ
בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ׃
אָדָם לַהֶבֶל דָּמָתָה
יָמָיו כְּצֵל עוֹבֵר׃
בַּבֹּקֶר יָצִיץ וְחָלָף
לָעֶרֶב יְמוֹלֶלֶה וְיָבֵשׁ׃
תָּשִׁיבֵהוּ אֵשׁ עַד־דַּכָּא
וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם׃
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִא לְבָב חָכְמָה׃

Zokhéreh mah adam vateidə'óhe
bet enosh vatəḥashəvóhe.
Adam lahével damáteh
yaméihe kətzeil oveir.
Babóqer yatzítzeh vəḥaláfeh
la'érev yəmoləleh vəyavəsheh.
Tashéiveh isheh ad daka
vatomreh shuvol bənol Adam.
Limnot yaméinu kein hodéi'eh
vənavi ləvav ḥokhmah.

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:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת *Yizkəreh Elohim et nishmat*
[name of the deceased and relationship to the one praying]
שֶׁהָלְכָה לְעוֹלָמָהּ: *shehaləkheh lə'olameh*
הִנְנִי אֲנִדּוֹב צְדָקָה *hinəni endov tzədaqah*
בְּעַד הַזְכָּרַת נִשְׁמָתָהּ: *bə'ad hazkarat nishmateh.*
אָנָּא תְּהִי נַפְשָׁהּ *Ana təhi nafsheh*
צְרוּרָה בִּצְרוֹר הַחַיִּים *tzərurah bitzrur haḥayim*
וּתְהִי מְנוּחָתָהּ כָּבוֹד *uthi mənuḥateh kavod*
שֹׂבְעָה שְׂמָחוֹת אֶת פָּנֶיךָ *sov'eh səmaḥot et panéikhe*
נְעִימוֹת בִּימִינְךָ נֶצַח אָמֵן: *nə'imot biminəkhe nétzaḥ amein.*

Feminine:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת *Yizkəreh Elohim et nishmat*
[name of the deceased and relationship to the one praying]
שֶׁהָלְכָה לְעוֹלָמָהּ: *shehaləkhah lə'olamah.*
הִנְנִי אֲנִדּוֹב צְדָקָה *Hinəni endov tzədaqah*
בְּעַד הַזְכָּרַת נִשְׁמָתָהּ: *bə'ad hazkarat nishmatah.*
אָנָּא תְּהִי נַפְשָׁהּ *Ana təhi nafshah*
צְרוּרָה בִּצְרוֹר הַחַיִּים *tzərurah bitzrur haḥayim*
וּתְהִי מְנוּחָתָהּ כָּבוֹד *uthi mənuḥatah kavod*
שֹׂבְעָה שְׂמָחוֹת אֶת פָּנֶיךָ *sov'eh səmaḥot et panéikhe*
נְעִימוֹת בִּימִינְךָ נֶצַח אָמֵן: *nə'imot biminəkhe nétzaḥ amein.*

Masculine:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת *Yizkəreh Elohim et nishmat*
[name of the deceased and relationship to the one praying]
שֶׁהָלַךְ לְעוֹלָמוֹ׃ *shehalakh lə'olamo.*
הִנְנִי אֶנְדּוֹב צְדָקָה *Hinəni endov tzədaqah*
בְּעַד הַזְכָּרַת נִשְׁמָתוֹ׃ *bə'ad hazkarat nishmato.*
אָנָּא תְּהִי נַפְשׁוֹ *Ana təhi nafsho*
צְרוּרָה בִּצְרוֹר הַחַיִּים *tzərurah bitzrur haḥayim*
וּתְהִי מְנוּחָתוֹ כָּבוֹד *uthi mənuḥato kavod*
שֹׂבְעָה שְׂמָחוֹת אֶת פָּנֶיךָ *sov'eh səmaḥot et panéikhe*
נְעִימוֹת בִּימִינְךָ נֶצַח אָמֵן׃ *nə'imot biminəkhe nétzaḥ amein.*

Common plural:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמוֹת *Yizkəreh Elohim et nishmot*
[names of the deceased and relationships to the one praying]
שֶׁהָלְכוּ לְעוֹלָמָם׃ *shehaləkhu lə'olamam.*
הִנְנִי אֶנְדּוֹב צְדָקָה *Hinəni endov tzədaqah*
בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶם׃ *bə'ad hazkarat nishmoteihem.*
אָנָּא תִּהְיֶינָה נִשְׁמוֹתֵיהֶם *Ana tihyéinah nishmoteihem*
צְרוּרוֹת בִּצְרוֹר הַחַיִּים *tzərurot bitzrur haḥayim*
וּתְהִי מְנוּחָתָם כָּבוֹד *uthi mənuḥatam kavod*
שֹׂבְעָה שְׂמָחוֹת אֶת פָּנֶיךָ *sov'eh səmaḥot et panéikhe*
נְעִימוֹת בִּימִינְךָ נֶצַח אָמֵן׃ *nə'imot biminəkhe nétzaḥ 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 מָלֵא רַחֲמִים *Eïl məlei'eh raḥamim*
שׁוֹכֵנָה בַּמְּרוֹמִים *shokhéneh baməromim*
הַמְצִיאָה מְנוּחָה נְכוֹנָה *hamtzí'eh mənuḥah nəkhonah*
תַּחַת כַּנְפֵי הַשְּׁכִינָה *táḥat kanfei hashəkhinah*
בְּמַעֲלוֹת קְדוֹשׁוֹל וּטְהוֹרוֹל *bəma'alot qədoshol uthorol*
כְּזֹהַר הָרָקִיעַ מַזְהִירוֹל *kəzóhar haraqí'a mazhirol*
לְנִשְׁמוֹת יַקִּירוֹלֵינוּ וּקְדוֹשׁוֹלֵינוּ *lənishmot yaqiroléinu uqdosholéinu*
שֶׁהָלְכוּ לְעוֹלָמָל׃ *shehaləkhu lə'olamal.*
אָנָּא בַּעֲלֶת הָרַחֲמִים *Ana ba'alet haraḥamim*
הַסְתִּירֵל בְּצֵל כְּנָפֶיךְ לְעוֹלָמִים *hastirol bətzeil kənaféikhe lə'olamim*
וְצִרְרֵה בִּצְרוֹר הַחַיִּים *vətzirəreh bitzror haḥayim*
אֶת נִשְׁמָתָל׃ *et nishmatal.*
יהוה הֵא נַחֲלָתָל *Zokhéreh he naḥalatal*
וְיָנוּחוֹל בְּשָׁלוֹם *vəyanúḥol bəshalom*
עַל מִשְׁכָּבָל וְנֹאמַר אָמֵן׃ *al mishkaval vənomar amein.*

God full of compassion,
dwelling in the highest,
furnish perfect rest
under the wings of the Divine Presence,
in the ranks of the Holy and pure,
shining like the shine of the sky,
to the souls of our precious and Holy ones
who have gone to their eternity.
Please, Master of compassion,
shelter them in the shadow of Your wings forever
and bind their souls in
the bond of life.
The Memory Keeper! Voi is their inheritance.
And may they rest in peace
for as long as they lie. And we respond: Amen!

Concluding Meditations

Psalm 23

מִזְמוֹר לְדָוִד	1	*Mizmor ləDavid*
יהוה רֹעִי לֹא אֶחְסָר׃		*Zokhéreh ro'eti lo eḥsar.*
בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי	2	*Bin'ot déshe yarbitzóni*
עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃		*al mei mənuḥot yənahalóni.*
נַפְשִׁי יְשׁוֹבֵבֵה	3	*Nafshi yəshovəveh*
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק		*yanḥóni vəmagəlei tzédeq*
לְמַעַן שְׁמוֹ׃		*ləmá'an shəmeh.*
גַּם כִּי־אֵלֵךְ	4	*Gam ki eileikh*
בְּגֵיא צַלְמָוֶת		*bəgei tzalmávet*
לֹא אִירָא רָע		*lo ira ra*
כִּי־אַתָּה עִמָּדִי		*ki ateh imadi*
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ		*shivtəkhe umish'antékhe*
הֵמָּה יְנַחֲמֻנִי׃		*héimah yənaḥamúni.*
תַּעֲרֹךְ לְפָנַי שֻׁלְחָן	5	*Ta'arkheh ləfanai shulḥan*
נֶגֶד צֹרְרָוֹלַי		*néged tzorərolai*
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי		*dishánti vashémen roshi*
כוֹסִי רְוָיָה׃		*kosi rəvayah.*
אַךְ טוֹב וָחֶסֶד	6	*Akh tov vaḥésed*
יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי		*yirdəfúni kol yəmei ḥayai*
וְשַׁבְתִּי בְּבֵית־יהוה		*vəshavti bəveit Zokhéreh*
לְאֹרֶךְ יָמִים׃		*lə'órekh yamim.*

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?

—Bryher, “The Pool”, in *Arrow Music* (J. & E. Bumpus, 1922)

Mourner's Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֵה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן — *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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:

אֲדָנָי נִסְתָּמַי תִּפְתָּחָה וְלִבִּי יַגִּיד 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 יהוה אֶקְרָא הָבוּל גֹּדֶל לֵאלֹהֵינוּ׃

Ki sheim Shəmoteh eqra havol gódel lEilohéinu.

When I announce the Name of the Many-Named One, give greatness to our God!

1. Patriarchs and Matriarchs

(On the first day of Pésaḥ 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 יהוה אֱלֹהֵינוּ ↶	↷ *Bərukheh ateh Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ	*vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	*Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב	*vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	*Elohei Sarah Elohei Rivqah*
אֱלֹהֵי רָחֵל אֱלֹהֵי לֵאָה	*Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה׃	*Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגְּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה	*Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים	*Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל	*vəqonet hakol*
וְזוֹכֶרֶת חַסְדֵי אִמּוֹת וַאֲבוֹת	*vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאָה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל	*umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃	*ləmá'an shəmeh bə'ahavah.*
יוֹצֶרֶת עוֹזֶרֶת וּמוֹשִׁיעָה וּמָגֵן׃	*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 Pésaḥ, when praying Təfilat Tal, add:

בְּדַעְתֵּהּ אַבְּיָעָה חִידוֹת *Bədateh avi'ah ḥidot*
בְּעַם זוּ בְּזוֹ בְּטַל לְהַחֲדוֹת: *bə'am zu bəzo bətal ləhaḥadot.*
טַל גֵּיא וּדְשָׁאֶיהָ לַחֲדוֹת *Tal gei udsha'éiha laḥadot*
דָּצִים בְּצִלּוֹ לְהֶחָדוֹת: *datzim bətzilo ləheiḥadot.*
אוֹת יַלְדוּת טַל לְהָגֵן לְתוֹלְדוֹת: *Ot yaldut tal ləhagein lətolədot.*

On Shəmini Atzéret, when praying Təfilat Géshem, add:

אַף־בְּרִי אֻתַּת שֵׁם שַׂר מָטָר *Af bəri utat sheim sar matar*
לְהַעֲבִיב וּלְהַעֲנִין לְהָרִיק וּלְהַמְטַר *ləha'aviv ulha'anin ləhariq ulhamtar*
מַיִם אִבִּים בָּם גֵּיא לַעֲטַר: *máyim ibim bam gei la'atar.*
לְבַל יְעֻצָּרוּ בְּנִשְׁיוֹן שְׁטָר *Ləval yu'atzáru bənishyon shətar*
אֱמוּנוֹל גְּנוֹן בָּל שׁוֹאֲלוֹל מָטָר: *emunol gənon bal sho'alol matar.*

At all times conclude:

↷ בְּרוּכָה אַתָּה יהוה ↶ *Bərukheh ateh* Shəmoteh
עֶזְרַת שָׂרָה וּמָגֵן אַבְרָהָם: *ezrat Sarah umagein Avraham.*

On the first day of Pésaḥ, 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 גִּבּוֹרֶה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל *məḥayet meitol*
אַתָּה רַבָּה לְהוֹשִׁיעַ׃ *ateh rabeh ləhoshí'a.*

You are powerful forever, my Foundation!
Making the dead live,
You abound in liberation.

On the final iteration of HaTəfilah for Festival Musaf on the first day of Pəsaḥ, continue with Təfilat Tal. On the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzéret, continue with Təfilat Géshem (p 582).

After Shəmini Atzéret and before the final iteration of HaTəfilah for Festival Musaf on the first day of Pésaḥ add:

מַשִּׁיבֶה הָרוּחַ וּמוֹרִידֶה הַגָּשֶׁם׃
Mashiveh harú'aḥ umorideh hagáshem.
Voi makes the wind blow and the rain descend.

After the first day of Pésaḥ and before the final iteration of HaTəfilah for Festival Musaf on Shəmini Atzéret add:

מוֹרִידֶה הַטָּל׃
Morideh hatal.
Voi makes the dew descend.

Continue with "מְכַלְכֵּלֶה חַיּוֹל | *Məkhalkéleh ḥayol* | Voi keeps the living going" below (p 586).

Təfilat Tal, the Prayer for Dew

תְּהוֹמוֹת הֲדוֹם לִרְסִיסוֹ כְּסוּפִים — *Təhomot hadom lirsiso khəsufim*
וְכָל נְאוֹת דֶּשֶׁא לוֹ נִכְסָפִים — *vəkhol nə'ot déshe lo nikhsafim*
טַל זִכְרֵהּ גְּבוּרוֹת מוֹסִיפִים — *tal zikhreh gəvurot mosifim*
חָקוּק בְּגִישַׁת מוּסָפִים — *ḥaquq bəgishat musafim*
טַל לְהַחֲיוֹת בּוֹ נְקוּקוֹל סְעִיפִים׃ — *tal ləhaḥayot bo nəquqol sə'ifim.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ — *Elohéinu vEilohei ivoléinu*
טַל תְּנֵה לְרָצוֹת אַרְצֶךָ — *tal **t**əneh lirtzot artzékhe*
שִׂיתֵנוּ בְרָכָה בִּדִיצֶךָ — ***sh**itónu vərakhah bəditzékhe*
רֹבֶה דָּגָן וְתִירוֹשׁ בְּהַפְרִיצֶךָ — ***r**obeh dagan vətirosh bəhafritzékhe*
קוֹמְמָה אִב בּוֹ חֶפְצֶךָ בְּטָל׃ — ***q**oməmeh eiv bo ḥeftzékhe bətal.*

טַל צִוֵּת שָׁנָה טוֹבָה וּמְעֻטֶּרֶת — *Tal **tz**avet shanah tovah um'utéret*
פְּרִי הָאָרֶץ לְגָאוֹן וּלְתִפְאֶרֶת — ***p**əri ha'áretz ləga'on ultif'éret*
עֵדָה כַּסֻּכָּה נוֹתֶרֶת — ***ei**dah kasukah notéret*
שִׂימָהּ בְּיָדֶךָ עֲטֶרֶת בְּטָל׃ — ***s**imóha 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— **Z**ing it forth to delight Your Earth!
You must set it as a blessing on us in Your mirth!
E**x**pand our grain and wine with Your rebirth!
Well up the shoot in which You find much worth — with dew!

Dew— **V**erdictify 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!

טַל נוֹפֵף עֲלֵי אֶרֶץ בְּרוּכָה — *Tal **n**ofeif alei éretz bərukhah*
מְמֻגָּד שָׁמַיִם שַׂבְּעֵנוּ בְרָכָה — ***m**iméged shamáyim sabə'ónu bərakhah*
לְהָעִיר מִתּוֹךְ חֲשֵׁכָה — ***l**əha'ir mitokh ḥasheikhah*
כַּנָּה אַחֲרֵיךָ מְשׁוּכָה בְּטָל׃ — ***k**anah aḥaréikhe məshukhah bətal.*

טַל יַעֲסִיס צוּף הָרִים — *Tal **y**a'asis tzuf harim*
טְעֵם בְּמְאוֹדֶיךָ עֲמָרִים — ***t**ə'eim bim'odéikhe omarim*
חֲנוּנוֹלֶיךָ חַלְּצָה מִמַּסְגֵּרִים — ***ḥ**anunoléikhe ḥalətzeh mimasgeirim*
זִקְנָה נַנְעִים וְקָצִיר נָרִים בְּטָל׃ — ***z**iqnah nan'im vəqatzir narim bətal.*

טַל וָשֹׂבַע מַלֵּא אֲסָמֵינוּ — *Tal **v**asóva malei asaméinu*
הָכְעֵת תְּחַדְּשָׁה יָמֵינוּ — ***h**akha'eit təḥadəsheh yaméinu*
דּוֹדֵה כְּעֶרְכְּךָ הַעֲמִידָה שְׁמֵנוּ — ***d**odeh kə'erkəkhe ha'amídeh shəméinu*
גַּן רָוֶה שׂוֹמְמֵנוּ בְּטָל׃ — ***g**an 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!
Fleetly 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 **בּ**וֹ תְּבָרֵךְ מָזוֹן *Tal **b**o təvarəkheh mazon*
בּמַשְׁמַנֵּינוּ אַל יְהִי רָזוֹן *__b__əmashmanéinu al yəhi razon*
אָיֻמָּה אֲשֶׁר הִסַּעְתָּ כַּצּוֹן *__a__yumah asher hisáte khatzon*
אָנָּא תָּפֵקָּה לָהּ רָצוֹן בְּטָל׃ *__a__na taféiqeh lah ratzon bətal.*

Leader:

שָׁאַתָּה הֵא יהוה אֱלֹהֵינוּ *Sha'ateh he Shəmoteh Elohéinu*
מַשְׁׁיבֶה הָרוּחַ וּמוֹרִידֶה הַטָּל׃ *mashiveh harú'aḥ umorideh hatal.*

לִבְרָכָה וְלֹא לִקְלָלָה *Livrakhah vəlo liqlalah*
אָמֵן׃ *amein.*
לְחַיִּים וְלֹא לְמָוֶת *Ləḥayim vəlo ləmávet*
אָמֵן׃ *amein.*
לְשׂבַע וְלֹא לְרָזוֹן *Ləsóva vəlo lərazon*
אָמֵן׃ *amein.*

Dew— **B**y it may You bless all our food!
Be our storehouses never ever screwed!
A populace that like Your flock You shooed:
Ah! Please let them with Your good will be imbued — with dew!

Leader:

You are Voi, the Many-Named One, our God,
Who makes the wind blow and the dew descend!

For blessing and not for curse
amen!
For life and not for death
amen!
For abundance and not for want
amen!

(The ark is closed.)

Continue with "מְכַלְכֵּלָה חַיּוֹל | *Məkhalkéleh ḥayol* | Voi keeps the living going" (p 586).

Təfilat Géshem — The Prayer for Rain

יַטְרִיחֶה לְפַלֵּג מִפֶּלֶג גֶּשֶׁם *Yatríḥeh ləfaleig mipéleg géshem*
לְמוֹגֲגָה פְּנֵי נֶשִׁי בְּצַחוּת לֶשֶׁם *ləmogégeh pənei néshi bətzaḥut léshem*
מַיִם לְאַדְּרֶךְ כִּנִּיתָ בְּרֶשֶׁם *máyim lə'adərékh kiníte bəréshem*
לְהַרְגִּיעַ בְּרַעֲפָם לִנְפּוּחוֹל נֶשֶׁם *ləhargí'a bəra'afam linfuḥol néshem*
לְהַחֲיוֹת מַזְכִּירוֹל גְּבוּרוֹת הַגָּשֶׁם׃ *ləhaḥayot mazkirol gəvurot hagáshem.*

May Voi be bothered to divide divisions of rain
To soften, with opal-drops, the face of the terrain.
Water, in the Writing, as Your glory You ordain
to relax with its rivulets those who lifebreath contain,
to revive those remembering the power of rain.

In some communities, the last line of each of the following stanzas is prayed as a congregational response.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
זִכְרֵה אִם זָבָה מִמְּקוֹרָהּ כַּמָּיִם *zikhreh **i**m závah miməqorah kamáyim*
בֵּרַכְתָּהּ כְּעֵץ שָׁתוּל *__b__eirakhtéha kə'eitz shatul*
עַל פַּלְגֵי מָיִם *al palgei máyim*
גַּם צְחוֹקָהּ גִּרְגֵּר בִּגְרוֹנָהּ כְּמַיִם *__g__am tzəḥoqah girgeir bigronah kəmáyim*
דָּגִיתָ זֶרְעָהּ כְּיַמֵּי מָיִם׃ *__d__agíte zor'ah kəyamei máyim.*
בַּעֲבוּרָהּ אַל תִּמְנַע 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!

זִכְרֵה הִדְלְתָה לְזָר — *Zikhreh **h**idlətah ləzar*
וּגְמַלָיו מִבְּאֵר מַיִם — *ugmalav mibə'eir máyim*
וְזָמְמָה לְסַפֵּק לְמָעֲדָף — ***v**əzaməmah ləsapeiq ləmo'odaf*
בִּרְכַּת עֲנַן הַמַּיִם — *birkat anan hamáyim*
זִהֲר בֵּיתָהּ תַּחַת עֲנַן מַיִם — ***z**iheir beitah táḥat anan máyim*
חִבְּבָה כְכָל עָצְמַת הַמָּיִם׃ — ***ḥ**ibəvah khəkhol otzmat hamáyim.*
בְּצִדְקָהּ חֹנֶה חַשְׁרַת מָיִם׃ — *Bətzidqah ḥoneh ḥashrat máyim.*

זִכְרֵה טֹרְדָה כְסַעַר מְטָרֵד מַיִם — *Zikhreh **t**orərah khəsá'ar mətareir máyim*
יֻלְּדָה הִשְׁתַּנְּתָה בָּרֶחֶם כְּמַיִם — ***y**ulədah hishtanətah varéḥem kəmáyim*
כְּלוּאָה עַל רָשָׁע — ***k**əlu'ah al rasha*
מַזָּלָהּ שָׁנָה כְּמַיִם — *mazalah shanah khəmáyim*
לִבָּהּ נָתְנָה לְאִישׁ — ***l**ibah natənah lə'ish*
שֶׁמַּזָּל שָׁנָה כְּמָיִם׃ — *shemazal shanah khəmáyim.*
בַּעֲבוּרָהּ אַל תִּמְנְעָה מָיִם׃ — *Ba'avurah al timnə'eh máyim.*

Remember: **F**or 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: **K**eenly 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!

זִכְרֶה מַּפְקִידָה אֶת אָחִיהָ אֶל הַמָּיִם *Zikhreh **m**afqidah et aḥiha el hamáyim*
נָּחֲתָה נָשִׁים בְּרִנָּה עַל הַמָּיִם ***n**aḥatah nashim bərinah al hamáyim*
סְגוּלוֹלֶיךָ עֵת צָמְאוּ לְמַיִם ***s**əguloléikhe eit tzamə'u ləmáyim*
עָלְתָה בְאֵרָהּ וְזָבוּ מָיִם׃ ***a**lətah və'eirah vəzávu máyim.*
בְּצִדְקָהּ חֹנָהּ חַשְׂרַת מָיִם׃ *Bətzidqah ḥoneh ḥashrat máyim.*

זִכְרֶה פַּת אַחַת לֹא תֹאכַל *Zikhreh **p**at aḥat lo tokhal*
וּבָכְתָה דִמְעוֹת מַיִם *uvakhətah dim'ot máyim*
צָרְכָה שִׁפְכָה אֵלֶיךָ כְּמַיִם ***tz**orkah shipəkheh eiléikhe khəmáyim*
קוֹלָהּ לֹא נִשְׁמַע לוֹחֵשׁ כְּמַיִם ***q**olah lo nishma loḥeish kəmáyim*
רַחֲמֶיךָ הוֹרַדְתָּ כְּמַיִם׃ ***r**aḥaméikhe horádte khəmáyim.*
בַּעֲבוּרָהּ אַל תִּמְנָעָה מָיִם׃ *Ba'avurah al timnə'eh máyim.*

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,
e**x**tensively You poured down Your compassion like water.
For her sake, do not withhold water!

זִכְרֵה שְׁנֵים עָשָׂר שִׁבְטִים *Zikhreh **sh**əneim asar shəvatim*
שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם *shehe'evárte bəgizrat máyim*
שֶׁהִמְתַּקְתָּ לָלוֹ מְרִירוּת מַיִם *shehimtáqte lálo mərirut máyim*
תּוֹלְדוֹתָל נִשְׁפַּךְ דָּמָל *tolədotal nishpakh damal*
עָלֶיךָ כַּמַּיִם *aléikhe kamáyim*
תֵּפְנֶה כִּי נַפְשֵׁנוּ אָפְפוּ מָיִם׃ *téifneh ki nafshéinu afəfu máyim.*
בְּצִדְקָל חֹנֶה חַשְׁרַת מָיִם׃ *Bətzidqal ḥoneh ḥashrat máyim.*

שָׂאתָה הֵא יהוה אֱלֹהֵינוּ *Sha'ateh he Shəmoteh Elohéinu*
מַשִׁיבֶה הָרוּחַ וּמוֹרִידֶה הַגֶּשֶׁם׃ *mashiveh harú'aḥ umorideh hagéshem.*

לִבְרָכָה וְלֹא לִקְלָלָה *Livrakhah vəlo liqlalah*
אָמֵן׃ *amein.*
לְחַיִּים וְלֹא לְמָוֶת *Ləḥayim vəlo ləmávet*
אָמֵן׃ *amein.*
לְשֹׂבַע וְלֹא לְרָזוֹן *Ləsóva vəlo lərazon*
אָמֵן׃ *amein.*

Remember: **Y**our twelve Ya'aqovian groups
that You brought thru cloven water;
You sweetened, for them, the woefulness of the water.
Zillions of their descendents had their blood spilled,
because of You, like water;
zero in on us, for our soul is surrounded by water.
For their righteousness, mete out a massing of water!

For You are Voi, the Many-Named One, our God,
Who makes the wind blow and the rain descend!

For blessing and not for curse — amen!
For life and not for death — amen!
For abundance and not for want — amen!

(The ark is closed.)

Continue on the next page at all times.

מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶת נוֹפְלוֹל וְרוֹפֵאַה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישֵׁנוֹל עָפָר׃ *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶה לָּךְ *umi dómet lakh*
גּוֹבֶרֶה מְמִיתָה וּמְחַיֵּית *govéreh məmiteh umḥayet*
וּמַצְמִיחָה יְשׁוּעָה׃ *umatzmiḥeh yəshu'ah.*
וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל׃ *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֵּית 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 Qədushah below instead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשִׁים בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶּלָה׃ *yəhaləhúkhe sélah.*
בָּרוּךְ אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הָאֵל הַקָּדוֹשׁ׃ *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).

Qədushah for Musaf:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ *Na'aritzəkhe vənaqdishəkhe*
כְּסוֹד שִׂיחַ שַׂרְפּוֹל קֹדֶשׁ *kəsod sí'aḥ sarfol qódesh*
הַמַּקְדִּישׁוֹל שִׁמְךָ בַּקֹּדֶשׁ *hamaqdishol shimkhe baqódesh*
כַּכָּתוּב עַל יַד נְבִיאֶךָ׃ *kakatuv al yad nəvi'ékhe.*
וְקָרָא זֶה אֶל־זֶה וְאָמַר *Vəqarə'eh zet el zet və'amərеh*

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*

יהוה צְבָאוֹת *Shəmoteh tzəva'ot*

מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃ *məlo khol ha'áretz kəvodeh.*

כְּבוֹדוֹ מָלֵא עוֹלָם *Kəvodeh malei olam*

מְשָׁרְתוֹלֵיהֶ שׁוֹאֲלוֹל זֶת לָזֶת *məsharətoléihe sho'alol zet lazet*

אַיֵּה מְקוֹם כְּבוֹדוֹ *ayeih kəvodeh*

לְעֻמָּתָל בָּרוּךְ יֹאמֵרוֹל׃ *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

בָּרוּךְ ↑כְּבוֹד־יהוה ↑ *↑Barukh kəvod Shəmoteh*

מִמְּקוֹמוֹ׃ *mimməqomeh.*

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים *Mimməqomeh he yifnet bəraḥamim*

וְיָחֹנֵן עַם הַמְיַחֲדוֹל שְׁמוֹ *vəyaḥóneh am haməyaḥadol shəmeh*

עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד *érev vavóqer bəkhol yom tamid*

פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרוֹל *pa'amáyim bə'ahavah shəma oməral*

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!" Yəḥezqeil 3:12
From Voix place may Voi turn with compassion
and grace the people uniting Voix Name,
evening and morning every day, always,
twice, with love, praying the Shəma:

The congregation, followed by the leader:

<שְׁמַע | שִׁמְעֶה | דַּע | דְּעֶה>	*<Shəma | Shim'eh | Da | Də'eh>*
יִשְׂרָאֵל יהוה אֱלֹהֵינוּ	*Yisra'eil Shəkhinah Elohéinu*
יהוה אֶחָד׃	*Adonai aḥed.*
הֵא אֱלֹהֵינוּ הֵא אִבֵּנוּ	*He Elohéinu he ivéinu*
הֵא מוֹרֵתֵנוּ הֵא מוֹשִׁיעֵתֵנוּ	*he moretéinu he moshi'etéinu*
וְהֵא יַשְׁמִיעֵנוּ בְּרַחֲמֶיהָ	*vəhe yashmiónu bəraḥaméihe*
שֵׁנִית לִפְנֵי כֻלָּנוּ	*sheinit lifnei khulánu*
לִהְיוֹת לָכֶל לֵאלֹהִים	*lihyot lakhel lEilohim*
אֲנִי יהוה אֱלֹהֵיכֶל׃	*ani Shəmoteh Eloheikhel.*

On Shabbat Ḥol haMo'eid, omit the next four lines.

The congregation, followed by the leader:

אַדִּירֵה אַדִּירֵתֵנוּ יהוה אֲדָנֵנוּ	*Adireh adiretéinu Shəmoteh adanéinu*
מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ׃	*mah adir shimkhe bəkhol ha'áretz.*
וְהָיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ	*Vəhayah tzédeq shaleim al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶת יהוה אֶחָד	*bayom hahu yihyet Shəmoteh aḥed*
וּשְׁמֶהּ 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:

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר *Uvdivrei qodshəkhe katuv leimor*

The congregation, followed by the leader:

↑יִנְאֶ֣ת יהוה לְעוֹלָ֑ם ↑*Yig'et SHƏMOTEH lə'olam*

אֱלֹהַ֥יִךְ צִיּ֗וֹן *Elohéikha ami*

לְדֹ֣ר וָדֹ֑ר הַלְלוּיָֽהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*

וּלְנֵצַח נְצָחִים *ulnéitzaḥ nətzaḥim*

קְדֻשָּׁתְךָ נַקְדִּישׁ *qədushatəkhe naqdish*

וְשִׁבְחֲךָ אֱלֹהֵינוּ מִמֶּנּוּ לֹא יָמוּשׁ *veshivḥakhe Elohéinu miménu lo yamush*

לְעוֹלָם וָעֶד כִּי אֵל *le'olam va'ed ki Eil*

מֹוֶֽפֶת גְּדוֹלָה וּקְדוֹשָׁה אָתָּה׃ *mofeteh gədoleh uqdosheh áteh.*

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*

הָאֵל הַקָּדוֹשׁ׃ *ha'Eil haqədosheh.*

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 qibaltánu mikol ha'amim*

אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ *ahávte otánu vəratzíte bánu*

וְלִמַּדְתָּנוּ בְּכָל הַלְּשׁוֹנוֹת *vəlimadtánu bəkhol haləshonot*

וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ *vəqidashtánu bəmitzvotéikhe*

וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ *vəqeiravtánu ḥayéinu la'avodatékhe*

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *vəshimkhe hagadol vəhaqadosh*

עָלֵינוּ קָרָאתָ: *aléinu qaráte.*

וַתִּתֶּן לָנוּ יהוה *Vatitəneh lánu* SHƏMOTEH

אֱלֹהֵינוּ בְּאַהֲבָה *Elohéinu bə'ahavah*

שַׁבָּתוֹת לִמְנוּחָה וּ *Shabatot limnuḥah u*

מוֹעֲדִים לְשִׂמְחָה *mo'adim ləsimḥah*

חַגִּים וּזְמַנִּים לְשָׂשׂוֹן *ḥagim uzmanim ləsason*

אֶת יוֹם *et yom*

הַשַּׁבָּת הַזֶּה וְאֶת יוֹם *haShabat hazeh və'et yom*

On Pésaḥ:

חַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ *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 Pésaḥ:

the Festival of Matzot, season of our Freedom,

On Shavu'ot:

חַג הַשָּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*

זְמַן מַתַּן תּוֹרָתֵנוּ *zəman matan Toratéinu*

On Sukot:

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *Ḥag haSukot hazeh zəman simḥatéinu*

On Shəmini Atzéret:

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה *haShəmini Ḥag ha'Atzéret hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

On Simḥat Torah, when observed as an independent Festival:

חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*

זְמַן שִׂמְחָתֵנוּ *zəman simḥatéinu*

At all times continue:

בְּאַהֲבָה מִקְרָא קֹדֶשׁ *bə'ahavah miqra qódesh*

זֵכֶר לִיצִיאַת מִצְרָיִם׃ *zéikher litzi'at Mitzráyim.*

וּמִפְּנֵי חֲטָאֵינוּ הָגְלֵיתָ מִבֵּינֵינוּ *Umipənei ḥata'éinu hogléite mibeinéinu*

וְנִתְרַחַקְתָּ מִן בְּתוֹכֵנוּ *vənitraḥáqte min bətokhéinu*

וְאֵין אֲנַחְנוּ יְכוֹלוֹל לַעֲטוֹת *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

וְלֵאָגֵד וּלְהִשְׁתַּקֵּעַ בְּפָנֶיךָ *vəlei'ageid ulhishtaqéi'a bəfanéikhe*
וְלַעֲשׂוֹת חוֹבוֹתֵינוּ *vəla'asot ḥovotéinu*
בְּעוֹלָם מוּשְׁלָם *bə'olam mushlam*
בְּעוֹלָם חֵרוּת וּתְמִימוּת *bə'olam ḥerut utmimut*
שֶׁנִּרְפָּא מִכָּל הָרִשְׁעָה *shenirpa mikol harish'ah*
מִפְּנֵי הַיֵּצֶר הָרָע *mipənei hayéitzer hara*
שֶׁהִרְשֵׁינוּ לִשְׁלוֹטֵנוּ: *shehirshéinu lishlotéinu.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Yəhi ratzon miləfanéikhe SHƏMOTEH*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
מָדֵּה רַחֲמָנָה *madeh raḥaméneh*
שֶׁתָּשׁוּבֶה וְתִשְׁכֶּה בֵּינֵינוּ *shetashúveh veinéinu*
בָּעוֹלָם הַזֶּה בְּרַחֲמֶיךָ הָרַבִּים *ba'olam hazeh bəraḥaméikhe harabim*
וְתִרְפָּאֵנוּ וּתְגַדְּלֵה צִדְקֵנוּ: *vətirpa'ónu utgadəleh tzidqéinu.*
אִבֵּנוּ מָדֵּתֵנוּ גַּלֵּת *Ivéinu madetéinu galet*
סוֹד אַחְדוּתְךָ עָלֵינוּ מְהֵרָה *sod aḥdutəkhe aléinu məheirah*
וְהוֹרֵת וְהוֹבִילֵה 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

בְּכָל יָמֵינוּ *bəkhol yaméinu*
וְקָרְבָה אֶל כָּל קְהָלֵי גוֹלָתֵנוּ *vəqirveh el kol qahaléih golatéinu*
וּבְבָתֵּינוּ קַנְּנָה בְּיַרְכְּתֵי אָרֶץ: *uvəvatéinu qanəneh vəyarkətei áretz.*

וְהַנְהִיגֵנוּ תָּמִיד בִּדְרָכֶיךָ בְּגִילָה *Vəhanhigónu tamid bidrakhéikhe bəgilah*
וּבְהִלְכוֹתֶיךָ חֻקֵּי תוֹרָתֶךָ *uvhilkhotéikhe ḥuqei Toratəkhe*
בְּשִׂמְחַת עוֹלָם *bəsimḥat olam*
וְאָז נָחֹג לְפָנֶיךָ *və'az naḥog ləfanéikhe*
אֶת פֻּלְחָנֵי חוֹבוֹתֵינוּ תְּמִידִים *et pulḥanei ḥovotéinu təmidim*
כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם *kəsidram umusafim kəhilkhatam*

On Shabbat:

וְאֶת מוּסְפֵי *və'et musfei*
יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם *yom haShabat hazeh vəyom*

At all other times:

וְאֶת מוּסַף יוֹם *və'et musaf yom*

On Pésaḥ:

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 Pésaḥ:

the Festival of Matzot

On Shavu'ot:
חַג הַשָּׁבוּעוֹת הַזֶּה *Ḥag haShavu'ot hazeh*
On Sukot and Hoshana Rabah:
חַג הַסֻּכּוֹת הַזֶּה *Ḥag haSukot hazeh*
On Shəmini Atzéret:
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה *haShəmini Ḥag ha'Atzéret hazeh*
On Simḥat Torah, when observed as an independent Festival:
חַג שִׂמְחַת הַתּוֹרָה הַזֶּה *Ḥag Simḥat haTorah hazeh*
At all times continue:
נָחֹג וְנִתְפַּלֵּל לְפָנֶיךָ *naḥog vənitpaleil ləfanéikhe*
קְרוֹבוֹלֶיךָ וּמְאֻחָדוֹל בָּךְ *qərovoléikhe um'uḥadol bakh*
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ *kəmo shekatávte aléinu bəToratékhe*
עַל יְדֵי נְבִיאוֹלֶיךָ *al yədei nəvi'oléikhe*
מִפִּי כְבוֹדֶךָ כָּאָמוּר *mipi khəvodékhe ka'amur*
On Shabbat:
פַּתָּחֶהּ חַרְצֻבּוֹת רֶשַׁע *Patəḥeh hartzubot résha*
הַתִּירֶה אֲגֻדּוֹת מוּטָּה *hatíreh agudot muteh*
וְשַׁלֵּחַּ רְצוּצוֹל חָפְשׁוֹל *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!

וְכָל־מוֹטָה תְּנַתֵּקוֹל׃ *vəkhol moteh tənatéiqol.*
הֲלוֹא פָרֹס לָרְעֵבָה֙ לַחְמֶ֔ךָ *Halo faros larə'eivah laḥmékhe*
וַעֲנִיִּ֥ים מְרוּדִ֖ים תָּבִ֣יא בָ֑יִת *va'aniyol mərudol tavi'eh báyit*
כִּי־תִפְגְּשֶׁ֥ה עֵרֹ֖ם וְכִסִּיתָ֑ה *ki tifgəsheh arumeh vəkhisitéhe*
וּמִבְּשָׂרְךָ֖ לֹ֥א תִתְעַלָּֽם׃ *umibəsarəkhe lo tit'alámeh.*
אִם־תָּשִׁ֤יב מִשַּׁבָּת֙ רַגְלֶ֔ךָ *Im tashíveh miShabat raglékhe*
עֲשׂ֥וֹת חֲפָצֶ֖ךָ בְּי֣וֹם קָדְשִׁ֑י *asot ḥafatzékhe bəyom qodshi*
וְקָרָ֤אתָ לַשַּׁבָּת֙ עֹ֔נֶג *vəqaráte laShabat óneg*
לִקְד֣וֹשׁ יְהוָ֔ה מְכֻבָּ֑ד *liqdosh SHƏMOTEH məkhubad*
וְכִבַּדְתָּ֥הוּ֙ מֵעֲשׂ֣וֹת דְּרָכֶ֔יךָ *vəkhibadtéhu mei'asot dərakhéikhe*
מִמְצֹ֥א חֶפְצְךָ֖ וְאָמֹ֥ר אֹמֶֽר׃ *mimətzo ḥeftzəkhe və'amor ómer.*
אָ֣ז תִּתְעַנַּ֔ג עַל־יְהוָ֑ה *Az tit'anəgeh al SHƏMOTEH*

On Pésaḥ:

אֶהְיֶה כַּטַּל לְיִשְׂרָאֵל *Ehyeh khatal ləYisra'eil*
יִפְרַח כַּשּׁוֹשַׁנָּה *yifraḥ bashoshanah*
וְיַךְ שָׁרָשָׁיו כַּלְּבָנֹה׃ *vəyakh sharashav kalivneh.*
יֵלְכוּ֙ יְנִקוֹתָ֔יו וִיהִ֥י כַזַּ֖יִת הוֹדֽוֹ *Yeiləkhu 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 Pésaḥ:

"I will be like dew to Yisra'eil;
it will blossom like the lily
and take root like the poplar.
Its shoots shall spread out, like the olive tree its splendor,

וְרֵיחַ לְוֹ כַּלְּבֹנָה׃ *vəréi'aḥ lo kaləvonah.*
יָשֻׁבוּ יֹשְׁבֵי בְצִלּוֹ *Yashúvol yoshəvol bətzilo*
יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן *yəḥayol dagan vəyifrəḥol khagáfen*
זִכְרוֹ כְּיֵין לְבָנוֹן׃ *zikhro kəyein Ləvanon.*

On Shavu'ot:

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת *Ki zot habərit asher ekhrot*
אֶת־בֵּית יִשְׂרָאֵל *et beit Yisra'eil*
אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יהוה *aḥarei hayamim haheim nə'um Shəmoteh*
נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם *natáti et Torati bəqirbal*
וְעַל־לִבָּם אֶכְתְּבֶנָּה *v'al libal ekhtəvénah*
וְהָיִיתִי לָהֶם לֵאלֹהִים *vəhayíti lahel lEilohim*
וְהֵמָּה יִהְיוּ־לִי לְעָם׃ *vəhéimah yihyol li lə'am.*
וְלֹא יְלַמְּדוּ עוֹד אִשָּׁה אֶת־רֵעֶהָ *Vəlo yələməd od isheh et rei'éthe*
וְאִשָּׁה אֶת־אָחִיהָ לֵאמֹר *və'isheh et aḥeteh leimor*
דְּעוּ אֶת־יהוה *də'ol et Shəmoteh*
כִּי־כֻלָּם יֵדְעוּ אוֹתִי *ki khulal yeidə'ol oti*
לְמִקְטַנָּם וְעַד־גְּדוֹלָם׃ *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."

נְאֻם־יהוה *nə'um Shəmoteh*
כִּי אֶסְלַח לַעֲוֹנָם *ki eslaḥ la'avonal*
וּלְחַטָּאתָם לֹא אֶזְכָּר־עוֹד׃ *ulḥatatal lo ezkar od.*

On Sukot and Hoshana Rabah:

הִרְבֵּיתָ הַגּוֹי לֹו הִגְדַּלְתָּ הַשִּׂמְחָה *Hirbíte hagoi lo higdálte hasimḥah*
שָׂמְחוּ לְפָנֶיךָ כְּשִׂמְחַת בַּקָּצִיר *samәḥu ləfanéikhe kəsimḥat baqatzir*
כַּאֲשֶׁר יָגִילוּל בְּחַלְקָם שָׁבַע׃ *ka'asher yagílol bəḥaləqal sóva.*
נִשְׁבְּעָה יהוה בִּימִינֵהּ *nishbə'eh Shəmoteh bimineh*
וּבִזְרוֹעַ עֻזֹּהּ *uvizró'a uzéh*
אִם־אֶתֵּן אֶת־דְּגָנֵךְ *im etein et dəganəkhe*
עוֹד מַאֲכָל לְאֹיְבוֹלֶיךָ *od ma'akhal lə'oyəvoléikhe*
וְאִם־יִשְׁתּוֹל הַמַּרְשִׁיעוֹל תִּירוֹשֵׁךְ *və'im yishtol hamarshi'ol tiroshékhe*
אֲשֶׁר יָגַעְתְּ בּוֹ׃ *asher yagáte bo.*
כִּי מְאַסְפּוֹלָיו יֹאכְלֻהוּ *Ki mə'asfolav yokhəlúhu*
וְהִלְלוֹל אֶת־יהוה *vəhiləlol et Shəmoteh*
וּמְקַבְּצוֹלָיו יִשְׁתֻּהוּ *umqabətzolav yishtúhu*
בְּחַצְרוֹת קָדְשִׁי׃ *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 — *Uvnol Tziyon gílol*
וְשִׂמְחוֹל בִּיהוָה אֱלֹהַיִכֶל — *vəsimḥol biSHMOTEH Eloheikhel*
כִּי־נָתַן לָכֶל הַמּוֹרֶה לִצְדָקָה — *ki natəneh lakhel hamoreh litzdaqah*
וַיּוֹרֵיד לָכֶל גֶּשֶׁם — *vayorídeh lakhel géshem*
מוֹרֶה וּמַלְקוֹשׁ בָּרִאשׁוֹן׃ — *moréh umalqosh barishon.*
וּמָלְאוּ הַגָּרָנוֹת בָּר — *Umalə'u hagoranot bar*
וְהֵשִׁיקוּ הַיְקָבִים תִּירוֹשׁ וְיִצְהָר׃ — *vəheishíqu hayqavim tirosh vəyitzhar.*

On Simḥat Torah:

כֹּה־אָמַר הָאֵל | יהוה — *Koh amar ha'Eil SHƏMOTEH*
בּוֹרֵאת הַשָּׁמַיִם וְנוֹטֵתְהֶם — *Borə'at hashamáyim vənotethem*
רֹקַעַה הָאָרֶץ וְצֶאֱצָאֶיהָ — *roqá'ah ha'áretz vətze'etza'éiha*
נֹתֵנֵה נְשָׁמָה לָעָם עָלֶיהָ — *noténeih nəshamah la'am aléiha*
וְרוּחַ לַהוֹלְכוֹל בָּהּ׃ — *vərú'aḥ laholəkhol bah.*
אֲנִי יהוה קְרָאתִיךָ בְּצֶדֶק — *Ani SHƏMOTEH qəratíkhe vətzédeq*
וְאַחְזֵק בְּצָרֶכֶ — *və'aḥzeiq bətzarékhe*
וְאֶצָּרְכֶ וְאֶתֶּנְכֶ לִבְרִית 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,

לְגֵיל עוֹלָם׃ *ləgil olam.*
לְהָעִיר לְבָבוֹת יְשֵׁנִים *Ləha'ir ləvavot yəsheinim*
לְהוֹצִיא מִמַּסְגֵּר אַסִּיר *ləhotzí mimasgeir asir*
מִבֵּית כֶּלֶא יְשִׁבוֹל חֹשֶׁךְ׃ *mibeit kéle yoshəvol ḥóshekh.*

On Shabbat:

יִשְׂמְחוֹל בְּאַחְדוּתְךָ *Yisməḥol bə'aḥdutəkhe*
שׁוֹמְרוֹל שַׁבָּת וְקוֹרְאוֹל עֹנֶג *shomərol Shabat vəqorə'ol óneg*
עַם מְקַדְּשׁוֹל שְׁבִיעִי *am məqadəshol shəvi'i*
כֻּלָּל יִשְׂבְּעוֹל וְיִתְעַנְּגוֹל מִטּוּבֶךָ *kulal yisbə'ol vəyit'anəgol mituvékhe*
וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתֶּהוּ *uvashəvi'i ratzíte bo vəqidashtéhu*
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ *ḥemdat yamim oto qaráte*
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃ *zéikher ləma'aseih vəreishit.*

At all times continue:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
מָדֵּה רַחֲמָנָה רַחֵם עָלֵינוּ *madeh raḥaméneh raḥameh aléinu*
טוֹבָה וּמְטִיבָה הִדָּרְשָׁה לָנוּ *toveh umtiveh hidársheh lánu*
שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ *shúveh eiléinu vahamon raḥaméikhe*

a world-joy,
to awaken hearts that sleep,
to bring forth from prison those captive,
from the jailhouse those dwelling in gloom." Yəshayáhu 46:5–7

On Shabbat:

They shall rejoice in Your oneness,
those guarding Shabbat, and call it a delight,
the people who sanctify the seventh day:
All of them shall be sated and delighted from Your goodness,
for You wanted the seventh day and made it Holy,
the choicest of days, You called it,
a memorial for the work of creation.

At all times continue:

Our God and God of our forebears,
compassionate Measurer, have compassion on us!
Good One who does good, let us seek You out!
Return to us in the mass of Your compassion

בִּגְלַל אֲבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ׃ *biglal ivot she'asu rətzonékhe.*
רְפָאֵה הָאָרֶץ בִּרְפוּאָה שְׁלֵמָה *Rif'eh ha'áretz birfu'ah shəleimah*
וְהָסֵירָה כָּל רַע מִפָּנֶיהָ *vəhasíreh khol ró'a mipanéiha*
וְהִלָּוֹנוּ בִּרְפוּאָתָהּ *vəhilavónu birfu'atah*
וְשַׂמְּחֵנוּ בָּעֲבָד הַזֶּה *vəsaməḥónu ba'avad hazeh*
וְיִגַּל כַּמַּיִם מִשְׁפָּט *vəyigal kamáyim mishpat*
וּצְדָקָה כְּנַחַל אֵיתָן *utzdaqah kənáḥal eitan*
וְשָׁלוֹם כְּבֶצֶמַח יָצִיץ׃ *vəshalom kətzémaḥ yatzitz.*

וְאָז נַעֲטֶה וְנֵאָגֵד *Və'az na'ateh vənei'ageid*
וְנִשְׁתַּקֵּעַ בְּפָנֶיךָ *vənishtaqéi'a bəfanéikhe*
בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ *bəshalosh pa'amei rəgaléinu*
כַּכָּתוּב בְּתוֹרָתֶךָ *kakatuv bəToratékhe*
בְּמָה אֶקָּדֵם יהוה *bəmah aqadeim* SHƏMOTEH
אִכַּף לֵאלֹהֵי מָרוֹם *ikaf lEilohei marom*
הַאֲקַדְּמֶנּוּ בְעוֹלוֹת *ha'aqadəméneh və'olot*
בַּעֲגָלִים 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, Amos 5:24
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?

הֲיִרְצֶה יהוה בְּאַלְפֵּי אֵילִים *Hayirtzet SHƏMOTEH bə'alfei eilim*
בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן *bərivəvot naḥalei shámen*
הַאֶתֵּן בְּכוֹרִתִי פִּשְׁעִי *ha'etein bəkhoreti pish'i*
פְּרִי בִטְנִי חַטַּאת נַפְשִׁי׃ *pəri vitni ḥatat nafshi.*
הִגִּיד לְךָ אָדָם מַה־טּוֹב *Higídeh ləkhe adam mah tov*
וּמָה־יהוה דּוֹרֵשׁ מִמְּךָ *umah SHƏMOTEH dorésheh miməkhe*
אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד *im asot mishpat və'ahavat ḥésed*
וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ׃ *vəhatznéi'a lékhet im Elohéikhe.*

וְהַשִּׁיאֵנוּ יהוה אֱלֹהֵינוּ *Vəhasi'ónu SHƏMOTEH Elohéinu*
אֶת בִּרְכַּת מוֹעֲדֶיךָ *et birkat mo'adéikhe*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim ulshalom*
לְשִׂמְחָה וּלְשָׂשׂוֹן *ləsimḥah ulsason*
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ׃ *ka'asher ratzíte və'amárte ləvarəkhéinu.*

On Shabbat:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*

Does the MANY-NAMED ONE want a thousand bulls,
a myriad streams of oil?
Should I give my first-born for my wrongdoing,
the fruit of my womb for the sin of my soul?'
Voi has told you, human, what is good
and what the MANY-NAMED ONE seeks from you!
Just make justice and love of devotion,
and go humbly with your God!" Mikhah 6:6–8

And wed to us, MANY-NAMED ONE, our God,
the blessing of Your appointed times
for Life and for Peace,
for Joy and for Rejoicing
as You wanted and promised to bless us.
On Shabbat:
Our God and God of our forebears,
want our rest!

At all times conclude:

קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתְּנָה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratékhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu SHƏMOTEH Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן *bə'ahavah uvratzon*
בְּשִׂמְחָה וּבְשָׂשׂוֹן *bəsimḥah uvsason*
שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ *Shabat umo'adei qodshékhe*
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל *vəyismәḥol bəkhe Yisra'eil*
מְקַדְּשֵׁי שְׁמֶךָ׃ *məqadəshol shəmékhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh SHƏMOTEH*
מְקַדֵּשׁ הַשַּׁבָּת וְ *məqadésheh 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amə́khe Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ *vəhashíveh et tzidqatəkhe*
לַחֲדַר לִבֵּנוּ *laḥadar libéinu*
וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָם *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amékhe.*
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קְדֻשְׁךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאָה אֶת הָעוֹלָם *haməmaléi'ah et ha'olam*
בִּקְדוּשָׁה׃ *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

↷ מוֹדוֹל אֲנַחְנוּ לָךְ ↶	↷ *Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh ləkhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph above. *(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)*

מוֹדוֹל אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֵא יהוה אֱלֹהֵינוּ *sha'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית: *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ: *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵהּ כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדוֹל לָךְ: *al she'anáḥnu modol lakh.*
בְּרוּכֶה אֵל הַהוֹדָאוֹת: *Bərukheh 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 כֻּלָּם *Və'al kulam*
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*
חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid lə'olam va'ed.*
וְכָל חַיּוֹלֵיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*
וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe be'emet*
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *ha'Eil yəshu'atéinu və'ezratéinu sélah.*
↶ ↷ בְּרוּכֶה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה 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 yəhi ratzon.* | "May it be so!". When not praying the Threefold Blessing, continue on the following page.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ — *Elohéinu vEilohei ivoléinu barəkhónu*
בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה — *babərakhah hamshuléshet baTorah*
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ — *hakətuvah al yədei Mosheh avdékhe*
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו — *ha'amurah mipi Aharon uvanav*
כֹּהֲנֵי עַם קְדוֹשֶׁלֶיךָ כָּאָמוּר: — *kohanei am qədosholéikhe ka'amur.*

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: — *Yəvarəkhókhe Shəmotеh vəyishmərókhe.*
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: — *Ya'éireh Shəmotеh panéihe eiléikhe viḥunóke.*
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ — *Yisa'eh Shəmotеh panéihe eiléikhe*
וְיָשֵׂם לְךָ שָׁלוֹם: — *vəyaséimeh ləkhe shalom.*

Our God and God of our forebears, bless us
with the Threefold Blessing in the Torah,
the one written by the hands of Mosheh, Your servant,
the one uttered by the mouth of Aharon and his sons,
the priests of Your Holy people, as it is recorded:

May God bless you and guard you.
May God shine Voix face towards you, grace you.
May God lift Voix face towards you
and give you peace. BəMidbar 6:24–26

Continue on the next page.

Continue here, whether or not the Threefold Blessing was just prayed.

שִׂימָה שָׁלוֹם טוֹבָה וּבְרָכָה *Símeh shalom tovah uvrakhah*
חֵן וָחֶסֶד וְרַחֲמִים *ḥein vaḥésed vəraḥamim*
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ *aléinu və'al kol Yisra'eil amə́khe*
וְעַל כָּל פַּלֶשְׂתִינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל׃ *və'al kol yoshəvol teiveil.*
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד *Barəkhónu ivéinu kulánu kə'aḥed*
בְּצֵל פָּנֶיךָ *bətzeil panéikhe*
כִּי בְצֵל פָּנֶיךָ נָתַתָּ לָנוּ *ki vətzeil panéikhe natáte lánu*
יהוה אֱלֹהֵינוּ *Shəmoteh Elohéinu*
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד *Torat ḥayim və'ahavat ḥésed*
וּצְדָקָה וּבְרָכָה וְרַחֲמִים *utzdaqah uvrakhah vəraḥamim*
וְחַיִּים וְשָׁלוֹם׃ *vəḥayim vəshalom.*
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et aməkhe Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃ *bəkhol eit uvkhol sha'ah bishlomékhe.*
בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכֶה אֶת עַמּוֹ יִשְׂרָאֵל *hamvarékheh et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׂתִינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים *və'et kol ha'amim*
בַּשָּׁלוֹם׃ *bashalom.*

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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע	*Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבֵּר מִרְמָה	*vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	*vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃	*vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ	*Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃	*uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה	*Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָם	*məheirah hapéireh atzatal*
וְקַלְקֵל מַחֲשַׁבְתָּם׃	*vəqalqəleh maḥashavtal.*
עֲשֵׂה לְמַעַן שְׁמֶךָ	*Aset ləmá'an shəmékhe*
עֲשֵׂה לְמַעַן יְמִינֶךָ	*aset ləmá'an yəminékhe*
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	*aset ləmá'an qədushatékhe*
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃	*aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּן יְדִידוֹלֶיךָ	*Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃	*hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרֵי	*Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	*vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃	*Sʜəмoтeн tzuri vəgo'eli.*

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיהָ	*Oset shalom bimroméihe*
הֽוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	*he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל	*və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה	*və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל	*və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃	*və'imrol amein.*

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 שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃
Hayom yom rishon bəShabat shebo hayu haLəviyim omərim 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	*ləDavid mizmor*
לַיהוה הָאָרֶץ וּמְלוֹאָהּ		*liSHKHINAH ha'áretz umlo'ah*
תֵּבֵל וְאָנוּ בָהּ׃		*teiveil və'ánu va.*
כִּי־הֽוּא עַל־יַמִּים יְסָדָתָהּ	2	*Ki he al yamim yəsadétah*
וְעַל־נְהָרוֹת יְכוֹנְנָהָּ׃		*və'al nəharot yikhonənóha.*
מִי־יַעֲלֶה בְּהַר־יהוה	3	*Mi ya'alet bəhar SHƏKHINAH*
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃		*umi yaqúmeh bimqom qodsheh.*
נְקִי כַּפַּיִם וּבַר־לֵבָב	4	*Nəqiyet ma'asim uvaret leivav*
לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי		*lo nasə'eh lashav nafshi*
וְלֹא נִשְׁבַּע לְמִרְמָה׃		*vəlo nishbə'eh ləmirmah.*
יִשָּׂא בְרָכָה מֵאֵת יהוה	5	*Yisə'eh vərakhah mei'eit SHƏKHINAH*
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃		*utzdaqah mei'Elohei yish'eh.*

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!

זֶה דּוֹר דֹּרְשׁוֹלֶיהָ	6	*Zeh dor dorəsholéihe*
מְבַקְשׁוֹל פָּנֶיךָ יַעֲקֹב סֶלָה׃		*məvaqshol panéikhe Ya'aqov sélah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	7	*Sə'u shə'arim rasheikhem*
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם		*uhinasə'u pitḥei olam*
וְיָבוֹא עֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶה עֶצֶם הַכָּבוֹד	8	*Mi zet étzem hakavod*
יהוה עִזּוּזֶה וְגִבּוֹרָה		*Shəkhinah izuzeh vəgiboreh*
יהוה גִּבּוֹרָה מוֹעֵצָה׃		*Shəkhinah giboreh mo'eitzah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	9	*Sə'u shə'arim rasheikhem*
וּשְׂאוּ פִּתְחֵי עוֹלָם		*us'u pitḥei olam*
וְיָבוֹא עֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶה עֶצֶם הַכָּבוֹד	10	*Mi zet étzem hakavod*
יהוה צְבָאוֹת		*Shəkhinah tzəva'ot*
הֵא עֶצֶם הַכָּבוֹד סֶלָה׃		*he étzem hakavod sélah.*

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 שֵׁנִי בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Hayom yom sheini bəShabat shebo hayu haLəviyim omərim bəveit hamiqdash.

Today is the second day of the week, on which the Levites used to pray in the Temple:

Psalm 48

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח׃	1	*Shir mizmor livnei Qóraḥ.*
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	2	*Gədoleh Shəkhinah umhuléleh mə'od*
בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ׃		*bə'ir Elohéinu har qodsheh.*
יְפֵה נוֹף מְשׂוֹשׂ כָּל־יִשְׂרָאֵל	3	*Yəfeih nof məsus kol Yisra'eil*
הַר־צִיּוֹן יַרְכְּתֵי צָפוֹן		*har Tziyon yarkətei Tzafon*
קִרְיַת מֶלֶךְ רָב׃		*qiryat nétzaḥ rav.*
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדְעָה	4	*Elohim bə'armənotéiha nodə'eh*
לְמִשְׂגָּב׃		*ləmisgav.*
כִּי־הִנֵּה הָרוֹשְׁעוֹל נוֹעֲדוּ	5	*Ki hineih haroshə'ol no'adu*
עָבְרוּ יַחְדָּו׃		*avəru yaḥdav.*
הֵלָּה רָאוּ כֵּן תָּמָהוּ	6	*Héilah ra'u kein tamáhu*
נִבְהֲלוּ נֶחְפָּזוּ׃		*nivhalu neḥpázu.*

1 A psalm, a hymn of the children of Qóraḥ:
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!

רְעָדָה אֲחָזָתַל שָׁם	7	*Rə'adah aḥazátal sham*
חִיל כַּיּוֹלֵדָה׃		*ḥil kayolédeh.*
בְּרוּחַ קָדִים תְּשַׁבֵּר	8	*Bərú'aḥ qadim təshabeir*
אֳנִיּוֹת תַּרְשִׁישׁ׃		*oniyot Tarshish.*
כַּאֲשֶׁר קִוִּינוּ כֵּן יָדַעְנוּ	9	*Ka'asher qivínu kein yadánu*
בְּעִיר־יהוה צְבָאוֹת		*bə'ir Shəkhinah tzəva'ot*
בְּעִיר אֱלֹהֵינוּ		*bə'ir Elohéinu*
אֱלֹהִים יְכוֹנְנָהּ		*Elohim yəkhonənóha*
עַד־עוֹלָם סֶלָה׃		*ad olam sélah.*
דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ	10	*Dimínu Elohim ḥasdékhe*
בְּקֶרֶב עֲדוֹתֶיךָ׃		*bəqérev eidotéikhe.*
כְּשִׁמְךָ אֱלֹהִים כֵּן תְּהִלָּתֶךָ	11	*Kəshimkhe Elohim kein təhilatəkhe*
עַל־קַצְוֵי־אֶרֶץ		*al qatzvei éretz*
צֶדֶק מָלְאָה יְמִינֶךָ׃		*tzédeq malə'ah yəminékhe.*

7 Trembling seized them there,
the writhing of one giving birth,
8 when the east wind shattered
the ships of Tarshish!
9 What we hoped for, thus we have known
in the city of the multitudinous Presence,
in the city of our God,
may God found her
forever — selah!
10 We meditated, God, on Your devotion
in the middle of Your congregations.
11 Like Your Name, God, so is Your praise:
to the ends of the earth!
Justice fills Your right hand.

יִשְׂמַח הַר־צִיּוֹן 12 *Yismaḥ har Tziyon*
תָּגֵלְנָה בְּנוֹת יְהוּדָה *tagéilnah bənot Yəhudah*
לְמַעַן מִשְׁפָּטֶיךָ׃ *ləmá'an mishpatéikhe.*
סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ 13 *Sóbol Tziyon vəhaqifúha*
סִפְרוּ מִגְדָּלֶיהָ׃ *sifrol migdaléiha.*
שִׁיתוּ לִבְּכֶם לְחֵילָהּ 14 *Shítol libəkhel ləḥeilah*
פַּסְּגוּ אַרְמְנוֹתֶיהָ *pasəgol armənotéiha*
לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן׃ *ləmá'an təsapərol lədor aḥaron.*
כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ 15 *Ki zet Elohim Elohéinu*
עוֹלָם וָעֶד *olam va'ed*
הוּא יְנַהֲגֵנוּ עַל־מוּת׃ *he yənahagónu al mut.*

12 Mount Tziyon will be glad,
Yəhudah's far-flung places rejoice
for the sake of Your judgements!
13 Tour Tziyon and encircle her,
count her towers,
14 set your heart on her ramparts,
itemize her citadels
so you might recount them for a later generation.
15 Yes, this God is our God
forever and ever!
Voi will guide us until death.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Tuesday:

הַיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Hayom yom shəlishi bəShabat shebo hayu haLəviyim omərim bəveit hamiqdash.
Today is the third day of the week, on which the Levites used to pray in the Temple:

Psalm 82

מִזְמוֹר לְאָסָף	1	*Mizmor lə'Asaf*
אֱלֹהִים נִצָּב בַּעֲדַת־עֵז		*Elohim nitzəveh ba'adat oz*
בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃		*bəqérev izuzol yishpəteh.*
עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל	2	*Ad matai tishpətu ável*
וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה׃		*ufnei rəsha'im tis'u sélah.*
שִׁפְטוּ־דַל וְיָתוֹם	3	*Shiftu daleh vitomeh*
עָנִי וָרָשׁ הַצְדִּיקוּ׃		*aniyeh varasheh hatzdíqu.*
פַּלְטוּ־דַל וְאֶבְיוֹן	4	*Palətu daleh və'evyoneh*
מִיַּד רְשָׁעִים הַצִּילוּ׃		*miyad rəsha'im hatzílu.*

1 A psalm of Asaf:
God stands firm in the congregation of strength;
in the midst of the strong, Voi will judge:
2 "Until when will you judge unrightly
and lift your face to the wicked? Selah!
3 Judge for the weak and the orphaned;
the afflicted and the poor vindicate!
4 Rescue the weak and the wanting;
from the hand of the wicked save them!"

לֹא יָדְעוּ֥ וְלֹא֮ יָבִ֪ינוּ֫ל	5	*Lo yadə'ol vəlo yavínol*
בַּ֭חֲמָסִים יִתְהַלָּכ֑וּל		*baḥamasim yithalákhol*
יִמּ֖וֹטוּ כָּל־מ֣וֹסְדֵי אָֽרֶץ׃		*yimótu kol mosədei áretz.*
אֲנִי־אָ֭מַרְתִּי אֱלֹהִ֣ים אַ֑תֶּל	6	*Ani amárti elohol atel*
וּבְנ֖וֹל עֶלְי֣וֹן כֻּלְּכֶֽל׃		*uvnol elyon kuləkhel.*
אָכֵ֗ן כְּאָדָ֥ם תְּמוּתוּ֑ל	7	*Akhein kə'adam təmutol*
וְכַאַ֥חַד הַשָּׂרִ֖וֹל תִּפֹּֽלוּל׃		*vəkha'aḥed hasarol tipólol.*
קוּמָ֣ה אֱלֹהִ֣ים שִׁפְטָ֣ה צְדָקָ֑ה	8	*Qumeh Elohim shifteh tzədaqah*
כִּי־אַתָּ֖ה תִּנְחַ֣לָה בְּכָל־הַגּוֹיִֽם׃		*ki ateh tinḥaleh bəma'aséinu.*

5 They will not know and they will not understand;
with cruelty they go about —
shaken shall be all the supports of the Earth!
6 I myself thought you were gods,
children from on high, all of you.
7 Surely as humans you shall die!
As one of the rulers you shall fall!
8 Arise, God, and judge righteously!
For You shall inherit our acts.

On Sukot or Hoshana Rabah, continue with Psalm 27 (p 467). Otherwise, continue with the Mourner's Qadish (p 470).

On Wednesday:

הַיּוֹם יוֹם רְבִיעִי בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Hayom yom rəvi'i baShabat shebo hayu haLəviyim omərim bəveit hamiqdash.

Today is the fourth day of the week, on which the Levites used to pray in the Temple:

Psalm 94

אֵל־נְקָמוֹת יהוה	1	*Eil nəqamot* SHƏKHINAH
אֵל נְקָמוֹת הוֹפִיעַ׃		*Eil nəqamot hoshi'eh.*
הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	2	*Hinasə'eh shofeteih Yisra'eil*
הָשֵׁב גְּמוּל עַל־גֵּאִים׃		*hashiveh gəmul al gə'ol.*
עַד־מָתַי רְשָׁעִים יהוה	3	*Ad matai rəsha'im* SHƏKHINAH
עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ׃		*ad matai rəsha'im ya'alózu.*
יַבִּיעוּ יְדַבְּרוּ עָתָק	4	*Yabi'u yədabərou ataq*
יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן׃		*yit'amərou kol po'alei áven.*
אֶבְיוֹנֶיךָ יהוה יְדַכְּאוּ	5	*Evyoneh* SHƏKHINAH *yədakə'u*
וְנַחֲלָתְךָ יְעַנּוּ׃		*vənahalatəkha yə'anu.*
אַלְמָנָה וְגֵר יַהֲרֹגוּ	6	*Alməna vəger yaharógu*
וְיתוֹמִים יְרַצֵּחוּ׃		*vitomim yəratzéiḥu.*

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.

וַיֹּאמְרוּ֗ לֹ֤א יִפְשַׁ֖עְתִּי	7	*Vayomərol lo pasháti*
וְלֹא־פָעַ֣לְתִּי רֶ֑שַׁע מְאוּמָֽה׃		*vəlo pa'álti résha mə'úmah.*
בִּינָ֣ה בוֹרְאֵ֣תֵנוּ	8	*Bíneh borə'atéinu*
וְנִסְתֶּ֖רֶה מָתַ֣י תִּתְגַּלֶּֽת׃		*vənistéreh matai titgalet.*
הֲנוֹטַ֣עַ אֹ֭זֶן הֲלֹ֣א יִשְׁמָ֑עָה	9	*Hanotá'ah ózen halo yishmə'eh*
אִם־יוֹצֵ֥רֶה עַ֝יִן הֲלֹ֣א יַבִּֽיטָה׃		*im yotzéreih áyin halo yabíteh.*
הֲיֹסְרֵ֣נוּ הֲלֹ֣א יוֹכִ֑יחָה	10	*Hayoseréinu halo yokhíḥeh*
הַמְלַמֶּ֖דֶה אָדָ֣ם צֶֽדֶק׃		*haməlamédeh adam tzédeq.*
יהוה יָדַ֣עַת מַחְשְׁבוֹת֮ אָדָם֒	11	*Sʜəkhinah yodá'ah maḥshəvot adam*
כִּ֥י הֵ֝מָּ֗ה הָֽבֶל׃		*ki héimah hável.*
אַשְׁרֵ֣י גַּ֭בֶר	12	*Ashrei gavreh*
אֲשֶׁר־תְּיַסְּרֶ֣נּוּ יָ֑הּ		*asher təyasəróneh Yah*
וּמִתּוֹרָתְךָ֖ תְּלַמְּדֶֽנּוּ׃		*umitoratəkhe təlamədóneh.*
לְהַשְׁקִ֣יט לוֹ֣ מִימֵי רָ֑ע	13	*Ləhashqit leh mimei ra*
עַ֥ד יָ֝שׁ֗וּב רְשָׁעָ֥ה לְבֶֽרֶק׃		*ad yashuveh rəsha'eh ləvéreq.*
כִּ֤י לֹא־יִטֹּ֣שׁ יהוה חֶ֑סֶד	14	*Ki lo yitəsheh Sʜəkhinah ḥésed*
וְרַחֲמָ֖יו לֹ֣א יַעֲזֹֽבָה׃		*vəraḥamim lo ya'azóveh.*

7 And they say, "I have not transgressed;
I've done nothing wrong."
8 Understand, our Creator!
Hidden One, when will You be revealed?
9 The Planter of the ear, shall Voi not hear?
Or the Fashioner of the eye, shall Voi not look down?
10 The One Who disciplines us, shall Voi not correct?
The One Who teaches humans Righteousness?
11 The Presence knows the plans of humans,
that they are breath.
12 Happy the person
You chasten, Yah,
and from Your instruction teach
13 to make quiet for xyr in days of evil,
until the wicked turn to repair.
14 For the Presence will not quit devotion,
and compassion Voi will not abandon.

כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט	15	*Ki ad tzédeq yashuv mishpat*
וְאַחֲרָיו כָּל־תָּמוּל־לֵב׃		*və'aḥarav kol tamol leiv.*
מִי־יָקוּמָה לִי עִם־מְרֵעוֹל	16	*Mi yaqúmeh li im mərei'ol*
מִי־יִתְיַצְּבָה לִי		*mi yityatzəveh li*
עִם־פֹּעֲלוֹל אָוֶן׃		*im po'alol áven.*
לוּלֵי יהוה עֶזְרָתָה לִי	17	*Lulei Shəkhinah ezrátah li*
כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי׃		*kim'at shakhənah dumah nafshi.*
אִם־אָמַרְתִּי מָט אָמְטִי	18	*Im amárti mat omtzi*
חַסְדְּךָ יהוה יִסְעָדֵנִי׃		*ḥasdəkhe Shəkhinah yis'adéini.*
בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי	19	*Bərov sar'apai bəqirbi*
תַּנְחוּמֶיךָ יְשַׁעֲשְׁעוּ נַפְשִׁי׃		*tanḥuméikhe yəsha'ash'u nafshi.*
הַיְחָבְרְךָ כִּסֵּא הַוּוֹת	20	*Hayḥovrəkhe kisei havot*
יֹצֵר עָמָל עָלֵי־חֹק׃		*yotzeir amal alei ḥoq.*
יָגֹודוֹל עַל־נֶפֶשׁ צַדִּיקֶה	21	*Yagódol al néfesh tzadíqeh*
וְדָם נָקִיָּה יַרְשִׁיעוּל׃		*vədam nəqiyeh yarshí'ol.*
וַיְהִיתִ יהוה לִי לְמִשְׂגָּב	22	*Vayihyet Shəkhinah li ləmisgav*
וֵאלֹהַי לְצוּר מַחְסִי׃		*vEilohai lətzur maḥsi.*

15 For judgement shall return to righteousness!
And after it will go all honest of heart.
16 Who will swell up with me against the wicked?
Who will be firm with me
against those making sorrow?
17 If the Presence were not my help
in a twinkling I'd dwell in oblivion.
18 When I think my courage falters,
Your devotion, Presence, sustains me!
19 When my anxieties abound within me,
Your consolation smooths me down.
20 Can a throne of destruction be allied to You,
fashioning trouble with its law?
21 They lash out against the life of the righteous,
and the blood of the innocent they condemn!
22 But the Presence has been for me a refuge,
my God the rock of my shelter.

וַיָּשֶׁבּ אוֹתָל אֶל־כִּפֻּרִים	23	*Vayashíveh otal el kipurim*
וְרָעָתָל יַצְמִיתֶה		*vəra'atal yatzmíteh*
יַצְמִיתֶה יהוה אֱלֹהֵינוּ׃		*yatzmíteh Shəkhinah Elohéinu.*

Psalm 95

לְכוּל נִתֵּן כָּבוֹד לִיהוה	1	*Ləkhol nitein kavod liShkhinah*
נָגִילָה בְצוּר יִשְׁעֵנוּ׃		*nagílah vətzur yish'éinu.*
נְקַדְּמָה פָּנֶיהָ בְתוֹדָה	2	*Nəqadəma fanéihe bətodah*
בְשִׂמְחָה נָגִילָה בָהּ׃		*bəsimḥah nagílah veh.*
כִּי אֵל גְּדוֹלָה יהוה	3	*Ki Eil gədoleh Shəkhinah*
וְשׁוֹפְטָה גְּדוֹלָה		*vəshofəteh gədoleh*
עַל־כָּל־אֱלִילִים׃		*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 בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Hayom yom ḥamishi bəShabat shebo hayu haLəviyim omərim bəveit hamiqdash.

Today is the fifth day of the week, on which the Levites used to pray in the Temple:

Psalm 81

לַמְנַצֵּחַ עַל־גִּתִּית לְאָסָף׃	1	*Lamnatzáḥah al gitit lə'Asaf.*
הָר�nִּצּוֹל לֵאלֹהִים עוּזֵּנוּ	2	*Hanéitzol lEilohim uzéinu*
נְוּדּוֹל לֵאלֹהֵי יַעֲקֹב׃		*núdol lEilohei Ya'aqov.*
שְׂאוֹל־בְּשֶׁם וּתְנוֹל־אֵשׁ	3	*Sə'ol bósem utnol eish*
מָחוֹל נָעִים עִם־עֻדִי׃		*maḥol na'im im ádi.*
תִּקְעוֹל בַּחֹדֶשׁ שׁוֹפָר	4	*Tiq'ol baḥódesh shofar*
בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃		*bakéiseh ləyom ḥagéinu.*
כִּי חֹק לְיִשְׂרָאֵל הוּא	5	*Ki ḥoq ləYisra'eil hu*
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃		*mishpat lEilohei Ya'aqov.*
עֵדוּת בִּיהוֹסֵף שָׂמָתוּ	6	*Eidut bIhoseif samétu*
בְּצֵאתָהּ עַל־אֶרֶץ מִצְרָיִם		*bətzeiteh al éretz Mitzráyim*
שְׂפַת לֹא־יָדַעְתִּי אֶפְּוֹשׁ׃		*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 Mitzráyim.
I encountered a language I did not know:

הֲסִירוֹתִי מִסֶּבֶל שִׁכְמֹה	7	*Hasiróti miséivel shikhmo*
כַּפֵּיהֶ֥ מִדּוּד תַּעֲבֹרְנָה׃		*kapéihe midud ta'avórnah.*
בַּצָּרָה קָרָ֣את וָאֲחַלְּצֶ֑ךָּ	8	*Batzarah qaráte va'aḥalətzéke*
אֶעֱנְךָ֥ בְּסֵ֖תֶר רַ֣עַם		*e'énkhe bəséiter rá'am*
אֶבְחָנְךָ֥ עַל־מֵ֖י מְרִיבָ֣ה סֶֽלָה׃		*evḥonkhe al mei Mərivah sélah.*
שְׁמַ֣ע עַמִּ֣י וְאָעִ֑ידָה בָּךְ	9	*Shəma ami və'a'ídeh bakh*
יִשְׂרָאֵ֗ל אִם־תִּשְׁמַ֥ע־לִֽי׃		*Yisra'eil im tishma li.*
לֹא־יִהְיֶ֣ה בְךָ֣ אֵ֣ל זָ֑ר	10	*Lo yihyeh vəkhe elil*
וְלֹ֥א תִשְׁתַּחֲוֶ֖ה לְאֵ֣ל נֵכָֽר׃		*vəlo titztanə'eh lEilil hável.*
אָנֹכִ֣י יְהוָ֣ה אֱלֹהֶ֑יךָ	11	*Anokhi Shəkhinah Elohéikhe*
הַמַּעַלְךָ֣ מֵאֶ֣רֶץ מִצְרָ֑יִם		*hama'aletkhe mei'éretz Mitzráyim*
הַרְחֶב־פִּ֝֗יךָ וַאֲמַלְאֵֽהוּ׃		*harkhíveh píkhe va'amal'éihu.*

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	*Vəlo shama ami ləqoli*
וְיִשְׂרָאֵל לֹא־אָבָה לִי׃		*vəYisra'eil lo ávah li.*
וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּל	13	*Va'ashaləḥéihe bishrirut libal*
יֵלְכוּ֖ל בְּמוֹעֲצוֹתֵיהֶל׃		*yeiləkhol bəmo'atzoteihel.*
לוּ עַמִּי שֹׁמֵעַ לִי	14	*Lu ami shoméi'a li*
יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּל׃		*Yisra'eil bidrakhai yəhaléikhol.*
כִּמְעַט אוֹיְבוֹלֵיהֶל אַכְנִיעַ	15	*Kim'at oyəvoleihel akhní'a*
וְעַל צָרוֹלֵיהֶל אָשִׁיב יָדִי׃		*və'al tzaroleihel ashiv yadi.*
מְשַׂנְאוֹל יהוה יְכַחֲשׁוֹל־לֶהּ	16	*Məsan'ol Sheikhinah yəkhaḥashol leh*
וְיִהְי עִתָּל לְעוֹלָם׃		*vihi ital lə'olam.*
וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה	17	*Vaya'akhilóhe meiḥéilev ḥitah*
וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָ׃		*umitzur dəvash asbi'ékhe.*

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 שִׁשִּׁי בְּשַׁבָּת שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ׃

Hayom yom shihi bəShabat shebo hayu haLəviyim omərim bəveit hamiqdash.
Today is the sixth day of the week, on which the Levites used to pray in the Temple:

Psalm 93

יהוה חַיֶּית גֵּאוּת לָבֵשׁ	1	*Shəkhinah ḥayet gei'ut lavəsheh*
לָבֵשׁ יהוה עֹז הִתְאַזָּרָה		*lavəsheh Shəkhinah oz hit'azəreh*
אַף־תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט׃		*af tikon teiveil bal timot.*
נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃	2	*Nakhon kis'akhe me'az me'olam áteh.*
נָשְׂאוּ נְהָרוֹת יהוה		*Nasə'u nəharot Shəkhinah*
נָשְׂאוּ נְהָרוֹת קוֹלָם		*nasə'u nəharot qolam*
יִשְׂאוּ נְהָרוֹת דָּכְיָם׃		*yis'u nəharot dokhyam.*
מִקֹּלוֹת מַיִם רַבִּים	4	*Miqolot máyim rabim*
אַדִּירִים מִשְׁבְּרֵי־יָם		*adirim mishbərei yam*
אַדִּיר בַּמָּרוֹם יהוה׃		*adireh bamarom Shəkhinah.*
עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	5	*Eidotéikhe ne'emnu mə'od*
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יהוה		*ləveitəkhe na'avah qódesh Shəkhinah*
לְאֹרֶךְ יָמִים׃		*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.

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 יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ׃ *hamotzi'eih léḥem 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 יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרַאת מִינֵי מְזוֹנוֹת׃ *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 יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרַאת פְּרִי הַגָּפֶן׃ *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 יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרַאת פְּרִי הָעֵץ׃ *borə'at pəri ha'eitz.*

Blessed are You, Nourisher,
our God, Life of endless worlds,
Creator of the fruit of the tree.

Before eating fruit that doesn't grow on trees, and also vegetables of all kinds:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת פְּרִי הָאֲדָמָה׃ *borə'at pəri ha'adamah.*

Blessed are You, Nourisher,
our God, Life of endless worlds,
Creator of the fruit of the soil.

Before all other foods, or when unsure of which blessing to pray:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהַכֹּל נִהְיָה בִּדְבָרָהּ׃ *shehakol nihyah bidvareh.*

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

Birkat haMazon — Grace after Meals

The directive to thank G-d for the food we eat can be found in the Tanakh itself, but the specific form of this prayer has evolved over the centuries into the form presented here.

> This full form of birkat hamazon is prayed after eating bread; after eating a meal that does not include bread but that does include grapes, figs, olives, dates, pomegranates, or non-bread forms of wheat, barley, rye, oats, or spelt, continue with the Grace after Special Foods (p 652). After eating any other foods not listed here, continue with the Grace after Other Foods (p 656).

Psalm 126

שִׁיר הַמַּעֲלוֹת	1	*Shir hama'alot*
בְּשׁוּב יהוה		*bəshuv haZaneh*
אֶת־שִׁבִית עוֹלָם		*et shəvit olam*
הָיֵינוּ כְּחֹלְמוֹת׃		*hayínu kəḥoləmot.*
אָז יִמָּלֵא שְׂחוֹק אָרֶץ	2	*Az yimalei səḥoq áretz*
וְשָׁמַיִם גִּילָה		*vəshamáyim gilah*
אָז נֹאמַר זֶת־אֶל־זֶת		*az nomar zet el zet*
הִגְדִּילֶה יהוה לַעֲשׂוֹת אִתָּנוּ׃		*higdíleh haZaneh la'asot itánu.*
הִגְדִּילֶה יהוה לַעֲשׂוֹת עִמָּנוּ	3	*Higdíleh haZaneh la'asot imánu*
הָיֵינוּ שְׂמֵחוֹת׃		*hayínu səmeiḥot.*

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 יהוה אֶת־שְׁבִית־עוֹלָם	4	*Shúveh haZaneh et shəvit olam*
כַּאֲפִיקִים בַּנֶּגֶב׃		*ka'afiqim baNégev.*
הַזֹּרְעוֹת בְּדִמְעָה	5	*Hazorə'ol bədim'ah*
בְּגִילָה יִקְצֹרוֹל׃		*bəgilah yiqtzórol.*
הָלוֹךְ יֵלֵךְ וּבָכֹה	6	*Halokh yeiləkheh uvakhoh*
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע		*noséi'ah méshekh hazara*
בֹּא־יָבֹא בְרִנָּה		*bo yavó'eh vəgilah*
נֹשֵׂא אֲלֻמֹּתֵיהֶ׃		*noséi'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:

תְּהִלַּת יהוה אֲסַפֵּרָה	*Təhilat haZaneh asapéirah*
וִיבָרֵךְ כָּל־אָמָר	*vivareikh kol omer*
שֵׁם קָדְשׁהֿ לְעוֹלָם וָעֶד׃	*sheim qodsheh lə'olam va'ed.*
וַאֲנַחְנוּ נְבָרֵךְ יָהּ	*Va'anáḥnu nəvareikh Yah*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃	*mei'atah və'ad olam haləluYah.*
הוֹדוֹל לַיהוה כִּי־טוֹבָה	*Hodol laZaneh ki toveh*
כִּי לְעוֹלָם חַסְדֵּהּ׃	*ki lə'olam ḥasdeh.*
מִי יְמַלֵּלָה גְּבוּרוֹת יהוה	*Mi yəmaləleh gəvurot haZaneh*
יַשְׁמִיעַ כָּל־תְּהִלָּתֵהּ׃	*yashmí'eh kol təhilateh.*

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:

חֲבֵרוֹלַי נְבָרֵךְ׃

Ḥaveirolai nəvareikh.

My friends, let's bless!

The others:

יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

Yəhi sheim haZaneh məvorakh mei'atah və'ad olam.

May the Name of The Nourisher be blessed now and for forever!

The inviter:

יְהִי שֵׁם יהוה מְבֹרָךְ *Yəhi sheim haZaneh məvorakh*

מֵעַתָּה וְעַד עוֹלָם׃ *mei'atah və'ad olam.*

בִּרְשׁוּת חֲבֵרוֹלַי נְבָרֵךְ *Birshut ḥaveirolai nəvareikh*

אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלֶּהּ׃ *Elohéinu she'akhálnu misheleh.*

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:

בָּרוּכָה אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלֶּהּ וּבְטוּבָהּ חָיִינוּ׃

Bərukheh Elohéinu she'akhálnu misheleh uvtuveh ḥayínu.

Blessed is our God, the One from Whose bounty we have eaten and in Whose goodness we live.

All conclude:

בְּרוּכָה הֲא וּבָרוּךְ שְׁמָהּ׃

Bərukheh he uvarukh shəmeh.

Blessed is Voi and blessed is Voix Name!

The Blessing for Nourishment

Continue here, regardless of how many adults have shared the meal.

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
הַזָּנָה אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבָהּ *hazaneh et ha'olam kulo bətuveh*
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים: *bəḥein bəḥésed uvraḥamim.*
הֵא נוֹתֶנֶה לֶחֶם לְכָל־בָּשָׂר *He noténeh léḥem ləkhol basar*
כִּי לְעוֹלָם חַסְדָּהּ: *ki lə'olam ḥasdeh.*
וּבְטוּבָהּ הַגָּדוֹל *Uvtuveh hagadol*
תָּמִיד לֹא חָסַר לָנוּ *tamid lo ḥásar lánu*
וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד *və'al yeḥsar lánu mazon lə'olam va'ed*
בַּעֲבוּר שְׁמָהּ הַגָּדוֹל: *ba'avur shəmeh hagadol.*
כִּי הֵא זָנָה וּמְפַרְנֶסֶת לַכֹּל *Ki he zaneh umfarnéseh lakol*
וּמֵטִיבָה לַכֹּל *umeitiveh lakol*
וּמֵכִינָה מָזוֹן לְכָל־בְּרִיּוֹלֶיהָ *umeikhineh mazon ləkhol bəriyoléihe*
אֲשֶׁר בָּרְאָה: *asher barə'eh.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*
הַזָּנָה אֶת הַכֹּל: *hazaneh 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

נוֹדֶה לְךָ יהוה אֱלֹהֵינוּ *Nodeh ləkheh haZaneh Elohéinu*
עַל שֶׁהֶאֱרַיכְתָּ לְאֲבוֹתֵינוּ אֶרֶץ *al shehe'eríkheh lə'ivoléinu éretz*
חֶמְדָּה טוֹבָה וּרְחָבָה *ḥemdah tovah urḥavah*
וְעַל שֶׁהוֹצֵאתָנוּ יהוה אֱלֹהֵינוּ *və'al shehotzeitánu haZaneh Elohéinu*
מֵאֶרֶץ מִצְרַיִם *mei'éretz Mitzráyim*
וּפְדִיתָנוּ מִבֵּית עֲבָדִים *ufditénu mibeit avadim*
וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּלְבֵּנוּ *və'al bəritəkhe sheḥatámte bəlibéinu*
וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ *və'al Toratəkhe shelimadténu*
וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ *və'al ḥuqéikhe shehodaténu*
וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ *və'al ḥayim ḥein vaḥésed sheḥonanténu*
וְעַל אֲכִילַת מָזוֹן *və'al akhilat mazon*
שָׁאַתָּה זָנֶה *sha'ateh zaneh*
וּמְפַרְנֵסָה אוֹתָנוּ תָּמִיד *umfarnéseh otánu tamid*
בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה׃ *bəkhol 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 Ḥanukah add:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן
כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמֶּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם נָקַמְתָּ
אֶת נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשׁוֹת וְרַבִּים בְּיַד מְעַטִּים וְאַכְזָרִיּוֹת
בְּיַד חַנּוּנִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן
כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ
וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ
שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilḥamot sheasíte lə'ivoléinu bayamim haheim uvazəman hazeh. Bimei Matityáhu ben Yoḥanan kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al amékhe Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥaméikhe harabim amádte lahel bə'eit tzaratal rávte et rival dánte 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 asíte sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'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 conclude:

וְעַל הַכֹּל יהוה אֱלֹהֵינוּ *Vəʼal hakol haZaneh Elohéinu*
אֲנַחְנוּ מוֹדִים לְךָ *anáḥnu modol lakh*
וּמְבָרְכִים אוֹתָךְ *umvarəkhol otakh*
יִתְבָּרַךְ שִׁמְךָ בְּכָל־נוּ *yitbarakh shimkhe bəkhulánu*
תָּמִיד לְעוֹלָם וָעֶד׃ *tamid ləʼolam vaʼed.*
כַּכָּתוּב וְאָכַלְתָּ וְשָׂבָעְתָּ *Kakatuv vəʼakhalte vəsabáte*
וּבֵרַכְתָּ אֶת יהוה אֱלֹהֶיךָ *uveirakhte et haZaneh Elohéikhe*
עַל הָאָרֶץ הַטֹּבָה *al haʼáretz hatovah*
אֲשֶׁר בָּרְאָה לָךְ׃ *asher barəʼeh lakh.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*
עַל הָאָרֶץ וְעַל הַמָּזוֹן׃ *al haʼáretz vəʼal 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.” Dəvarim 8:10
Blessed are You, Nourisher,
for the Earth and for the nourishment.

The Blessing for Community

רַחֵם יהוה אֱלֹהֵינוּ *Raḥameh haZaneh Elohéinu*
עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*
וְעַל כָּל אָדָם יְצוּרוֹלֶיךָ *və'al kol adam yətzuroléikhe*
וְעַל קְהִלּוֹתֵינוּ בֵּיתֶךָ *və'al qəhilotéinu beitékhe*
וְעַל כָּל צְרָכֵינוּ חוֹבָתֶךָ *və'al kol tzərakhéinu ḥovatékhe*
וְעַל חֲלוֹמוֹתֵינוּ עַל עוֹלָם צַדִּיק *və'al ḥalomotéinu al olam tzadiq*
וְשָׁלוֹם שֶׁהִבְטַחְתָּ׃ *vəshalum shehivtáḥte.*
אֱלֹהֵינוּ אִבֵּנוּ רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ *Elohéinu ivéinu rə'ónu zunónu parnəsónu*
וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ *vəkhalkəlónu vəharviḥónu*
וְהַרְוֵיחַ לָנוּ יהוה אֱלֹהֵינוּ *vəharvíḥeh lánu haZaneh Elohéinu*
מְהֵרָה מִכָּל צָרוֹתֵינוּ *məheirah mikol tzorotéinu*
וְנָא הָבֵינָה לָנוּ יהוה אֱלֹהֵינוּ *vəna havíneh lánu haZaneh Elohéinu*
שֶׁאָנוּ בוֹטְחוֹל עַל אֲחֵרוֹל *she'anu botəḥol al aḥeirol*
וַאֲחֵרוֹל עָלֵינוּ *va'aḥeirol aléinu*
בְּמַלְמָלָתְךָ הַמְּלֵאָה הֶחְיוּנִית *bəmalmalatəkhe haməlei'ah heḥiyunit*
הַגְּדוּשָׁה וְהָרְחָבָה שֶׁלֹּא נֵבוֹשׁ *hagədushah vəharəḥavah shelo neivosh*
וְלֹא נַעֲשֹׂק לְעוֹלָם וָעֶד׃ *vəlo na'ashoq lə'olam va'ed.*

Have compassion, Nourisher, our God,
on Yisra'eil, Your people
and on every human, Your creations,
and on our communities, Your home,
and on all our needs, Your responsibility,
and on our dreams for a just
and perfect world, which You promised.
Our God, our Quickener, shepherd us, nourish us, sustain us,
and provision us and relieve us —
and relieve us, Nourisher, our God,
quickly from all our constraints!
And please make us understand, Nourisher, our God,
that we depend upon others
and others upon us
in Your abundant, life-giving,
overflowing, and spacious tapestry, so that we are never ashamed
and never oppress ever or ever.

On Shabbat add:

רְצֵה וְהַחֲלִיצֵנוּ יהוה *Rətzet vəhaḥalitzónu haZaneh*
אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ *Elohéinu bəmitzvotéikhe*
וּבְמִצְוַת יוֹם הַשְּׁבִיעִי *uvmitzvat yom hashəvi'i*
הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה׃ *haShabat hagadol vəhaqadosh hazeh.*
כִּי יוֹם זֶה גָּדוֹל *Ki yom zeh gadol*
וְקָדוֹשׁ הוּא לְפָנֶיךָ *vəqadosh hu ləfanéikhe*
לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה *lishbat bo vəlanú'aḥ bo bə'ahavah*
כְּמִצְוַת רְצוֹנֶךָ *kəmitzvat rətzonékhe*
וּבִרְצוֹנְךָ הָנִיחַ לָנוּ *uvirtzonəkhe haní'aḥ lánu*
יהוה אֱלֹהֵינוּ *haZaneh Elohéinu*
שֶׁלֹּא תְהֵא צָרָה וְיָגוֹן *shelo təhei tzarah vəyagon*
וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ׃ *va'anaḥah bəyom mənuḥatéinu.*
וְהוֹרֵנוּ יהוה אֱלֹהֵינוּ *Vəhorónu haZaneh Elohéinu*
בְּנֶחָמַת צִיּוֹן עִירֶךָ *bəneḥamat Tziyon irékhe*
וּבְבִנְיַן קְהִלּוֹתֵינוּ בֵּית קָדְשֶׁךָ *uvəvinyan qəhilotéinu beit qodshékhe*
כִּי אַתָּה הוּא בַּעֲלַת הַחֶסֶד *ki ateh he ba'alet heḥésed*
וּבְעָלַת הַנֶּחָמוֹת׃ *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 Ḥódesh add:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*

יַעֲלֶה וְיָבֹא וְיַגִּיעַ *ya'aleh vəyavo vəyagí'a*

וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע *vəyeira'eh vəyeiratzeh vəyishama*

וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ *vəyipaqeid vəyizakheir zikhronéinu*

וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ *ufiqdonéinu vəzikhron ivoléinu*

וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ *vəzikhron Yərushaláyim ir qodshékhe*

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*

לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן *ləfanéikhe lifleitah lətovah ləḥein*

וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם *ulḥésed ulraḥamim ləḥayim uləshalom*

On Rosh Ḥódesh:

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

On Pésaḥ:

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

On Shavu'ot:

בְּיוֹם חַג הַשָּׁבוּעוֹת הַזֶּה: *bəyom Ḥag haShavu'ot hazeh.*

On Sukot and Hoshana Rabah:

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

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

On Rosh Ḥódesh:
on this day of the New Month.

On Pésaḥ:
on this day of the Festival of Matzot.

On Shavu'ot:
on this day of the Festival of Shavu'ot.

On Sukot and Hoshana Rabah:
on this day of the Festival of Sukot.

On Shəmini Atzéret:

בְּיוֹם שְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה׃ *bəyom Shəmini Ḥag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

בְּיוֹם חַג שִׂמְחַת הַתּוֹרָה הַזֶּה׃ *bəyom Ḥag Simḥat haTorah hazeh.*

On all festivals and new moons continue:

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*

וּפָקְדֵנוּ בוֹ לִבְרָכָה *ufiqdónu vo livrakhah*

וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*

חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*

רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*

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

חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*

At all times conclude:

וּבְנֵה קְהִלּוֹתֵינוּ בְּאַהֲבָה *Uvneh qəhilotéinu bə'ahavah*

בִּמְהֵרָה בְיָמֵינוּ׃ *vimheirah vəyaméinu.*

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh haZaneh*

בּוֹנֵה בְרַחֲמֶיהָ קְהִלּוֹתֵינוּ׃ אָמֵן׃ *bonet bəraḥaméihe 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.

בְּרוּכֶה אַתָּה יהוה	*Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
הָאֵל אָבִינוּ חַיֵּינוּ אַדִּירֵנוּ	*ha'Eil ivéinu ḥayéinu adiretéinu*
בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ	*borə'atéinu go'eléinu yotzeréinu*
קְדוֹשְׁתֵּנוּ קְדוֹשֶׁת יַעֲקֹב	*qədoshetéinu qədoshet Ya'aqov*
רוֹעֵנוּ רוֹעֵת יִשְׂרָאֵל	*ro'etéinu ro'et Yisra'eil*
הַנָּוֶת הַטּוֹבָה וְהַמֵּטִיבָה לַכֹּל	*hanavet hatoveh vəhameitiveh lakol*
שֶׁבְּכָל יוֹם וָיוֹם הֵא הֵטִיבָה	*shebəkhol yom vayom he heitíveh*
הֵא מֵטִיבָה הֵא יֵיטִיבָה לָנוּ	*he meitiveh he yeitíveh lánu*
הֵא גְּמָלֵתְנוּ הֵא גּוֹמְלֵנוּ	*he gəmalétnu he gomeléinu*
הֵא יִגְמְלֵנוּ לָעַד לְחֵן וּלְחֶסֶד	*he yigməlónu la'ad ləḥein ulḥésed*
וּלְרַחֲמִים וּלְרֶוַח הַצָּלָה	*ulraḥamim ulrévaḥ hatzalah*
וְהַצְלָחָה בְּרָכָה וִישׁוּעָה	*vəhatzlaḥah bərakhah vishu'ah*
נֶחָמָה פַּרְנָסָה וְכַלְכָּלָה	*neḥamah parnasah vəkhalkalah*
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוּב׃	*vəraḥamim vəḥayim vəshalom vəkhol tov.*
וּמִכָּל טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ׃	*Umikol tov lə'olam al yəḥasərónu.*

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.

הָרַחֲמָנָה הִיא יִגְאַל עָלֵינוּ לְעוֹלָם וָעֶד׃
Haraḥaméneh he yig'et aléinu lə'olam va'ed.
The Compassionate! May Voi be exalted over us forever and ever.

הָרַחֲמָנָה הִיא יִתְבָּרְכָה בַּשָּׁמַיִם וּבָאָרֶץ׃
Haraḥaméneh he yitbarəkheh bashamáyim uva'áretz.
The Compassionate! May Voi be blessed in Heaven and on Earth.

הָרַחֲמָנָה *Haraḥaméneh*
הִיא יִשְׁתַּבַּח לְדוֹר דּוֹרִים *he yishtabəḥeh lədor dorim*
וְיִתְפָּאֲרָה בָּנוּ *vəyitpa'areh bánu*
לָעַד וּלְנֵצַח נְצָחִים *la'ad ulnéitzaḥ nətzaḥim*
וְיִתְהַדְּרָה בָּנוּ לָעַד *vəyithadəreh bánu la'ad*
וּלְעוֹלְמֵי עוֹלָמִים׃ *ul'oləmei 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.

הָרַחֲמָנָה הִיא יְפַרְנְסֵנוּ בְּכָבוֹד׃
Haraḥaméneh he yəfarnəsónu bəkhavod.
The Compassionate! May Voi sustain us with dignity.

הָרַחֲמָנָה *Haraḥaméneh*
הוּא יִשְׁבְּרֵה עֻלֵּנוּ *he yishbəreh uléinu*
מֵעַל צַוָּארֵנוּ *mei'al tzavaréinu*
וְהוּא יוֹלִיכֵנוּ *vəhe yolikhónu*
לְצֶדֶק שָׁלֵם לְכֹל: *lətzédeq shaleim ləkhol.*

The Compassionate!
May Voi shatter the yoke
from off our neck,
and may Voi lead us
to perfect Justice for all.

הָרַחֲמָנָה הוּא יִשְׁלַח לָנוּ *Haraḥaméneh he yishləḥeh lánu*
בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה *bərakhah mərubah babáyit hazeh*
וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ 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.

הָרַחֲמָנָה הוּא יִשְׁלַח לָנוּ *Haraḥaméneh he yishləḥeh lánu*
אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב *et Eiliyáhu hanavi zakhur latov*
וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת *vivaser lánu bəsorot tovot*
יְשׁוּעוֹת וְנֶחָמוֹת: *yəshu'ot vəneḥamot.*

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.

הָרַחֲמָנָה הוּא יַשְׁכִּינָה שָׁלוֹם בֵּינֵינוּ:
Haraḥaméneh he yashkíneh shalom beinéinu.
The Compassionate! May Voi establish peace amongst us.

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.

הָרַחֲמָנָה הִיא יְבָרֵכְה *Haraḥaméneh he yəvarəkheh*

Parents:

אֶת <אִבִּי מוֹרֶתִי | *et <ivi moreti |*

אִמִּי מוֹרָתִי | אָבִי מוֹרִי> *imi morati | avi mori>*

Partners:

אֶת <דּוֹדֶתִי | דּוֹדָתִי | דּוֹדִי> *et <dodeti | dodati | dodi>*

Children:

אֶת <בִּתִּי | בִּתִּי | בְּנִי> *et <beti | biti | bəni>*

Bənol Mitzvah:

אֶת <הַבָּחוּרָה הַבַּת מִצְוָה | *et <habaḥureh habet mitzvah |*

הַבָּחוּרָה הַבַּת מִצְוָה | *habaḥurah habat mitzvah |*

הַבָּחוּר הַבַּר מִצְוָה> *habaḥur babar mitzvah>*

Hosts:

אֶת <בַּעֲלַת | בַּעֲלַת | *et <ba'alet | ba'alat |*

בַּעַל> הַבַּיִת הַזֶּה: *bá'al> habáyit hazeh*

Other guests:

אֶת כָּל הַמִּסְבּוֹל כָּאן אוֹתָל *et kol habəsubol kan otal*

וְאֶת כָּל אֲשֶׁר לָהֶל *və'et kol asher lahel*

The Compassionate! May Voi bless

Parents:

<my parent, my teacher |
my mother, my teacher | my fater, my teacher>

Partners:

my beloved

Children:

<my child | my daughter | my son>

Bənol 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 וְאֶת כָּל אֲשֶׁר לָנוּ *otánu və'et kol asher lánu*
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ *kəmo shenitbarəkhol avotéinu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב *Avraham Yitzḥaq vəYa'aqov*
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה *və'imotéinu Sarah Rivqah*
רָחֵל לֵאָה בִּלְהָה וְזִלְפָּה *Raḥeil Lei'ah Bilhah vəZilpah*
בַּכֹּל מִכֹּל כֹּל *bakol mikol kol*
כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד *kein yivarəkheh otánu kulánu yáḥad*
בִּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן: *bivrakhah shəleimah vənomar amein.*

בַּמָּרוֹם יְלַמְּדוֹל *Bamarom yəlaməḍol*
עֲלֵיהֶל וְעָלֵינוּ זְכוּת *aléihel və'aléinu zəkhut*
שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם *shetəhei ləmishméret shalom*
וְנִשָּׂא בְרָכָה מֵאֵת יהוה *vənisa vərakhah mei'eit HaZaneh*
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ *utzdaqah mei'Elohei yish'éinu*
וְנִמְצָא חֵן וְשֵׂכֶל טוֹב *vənimtza ḥein vəséikhel tov*
בַּעֲצוֹת 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.

On Shabbat:

הָרַחֲמָנָה הֿוּא יַנְחִילֵנוּ *Haraḥaméneh he yinḥilónu*
יוֹם שֶׁכֻּלּוֹ שַׁבָּת *yom shekulo Shabat*
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים׃ *umnuḥah ləḥayei ha'olamim.*

The Compassionate! May Voi grant us
a day that is wholly Shabbat
and rest for the life of eternity.

On Rosh Ḥódesh:

הָרַחֲמָנָה הֿוּא יְחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה׃
Haraḥaméneh he yəḥadəsheh aléinu et haḥódesh hazeh lətovah vəlivrakhah.
The Compassionate! May Voi renew for us this month for good and for blessing.

On all Festivals:

הָרַחֲמָנָה הֿוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב׃
Haraḥaméneh he yanḥilónu yom shekulo tov.
The Compassionate! May Voi grant us a day that is wholly good.

On Sukot, including Hoshana Rabah:

הָרַחֲמָנָה הֿוּא יִבְנֶה לָנוּ אֶת סֻכַּת שְׁלוֹם 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.

הָרַחֲמָנָה הֿוּא...
Haraḥaméneh he...
The Compassionate! May Voi...

הָרַחֲמָנָה הֿוּא יְזַכֵּנוּ לִימוֹת מְנוּחָה וּלְחַיֵּי הָעוֹלָם הַבָּא׃
Haraḥaméneh he yəzakónu limot mənuḥah ulḥayei ha'olam haba.
The Compassionate! May Voi deem us worthy of days of ease and life in the world to come.

מִגְדּוֹל יְשׁוּעוֹת עַמָּהּ *Migdol yəshu'ot ameh*
וְעֹשֶׂת חֶסֶד לְגוֹיֶהָ *və'oset ḥésed ləgoyeh*
לְשָׂרָה וּלְזַרְעָהּ עַד־עוֹלָם׃ *ləSarah ulzar'ah ad olam.*
עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הִא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל *və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל *və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃ *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.

יִרְאוֹל אֶת־יהוה קְדֹשׁוֹלֶיהָ *Yər'ol et haZaneh qədosholéihe*
כִּי־אֵין מַחְסוֹר לִירֵאוֹלֶיהָ׃ *ki ein maḥsor lirei'oléihe.*
כְּפִירִים רָשׁוּ וְרָעֵבוּ *Kəfirim rashu vəra'éivu*
וְדֹרְשׁוֹל יהוה *vədorəshol haZaneh*
לֹא־יַחְסְרוֹל כָּל־טוֹב׃ *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

הוֹדוּ֤ל לַיהוה֙ כִּי־טֽוֹב *Hodol laZaneh ki toveh*
כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃ *ki le'olam ḥasdeh.*
פּוֹתֵ֥חַ אֶת־יָדֶ֑ךָ *Potáḥah et yadékhe*
וּמַשְׂבִּ֥יעַ לְכָל־חַ֝֗י רָצֽוֹן׃ *umasbi'eh lekhol ḥayet ratzon.*
בָּר֣וּךְ הַגֶּ֑בֶר *Bərukheh hagavreh*
אֲשֶׁ֥ר יִבְטַ֝֗ח בַּיהוה *asher yivtaḥeh baZaneh*
וְהָיָ֣ה יהוה מִבְטַחֽוֹ׃ *vəhayəteh haZaneh mivtaḥeh.*

נַ֤עַר הָיִ֨יתִי גַם־זָ֪קַ֫נְתִּי *Na'areh hayíti gam zaqánti*
וְלֹא־רָאִ֥יתִי צַדִּ֗יק נֶעֱזָָ֫ב֥ה *vəlo nashíti tzadiqeh ne'ezéveh*
וְזַרְעֽוֹ מְבַקֶּשׁ־לָֽחֶם׃ *vəzar'eh məvaqésheh láḥem.*

יהוה עֹ֣ז לְעַמּ֣וֹ יִתֵּ֑ן *haZaneh oz lə'ameh yitəneh*
יהוה יְבָרֵ֖ךְ אֶת־עַמּ֣וֹ בַשָּׁלֽוֹם׃ *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 Psalm 37:25
nor their seed begging for bread.

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 יהוה *Bərukheh ateh haZaneh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*

After grapes and their derivatives:

עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן *al hagéfen və'al pəri hagéfen*

After other special fruits:

(וְ)עַל הָעֵץ וְעַל פְּרִי הָעֵץ *(və')al ha'eitz və'al pəri ha'eitz*

After grain products:

(וְ)עַל הַמִּחְיָה וְעַל הַכַּלְכָּלָה *(və')al hamiḥyah və'al hakalkalah*

In all cases continue:

וְעַל תְּנוּבַת הַשָּׂדֶה *və'al tənuvat hasadeh*
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה *və'al éretz ḥemdah tova urḥavah*
שֶׁבָּרָאתָ וְהֵאֲרַכְתָּ לְכָל אָדָם *shebaráte vəhe'erákhte ləkhol adam*
לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ׃ *le'ekhol mipiryah vəlisbó'a mituvah.*
רַחֵם נָא יהוה אֱלֹהֵינוּ *Raḥameh haZaneh Elohéinu*

Blessed are You, Nourisher,
our God, Life of endless worlds,
After grapes and their derivatives:
for the vine and for the fruit of the vine
After other special fruits:
(and) for the tree and for the fruit of the tree
After grain products:
(and) for the vittles and for the provision
In all cases continue:
and for the produce of the field
and for the desirable, good, and expansive Earth
that You created and preserved for all humanity
to eat from her fruit and be sated from her goodness.
Have compassion, Nourisher, our God,
on Yisra'eil, Your people;

עַל יִשְׂרָאֵל עַמֶּךָ *al Yisra'eil amékhe*
וְעַל כָּל אָדָם יְצוּרוֹלֶיךָ *və'al kol adam yətzuroléikhe*
וְעַל קְהִלּוֹתֵינוּ בֵּיתֶךָ *və'al qəhilotéinu beitékhe*
וְעַל כָּל צְרָכֵינוּ חוֹבָתֶךָ *və'al kol tzərakhéinu ḥovatékhe*
וְעַל עוֹלָמֶךָ: *və'al olamékhe.*
וּבְנֵת קְהִלּוֹתֵינוּ בְּאַהֲבָה *Uvnet qəhilotéinu bə'ahavah*
בִּמְהֵרָה בְיָמֵינוּ: *vimheirah vəyaméinu.*
וְהַחֲזִירֶהָ כָּל הָאָרֶץ *Vəhaḥzíreh kol ha'áretz*
וְשַׁחְרְרָהָ מִכָּל יַרְשׁוּת *vəshaḥrəróha mikol yarshut*
וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ *vənokhal mipiryah vənisba mituvah*
וּנְבָרֶכְךָ עָלֶיהָ *unvarekhəkhe aléiha*
בִּקְדֻשָּׁה וּבְטָהֳרָה: *biqdushah uvtohorah.*

On Shabbat:

וּרְצֵה 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 Ḥódesh:

וְזָכְרֵנוּ לְטוֹבָה *Vəzikhrónu lətovah*
בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה׃ *bəyom Rosh haḤódesh hazeh.*

On Pésaḥ:

וְשַׂמְּחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה׃ *Vəsaməḥónu bəyom Ḥag haMatzot hazeh.*

On Shavu'ot:

וְשַׂמְּחֵנוּ בְּיוֹם *Vəsaməḥónu bəyom*
חַג הַשָּׁבֻעוֹת הַזֶּה׃ *Ḥag haShavu'ot hazeh.*

On Sukot:

וְשַׂמְּחֵנוּ בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *Vəsaməḥónu bəyom Ḥag haSukot hazeh.*

On Shəmini Atzéret:

וְשַׂמְּחֵנוּ בְּיוֹם *Vəsaməḥónu bəyom*
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה׃ *Shəmini Ḥag ha'Atzéret hazeh.*

On Simḥat Torah, when observed as an independent Festival:

וְשַׂמְּחֵנוּ בְּיוֹם *Vəsaməḥónu bəyom*
חַג שִׂמְחַת הַתּוֹרָה הַזֶּה׃ *Ḥag Simḥat haTorah hazeh.*

On Rosh Ḥódesh:
And remember us for good
on this New Moon day.
On Pésaḥ:
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.

At all times conclude:

כִּי אַתָּה יהוה טוֹבָה *Ki ateh haZaneh toveh*

וּמֵטִיבָה לַכֹּל *umeitiveh lakol*

וְנוֹדֶה לְךָ עַל הָאָרֶץ *vənodeh ləkhe al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרִי הַגָּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפֵּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה׃ *və'al hamiḥyah.*

In all cases:

בָּרוּכָה אַתָּה יהוה עַל הָאָרֶץ *Bərukheh ateh haZaneh al ha'áretz*

After grapes and their derivatives:

וְעַל פְּרִי הַגָּפֶן *və'al pəri hagáfen*

After other special fruits:

וְעַל הַפֵּרוֹת *və'al hapeirot*

After grain products:

וְעַל הַמִּחְיָה׃ *və'al hamiḥyah.*

At all times conclude:
For You, Nourisher, are good
and do good to all,
and we will thank You for the Earth
After grapes and their derivatives:
and for the fruit of the vine
After other special fruits:
and for the fruits
After grain products:
and for the vittles.
In all cases:
Blessed are You, Nourisher, for the Earth
After grapes and their derivatives:
and for the fruit of the vine
After other special fruits:
and for the fruits
After grain products:
and for the vittles.

Grace after Other Foods

Pray this blessing after any other food or drink.

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh* HAZANEH
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת נְפָשׁוֹת רַבּוֹת וְחֶסְרוֹנָן *borə'at nəfashot rabot vəḥesronan*
עַל כָּל מַה שֶּׁבָּרָאתָ *al kol mah shebaráte*
לְהַחֲיוֹת בָּהֶן נֶפֶשׁ כָּל חַיָּת: *ləhaḥayot bahen néfesh kol ḥayet.*
בְּרוּכָה חֵי הָעוֹלָמִים: *Bərukheh ḥei 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

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	84:5	*Ashrei yoshəvol veitékhe*
עוֹד יְהַלְלוּךָ סֶּלָה׃		*od yəhaləlúkhe sélah.*
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	144:15	*Ashrei ha'am shekákhah lo*
אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו׃		*ashrei ha'am sheSHƏKHINAH Elohav.*

תְּהִלָּה לְדָוִד	1	*Təhilah ləDavid*
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ		***a**romimkhe Elohai harú'aḥ*
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃		*va'avarəkhah shimkhe lə'olam va'ed.*
בְּכָל־יוֹם אֲבָרְכֶךָּ	2	***B**əkhol yom avarəkhéke*
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃		*va'ahaləlah shimkhe lə'olam va'ed.*
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	3	***G**ədoleh SHƏKHINAH umhuléleh mə'od*
וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃		*vəligdulateh ein ḥéiqer.*
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	4	***D**or lədor yəshabaḥ ma'aséikhe*
וּגְבוּרֹתֶיךָ יַגִּידוּ׃		*ugvurotéikhe yagídol.*

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.

הָדַר כְּבוֹד הוֹדֶךָ	5	***H**adar kəvod hodékhe*
וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה׃		*vədivrei niflə'otéikhe asíḥah.*
וֶעֱזוּז נוֹרְאוֹתֶיךָ יאמֵרוּ֑ל	6	***V**e'ezuz norə'otéikhe yoméirol*
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃		*ugdulatəkhe asapərénah.*
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ֑ל	7	***Z**éikher rav tuvəkhe yabí'ol*
וְצִדְקָתְךָ יְרוֹמֵמוּ׃		*vətzidqatəkhe yəroméimol.*
חַנּוּן וְרַחוּם יְהוָה	8	***Ḥ**anuneh vəraḥumeh SHƏKHINAH*
אֶרֶךְ אַפַּיִם וּגְדֹל־חָסֶד׃		*arket apáyim ugdolet ḥésed.*
טוֹב־יְהוָה לַכֹּל	9	***T**oveh SHƏKHINAH lakol*
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃		*vəraḥaméihe al kol ma'aséihe.*
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	10	***Y**odúkhe SHƏKHINAH kol ma'aséikhe*
וַחֲסִידוֹלֶיךָ יְבָרְכוּכָה׃		*vaḥasidoléikhe yəvarəkhúkheh.*
כְּבוֹד מִבְטָחֲךָ יאמֵרוּ֑ל	11	***K**əvod mivtaḥakhe yoméirol*
וּגְבוּרָתְךָ יְגִידוֹל׃		*ugvuratəkhe yagídol.*
לְהוֹדִיעַ לִבְנוֹל	12	***L**əhodí'a livnol*
יִשְׂרָאֵל גְּבוּרֹתָיו׃		*Yisra'eil gəvurotéihe*

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!
And Your devoted ones bless You!
11 **M**ay they relate the glory of Your protection
and spread the word of Your courage,
12 **n**otifying the children
of Yisra'eil of Voix courage

וּכְבוֹד הֲדַר מִבְטָחֵהּ׃ *ukhvod hadar mivtaḥeh.*

13 מִבְטָחֲךָ מִבְטָח כָּל־עוֹלָמִים
וּמְנוּחָתְךָ בְּכָל־דּוֹר וָדוֹר׃

13 ***M**ivtaḥakhe mivtaḥ kol olamim*
umnuḥatəkhe bəkhol dor vador.

14 סוֹמֶכֶת יהוה לְכָל־הַנֹּפְלוֹת
וְעוֹנֶת לְכָל־הַחֲסֵרוֹת׃

14 ***S**omékheh Shəkhinah ləkhol hanofəlot*
və'onet ləkhol haḥaseirot.

15 עֵמְקֵינוּ אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לַכֹּל
אֶת־אָכְלָם בְּעִתּוֹ׃

15 ***I**mqeinu eiléikhe yəsabéiru*
və'ateh noténeh lakol
et okhlam bə'ito.

16 פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַיָּת רָצוֹן׃

16 ***P**otéaḥ et yadékha*
umasbi'a ləkhol ḥayat ratzon.

17 צַדִּיק יהוה
בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו׃

17 ***Tz**adiq Shəkhinah*
bəkhol dərakhéihe
vəḥasid bəkhol ma'aséihe.

18 קָרוֹב יהוה לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃

18 ***Q**arov Shəkhinah qor'oléihe*
ləkhol asher yiqra'úhe ve'emet.

and the glory of the splendor of Voix protection.

13 **P**rotection! Your protection is for the entire world,
and Your peacefulness for all eternity.

14 **R**aising up all who fall: The Presence!
And answering all in need!

15 **S**o our depths shall yearn for You,
and You give everyone
food in its time.

16 **T**hrowing open Your hand,
You sate the desire of all that lives.

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.

רְצוֹן־יְרֵאָיו יַעֲשֶׂה	19	***R**ətzon yərei'oléihe ya'aset*
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃		*və'et shav'atal yishmə'eh vəyoshi'ol.*
שׁוֹמֵר יְהוָה	20	***Sh**oméreh SHƏKHINAH*
אֶת־כָּל־אֹהֲבָיו		*et kol ohavoléihe*
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃		*və'eit kol harəsha'ol yashmídeh.*
תְּהִלַּת יְהוָה אֲסַפֵּר	21	***T**əhilat SHƏKHINAH asapéirah*
וִיבָרֵךְ כָּל־אָדָם		*vivareikh kol omer*
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד׃		*sheim qodsheh lə'olam va'ed.*

וַאֲנַחְנוּ נְבָרֵךְ יָהּ	115:18	*Va'anáḥnu nəvareikh YAH*
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃		*mei'atah və'ad olam haləluYAH.*

19 E**x**hortations 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!

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.

וּבָא לְצִיּוֹן שָׁלוֹם *Uva ləTziyon shalom*
וּלְשָׁבוֹל פֶּשַׁע בְּיַעֲקֹב *ulshavol pésha bəYa'aqov*
נְאֻם יהוה׃ *nə'um Shəkhinah*
וַאֲנִי זֹאת בְּרִיתִי אוֹתָל *va'ani zot bəriti otal*
אָמְרָה יהוה *amməreh Shəkhinah*
רוּחִי אֲשֶׁר עָלֶיךָ *ruḥi asher aléikhe*
וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּלִבֶּךָ *udvarai asher sámti bəlibékhe*
לֹא־יָמוּשׁוּ מִלִּבְּךָ *lo yamúshu milibəkhe*
וּמִלֵּב שָׁחוֹל בָּךְ *umileiv saḥol bakh*
וּמִלֵּב שָׁחוֹל בְּשָׁחוֹל בָּךְ *umileiv saḥol bəsaḥol bakh*
אָמְרָה יהוה *amməreh Shəkhinah*
מֵעַתָּה וְעַד־עוֹלָם׃ *mei'atah və'ad olam.*
וְאַתָּה קָדוֹשׁ *Və'ateh qədosheh*
יוֹשֵׁבָה 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. Psalm 22:4

וְקָרְאָה זֶת אֶל־זֶת וְאָמְרָה *Vəqarə'eh zet el zet və'amərəh*
קְדוֹשָׁה קְדוֹשָׁה קְדוֹשָׁה *qədosheh qədosheh qədosheh*
יהוה צְבָאוֹת *Shəkhinah tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדָהּ׃ *məlo khol ha'áretz kəvodeh.*
וּמְקַבְּלוֹל דֵּין מִן דֵּין וְאָמְרוֹל *Umqabəlol dein min dein və'amərol*
קַדִּישָׁא בִּשְׁמֵי מְרוֹמָא עִלָּאָה *qadishe bishmei məroma ila'ah*
בֵּית שְׁכִנְתֵּהּ *veit shəkhintoh*
קַדִּישָׁא אַרְעָא עוֹבַד גְּבוּרְתֵּהּ *qadishe ar'a ovad gəvurətoh*
קַדִּישָׁא לְעָלַם וּלְעָלְמֵי עָלְמַיָּא *qadishe lə'alam ul'aləmei aləmaya*
יהוה צְבָאוֹת *Shəkhinah tzəva'ot*
מַלְיָא כָל אַרְעָא זִיו יְקָרֵהּ׃ *malya khol ar'a ziv yiqaroh.*

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי *Vatisa'éini rú'aḥ va'eshma aḥarai*
קוֹל רַעַשׁ גָּדוֹל *qol rá'ash gadol*
בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמָהּ׃ *barukh kəvod Shəkhinah miməqomeh.*

And each [angel] called out to the others and said,
"Holy, Holy, Holy
is the multitudinous Presence!
The fullness of all the Earth is Voix glory!" Yəshayáhu 6:3
And they consented, each to each, and said,
"Holy in the heavens' uppermost height,
home of Voix Presence!
Holy on Earth, work of Voix might!
Holy forever and ever and ever
is the multitudinous Presence! Targum Yonatan:
Filled is the whole earth with the radiance of Voix gravity!" Yəshayáhu 6:3

And a wind lifted me aloft and I heard behind me
the sound of a mighty shaking:
"Blessed is the Glory of the Presence from Voix place!" Yəḥezqeil 3:12

וּנְטָלַתְנִי רוּחָא וּשְׁמָעִית בַּתְרַי — *Untalátni ruḥa ushma'it batrai*
קָל זְיָע סַגִּיא דִּמְשַׁבְּחוֹל וְאָמְרוֹל — *qol zí'a sagi dimshabəḥol və'aməral*
בְּרִיךְ יְקָרָא דִיהוה — *bərikh yəqara diSHəKHINAH*
מֵאֲתַר בֵּית שְׁכִינְתֵּהּ׃ — *mei'atar beit shəkhintoh.*

יהוה יִגְאֶה לְעוֹלָם וָעֶד׃ — *SHəKHINAH yig'et lə'olam va'ed.*
יהוה גֵּאוּתֵהּ קָאֵם — *SHəKHINAH gei'utoh qa'eim*
לְעוֹלָם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'olam ul'aləmei aləmaya.*

יהוה אֱלֹהֵי אַבְרָהָם — *SHəKHINAH Elohei Avraham*
יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ — *Yitzḥaq vəYisra'eil avotéinu*
וֵאלֹהֵי שָׂרָה רִבְקָה רָחֵל — *vEilohei Sarah Rivqah Raḥeil*
לֵאָה בִּלְהָה וְזִלְפָּה אִמּוֹתֵינוּ — *Lei'ah Bilhah vəZilpah imotéinu*
שִׁמְרֵה־זֹאת לְעוֹלָם — *shimreh zot lə'olam*
לְיֵצֶר מַחְשָׁבוֹת לְבַב עַמֶּךָ — *ləyéitzer maḥshəvot ləvav amékhe*
וְהָכִינָה לְבָבָל אֵלֶיךָ׃ — *vəhakhíneh ləvaval eiléikhe.*

And a wind raised me high and I heard behind me
the sound of a tempestuous throng that were praising and saying:
"Blessed is the gravity of the PRESENCE
from the place of the home of Voix Presence!" Targum Yonatan: Yəḥezqeil 3:12

The PRESENCE shall be exalted forever! Shəmot 15:18
The PRESENCE's exaltation shall endure
forever and ever and ever! Targum 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 29:18

וְהֵא רַחוּמָה יְכַפֶּרֶה עָוֹן *Vəhe raḥumeh yəkhapəreh avon*
וְלֹא־יַשְׁחִיתָה *vəlo yashḥíteh*
וְהִרְבְּתָה לְהָשִׁיב אַפֵּהּ *vəhirbəteh ləhashiv apeh*
וְלֹא־יָעִירָה כָּל־חֲמָתֵהּ׃ *vəlo ya'íreh khol ḥamateh.*
כִּי־אַתָּה אֲדָנִי טוֹבָה וְסַלָּחָה *Ki ateh adani toveh vəsaláḥeh*
וְרַבָּה־חֶסֶד לְכָל־קוֹרְאֶיךָ׃ *vərabeh ḥésed ləkhol qoroléikhe.*
צִדְקָתְךָ צֶדֶק לְעוֹלָם *Tzidqatəkhe tzédeq lə'olam*
וְתוֹרָתְךָ אֱמֶת׃ *vəToratəkhe emet.*
תִּתֵּן אֱמֶת לְיַעֲקֹב *Titəneh emet ləYa'aqov*
חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ *ḥésed lə'Avraham asher nishbáte*
לְאִבוֹתֵינוּ מִימֵי קֶדֶם׃ *lə'ivoléinu mimei qédem.*
בָּרוּכָה אֲדָנִי יוֹם יוֹם *Bərukheh adani yom yom*
יַעֲמְסֶה־לָּנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה׃ *ya'amseh lánu ha'Eil yəshu'atéinu sélah.*
יהוה צְבָאוֹת עִמָּנוּ *Sʜəkʜinah tzəva'ot imánu*
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃ *misgav lánu Elohei Ya'aqov sélah.*
יהוה צְבָאוֹת *Sʜəkʜinah tzəva'ot*
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃ *ashrei adam botáḥah 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. Psalm 86:5

Verily, Your virtue is the virtue of the world,
and Your Torah is truth! Psalm 119:142

You will give truth to Ya'aqov,
devotion to 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! Psalm 68:20

The multitudinous Presence is with us!
Our refuge is Ya'aqov's God — selah! Psalm 46:8

Multitudinous Presence!
Happy the human who trusts in You. Psalm 84:13

יהוה הוֹשִׁיעָה *Sʜəkʜɪnah hoshí'eh*
הָרוּחַ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃ *harú'aḥ ya'anónu vəyom qor'éinu.*

בְּרוּכֶה הֶא אֱלֹהֵינוּ *Bərukheh he Elohéinu*
שֶׁבְּרָאֲתָנוּ לִכְבוֹדֵה *shebəra'étnu likhvodeh*
וְהִבְדִּילֲתָנוּ מִן הַתּוֹעוֹל *vəhivdilétnu min hato'ol*
וְנָתְנָה לָנוּ תּוֹרַת אֱמֶת *vənatəneh lánu Torat emet*
וְחַיֵּי עוֹלָם נָטְעָה בְּתוֹכֵנוּ׃ *vəḥayei olam natə'eh bətokheinu.*
הֶא יִפְתְּחָה לִבֵּנוּ בְּתוֹרָתֵה *He yiftəḥeh libéinu bəTorateh*
וְיָשֵׂימֶה בְּלִבֵּנוּ אַהֲבָתֵה וְיִרְאָתֵה *vəyasímeh bəlibéinu ahavateh vəyir'ateh*
וְלַעֲשׂוֹת רְצוֹנֵה *vəla'asot rətzoneh*
וּלְעָבְדֵה בְּלֵבָב שָׁלֵם *ul'ovdeh bəleivav shaleim*
לְמַעַן לֹא נִיגַע לָרִיק *ləmá'an lo niga lariq*
וְלֹא נֵלֵד לַבֶּהָלָה׃ *vəlo neileid labehalah.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה *Yəhi ratzon miləfanéikhe Sʜəkʜɪnah*
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *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,

שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה *shenishmor ḥuqéikhe ba'olam hazeh*
וְנִזְכֶּה וְנִחְיֶה וְנֵדַע *vənizkeh vəniḥyeh vəneida*
וְנִירַשׁ טוֹבָה וּבְרָכָה *vənirash tovah uvrakhah*
לִשְׁנֵי יְמוֹת הַיְּדִידוּת *lishnei yəmot hayədidut*
וּלְחַיֵּי הָעוֹלָם הַבָּא׃ *ulḥayei ha'olam haba.*
לְמַעַן יְבַקֶּשְׁךָ כְּבֵדִי וְלֹא יִגָּז *Ləmá'an yəvaqeshkhe khəveidi vəlo yigaz*
יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ׃ *Shəkhinah Elohai lə'olam odéke.*
בְּרוּכָה הַנַּבְרֶה *Bərukheh hagavreh*
אֲשֶׁר יִבְטַח בַּיהוה *asher yivtaḥeh biShkhinah*
וְהָיְתָה יהוה מִבְטַחָהּ׃ *vəhayəteh Shəkhinah mivtaḥeh.*
בִּטְחוֹל בַּיהוה עֲדֵי־עַד *Bitḥol biShkhinah adei ad*
כִּי בְיָהּ יהוה צוּר עוֹלָמִים׃ *ki bəYah Shəkhinah tzur olamim.*
הַיּוֹדְעוֹל שִׁמְךָ יִבְטְחוֹל בָּךְ *Hayodə'ol shəmékhe yivtəḥol bekh*
כִּי לֹא־עָזַבְתָּ דֹּרְשׁוֹלֶיךָ יהוה׃ *ki lo azávte dorəsholéikhe Shəkhinah.*
יהוה חָפֵץ לְמַעַן צִדְקֹה *Shəkhinah ḥafeitzeh ləmá'an tzidqeh*
יַגְדִּילָה תּוֹרָה וְיַאְדִּירָה׃ *yagdíleh Torah vəyadíreh.*

that we may guard Your laws in this world
and merit and live and know
and inherit goodness and blessing
in the days of comradeship
and the life of the world that is coming.
Here, let my core seek You and never be cut off.
Presence, my God, forever will I thank You. Psalm 30:13
Everyone who trusts in
the Presence is blessed,
and the Presence will be thons trust. Yirməyáhu 17:7
And trust in the Presence forever and ever,
for with Yah, the Presence, is a rock of eternity. Yəshayáhu 26:4
Remembering Your Name, they will trust in You,
for You have not abandoned Your seekers, Presence. Psalm 9:11
The Presence desires, for the sake of Voix righteousness,
to magnify the Torah and glorify it. Yəshayáhu 42:21

If praying with no minyan: On a weekday Festival, continue with HaTəfilah for Festivals (p 150); on Shabbat, including a Festival that falls on Shabbat, with the Torah Service (p 670).

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֶמֵה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֵהּ הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן — *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

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

Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

On a Festival that falls on a weekday, continue with HaTəfilah for Festivals (p 150).
Otherwise, continue below.

The Shabbat Afternoon Torah Service

Consult the note at the beginning of the morning Torah service (p 370) for a discussion of practices when not praying with a minyan. The following verse is traditionally prayed even when there is no minyan and the Torah is not read.

וַאֲנִי תְפִלָּתִי לְךָ *Va'ani təfilati ləkhe*
יהוה עֵת רָצוֹן *HA'EIN SOF eit ratzon*
אֱלֹהִים בְּרָב חַסְדֶּךָ *Elohim bərov ḥasdəkhe*
עֲנֵנִי בֶּאֱמֶת 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 בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה *Vayhi binsó'a ha'aron vayómer Mosheh*
קוּמָה יהוה וְיָפֻצוּ אֹיְבוֹלֶיךָ *qúmeh HA'EIN SOF vəyafútzol oyəvoléikhe*
וְיָנֻסוֹל מְשַׂנְאוֹלֶיךָ מִפָּנֶיךָ׃ *vəyanúsol məsan'oléikhe mipanéikhe.*
כִּי מִמֶּנּוּ תֵּצֵא תוֹרָה *Ki miménu teitzei Torah*
וּדְבַר־יהוה מִכָּל־יִשְׂרָאֵל׃ *udvar HA'EIN SOF mikol Yisra'eil.*
בְּרוּכָה שֶׁנָּתְנָה תוֹרָה *Bərukheh shenatəneh Torah*
לְעַמָּהּ יִשְׂרָאֵל בִּקְדֻשָּׁתָהּ׃ *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.)

גַּדְּלוּ לַיהוה אִתִּי וּנְרוֹמְמָה שְׁמֵה יַחְדָּו׃
Gadəlol lA'EIN SOF iti unroməmah shəmeh 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.)

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה — *Ləkhe HA'EIN SOF hagədulah vəhagəvurah*
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד — *vəhatif'éret vəhanéitzaḥ vəhahod*
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ — *ki khol bashamáyim uva'áretz*
לְךָ יהוה הַיְשׁוּעָה — *ləkheh HA'EIN SOF hayəshu'ah*
וְהַמִּתְנַשֵּׂאָה לְכֹל לְרֹאשׁ׃ — *vəhamitnaséi'ah ləkhol lərosh.*
רוֹמְמוּ יהוה אֱלֹהֵינוּ — *Roməmol HA'EIN SOF Elohéinu*
וְהִצְטַנְעוּ לַהֲדֹם רַגְלָיו — *vəhitztanə'ol lahadom ragléihe*
קָדוֹשׁ הוּא׃ — *qədoshe he.*
רוֹמְמוּ יהוה אֱלֹהֵינוּ — *Roməmol HA'EIN SOF Elohéinu*
וְהִצְטַנְעוּ לְהַר קָדְשׁוֹ — *vehitztanə'ol ləhar qodsheh*
כִּי קָדוֹשׁ יהוה 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! Psalm 99:5,9

(Anyone standing now sits as the Torah is placed on the bimah.)

Reading the Torah

Before the first aliyah, some add:

אָב הָרַחֲמִים	*Iv haraḥamim*
הֵא יְרַחֵמֶה עַם עֲמוּסוֹל	*he yəraḥameh am amusol*
וְיִזְכֹּר בְּרִית אֲבוֹלֵינוּ	*vəyizkəreh bərit ivoléinu*
וְיַצִּילֵה נַפְשׁוֹתֵינוּ	*vəyatzíleh nafshotéinu*
מִן הַשָּׁעוֹת הָרָעוֹת	*min hasha'ot hara'ot*
וְיִגְעֲרֶה בְּיֵצֶר הָרַע מִן הַנְּשׁוּאוֹל	*vəyig'areh bəyéitzer hara min hanəsu'ol*
וְיָחֳנֶּה אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים	*vəyaḥóneh otánu lifleitat olamim*
וִימַלְּאֶה מִשְׁאֲלוֹתֵינוּ	*vimalə'eh mish'alotéinu*
בְּמִדָּה טוֹבָה	*bəmidah tovah*
יְשׁוּעָה וְרַחֲמִים׃	*yəshu'ah vəraḥamim.*

May the compassionate Quickener
have compassion on the people carried by Void
and remember the covenant with our forebears
and rescue our souls
from evil times
and rebuke the evil inclination from those who bear it
and grace us with everlasting deliverance
and fulfill our petitions
with a good nature,
liberation, and compassion.

The gabai prays the following, with the congregation joining in at אָמֵן | *amein* | amen.

וְתִגָּלֶה וְתִוָּדַע אַחְדוּתָהּ *Vətigaleh vətivada aḥduteh*
עָלֵינוּ בִּזְמַן קָרוֹב׃ *aléinu bizman qarov.*
וְיָחְנֵּה פְּלֵיטָתֵנוּ *Vəyaḥóneh fəleitatéinu*
וּפְלֵיטַת עַמָּהּ בֵּית יִשְׂרָאֵל *ufleitat ameh beit Yisra'eil*
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים *ləḥein ulḥésed ulraḥamim*
וּלְרָצוֹן וְנֹאמַר אָמֵן׃ *ulratzon vənomar amein.*
הַכֹּל הָבוּל גְּדֶל לֵאלֹהֵינוּ *Hakol havol gódel lEilohéinu*
וּתְנוּל כָּבוֹד 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)]
לָעֲלִיָּה <הָרִאשׁוֹנָה | *la'aliyah <harishonah |*
הַשְּׁנִית | הַשְּׁלִישִׁית>׃ *hasheinit | hashəlishit>.*

I invite to the Torah [name(s)]
for the <first |
second | third> aliyah.

After inviting the first person or group to receive an aliyah, the gabai adds:

בְּרוּכָה שֶׁנָּתְנָה תּוֹרָה לְעַמָּהּ יִשְׂרָאֵל בִּקְדֻשָּׁתָהּ׃

Bərukheh shenatənah 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.

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

Və'atem hadəveiqim baEin Sof Eloheikhem ḥayim kuləkhem hayom.

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

Dəvarim 4:4

(The one receiving an aliyah (or a representative of the group) may touch the beginning of the aliyah with their tzitzit.)

The one(s) receiving the aliyah:

בָּרְכוּ אֶת יהוה הַמְבֹרָךְ׃
Barəkhu et HA'EIN SOF haməvorékheh.
Bless THE INFINITE, the Blessed One!

The congregation responds with this line. *(Some bow forward slightly in their seats on the first word.)*

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד׃
Bərukheh HA'EIN SOF haməvorékheh lə'olam va'ed.
Blessed is THE INFINITE, the Blessed One forever and ever!

The one(s) receiving the aliyah then continue(s):

בָּרוּךְ יהוה הַמְבֹרָךְ	*Bərukheh HA'EIN SOF haməvorékheh*
לְעוֹלָם וָעֶד׃	*lə'olam va'ed.*
בָּרוּךְ אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר קִבְּלָתְנוּ מִכָּל הָעַמִּים	*asher qibəlétnu mikol ha'amim*
וְנָתְנָה לָנוּ אֶת תּוֹרָתָהּ׃	*vənatəne lánu et Torateh.*
בָּרוּךְ אַתָּה יהוה	*Bərukheh ateh HA'EIN SOF*
נוֹתֵנָה הַתּוֹרָה׃	*noténeih haTorah.*

Blessed is THE INFINITE, the Blessed One
forever and ever!
Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has welcomed us from among all peoples
and given us Voix Torah.
Blessed are You, INFINITE,
Giver of the Torah!

The aliyah is read here. When it is finished, the one(s) receiving the aliyah pray(s):

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר נָתְנָה לָנוּ תוֹרַת אֱמֶת *asher natəneh lánu Torat emet*
וְחַיֵּי עוֹלָם נָטְעָה בְּתוֹכֵנוּ׃ *vəḥayei olam natə'eh bətokhéinu.*
בְּרוּכָה אַתָּה יהוה *Bərukheh ateh HA'EIN SOF*
נוֹתֶנֶת הַתּוֹרָה׃ *noténeih haTorah.*

Blessed are You, INFINITE,
our God, Life of endless worlds,
Who has given us a Torah of truth
and eternal life planted within us.
Blessed are You, INFINITE,
Giver of the Torah!

Lifting and Wrapping the Torah

After the final aliyah, the Torah is lifted and the congregation prays:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה *Vəzot haTorah asher sam Mosheh*
לִפְנֵי בְּנוֹל יִשְׂרָאֵל׃ *lifnei bənol Yisra'eil.*
עַל־פִּי יהוה 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 Yizkəreh 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 יהוה	*Yəhaləlol et sheim HA'EIN SOF*
כִּי־נִשְׂגָּב שְׁמֶהּ לְבַדּוֹ	*ki nisgav shəmeh ləvado*
הוֹדֶהּ עַל־אֶרֶץ וְשָׁמָיִם׃	*hodeh al éretz vəshamáyim.*
וַיָּרֶם קֶרֶן לְעַמֶּהּ	*Vayaréimeh qéren lə'ameh*
תְּהִלָּה לְכָל־חֲסִידוֹלֶיהָ	*təhilah ləkhol ḥasidoléihe*
לִבְנוֹל יִשְׂרָאֵל עַם קְרֹבָהּ	*livnol Yisra'eil am qəroveh*
הַלְלוּיָהּ׃	*haləluYAH.*

They will praise the Name of THE INFINITE
because Voix name is exalted, alone,
Voix glory is on Earth and Heaven.
And Voi raised the horn of Voix people,
praise for all Voix faithful,
the children of Yisra'eil, a people close to Void.
Praise YAH! Psalm 148:13–14

(Many communities parade the Torah scroll around the prayer space, like they did when taking the Torah out of the ark. This processional is accompanied by Psalm 24. Some also include Psalm 92 here (p 280).)

Psalm 24

לְדָוִד מִזְמוֹר	1	*ləDavid mizmor*
לַיהוה הָאָרֶץ וּמְלוֹאָהּ		*lA'EIN SOF ha'áretz umlo'ah*
תֵּבֵל וְיֹשְׁבֵי בָהּ׃		*teiveil və'ánu va.*
כִּי־הוּא עַל־יַמִּים יְסָדָהּ	2	*Ki he al yamim yəsadétah*
וְעַל־נְהָרוֹת יְכוֹנְנָהָּ׃		*və'al nəharot yikhonənóha.*
מִי־יַעֲלֶה בְּהַר־יהוה	3	*Mi ya'alet bəhar HA'EIN SOF*
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃		*umi yaqúmeh bimqom qodsheh.*
נְקִי כַפַּיִם וּבַר־לֵבָב	4	*Nəqiyet ma'asim uvaret leivav*
לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי		*lo nasə'eh lashav nafshi*
וְלֹא נִשְׁבַּע לְמִרְמָה׃		*vəlo nishbə'eh ləmirmah.*
יִשָּׂא בְרָכָה מֵאֵת יהוה	5	*Yisə'eh vərakhah mei'eit HA'EIN SOF*
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ׃		*utzdaqah mei'Elohei yish'eh.*

1 A psalm of David:
The Earth and her fullness is THE INFINITE's,
the world and us upon her!
2 For Voi founded her upon the seas
and Voi established her upon the abyssal flows.
3 Who can come up the mountain of THE INFINITE?
Who can endure in the place of Voix Holiness?
4 "One innocent of deed and sincere of heart,
who has not taken My life in vain,
and who hasn't sworn with deceit."
5 Ve will take a blessing from THE INFINITE
and Justice from the God of ver Liberation!

זֶה דּוֹר דֹּרְשׁוֹ֫לֶיהָ	6	*Zeh dor dorəsholéihe*
מְבַקְשׁוֹל פָּנֶיךָ יַעֲקֹב סֶלָה׃		*məvaqshol panéikhe Ya'aqov sélah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	7	*Sə'u shə'arim rasheikhem*
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם		*uhinasə'u pitḥei olam*
וְיָבוֹא֫ה עֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶ֫ה עֶצֶם הַכָּבוֹד	8	*Mi zet étzem hakavod*
יהוה עִזּוּזֶה וְגִבּוֹרָה		*HA'EIN SOF izuzeh vəgiboreh*
יהוה גִּבּוֹרָה מוֹעֵצָה׃		*HA'EIN SOF giboreh mo'eitzah.*
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	9	*Sə'u shə'arim rasheikhem*
וּשְׂאוּ פִּתְחֵי עוֹלָם		*us'u pitḥei olam*
וְיָבוֹא֫ה עֶצֶם הַכָּבוֹד׃		*vəyavó'eh étzem hakavod.*
מִי זֶ֫ה עֶצֶם הַכָּבוֹד	10	*Mi zet étzem hakavod*
יהוה צְבָאוֹת		*HA'EIN SOF tzəva'ot*
הֽוּא עֶצֶם הַכָּבוֹד סֶלָה׃		*he étzem hakavod sélah.*

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

וּבְנֻחֹה יֹאמַר שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

Uvnuḥoh yomar shuveh HA'EIN SOF rivəvot alfei Yisra'eil.

קוּמָה יהוה לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃

Qúmeh HA'EIN SOF limnuḥatékhe ateh va'aron uzékhe.

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְהַלְלוּ׃

Qəhaléikhe yilbəshu tzédeq vaḥasidoléikhe yəhaléilol.

בַּעֲבוּר דָּוִד עַבְדֶּךָ

Ba'avur David avdékhe

אַל־תָּשֵׁב פְּנֵי עִדָּתֶךָ׃

al tashéiveh pənei eidatékhe.

◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם ▷

Ki léqaḥ tov natáti lakhel

תּוֹרָתִי אַל־תַּעֲזֹבוּ׃

Torati al ta'azóvol.

◀ עֵץ־חַיִּים הִיא לַמַּחֲזִיקוֹ בָּהּ ▶

Eitz ḥayim hi lamaḥaziqol bah

וְתֹמְכֶיהָ מְאֻשָּׁר׃

vətomekholéiha mə'ushéreh.

דְּרָכֶיהָ דַרְכֵי־נֹעַם

Dərakhéiha darkhei nó'am

וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

vəkhol nətivotéiha shalom.

הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה

Hashivónu HA'EIN SOF eiléikhe vənashúvah

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃

ḥadəsheh yaméinu kəqédem.

And when [the Ark] rested, [Mosheh] would say, "Return, INFINITE!
To the myriads of thousands of Yisra'eil." BəMidbar 10:36

Advance to Your peacefulness, INFINITE,
You and the ark of Your power!
Your congregations are dressed in righteousness,
and Your faithful ones will offer praise;
for the sake of David, Your servant,
don't turn away from Your community. Psalm 132:8–10

▷ "Yes, I have given you a good teaching;
don't abandon My Torah!" Mishlei 4:2

▶ She is a tree of Life to all who hold her,
and all who cling to her are happy. Mishlei 3:18

Her ways are ways of pleasantness,
and all her pathways are peace. Mishlei 3:17

Return us, INFINITE, to You and we will return!
Renew our days as they were before. Eikhah 5:21

(The Ark is closed.)

If praying with no minyan: On a Festival, continue with HaTəfilah for Festivals (p 150), otherwise with HaTəfilah for Shabbat Afternoon (p 681).

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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah* amein

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol* amein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל 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, continue with HaTəfilah for Festivals (p 150).

Minḥah

HaTəfilah for Shabbat Afternoon

An alternative version of this central sequence of blessings can be found in Appendix A (p 734).

> If praying without a minyan, pray all of haTəfilah individually and then continue with the rest of the service. If praying with a minyan, some pray all of haTəfilah individually and then repeat it collectively before continuing; others pray the first three blessings collectively and then continue individually with the rest of haTəfilah.

(Some stand (or continue standing) here; additionally, some take three steps back and then three steps forward before bowing left and right to symbolically leave the material world and enter the Divine Presence. Some also bow where noted, staying bowed until the Divine Name.)

Many begin with Psalm 51:17:

אֲדָנָי נִסְתָּמַי תִּפְתָּחָה וְלִבִּי יַגִּיד תְּהִלָּתֶךָ׃
Adani nistamai tiftaḥeh 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 יהוה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃
Ki sheim SHƏMOTEH eqra havol gódel lEilohéinu.

When I announce the Name of the MANY-NAMED ONE, give greatness to our God!

1. Patriarchs and Matriarchs

בְּרוּכָה אַתָּה יהוה אֱלֹהֵינוּ ↶ ↷ *Bərukheh ateh SHƏMOTEH Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *vEilohei avotéinu və'imotéinu*
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק *Elohei Avraham Elohei Yitzḥaq*
וֵאלֹהֵי יַעֲקֹב *vEilohei Ya'aqov*
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה *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 רָחֵל אֱלֹהֵי לֵאָה *Elohei Raḥeil Elohei Lei'ah*
אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה׃ *Elohei Bilhah vEilohei Zilpah.*
הָאֵל הַגָּדוֹלָה הַגִּבּוֹרָה וְהַנּוֹרָאָה *Ha'Eil hagədoleh hagiboreh vəhanora'eh*
אֵל עֶלְיוֹנָה גּוֹמֶלֶת חֲסָדִים טוֹבִים *Eil elyoneh goméleh ḥasadim tovim*
וְקוֹנֵת הַכֹּל *vəqonet hakol*
וְזוֹכֶרֶת חַסְדֵי אִמּוֹת וַאֲבוֹת *vəzokhéreh ḥasdei imot və'avot*
וּמְבִיאָה גְּאֻלָּה לִבְנוֹל בְּנוֹלֵיהֶל *umvi'eh gə'ulah livnol bənoleihel*
לְמַעַן שְׁמָהּ בְּאַהֲבָה׃ *ləmá'an shəmeh bə'ahavah.*

On Shabbat Shuvah add:
זָכְרֵנוּ לְחַיִּים *Zikhrónu ləḥayim*
מַדֶּה חֲפֵצָה בַּחַיִּים *madeh ḥafeitzeh baḥayim*
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים *vəkhitvónu bəséifer haḥayim*
לְמַעַנְךָ אֱלֹהִים חַיִּים׃ *ləma'ankhe Elohim ḥayim.*

At all times conclude:
יוֹצֶרֶת עוֹזֶרֶת וּמוֹשִׁיעָה וּמָגֵן׃ *Yotzéreh ozéreh umoshi'eh umagein.*
בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*
עֶזְרַת שָׂרָה וּמָגֵן אַבְרָהָם׃ *ezrat Sarah umagein Avraham.*

God of Raḥeil, God of Lei'ah,
God of Bilhah, and God of Zilpah.
The great, mighty, and awesome God!
God on high! Voi piles up good lovingkindnesses
and establishes everything,
and Voi remembers the good deeds of our matriarchs and patriarchs
and brings redemption to their children's children
for the sake of Voix name, with Love.

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

At all times conclude:
Creator, Helper and Liberator and Shield!
↷ Blessed are You, Many-Named One,
Help of Sarah and Shield of Avraham.

2. Divine Might

אַתָּה גִּבּוֹרָה לְעוֹלָם אֲדָנִי *Ateh giboreh lə'olam adani*
מְחַיֵּית מֵתוֹל אַתָּה רַבָּה לְהוֹשִׁיעַ׃ *məḥayet meitol ateh rabeh ləhoshi'a.*

Between Shəmini Atzéret and Pésaḥ:

מַשְׁׁיבֶה הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃ *Mashiveh harú'aḥ umorideh hagáshem.*

Between Pésaḥ and Shəmini Atzéret:

מוֹרִיד הַטָּל׃ *Morideh hatal.*

At all times continue:

מְכַלְכֵּלָה חַיּוֹל בְּחֶסֶד *Məkhalkéleh ḥayol bəḥésed*
מְחַיֵּית מֵתוֹל בְּרַחֲמִים רַבִּים *məḥayet meitol bəraḥamim rabim*
סוֹמֶכֶה נוֹפְלוֹל וְרוֹפֵאָה חוֹלוֹל *somékheh nofəlol vəroféi'ah ḥolol*
וּמַתִּירָה אֲסוּרוֹל *umatireh asurol*
וּמְקַיֶּמֶה אֱמוּנָתָהּ לִישֵׁנוֹל עָפָר׃ *umqayémeh emunateh lisheinol afar.*
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת *Mi khamókhe ba'alet gəvurot*
וּמִי דּוֹמֶה לָךְ *umi dómet lakh*
גּוֹבֶרֶה מְמִיתָה וּמְחַיֶּית *govéreh məmiteh umḥayet*
וּמַצְמִיחָה יְשׁוּעָה׃ *umatzmiḥeh yəshu'ah.*

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

On Shabbat Shuvah add:

מִי כָמוֹךָ אִב הָרַחֲמִים *Mi khamókhe iv haraḥamim*
זוֹכֵרָה יְצוּרוֹלֶיהָ *zokhéreh yətzuroléihe*
לְחַיִּים בְּרַחֲמִים: *ləḥayim bəraḥamim.*

At all times conclude:

וְנֶאֱמָנָה אַתָּה לְהַחֲיוֹת מֵתוֹל: *Vəne'eméneh ateh ləhaḥayot meitol.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְחַיֵּית הַמֵּתוֹל: *məḥayet hameitol.*

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

At all times conclude:
And You are faithful in making the dead live.
Blessed are You, Many-Named One,
Who makes the dead live.

3. Sanctification of the Name

When praying individually, pray this paragraph and then continue with the appropriate Sanctification of the Day. During the repetition of haTəfilah, or if praying the first three blessings collectively, omit this paragraph and continue with the Qədushah instead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ *Ateh qədosheh vəshimkhe qadosh*
וּקְדוֹשׁוֹלֶיךָ בְּכָל יוֹם *uqdosholéikhe bəkhol yom*
יְהַלְלוּךָ סֶלָה: *yəhaləlúkhe sélah.*

On Shabbat Shuvah conclude:
בָּרוּכָה אַתָּה יהוה הַמַּדֶּה הַקָּדוֹשׁ: *Bərukheh ateh Shəmoteh hamadeh haqədosheh.*

At all other times conclude:
בָּרוּכָה אַתָּה יהוה הָאֵל הַקָּדוֹשׁ: *Bərukheh ateh Shəmoteh ha'Eil haqədosheh.*

You are Holy and Your Name is Holy
and every day Your holy ones
will praise You — selah!

On Shabbat Shuvah conclude:
Blessed are You, Many-Named One, the Holy Measurer.

At all other times conclude:
Blessed are You, Many-Named One, the Holy God.

Qədushah for Minḥah:

During the repetition of haTəfilah, or if praying the first three blessings collectively, include this blessing.

(Some stand (or continue standing) here with their feet close together (imitating the stance of the angels described in the prophetic visions quoted in this blessing), rising onto their toes at the up arrows.)

The congregation, followed by the leader:

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם *Nəqadeish et shimkhe ba'olam*
כְּשֵׁם שְׁמַקְדִּישׁוֹל אוֹתוֹ *kəsheim shemaqdishol oto*
בִּשְׁמֵי מָרוֹם *bishmei marom*
כַּכָּתוּב עַל יַד נְבִיאֶךָ: *kakatuv al yad nəvi'ékhe.*
וְקָרָאָה זֶת אֶל־זֶת וְאָמְרָה *Vəqarə'eh zet el zet və'aməreh*

The congregation, followed by the leader:

↑קְדוֹשָׁה ↑קְדוֹשָׁה ↑קְדוֹשָׁה *↑Qədosheh ↑qədosheh ↑qədosheh*
יהוה צְבָאוֹת *Shəmoteh tzəva'ot*
מְלֹא כָל־הָאָרֶץ כְּבוֹדָהּ: *məlo khol ha'áretz kəvodeh.*
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוֹל: *Lə'umatal barukh yoméirol.*

The congregation, followed by the leader:

↑בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמָהּ: *↑Barukh kəvod Shəmoteh miməqomeh.*
וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר: *Uvdivrei 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!" Yəḥezqeil 3:12
And in the words of Your Holiness, it is written, saying:

The congregation, followed by the leader:

יִגְאֶ֣ת יהוה לְעוֹלָ֑ם *Yig'et SHƏMOTEH lə'olam*

אֱלֹהַ֥יִךְ צִיּ֗וֹן *Elohéikha ami*

לְדֹ֣ר וָדֹ֑ר הַֽלְלוּיָהּ׃ *lədor vador haləluYAH.*

The leader concludes:

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ *Lədor vador nagid godlékhe*

וּלְנֵ֣צַח נְצָחִ֣ים *ulnéitzaḥ nətzaḥim*

קְדֻשָּׁתְךָ֣ נַקְדִּ֑ישׁ *qədushatəkhe naqdish*

וְשִׁבְחֲךָ֣ אֱלֹהֵ֣ינוּ *veshivḥakhe Elohéinu*

מִמֶּ֣נּוּ לֹא־יָמ֣וּשׁ לְעוֹלָ֣ם וָעֶ֑ד *mimménu lo yamush le'olam va'ed*

כִּ֤י אֵ֣ל מֹ֭וֹפֵתָה גְּדוֹלָ֣ה וּקְדוֹשָׁ֑ה אָֽתָּה׃ *ki Eil mofétеh gədoleh uqdosheh áteh.*

On Shabbat Shuvah conclude:

בָּרוּכָ֣ה אַתָּ֣ה יהוה *Bərukheh ateh SHƏMOTEH*

הַמַּדֶּ֖ה הַקָּדוֹשָׁ֑ה׃ *hamadeh haqədosheh.*

At all other times conclude:

בָּרוּכָ֣ה אַתָּ֣ה יהוה *Bərukheh ateh SHƏMOTEH*

הָאֵ֖ל הַקָּדוֹשָׁ֑ה׃ *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!" 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.

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 vəshimkhe eḥad*
וּמִי כְעַמְּךָ יִשְׂרָאֵל *umi kə'aməkhe Yisra'eil*
גּוֹי אֶחָד בָּאָרֶץ׃ *goi eḥad ba'áretz.*
תִּפְאֶרֶת גְּדֻלָּה וַעֲטֶרֶת יְשׁוּעָה *Tif'éret gədulah va'atéret yəshu'ah*
יוֹם מְנוּחָה וּקְדֻשָּׁה *yom mənuḥah uqdushah*
לְעַמְּךָ נָתָתָּ׃ *lə'aməkhe natáte.*
שָׂרָה תָגֵל רִבְקָה תְרַנֵּן *Sarah tageil Rivqah təranein*
יַעֲקֹב וּבְנוֹלָיו יָנוּחוֹל בּוֹ *Ya'aqov uvnolav yanúḥol bo*
מְנוּחַת אַהֲבָה וּנְדָבָה *mənuḥat ahavah undavah*
מְנוּחַת אֱמֶת וֶאֱמוּנָה *mənuḥat emet ve'emunah*
מְנוּחַת שָׁלוֹם וְשַׁלְוָה *mənuḥat shalom vəshalvah*
וְהַשְׁקֵט וָבֶטַח מְנוּחָה שְׁלֵמָה *vəhashqeit vavétaḥ mənuḥah shəleimah*
שָׁאַתָּה רוֹצֶה בָּהּ׃ *sha'ateh rotzet bah.*
יַכִּירוֹל בְּנוֹלֶיךָ וְיֵדְעוֹל *Yakírol bənoléikhe vəyeidə'ol*
כִּי מֵאִתְּךָ הִיא מְנוּחָתָל *ki mei'itəkhe hi mənuḥatal*
וְעַל מְנוּחָתָל *və'al mənuḥatal*
יַקְדִּישׁוֹל אֶת שִׁמֶּךָ׃ *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 וֵאלֹהֵי אֲבוֹתֵינוּ *Elohéinu vEilohei ivoléinu*
רְצֵה בִּמְנוּחָתֵנוּ *rətzet bimnuḥatéinu*
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ *qadəshónu bəmitzvotéikhe*
וּתְנָה חֶלְקֵנוּ בְּתוֹרָתֶךָ *utəneh ḥelqéinu bəToratéikhe*
שַׂבְּעֵנוּ מִטּוּבֶךָ *sabə'ónu mituvékhe*
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ׃ *vəsaməḥónu bishu'atékhe.*
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת *vətahareh libéinu lə'ovdəkhe be'emet*
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ *vəhanḥilónu Shəmoteh Elohéinu*
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ *bə'ahavah uvratzon Shabat qodshékhe*
וְיָנוּחוּ בָהּ יִשְׂרָאֵל *vəyanúkhol bah Yisra'eil*
מְקַדְּשֵׁי שְׁמֶךָ׃ *məqadəshol shəmékhe.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
מְקַדֵּשׁ 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

רְצֵה יהוה אֱלֹהֵינוּ *Rətzet Shəmoteh Elohéinu*
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם *bə'amékhe Yisra'eil uvitfilatal*
וְהָשֵׁיבָה אֶת צִדְקָתְךָ לַחֲדַר לִבֵּנוּ *vəhashíveh et tzidqatəkhe laḥadar libéinu*

Want, Many-Named One, our God,
Your people, Yisra'eil, as well as their prayer,
and return Your righteousness to the inner sanctum of our heart.

וְחַסְדֵי יִשְׂרָאֵל וּתְפִלָּתָל *vəḥasdei Yisra'eil utfilatal*
בְּאַהֲבָה תְקַבֵּלֶה בְּרָצוֹן *bə'ahavah təqabəleh bəratzon*
וּתְהִי לְרָצוֹן תָּמִיד *uthi ləratzon tamid*
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃ *avodat Yisra'eil amékhe.*

On Ḥol haMo'eid or Rosh Ḥódesh add:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה *Elohéinu vEilohei ivoléinu ya'aleh*
וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה *vəyavo vəyagí'a vəyeira'eh vəyeiratzeh*
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר *vəyishama vəyipaqeid vəyizakheir*
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ *zikhronéinu ufiqdonéinu*
וְזִכְרוֹן אֲבוֹתֵינוּ *vəzikhron ivoléinu*
וְזִכְרוֹן הָעוֹלָם הַטּוֹב שֶׁחָלַמְנוּ *vəzikhron ha'olam hatov sheḥalámnu*
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ *vəzikhron Yərushaláyim ir qodshékhe*
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל *vəzikhron kol aməkhe beit Yisra'eil*
לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן *ləfanéikhe lifleitah lətovah ləḥein*
וּלְחֶסֶד וּלְרַחֲמִים *ulḥésed ulraḥamim*
לְחַיִּים וּלְשָׁלוֹם *ləḥayim uləshalom*

On Rosh Ḥódesh:

בְּיוֹם רֹאשׁ 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 Pésaḥ:
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה׃ *bəyom Ḥag haMatzot hazeh.*
On Sukot:
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה׃ *bəyom Ḥag haSukot hazeh.*
On all festivals and new moons continue:
זִכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה *Zikhrónu Shəmoteh Elohéinu bo lətovah*
וּפָקְדֵנוּ בוֹ לִבְרָכָה *ufiqdónu vo livrakhah*
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים׃ *vəhoshiónu vo ləḥayim.*
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים *Uvidvar yəshu'ah vəraḥamim*
חוּסָה וְחָנֵּנוּ *ḥúseh vəḥonónu*
רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ *raḥameh aléinu vəhoshi'ónu*
כִּי אֵלֶיךָ חַיֵּינוּ כִּי אֵל שׁוֹמֵרָה *ki eiléikhe ḥayéinu ki Eil shoméreh*
חַנּוּנָה וְרַחוּמָה אָתָּה׃ *ḥanuneh vəraḥumeh áteh.*

At all times continue:
וְתָבִיא עֲבוֹדַת חַיֵּינוּ *Vətavi avodat ḥayéinu*
אֶת קְדֻשָּׁתֶךָ בָּעוֹלָם׃ *et qodshəkhe ba'olam.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְמַלֵּאת אֶת הָעוֹלָם בִּקְדוּשָּׁתָהּ׃ *haməmaléi'ah et ha'olam biqdushah.*

On Pésaḥ:
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

מוֹדוֹל אֲנַחְנוּ לָךְ ↶ ↷	*Modol anáḥnu lakh*
שֶׁאַתָּה הֵא יהוה אֱלֹהֵינוּ	*she'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אִבּוֹלֵינוּ לְעוֹלָם וָעֶד׃	*vEilohei ivoléinu lə'olam va'ed.*
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*Tzur ḥayéinu magein yish'éinu*
אַתָּה הֵא לְדוֹר וָדוֹר׃	*ateh he lədor vador.*
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	*Nodeh ləkhe unsapeir təhilatékhe*
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	*al ḥayéinu haməsurim bəyadékhe*
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	*və'al nishmotéinu hapəqudot lakh*
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	*və'al niséikhe shebəkhol yom imánu*
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	*və'al niflə'otéikhe vətovotéikhe*
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׃	*shebəkhol eit érev vavóker vətzohoráyim.*
הַטּוֹבָה כִּי לֹא כָלוּ רַחֲמֶיךָ	*Hatoveh ki lo khalu raḥaméikhe*
וְהַמְרַחֵמָה כִּי לֹא תַמּוּ חֲסָדֶיךָ	*vəhamraḥémeh ki lo támu ḥasadéikde*
מֵעוֹלָם קִוִּינוּ לָךְ׃	*mei'olam qivínu lakh.*

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

During the repetition of haTəfilah, some pray this paragraph individually while the leader prays the paragraph on the previous page.

(Some lean forward in their seats from the beginning of this paragraph until the Divine Name.)

מוֹדוֹל אֲנַחְנוּ לָךְ *Modol anáḥnu lakh*
שָׁאַתָּה הֵא יהוה אֱלֹהֵינוּ *sha'ateh he Shəmoteh Elohéinu*
וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי יִשְׂרָאֵל *vEilohei ivoléinu Elohei Yisra'eil*
יוֹצְרֵנוּ יוֹצֵרֵה בְרֵאשִׁית׃ *yotzeréinu yotzéreih vəreishit.*
בְּרָכוֹת וְהוֹדָאוֹת *Bərakhot vəhoda'ot*
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ *ləshimkhe hagadol vəhaqadosh*
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ׃ *al sheheḥeyitánu vəqiyamtánu.*
כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ *Kein təḥayónu utqayəmónu*
וְתוֹבִילֵה כַּוָּנוֹתֵינוּ *vətovíleh kavanotéinu*
לְמִצְוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ *ləmitzvot qodshékhe lishmor ḥuqéikhe*
וְלַעֲשׂוֹת רְצוֹנֶךָ *vəla'asot rətzonékhe*
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם *ul'ovdəkhe bəleivav shaleim.*
עַל שֶׁאֲנַחְנוּ מוֹדוֹל לָךְ׃ *al she'anáḥnu modol lakh.*
בְּרוּכֶה אֵל הַהוֹדָאוֹת׃ *Bərukheh 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 הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן
כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמֶּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם נָקַמְתָּ
אֶת נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וְאַכְזָרִיּוֹת
בְּיַד חֲנוּנִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן
כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בָנוֹלֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ
וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ
שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

Al hanisim və'al hapurqan və'al hagəvurot və'al hatəshu'ot və'al hamilḥamot sheasíte lə'ivoléinu bayamim haheim uvazəman hazeh. Bimei Matityáhu ben Yoḥanan kohein gadol Ḥashmonai uvanav kəshe'amədah malkhut Yavan harəsha'ah al amékhe Yisra'eil ləhashkiḥal Toratékhe ulha'aviral meiḥuqei rətzonékhe və'ateh bəraḥaméikhe harabim amádte lahel bə'eit tzaratal rávte et rival dánte 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 asíte sheim gadol vəqadosh bə'olamékhe ulaməkhe Yisra'eil asíte təshu'ah gədolah ufurqan kəhayom hazeh. Və'aḥar kein bá'u vənoléikhe lidvir beitékhe ufinu et heikhalékhe vətiharu et miqdashékhe vəhidlíqu neirot bəḥatzrot qodshékhe vəqavə'u shəmonat yamei Ḥanukah éilu ləhodot ulhaleil ləshimkhe hagadol.

We thank You for the miracles and for the deliverance and for the mighty deeds and for the liberation and for the battles You did for our forebears in those days and in this season. In the days of Matityáhu ben Yoḥanan, Ḥashmonian High Priest, and his sons, when a wicked Hellenistic government arose over Your people, Yisra'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 כֻּלָּם *Vəʼal kulam*

יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ *yitbarakh vəyitromam shimkhe*

חַיֵּינוּ תָּמִיד לְעוֹלָם וָעֶד׃ *ḥayéinu tamid ləʼolam vaʼed.*

On Shabbat Shuvah add:

וְכְתְבָה לְחַיִּים טוֹבִים *Vəkhitveh ləḥayim tovim*

כָּל בְּנוֹל בְּרִיתֶךָ׃ *kol bənol bəritékhe.*

At all times conclude:

וְכָל חַיּוֹלֶיךָ יוֹדוּךָ סֶּלָה *Vəkhol ḥayoléikhe yodúkhe sélah*

וִיהַלְלוֹל אֶת שִׁמְךָ בֶּאֱמֶת *vihaləlol et shimkhe beʼemet*

הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ *haʼEil yəshuʼatéinu vəʼezratéinu sélah.*

בְּרוּכָה אַתָּה יהוה ↶ ↷ *Bərukheh ateh Shəmoteh*

הַטּוֹבָה שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃ *hatoveh shimkhe ulkhe naʼet 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

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ *Shalom rav al Yisraʼeil amkhe*

וְעַל פַּלֶשְׂתִינָה וְעַל כָּל יוֹשְׁבוֹל *vəʼal Palestinah vəʼal kol yoshəvol*

תֵּבֵל תָּשִׂימֶה לְעוֹלָם *teiveil tasímeh ləʼolam*

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

כִּי אַתָּה הֵא יוֹצֵרָה אֶדֶן לְכָל *ki ateh he yotzéreh éden ləkhol*
הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *hashalom. Vətov bə'einéikhe ləvareikh*
אֶת עַמְּךָ יִשְׂרָאֵל *et amə́khe Yisra'eil*
וְאֶת עַם פַּלֶשְׁתִּינָה וְאֶת כָּל הָעַמִּים *və'et am Palestinah və'et kol ha'amim*
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ: *bəkhol eit uvkhol sha'ah bishlomékhe.*

On Shabbat Shuvah conclude:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם *Bəséifer ḥayim bərakhah vəshalom*
וּפַרְנָסָה טוֹבָה *ufarnasah tovah*
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ *nizakheir vənikateiv ləfaneikhe*
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל *anáḥnu vəkhol aməkhe beit Yisra'eil*
לְחַיִּים טוֹבִים וּלְשָׁלוֹם: *ləḥayim tovim ulshalom.*
בָּרוּכֶה אַתָּה יהוה עוֹשֶׂה הַשָּׁלוֹם: *Bərukheh ateh Shəmoteh oset hashalom.*

At all other times conclude:

בָּרוּכֶה אַתָּה יהוה *Bərukheh ateh Shəmoteh*
הַמְבָרֵכָה אֶת עַמֶּהּ יִשְׂרָאֵל *hamvarékhe et ameh Yisra'eil*
וְאֶת עַם פַּלֶשְׁתִּינָה *və'et am Palestinah*
וְאֶת כָּל הָעַמִּים בַּשָּׁלוֹם: *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 "*Tzidqatəkhe 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 (Bərakhot 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.

אֱלֹהַי נְצֹר מֵרָע *Elohai nitzreh ma'asai meira*
וְשִׂכְלִי מִדַּבְּרֵי מִרְמָה *vəsikhli midivrei mirmah*
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם *vəlimqaləlol nafshi tidom*
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ *vənafshi ke'afar lakol tihyeh.*
פְּתַח לִבִּי בְּתוֹרָתֶךָ *Pitḥeh libi bəToratékhe*
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃ *uvmitzvotéikhe tirdof nafshi.*
וְכָל הַחוֹשְׁבוֹל עָלַי רָעָה *Vəkhol haḥoshəvol alai ra'ah*
מְהֵרָה הָפֵר עֲצָתָם *məheirah hapéireh atzatal*
וְקַלְקֵל מַחֲשַׁבְתָּם׃ *vəqalqəleh maḥashavtal.*
עֲשֵׂה לְמַעַן שְׁמֶךָ *Aset ləmá'an shəmékhe*
עֲשֵׂה לְמַעַן יְמִינֶךָ *aset ləmá'an yəminékhe*
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ *aset ləmá'an qədushatékhe*
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ *aset ləmá'an Toratékhe.*
לְמַעַן יֵחָלְצוּן יְדִידוֹלֶיךָ *Ləmá'an yeiḥalətzol yədidoléikhe*
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ *hoshí'ah yəminəkhe va'anóni.*
יִהְיוּ לְרָצוֹן כָּל אִמְרֵי *Yihyu ləratzon kol imrai*
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ *vəhegyon libi ləfanéikhe*
יהוה צוּרִי וְגוֹאֲלִי׃ *Sʜəmoteh tzuri vəgo'eli.*

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו *Oset shalom bimroméihe*
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ *he ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל *və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׂתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל *və'al kol yoshəvol teiveil*
וְאִמְרוֹל אָמֵן׃ *və'imrol amein.*

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 lə'olam

This passage is included in the Shabbat liturgy in lieu of taḥanun, a section of plaintive weekday prayers. As such, it is omitted on joyous occasions. Specifically, it is omitted on Festivals; Rosh Ḥódesh; Ḥanukah; Tu biShvat; the 14th and 15th of Adar I or II; Lag ba'Ómer; the 8th, 9th, 14th, or 15th of Av; the entire month of Nisan; the 14th of Iyar; the first thru the 5th of Sivan; and from the day before Yom Kipur to the end of Tishrei. It is also omitted on the day of a baby naming or on a wedding day when the betrothed are present.

צִדְקָתְךָ צֶדֶק לְעוֹלָם *Tzidqatəkhe tzédeq lə'olam*
וְתוֹרָתְךָ אֱמֶת׃ *vəToratəkhe emet.*
וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם *Vətzidqatəkhe Elohim ad marom*
אֲשֶׁר־עָשִׂיתָ גְדוֹלוֹת *asher asíte gədolot*
אֱלֹהִים מִי כָמוֹךָ׃ *Elohim mi khamókhe.*
צִדְקָתְךָ כְּהַרְרֵי־אֵל *Tzidqatəkhe kəharərei Eil*
מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה *mishpatéikhe təhom rabah*
אָדָם וּבְהֵמָה תוֹשִׁיעַ יהוה׃ *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 שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלֶמֶה שְׁלָמֵהּ בְּחַיֵּיכוֹן — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹ אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ — *lə'alam ul'aləmei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹ 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!

תִּתְקַבְּלֶה צְלוֹתְהוֹן וּבָעוּתְהוֹן *Titqabəleh tzəlotəhol uva'utəhol*
דִּכְל יִשְׂרָאֵל *dəkhol Yisra'eil*
קֳדָם אֲבֶתְהֹן דִּי בִשְׁמַיָּא *qodam avethon di vishmaya*
וְאִמְרוֹל אָמֵן *və'imrol amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

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

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

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

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

Concluding Prayers

Aléinu

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

עָלֵינוּ לְשַׁבֵּחַ לְאֲדֶן הַכֹּל	*Aléinu ləshabéi’aḥ lə’éden hakol*
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית	*lateit gədulah ləyotzéreih vəreishit*
אֲשֶׁר יְצָרֵתְנוּ מִן עֲפַר הָאֲדָמָה	*asher yətzarétnu min afar ha’adamah*
וְהוֹחִיסָה כֹּל מִן מַעֲיַן חַיִּים אֶחָד	*vəhoḥiseh kol min ma’ayan ḥayim eḥad*
שֶׁקִּבְּלֶתְנוּ מִכָּל עַם	*sheqibəlétnu mikol am*
וְקִדְּשֶׁתְנוּ בְּמִצְוֹתֶיהָ׃	*vəqidəshétnu vəmitzvotéihe.*
וַאֲנַחְנוּ עוֹבְדוֹל ↶ ↷	*Va’anaḥnu ovədol*
וּמִצְטַנְּעוֹל וּמוֹדוֹל	*umitztanə’ol umodol*
לִפְנֵי שׁוֹפְטֵת שׁוֹפְטוֹל הַשּׁוֹפְטוֹל	*lifnei shofətet shofətol hashofətol*
הַקְּדוֹשָׁה בְּרוּכָה הֶא׃	*haqədosheh bərukheh he.*
שֶׁהֶא נוֹטֵת שָׁמַיִם וְיוֹסֶדֶה אָרֶץ	*Shehe notet shamáyim vəyosédeh áretz*
וּמוֹשַׁב יְקָרֵהּ בַּשָּׁמַיִם מִמַּעַל	*umoshav yəqareh bashamáyim mimá’al*
וּשְׁכִינַת עֻזֵּהּ בְּגָבְהֵי 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.

הֶא אֱלֹהֵינוּ אֵין עוֹד׃ *he Elohéinu ein od.*
אֱמֶת חַיֵּינוּ אֶפֶס זוּלָתֶהּ׃ *Emet ḥayéinu éfes zulateh.*
כַּכָּתוּב בְּתוֹרָתֶהּ *Kakatuv bəTorateh*
וְיָדַעְתָּ הַיּוֹם *Vəyadate hayom*
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ *vahasheivote el ləvavékhe*
כִּי יהוה הֶא הָאֱלֹהִים *ki Adonai he ha'Elohim*
בַּשָּׁמַיִם מִמַּעַל *bashamáyim mimá'al*
וְעַל הָאָרֶץ מִתָּחַת *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 נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ *Al kein nəqaveh ləkhe Adonai Elohéinu*
לְהַשְׁלִים מְהֵרָה עֻזֵּינוּ נִצְבָּרִים *ləhashlim məheirah uzéinu nitzbarim*
לְהַעֲבִיר כָּל עוֹשֶׁק מִן הָאָרֶץ *ləha'avir kol ósheq min ha'áretz*
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן *vəha'elilim karot yikareitun*
לִבְנוֹת 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,

וְכָל בְּנוֹל בָּשָׂר יִקְרָאוֹל בְּחֶסֶד — *vəkhol bənol basar yiqrə'ol bəḥésed*
לְהַפְנוֹת אֶל טוֹבָה — *ləhafnot el tovah*
כָּל רִשְׁעוֹל אָרֶץ׃ — *kol rish'ol áretz.*
יַכִּירוֹל וְיֵדְעוֹל כָּל יוֹשְׁבוֹל תֵּבֵל — *Yakírol vəyeidə'ol kol yoshəvol teiveil*
כִּי לְרַחֲמִים יִפְנֶה כָּל לֵב — *ki ləraḥamim yifneh kol leiv*
תִּשְׁתַּבַּע כָּל נֶפֶשׁ׃ — *tishava kol néfesh.*
לִפְנֵי רַחֲמִים וְלִפְנֵי חֶסֶד — *Lifnei raḥamim vəlifnei ḥésed*
יִצְטַנְּעוֹל וַיַּעַבְדוֹל — *yitztanə'ol vəya'avdol*
וְלִכְבוֹד שָׁלוֹם יִקָּר יִתֵּנוֹל — *vəlikhvod shalom yəqar yitéinol*
וְיִקַּבְּלוֹל כֻּלָּל — *vəyiqabəlol kulal*
אֶת עֹל תִּקּוּן עוֹלָם׃ וְתַדְרִיכֵנוּ — *et ol tiqun olam. Vətadrikhónu*
בְּזֹאת מֵעַתָּה וְעַד עוֹלָם — *bəzot mei'atah və'ad olam*
כִּי זֹאת מְלֶאכֶת כֻּלָּנוּ — *ki zot məlékhet kulánu*
אֶל שֶׁנֵּלֵךְ וּלְכָל יָמֵינוּ׃ — *el sheneileikh ulkhol yaméinu.*
כַּכָּתוּב בְּתוֹרָתֶךָ ◄ ► *Kakatuv bəToratékhe*
צֶדֶק צֶדֶק תִּרְדֹּף׃ — *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

וְנֶאֱמַר *Vəne'emar*
וְהָיָה צֶדֶק שָׁלֵם עַל־כָּל־הָאָרֶץ *Vəhayah tzédeq shaleim al kol ha'áretz*
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד *bayom hahu yihyet Adonai aḥed*
וּשְׁמֶהּ 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 תִּירְאֶה מִפַּחַד פִּתְאֹם *Al tirə'eh mipáḥad pit'om*
וּמִשֹּׁאַת רְשָׁעוֹל כִּי תָבֹא׃ *umisho'at rəsha'ol ki tavo.*
עֻצוֹל עֵצָה וְתֻפָּר דַּבְּרוֹל דָּבָר *Útzol eitzah vətufar dabərol davar*
וְלֹא יָקוּם כִּי עִמָּנוּ אֵל׃ *vəlo yaqum ki imánu Eil.*
וְעַד זִקְנָה אֲנִי הֶא *Və'ad ziqnah ani he*
וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל *və'ad seivah ani esbol*
אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *ani asíti va'ani esa*
וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט׃ *va'ani esbol va'amaleit.*

Don't fear a sudden disaster
or the devastation of the wicked when it comes. Mishlei 3:25
Scheme a scheme, [wicked ones], and it will be smashed! Plan a plan
and it will not stand, for God is with us: Yəshayáhu 8:10
"And until your old age, I am Voi.
And until your grey hair, I Myself will carry you.
I Myself made you and I Myself will lift you
and I Myself will carry you and slip you out of danger." Yəshayáhu 46:4

Mourner's Qadish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה אָמֵן — *Yitgadal vəyitqadash shəmoh rabah amein*

בְּעָלְמָא דִּי בְרִאת כִּרְעוּתֵהּ — *bə'aləma di vir'ot kir'utoh*

וְיַשְׁלְמֶה שְׁלָמֵהּ בְּחַיֵּיכֹל — *vəyashləmeh shəlamoh bəḥayeikhol*

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

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוֹל אָמֵן — *ba'agala uvizman qariv və'imrol amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — *Yəhei shəmoh raba məvarakh*

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם — *Yitbarakh vəyishtabaḥ vəyitpa'ar vəyitromam*

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל — *vəyitnasei vəyithadar vəyit'aleh vəyithalal*

שְׁמֵהּ דְקֻדְשָׁא בְּרִיכֶה הֵא — *shəmoh dəqudsheita bərikheh he*

On Shabbat Shuvah: לְעֵלָּא לְעֵלָּא מִכָּל — *lə'éila lə'éila mikol*

All other times: לְעֵלָּא מִן כָּל — *lə'éila min kol*

At all times conclude:

בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא — *birkhata vəshirata tushbəḥata vəneḥemata*

דַּאֲמִירָן בְּעָלְמָא וְאִמְרוֹל אָמֵן — *da'amiran bə'aləma və'imrol amein.*

May Voix great Name be magnified and sanctified — amen! —
in the world that Voi made by Voix will,
and may Voi complete Voix peace in your lives
and in your days and in the lives of the whole house of Yisra'eil,
with speed and in a fast-approaching time. And respond: Amen!

May Voix great Name be blessed
forever and to the end of eternities!
Blessed and lauded and glorified and exalted
and lifted up and beautified and cherished and praised
be the Name of the Holy One — Voi is blessed! —
On Shabbat Shuvah:
higher by far than every
All other times:
higher than every
At all times conclude:
blessing and song, praise and consolation
that we offer in this world. And respond: Amen!

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Yəhei shəlama raba min shəmaya*
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *vəḥayim aléinu və'al kol Yisra'eil*
וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל 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.)

עֹשֶׂת שָׁלוֹם בִּמְרוֹמֶיהָ *Oset shalom bimroméihe*
הֶא יַעֲשֶׂת שָׁלוֹם עָלֵינוּ *He ya'aset shalom aléinu*
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל פַּלֶשְׁתִּינָה *və'al kol Yisra'eil və'al kol Palestinah*
וְעַל כָּל יוֹשְׁבוֹל תֵּבֵל וְאִמְרוֹל אָמֵן *və'al kol yoshəvol teiveil və'imrol amein.*

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

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

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

Havdalah

Havdalah is a simple, profound ritual to mark the end of Shabbat or another Holy day. It may be done at home or in a synagogue with a braided candle, a stash of spices, and a cup to drink from. (At the end of a Festival that falls on a weekday, the blessings over fire and spices are omitted.) For some, this is a relatively brief ritual, but others add many joyous, celebratory texts to usher in the new week with gladness.

Eiliyáhu haNavi

Traditionally, this text comprised only the first verse. The second verse, which has come into widespread use, was written by Rabbi Leila Gal Berner and first published in *Kol Haneshamah: Shabbat v'Chagim*, the siddur of the Reconstructionist movement. It is included here with her permission. The third verse is my own creation, a celebration of the transformative power we all carry within ourselves.

אֵלִיָּהוּ הַנָּבִיא *Eiliyáhu hanavi*
אֵלִיָּהוּ הַתִּשְׁבִּי *Eiliyáhu haTishbi*
אֵלִיָּהוּ הַגִּלְעָדִי *Eiliyáhu haGil'adi*
בִּמְהֵרָה בְיָמֵינוּ יָבֹא אֵלֵינוּ *bimheirah vəyaméinu yavo eiléinu*
עִם זֶרַע הַהַפִּיכָה׃ *im zéira hahafikhah.*

מִרְיָם הַנְּבִיאָה *Miryam hanəvi'ah*
עֹז וְזִמְרָה בְּיָדָהּ *oz vəzimrah bəyadah*
מִרְיָם תִּרְקֹד אִתָּנוּ *Miryam tirqod itánu*
לְהַגְדִּיל זִמְרַת עוֹלָם *ləhagdil zimrat olam*
מִרְיָם תִּרְקֹד אִתָּנוּ *Miryam tirqod itánu*
לְתַקֵּן אֶת הָעוֹלָם *lətaqein et ha'olam*
בִּמְהֵרָה בְיָמֵינוּ הִיא תְּבִיאֵנוּ *bimheirah vəyaméinu hi təvi'éinu*
אֶל מֵי הַיְשׁוּעָה׃ *el mei hayshu'ah.*

וְכֻלָּנוּ נְבִיאוֹל *Vəkhulánu nəvi'ol*
חֲבֵרוֹל וּמֵרֵעוֹל *ḥaveirol umeirei'ol*
וְגַם בְּנוֹל הַנְּבִיאוֹל *vəgam bənol hanəvi'ol*
בִּמְהֵרָה בְיָמֵינוּ נָסֵב עַמֵּינוּ *bimheirah vəyaméinu naseiv améinu*
אֶל צְדָקָה לְכֻלָּל׃ *el tzədaqah ləkhulal.*

Eiliyáhu, with prophet-sight,
Eiliyáhu, the Tishbite,
Eiliyáhu, the Gileadite:
Soon, in our day, may he come our way
with the seed of revolution.

Miryam, with prophet-sight,
in her hand both song and might;
Miryam will dance with us
to increase the song of the world;
Miryam will dance with us
to heal the world:
Soon, in our day, may she bring us away
to the waters of liberation.

And we're all prophets, in the end,
each a comrade and a friend,
and from the prophets we descend:
Soon, in our day, may we turn our peoples' way
to righteousness for all.

(If the havdalah candle has not already been lit, light it now.)

At the end of a Festival that falls on a weekday, omit the following paragraph.

(Some raise the cup here.)

הִנֵּה אֵל יְשׁוּעָתִי *Hineih Eil yəshu'ati*
אֶבְטַח וְלֹא אֶפְחָד *evtaḥ vəlo efḥad*
כִּי־עָזִּי וְזִמְרָת יָהּ *ki ozi vəzimrat YAH*
וַיְהִי־לִי לִישׁוּעָה׃ *vayihyet li lishu'ah.*
וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן *Ush'avtel máyim bəsason*
מִמַּעַיְנֵי הַיְשׁוּעָה׃ *mima'ainei hayəshu'ah.*
לַיהוה הַיְשׁוּעָה *LəYOTZÉTEH hayəshu'ah*
עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה׃ *al amәkhe birkhatékhe sélah.*
יהוה צְבָאוֹת עִמָּנוּ *YOTZÉTEH tzəva'ot imánu*
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶּלָה׃ *misgav lánu Elohei Ya'aqov sélah.*
יהוה צְבָאוֹת *YOTZÉTEH tzəva'ot*
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃ *ashrei adam botáḥah vakh.*
יהוה הוֹשִׁיעָה *YOTZÉTEH hoshí'eh*
הָרוּחַ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃ *harú'aḥ ya'anónu vəyom qor'éinu.*
לַיְהוּדוֹל הָיְתָה גִילָה *LaYəhudol hayətah gilah*
וְשִׂמְחָה וְשָׂשׂוֹן וְיִקָר׃ *vəsimḥah vəsason viqar.*
כֵּן תִּהְיֶה לָּנוּ׃ *Kein tihyeh lánu.*
כּוֹס־יְשׁוּעוֹת אֶשָּׂא *Kos yəshu'ot esa*
וּבְשֵׁם יהוה אֶקְרָא׃ *uvsheim YOTZÉTEH eqra.*

Take note! God is my liberation.
I will trust and not dread,
for my strength and might are YAH
To me, Voi was liberation.
And you shall draw water in joy
from wells of liberation! Yəshayáhu 12:2–3
Liberation is the KINDLER's.
On Your people, Your blessing — selah! Psalm 3:9
The multitudinous KINDLER is with us!
Our refuge is Ya'aqov's God — selah! Psalm 46:8
Multitudinous KINDLER!
Happy the human who trusts in You. Psalm 84:13
KINDLER, liberate!
The Breath will answer us on the day we pray out. Psalm 20:10
For the Jews, there was rejoicing
and gladness and joy and dignity — Esteir 8:16
so may there be for us!
The cup of liberation I'll lift
and the Name of the KINDLER I'll invoke. Psalm 116:13

(Some raise the cup a little higher here.)

If praying over wine or grape juice:

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh YOTZÉTEH*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת פְּרִי הַגָּפֶן: *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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
שֶׁהַכֹּל נִהְיָה בִּדְבָרָהּ׃ *shehakol nihyah 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 יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת מִינֵי בְשָׂמִים׃ *borə'at minei vəsamim.*

Blessed are You, Kindler,
our God, Life of endless worlds,
Creator of types of spices.

(Smell the spices here. Some extend their hands towards the havdalah candle before blessing it.)

בְּרוּכָה אַתָּה יהוה *Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
בּוֹרֵאת מְאוֹרֵי 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.

בָּרוּכָה אַתָּה יהוה	*Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְחֹל	*hamavdileh bein qódesh ləḥol*
בֵּין אוֹר לְחֹשֶׁךְ	*bein or ləḥóshekh*
בֵּין יִשְׂרָאֵל לָעַמִּים	*bein Yisra'eil la'amim*
בֵּין יוֹם הַשְּׁבִיעִי	*bein yom hashəvi'i*
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה:	*ləshéishet yəmei hama'aseh.*
בָּרוּכָה אַתָּה יהוה	*Bərukheh ateh Yotzéteh*
הַמַּבְדִּילָה בֵּין קֹדֶשׁ לְחֹל:	*hamavdileh bein qódesh 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:

בָּרוּכָה אַתָּה יהוה	*Bərukheh ateh Yotzéteh*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים	*Elohéinu ḥei ha'olamim*
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיהָ	*asher qidəshétnu bəmitzvotéihe*
וְצִוָּתְנוּ 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
יִמְחֲלֶה שֶּׁבֶּה בּוֹטְחוֹל
זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּת כַּחוֹל
וְכַכּוֹכָבִים בַּלָּיְלָה׃

***H**amavdileh bein qódesh ləḥol*
yimḥaleh shebeh botəḥol
zar'éinu vəkhaspéinu yarbet kaḥol
vəkhakokhavim baláilah.

יוֹם פָּנָה כְּצֵל זֻמָּרֶה
אֶקְרָא לָאֵל עָלַי גּוֹמֶרֶה
אָמְרֶה שֹּׁמֶרֶת
אָתָא בֹקֶר וְגַם־לָיְלָה׃

***Y**om paneh kətzeil zuméreh*
eqra la'Eil alai goméreh
aməreh shoméreh
ata vóqer vəgam láilah.

צִדְקָתְךָ כְּהַר תָּבוֹר
כָּל חַטָּאי עָבוֹר יַעֲבֹר
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וַאֲשְׁמוּרָה בַּלָּיְלָה׃

***Tz**idqatəkhe kəhar Tavor*
kol ḥata'i avor ya'avor
kəyom etmol ki ya'avor
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

חֲלֹפָה עוֹנַת מִנְחָתִי ***Ḥ**alafah onat minḥati*
מִי יִתְּנֶה מְנוּחָתִי *mi yitəneh mənuḥati*
יָגַעְתִּי בְּאַנְחָתִי *yagáti bə'anḥati*
אַשְׂחֶה בְכָל־לָיְלָה׃ *asḥeh vəkhol láilah.*

קִנִּי בַל יִנָּטֵל ***Q**ini bal yuntal*
פִּתְחֶה לִי שַׁעַר מְנֻטָּל *pitḥeh li sha'ar mənutal*
שְׁרֹאשִׁי נִמְלָא טָל *sheroshi nimla tal*
קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃ *qəvutzotai rəsísei láilah.*

הֶעָתְרֶה נוֹרָאֶת חִזְיוֹם ***H**ei'atəreh nora'et ḥizyom*
אֲשַׁוְּעָ תְּנֶה פִּדְיוֹם *ashavéi'a təneh fidyom*
בְּנֶשֶׁף־בְּעֶרֶב יוֹם *bənéshef bə'érev yom*
בְּאִישׁוֹן לָיְלָה׃ *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

קְרָאתִיךָ יָהּ הוֹשִׁיעֵנִי
אֹרַח חַיִּים תּוֹדִיעֵנִי
מִדַּלָּה תְּבַצְּעֵנִי
מִיּוֹם עַד לָיְלָה׃

***Q**əratíkhe Yah hoshi'óni*
óraḥ ḥayim todi'óni
midalah təvatzə'óni
miyom ad láilah.

טַהֲרָה טִנּוּף מַעֲשַׂי
פֶּן אֹמַר בָּעֳמָסַי
אַיֵּה אֱלוֹהַּ נַעֲשָׂי
נֹתֶנֶת זְמִרוֹת בַּלָּיְלָה׃

***T**ahareh tinuf ma'asai*
pen omar bo'omasai
ayeih Eló'ah na'asai
noténeh zəmirot baláilah.

נָחְנוּ בְיָדְךָ כַּחֹמֶר
סְלַח־נָא עַל קַל וָחֹמֶר
יוֹם לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְלַיְלָה

***N**áḥnu vəyadəkhe kaḥómer*
silḥeh na al qal vaḥómer
yom ləyom yabí'a ómer
vəláilah ləláilah.

Much I implored You, Yah; 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. Psalm 19:3

Blessing the New Moon

This blessing may be prayed any time between the third day and the middle of each month. Ideally, it is prayed at the end of Shabbat. Some make a point of praying it under the open sky in the presence of a minyan.

Introductory Verses from the Psalms

הַלְלוּיָהּ	*HaləluYah*
הַלְלוּ אֶת־יהוה מִן־הַשָּׁמָיִם	*halelol et haSodet min hashamáyim*
הַלְלוּהוּ בַּמְּרוֹמִים׃	*halelúhe baməromim.*
הַלְלוּהוּ כָּל־מַלְאָכוֹלֶיהָ	*Halelúhe khol mal'akholéihe*
הַלְלוּהוּ כָּל־צְבָאָהּ׃	*halelúhe kol tzəva'eh.*
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ	*Halelúhe shémesh vəyaréi'aḥ*
הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר׃	*halelúhe kol kokhəvei or.*
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם	*Halelúhe shəmei hashamáyim*
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם׃	*vəhamáyim asher mei'al hashamáyim.*
יְהַלְלוֹל אֶת־שֵׁם יהוה	*Yəhaləlol et sheim haSodet*
כִּי הֶא צִוְיָתֶה וְנִבְרָאוּ׃	*ki he tzivəteh vənivrá'u.*
וַיַּעֲמִידֵל לָעַד לְעוֹלָם	*Vaya'amidol la'ad lə'olam*
חָק־נָתְנָה וְלֹא יַעֲבוֹר׃	*ḥoq natəneh vəlo ya'avor.*
כִּי־אֶקְרֶה שָׁמֶיךָ	*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. Psalm 148:1–6
When I encounter Your heavens,

מַעֲשֵׂה אֶצְבְּעֹתֶיךָ *ma'aseih etzbə'otéikhe*
יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּה׃ *yaréi'aḥ vəkhokhavim asher konánteh.*
מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ *Mah enosh ki tizkəróneh*
וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃ *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.)

בָּרוּכָה אַתָּה יהוה *Bərukheh ateh HASODET*
אֱלֹהֵינוּ חֵי הָעוֹלָמִים *Elohéinu ḥei ha'olamim*
אֲשֶׁר בְּמַאֲמָרֵהּ בָּרְאָה שְׁחָקִים *asher bəma'amareh barə'eh shəḥaqim*
וּבְרוּחַ פִּיהוּ כָּל צְבָאָם *uvrú'aḥ píhe kol tzəva'am*
חֹק וּזְמַן נָתְנָה לָהֶם *ḥoq uzman natəneh lahem*
שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם׃ *shelo yəshanu et tafqidam.*
שָׂשִׂים וּשְׂמֵחִים *Sasim usmeiḥim*
לַעֲשׂוֹת רְצוֹן קוֹנָם *la'asot rətzon qonetam*
פּוֹעֵלָה אֱמֶת שֶׁפְּעֻלָתָהּ אֱמֶת׃ *po'éleh emet shepə'ulateh emet.*
וְלַלְּבָנָה אָמְרָה שֶׁתִּתְחַדֵּשׁ *Vəlaləvanah amə́reh shetitḥadeish*
עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בֶטֶן *atéret tif'eret la'amusei báten*
שֶׁהֵם עֲתִידִים *sheheim atidim*
לְהִתְחַדֵּשׁ כְּמוֹתָהּ *ləhitḥadeish kəmotah*
וּלְפָאֵר לְיוֹצְרָם *ulfa'eir ləyotzeram*
עַל שֵׁם כְּבוֹד מַלְכוּתוֹ׃ *al sheim kəvod malkhuto.*
בָּרוּכָה אַתָּה יהוה *Bərukheh ateh HASODET*
מְחַדֵּשׁ חֳדָשִׁים׃ *məḥadéshim ḥodashim.*

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 יוֹצֶרֵךְ בְּרוּכָה עוֹשָׂתֵךְ *Bərukheh yotzereikh bərukheh oseteikh*
בְּרוּכָה קוֹנָתֵךְ בְּרוּכָה בּוֹרְאָתֵךְ׃ *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 שֶׁאֲנִי כוֹסֶפֶה כְּנֶגְדֵּךְ *Kəsheim she'ani khoséfeh khənegdeikh*
וְאֵינִי יְכוֹלָה לְנָגְעַ בָּךְ *və'eini yəkholeh lingó'a bakh*
כָּךְ לֹא יוּכְלוּל כָּל אוֹיְבוֹלַי *kakh lo yukhəlol kol oyəvolai*
לְנָגְעַ בִּי לְרָעָה׃ *lingó'a bi lərə'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.

תִּפֹּל עֲלֵיהֶל אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוֹל כָּאָבֶן׃
Tipol aleihel eimátah vafáḥad bigdol zəro'akhe yidəmol ka'áven.
May terror and dread fall on them; by the might of Your right arm may they be still as stone.

כָּאָבֶן יִדְמוֹל זְרוֹעֲךָ בִּגְדֹל וָפַחַד אֵימָתָה עֲלֵיהֶל תִּפֹּל׃
Ka'áven yidəmol zəro'akhe bigdol vafáḥad eimátah aleihel tipol.
Still as stone may they be by Your right arm's might; on them may dread and terror fall.

כָּל עַמֵּנוּ יִשְׂרָאֵל חַי וְקַיָּם׃
Kol améinu Yisra'eil ḥay vəqayam.
All our people, Yisra'eil, live and endure!

If praying with others, greet them:

שָׁלוֹם עֲלֵיכֶל׃
Shalom aleikhel.
Peace be with you!

They respond:

עֲלֵיכֶל שָׁלוֹם׃
Aleikhel shalom.
With you, peace!

The following line is prayed three times.

סִימָן טוֹב וּמַזָּל טוֹב יְהֵא לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן׃
Siman tov umazal tov yəhei lánu 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	*Shir lama'alot*
אֶשָּׂא אֶבְלִי אֶל־הֶהָרִים		*esa evli el heharim*
מֵאַיִן יָבֹא עֶזְרִי׃		*mei'ayin yavo ezri.*
עֶזְרִי מֵעִם יהוה	2	*Ezri mei'im* HASODET
עֹשֵׂת שָׁמַיִם וָאָרֶץ׃		*oset shamáyim va'áretz.*
אַל־יִתֵּן לַמּוֹט אָמְצֶךָ	3	*Al yitəneh lamot omtzékhe*
אַל־יָנוּמֶה שֹׁמְרֶךָ׃		*al yanúmeh shomerékhe.*
הִנֵּה לֹא־יָנוּמֶה	4	*Hineih lo yanúmeh*
וְלֹא־יִישָׁנֶה שׁוֹמֵר יִשְׂרָאֵל׃		*vəlo yishəneh shoméreih Yisra'eil.*
יהוה שֹׁמְרֶךָ	5	HASODET *shomerékhe*
צִלְּךָ עַל־יַד יְמִינֶךָ׃		*tziləkhe al tzad yəminékhe.*
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה	6	*Yomam hashémesh lo yakékeh*
וְיָרֵחַ בַּלָּיְלָה׃		*vəyaré'aḥ balailah.*
יהוה יִשְׁמָרְךָ מִכָּל־רָע	7	HASODET *yishmərókhe mikol ra*
יִשְׁמֹר אֶת־נַפְשֶׁךָ׃		*yishməreh et nafshékhe.*
יהוה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ	8	HASODET *yishməreh tzeitkhe uvo'ékhe*
מֵעַתָּה וְעַד־עוֹלָם׃		*mei'atah və'ad olam.*

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.

וִיהִי רָצוֹן מִלְּפָנֶיךָ *Vihi ratzon miləfanéikhe*
יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי *hаSodet Elohai vEilohei ivolai*
לְמַלֹּאת פְּגִימַת הַלְּבָנָה *ləmalot pəgimat haləvanah*
וְלֹא יִהְיֶה בָּהּ שׁוּם מִעוּט׃ *vəlo yihyeh bah shum mi'ut.*
וִיהִי אוֹר הַלְּבָנָה *Vihi or haləvanah*
כְּאוֹר הַחַמָּה *kə'or haḥamah*
וּכְאוֹר שִׁבְעַת יְמֵי בְרֵאשִׁית *ukh'or shiv'at yəmei vəreishit*
כְּמוֹ שֶׁהָיְתָה קֹדֶם מִעוּטָהּ *kəmo shehayətah qódem mi'utah*
שֶׁנֶּאֱמַר׃ *shene'emar.*
אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים׃ *Et shənei hamə'orot hagədolim.*
וְיִתְקַיְּמִים בָּנוּ מִקְרָא שֶׁכָּתוּב׃ *Vəyitqayeim bánu miqra shekatuv.*
וּבִקְשׁוּ אֶת־יהוה אֱלֹהֵיהֶל *Uviqshu et hаSodet Eloheihel*
וְאֶת צֶדֶק דַּרְכָּל׃ *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

לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר׃	1	*Lamnatzáḥah binginot mizmor shir.*
אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ	2	*Elohim yəḥonónu vivarəkhónu*
יָאֵר פָּנָיו אִתָּנוּ סֶלָה׃		*ya’éireh panéihe itánu selah.*
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ	3	*Ladá’at ba’áretz darkékhe*
בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ׃		*bəkhulánu yəshu’atékhe.*
יוֹדוּךָ שֶׁעַמִּי אֱלֹהִים	4	*Yodúkhe she’imi Elohim*
יוֹדוּךָ שֶׁעַמִּי כֻלָּל׃		*yodúkhe she’imi khulal.*
יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישׁוֹר	5	*Yismeḥu vi’anəgu kol iti*
וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה׃		*ki tishpətónu tumah*
		vəkhulánu ba’áretz tanḥol sélah.
יוֹדוּךָ שֶׁעַמִּי אֱלֹהִים	6	*Yodúkhe she’imi Elohim*
יוֹדוּךָ שֶׁעַמִּי כֻלָּל׃		*yodúkhe she’imi khulal.*
אֶרֶץ נָתְנָה יְבוּלָהּ	7	*Éretz natənah yəvulah*
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ׃		*yəvarəkhónu Elohim Elohéinu.*
יְבָרְכֵנוּ אֱלֹהִים	8	*Yəvarəkhónu Elohim*
וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ׃		*vəyirə’u oteh kol afsei áretz.*

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.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ ***T**ovim mə'orot shebarə'eh Elohéinu*
יְצָרָתָם בְּדַעַת בִּבִינָה וּבְהַשְׂכֵּל ***y**ətzarətam bədá'at bəvinah uvhaskeil*
כְּחַ וּגְבוּרָה נָתְנָה בָהֶם ***k**ó'aḥ ugvurah natəneh vahem*
לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: ***l**ihyot moshəlim bəqérev teiveil.*

מְלֵאִים זִיו וּמְפִיקִים נְגַהּ ***M**əlei'im ziv umfiqim nógah*
נָאֶה זִיוָם בְּכָל הָעוֹלָם ***n**a'eh zivam bəkhol ha'olam*
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם ***s**əmeiḥim bətzeitam vəsasim bəvo'am*
עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם: ***o**sim bə'eimah rətzon qonetam.*

פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמָהּ ***P**ə'eir vəkhavod notənim lishmeh*
צָהֳלָה וְרִנָּה לְזֵכֶר מִבְטָחָהּ ***tz**oholah vərinah ləzéikher mivtaḥeh*
קָרְאָה לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר ***q**arə'eh lashémesh vayizraḥ or*
רָאֲתָה וְהִתְקִינָה צוּרַת הַלְּבָנָה: ***r**a'ateh vəhitqíneh tzurat haləvanah.*

Kindled the orbs of heaven did our God!
Lit them with wisdom and discernment and with skill.
Might and endurance Voi put in them
now to be commanders within the world.

Pulsing with light, radiating bright,
quite fitting their light for all the world.
Rejoicing in going and happy in coming,
so they do in dread their Maker's will.

To Voix Name, they give beauty, glory;
Voix refuge gets rejoicing and celebration!
Well Voi called the sun and it shone light;
e**x**amined 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 Shəma 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. בְּמֶה מַדְלִיקִין וּבַמֶּה אֵין מַדְלִיקִין. אֵין מַדְלִיקִין לֹא בְלֶכֶשׁ וְלֹא בְחֹסֶן וְלֹא בְכָלָךְ וְלֹא בִּפְתִילַת הָאִידָן וְלֹא בִּפְתִילַת הַמִּדְבָּר וְלֹא בִּירוֹקָה שֶׁעַל פְּנֵי הַמָּיִם.וְלֹא זֶפֶת וְלֹא בְשַׁעֲוָה וְלֹא בְּשֶׁמֶן קִיק וְלֹא בְּשֶׁמֶן שְׂרֵפָה וְלֹא בְאַלְיָה וְלֹאבְחֵלֶב. נַחוּם הַמָּדִי אוֹמֵר מַדְלִיקִין בְּחֵלֶב מְבֻשָּׁל. וַחֲכָמִים אוֹמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שֶׁאֵינוֹ מְבֻשָּׁל אֵין מַדְלִיקִין בּוֹ:

1. Bəmeh madliqin uvamah ein madliqin. Ein madliqin lo vəlékhesh vəlo vəḥósen vəlo vəkhalakh vəlo viftilat ha'idan vəlo viftilat hamidbar vəlo viroqah she'al pənei hamáyim. Vəlo zéfet vəlo vəsha'avah vəlo vəshémen qiq vəlo vəshémen səreifah vəlo və'alyah vəlo vəḥéilev. Naḥum haMadi omeir madliqin bəḥéilev məvushal. Vaḥakhamim omərim eḥad məvushal və'eḥad she'eino məvushal 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. אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמָעֵאל אוֹמֵר אֵין מַדְלִיקִין בְּעִטְרָן מִפְּנֵי כְּבוֹד הַשַּׁבָּת. וַחֲכָמִים מַתִּירִין בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שֻׁמְשְׁמִין בְּשֶׁמֶן אֱגוֹזִים בְּשֶׁמֶן צְנוֹנוֹת בְּשֶׁמֶן דָּגִים בְּשֶׁמֶן פַּקּוּעוֹת בְּעִטְרָן וּבְנֵפְט. רַבִּי טַרְפוֹן אוֹמֵר אֵין מַדְלִיקִין אֶלָּה בְּשֶׁמֶן זַיִת בִּלְבָד׃

2. Ein madliqin bəshémen səreifah bəyom tov. Rabi Yishma'eil omeir ein madliqin bə'itran mipənei khəvod haShabat. Vaḥakhamim matirin bəkhol 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. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מַדְלִיקִין בּוֹ אֶלָּה פִּשְׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מִטַּמֵּא טֻמְאַת אֹהָלִים אֶלָּה פִּשְׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא הִבְהֲבָהּ רַבִּי אֱלִיעֶזֶר אוֹמֵר טְמֵאָה וְאֵין מַדְלִיקִין בָּהּ. רַבִּי עֲקִיבָא אוֹמֵר טְהוֹרָה וּמַדְלִיקִין בָּהּ׃

3. Kol hayotzei min ha'eitz ein madliqin bo elah fishtan. Vəkhol hayotzei min ha'eitz eino mitamei tum'at ohalim elah fishtan. Pətilat habéged sheqipəlah 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. לֹא יִקֹּב אָדָם שְׁפוֹפֶרֶת שֶׁל בֵּיצָה וִימַלְּאֶנָּה שֶׁמֶן וְיִתֶּנָּה עַל פִּי הַנֵּר בִּשְׁבִיל שֶׁתְּהֵא מְנַטֶּפֶת אֲפִלּוּ הִיא חֶרֶס. וְרַבִּי יְהוּדָה מַתִּיר. אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה מֻתָּר מִפְּנֵי שֶׁהוּא כִּלְי אֶחָד. לֹא יְמַלֵּא אָדָם אֶת הַקְּעָרָה שֶׁמֶן וְיִתֵּנָהּ בְּצַד הַנֵּר וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בִּשְׁבִיל שֶׁתְּהֵא שׁוֹאֶבֶת. וְרַבִּי יְהוּדָה מַתִּיר׃

4. Lo yiqov adam shəfoféret shel beitzah vimal'énah shémen vəyitnénah al pi haneir bishvil shetəhei mənatéfet afílu hi ḥéres. VəRabi Yəhudah matir. Aval im ḥibərah hayotzeir mitəḥilah 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. הַמְכַבֶּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי גּוֹיִם מִפְּנֵי לִסְטִים מִפְּנֵי רוּחַ רָעָה וְאִם בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישַׁן פָּטוּר. כְּחָס עַל הַנֵּר כְּחָס עַל הַשֶּׁמֶן כְּחָס עַל הַפְּתִילָה חַיָּב. וְרַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה שֶׁהוּא עוֹשֶׂה פֶּחָם׃

5. Hamkhabeh et haneir mipənei shehu mityarei mipənei goyim mipənei listim mipənei rú'aḥ 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 שָׁלֹשׁ עֲבֵרוֹת נָשִׁים מֵתוֹת בְּשָׁעַת לֵדָתָן עַל שֶׁאֵינָן זְהִירוֹת בַּנִּדָּה וּבַחַלָּה וּבְהַדְלָקַת הַנֵּר.

6. Al shalosh aveirot nashim meitot vish'at leidatan al she'einan zəhirot banidah uvaḥalah 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]

[8]This translation reflects the bare meaning of the original. Obviously, the ability to give birth to children does not actually correlate tidily with gender.

ז. שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. עִשַּׂרְתֶּם. עֵרַבְתֶּם. הַדְלִיקוּ אֶת הַנֵּר. סָפֵק חֲשֵׁכָה סָפֵק אֵין חֲשֵׁכָה אֵין מְעַשְּׂרִין אֶת הַוַּדַּאי וְאֵין מַטְבִּילִין אֶת הַכֵּלִים וְאֵין מַדְלִיקִין אֶת הַנֵּרוֹת אֲבָל מְעַשְּׂרִין אֶת הַדְּמַאי וּמְעָרְבִין וְטוֹמְנִין אֶת הַחַמִּין:

7. Shəloshah dəvarim tzarikh adam lomar bətokh beito érev Shabat im ḥasheikhah. Isartem. Eiravtem. Hadlíqu et haneir. Safeiq ḥasheikhah safeiq ein ḥasheikhah ein mə'asərin et havadai və'ein matbilin et hakeilim və'ein madliqin et haneirot 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:

תַּנְיָא חֲנַנְיָא אוֹמֵר: חַיָּיב אָדָם לְמַשְׁמֵשׁ בְּבִגְדּוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. אָמַר רַבִּי יוֹסֵף: הִלְכְתָא רַבָּתִי לְשַׁבָּת.

Tanya Ḥananya omeir: Ḥayav adam ləmashmeish 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 Bərakhot 64a:

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם שֶׁנֶּאֱמַר: וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרֵי בָּנָיִךְ אֶלָּא בּוֹנָיִךְ. שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ. ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

Amar Rabi El'azar amar Rabi Ḥanina: Talmidei ḥakhamim marbim shalom ba'olam shene'emar: Vəkhol banáyikh limudei HaShem *vərav shəlom banáyikh. Al tiqrei banáyikh ela bonáyikh. Shalom rav lə'ohavei Toratékha və'ein lámo mikhshol. Yəhi shalom bəḥeileikh shalvah bə'armənotáyikh. Ləmá'an aḥai vərei'ai adabərah na shalom bakh. Ləmá'an beit* HaShem *Elohéinu avaqshah tov lakh.* HaShem *oz lə'amo yitein* HaShem *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 (Shəmot 30:17–21):

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה לֵּאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ נְחֹשֶׁת
לְרָחְצָה וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה
מָיִם: וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם: בְּבֹאָם
אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם וְלֹא יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת
לְהַקְטִיר אִשֶּׁה לה׳: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ
וְהָיְתָה לָהֶם חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם:

Vaydabeir haShem el Mosheh leimor. Və'asíta kiyor nəḥóshet vəkhano nəḥóshet ləroḥtzah vənatata oto bein óhel mo'eid uvein hamizbéi'aḥ vənatata shamah máyim. Vəraḥatzu Aharon uvanav miménu et yədeihem və'et ragleihem. Bəvo'am el óhel mo'eid yirḥatzu máyim vəlo yamútu o vəgishtam el hamizbéi'aḥ ləshareit ləhaqtir isheh ləhaShem. Vəraḥatzu yədeihem vəragleihem vəlo yamútu vəhayətah lahem ḥoq olam lo ulzar'o lədorotam.

[17]And 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. [19]And they will wash — Aharon and his sons — from it, their hands and their feet. [20]When they come into the Tent of Meeting, they will wash with water and not die. Or when they approach the altar to minister, to turn to smoke a fire-offering to The Name, [21]then they will wash their hands and their feet and not die. And it will be for them an eternal law, for him and for his seed for their generations."

The ashes (Vayiqra 6:1–6):

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה לֵּאמֹר: צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵיאמֹר זֹאת תּוֹרַת
הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ
הַמִּזְבֵּחַ תּוּקַד בּוֹ: וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־
בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה אֶל־הַמִּזְבֵּחַ

וְשָׁמוֹ אֶצֶל הַמִּזְבֵּחַ׃ וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר׃ וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוּקַד־בּוֹ לֹא תִכְבֶּה וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים׃ אֵשׁ תָּמִיד תּוּקַד עַל־הַמִּזְבֵּחַ לֹא תִכְבֶּה׃

Vaydabeir haSheim el Mosheh leimor. Tzav et Aharon və'et banav leimor zot torat ha'olam hi ha'olam al moqədah al hamizbéi'aḥ kol haláilah ad habóqer və'eish hamizbéi'aḥ tuqad bo. Vəlavash hakohein mido var umikhnəsei vad yilbash al bəsaro vəheirim et hadéshen asher tokhal ha'eish et ha'olah el hamizbéi'aḥ vəsamo éitzel hamizbéi'aḥ. Ufashat et bəgadav vəlavash bəgadim aḥeirim vəhotzi et hadéshen el miḥutz lamaḥaneh el maqom tahor. Vəha'eish al hamizbéi'aḥ tuqad bo lo tikhbeh uvi'eir aléiha hakohein eitzim babóqer babóker və'arakh aléiha ha'olam vəhiqtir aléiha ḥelvei hashəlamim. Eish tamid tuqad al hamizbéi'aḥ lo tikhbeh.

[1]And 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. [3]And the priest will put on his linen robe — and linen undergarments he'll put on over his flesh — and he will lift the fat-ashes to which the fire will eat away the burnt offering on the altar, and he will put them beside the altar. [4]And he will take off his clothes and put on other clothes and carry out the fat-ashes outside the camp to a ritually pure place. [5]And the fire on the altar will be kept burning on it — it will not go out! — and he, the priest, will kindle sticks on it every morning, and he will arrange the burnt offering on it and on it turn the fat of the peace offering to smoke. [6]A fire will always be kept burning on the altar, it will not go out!'"

The daily offering (BəMidbar 28:1–6):

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃ וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד׃ אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין׃ עֹלַת תָּמִיד הָעֲשָׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃

Vaydabeir haSHEIM el Mosheh leimor. Tzav et bənei Yisra'eil və'amarta aleihem et qorbani laḥmi lə'ishai réi'aḥ niḥoḥi tishməru ləhaqriv li bəmo'ado. Və'amarta lahem zeh ha'isheh asher taqrívu ləhaSHEIM kəvasim bənei shanah təmimim 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'aḥ niḥó'aḥ isheh ləhaSHEIM.

[1]And THE NAME spoke to Mosheh, saying: [2]"Command the chilrden 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.' [3]And you will tell them: 'This is the fire offering that you will present to THE NAME: Two unblemished yearling lambs daily, a perpetual burnt offering, [4]the one lamb you will offer in the morning and the second lamb you will offer at twilight. [5]And a tenth of an eifah of fine flour will be the meal offering, mixed with a quarter hin of beaten oil: [6]a perpetual burnt offering ordained at Mount Sinai for a soothing odor of a fire offering to THE NAME.'"

יְהִי רָצוֹן מִלְּפָנֶיךָ *Yəhi ratzon miləfanéikhe*
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *haMAQOR Elohéinu vEilohei ivoléinu*
שֶׁתְּהֵא אֲמִירָה זוּ חֲשׁוּבָה *shetəhei amirah zu ḥashuvah*
וּמְקֻבֶּלֶת וּמְרֻצָּה לְפָנֶיךָ *umqubélet umrutzah ləfanéikhe*
כְּאִלּוּ הִקְרַבְנוּ קָרְבַּן הַתָּמִיד *kə'ilu hiqrávnu qorban hatamid*
בְּמוֹעֲדוֹ וּבְמִקוֹמוֹ וּכְהִלְכָתוֹ׃ *bəmo'ado uvimqomo ukh'hilkhato.*

May it be Your will,
SOURCE, our God and God of our forebears,
that this passage be deemed
and welcomed and accepted before You
as if we had presented the daily offering
in its time and in its place and according to its laws.

The incense:

אַתָּה הֲא יהוה אֱלֹהֵינוּ *Ateh he haMAQOR Elohéinu*
שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ *shehiqtíru avoléinu ləfanéikhe*
אֶת קְטֹרֶת הַסַּמִּים *et qətóret hasamim*
בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ *bizman shebeit hamiqdash*
הָיָה קַיָּם׃ כַּאֲשֶׁר צִוִּיתָ אוֹתָל *hayah qayam. Ka'asher tzivíte otal*
עַל יַד מֹשֶׁה נְבִיאֶךָ *al yad Mosheh nəvi'ékhe*
כַּכָּתוּב בְּתוֹרָתֶךָ׃ *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:

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף וּשְׁחֶלֶת וְחֶלְבְּנָה סַמִּים
וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה: וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ
מְמֻלָּח טָהוֹר קֹדֶשׁ: וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה לִפְנֵי
הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה קֹדֶשׁ קָדָשִׁים תִּהְיֶה
לָכֶם:

Vayómer haSheim el Mosheh qaḥ ləkha samim nataf ushḥéilet vəḥelbənah samim ulvonah zakah bad əvad yihyeh. Və'asíta otah qətóret róqaḥ ma'aseih roqéi'aḥ məmulaḥ tahor qódesh. Vəshaḥaqta miménah hareiq vənatatah miménah lifnei ha'eidut bə'oheil mo'eid asher iva'eid ləkha shámah qódesh qodashim tihyeh lakhem.

[34]And The Name said to Mosheh: "Take spices — stacte and onycha and galbanum — spices and pure frankincence, (an equal part to an equal part each will be), [35]and make them incence, a spice-blend (the work of a spice blender), salted, pure, holy. [36]Grind some of it to powder and put some of it before the Pact in the Tent of Meeting, there whre I will meet you. Holy of Holies will it be to you." (Shəmot 30:34–36)

וְנֶאֱמַר וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־
הַנֵּרֹת יַקְטִירֶנָּה: וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה
קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם:

Vəne'emar vəhiqtir alav Aharon qətóret samim babóqer babóqer bəheitivo et haneirot yaqtirénah. Uvha'alot Aharon et haneirot bein ha'arbáyim yaqtirénah qətóret tamid lifnei haSheim lədoroteikhem.

And it is said: [7]"And Aharon shall offer incense on it, fragrant incense, every morning, when he sets the lamps right, he shall offer it, the incense. [8]And when Aharon goes up to the lamps at twilight, he shall offer it, the incense, a perpetual incense before The Name thruout your generations." (Shəmot 30:7–8)

תָּנוּ רַבָּנָן פִּטּוּם הַקְּטֹרֶת כֵּיצַד שְׁלֹשׁ מֵאוֹד וְשִׁשִּׁים וּשְׁמוֹנָה מָנִים הָיוּ בָהּ: שְׁלֹשׁ מֵאוֹד וְשִׁשִּׁים וַחֲמִשָּׁה כְּמִנְיַן יְמוֹת הַחַמָּה מָנֶה לְכָל יוֹם פְּרָס בְּשַׁחֲרִית וּפְרָס בֵּין הָעַרְבָּיִם וּשְׁלֹשָׁה מָנִים יְתֵרִים שֶׁמֵּהֶם מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַכִּפּוּרִים וּמַחֲזִירָן לְמַכְּתֶּשֶׁת בְּעֶרֶב יוֹם הַכִּפּוּרִים וְשׁוֹחֲקָן יָפֶה יָפֶה כְּדֵי שֶׁתְּהֵא דַקָּה מִן הַדַּקָּה וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָהּ וְאֵלּוּ הֵן הַצֳּרִי וְהַצִּפֹּרֶן וְהַחֶלְבְּנָה וְהַלְּבוֹנָה מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה מֹר וּקְצִיעָה שִׁבֹּלֶת נֵרְדְּ וְכַרְכֹּם מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה הַקֹּשְׁטְ שְׁנֵים עָשָׂר קִלּוּפָּה שְׁלֹשָׁה קִנָּמוֹן תִּשְׁעָה בְּרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין יֵין קַפְרִיסִין סְאִין תְּלָת וְקַבִּין תְּלָתָא וְאִם לֹא מָצָה יֵין קַפְרִיסִין מֵבִיא חֲמַר חִוָּרִין עַתִּיק: מֶלַח סְדוֹמִית רְבַע מַעֲלֶה עָשָׂן כָּל שֶׁהוּא: רַבִּי נָתָן הַבַּבְלִי אוֹמֵר אַף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא וְאִם נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ וְאִם חִסַּר אֶחָד מִכָּל סַמָּנֶיהָ חַיָּב מִיתָה:

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף בְּרִית כַּרְשִׁינָה שֶׁשָּׂפִין בָּהּ אֶת הַצִּפֹּרֶן כְּדֵי שֶׁתְּהֵא נָאָה יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ אֶת הַצִּפֹּרֶן כְּדֵי שֶׁתְּהֵא עַזָּה וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בַּמִּקְדָּשׁ מִפְּנֵי הַכָּבוֹד:

תַּנְיָא רַבִּי נָתָן אוֹמֵר כְּשֶׁהוּא שׁוֹחֵק אוֹמֵר הָדֵק הֵיטֵב הֵיטֵב הָדֵק מִפְּנֵי שֶׁהַקּוֹל יָפֶה לַבְּשָׂמִים: פִּטְמָהּ לַחֲצָאִין כְּשֵׁרָה לִשְׁלִישׁ וּלְרִבְיַע לֹא שָׁמַעְנוּ: אָמַר רַבִּי יְהוּדָה זֶה הַכְּלָל אִם כְּמִדָּתָהּ כְּשֵׁרָה לַחֲצָאִין וְאִם חִסַּר אֶחָד מִכָּל סַמָּנֶיהָ חַיָּב מִיתָה:

Tanu rabanan pitum haqətóret keitzad shəlosh mei'od vəshishim ushmonah manim hayu vah. Shəlosh mei'od vəshishim vaḥamishah kəminyan yəmot haḥamah maneh ləkhol yom pəras bəshaḥarit ufras bein ha'arbáyim ushloshah manim yəteirim shemeihem bakhnis kohein gadol məlo ḥofnav bəYom haKipurim umaḥaziran ləmakhtéshet bə'érev Yom haKipurim vəshoḥaqan yafeh yafeh kədei shetəhei daqah min hadaqah və'aḥad asar samanim hayu vah və'eilu hein hatzori vəhatzipóren vəhaḥelbənah vəhaləvonah mishqal shiv'im shiv'im maneh mor uqtzi'ah shibólet neird vəkharkom mishqal shishah asar shishah asar maneh haqosht shəneim asar qilufah shəloshah qinamon tish'ah borit karshinah tish'ah qabin yein qalrisin sə'in təlat vəqabin təlata və'im lo matzah yein qafrisin mevi ḥamar ḥivaryan atiq. Mélaḥ Sədomit rova ma'aleh ashan kol shehu. Rabi

Natan haBavli omeir af kipat haYardein kol shehu və'im natan bah d'vash pəsalah və'im ḥisar eḥad mikol samanéiha ḥayav mitah.

Raban Shim'on ben Gamli'eil omeir hatzori eino elah səraf hanoteif mei'atzei haqətaf borit karshinah sheshafin bah et hatzipóren kədei shetəhei na'ah yein qafrisin sheshorin bo et hatzipóren kədei shetəhei azah vahalo mei ragláyim yafin lah ala she'ein makhnisin bei ragláyim bamiqdash mipənei hakavod.

Tanya Rabi Natan omeir kəshehu shoḥeiq omeir hadeiq heiteiv heiteiv hadeiq mipənei shehaqol yafeh labəsamim. Pitəmah laḥatza'in kəsheirah lishlish vəlirbi'a lo shamánu. Amar Rabi Yəhudah zeh hakəlal im kəmidatah kəsheirah laḥatza'in və'im ḥisar eḥad mikol samanéiha ḥayav mitah.

The rabbis taught: Manufacturing the incense, how [was it done]? Three hundred and sixty eight manehs were in it: three hundred and sixty five for the count of days of the solar [year] — a maneh for every day (half [used] in the morning and half at twilight) — and three additional manehs from which the High Priest drew up his handfulls on Yom Kippur (and he puts them back in the mortar on the eve of Yom Kippur and grinds them well and truly so that they would be finer than fine). And eleven spices there were in it, and they were these: resin and onycha and galbanum and frankincense — each weighing seventy manehs; myrrh and cassia, spike-nard and saffron — each weighing sixteen manehs; costus — twelve [manehs]; bark — three [manehs]; cinnamon — nine; karshinah lye — nine qavs; caper wine — three sə'ahs and three qavs (and if one can't find caper wine, one brings old white wine); salt of Sədom — a quarter [qav]; smoke-raiser — a minimal amount. Rabbi Natan, the Babylonian, says: Also, Jordanian amber — a minimal amount. And if one put honey in it, one disqualified it. And if one omitted [even] one of all its spices, one is subject to the death penalty.

Raban Shim'on ben Gamli'eil comments: "Resin" is nothing other than the sap that drips from basalm trees. Karshinah lye: They rub the onycha in it so that it would be beautiful. Caper wine: They steep the onycha in it so that it would be intense. And altho urine is suitable for this, they don't bring urine into the Temple because of the honor [due to it].

It was taught: Rabbi Natan says: While grinding it, one says, "Crush well! Well crush!" because this chant is good for the spices. [If] one compounded it in half [batches], it is permitted; in third [batches] and in quarter [batches, however,] we have not heard [whether it is permitted]. Rabbi Yəhudah said: This is the general rule: If [compounded] in its [proper] ratio, it is kosher in half [batches], and if one omitted [even] one of all its spices, one is subject to the death penalty. (Karitot 6a)

תַּנְיָא בַּר קַפָּרָא אוֹמֵר אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה הָיְתָה בָאָה שֶׁל שִׁירַיִם לַחֲצָאִין: וְעוֹד תָּנֵי בַּר קַפָּרָא אִלּוּ הָיָה נוֹתֵן בָּהּ קוֹרְטוֹב שֶׁל דְּבַשׁ אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רֵיחָהּ וְלָמָּה אֵין מְעָרְבִין בָּהּ

דְּבַשׁ מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: כִּי כָל שְׂאֹר וְכָל דְּבַשׁ לֹא תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לה׳:

Tanya bar Qapara omeir aḥat ləshishim o ləshiv'im shanah hayətah va'ah shel shiráyim laḥatza'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.

יהוה צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:

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)

יהוה צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:

haMaqor tzəva'ot ashrei adam botáḥah vakh.

Multitudinous Source! Happy the human who trusts in You. (Psalm 84:13)

יהוה הוֹשִׁיעָה הָרוּחַ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

haMaqor hoshí'eh harú'aḥ ya'anónu vəyom qor'éinu.

Source, liberate! The Breath will answer us on the day we pray out. (Psalm 20:10)

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי נְסֵי פַלֵּט תְּסוֹבְבֵנִי סֶלָה:

Ateh séiter 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 לַיהוה *Və'arəvah laMaqor*

מִנְחַת יְהוּדָה וִירוּשָׁלָם *minḥat Yəhudah vIrushaláyim*

כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת: *kimei olam ukhshanim qadmoniyot.*

And pleasant to The Source
will be the offering of Yəhudah and Yərushaláyim,
as in days of old, as in years of antiquity. Mal'akhi 3:4

The priestly functions:

אַבָּיֵי הֲוָה מְסַדֵּר סֵדֶר מַעֲרָכָה מִשְׁמָא דִּגְמָרָא וְאַלִּיבָּא דְּאַבָּא שָׁאוּל: מַעֲרָכָה גְּדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטֹרֶת וּמַעֲרָכָה שְׁנִיָּה שֶׁל קְטֹרֶת קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִּזְרֵי עֵצִים וְסִדּוּר שְׁנֵי גִּזְרֵי עֵצִים קוֹדֵם לְדִשּׁוּן מִזְבֵּחַ הַפְּנִימִי וְדִשּׁוּן מִזְבֵּחַ הַפְּנִימִי קוֹדֵם לַהֲטָבַת חָמֵשׁ נֵרוֹת וַהֲטָבַת חָמֵשׁ נֵרוֹת קוֹדֶמֶת לְדַם הַתָּמִיד וְדַם הַתָּמִיד קוֹדֵם לַהֲטָבַת שְׁתֵּי נֵרוֹת וַהֲטָבַת שְׁתֵּי נֵרוֹת קוֹדֶמֶת לִקְטֹרֶת וּקְטֹרֶת קוֹדֶמֶת לְאֵבָרִים וְאֵבָרִים לְמִנְחָה וּמִנְחָה לַחֲבִתִּין וַחֲבִתִּין לְנָסָכִין וְנָסָכִין לְמוּסָפִין וּמוּסָפִין לְבָזִיכִין וּבָזִיכִין קוֹדְמִין לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם: שֶׁנֶּאֱמַר וְעָרַךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים: עָלֶיהָ הַשְׁלֵם כָּל הַקְּרְבָּנוֹת כֻּלָּם:

Abayei havah məsadeir séider ma'arakhah mishəma digmara və'aliba d'Aba Sha'ul. Ma'arakhah gədolah qodémet ləma'arakhah shəniyah shel qətóret uma'arakhah shəniyah shel qətóret qodémet ləsidur shənei gizrei eitzim vəsidur shənei gizrei eitzim qodeim lədishun mizbéi'aḥ hapənimi vədishun mizbéi'aḥ hapənimi qodeim lahatavat ḥameish neirot vahatavat ḥameish neirot qodémet lədam hatamid vədam hatamid qodeim lahatavat shətei neirot vahatavat shətei neirot qodémet liqtóret uqtóret qodémet lə'eivarim və'eivarim ləminḥah uminḥah laḥavitin vaḥavitin linsakhin unsakhin ləmusafin umusafin ləvazikhin uvazikhin qodəmin lətamid shel bein ha'arbáyim. Shene'emar və'arakh aléiha ha'olah vəhiqtir aléiha ḥelvei hashəlamim. Aléiha hashleim kol haqorbanot kulam.

Abayei was ordering the order of the arrangement [of Temple services] according to tradition and the opinion of Aba Sha'ul: The great arrangement [of wood] precedes the second arrangement [of wood] for the incense, and the second arrangement [of wood] for the incense precedes the ordering of the two logs of wood, and the ordering of the two logs of wood precedes removing ashes from the inner altar, and remoning ashes from the inner altar precedes the preparation of the five lamps, and the preparation of the five lamps precedes the 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)

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּירָה צְרוּרָה׃
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא׃
נָא גִּבּוֹרָה דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם׃
בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גָּמְלָם׃
חֲסִינָה קְדוֹשָׁה בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ׃
יְחִידָה גַּאֵה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ׃
שַׁוְּעָתֵנוּ קַבֵּל וְשַׁוְּעָה צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת׃

Ana bəkhó'aḥ gədulat yəminəkhe tatíreh tzərurah.
Qabəleh rú'aḥ amə́khe sagəvónu taharónu niséi'ah.
Na giboreh dorəshol yiḥudəkhe kəvavat shimrol.
Barəkhol taharol raḥamol tzidqatəkhe tamid gimlol.
Ḥasineh qədoshe bərov tuvəkhe nahaleh adatékhe.
Yəḥideh gei'et lə'aməkhe pinet zokhərol qədushatékhe.
Shav'atéinu qabəleh vəshim'eh tzim'onotéinu yodá'ah ta'alumot.

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

בָּרוּךְ שֵׁם כְּבוֹד מַמְלַכְתּוֹ 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*
אַתָּה צִוִּיתָנוּ לְהַקְרִיב *ateh tziviténu ləhaqriv*
קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ *qorban hatamid bəmo'ado*
וְלִהְיוֹת כֹּהֲנוֹל בַּעֲבוֹדָתָל *vəlihyot Kohanol ba'avodatal*
וּלְוִיוֹל בְּדוּכָנָל *uLviyol bədukhanal*
וְיִשְׂרָאֵל בְּמַעֲמָדָל *vəYisra'eil bəma'amadal*
וְעַתָּה בַּעֲוֹנוֹתֵינוּ *və'atah ba'avonotéinu*
חָרַב בֵּית הַמִּקְדָּשׁ וּבְטַל הַתָּמִיד *ḥarav beit hamiqdash uvutal hatamid*

וְאֵין לָנוּ לֹא כֹהֶנֶת בַּעֲבוֹדָתָהּ
וְלֹא לְוִיָּה בְּדוּכָנָהּ
וְלֹא יִשְׂרָאֵל בְּמַעֲמָדָהּ׃
וְאַתָּה אָמַרְתָּ
וּנְשַׁלְּמָה פָּרִים לְבוֹתֵינוּ׃
לָכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
שֶׁיְּהֵא שִׂיחַ לִבּוֹתֵינוּ
חָשׁוּב וּמְקֻבָּל וּמְרֻצֶּה לְפָנֶיךָ
כְּאִלּוּ הִקְרַבְנוּ קָרְבַּן הַתָּמִיד
בְּמוֹעֲדוֹ וּבְמְקוֹמוֹ וּכְהִלְכָתוֹ׃

və'ein lánu lo Kohéneh ba'avodateh
vəlo Ləviyeh bədukhaneh
vəlo Yisra'eil bəma'amadeh.
Və'ateh amárte
unshaləmah farim libotéinu.
Lakhein yəhi ratzon miləfanéikhe
haMaqor Elohéinu vEilohei ivoléinu
sheyəhei sí'aḥ libotéinu
ḥashuv umqubal umrutzah ləfanéikhe
kə'ilu hiqrávnu qorban hatamid
bəmo'ado uvimqomo ukh'hilkhato.

Great One of endless worlds,
You commanded us to present
the daily offering in its place
and to have Kohanol in their service
and Levites on their platform and Yisra'eil at their post.
And now — because of our wrongdoings —
the Temple is laid waste, and the daily offering is abolished,
and we don't have any Kohéneh in their service
nor any Levite on their platform
nor Yisra'eil at their post.
And You promised:
"And we will offer, in lieu of bulls, our hearts." Hoshéi'a 14:3
Therefore, may it be Your will,
Source, our God and God of our forebears,
that the thought of our hearts
be deemed and welcomed and accepted before You
as if we had presented the daily offering
in its time and in its place and according to its laws.

On Shabbat add (BəMidbar 28:9–10):

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת
מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

Uvyom haShabat shənei khəvasim bənei shanah təmimim ushnei esronim sólet minḥah bəlulah vashémen vənisko. Olat Shabat bəShabato al olat hatamid vəniskah.

"[9]And on the Sabbath day: two unblemished yearling lambs and two tenths [of an efah] of fine flour as a meal offering, mixed with oil, and its libation offering. [10]A Sabbath burnt offering on each Sabbath, in addition to the daily burnt offering and its libation."

On Rosh Ḥódesh add (BəMidbar 28:11–15):

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַה׳ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל
אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת
מִנְחָה בְּלוּלָה בַשָּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן
לָאַיִן הָאֶחָד: וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד
עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַה׳: וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר
וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ
לְחָדְשֵׁי הַשָּׁנָה: וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַה׳ עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה
וְנִסְכּוֹ:

Uvroshei ḥodsheikhem taqrívu olat lᴀSʜᴇɪᴍ parim bənei vaqar shənáyim və'áyil eḥad kəvasim bənei shanah shiv'ah təmimim. Ushloshah esronim sólet minḥah bəlulah vashémen lapar ha'eḥad ushnei esronim sólet minḥah bəlulah vashémen la'áyil ha'eḥad. Və'isaron isaron sólet minḥah bəlulah vashémen lakéves ha'eḥad olah réi'aḥ niḥó'aḥ isheh lᴀSʜᴇɪᴍ. Vəniskeihem ḥatzi hahin yihyeh lapar ushlishit hahin la'áyil urvi'it hahin lakéves yáyin zot olat ḥódesh bəḥodsho ləḥodshei hashanah. Us'ir izim eḥad ləḥatat lᴀSʜᴇɪᴍ al olat hatamid yei'aseh vənisko.

"[11]And on your new moons, you will present a burnt offering to The Name: two bulls (sons of the herd), one ram, seven yearling lambs — unblemished! [12]And three tenths [of an efah] of fine flour as a meal offering, mixed with oil, for every single bull, and two tenths [of an efah] of fine flour as a meal offering, mixed with oil, for the single ram, [13]and one tenth [of an efah] 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. [14]And their libation offerings: half a hin will be for each bull, and a third of a hin for the ram, and a quarter of a hin for each lamb — wine! This is the monthly offering, on each month for the months of the year. [15]And also a he-goat as a sin offering to The Name — this will be done in addition to the daily burnt offering and its libation."

Mishnah Zəvaḥim 5:1–3

א. אֵיזֶהוּ מְקוֹמָן שֶׁל זְבָחִים קָדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן פְּר
וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת
בַּצָּפוֹן וְדָמָן טָעוּן הַזָּיָה עַל בֵּין הַבַּדִּים וְעַל הַפָּרֹכֶת וְעַל מִזְבַּח
הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת: שְׁעָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל
יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן אִם לֹא נָתַן לֹא עִכֵּב:

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 haparókhet və'al mizbaḥ hazahav matanah aḥat meihen mə'akávet. Shə'arei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'aḥ haḥitzon im lo natan lo ikeiv.

1. Where is the place of sacrifices? The Holiest of holy [sacrifices], their ritual slaughter was on the north [side]: The bull and goat of Yom Kippur, their ritual slaughter was on the north [side], and collecting their blood in a service vessel was on the north [side], and their blood requires sprinkling on [the Ark] between the rods and on the curtain and on the altar of gold. [If] one sprinkling of these [was omitted, the ceremony] is invalidated. The remainder of the blood was poured on the western foundation of the outer altar. If this wasn't sprinkled, it didn't invalidate [the ceremony].

ב. פָּרִים הַנִּשְׂרָפִים וּשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָּיָה עַל הַפָּרֹכֶת וְעַל מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת: שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן אִם לֹא נָתַן לֹא עִכֵּב אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדֶּשֶׁן:

2. Parim hanisrafim us'irim hanisrafim shəḥitatan batzafon vəqibul daman bikhli shareit batzafon vədaman ta'un hazayah al haparókhet və'al mizbaḥ hazahav batanah aḥat heihen mə'akávet. Shayarei hadam hayah shofeikh al yəsod ma'aravi shel mizbéi'aḥ 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. חַטֹּאת הַצִּבּוּר וְהַיָּחִיד אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁל מוֹעֲדוֹת שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת כִּיצַד עָלָה בַּכֶּבֶשׁ וּפָנָה לַסּוֹבֵב וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית מִזְרָחִית צְפוֹנִית צְפוֹנִית מַעֲרָבִית מַעֲרָבִית דְּרוֹמִית: שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת:

3. Ḥatot hatzibur vəhayaḥid éilu hein ḥatot hatzibur sə'irei rashei ḥodashim vəshel mo'adot shəḥitatan batzafon vəqibul daman bikhlei shareit batzafon vədaman ta'un arba matanot al arba qəranot keitzad alah vakévesh ufanah lasoveiv uva lo ləqéren dəromit mizraḥit mizraḥit tzəfonit tzəfonit ma'aravit ma'aravit dəromit. Shəyarei hadam hayah shofeikh al yəsod dəromi vəne'ekhalin lifnim min haqəla'im ləzikhrei khəhunah bəkhol 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]

רַבִּי יִשְׁמָעֵאל אוֹמֵר בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת

א. מִקַּל וָחֹמֶר

ב. וּמִגְּזֵרָה שָׁוָה

ג. מִבִּנְיַן אָב מִכָּתוּב אֶחָד וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים

ד. מִכְּלָל וּפְרָט

ה. מִפְּרָט וּכְלָל

ו. כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט

ז. מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכְלָל

ח. כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן הַכְּלָל לְלַמֵּד לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא

ט. כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעֹן טַעַן אֶחָד שֶׁהוּא כְּעִנְיָנוֹ יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר

י. כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעֹן טַעַן אַחֵר שֶׁלֹּא כְּעִנְיָנוֹ יָצָא לְהָקֵל וּלְהַחֲמִיר

יא. כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בְּדָבָר הֶחָדָשׁ אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ

יב. דָּבָר הַלָּמֵד מֵעִנְיָנוֹ וְדָבָר הַלָּמֵד מִסּוֹפוֹ

יג. וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת זֶה עַד שֶׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם:

Rabi Yishma'eil omeir bishlosh esreik midot haTorah nidréshet

1. *miqal vaḥómer*
2. *umigəzeirah shavah*
3. *mibinyan av mikatuv eḥad umibinyan av mishənei khətuvim*

[9] Sifrei, Bəraita dəRabi Yishma'eil

4. *mikəlal ufrat*
5. *mipərat ukhlal*
6. *kəlal ufrat ukhlal i atah dan ela kə'ein hapərat*
7. *mikəlal shehu tzarikh lifrat umipərat shehu tzarikh likhlal*
8. *kol davar shehayah bikhlal vəyatza min hakəlal ləlameid lo ləlameid al atzmo yatza ela ləlameid al hakəlal kulo yatza*
9. *kol davar shehayah bikhlal vəyatza lit'on tó'an eḥad shehu khə'inyano yatza ləhaqeit vəlo ləhaḥamir*
10. *kol davar shehayah bikhlal vəyatza lit'on tó'an aḥeir shelo khə'inyano yatza ləhaqeil ulhaḥamir*
11. *kol davar shehayah bikhlal vəyatza lidon badavar heḥadash i atah yakhol ləhaḥaziro likhlalo ad sheyaḥazirénu hakatuv likhlalo bəfeirush*
12. *davar halameid mei'inyano vədavar halameid misofo*
13. *vəkhein shənei khətuvim hamakh'ḥishim zeh et zeh ad sheyavo hakatuv hashəlishi vəyakhrí'a beineihem.*

Rabbi Yishma'eil says: With thirteen principles is the Torah interpreted:

1. [an inference] from light to heavy [ie: an a forteriori inference/qal vaḥómer]
2. and [an inference] from an identical concept [ie: a verbal analogy/gəzeirah shavah]
3. [an inference] from a general rule [derived] from one text and [an inference] from a general rule [derived] from two texts
4. [an inference] from a category and an example
5. [an inference] from an example and a category
6. a category and an example and a category — you may only conclude [cases] that are similar to the example
7. [an inference] from a category that requires an example and [an inference] from an example that requires a category
8. any thing that was [included] in a category and was specified outside of the category to teach [something] — not to teach about itself was it specified, but to teach about the entire category was it specified
9. any thing that was [included] in a category and was specified to require a requirement, one that was like its context — it was specified to lighten [the law] and not to make [it] heavier
10. any thing that was [included] in a category and was specified to require a requirement, a different one that is not like its context — it was specified to lighten [the law] and also to make [it] heavier
11. any thing that was [included] in a category and was specified to conclude [something] about that new thing — you may not include it and restore it to the category unless the text restores it [for us] explicitly
12. a thing that teaches from its context and a thing that teaches from what follows it
13. and finally: two texts contradicting one another until a third text comes and resolves the contradiction betwen them

Continue with the first Qadish dəRabanun in the Shabbat and Festival Morning Service (p 244).

Appendix B: Notes on the Text

These are by no means exhaustive comments on every possible thing that could be said about the text in this siddur. They are merely high points, specific idiosyncrasies, little snippets here and there that I think might require a little extra explanation or be of interest to the sort of person (like me) who reads translators' notes.

- The Friday Evening Service
  - Introductory Verses
    - Yədidet Néfesh:
      - אָב | *iv* | Quickener: English doesn't have a great gender-neutral alternative for "father" or "mother". "Parent" exists, obviously, and I do use it elsewhere in the siddur, but it feels a little wan and clinical for a heightened poetic moment like this. "Quickener", with its associations with the old sense of "quick" meaning "living" (a sense still visible in "quicksilver" and "the quick and the dead"), seemed like a fitting coinage here: The One who makes us become alive.
      - זִיו | *ziv* | Florescence: The Hebrew word can refer to either a kind of radiance or to the blossoming of a flower; I hope "florescence" is close enough to "inflorescence" to catch this double meaning in English as well.
  - Qabalat Shabat
    - Psalm 95:8 מַסָּה . . . מְרִיבָה | *Mərivah . . . Masah* | Mərivah . . . Trial: The first of these two place names literally means "Strife". I translated the second because these names seem highly symbolic, and the meaning is probably not immediately transparent to the average English user.
    - Psalm 97:1 הָאָרֶץ | *ha'áretz* | the mainland: The Hebrew word is usually a more general term for dry land, but since it seems to be in opposition to the islands in the second verset, I took the liberty of stretching the meaning a little: Let the whole earth, whether continental or scattered across the nether regions of the ocean, rejoice in haSheim.
    - Psalm 29:6 רְאֵמִים | *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 פְּנֵי שַׁבָּת נְקַבְּלָה | *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 גֵּאוּת | *gei'ut* | sea-swells: A more literal translation here would be "grandeur", but this noun sometimes also refers to the swelling of the sea, and given the aquatic imagery of this psalm, it seems fitting to offer this poetic alternative here.

– The Shəma and Her Blessings

* The Blessing for Evening (Historical and Contemporary): מִפְּנֵי | *mipənei* | from the face of: Usually, this word is simply treated as a preposition meaning "[away] from before". But etymologically, the part of the word that means "before" also means "face", and I think there's something beguiling and surprising about preserving that etymological sense here.
* The First Paragraph of the Shəma: מְאֹדֶךָ | *mə'odékhe* | [all that] makes you you: This word is often translated as "your might", but literally it means something closer to "your very-ness", "mə'od" being a standard intensifier in Biblical Hebrew. Etymologically, it does have a connection to might (just as, in English, "very" — via "verily" — has a connection to truth), but the intensifier strikes me as the more intriguing meaning here: You are commanded to love haSheim with all your heart (which is to say with that which accepts things in to you from the world), with all your soul (which is to say with that which reaches out from you into the world), and with all that makes you very you (which is to say with that which simply is in you, that which makes you you, as opposed to any other being on the planet).
* The Third Paragraph of the Shəma:
    · תְּכֵלֶת | *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. Exacting 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־תָתֻרוֹל : Confoundingly, these two words are cantillated וְלֹא תָתֻרוֹל 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: בַּעֲלַת גְּבוּרוֹת | *ba’alet gəvurot* | most primary Dom: I would apologize for this, but the blame ultimately rests with heterosexuality. “*Bə’aleh*” comes from a root that means “to sexually penetrate” as well as “to exercise control over”, a linkage spurred by patriarchal understandings of how cis men have sex with cis women and what gender relations should look like between married couples — the sexual and power-exchange senses of the word aren’t really separable, and the Prophets, especially, are full of punning wordplay on these two senses. (As a noun, the word can also mean “husband” or “Ba’al”, a god that the ancient Israelites were apparently particularly wont to worship.) Stripping away the gendered connotations but leaving the interwoven senses of a per-

sonal relationship with an exchange of power (with the *bə'aleh* being the one with the *gəvurot*, the power) naturally leads us into the world of kink, and hence this translational choice. There are worse fates than being a sub for haSheim. (I use "Dom" as a gender-neutral shortening for "Dominant", just as "sub" is a gender-neutral shortening for "submissive"; it seems unnecessarily convoluted to import that shortening into French, gender it, then look for a way of de-gendering the faux-French "Dom(me)".)

* Al haNisim — Ḥanukah: 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 Ḥanukah, 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 Shebeirəkheh 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 עָיִט | *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 nətilat 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 tzayon* | desert hills: The Masoretic text here reads "הַרְרֵי צִיּוֹן | *harərei Tziyon* | hills of Tziyon", which is geographically somewhat difficult given the distance between Mt Ḥermon and Mt Tziyon. Following a suggestion in Robert Alter's commentary on his translation, I've changed one vowel here to make the line refer to desert hills instead, which seems more coherent.
  - Psalm 126: In translating this psalm (especially verses 1 and 4), I have relied more on Jewish tradition than on the literal meanings of the words involved. Biblical scholarship has worked itself into a tizzy over these lines, but there is a long and robust tradition in Jewish communities of understanding the expressions in the first and fourth verses as expressing a yearning for a future in which G-d brings home those who are currently confined (literally something like "When the Presence returns the captives of..."). The translation flips the focus slightly primarily to smooth out the simile of the floodways in the second half of verse 4; the Hebrew has been tweaked only slightly to have a more universal focus. While the resulting phrasing is perhaps a little looser than a doctrinaire philosophical essay or political white paper would have it, I nevertheless hope that in the context of utopian Biblical poetry, it still manages to capture the sense of a future where all the lands of the Earth have been freed from the strangleholds of colonialism, and

where the caging of human beings is nothing more than a distant bitter memory.

- Psalm 43:3 מִשְׁכְּנוֹתֶיךָ | *mishkənotéikhe* | Your presence-places: While this word is the word for the "Mishkan", the mobile sanctuary that the Israelites carried with them during their wilderness wanderings, it is also etymologically linked with the Divine Name that I have translated as "The Presence" thruout this siddur, hence this translation.
- Psalm 66:12 לְרְוָחָה | *lərəvaḥah* | to relief: The Masoretic text here reads "לְרְוָיָה | *lərəvayah* | 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 תַּכְיֶנָּה דְגָנָם כִּי־כֵן תְּכִינֶהָ: | *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 קֶדֶם | *qédem* | the essentials: This line is a little gnarly. "*Qédem*" literally means "east", and then by the association with sunrise picks up associations with "early", "ancient", and "beginning". One plausible way of parsing this line, then, is that haSheim's edicts have taught us the "earliest" things, either in the sense of primordial mysteries of the creation of the cosmos or the ABCs of a proper Jewish life, thru Torah.

– The Shabbat and Festival Morning Service

  - Greeting a New Day:
    * Birkot haSháḥar: The blessing about gender has been the subject of much discourse in the history of Jewish prayer. Early versions assumed a male pray-er, and ended "Who did not make me a woman". Later, a version for women to pray was added, ending "Who made me according to His will". Many contemporary prayerbooks 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: יַרשׁוּת | *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: כְּבֵדִי | *kəveidi* | my core: The Masoretic Text reads "כָּבוֹד | *kavod* | glory" here, which is semantically somewhat odd. Many contemporary translations follow this emendation — drawn from the Septuagint — to the Hebrew word for "liver", an organ which represented the seat of emotions in Biblical thought, much as the heart does in contemporary English.

- Verses of Praise:
  * Verses of Reconciliation 78:38: This verse has thirteen words in the Hebrew and references the thirteen attributes of G-d's mercy announced in Shəmot. As such, the translation is also kept to thirteen words in English to mirror this structural reference.
  * Psalm 90:3 דָּכָא | *daka* | atoms: While frequently translated "dust", this is not the standard word for that concept in Biblical Hebrew. The underlying root relates to the idea of crushing or pulverizing something, and this translation, if a little anachronistic, is an attempt to get at that idea.
  * Psalm 147:16 כְּפוֹר כָּאֵפֶר יְפַזֵּרָה | *kəfor ka'éifer yəfazéireh* | frost like fire-dregs Voi fritters about: This translation is an attempt to echo the wordplay in the Hebrew. A more literal translation would be "frost like ash Voi'll scatter"
  * Shokhéneh ad: בְּחֵי יִצרוֹל תִּתְרוֹמְמָה | *Bəḥei yətzirol titroməmeh* | 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.
  * Yishtabaḥ: 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 Shəma and her Blessings:
  - The Blessing for Morning (Weekday) אֵל בְּרוּכֶה... | *Eïl 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:
  - מַלְאֲכוֹל צְבָאוֹת | *mal'akhol tzəva'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 תַּלְפִּיוֹת | *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 ה־ in the absolute state and ת־ in the construct state. The common plural ending is וֹל- for both the absolute and construct states. Thus:

plural	singular	
תַּלְמִידוֹל	תַּלְמִידָה	absolute
תַּלְמִידוֹל	תַּלְמִידַת	construct

The construct form takes endings: תַּלְמִידַתִּי, תַּלְמִידָתְךָ, תַּלְמִידוֹלַי, תַּלְמִידוֹלַיִךְ etc. The common possessive endings are as follows:

3rd pl	3rd sing	2nd pl	2nd sing	
־ָל	־ָהּ	־כֶל	־ךָ	for sing nouns
־ֵיהֶל	־ֶיהָ	־ֵיכֶל	־ַיִךְ	for pl nouns

Thus:

חֲבֵרָתָל	חֲבֵרָתָהּ	חֲבֵרָתְכֶל	חֲבֵרָתְךָ
their friend	faer friend	y'all's friend	your friend
חֲבֵרוֹלֵיהֶל	חֲבֵרוֹלֶיהָ	חֲבֵרוֹלֵיכֶל	חֲבֵרוֹלַיִךְ
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 ◌ְ in place of ◌ָ, and the common plural like the feminine plural with ל in place of ת.

Some masculine nouns already end in ◌ֶה-. 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 אוֹפֶת. 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 ◌ֵאַה- in their common singular absolute form, ◌ְאַת- in the construct. So a nonbinary doctor would be a רוֹפֵאַה and the construct state would be רוֹפְאַת. 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: אָב/אָבוֹל | parent/parents and בֶּת/בָּנוֹל | child/children.

The common demonstrative singular pronoun is זֶת. The common personal pronouns are as follows:

plural	singular	
אַתֶּל	אַתֶּה	2nd pers
הֶל	הֶא	3rd pers

The common forms of cardinal numbers 1–10 are as follows:

construct	absolute		construct	absolute	
שֵׁשֶׁה	שִׁשָּׁה	6	אָחֶד	אֶחָד	1
שִׁבְעֶת	שִׁבְעָה	7	שְׁלֵי	שְׁלַיִם	2
שְׁמֹנֶת	שְׁמֹנָה	8	שְׁלֹשֶׁה	שְׁלֹשָׁה	3
תִּשְׁעֶת	תִּשְׁעָה	9	אַרְבַּעֶת	אַרְבָּעָה	4
עַשְׂרֵה	עֲשָׂרָה	10	חֲמֵשֶׁה	חֲמִשָּׁה	5

These should allow one to construct any cardinal numbers higher than this as needed. Masculine and feminine cardinal numbers switch which gender they agree with above three; common cardinal numbers do not do this; they agree with common nouns no matter how high they go. Ordinals are as follows:

1	רִאשׁוֹנָה	6	שִׁשִּׁי
2	שֵׁנִי	7	שְׁבִיעִי
3	שְׁלִישִׁיָּה	8	שְׁמִינִי
4	רְבִיעִי	9	תְּשִׁיעִי
5	חֲמִישִׁי	10	עֲשִׂירִיָּה

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, אֵת, בֵּין, עִם:

	sing	plur
2nd pers	לְךָ	לָכֶל
3rd pers	לָהּ	לָהֶל or לָל

2. For כְּ, מִן, עוֹד:

	sing	plur
2nd pers	כָּמוֹךָ	כְּמוֹכֶל
3rd pers	כְּמוֹהָ	כְּמוֹהֶל

3. For אֶל, עַל, תַּחַת, אַחֲרֵי, לִפְנֵי, סָבִיב:

	sing	plur
2nd pers	עָלֶיךָ	עֲלֵיכֶל
3rd pers	עָלֶיהָ	עֲלֵיהֶל

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 שׁלט 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
שׁוֹלְטוֹל	שׁוֹלֶטֶה

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 שׁוֹלֶטֶה and it drops the final ה to take endings: שׁוֹלְטִי | "my ruler", for example. In this way, the common forms are kept distinct from their masculine and feminine counterparts.

The Past/Perfect Tense: The third person plural in Hebrew is already ungendered in the past tense, and so there is no distinct common third person plural form in this tense. Thus the forms look like this:

plur	sing	
שְׁלַטְתֶּל	שָׁלַטְתָּ	2nd pers
(שָׁלְטוּ)	שָׁלְטָה	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	
שְׁלַטְתֶּנוּ			שְׁלַטְתַּנִי			1st pers
שְׁלַטְתְּכֶל	שְׁלַטְתְּכֶן	שְׁלַטְתְּכֶם	שְׁלַטְתֵּךְ	שְׁלַטְתֵּךְ	שְׁלַטְתֵּךְ	2nd pers
שְׁלַטְתֶּל	שְׁלַטְתֶּן	שְׁלַטְתֵּם	שְׁלַטְתָּהּ	שְׁלַטְתָּהּ	שְׁלַטְתֵּהוּ	3rd pers

The suffixed forms for a third-person common singular verb look like this:

plur			sing			
comm	fem	masc	com	fem	masc	
שְׁלָטֶתְנוּ			שְׁלָטֶתְנִי			1st pers
שְׁלָטֶתְכֶל	שְׁלָטֶתְכֶן	שְׁלָטֶתְכֶם	שְׁלָטֶתֵךְ	שְׁלָטֶתֵךְ	שְׁלָטֶתְךְ	2nd pers
שְׁלָטֶתַל	שְׁלָטֶתַן	שְׁלָטַתֵם	שְׁלָטֶתָּהּ	שְׁלָטֶתָּהּ	שְׁלָטֶתּוּ	3rd pers
					שְׁלָטֶתְהוּ	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	
שְׁלַטְנוּהָ	שְׁלַטְתִּיהָ			1st pers
שְׁלַטְתּוּהָ	שְׁלַטְתָּהָ	שְׁלַטְתִּיהָ	שְׁלַטְתָּהּ	2nd pers
שְׁלָטוּהָ	שְׁלָטֶתָּהָ	שְׁלָטַתָּהּ	שְׁלָטָהּ	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 הָ is replaced by the common הֶ.
- 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	
תִּשְׁלְטוֹל	תִּשְׁלְטֶה	2nd pers
יִשְׁלְטוֹל	יִשְׁלְטֶה	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 וְ-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 ֶ and ֵ vowels to link the verb to the suffix, it's necessary to — somewhat arbitrarily — change the vowel in the common forms to ֹ (ḥolam) 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	
יִשְׁלְטֵנוּ			יִשְׁלְטֵנִי			1st pers
			יִשְׁלְטָנִי			alt 1st
יִשְׁלְטֵכֶל	יִשְׁלְטֵכֶן	יִשְׁלְטֵכֶם	יִשְׁלְטֵךְ	יִשְׁלְטֵךְ	יִשְׁלְטָךְ	2nd pers
			יִשְׁלְטָךְ	יִשְׁלְטֵךְ	יִשְׁלְטָךְ	alt 2nd
יִשְׁלְטֵל	יִשְׁלְטֵן	יִשְׁלְטֵם	יִשְׁלְטֵהּ	יִשְׁלְטָהּ	יִשְׁלְטֵהוּ	3rd pers
			יִשְׁלְטָנָּה	יִשְׁלְטָנָּה	יִשְׁלְטֵנּוּ	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 שִׁלְטָה and the plural שִׁלְטוֹל. 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 עשׂה to illustrate these changes. The common singular participle, in both absolute and construct states, is עוֹשָׂת; the plural is עוֹשׂוֹל. Both of these forms can take pronominal suffixes directly.

In the perfect, the second person common singular is עָשִׂיתָ; the third person common singular is עָשְׂתָה, in keeping with the general morphological patterns of these roots. The second person plural ends in תֶּל, as one would expect. The second person forms take objective suffixes regularly — עֲשִׂיתֶנִי, עֲשִׂיתוּהָ — 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 עָשָׂת- This then yields the expected suffixed forms: עָשָׂתְנִי, עָשָׂתְךָ, עָשָׂתַן — 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	
תַּעֲשׂוֹל	תַּעֲשֶׂת	2nd pers
יַעֲשׂוֹל	יַעֲשֶׂת	3rd pers

The imperative is formed by dropping the prefix, as expected. To attach objective suffixes to the singular,the תְ- ending drops, leaving a stem that can be linked to the suffixes with the expected ḥolam vowel.

III-Guttural Verbs Verbs that have a ח, 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 שׁוֹמַעַה in its absolute and construct states. As with other common singular participles, it drops the final syllable before taking suffixes: שׁוֹמַעֲנוּ. 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 בּוֹרֵאַה, the construct בּוֹרַאַת. The construct state takes pronominal suffixes as expected: בּוֹרְאַתָּהּ. These roots are otherwise regular.

II-ו/י 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	
שָׂמוֹל	שָׂמֶה	absolute
שְׂמוֹל	שְׂמֶת	construct

The construct forms can then take pronominal suffixes in the usual manner: שְׂמֶתֵךְ

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-ו/י keep the III-ה pattern in the participle — חַיֵּת not חַיֶּה. Verbs that are both III-א and II-ו/י keep the latter pattern, not the former — בָּאֶה not בָּאַה. 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	
מַדְרִיכוֹל	מַדְרִיכָה	absolute
מַדְרִיכוֹל	מַדְרִיכַת	construct
מַדְרִיכוֹלֵינוּ	מַדְרִיכָתֵנוּ	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	
אִמְּרֶן	אִמְּרָה	absolute
אִמְּרֶת	אִמְּרַת	construct
אִמְּרֶתָא	אִמְּרַתָא	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	
אִמְּרֵיכֹל	אִמְּרֵיךְ	אִמְּרָתְכֹל	אִמְּרַתָךְ	2nd pers
אִמְּרֵיהֹל	אִמְּרוֹיֵהּ	אִמְּרָתְהֹל	אִמְּרַתֵהּ	3rd pers

Personal pronouns would then look like this:

plur	sing	
אַנְתֶּן	אַנְתֶּה	2nd pers
אִנּוּן	הֵא	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	
כָּתְבֶן	כָּתְבֶה	absolute
כָּתְבֶת	כָּתְבֶת	construct
כָּתְבֶתָא	כָּתְבֶתָא	emphatic

Here's the past/perfect tense:

plur	sing	
כְּתַבְתּוֹן	כְּתַבְתְּ	2nd pers
כְּתָבוֹל	כְּתָבֹת	3rd pers

And here's the imperfect/future tense:

plur	sing	
תִּכְתְּבוֹן	תִּכְתְּבֶה	2nd pers
יִכְתְּבוֹן	יִכְתְּבֶה	3rd pers

This would then give the imperatives as כִּתְבֶה in the singular and כִּתְבוֹן 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