סדור שים שלום לחול

Siddur Sim Shalom FOR WEEKDAYS



THE RABBINICAL ASSEMBLY THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM New York City

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תוכן הענינים		TABLE OF CONTENTS
הקרמה	vii	Introduction
עיונים	xi	Reflections
סימני קריאה	\mathbf{xiv}	Special Symbols
מדריך לתהלים בסדור	xv	Guide to Psalms in this Siddur
שחרית לחול		Morning Service
ברכות השחר	1	Preliminary Prayers
טלית	2	Tallit
תפילין	3	Tefillin
קדיש דרבנן	13	Kaddish D'Rabbanan
פסוקי דזמרא	16	P'sukei D'Zimra
שחרית (ברכו)	30	Shaḥarit
עמידה	36	Amidah
הביננו	48	Havinenu
נטילת לולב	49	Taking the Lulav
הלל	50	Hallel
אבינו מלכנו	57	Avinu Malkenu
תחנון (ליום שני וחמישי)	59	Taḥanun (for Mondays and Thursdays)
(לימים אחרים)	62	(for other days)
סדר קריאת התורה	65	Torah Service
סיום התפילה (אשרי)	78	Concluding Prayers
שיר של יום	85	Psalms of the Day
תהלים לבית אבל	93	Psalms for a House of Mourning
פזמונים	101	Closing Hymns
	103	Musaf Service
לראש חרש ולחול המוער		for Rosh Hodesh and Hol Ha-mo'ed
הושענות	116	Hoshanot
לחול המועד סוכות		for Hol Ha-mo'ed Sukkot
מנחה לחול	120	Afternoon Service
תחנון	132	Taḥanun
ערבית לחול	137	Evening Service
ספירת העומר	152	Counting of the Omer
למוצאי שבת	158	For Saturday Night
הברלה	165	Havdalah
קדוש לבנה	167	Blessing of the New Moon
הריאה שמע על המנוה	168	Praver Before Sleen

המטה 168 Prayer Before Sleep

הַיִי לִפְנֵי אֶלֹהַיִךְ וּמַלְבֵּךְ אֲשֶׁר בָּאת לַחֲסוֹת הַּחֲחַת כְּנָפָיו. שְׁמו יִגְדַל וְיִתְקַדַשׁ בְּפִי כֹל אֲשֶׁר נִשְׁמַת אֱלְוֹהֵ חֵי בְּאַפָּיו.

You are welcome before your God and Sovereign; you have found protection beneath God's wings. God's name is exalted, hallowed by all who, by divine spirit, are moved to sing.

— Judah Halevi

שַׁחֲרִית לְחוֹל

Morning Service for Weekdays



ברכות השחר

Upon arising in the morning, we acknowledge God's compassion in restoring us to life each day.

מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיְרָ, מֶלֶך חֵי וְקַיָּם, שֶׁהֶחֶזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתֶךָ.

Upon ritual washing of hands: **בְּרוּך** אַתָּה יהוה אֱלֹהֵינוּ מֶֶלֶך הָעוֹלָם, אֲשֶׁר קִדְשֶׁנוּ בְּמִצְוֹתִיו וְצָוֵּנוּ עַל נְטִילַת יָדֵיִם.

מה טובו 🌿

Upon entering the sanctuary: על פּי פּסוקים מבמדבר ותהלים זַאַנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ, אֶשְׁתַחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ. יהוה, אָהַבְתִּי מְעוֹן בֵיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ. וַאַנִי אֶשְׁתַחֲוֶה וְאֶרְרְעָה, אֶבְרְכָה לִפְנֵי יהוה עשִׁי. וַאֲנִי תְפִּלָתִי לְךָ, יהוה, עֵת רָצוֹן. אֶלֹהִים, בְּרָב חַסְדֶךָ, עֵנֵנִי בֶּאֶמֶת יִשְׁעֶךָ.

Birkhot Ha-shahar (the b'rakhot of morning's light) has become a general name for all those b'rakhot which the Rabbis considered appropriate to recite upon awakening in the morning, in order to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalms extol the beauty of a new dawn inspiring our sages to urge that we greet the emerging day like a lion, in our zeal to worship the Holy One.

BIRKHOT HA-SHAḤAR PRELIMINARY PRAYERS

Prayer begins in the home, as we arise each morning with our acknowledgment of God's presence and compassion.

I am grateful to You, living, enduring Sovereign, for restoring my soul to me in compassion. You are faithful beyond measure.

Upon ritual washing of hands:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to rinse our hands.

Wan Tovu

Upon entering the sanctuary:

Based on verses from NUMBERS and PSALMS

Mah tovu ohalekha Ya'akov, mishk'notekha Yisra-el. Va'ani b'rov ḥasd'kha avo veitekha, eshtaḥaveh el heikhal kodsh'kha b'yir-atekha. Adonai, ahavti m'on beitekha, u-m'kom mishkan k'vodekha. Va'ani eshtaḥaveh v'ekhra-ah, evr'khah lifnei Adonai osi. Va'ani t'filati l'kha, Adonai, et ratzon. Elohim, b'rov ḥasdekha, aneni be'emet yish-ekha.

How lovely are your dwellings, people of Jacob, your sanctuaries, descendants of Israel. As for me, O God, Your great love inspires me to enter Your house, to worship in Your holy sanctuary, filled with awe for You. Adonai, I love Your house, the place of Your glory. Before my Maker I humbly bow in worship. May this be an auspicious time, Adonai, for my prayer. Your love, O God, is great; answer me with Your true deliverance.

2

(On מנחה, the מנחה, and the מנילין) are deferred until מנחה) Meditation before putting on the טלית

תהלים ק״ר: א׳-ב׳

בּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֶלהֵי גָּדַלְתָּ מְאֹר, הוֹד וְהָדָר לָבֶשְׁתָ. עְׂטֶה אוֹר פַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם פַּיְרִיעָה.

הְנְגָי מִתְעַשֵּׁף / מִתְעַשֶּׁפֶת בַּצִּיצִית כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי, כַּכָּתוּב בַּתּוֹרָה: וְעָשׁוּ לָהֶם צִיצִת עַל כַּנְפֵי בְגְדֵיהֶם לְדֹרֹתָם. וּכְשׁם שֶׁאֲנִי מִתְכַּשָּה/מִתְכַּשָּה בְּטַלִית בָּעוֹלָם הַזֶּה, כֵּן תִזְכָּה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטַלִית נָאָה לָעוֹלָם הַבָּא. אָמֵן.

טלית for putting on the ברכה

בָּרוּךָ אַתָּה יהוה אֱלהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֵׁר קִדְּשֵׁנוּ בְּמִצְוֹתָיו וְצְוָנוּ לְהַתְעַטֵּף בַּצִיצִית.

תהלים ל״ו: ח׳-י״א

מַ**ה יָּקָר** חַסְדְּךָּ, אֱלֹהִים, וּבְנֵי אָדָם בְּצַל בְּנָפֶיךָ יֶחֲסָיוּן. יִרְוְיֻן מָדֶשֶׁן בֵּיתֶךּ, וְנַחַל עֲדָנֶיְדָ תַשְׁמֵם. כִּי עִמְךָ מְקוֹר חַיִּים, בְּאוֹרְדָ נִרְאֶה אוֹר. מְשֹׁך חַסְדְךָ לְיֹדְעֶיךּ, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

The tallit symbolizes God's enveloping love and concern. In turn, the tallit's fringes — the tzitzit — express our reciprocal commitment to God. The tzitzit remind us of both the Torah's commandments and the ideal of holiness to which we are called (Numbers 15:39-40). Indeed, the numerical value of the word tzitzit (Numbers 15:39-40). Indeed, the numerical value of the word tzitzit is 600, to which we add the eight strings and five knots that comprise each of the four fringes. Thus the tzitzit represent, symbolically, all of Torah's 613 commandments.

(On Tishah B'Av, tallit and tefillin are deferred until Minhah) Meditation before putting on the tallit

PSALM 104:1-2

 $\mathbf{2}$

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put *tzitzit* on the corners of their garments in every generation" (Numbers 15:38). As I wrap myself in a tallit in this world, so may my soul be dressed in a beautiful garment in the ideal world to come. Amen.

We put on the tallit, with tzitzit which remind us of all the mitzvot.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to wrap ourselves in *tzitzit*.

PSALM 36:8-11

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

The tzitzit also serve a spiritual purpose, according to the Gerer Rabbi. When one learns the Torah, prays much, and begins to think: "I am truly pious; I overlook nothing in the performance of my religious duties" — that is precisely when one transgresses the command: "Do not be seduced by your heart nor led astray by your eyes" (Numbers 15:39). Such people, said he, should look at the tzitzit and be reminded of the need for humility.

תפילה של יד for the ברכה **בּרוּ**ך אַתַּה יהוה אָלהֵינוּ מֵלֵך הַעוֹלָם,

הְנְנִי מְכַוּן/מְכַוּגֵת בַּהֲנָחַת תִּפָּלִין ל<u>ְק</u>ַיֵּם מִצְוַת בּוֹרָאֵי, שִׁצְוַנוּ לְהָנִיחַ הְפִלִין, כַּכָּתוּב בְּתוֹרָתוֹ: וּקְשַׁרְתָם לְאוֹת עַל זָדֶךּ, וְהָיוּ לְטֹטַפּוֹת בֵּין עֵינֵיךָ. וְהֵם אַרְבַע פַּרְשִׁיוֹת אֵלוּ: שְׁמַע, וְהָיָה אָם שַׁמִע, קַדָּשׁ, וְהַיַה כִּי יִבִיאַךּ, שֵׁיֵשׁ בָּהֶם יְחוּדוֹ וְאַחְדּוּתוֹ יְתִבַּרָךְ שָׁמוֹ. וְצָוַנוּ לְהַנִיחַ עַל הַיָּד, לִזְכָרוֹן זְרוֹעוֹ הַנָּטוּיֵה, וְשֵׁהִיא נֵגֵד הַלֶּב, לְכַוּן בַּזָה אֶת לְבֵּנוּ לַעֲבוֹדַתוֹ. וְעַל הַרֹאש נֵגֵד הַמִּוֹחַ, שֵׁמַחִשְׁבוֹתַי, עִם שָׁאַר חוּשֵׁי וכחוֹתֵי, מִיחַדִים יְהִיוּ לַעֲבוֹדַתוֹ. אַמֵן סֵלָה.

We wind the strap seven times around the forearm.

Meditation before putting on the תפילין

3

תפילה של ראש for the ברכה **בַּרוּך** אַתָּה יהוה אֵלֹהֵינוּ מֵלֵך הָעוֹלָם, אַשֶּׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצְוָנוּ עַל מִצְוַת הְפִלִין. בּרוּך שֵׁם כִּבוֹד מַלִכוּתוֹ לִעוֹלַם וַעֵּד.

אַשֶׁר קִדִּשֵׁנוּ בִּמִצְוֹתֵיו וִצְוַנוּ לְהַנִיחַ תִּפִּלִין.

As we wind the strap three times around the middle finger, we say:

> הושע ב׳:כ״א-כ״ב וארשתיה לי לעולם. ואַרַשִּׁתִיך לִי בְּצֵדֵק וּבְמִשְׁפָּט וּבְחֵסֶד וּבְרַחַמִים. וארשתיך לי באמונה, וידעת את יהוה.

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right. The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh'ma (Deuteronomy 6:4-9) to bind God's teaching as a sign and a reminder.

Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: "Bind them as a sign upon your hand and as a reminder above your eyes." The tefillin contain four passages from the Torah (Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10, 11-16) which affirm the uniqueness of God. I place the tefillah of the arm opposite my heart to recall God's outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah of the arm.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to put on tefillin.

We wind the strap seven times around the forearm.

We put on the tefillah of the head.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by giving us the mitzvah of tefillin.

Praised be God's glorious sovereignty throughout all time.

As we wind the strap three times around the middle finger, we say:

HOSEA 2:21-22

I betroth you to Me forever.

- I betroth you to Me with righteousness and justice, with love and compassion.
- I betroth you to Me with faithfulness; then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh'ma while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Hol Ha-mo'ed — the intermediate days of the Festivals of Sukkot and Pesaḥ, days on which work is permitted — some do wear tefillin. (On Tishah B'Av we postpone wearing tallit and tefillin until the Minhah Service.) Siddur Sim Shalom for Weekdays

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for the gift of our body ברכה

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדְוּעַ לִפְנֵי כִפֵּא כְבוֹדֶךְ שֶׁאָם יִפְּתֵחַ אֶחָד מֵהֶם אוֹ יִפָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֵמֹד לְפָנֶיךְ. בָּרוּךְ אַתָּה יהוה רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

for the gift of our soul ברכה

אָּלֹהַיּ, נְשָׁמָה שֶׁנְּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקָרְבִּי, וְאַתָּה עָתִיד לִשְׁלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא. כָּל־זְמַן שֶׁתִיד לִשְׁלָה בְקַרְבִּי מוֹדֶה / מוֹדָה אַנִי לְפָנֵיךּ יהוה אֶלהַי שֶׁתַּנְשׁמָה בְקַרְבִּי מוֹדֶה / מוֹדָה אַנִי לְפָנֵיךּ יהוה אֶלהַי וַאלהֵי אֲבוֹתַי רְבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל-הַנְּשָׁמוֹת. בָּרוּך אַתָּה יהוה הַמַּחַזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים.

> ְהַרֵינִי מְקַבֵּל / מְקַבֶּלֶת עָלַי מִצְוַת הַבּוֹרֵא: וְאָהַרְתָּ לְרֵצֵרְ כָּמְוֹדְ.

> > תורה for the gift of ברכה

בָּרוּך אַתַּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם*,* אֲשֶׁר מִדְּשֶׁנוּ בְּמִצְוֹתַיו וְצִוְּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעַּרֶב־נָא יהוה אֶלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְךְ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֶצָאֵינוּ וְצֶאֶצָאֵי עַמְךְ בֵּית יִשְׂרָאֵל כָּלֶנוּ יוֹדְעֵי שְׁמֶךְ וְלוֹמְדֵי תוֹרָתֶךְ לִשְׁמָה. בָּרוּך אַתָּה יהוה הַמְלַמֵּר תּוֹרָה לִעַמּוֹ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ מִכָּל־הָעַמִּים וְנֶתַן לֶנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to survive and to serve You. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors' God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator's mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.

Choose one passage from the תורה:

^{במדבר ו׳: כ״ד-כ״ו יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻגֶּךָ. יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.}

ויקרא י״ט: ב׳, י״ד-י״ח

קְּרְשִׁים תִּהְיוּ כִּי קָרוֹשׁ אֲנִי יהוה אֱלהֵיכֶם. לֹא־תְקַלֵּל חֵרָשׁ, וְלִפְנֵי עַוֵּר לֹא תִתֵּן מִכְשׁל. לֹא־תַעֲשׁוּ עָוֶל בַּמִּשְׁפָּט, לֹא תִשְּׁא פְנֵי דָל וְלֹא תֶהְדֵּר פְּנֵי גָּדוֹל, בְּצֶרֶק תִּשְׁפָּט עַמִיתֶךָ. לֹא תַעֲמֹד עַל דַם רֵעֶךָ. לֹא־תִשְׁנָא אֶת־אָחִיך בִּלְבָכֶךָ. וְאָהַבְתָּ לְרֵעַךְ כָּמְוֹךָ, אֲנִי יהוה.

A passage from the משנה

פאה א: א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֵאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה.

A passage from the גמרא

על פי **שבת קכ״ז**.

אֵלוּ דְבָרִים שֶׁאָדָם אוֹבֵל פּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוּלָם הַבָּא, וְאֵלוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקוּר חוֹלִים, וְהַכְנָסַת כַּלָה, וּלְוַיַת הַמֵּת, וְעִיּוּן הְפּלֶה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.

The passage from Numbers, above, is known as Birkat Kohanim, or the Priestly Blessing. It is designated by the Torah as God's own blessing of the people of Israel, recited by the Kohanim.

Choose one passage from the Torah:

NUMBERS 6:24-26

May Adonai bless you and guard you. May Adonai show you favor and be gracious to you. May Adonai show you kindness and grant you peace.

Selected from LEVITICUS 19:2, 14-18

You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Mishnah

PEAH 1:1

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on SHABBAT 127a

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b'rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one's first steps, and so on. Maimonides stated: "These b'rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service." Other authorities, however, the earliest being the Siddur of Rabbi Amram Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b'rakhot are still usually recited only privately.

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 שָׁרוּהַ אַתָּה יהוה אֶלהִינוּ מֶלֶהְ הָעוֹלָם, הַמַּעַבִיר שֵׁנָה מֵעִינַי וּתְנוּמָה מֵעַפְּעַפָּי. וִיהִי רָצוֹן מִלְפָנֵיך יהוה אֱלהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶך וְדַבְקֵנוּ בְּמִצוֹתֶיךּ, וְאַל הְבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבַרָה וְעָוֹן, וְאַל הְבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבַרָה וְעָוֹן, וְלֹא לִידֵי נִפְיוֹן, וְלֹא לִידֵי בָזָיוֹן, וְאַל תַּשְׁלֶט־בֶּנוּ בְּמָצוֹתֶיךּ, הָרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמַחָבַר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הָרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמַחָבַר רָע. וְדַבְקֵנוּ בְּיֵצֶר הָּרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמַחָבַר רָע. וְדַבְקֵנוּ בְיַצֶר הָטוֹב וּבְמַעַשִים טוֹבִים, וְכוֹף אֶת־יִצְרֵנוּ לְחָשְׁתַעְבָּד־לָךָ.
 וּתְנֵנוּ הַיוֹם וּבְכָלִריוֹם לְחֵן וּלְחֵסֶד וּלְחֵסָד וּלְרַחֲמִים בְּרוּך אַתָּה יהוה גּוֹמֵל חֵסָדִים טוֹבִים עוֹבִים לְחַן וּתְגַמְלֵנוּ חַסָדִים טוֹבִים.

for God's compassion ברכה

בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לֵיְלָה. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בָּן / בַּת־חוֹרִין. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, פוֹמֶחַ עוְרִים. בְּרוּךְ אַתָּה יהוה אֲלהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹמֶחַ עוְרִים. בְּרוּךְ אַתָּה יהוה אֲלהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עַרָמִים. בְּרוּךְ אַתָּה יהוה אֲלהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עַרָמִים. בְּרוּךְ אַתָּה יהוה אֲלהֵינוּ מֶלֶךְ הָעוֹלָם, מַוּלְבִישׁ עַרָמִים. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹמֵף בְּפּוּפִים. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹמֵף בְּפּוּפִים. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹמֵע הָאָבֶץ עַל הַמָּיִם. בְּרוּךְ אַתָּה יהוה אֱלהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹמֵע הָאַרָים. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר ישְׁרָאָר אַרָרָים. בְּרוּךְ אַתָּה יהוה אֱלהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר ישְׁרָאֵר לָי בָּרָבָי. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶרְ הָעוֹלָם, עוֹזְרָים לָידָר. בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶרְ הָעוֹלָם, עוֹעָם, אוֹזֵר ישְׁרָאָר בָרָבָי.

ברכות expressing our awareness that each day is a new gift from God

בּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֱלֵך הָעוֹלָם, אֲשֵׁר נָתַן לַשֵּׂכִוִי

We are grateful for the daily renewal of our lives.

- Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
- Praised are You Adonai our God, who rules the universe, making me in the divine image.
- Praised are You Adonai our God, who rules the universe, making me a Jew.
- Praised are You Adonai our God, who rules the universe, making me free.
- Praised are You Adonai our God, who rules the universe, giving sight to the blind.
- Praised are You Adonai our God, who rules the universe, clothing the naked.
- Praised are You Adonai our God, who rules the universe, releasing the bound.
- Praised are You Adonai our God, who rules the universe, raising the downtrodden.
- Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
- Praised are You Adonai our God, who rules the universe, providing for all my needs.
- Praised are You Adonai our God, who rules the universe, guiding us on our path.
- Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
- Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
- Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God's compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows great kindness upon His people Israel.

זָהִי רָצוֹן מִלְפָנֶיְךּ יהוה אֶלֹהֵי וֵאלֹהֵי אֲבוֹתַי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים, מֵאָדָם רָע וּמֵחָבֵר רָע, וּמִשְׁבֵן רָע וּמִפֶּגַע רָע וּמִשָּׁטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה וּמִבֵּעַל דִּין קָשֶׁה, בֵּין שֶׁהוּא בֶן־בְּרִית וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יְהֵא אָדָם יְרֵא שְׁמַיִם בַּפֵּתֶר וּבַגָּלוּי, וּמוֹדֵה עַל הָאֲמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וִיֹאמַר:

רְּבּוֹן כָּל־הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפּּילִים הַּחֲנוּגֵינוּ לְפָגֶיךּ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה־צִּדְקֵנוּ, מַה־יִּשְׁעֵנוּ, מַה־כֹּחֲנוּ, מַה־גְּבוּרָתֵנוּ. מַה נֹאמַר לְפָנֵיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךּ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הֶיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂבָל, כָּל מַעַשִינוּ הְהוּ וִימֵי חַיֵּינוּ הָבָבוֹנִים כִּבְלִי הַשְׂבָל הָשָׁבָם מִן הַבְּהֵמָה אָיָן, כִּי הַכּל הָבֶלָ.

אֲכָל אֲנָחְנוּ עַמְךּ בְּנֵי בְרִיתֶךּ, בְּנֵי אַבְרָהָם אֹהַבְךָ שֶׁנְּשְׁבֵּעְתַּ לוֹ בְּהַר הַמִּרִיָּה, זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֻקַד עַל גַּב הַמִּזְבֵּחַ, עַדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךְ שֶׁמֵאַהַבָּתְךָ שֶׁאָהַבְתָּ אוֹתוֹ וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ קָרָאתָ אֶת־ שְׁמוֹ יִשְׁרָאֵל וִישָׁרוּן.

לְפִיכָה אַנַחְנוּ חַיָּבִים לְהוֹדוֹת לְה וּלְשַׁבֵּחַך וּלְפָאָרְךָ וּלְבָרֵה וּלְקַדֵּשׁ וְלֵתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ. ם אַשְׁרֵינוּ, מַה־טוֹב חֶלְקַנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה־יָּפָה יְרֻשְׁתֵנוּ. אַשְׁרֵינוּ שֶׁאַנַחְנוּ מַשְׁבִּימִים וּמַעַרִיבִים עֶרֶב וָבְקָר, וְאוֹמְרִים פַּעַמַיִם בְּכַל־יוֹם:

> ֹשְׁמַע יִשְׂרָאֵל יהוה אֶלֹהֵינוּ יהוה אֶחָר. בָּרוּך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

7

May it be Your will, Adonai, my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant. The wise lack wisdom; the clever lack reason. Our actions, for all their profuseness, are meaningless; the days of our lives, emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God's glorious sovereignty throughout all time.

for God's holiness ברכה

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא בָּעוֹלָם הַזֶּה וְאַתָּה הוּא לָעוֹלָם הַבָּא. הַעוֹלָם, אַתָּה הוּא בָּעוֹלָם הַזֶּה וְאַתָּה הוּא לָעוֹלָם הַבָּא. הַעוֹלָמֶך, וּבִישׁוּעַתְך תַּרִים וְתַגְבִּיהֵ קַרְנֵנוּ. בָּרוּך אַתָּה יהוה מְקַדֵּשׁ אֶת־שִׁמְך בָּרַבִּים.

הוּא יהוה אֵלהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבִשְׁמֵי אַתַּה הַעֵלִיוֹנִים. אֱמֶת, אַתָּה הוּא רָאשון ואַתָּה הַשָּׁמֵיִם הוא אַחֲרון וּמִבַּלְעָדֶיךָ אֵין אֱלהִים. קַבֵּץ קוֵיךָ מֵאַרִבַּע פַּנְפוֹת הַאֵָרֵץ. יַפֵּירוּ וְיֵדְעוּ פַּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא הַאֵלהִים לְבַדְּךָ לִכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשְּׁמַיִם וְאֶת־הָאָָרֶץ, אֶת־הַיָּם וְאֶת־פַּל־אֲשֶׁר בָּם, או בַּעֵלִיוֹנִים בַתַּחָתוֹנִים ּבַּל־מַעֵשֵׂה ידיק וּמַי לִרְ מַה תַּעֲשֶׂה. אָבִינוּ שֶׁבַּשְׁמַיִם, עֲשֵׂה עִמָּנוּ שיאמר הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, שָׁמָרָ וְקַיֵּם־לֵנוּ, בּעבוּר חֵמֵר יהוה אֱלֹהֵינוּ, מַה שֵׁפָּתוּב: בָּעֵת הַהִיא אָבִיא אֶתְכֵם, אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לִשֵׁם וִלִתָהַלַּה קַבְּצִי וּבַעֵת לְעֵינֵיכֵם, ָהָאֵָרֵץ, בִּשׁוּבִי אֵת־שָׁבוּתֵיכֶם בּכֹל עמי אמר יהוה.

We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest holiness in Your world through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai" (Zephaniah 3:20).

נַפִּשׁוֹתֵיכֵם.

אַמַר רַבִּי יִצְחָק: שְׁנֵי דְבָרִים בְּיָדוֹ [שֶׁל הַקָּדוֹשׁ בָּרוּך הוּא], וָאֵלוּ הֵן: הַנֵּפִשׁ וְהַדִּין. הַנֶּפֶשׁ, דְכְתִיב: ״אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כַּל־חָי״. וְהַדִּין, ּדְכְתִיב: ״וְתֹאחֵז בְּמִשְׁפָּט יָדִי״. אָמַר הַקָּדוֹש בָּרוּך הוּא הַנֶּפֶשׁ וְהַהִּין נְתוּנִים בְּיָדִי. שִׁמְרוּ אֶת הַהִּין וַאֲנִי אֶשְׁמֹר

אַמְרוּ רַבּוֹתֵינוּ: מַעֵשֵּׁה בְּאֶחָד שֵׁהָיָה לוֹ דִּין, וּבָא אֵצֵל הַדֵּיָן וְזִכָּה אוֹתוֹ. וּבָא וְיָצָא אוֹתוֹ שֶׁנִזְרַכָּה וְאָמַר: פּּלוֹנִי הַשּׁוֹפֵט, אֵין כְּמוֹתוֹ בָּעוֹלָם! אַחַר יַמִים הַיָה לוֹ דִּין, וּבַא אָצָלוֹ וְחִיּבוֹ. יַצַא מִלְפָנָיו וָאַמַר: אֵין דַיַן שׁוֹטֵה הֵימֵנּוּ! אַמְרוּ לוֹ: אֵתִמוֹל הַיָה מִשְׁבָּח, וְהַיּוֹם שׁוֹטֵה? לְכָך הִזְהִיר לִךְ הַכָּתוּב: ״אֱלֹהִים לֹא תְקַלֵּל״.

וו שמות רבה ל״א II

III רברים רבה ה׳, ד׳

אָמַר רַב שְׁמוּאֵל בַּר נַחְמָנִי: אַמַר הַקַּרוֹש בָּרוּך הוּא לְדַוִר: שִׁלֹמֹה בִּנָך בּוֹנֵה בֵּית הַמִּקָרָש לא לְהַקְרִיב בּוֹ קַרְבָּנוֹת? חָבִיב עָלַי מִשְׁפָּט וּצְדָקָה שֶׁאַתָּה — לא עוֹשֵׂה יוֹתֵר מָן הַקַּרָבָּנוֹת. וּמַה טַעַם? ״ִעַשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוה מִזָּבַח״.

ירושלמי ברכות ב׳, א׳ I

משנה אבות א׳, יח

דין

רַבָּן שָׁמִעוֹן בֵּן גַּמִלִיאָל אוֹמֵר: עַל שְׁלשָׁה דְבָרִים הָעוֹלָם עוֹמֵד – עַל הַדִּין וִעַל הָאָמֵת וִעַל ַהַשַּׁלוֹם, שֶׁנֶאָמַר: אָמֶת וּמִשְׁפֵּט שַׁלוֹם שִׁפְטוּ בִּשַׁעֵרִיכֶם.

Selections from the following pages, or other rabbinic texts for study, may be read daily, concluding with יהי רצון on page 12.

RABBINIC TEXTS FOR STUDY

9

C RABBINIC TEXTS FOR STUDY

PIRKEI AVOT 1.18

Rabban Shimon ben Gamaliel taught:

The world rests on three principles: On justice, on truth, and on peace — as it is written: "With truth, justice, and peace shall you judge in your gates" (Zekhariah 8:16).

Justice

I Y'RUSHALMI B'RAKHOT 2.1

Rabbi Shmuel bar Naḥmani said:

The Holy One said to David: "Solomon, your son, is building the Temple. Is this not for the purpose of offering sacrifices there? The justice and righteousness of your actions are more precious to Me than sacrifices." And how do we know this? "To do what is right and just is more desirable to Adonai than sacrifice" (Proverbs 21:3).

II EXODUS RABBAH 31

Our Sages taught:

Once a man had a case and came before a judge, who ruled in his favor. Upon leaving the court, he said: "There is no judge in the world like this one!" After some time, that man had another case come before the same judge, who now ruled against him. Upon leaving, the man cried: "There is no judge more foolish than he!" People chided him: "Yesterday praiseworthy, and today a fool?" Hence Scripture admonishes: "You shall not revile a judge" (Exodus 22:27).

III DEUTERONOMY RABBAH 5.4

Said Rabbi Yitzhak:

Two things are in God's hands — the soul and justice. The soul, as it is written: "In God's hand is every living soul" (Job 12:10). Justice, as it is written: "My hand lays hold on judgment" (Deuteronomy 32:41). Says the Holy One: "You watch out for justice and I will watch over your souls."

אמת

ו פסיקתא רבתי כ״ד I

ָאָמַר רַבִּי שְׁמוּאֵל בֶּן נַחָמָנִי:

מָצִינוּ שֶׁהַכּּל בָּרָא הַקָּדוֹשׁ בָּרוּך הוּא בְּעוֹלָמוֹ, חוּץ מִמִּדַת שֶׁקֶר וּמִדַּת שֶׁוְא, שֶׁלֹא פָּעַל. אֶלָא, הַבְּרִיּוֹת בָּדוּ אוֹתָן מִלִבָּן.

וו בבא מציעא מ״ט.

ַרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר:

מַה תַּלְמוּד לוֹמַר: ״[אֵיפַּת צֶדֶק וְ]הִין צֶדֶק״. וְהַלֹּא הִין בִּכְלַל אֵיפָה הָיָה? אֶלָּא לוֹמַר לְךָ שֶׁיְהֵא הֵן שֶׁלְךָ צֶדֶק וְלָאו שֶׁלְךָ צֶדֶק.

ילקוט שמעוני, בראשית, ג׳ III

אוֹתִיּוֹת שֶׁל אֶמֶת בִּשְׁתֵּי רַגְלַיִם, וְשֶׁל שֶׁקֶר בְּרֶגֶל אֶחָד. בָּל הָעוֹשֶׂה אֱמֶת – מְקַיָּם, וְשֶׁקֶר – אֵינוֹ מְקָיָם. אוֹתִיּוֹת שֶׁל אֱמֶת מְרוּחָקִין זֶה מִזֶּה, וְשֶׁלָר שֶׁקֶר מְקוֹרָבִין. אֱמֶת קַשֶׁה לַעֲשוֹת, וְשֵׁקֶר עוֹמֵד אַחֲרֵי אָזֶן.

וע שבת י׳.

ַרַב חִסְדָּא וְרַבָּה בַּר רַב הוּנָא הֲווּ יָתְבֵי בְּדִינָא כּוּלֵי יוֹמָא. הְנָה קָא חֲלִישׁ לִבַּיְהוּ. הְנָא לְהוֹ רַב חִיָּיא בַּר רַב מִדִּיפְתִי. ״וַיַּשַׁמֹד הָעָם עַל מֹשֶׁה מִן הַבְּקֶר עַד הָעֶרֶב״ – וְכִי תַעֲלֶה עַל דַּעְתְּך שֶׁמֹשֶׁה יוֹשֵׁב וְדָן כָּל הַיּוֹם כָּלוֹ? תּוֹרָתוֹ מַתַי נַעֲשִׁית? אֶלָא לוֹמַר לְךָ: כָּל דַיָּן שֶׁדָן דִין אֶאֶמֶת לַאֲמָתוֹ אַפִּילוּ שָׁעָה אַחַת, מַעֲלֶה עָלָיו הַכָּתוּב כְּאָלוּ נַעֲשָׁה שָׁתָּף לְהַקָּדוֹשׁ בָּרוּך הוּא בְּמַעֲשׁה בְרַאשִׁית. כְּתִיב הָכָא: שִׁתָּף לְהַקָּדוֹשׁ בָּרוּך הוּא בְּמַעֲשׁה בְרַאשִׁית. כְּתִיב הָכָא: ״וַיִעַמֹד הָעָם עַל מֹשֶה מִן הַבְּקָר עַד הָעֶרֶב״, וּכְתִיב הָתָם: ״וַיִאַמֹד הָעָם עַל מֹשֶה מִן הַבְּקָר עַד הָעָרֶב״, וּכְתִיב הָתָם:

Truth

I P'SIKTA RABBATI 24

Rabbi Shmuel ben Nahmani said:

We find that the Holy One created everything in the world; only falsehood and exaggeration were not God's doing. People devised those on their own.

II BAVA M'TZIA 49a

Rabbi Yose ben Rabbi Y'hudah asked:

Why say: "You shall have... an honest *ephah* and an honest *hin*" (Leviticus 19:36)? Is not a *hin* included in the measure of an *ephah*? This teaches that your yes (*hen*) should be honest as well as your no.

III YALKUT SHIMONI, GENESIS, 3

The letters of the word truth (*emet*) rest on two legs [*aleph* — κ , *mem* — κ , *tav* — π], while the letters of the word falsehood (*sheker*) have only one leg [*shin* — ψ , *kof* — ρ , *resh* — η]. Truthful actions stand firm; actions based on falsehoods do not. The letters of *emet* are far apart [the first, middle, and last in the alphabet], whereas the letters of *sheker* are bunched together. Truth is hard to attain, but falsehood is readily at hand.

IV SHABBAT 10a

Rabbi Hisda and Rabbah bar Rabbi Huna sat in court the whole day and grew weak. So Rabbi Hiyya bar Rav of Difti quoted to them: "The people stood about Moses from morning until evening" (Exodus 18:13). Do you really think that Moses sat in court the entire day? When would he have studied Torah? Rather, this teaches that any judge who issues a true verdict, if only on one occasion, is deemed by Scripture to be the partner of the Holy One in the work of creation. Here it is written: "The people stood about Moses from morning until evening," and there [with regard to creation] it is written: "There was evening and there was morning, a first day" (Genesis 1:5).

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Siddur Sim Shalom for Weekdays

רַבָּן שִׁמִעוֹן בֵּן גַּמִלִיאֵל אוֹמֵר: עַל שִׁלשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד – עַל הַדִּין וְעַל הָאֵמֶת וְעַל ַהַשָּׁלוֹם. וּשְׁלַשְׁתָּן דָבָר אֶחָד הֵן. נַעֲשָׂה הַוּין, נַעֲשָׂה אֶמֶת, נַעֲשֵׂה שֵׁלוֹם.

ירושלמי תענית ד׳, ב׳

תַּנוֹ רַבָּנָן: מפּרִנְסִין עֵנְיֵי נַכְרִים עם עֵנְיֵי יִשְׂרָאֵל, וּמִבַקְרִין חוֹלֵי נַכְרִים עִם חוֹלֵי יִשְׂרָאֵל, וּמַסְפִּידִין וְקוֹבְרִין מֵתֵי נַכְרִים אָם מֵתֵי יִשְׂרָאֵל, וּמְנַחֲמִין אֲבֵלֵי נְכְרִים עִם אֲבֵלֵי יִשְׂרָאֵל – מִפְּנֵי דַרְבֵי שָׁלוֹם.

על פי גיטין ס״א. ותוספתא גיטין ג׳, י״ח [עם הגהות הגר״א] וע

דְרֶכֶיהָ דַּרְבֵי נְעַם וְכֵל נְתִיבֹתֶיהָ שָׁלוֹם – בִּקֵשׁ הַקָּרוֹשׁ בָּרוּך הוּא לְתֵן תּוֹרָה לִיִשְׂרָאֵל בִּשַׁעָה שֵׁיָּצָאוּ מִמְצְרַיִם וְהֵיוּ חַלוּקִים אֱלוּ עַל אֱלוּ וְהֵיוּ אוֹמְרִים נְתִנָה רֹאשׁ וְנָשִׁוּבָה מִצְרֶימָה.... כְּשֶׁבָּאוּ לְסִינַי הוּשְׁווּ כֻּלָם אֲגוּדָה אַחַת.... אָמַר הַקֶּרוֹשׁ בָּרוּך הוּא: הַתּוֹרָה כִּלָּה שָׁלוֹם, וּלְמִי אֲנִי נוֹתְנָה? ּלְאָמָה שֶׁהִיא אוֹהֶבֶת שָׁלוֹם. הֵוֵי: כַּל־נְתִיבוֹתֵיהָ שָׁלוֹם.

ווו ילקוט שמעוני, יתרו, רע״ג III

רַבִּי אוֹמֵר: גַּדוֹל הַשָּׁלוֹם, שֶׁאַפְלּוּ יִשְׂרָאֵל עוֹבִדִים עַבוֹדַת כּוֹכָבִים וְשָׁלוֹם בִּינֵיהֶם, אָמַר הַמָּקוֹם, בִּבְיָכוֹל, אֵינִי יָכוֹל לִשְׁלֹט בָּהֶן בֵּיוָן שָׁשָׁלוֹם בֵּינֵיהֶם, שֶׁנֶּאֱמַר: ״חֲבוּר עַצַבִּים אֶפְרָיִם, הַנַּח לוֹ״. אַבָל מִשֶּׁנֶחְלְקוּ מַה הוּא אוֹמֵר: ״חָלַק לִבָּם, עַתָּה יֶאְשָׁמוּ״. ָהָא לָמַדְתָּ: גָּרוֹל הַשָּׁלוֹם וּשְׂנוּאָה הַמַּחֲלְקֶת.

ו׳ בראשית רבה ל״ח, ו׳ II

אַמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא: רִאֵה מַה חָבִיב הַשָּׁלוֹם. כְּשֶׁבִּקֵשׁ הַקָּדוֹשׁ בָּרוּך הוּא לְבָרֵך אֶת־יִשְׂרָאֵל, לֹא מָצָא כְּלִי שֶׁהוּא מַחְזִיק כַּל הַבְּרָכוֹת לְבָרְכָן בּוֹ, אֶלָא הַשָּׁלוֹם. מִנַּיִן? שֶׁנֶאֱמַר, ״יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יִבָּרֵך אֵת עַמּוֹ בַשָּׁלוֹם״.

ו דברים רבה ה׳, ט״ו

שלום

Peace

I DEUTERONOMY RABBAH 5.15

Rabbi Shimon ben Halafta said:

See how desirable is peace! When the Holy One sought to bless Israel, He found no term which included all the blessings He wished to bestow upon them — except for peace. How do we know this? It is written: "May Adonai grant His people strength; may Adonai bless His people with peace" (Psalm 29:11).

II GENESIS RABBAH 38.6

Rabbi says:

Great is peace! For even if the Israelites worshiped the stars should peace reign among them, God would say: "I cannot rule over them since peace reigns among them." As it is written: "Ephraim is fused bones. Let him be" (Hosea 4:17). But when they are at odds, what does God say? "Their heart is contentious. Now they shall be found guilty" (Hosea 10:2). Learn, therefore, that peace is great and strife is hateful.

III YALKUT SHIMONI, YITRO, 273

"Its ways are pleasant and all its paths are peace" (Proverbs 3:17) — The Holy One sought to give the Israelites the Torah when they left Egypt, but there was contention among them, some saying: "Let us head back to Egypt" (Numbers 14:4). When they arrived at Sinai, however, they were united. Said the Holy One: "The Torah is perfect peace. To whom shall I give it? To a peace-loving people." That is: "All its paths are peace."

IV Based on GITTIN 61a with TOSEFTA GITTIN 3.18 The Rabbis taught:

One supports the poor of the gentiles as one does the poor of Israel; one visits the sick among the gentiles as one does the sick in Israel; one mourns and buries the dead of the gentiles as one does the dead of Israel; one comforts the mourners among the gentiles as one does those in Israel — for the sake of peace.

Y'RUSHALMI TA'ANIT 4.2

Rabban Shimon ben Gamaliel taught:

The world rests on three principles: On justice, on truth, and on peace. And all three are intertwined. When justice is done, truth is served and peace ensues.

ספרא א

ַרַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלֹש עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת: א. מִקַּל וַחִמֶר.

- ב. וּמִגְזֵרֵה שֵׁוַה.
- ג. מִבְּנְיַן אָב מִפָּתוּב אֶחָד, וּמִבִּנְיַן אָב מִשְׁנֵי כְתוּבִים.
 - ד. מִכְּלָל וּפְרָט.
 - ה. וּמִפְּרָט וּכְלָל.
 - ו. כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָא כְּעֵין הַפָּרָט.
- ַז. מִפְּלָל שֶׁהוּא צָרִיך לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיך לִכְלָל.
- ח. כָּל־דָּבָר שֶׁהָיָה בִּרְלָל וְיָצָא מִן־הַכְּלָל לְלַמֵּר, לֹא לְלַמֵּר עַל עַצְמוֹ יָצָא, אֶלָא לְלַמֵּר עַל הַבְּלָל כָּלּוֹ יָצָא.
- ט. כַּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טְעַן אֶחָד שֶׁהוּא כְעִנְיָנוֹ, יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר.
- י. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טְעַן אַחֵר שֶׁלֹא כְעִנְיָנוֹ, יָצָא לְהָקֵל וּלְהַחֲמִיר.
- יא. כּּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ.
 - יב. דָּבָר הַלְמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מְסוֹפוֹ.
- יג. וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה, עַד שֶׁיָּבוֹא הַבָּתוּב הַשְׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֵם.

Conclude with one of the following meditations:

וְהִי רָצוֹן מִלְפָנֶיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתֵן חָלְקֵנוּ בְּתוֹרָתֶךּ, וְנִהְיֶה מִתַּלְמִידִיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיוֹת וּמְקָרְבָן לַתּוֹרָה.

לְהִי רָצוֹן מִלְפָנֶיךּ יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבָּנֶה בִּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ. וְשָׁם בַּעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּבְשָׁנִים קַדמֹנִיוֹת. Siddur Sim Shalom for Weekdays

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Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

- 1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
- 2. An inference may be drawn from a similar phrase in two texts.
- 3. A comprehensive principle may be derived from a single text, or from two related texts.
- 4. A rule which appears general, but is followed by one or more particulars, is limited to those particulars.
- 5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
- 6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
- 7. Rules four and five do not apply if the specifics or generalities are stated only to clarify the language.
- 8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
- 9. A penalty specified for a general legal category, followed by a particular exceptional case, may alleviate, but not aggravate, any penalty.
- 10. However, a penalty specified for a general legal category, followed by a dissimilar particular case, sometimes may alleviate and sometimes aggravate the penalty.
- 11. A case logically falling within a general law, but treated separately, remains outside that rule unless specifically included by the text.
- 12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
- 13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the *Kohen*, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

קדיש דרבנן 🌿

Traditionally, Kaddish D'Rabbanan is recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

ּיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵהּ, וְיַמְלִיך מַלְכוּתֵה בְּחַוֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַוֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָּלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשִּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא *לִעֵלַא מִן בַּל־בִּרְכַתַא וִשִׁירַתַא

> יום כפור and ראש השנה Between* לְעֵלֶא לְעֵלָא מִפַּל־בִּרְכָתָא וְשִׁירַתָא

יַּגָשְׁבְּחָתָא וְגָחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל בָּל־מַלְמִידֵי תַלְמִידֵיהוֹן, וְעַל בָּל־מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמֶא רַבָּא, חִנָּא וְחִסְדָּא וְרַחֲמִין, וּפּוּרְקָנָא מִן קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֶּא, וְאִמְרוּ אָמֵן. וּפּוּרְקָנָא מִן קֻּדָם אֲבוּהוֹן דִי בִשְׁמַיֶּא, וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא עַשָּׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשָׂה שָׁלוֹם עַשָּׁה שָׁלוֹם בִמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשָׂה שָׁלוֹם עַכָּינוּ וְעַל בַּל־יִשְׁרָאֵל, וְאִמְרוּ אָמֵן.

In some congregations the שיר של יום is recited here, pages 85-92.

🧏 KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu *l'ela min kol birkhata v'shirata

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

Al Yisra-el v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita, di v'atra ha-dein v'di v'khol atar va'atar, y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin, v'ḥayin arikhin u-m'zona r'viḥa, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

Y'hei sh'lama raba min sh'maya v'ḥayim tovim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'raḥamav ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

In some congregations the psalm of the day is recited here, pages 85-92.

For translations of the other paragraphs of Kaddish, see page 15.

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻפַּת הַבַּיִת לְדָוִד. אָרוֹמִמְךּ יהוה כִּי דִלִיתָנִי וְלֹא שִׂמֵחְתָּ אֹיִבַי לִי. יהוה אֵלֹהָי, שִׁוַּעִתִּי אֵלֵיך וַתִּרְפָּאֵנִי. יהוה הֵעֵלֵיתַ מִן־שָׁאוֹל נַפִּשִׁי, חִיּיתַנִי מִיָּרִדִי־בוֹר. וַמִרוּ לַיהוה חַסִידַיו, וִהוֹדוּ לִוֵכֵר קַדְשׁוֹ. כִּי הֵגַע בִּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ, בָּעֵרֵב יָלִין בֵּכִי וְלַבְּקֵר רְנָה. וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֶמוֹט לְעוֹלָם. יהוה בּּרִצוֹנָךּ הֵאֵמֵדִתָּה לְהַרִרִי עֹז, הִסְתַּרְתָּ פָנֶיְרָ, הָיִיְתִי נִבְהָל. אֵלֶיךּ יהוה אֶקָרָא, וְאֶל־אֲדֹנָי אֶתִחַנָּן. מַה־בֶּצַע בְּדַמִי, בְּרִדְתִּי אֶל שֶׁחַת. הַיוֹדְךּ עָפָר, הַיַגִּיד אֲמִתֶּךָ. שִׁמַע־יהוה וְחָנֵּנִי, יהוה הֵיֵה־עֹזֵר לִי. 🔲 הַפַּכִתָּ מִסִפִּדִי לִמָחוֹל לִי, פּּתַּחְתָּ שַׂקִי וַתִּאַזְרֵנִי שִׂמְחָה. ּלְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹם, יהוה אֵלהֵי לִעוֹלַם אוֹדֵרַ.

PSALM 30 A Psalm of David, a Song for the dedication of the Temple.

I extol You, Adonai, for You raised me up. You did not permit foes to rejoice over me.

Adonai, I cried out and You healed me. You saved me from the pit of death.

Sing to Adonai, you faithful. Acclaim God's holiness.

For God's anger lasts a moment; divine love is lifelong. Tears may linger for a night; joy comes with the dawn.

While at ease I once thought: Nothing can shake my security. Favor me and I am a mountain of strength. Hide Your face, Adonai, and I am terrified.

To You, Adonai, would I call; before the Eternal would I plead.

What profit is there if I am silenced? What benefit if I go to my grave? Will the dust praise You? Will it proclaim Your faithfulness?

Hear me, Adonai. Be gracious, be my help.

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

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

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*Between ראש השנה and ייום כפור לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא ַתָּשְׁבְּחָתָא וְגֶחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. עשה שַלום בִּמְרוֹמַיו, הוּא יַעֲשָׁה שַלוֹם ַעַלֵינוּ וְעַל כַּל־יִשִׂרָאֵל, וְאִמְרוּ אַמֵן.

Mourners: יִתְבָּרַך וִיִשְׁתַבַּח וִיִתְפַאַר וִיִתְרוֹמַם וִיִתְנַשָּׂא וְיִתְהַדֵּר וְיִתְעַלֵּה וִיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בִּרִיךְ הוּא יּלְעֵלָא מִן כַּל־בִּרְכָתָא וְשִׁירָתָא *

Congregation and mourners: יְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners and those observing Yahrzeit: יִתְגַּדַּל וִיִתְקַדַּשׁ שְׁמֵה רַבַּא, בִּעַלְמַא דִי בְרַא, כִּרְעוּתָה*,* וְיַמִלִיך מַלְכוּתֵה בִּחַיֵּיכוֹן וּבִיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, ַבַּעַגַלַא וּבִזִמַן קַרִיב, וָאָמְרוּ אֲמֶן.

קדיש יתום 🎉

MOURNER'S KADDISH

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners: Y'hei shmei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu *l'ela min kol birkhata v'shirata

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

פסוקי דזמרא

ברוך שאמר 🌿

בָּרוּהָ שָׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּהְ הוּא. בְּרוּהְ עוֹשָׂה בְרֵאשִׁית, בְּרוּהְ עוֹשָׂה בְרֵאשִׁית, בְּרוּהְ אוֹמֵר וְעוֹשָׁה, בְּרוּהְ מְרַחֵם עַל הַבְּרִיוֹת, בְּרוּהְ מְשַׁלֵם עַל הַבְּרִיוֹת, בְּרוּהְ חֵי לָעַד וְקַיֶּם לָנֶצַח, בְּרוּהְ פּוֹדֶה וּמַצִּיל, בְּרוּהְ שִׁמוֹ.

Barukh she-amar v'hayah ha-olam. Barukh hu. Barukh oseh v'reshit. Barukh omer v'oseh. Barukh gozer u-m'kayem. Barukh m'raḥem al ha-aretz. Barukh m'raḥem al ha-b'riyot. Barukh m'shalem sakhar tov li-y're-av. Barukh ḥai la'ad v'kayam la-netzaḥ. Barukh podeh u-matzil. Barukh sh'mo.

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב הַרַחַמָן, הַמְהֻלָּל בְּפִי עַמּוֹ, מְשָׁבָּח וּמְפּאָר בִּלְשׁוֹן חַסִידִיו וַעֲבָדַיו. וּבְשִׁיבִי דָוִד עַבְדֶּךְ וּנְשַׁבַּחַך וּנְפָאָרְך אֶלֹהֵינוּ, בִּשְׁבָחוֹת וּבִזְמִירוֹת, וְגַדֶּלְךְ וּנְשַׁבַּחַך וּנְפָאָרְך וְנַזְכִיר שִׁמְך וְנַמְלִיכְךָ מַלְבֵנוּ אֱלֹהֵינוּ, ם יָחִיד חֵי הָעוֹלָמִים. מֶלֶך מְשָׁבָּח וּמְפּאָר עֲבֵי עַד שְׁמו הַגָּדוֹל. בָּרוּך אַתָּה יְהוה מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when the public service began with Barukh She-amar.

P'SUKEI D'ZIMRA PSALM AND SONG

BARUKH SHE-AMAR

In the b'rakhah that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

(Some congregations select from among the passages on pages 17-28.)

This group of prayers — beginning with Barukh She-amar, a celebration of God's majesty — consists principally of passages from the Bible. They praise God as the Designer of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. Together these prayers create a sense of awe leading up to Bar'khu, with which the Shaḥarit Service formally begins. This lyrical translation emphasizes the varied meanings of "**barukh**."

דברי הימים א׳, ט״ז: ח׳-ל״ו הוֹדוּ לַיהוה, קָרְאוּ בִשְׁמוֹ, הוֹדְיעוּ בָעַמִּים עֲלִילֹתָיו. שִׁירוּ לוֹ, זַמְרוּ לוֹ, שִׁיחוּ בְּכַל־נִפְלָאוֹתָיו. הִתִהַלְלוּ בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יהוה. דִּרְשׁוּ יהוה וְעָזּוֹ, בַּקָשוּ פַנַיו תַמִיד. וִכְרוּ נִפְּלְאֹתָיו אֲשֶׁר עָשָׂה, מֹפְתָיו וּמִשִׁפּּטֵי־פֵיהוּ. וָדַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעַקֹב בְּחִירָיו. הוּא יהוה אֶלֹהֵינוּ, בְּכָל־הָאֶָרֶץ מִשְׁפָּטָיו. זִכְרוּ לִעוֹלַם בִּרִיתוֹ, דַּבַר צְוַה לְאֵלֵף דּוֹר, אֲשֶׁר פָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק, וַיַּעַמִידֶהָ לְיַעֵּקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם, ַלַאמֹר: לְךָּ אֶתֵּן אֶֶרֶץ כְּנָעַן, חֶבֶל נַחֲלַתְכָם. בִּהְיוֹתְכֶם מְתֵי מִסְפָּר, בִּמְעַט וְגָרִים בָּה. וַיִּתְהַלְכוּ מְגוֹי אֵל־גוֹי, וּמְמַמְלַכָה אֵל עַם אַחֵר. לא הּנִיחַ לְאִישׁ לְעָשְׁקָם, וַיְוֹכַח עֲלֵיהֶם מְלָכִים: אַל תִּגְעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל תַּרֵעוּ. שִׁירוּ לַיהוה כַּל־הָאָרֵץ, בַּשִּׁרוּ מִיּוֹם־אֵל־יוֹם יִשוּעַתוֹ. סַפּרוּ בַגוּיִם את־כִּבוֹדוֹ, בּכַל־הַעַמִּים נִפִּלָאֹתַיו. כּי גַדוֹל יהוה וּמִהְלֵל מָאד, וִנוֹרַא הוּא עַל־כַּל־אָלהִים. ָבִי בַּל־אֱלֹהֵי הָעַמִּים אֵלִילִים 🗖

פסוקי דזמרא

וִיהוה שָׁמֵיִם עַשָּׂה.

I CHRONICLES 16:8-36 Acclaim Adonai; invoke God's name. Make God's deeds known among all people. Praise God in song and in psalm; recall all of God's wonders.

Exult in God's hallowed name; let God's seekers rejoice in their hearts. Seek Adonai and His strength; seek God's presence always.

Children of Israel, God's servant, chosen people of Jacob: Remember the wonders God has wrought, God's marvels and justice.

This is Adonai our God, whose justice fills the earth.

Remember God's covenant always, God's word to a thousand generations —

God's covenant with Abraham, God's oath to Isaac, God's unchanging compact with Jacob; the everlasting promise to Israel: "I will give you the land of Canaan as your inheritance, your possession."

You were very few in number, little more than strangers in the land, wandering from nation to nation, from kingdom to kingdom.

God would let no one oppress you, admonishing kings for your sake: "Touch not My anointed ones, harm not My prophets."

Sing to Adonai, all the earth; proclaim God's triumph day by day. Announce God's glory among the nations, God's marvels among all peoples.

Great is Adonai, and worthy of praise, to be revered beyond all gods. For all the pagan gods are mere idols, but Adonai created the heavens.

הוֹד וְהָדָר לִפָנָיו, עֹז וְחֵדְוָה בִּמִקְמוֹ. הָבְוּ לַיהוה מִשִׁפּחוֹת עַמִּים, הָבְוּ לַיהוה כָּבוֹד וָעֹז. הָבִוּ לַיהוה כִּבוֹד שִׁמוֹ, שָׁאוּ מִנְחָה וּבְאוּ לְפָנָיו, השְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֶדֶש. חִילוּ מִלְפָנָיו כָּל־הָאָרֶץ, אַף־תִּכּוֹן הֵבֵל בַּל־תִמוּט. ּיִשְׂמְחוּ הַשָּׁמֵיִם וְתָגֵל הָאָרֶץ, וִיֹאמִרוּ בַגּוֹיִם יהוה מָלָךָ. יִרְעַם הַיָּם וּמְלוֹאוֹ, ַיַעַלֹץ הַשָּׂדֶה וְכַל־אַשֵׁר־בּוֹ. אָז יְרַנְּנוּ עֲצֵי הַיָּעַר, מִלִּפְנֵי יהוה, כִּי־בָא לִשִׁפּוֹט אֵת־הָאָרֵץ. הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלַם חַסִדּוֹ. ּוְאִמְרוּ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, ּלְהוֹדוֹת לְשֵׁם קַדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהַלָּתֵךָ. בּרוּך יהוה אֵלהֵי יִשְׁרָאֵל מִן הָעוֹלָם וִעַד הָעלָם, וּיֹאמְרוּ כָל־הָעָם אָמֵן וִהַלֵּל לַיהוה.

פּסוקים מספּר תהלים רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא. ■ רוֹמְמוּ יהוה אֶלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

Grandeur and glory attend God; strength and joy abide in God's dwelling.

Acclaim Adonai, you families of nations! Acclaim God's glory and might.

Come into God's presence with an offering; worship Adonai in the splendor of holiness.

Let all on earth tremble before God, who fashioned and steadied the world.

Let the heavens rejoice; let the earth be glad. Declare to the world: Adonai is sovereign.

Let the sea roar, and all that is in it; let the fields exult, and all they contain. Let field and forest sing for joy — Adonai comes to rule the earth.

It is good to acclaim Adonai, whose love endures forever.

Cry out: "Save us, God of our salvation! Bring us together and deliver us from oppression, that we may acknowledge Your holiness, that we may take pride in Your praise.

"Praised be Adonai, God of Israel from age to age."

And all the people said: "Amen" and "Praise Adonai."

An anthology of verses from PSALMS

Extol Adonai our God. Worship God, who is holy.

> Extol Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

שוֹשִׁיעָה בְּשָׁיִתוֹ, זַיִשְׁ בַּיָשְׁ בַּיָשְׁיַם בַשְׁיַם בַּשְׁיַם בַּשְׁיַם יִיַבַּוּם קַרְאָנוּ.
הוֹשִׁיעָה אֶת־עַמֶּךּ וּבָרֵךּ אֶת־נַחֲלָתֶךּ
וּרְעֵם וְנַשְׂאֵם עַד הָעוֹלָם.
וּרְעֵם וְנַשְׂאֵם עַד הָעוֹלָם.
נִפְשָׁנוּ חִכְּתָה לַיהוה, עָזְרֵנוּ וּמָגנְנוּ הוּא.
כִּי בְיָשֵׁם קָרְשׁוֹ בַטְחְנוּ.
כִּי בְיָשֵם קָרְשׁוֹ בַטְחְנוּ.
הִי בַיַשֵּׁם לָבְנוּ וּמָגנְנוּ הוּאָ.
כִּי בְיָשֵם קָרְשׁוֹ בַטְחְנוּ.
הִי בַיַשֵם קָרְשׁוֹ בַטְחְנוּ.
הִי בְיַשֵם קָרְשׁוֹ בַטְחְנוּ.
הִי בְיַשֵם קַרְשׁוֹ בַטְחְנוּ.
הַי בְיַשֵם קַרְשׁוֹ בְטָחְנוּ.
הַי בְיַשֵם קַרְשׁוֹ בַטְחְנוּ.
הַיְתַנוּ יהוה חַסְדֶּרָ וְהַשְׁעַרְ הַמְנֵוּ וּפְרֵנוּ לְמַעַן חַסְדֶרָ.
הַרְאֵנוּ יהוה אֶלֹהֵיךְ הַפַּרֵנוּ וּפְרֵנוּ לְמַעַן חַסְדֶרָ.
אַעָּרָי הָעָם שֶׁיְבָהוּ הַמָּדֶרָ הַבַּמַעְלָך מַאָרָי מִאָרָי מָצָרָים, אַנֹכִי יהוה אֶלֹהֵיךָ הַפַּבְנוּ וּפְרֵנוּ לְמַעַן חַסְדֶרָ.
אַלְכִי יהוה אֶלֹהֵיךְ הַפַרֵנוּ לוֹן.
אַשְׁרֵי הָעָם שֶׁכָּרָ לוֹן.
הַרְשָביי הָעָם שֶׁכָּרָ הַיָּתַרַ הַבְיַרָרָה לָמַעַן חַסְדֶרָ הַאָרָים, אַלָּרָי הַשְׁעַרָ הַיַעָן מַסְדֶרָ הַאָרָי הַיָּתָנוּ הַיָּתָרָ הַעָרָ הַיָּתָרָה הַיָּתָים אַרָרָה הַיָּהוּה אָלֹהֵין הַיַיָּנָוּ הוּאָנוּי הַיָּרָה הַיָּשָּעָרָ מַאָרָים אַרָרָה אָנוּהוּ.

אָנוּ עז לֵאלֹהִים, אַל יִשְׂרָאֵל גַּאֲנָתוֹ וְעֻזּוֹ בַּשְׁחָקִים. נוֹרָא אֶלֹהִים מִמִּקְדָּשֶׁיּךָ, אֵל יִשְׂרָאֵל הוּא נֹתֵן עז וְתַעֲצָמוֹת לָעָם בָּרוּך אֱלֹהִים. אַל־נְקָמוֹת יהוה, אֵל נְקָמוֹת הוֹפִיעַ. הַנָּשֵׂא שֹׁפֵט הָאֲרֶץ, הָשֵׁב גְּמוּל עַל גַּאִים. לַיהוה הַיְשׁוּעָה, עַל־עַמְך בְרְכָתֶך פֶּלָה. הוה צְבָאוֹת עִמְנוּ, מִשְׁגָב לְנוּ אֶלֹהֵי יַעֲלָב סֶלָה. הוה צְבָאוֹת, אַשְׁרֵי אָדָם בּּטֵחַ בָּךָ.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ. אַתָּה יהוה לֹא תִכְלָא רַחֲמֶיךּ מִמֶנִּי, חַסְדְּך וַאֲמִתְּך תָּמִיד יִצְרְוּנִי. וְכֹר רַחֲמֶיךּ יהוה וַחֲסָדֶיךְ, כִּי מֵעוֹלָם הֵמָּה.

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from me; may Your unfailing love always guard me. Remember Your compassion, Adonai, and Your lovingkindness for they are eternal. Acclaim the power of God, whose pride is in the people Israel, whose majesty is in the heavens. Awesome is God in His holy place; the God of Israel gives courage and strength to His people. Praised be God. God of retribution — Adonai, God of retribution, appear! Judge of the earth, bring the arrogant to judgment. Triumph is Yours, Adonai: may Your blessing be upon Your people. Adonai Tz'va-ot, be with us. God of Jacob, be our protection. Adonai Tz'va-ot. blessed are those who trust in You. Adonai. help us. Answer us, Sovereign, when we call. Save Your people, bless Your heritage: nurture and sustain them forever. We wait hopefully for Adonai; God is our help and our shield. In God our hearts rejoice. in God's holv name do we trust. May Your lovingkindness be extended to us. Adonai. for we have placed our hope in You. Show us Your love; grant us Your saving power. Arise and come to our help. Redeem us because of Your love: "I am Adonai your God who brought you out of the land of Egypt. Express your need and I will fulfill it.' Blessed the people who are so privileged, blessed the people whose God is Adonai. I have indeed trusted in Your love: may I rejoice in Your saving power. I shall sing to Adonai, for God has been bountiful to me.

This psalm is omitted on the day before יים כפור, and from the day before מסח until the end of יים יים יים יים יים. Some stand for its recitation.

תהלים ק׳
מִזְמוֹר לְתוֹדָה.
מָזְמוֹר לְתוֹדָה. **הָרְיעוּ לַיהוֹה** כָּל־הָאֶֶכֶץ.
עְרְדוּ אֶת יהוה בְּשִׂמְחָה, בְּאוּ לְפָנָיו בִרְנָנָה.
עְרְדוּ אֶת יהוה הוּא אֱלֹהִים, הוּא עֻשְׂנוּ, וְלוֹ אֲנַחְנוּ,
עַמּוֹ וְצֹאן מַרְעִיתוֹ.
בְּאוּ שְׁעָרָיו בְּתוֹדָה, חַצֵרֹתָיו בִּתְהַלָּה, הוֹדוּ לוֹ בֶּרְכוּ שְׁמוֹ.

On Hoshana Rabbah, the psalms for a Festival are recited (Siddur Sim Shalom for Shabbat and Festivals, pages 87-95). Some add these psalms, as well, on Yom Ha-atzma'ut and Yom Y'rushalayim.

פסוקים מתהלים, משלי, שמות, ודברי הימים **יהי כבוד** יהוה לעולם, ישמח יהוה במעשיו. יהי שם יהוה מִבֹרָך מֵעַתַּה וִעַד עוֹלֵם. מִמָּזְרָח שֵׁמָשׁ עַד מִבוֹאוֹ, מהלל שם יהוה. רם על כל-גוים יהוה, על השמים כבודו. יהוה שמר לעולם, יהוה זכרר לדר ודר. יהוה הכין כּסאוֹ, וּמלכוּתוֹ בּכּל משלה. ישמחו בשמים השמים ותגל הארץ, ויאמרו בגוים יהוה מלך. יהוה מֵלֶך, יהוה מַלַך, יהוה יִמִלֹך לְעַלֵם וַעָד. יהוה מֵלָך עוֹלַם וַעָד, אַבִדוּ גוֹיִם מֵאַרצוֹ. יהוה הָפִיר עַצַת גוֹיִם, הַנִיא מַחִשָּׁבוֹת עַמִּים. רַבּוֹת מַחֲשֵׁבוֹת בְּלֵב אִישׁ, וַעֵצַת יהוה היא תקום. עצת יהוה לעולם תעמד, מחשבות לִבּוֹ לִדֹר וַדֹר. כִּי הוּא אַמר ויָהי, הוּא צוּה ויּעמֹד. כּי בַחַר יהוה בִּצִיוֹן, אוה למושב לו. כִּי יָעָקב בַחַר לו יָה, ישראל לסגלתו. כי לא יטש יהוה עמו, ונחלתו לא יעזב. והוא רחום יכפר עון ולא ישחית, והרבה להשיב אפו 🗉 כל־חמתוֹ. יהוה יעיר יעננוּ המלך הושיעה, ביום קראנו.

The service for Hoshana Rabbah is best followed in Siddur Sim Shalom for Shabbat and Festivals. Detailed instructions are found there, p. 205.

This psalm is omitted on the day before Yom Kippur, and from the day before Pesah until the end of the Festival.

PSALM 100 A Psalm of Praise.

Acclaim Adonai, all people on earth. Worship Adonai in gladness; come before God with joyous song.

Know that Adonai is God who fashioned us. We are God's people, the flock that He tends.

Enter God's gates with gratitude, Adonai's courts with adoration.

Extol Adonai and praise His name. For Adonai is good — God's love is eternal. God's faithfulness endures for all generations.

Verses from PSALMS, PROVERBS, EXODUS, and CHRONICLES

Adonai's glory endures forever; may Adonai rejoice in His creatures. Praised be Adonai now and forever; praised from East to West. Adonai is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, Adonai, endures forever, Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad: the nations declare: "Adonai is Sovereign." Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever. Those who embody evil shall vanish from God's land. Adonai thwarts their designs, foiling the desires of such people. Many plans rise in human hearts, but Adonai's designs are fulfilled. Adonai's designs shall endure forever; the intentions of God's heart shall live on. For when God spoke it came to be; God issued a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, Sovereign, when we call.

Psalm 100 is omitted on those occasions when the thanksgiving offering was not brought at the Temple in Jerusalem.

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סוֹמֵך יהוה לְכַל־הַנֹּפְלִים, וְזוֹמֵף לְכַל־הַכְּפּוּפִים. עֵינֵי־כֹל אֵלֵיך יִשַׂבֵּרוּ, וִאַתָּה נוֹתֵן לַהֵם אֵת־אַכָלָם בִּעִתּוֹ. פּוֹתֵם אֶת־יָדֶךּ, וּמַשְׂבִּיעַ לְכָל־חֵי רָצוֹן.

לְהוֹדְיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ. ַמַלְכוּתְךָ מַלְכוּת כַּל־עֹלָמִים, וּמֶמְשַׁלְתָךָ בִּכַל־דּוֹר וָדֹר.

ּוֹרְוּךּ יהוה כָּל־מַעַשֶׂירָ, וַחֲסִידֶירָ יְבָרְכְוּבָה. בּוֹד מַלְכוּתְהָ יֹאמֵרוּ, וּגְבוּרָתְהָ יְדַהֵּרוּ.

טוֹב יהוה לַכּּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

תַּנּוּן וְרַחוּם יהוה, אֶֶרֶךְ אַפֵּיִם וּגְדַל־חָסֵד.

וּזֶכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַוֵּנוּ.

הַדַר כְּבוֹד הוֹדֶךּ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה. וֶאֶזוּז נוֹרְאֹתֶיךּ יֹאמֵרוּ, וּגְדַלְתְרָ אֲסַפְּרֶנָּה.

גַּרוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּיִדוּ.

אַרוֹמִמִךּ אֵלוֹהַי הַמֵּלֵךּ, וַאֲבָרָכָה שִׁמְךּ לְעוֹלָם וַעֵּד. ַבָּכָל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעֶד.

תהלים קמ״ה, קט״ו:י״ח תִּהַלֵּה לְדַוִד.

תהלים פ״ר :ה, קמ״ר :ט״ו אַשָּׁרֵי יוֹשָׁבֵי בֵיתֵרָ, עוֹד יְהַלְלוּך וֵלָה. אַשְׁרֵי הָעָם שֶׁכֶּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

Psalm 145 was uniquely treasured by the Rabbis. Traditionally, it is the only psalm recited three times each day. Its verses extol God's providence, which embraces all creatures, and the grandeur of God's work, which surpasses our comprehension.

PSALM 84:5; 144:15

Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145; 115:18 A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You,

recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.

The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

🔳 תִּהִלֵּת יהוה יְדַבֶּר־פִּי

צַדִּיק יהוה בְּכָל־דְרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.

וִיבָרֵך כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוּלָם וָעֶד.

וּאַנַחְנוּ נְבָרֵך יָה, מֵעַתָּה וִעַד עוֹלָם. הַלִלוּיָה.

קרוב יהוה לְכַל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקָרָאֲהוּ בֶאֲמֶת.

שׁוֹמֵר יהוה אֶת־כֶּל־אֹהֲבָיו, וְאֵת כֵּל־הָרְשָׁעִים יַשְׁמִיד.

רצון־יְרֵאָיו יַעֵשֶׂה, וְאֵת־שַׁוְעָתָם יִשִׁמַע וִיוֹשִׁיעֵם.

22

תהלים קמ״ו הַלְלוּיַהַ. ָּלְלִי נַפְשִׁי אֶת־יהוה. אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְרָה לֵאלֹהֵי בְּעוֹדִי. אַל הִבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְשׁוּעָה. הֵצֵא רוּחוֹ יָשָׁב לְאַדְמָתוֹ, ַבּיּוֹם הַהוּא אָבִדוּ עֵשִׁתֹּנֹתָיו. אַשְׁרֵי שֶׁאֵל יַעֵקֹב בְּעֶזְרוֹ, שִׂבְרוֹ עַל יהוה אֱלֹהָיו. עשׁה שָׁמַיִם וָאֶרֶץ, אֶת־הַיָּם וְאֶת־בָּל־אֲשֶׁר בָּם, הַשֹּׁמֵר אֱמֵת לְעוֹלָם. עשָׁה מִשְׁפָּט לַעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים, יהוה מַתִּיר אַסוּרִים, יהוה פֹּקֵחַ עִוְרִים, יהוה זֹקֵף כִּפּוּפִים, יהוה אֹהֵב צַדִּיקִים. יהוה שֹׁמֵר אֵת־גָּרִים, 🔳 יַתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת. יִמְלֹךְ יהוה לְעוֹלָם, אֶלֹהַיִך צִיּוֹן לְדֹר וָדֹר. הַלָלוּיַה.

Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity.

God fulfills the desire of those who are faithful; God hears their cry and delivers them.

Adonai preserves all who love Him, while marking the wicked for destruction.

My mouth shall praise Adonai. Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

PSALM 146 Halleluyah! Let my soul praise Adonai. I will praise Adonai all my life, and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save. Their breath departs, they return to dust, and that is the end of their grand designs.

Blessed are those whose help is Jacob's God, whose hope is Adonai, our God,

Maker of the heavens and the earth, the seas and all they contain.

God keeps faith forever, brings justice to the oppressed, and provides food for the hungry.

Adonai frees the bound, Adonai gives sight to the blind; Adonai raises those bowed down, and loves the just.

Adonai protects the stranger and supports the orphan and widow, but frustrates the designs of the wicked.

Adonai shall reign through all generations. Your God, Zion, shall reign forever. Halleluyah!

תהלים קמ״ז הַלְלוּיָה. ּפִי טוֹב <u>ז</u>ַמְרָה אֱלֹהֵינוּ*,* כִּי נָאִים נָאוָה תְהִלָּה. בּוֹנֵה יִרוּשָׁלַיִם יהוה, נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס. הָרוֹפֵא לִשְׁרְוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכָלָם שֵׁמוֹת יִקָרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב כִּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר. ַמְעוֹדֵד עַנָוִים יהוה, מַשִּׁפִּיל רְשָׁעִים עֲדֵי אָרֵץ. אֶנוּ לַיהוה בְּתוֹדָה, זַמְרוּ לֵאלֹהֵינוּ בְכִנוֹר. ַהַמְכַסֶּה שָׁמַיִם בִּעָבִים, הַמֵּכִין לַאָרֵץ מַטַר, הַמַּצְמִיחַ הָרִים חָצִיר. נוֹתֵן לִבְהֵמָה לַחְמָה, לִבְנֵי עֹרֵב אֲשֶׁר יִקָרָאוּ. לא בִגְבוּרַת הַסּוּס יֶחְפָּץ, לא בִשׂוֹקֵי הָאִישׁ יִרְצֵה. רוֹצֶה יהוה אֶת־יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ. שַׁבְּחִי יְרוּשָׁלֵיִם אֶת־יהוה, הַלְלִי אֱלהַיִך צִיוֹן. ּכִּי חִזַּק בְּרִיחֵי שְׁעָרָיִך*ּ,* בִּרַךְ בָּנַיִךְ בְּקַרְבֵּךְ. ַהַשָּׁם גְּבוּלֵך שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵך. ַהַשֹּׁלֵחַ אִמְרָתוֹ אֶָרֶץ, עַד מְהֵרָה יָרוּץ דְּבָרוֹ. ַהַנֹּתֵן שֶׁלֶג בַּצְמֶר, כְּפוֹר בָּאֵפֶר יְפַזֵּר. ַמַשְׁלִיךְ קַרְחוֹ כְפִתִּים, לִפְנֵי קָרָתוֹ מִי יַעֵאד. יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִוּלוּ־מֵיִם. ַ מַגִּיד דְּבָרָיו לִיַעֵקֹב, חֻקֵּיו וּמִשְׁפָּטֵיו לִישִׂרָאֵל. לא עֲשָׂה בֵן לְכַל־גוֹי, וּמִשְׁפָּטִים בַּל יִדָעוּם. הַלָלוּיַה.

PSALM 147

Halleluyah! It is good to sing psalms to our God. How pleasant it is to praise God.

Adonai rebuilds Jerusalem, gathers Israel's dispersed, heals the brokenhearted, binds up their wounds, and numbers the stars, giving each one a name.

Great is our Ruler, vast God's power; beyond measure is God's wisdom. Adonai heartens the humble, but casts evildoers to the ground.

Lift your voice in thanks to Adonai. Sound the harp in praise of our God.

God covers the sky with clouds, provides rain for the earth, and makes grass grow upon the hills.

God gives the beasts their food, and the ravens that for which they call caring not for the power of horses, nor delighting in vaunted human strength.

Adonai delights in those who revere Him, in those who yearn for God's love.

Jerusalem, praise Adonai. Zion, sing to Your God, who has fortified your gates and blessed your children within bringing peace to your borders, satisfying you with choice wheat.

God gives His command to the earth; swiftly God's word issues forth sending down snow white as wool and scattering frost thick as ashes.

God pelts the earth with a storm of ice. Who can withstand God's wintry blasts? At God's command the ice melts; the wind is stirred, and the waters flow.

God makes His word known to Jacob, His statutes and decrees to the people Israel. This God has not done for other nations, nor has God taught them His laws. Halleluyah!

תהלים קמ״ח הללויה. הַלָּלוּ אֵת־יהוה מִן־הַשָּׁמֵיִם, הַלְלִוּהוּ בַּמִרוֹמִים. הַלִלְוּהוּ כַל־מַלָאָכָיו, הַלִלְוּהוּ כַּל־צְבָאַיו. הַלְלִוּהוּ שֵׁמֵשׁ וְיֵרֶחַ, הַלְלִוּהוּ כַּל־כָּוֹכְבֵי אוֹר. הַלְלִוּהוּ שָׁמֵי הַשֵּׁמֵיִם וְהַמֵּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם. יִהַלִלוּ אֶת־שֵׁם יהוה, כִּי הוּא צִוָּה וְנִבְרֶאוּ. וַיַּעֵמִידֵם לַעַד לְעוֹלַם, חֵק־נַתֵן וִלֹא יַעֲבוֹר. הַלָּלוּ אֱת־יהוה מִן הַאָרֵץ, תַּנִּינִים וְכַל־תָּהֹמוֹת, אָשׁ וּבָרָד, שֵׁלֵג וִקִיטוֹר, רְוּחַ סְעָרָה עֹשָׂה דְבָרוֹ, הֶהַרִים וְכַל־גְּבַעוֹת, עֵץ פּּרִי וְכַל־אַרַזִים, הַחַיָּה וְכָל־בְּהֵמָה, הֶמֶשׂ וִצִפּוֹר פַּנַף, מַלְבֵי־אֲרֵץ וְכַל־לָאָמִים, שַׂרִים וְכַל־שֹׁפְטֵי אֲרֵץ, בַּחוּרִים וְגֵם בִּתוּלוֹת, זְקֵנִים עָם נְעַרִים. יְהַלִלוּ אֶת־שֵׁם יהוה, כִּי נִשְׂגֵב שָׁמוֹ לְבַהוֹ, הוֹדוֹ עַל אֶרֵץ וְשָׁמֵיִם. 🔲 וַיָּרֵם קֵרָן לְעַמּוֹ, תִּהָלֵה לְכַל-חֵסִידַיוֹ, לִבְנֵי יִשְׂרָאֵל עַם קַרֹבוֹ. הללוּיה.

P'sukei D'Zimra includes the final few psalms in the Book of Psalms, on pages 21-25, so that we might all "complete" that book of praise every day before Shaḥarit, a practice recommended by Rabbi Yose ben Ḥalafta in the second century (Shabbat 118b).

PSALM 148 Halleluyah! Praise Adonai from the heavens. Praise God, angels on high.

Praise God, sun and moon, and all shining stars. Praise God, highest heavens.

Let them all praise the glory of Adonai at whose command they were created, by whose decree they endure forever, and by whose laws nature abides.

Praise Adonai, all who share the earth: all sea monsters and ocean depths, fire and hail, snow and smoke, storms that obey God's command;

all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds;

earthly rulers, all the nations, officers and mortal judges, men and women, young and old.

Let all praise Adonai's glory, for God alone is sublime, more magnificent than the earth and the heavens.

God has granted fame to His people, bringing glory to all the faithful, to Israel, God's beloved people. Halleluyah!

תהלים קמ״ט

הַלְלוּיָה.
 שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהַלֶּתוֹ בִקְהַל חֲסִידִים.
 יִשְׂמַח יִשְׂרָאֵל בְּעֹשִׁיו, בְּנֵי צִיּוֹן יָגִיְלוּ בְמַלְבָּם.
 יְשַׂמַח יִשְׂרָאֵל בְּעַשִׁיו, בְּנֵי צִיּוֹן יָגִיְלוּ בְמַלְבָּם.
 יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְרוּ־לוֹ.
 בִּי רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה.
 בִי רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר שְׁנָוִים בִּישׁוּעָה.
 יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְנוּ עַל מִשְׁבְּבוֹתָם.
 רוֹמְמוֹת אֵל בְּגְרוֹנָם, וְחֶרֶב פִּיפִיוֹת בַּלְאָמִים.
 לַעֲשוֹת נְקָמָה בַּגוֹיִם, תּוֹבֵחוֹת בַּלְאָמִים.
 לַעֲשוֹת בְּהָס מִשְׁפָּט בְּתוּב, הָדָר הוּא לְכָל-חֲסִידָיו.

תּהּלים ק״נ הַלְלוּיָה. הַלְלוּי אֵל בְּקָדְשׁוֹ, הַלְלְוּהוּ בִּרְקִיעַ עֻזּוֹ. הַלְלוּהוּ בִגְבוּרֹתָיו, הַלְלְוּהוּ בְּרֵב גֻּדְלוֹ. הַלְלְוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלְוּהוּ בְּנֵבֶל וְכִנּוֹר. הַלְלְוּהוּ בְּצִלְצְלֵי־שָׁמַע, הַלְלוּהוּ בְּצָלְצְלֵי תְרוּעָה. כּל הַנְּשָׁמָה תְּהַלֵל יָה, הַלְלוּיָה.

תהלים פ״טינ״ג, קל״היכ״א, ע״ביו״ח-י״ט בָּרוּךּ יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךּ יהוה מִצִּיוֹן, שֹׂבֵן יְרוּשָׁלֵיִם, הַלְלוּיָה. ם בָּרוּך יהוה אֶלהִים אֶלהֵי יִשְׂרָאֵל, עשׁה נִפְלָאוֹת לְבַדּוֹ. וּבָרוּך שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָָרֶץ, אָמֵן וְאָמֵן.

PSALM 149

Halleluyah! Sing a new song to Adonai. Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker; let the people of Zion delight in their Sovereign.

Let them dance in praise of God; let them celebrate with drum and harp. For Adonai cherishes His people, and crowns the humble with triumph.

Let God's faithful sing exultantly and rejoice both night and day. Let praise of God be on their lips, and a double-edged sword in their hands to execute judgment on the godless:

To bring punishment upon the nations, to bind their kings in chains and put their princes in irons carrying out the judgment decreed against them.

This is glory for all of God's faithful. Halleluyah!

PSALM 150 Halleluyah! Praise God in His sanctuary; praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness. Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings. Praise God with clashing cymbals; with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Hal'luhu b'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru-ah. Kol ha-n'shamah t'halel Yah. Halleluyah.

PSALM 89:53; 135:21; 72:18-19

Praised be Adonai forever. Amen! Amen! Praised from Zion be Adonai who abides in Jerusalem. Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders. Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

דברי הימים א כ״טי ׳׳-י״ג וּיְבְּרֶהְ דָּוִּיִד אֶת־יהוה לְעֵינֵי כָּל־הַקָּהָל וַיְּאמֶר דָּוִיד: בְּרוּך אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לְך יהוה הַגְּדֻלָּה וְהַגְּבוּיָרה וְהַתִּפְאֶֶרֶת וְהַגַּצַח וְהַהוֹד, כָּל בְּשָׁמַיִם וּבָאֶרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵׂא לְכֹל לְרֹאשׁ. וְהָעְשֶׁר וְהַכָּבוֹד מִלְפָנֶיְדָ, וְאַתָּה מוֹשֵׁל בַּכֹּל, וּבְיָדְךָ כְּחַ וּגְבוּרָה, וּבְיָדְךָ לְגַהֵּל וּלְחַזֵּק לַכֵּל. וְעַתָּת אֶלֹהֵינוּ מוֹדִים אַנַחָנוּ לָךָ, וּמְהַלִים לְשֵׁם תִּפָאַרְתֵּךָ.

It is customary to stand through ברכו, page 30.

נחמיה ט׳: ו׳-י״א

אַתָּה־הוּא יהוה לְבַדֶּךּ, אַתָּה עָשְׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי הַשְׁמַיִם וְכָל־צְבָאָם, הָאָָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כָּלָם, וּצְבָא הַשָּׁמִים לְךּ מִשְׁתַּחֲוִים. ש אַתָּה הוּא יהוה הָאֶלהִים אֲשֶׁר בַּחֲרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם, וּמָצֵאתָ אֶת־לְבָבוֹ נֶאֶמָן לְפָנֵיך

וְכָרוֹת אַמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַבְּנַעַנִי הַחָתִּי הָאֶמִרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתָּקֶם אֶת־דְּבָרֶיךּ כִּי צַדִּיק אֲתָּה. וַתֵּרָא אֶת־עֲנִי אֲבֹתֵינוּ בְּמִצְרֵים, וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל יֵם סוּף. וַתִּתֵּן אתת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי זִרְעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׁ לְךָּ שֵׁם כְּהַיוֹם הַזֶּה. וּמִרְתִים בְּפַעָּתָם וֹיַעַבִין וּבְכָל־אָבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי וְהָתִים בְּפַרְעָה וּבְכָל־עָבָדִיו וּבְכָלִישַם בְּזָה בָזָיָה וְמָתִים בְּזַעְהָ לִפְנִיהֶם וַיַּעַבְרוּ בְתוֹךְ הַיָּם בַּיָבָשָׁה, וְאָת־רִדְפֵיהֶם הִשְׁלֵכְתָּ בִמְצוֹלת כְּמוֹ אֶבֶן בְּמַים עַוּים.

It is customary to stand through Bar'khu, page 30.

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees; You named him Abraham, and found in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

שמות ט״ו: א׳-י״ח אָז **נָשִׁיר־משֵׁה** וּבְנֵי יִשְׂרָאֵׁל אֶת־הַשִּׁירָה הַוֹּאת לֵיהוֹה וַיִּאמְרָוּ סוס אָשִׁירָה לַיהוה פִּי־גָאָה גָּאָה לאמר עַזּיַ וְזִמְרָת יָה וְיָהִי־לֵי וְרְכְבִוֹ רָמָה בַיָּם: אַלהֵי זֶה אֵלִי וְאַנְוֹהוּ לֵישׁוּעֵה יהוה איש מִלְחָמָה יהוה אַבֵּי וַאַרְמִמֵנָהוּ: מַרְכְּבָת פַּרְעָה וְחֵילִוֹ יָרָה בַיָּם וּמִבְחֵר יִשְׁמִוֹ: שֶׁלִשֵׁיו טַבְּעָוּ בְיַם־סְוּף: תְּהֹמְת יְכַסְיֻמוּ יָרֶדְוּ בִמְצוֹלְת בְּמוֹ יִמִינִרְ יְמִינְךְ יהוֹה נֶאְדָרָי בַּכָּחַ :אַבֵן וּבְרָב גְּאִוֹנְךָ הַוְדֵרָס יהוה תּרְעַץ אוֹיֵב: הִשַּׁלַח חַרְנָרְ יְאַכְלֵמוֹ <u>כַּק</u>ָש: וּבְרָוּחַ קמיר נִאֲכָוּ כְמוֹ־נֵד אַפֶּיך נֶעֶרְמוּ מַיִם קַפְאָוּ תְהֹמָת בְּלֶב־יָם: נִזְלֵים אַמֵר אַחַלֵּק שָׁלֶל תִּמְלָאֵמוֹ אוֹייֵב אֶרְדָּף אַשִּׁיג אָרִיק חַרְבִּׁי הְוֹרִישֵׁמוֹ יָדִי: נַפִּשִׁי נַשַׁפִת צָלַלוּ בַּעוֹפֶׂרֶת בְּמַיִם בְרָוּחֵךְ כִּסֵמוֹ יַם אַדִּירִים: מִי־כָמָכָה בְּאֵלִם יהוה מָי נוֹרָא תְהִלְׂת עָשֵׂה כָּמָכָה נֶאְדָר בַּקֵּׂדָשׁ ַנָּאִיתָ יְמֵינְךָ תִּבְלָעֻמוֹ אָָרֶץ: פֵלֵא: נַחֵיתַ נַהַלְתָּ בְעָזּרָ אֶל־נְוָה בְּחַסְדְרָ עַם־זָוּ גָּאָָלְתָ

שמות י״ד: ל׳-ל״א וַלּוֹשַׁע יהוֹה בַּיָּוֹם הַהָּוּא אֶת־יִשְׂרָאֶל מִיַּד מִצְרָיִם וַיַּרְא יִשְׁרָאֵל אֶת־מִצְרֵיִם מֵת עַל־שְׁפַּת הַיָּם. ם וַיַּרְא יִשְׁרָאֵל אֶת־הַיָּד הַגְּרֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרֵיִם וַיִּיְרְאָוּ הָעֶם אֵת־יהוה, וַיַּאַמִינוּ בַּיהוֹה וּבִמשֵׁה עַבְדָּוֹ.

EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph! Horse and driver God has hurled into the sea. Adonai is my strength and my might; God is my deliverance. This is my God, to whom I give glory my ancestor's God, whom I exalt.

Adonai is a warrior; Adonai is God's name. Pharaoh's chariots and army God has cast into the sea; Pharaoh's choicest captains have drowned in the Sea of Reeds. The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength — Your right hand, Adonai, shatters the enemy. With Your majestic might You crush Your foes; You let loose Your fury, to consume them like straw. In the rush of Your rage the waters were raised; the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder! I will devour them; I will draw my sword. With my bare hands I will dispatch them." You loosed the wind — the sea covered them. Like lead they sank in the swelling waters.

Who is like You, Adonai, among all that is worshiped? Who is, like You, majestic in holiness, awesome in splendor, working wonders?

You stretched out Your hand — the earth swallowed them. In Your love You lead the people You redeemed; with Your strength You guide them to Your holy habitation.

חֵיל שָׁמְעוּ עַמִּים יִרְגָּזָוּן קַרְשֶׁרְי אַז נִבְהֵלוֹ אַלּוּפֵי ָּאָ<u>ה</u>ַז יִשְׁבֵי פְּלָשֶׁת: אֵילֵי מוֹאָב יְאחֲזֵמוֹ רָעַד נַמָגוּ אלום ּכִּל יְשְׁבֵי כְנָעַן: הִפּל עֵלֵיהֵם אֵימַתָה עד בּגִדָל זְרוֹעַרָּ יִדְמִוּ כָּאָבֶן ופֿחר <u>יַעֲב</u>ָר עַמָּרָ יהוֹה עַד־יַעֲבָר עַם־זוּ הִבִאֵמוֹ וְתִשָּׁעֵמוֹ בִּהַר נַחַלָּתִרָּ מַכִּוֹן : קנית לשְׁבִתְּךָ פַּעֵלתַ יהוָה מִקְדָש אֲדֹנֵי כִּוֹנֵנוּ יַדֵיף: יהוה יִמִלְךְ לִעֹלָם וַעֵר: יהוה יִמְלֹךְ לְעֹלָם וַעֶד.

תהלים כ״ב:כ״ט, עבדיה א׳:כ״א, זכריה י״ד:ט׳

בּי לַיהוה הַמְּלוּכָה וּמוֹשֵׁל בַּגוֹיִם. וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה. וְהָיָה יהוה לְמֶלֶך עַל כָּל־הָאֶָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָר וּשְׁמוֹ אֶחָר.

> כָּל כְּוֹכְבֵי בְּעָר לְךָ יָשִׁירוּ, כִּי זְהֲרֵיהֶם מִמְּךְ יַזְהֵירוּ, וּבְנֵי אֶלהִים עוֹמְדִים עַל מִשְׁמְרוֹת לֵיִל וְיוֹם שֵׁם נֶאֶדָר יַאְהִירוּ, וּקְהַל מֲדוֹשִׁים קַבְּלוּ מֵהֶם, וְכָל שֲׁחַר לְשֵׁחֵר בֵּיתְךְ יָאִירוּ.

Nations take note and tremble; panic grips the dwellers of Philistia. Edom's chieftains are chilled with terror; trembling seizes the mighty of Moab. All the citizens of Canaan are confused; dread and dismay descend upon them. Your overwhelming power makes them still as stone, while Your people, Adonai the people whom You have redeemed pass peacefully over.

Lead them to Your lofty mountain; let them lodge there in Your abode, the sanctuary, Adonai, that You have established. Adonai shall reign throughout all time.

Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

> This short poem by Judah Halevi, composed in twelfthcentury Spain, evokes the songs of God's creations above and of the faithful below, as they rise each morning.

To You the stars of morning sing for their lights from Your lights spring. Day and night the mighty angels praises to Your great name bring. So Your holy people: Every dawn their songs from Your house ring.

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ּלְעֵלָּא מִן בָּלֹ־בִּרְכָתָא וְשִׁירָתָא ^{יום כפור and ראש השנה Between*} לְעֵלָּא לְעֵלָּא מִבָּלֹ-בִּרְכָתָא וְשִׁירָתָא הַשָּׁבִּחָתָא וְנֵחֶמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאָמִרוּ אָמֵן.

Reader: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָאַר וְיִתְרוֹמַם וְיִתְנַשִּׂא וְיִתְהַדֵּר וְיִתְעַפֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא

Congregation and Reader: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader: זִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

חצי קריש 🜿

Between יום כפור and יום כפור, Psalm 130 (page 62) may be added.

יִשְׁתַּבַּח שִׁמְךּ לָעַד, מַלְבֵּנוּ, הָאַל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשְׁמַיִם וּבָאֶָרֶץ. כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה, הְּהַלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת. ■ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בּרוּך אַתָּה יהוה אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי וְמְרָה, מֵלֶךְ, אֵל, הֵי הַעוֹלַמִים. In this b'rakhah, which concludes P'sukei D'Zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God. Songs of praise and psalms of adoration become You, Adonai our God and God of our ancestors praises that acknowledge Your grandeur, Your glory, Your might, Your magnificence, Your strength, Your sanctity, and Your sovereignty. Now and forever, acclaim and honor are Yours. Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting in our songs and psalms, exalted Ruler, Eternal Life of the universe.

> Between Rosh Hashanah and Yom Kippur, Psalm 130 (page 62) may be added.



Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

29

שחרית לחול

קריאת שמע וברכותיה 🌿

Reader: בָּרְכוּ אֵת־יהוה הַמִבֹרָך.

Congregation, then Reader: בָּרוּך יהוה הַמְבֹרָך לְעוֹלָם וָעֶד.

קריאת שמע before ברכה The first בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חִשֵׁךְ, עֹשֵׂה שֵׁלוֹם וּבוֹרֵא אֶת־הַכּּל.

הַמָּאִיר לָאֶרֶץ וְלַדְּרִים עָלֶיהָ הְרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ הְּכָּלִ־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. מָה רַבּוּ מַעֲשָׂיך יהוה, כָּלָם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאֶרֶץ קִנְיָנֶךָ. הַמֶּלֶך הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשָׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵׂא מימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עָזֵנוּ, צוּר מִשְׂגַבְנוּ, מָגַן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדְנוּ. אַל בָּרוּך גְּדוֹל דֵּעָה, הַכִין וּפָעַל זָהְרֵי חַמָּה, טוֹב זָצַר בָּבוֹד לִשְׁמוֹ, מְאוֹרוֹת נָתַן סְבִיבוֹת עָזוֹ. פּנוֹת צְּבָאָיו הְתְבָרַך יהוה אֶלהַינוּ עַל שָׁבַח מְסַבּרִים כְּבוֹד אַל וּקְרָשָׁתוֹ. מִמְזֹרִי אוֹר הַמָּמִי שְׁדֵי, תָּמִיד מְסַפּּרִים כְּבוֹד אַל וּקַרָשָׁתוֹ מְזֹתְבָרַך יהוה אֶלהֵינוּ עַל שֶׁבַח מַשְנִה וְדָמָר וְזָרָין וְעַל מְאוֹרִי אוֹר שֶׁעָשִׁיתָ, יְפָאַרְוּךָ סָלָה.

Bar'khu, the formal call to public worship, requires a minyan. It opens the central portion of the morning service, which consists of the Sh'ma, along with its accompanying b'rakhot, and the Amidah. The Reader bows at "**Bar'khu**"; the congregation bows for the response, "**Barukh**," rising as God's name is recited.

SHAHARIT FOR WEEKDAYS

🧏 K'RIAT SH'MA AND ITS B'RAKHOT

Reader: Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader: Barukh Adonai ha-m'vorakh l'olam va-ed. Praised be Adonai, the Exalted One, throughout all time.

> In this b'rakhah (which continues through page 31), we praise God for the majesty of Creation and the miracle of God's artistry in designing the universe.

Praised are You Adonai our God, who rules the universe, creating light and fashioning darkness, ordaining the order of all creation.

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Sovereign, uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, continue to love us with Your abundant mercy, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, of vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God's throne. God's heavenly servants in holiness exalt the Almighty, constantly recounting God's sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

תִּתְבָּרַף, צוּהֵנוּ מַלְבֵּנוּ וְגוֹאֲלֵנוּ, בּוֹהֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְבֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כָּלָם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֶלֹהִים חַיִּים וּמֵלֶך עוֹלָם. בְּכָּלָם אֲהוּבִים, כָּלָם בְּרוּרִים, כָּלָם גּבּוֹרִים, וְכָלָם עשׁים בְּאֵימָה וּבְיָרְאָה רְצוֹן קוֹנָם, וְכָלָם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֶרָה, בְּשִׁירָם וּמַמְלָרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַמְרָישִׁים וּמַמְלִיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּרוֹל הַגָּבּוֹר וְהַנּוֹרָא, קָרוֹשׁ הוּא. □ וְכֻּלָם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מָזֶה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רְוּחַ, בְּשָׁפָה בְרוּרָה וּבִנְעִימָה קְרוֹשָׁה, כֻּלֶם כְּאֶחָר עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

ָקָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָָרֶץ בְּבוֹדוֹ. דְוָהָאוֹפַנִּים וְחֵיּוֹת הַקְׂדֶשׁ בְּרַעֵשׁ גָּדוֹל מִתְנַשְׂאִים לְעֻמַת שְׁרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ.

לְאֵל בָּרוּך וְעִימוֹת יִהֵנוּ.
לַמֶּלֶךְ, אֵל חֵי וְקַיֶּם, זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ,
בִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בְּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַוּפְּלָאוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, מְדָמִים יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהָלוֹת, מַבְמִיחַ יְשׁוּעוֹת,

Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty

of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

Kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy, *Adonai Tz'va-ot*; the grandeur of the world is God's glory.

As in the prophet's vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k'vod Adonai mi-m'komo. Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first b'rakhah before K'riat Sh'ma, celebrates the miracle of God's ongoing work of creation.

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God they offer psalms and songs. For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day. So sang the psalmist: "Praise the Creator of great lights, for God's love endures forever" (Psalm 136:7). Cause a new light to illumine Zion. May we all soon share a portion of its radiance. Praised are You Adonai, Creator of lights.

קריאת שמע before ברכה

אַהַבָּה רַבָּה אֲהַבְּהָנוּ, יהוה אֶלֹהֵינוּ, חֶמְלָה גְּדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ אָבִינוּ מַלְמֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְדֵם חֻמֵּי חַיִּים, כֵּן הְּחָנֵנוּ וּתְלַמְדֵנוּ אָבִינוּ הָאָב הָרַחַמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתַן בְּלִבֵנוּ לְהָבִין וּלְהַשְׁכִּיל, וֹתֵן בְּלִבֵנוּ לְהָבִין וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה וּלְקַיֵּם אֶת־כָּל-דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵנוּ בְּמִצוֹתֵיךָ, וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵנוּ וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶדָ, וְדַבֵּק וְנָהֵיָם כְּיִהַיּנוּ הְמָנִיתָרָ, הַיָּבָרָה וְלָיַרָאָה אֶת־שְׁמֶךָ, נְנִילַה וְנָשְׁמְחֵה בִּישׁוּעַתֵּךָ.

We gather the tzitzit, the four fringes of the tallit.

וַהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ, וְתוֹלִיבֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָּה, וּבֵנוּ בָחַרְתָּ מִכָּל־עַם וְלָשוֹן, וְקַרַבְתַּנוּ לְשָׁמְך הַגָּדוֹל סֶלָה בֶּאֶמֶת, לְהוֹדוֹת לְך וּלְיַחֶדְך בְּאַהֲבָה. בָּרוּך אַתָּה יהוה הַבּוֹחֵר בְּעַמוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The first paragraph of the Sh'ma (אהבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (היהיה) urges the acceptance of the discipline of the mitzvot, while the third (אימבר) establishes a symbol, the fringes (ציציה), a reminder of our loving dedication to all of God's mitzvot.

In this b'rakhah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion. *Avinu Malkenu*, You taught our ancestors life-giving laws. They trusted in You; for their sake graciously teach us. Our Maker, merciful Provider, show us mercy; grant us understanding and discernment. Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah; help our hearts cleave to Your mitzvot. Focus all our thoughts so that we may love and revere You. Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance. You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One. Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today. "Barukh shem k'vod malkhuto" was the people's response to hearing the words of the Sh'ma. It is not part of the biblical text.

קריאת שמע 🎉

If there is no אַל מֶלֶךְ נָאֶמָן גַיאָם, add: דברים ו׳: ד׳-ט׳ דברים ו׳: ד׳-ט׳ שִׁמַע יִשְׂרָאֵל יהורָה אֶלהֵינוּ יהורָה | אָחָד:

Silently:

ַבָּרוּך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וּאָדַרָּלָּבְרָןּ וּבְכָל־לַבְרָןּ וּבְכָל־לַבְרָןּ וּבְכָל־נַפְּשְׁךָּ וּבְכָל־מִאֹדֶרְּ: וְהָיוּ הַדְּבָרִים הָאֵלֶה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיִּוֹם עַל־לְבָבֶרְ: וְשִׁנַּנְתָּם לְבָנֶירְ וְדִבַּרְתָּ בֶּם בְּשִׁבְתְּךָ בְּבִיעֶׁרְ וּבְלֶכְתָּרְ בַדֶּיָרָ וְּבְשָׁרְתָּם לְאוֹת עַל־יָדֶךְ וְהָיוּ לְטְׁטָפָת בֵּין עֵינֶיךְ: וּכְתַבְתָּם עַל־מְזָזָוֹת בַּיתֶר וּבִשְׁעָרֶידָ:

דברים י״א: י״ג-כ״א

וְּהָיָה אִם־שָׁמִעַ תִּשְׁמְעוּ אֶל־מִצְוֹתֵׁי אֲשֶׁר אָנֹכֵי מְצַוֶּה אֶתֶכֶם הַיּוֹם לְאַהַבָּה אֶת־יהוֹה אֶלְהֵיכָם וּלְעַבְלוֹ בְּכָל וְבַבְכָם וּבְכָל־נַפְּשְׁכֵם: וְנֶתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתַּ דְגָנֶׁך וְתִירְשְׁרָ וְיִצְהָרֶדְּ: וְנֶתַתַּי עֵשֶׁב בְּשָׁדְרָ לְבְהְכֶם וּבְכָל־נַפְשְׁכֵם: וְנֶתַרְשָׁרָ וְתִירְשָׁרָ וְיִצְהָרֶדְּ: וְנֶתַתַּי עֵשֶׁב בְּשָׁדְרָ לְבְהְכֶם וְאֲכַרְתָם וְאֲבַרְתָם אֶתוֹים וְהַשְׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶם וַעֲבַדְתָּם אֶלִהִים אֲתוֹים וְהשְׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶם וַעֲבַדְתָם אֶלִהִים אָתוֹים וְהשְׁמְרָוּ לָכֶם פָּן־יִפְתֶּה לְבַבְכָם וְסָרְתֶם וְעַבַרְתָם אֶעַרִיבּוּתָ לְהַמָם: וְחָרָה אַף־יהוֹה בָּכָם וְעַצַר אֶת־הַשְׁמְרוּ לָכֶם פָּןרִיתֶם לָקָם: וְחָרָה אַף־יהוֹה בָּכָם וְעַצַר אֶת־יְבוּלָה וַאַבְרָתָם מְתַרָּה מעַל לָקָם: וְחָרָה אַף־יהוֹה בָּכָם וְעַבִּרְתָם אַתַרִיבָרָתָ הָאֶרֶץ הַטּלָבְרְכָם וְעַלַרְנָם אָתִידְבָרָם אָתִרִיבָרָ הַאָּרָץ הַטּלָבָרְכָם וְתָלָר בַּבְכָם וְעַצַר אָת־יְבוּתָן הַאָּרָץ הַטּלָרָה אַףייהוֹה בָּכָם וְעַבִּרְכָם וּקוֹלָר בַבְרָבָם אָתַרִיבָרָעָרָה הַאָרָתָיבָרָם הַאָּרָץ הַטִרָּבָרָם וְתָרָר הַאָרָם בְעַרַבָּים הַטְרָר הַצָּכָם וּתָרָן הַיָּעָרִיבָרָקוּם אַתַר הַשְּרָרָנָם אַתְרָר הַשְׁרָרָהָ הַבְרָרָם הַאָּרָרָה וְהָשִרָּתָרָבָרָם וְתַרָר הַיוֹה הַיחוּז הַבָּרָרָבָרָרָר וְהַיּדְרָהָים וְעַרָרָהָתָם בִימִי בְנִיתָר בָּרָים הּקוּרָין וּהָעָרָן הַטִיּהָים אָתִיקוּה הָיבִים הַיּתוּרָים הַימִין בְבָרָים הָתָרָה הָבָשְרָרָה הָים הַעָּרָים הַיחוּים בּימִי הַיִינָם אַרָרָים אַתָם לָיחוּ הַרָּתָרָם בָּעָרָרָהָנָה הָעָרָין הַיּיבָרָים וּתִירָים הַיבִים הַימוּת הַיהוּה לַאוּבְרָהוּהָרָרָה וְתָרָה הָעָהָם בְעָרָין הַבְיּעָרָרָים היהוּה לָאַרְיהוֹה בְכָשְרָבָה וְתָתוּירִימִים בְתַרָרָם בְתָרָרָים הַימִירָים הַימוּים וּקַבָּרָרָן הָירְיָרָה יהוּקרָן הַיּיתָרָרָה הַיתָרָים הַימִין הַירָרָרָרָרָרָרָרָרָם וּירָרָין היהוּקרָין הוּבָרָין הַירָרָין הַירָרָין הַירָרָרָים הַיין הייתוּין הַירָרָרָרָרָרָרָרָרָרָרָרָרָרָרָרָרָין הַירָים הָיין הוּין הַייןין הייה הָיהוּין הוּין הַין הָיין

🧏 K'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign. DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol I'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al I'vavekha. V'shinantam I'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam I'ot al yadekha v'hayu I'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain: the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

במדבר ט״ו: ל״ז-מ״א

וּיָּאמֶר יהוה אָל־משָׁה לֵּאמְר: דַּבּּר אָל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׁוּ לָהֶם צִיצָת עַל־כַּנְפֵי בְּגְדִיהֶם לְדֹרֹתֶם וְנָתְנָוּ עַל־צִיצָת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצָת וּרְאִיתֶם אֹתו וּזְכַרְתָּם אֶת־כָּל־מִצְוֹת יהוֹה וַעֲשִׁיתֶם אֹתֶם וּרְאִיתֶם אֹתו וּזְכַרְתָּם אֶת־כָּל־מִצְוֹת יהוֹה וַעֲשִׁיתֶם אֹתֶם וְלָאׁ תָתוּרוּ אַחֲרֵיהֶם אֶת־כָּל־מִצְוֹת יהוֹה וַעֲשִׁיתֶם אֹתֶם וֹנִים אַחֲרֵיהֶם: לְמַעַן וּתִזְכְּרוּ וַעֲשִׁיתֶם אֶת־כָּל־מִצְוֹת וֹנִים אַחֲרֵיהֶם: לְמַעַן וּתִזְכְּרוּ וַעֲשִׁיתֶם אֶת־כָּל־מִצְוֹת וֹנִים קַדִשִים לֵאלְהֵיכָם אָשָׁרָאַ וֹהִיתֶם קָּרשִׁים לֵאלְהֵיכָם: אַנְי יהוּה אֶלְהֵיכָם אַשָּׁר הוּצָאתִי אֶתְכָם מֵאֶרֶץ מִצְרָיִם לְהִיוֹת לָכֶם לֵאלֹהֵים אַנָּי

אָמֶת וְיַצִּיֹב וְנָכוֹן וְקַיָּם וְיָשָׁר וְגָאֲמָן וְאָהוּב וְחָבִיב וְגָחְמָד וְנָאִים וְנוֹרָא וְאַדִּיר וּמְתָקָן וּמְקָבָּל וְטוֹב וְיָפֶה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעָד. אֱמֶת, אֱלֹהֵי עוֹלָם מַלְבֵּנוּ, צוּר יַעַקב מָגן יִשְׁעֵנוּ. ■ לְדֹר וָדֹר הוּא קַיָם וּשְׁמוֹ קַיָם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת.

וּדְבָרִיו חִיִים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֶמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בָּגֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׁרָאֵל עֲבָדֶיךָ. עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעָד. אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבר. ם אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, מַלְבֵנוּ מֶלֶך אֲבוֹתֵינוּ, גֹּאַלֵנוּ גֹּאֵל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מַעוֹלָם שְׁמֶך, אֵין אֶלֹהִים זוּלָתֶך.

The word "אמת" (Truth) serves as a bridge between the Sh'ma and the b'rakhah which follows. We do not pause. The tzitzit are released only as the second paragraph of that b'rakhah begins.

קריאת שמע after ברכה

It is customary, during the recitation of the third paragraph of the Sh'ma (ויאמר), to kiss the tzitzit at each mention of the word (יאמר), as a formal expression of our love.

NUMBERS 15:37-41

Va-yomer Adonai el Mosheh lemor: Daber el b'nei Yisra-el v'amarta aleihem, v'asu la-hem tzitzit al kanfei vigdeihem l'dorotam, v'nat'nu al tzitzit ha-kanaf p'til t'khelet. V'hayah la-khem l'tzitzit, u-r'item oto u-z'khartem et kol mitzvot Adonai, va'asitem otam; v'lo taturu aḥarei l'vavkhem v'aḥarei eineikhem asher atem zonim aḥareihem. L'ma-an tiz-k'ru va'asitem et kol mitzvotai, vi-h'yitem k'doshim leloheikhem. Ani Adonai Eloheikhem asher hotzeti etkhem me-eretz Mitzrayim lih'yot la-khem lelohim. Ani Adonai Eloheikhem.

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God, *who is Truth*.

> In this b'rakhah (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel at the time of the Exodus and in every generation.

Your teaching is true and enduring, Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God's sovereign throne stands firm; God's faithfulness endures for all time.

God's teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God's teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors' Sovereign, our Redeemer and our ancestors' Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is not God but You.

35

עַזָרַת אָבוֹתֵינוּ אַתַּה הוּא מֵעוֹלָם, מַגו וּמוֹשֵׁיעַ לְבְנֵיהֵם אַחֵרִיהֵם בְּכַל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשָׁבֶך וּמִשְׁפָּטֶיך וְצִדְקָתְךָ עַד אַפְסֵי אָָרֶץ. אַשְׁרֵי אִישׁ שֵׁיּשִׁמַע לִמִצוֹתֵיךָ, וְתוֹרַתִּךּ וּדְבַרְךָ יַשִׂים עַל לְבּוֹ. אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּך, וּמֶלֶך גִּבּוֹר לָרִיב רִיבָם. אֱמֶת אַתָּה הוּא רָאשוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיף אֵין לָנוּ מֶלֶך גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פִּדִיתָנוּ. כַּל־בְּכוֹרֵיהֶם הָרֶגְתָּ, וּבְכוֹרְךָ גָאָלְתָּ, וְיַם סוּף בַּקַעְתָּ, וְזִדִים טִבַּעְתָּ, וִידִידִים הֶעֶבַרְתָּ, וַיְכַסּוּ מֵיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר. עַל זֹאת שָׁבָּחוּ אֲהוּבִים וִרוֹמִמוּ אַל, וְנַתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לַמֵּלֶךְ אֵל חֵי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבְּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפוֹדֵה ַעַנַוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו. תהלות לְאֵל עֶלְיוֹן בָּרוּך הוּא וּמְבֹרָך. משֶׁה וּבְנֵי יִשִּׁרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

> מִי־כָמְכָה בָּאֵלִם יהוה, מִי בָּמְכָה נָאְדָר בַּקְּדֶשׁ, נוֹרָא תְהִלֹת, עְׁשֵׂה־פֶּלֶא.

שִׁיָרָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךְ עַל שְׂפַת הַיָּם.
יַחֵר כֻּלָם הוֹדוּ וְהַמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶר.

צוּר יִשְׂרָאֵל, קוּמָה בְּעָזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאָמְדְ יְהוּדָה וְיִשְׁרָאֵל. גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. בָּרוּך אַתַּה יהוה גַּאַל יִשְׂרָאֵל.

Continue on page 36a or 36b (with אמהות), through page 44.

To begin the Amidah we take three steps forward to approach God's presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b'rakhah. We bend our knees while reciting "**Barukh** (Praised)," and bow at "**Atah** (You)," rising as we utter God's name.

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, osei feleh. "Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!"

The redeemed sang a new song to You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yimlokh l'olam va-ed. "Adonai shall reign throughout all time."

Tzur Yisra-el, kumah b'ezrat Yisra-el, u-f'deh khin-um'kha Y'hudah v'Yisra-el. Go-alenu Adonai Tz'va-ot sh'mo, k'dosh Yisra-el. Barukh atah Adonai, ga-al Yisra-el.

Rock of Israel, arise in defense of Israel. Fulfill Your promise to deliver Judah and Israel. Our Redeemer, *Adonai Tz'va-ot*, is the Holy One of Israel. Praised are You Adonai, Redeemer of the people Israel.

Continue on page 36a or 36b (with Matriarchs), through page 44.

עמידה – שחרית לחול 🌿

אֲדֹנָי, שְׂפָתַי הִפְהָח וּפִי יַגִּיד הְהָלָתֶךָ.

בּּרוּךּ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּרוֹל הַגָּבּוֹר וְהַנוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אַבוֹת וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֵם לְמַעַן שָׁמוֹ בָּאַהַבָה.

Between ייום כפור and ראש השנה:

זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

ּוְכָּתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְרָ אֶלהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךָ אַתָּה יהוה מָגַן אַרְרָהָם.

אַ**תָּה גִּבּוֹר** לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אֲתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פּסח:

ַמַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֶמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹך בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךָ, מֶלֶך מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

> Between ראש השנה and ייום כפור and איים כפור: מִי כָמוֹך אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

> > וְגָאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מִחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 37.

אַתָּה קָדוֹשׁ וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךּ פֶּלָה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

> **Between ראש השנה and ויום כפור: בָּרוּך אַתָּה יהוה הַמֶּלֶך הַקָּרוֹש.

Silent recitation continues on page 38.

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MIDAH FOR WEEKDAY SHAHARIT

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

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Between ראש השנה and ייום כפור: זַכְרֵנוּ לְחַיִּים, מֶֶלֶך חָפֵץ בַּחַיִּים,

ַמֵלֵך עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגַן.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מֵמִית וּמְחֵיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֵאֵמָן אַתָּה לִהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מִחַיֵּה הַמֵּתִים.

Between ראש השנה and ייום כפור:

ּוְכַּתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

בּרוּך אַתָּה יהוה מַגֵּן אַבְרָהָם וּפֹקֵר שַׂרָה.

אֲדֹנָי, שְׂפָתַי הִפְהָח וּפִי יַגִּיד הְהִקֹתֶךָ. **בָּרוּ**ךְ אַתָּה יהוה אֱלהֵינוּ וֵאלהֵי אַבוֹתֵינוּ, אֵלהֵי אַב<u>ר</u>הַם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֵקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֶלהֵי רָחֵל וֵאלהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֵלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אַבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֵם לִמֵעַן שָׁמוֹ בָּאַהֲבָה.

אַתָּה גִבּוֹר לִעוֹלָם אֲדֹנַי, מִחַיֶּה מֵתִים אֲתַה, רֵב לְהוֹשֵׁיעַ.

מְכַלְבֶּל חַיִּים בְּחֵסֶד, מִחַיֶּה מֵתִים בְּרָחַמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֶא חוֹלִים וּמַתִּיר אָסוּרִים, וּמִקַיָּם אָמוּנַתוֹ לִיֹשֵׁנֵי עָפָר. מִי כָמְוֹךּ בֵּעַל גְּבוּרוֹת וּמִי דְּוֹמֵה לַךָ, מֵלֵך

מִי כָמוֹך אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לִחַיִּים בִּרַחֵמִים.

יּבָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹש. **Between ראש השנה and ייום כפור: בָּרוּך אַתָּה יהוה הַמֶּלֶך הַקָּרוֹשׁ. Silent recitation continues on page 38.

When the עמידה is chanted aloud, continue on page 37. אַתָּ**ה קָרוֹש**ׁ וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכַל־יוֹם יְהַלְלוּך פֶּלָה.

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AMIDAH FOR WEEKDAY SHAḤARIT (with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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קרושה 🌿

שחרית לחול 37

When the עמידה is chanted aloud, קרושה is added. **וּהַדֵּשֹׁ** אֶת־שִׁמְךָ בָּעוֹלָם, כִּשֵׁם שֵׁמַקְדִישִׁים אוֹתוֹ בִּשְׁמֵי מַרוֹם, כַּכַּתוּב עַל יַד נִבִיאֵך, וִקָרַא וֵה אֵל וֵה וָאַמַר:

קַרוֹש קַרוֹש קַרוֹש יהוה צְבַאוֹת, מִלֹא כַל־הַאֵרֵץ כִּבוֹדוֹ.

לִעְמַתַם בַּרוּך יֹאמֵרוּ:

ּוּבְדִבְרֵי קַדְשְׁךּ כָּתוּב לֵאמֹר:

בַּרוּך כִּבוֹד יהוה מִמְקוֹמוֹ.

יִמְלֹךְ יהוה לְעוֹלֵם, אֱלֹהֵיִךְ צִיּוֹן לְדֹר וֲדֹר, הֵלָלוּיַה.

לְדוֹר וָדוֹר נַגִּיד גַּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדָשָׁתְרֶ נַקְדִישׁ. וְשִׁבְחַךָּ אֶלהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוּלָם וָעֶר, כִּי אֵל מֶלֶך גַּרוֹל וְקַרוֹשׁ אַתַּה. יּבַּרוּך אַתַּה יהוה הַאֶל הַקַּרוֹש. *Between ראש השנה and ייום כפור: בָּרוּך אַתָּה יהוה הַמֶּלֶך הַקָּרוֹש.

The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God's most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one's toes during the three repetitions of "Kadosh (Holy)," symbolically lifting our praise toward heaven.

🌿 KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy *Adonai Tz'va-ot*; the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo. Praised is Adonai's glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah. Adonai shall reign through all generations; Zion, your God shall reign forever. Halleluyah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, holy Sovereign.

The first two congregational responses in the Kedushah reflect the angels' praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God's glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God's glory to all eternity.

אַתָּה חוֹגַן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֶנוֹשׁ בִּינָה. חָגֵּנוּ מֵאִתְרָ דֵּעָה בִּינָה וְהַשְׂבֵּל. בָּרוּך אַתָּה יהוה חוֹגַן הַדֶּעַת.

ְהַשִּׁיבֵנוּ אָבְינוּ לְתוֹרָתֶךּ, וְקָרְבֵנוּ מַלְבֵּנוּ לַעֲבוֹדָתֶך*ּ,* וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּך אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה.

> It is customary to strike the heart twice in contrition as we acknowledge our sins.

<mark>ּסְלַח לְנוּ</mark> אָבְינוּ כִּי חָטָאנוּ, מְחַל לְנוּ מַלְבֵּנוּ כִּי פָּשֶׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אֶתָּה. בָּרוּך אַתָּה יהוה חַנּוּן הַמַּרְבֶּה לִסְלְחַ.

ְרְאֵה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גּוֹאֵל חָזָק אֶתָּה. בָּרוּך אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל.*

ְרְפָאֵנוּ יהוה, וְגַרָפֵּא, הוֹשִׁיאֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אֲתָּה, וְהַעֲלֵה רְפּוּאָה שְׁלֵמָה לְכֶל מַכּּוֹתֵינוּ,

On behalf of one who is ill:

ַזִּיהִי רָצוֹן מִלְפָנֶיְרָ יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהַרָה רְפוּאָה שְׁבַּמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, לְ_____ בֶּן/בַּת _____ בְּתוֹך שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְחַזֵּק אֶת־יְדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם,

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֶמָן וְרַחֲמָן אֲתָּה. בָּרוּך אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

*On a public fast (including תשעה באב), the Reader adds:

אַגַנּוּ יהוה, עַגַנּוּ, בְּיוֹם צוֹם תַּשְנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אַגָחְנוּ. אַל תַּפֶּן אָל רִשְׁעֵנּוּ, וְאַל תַּסְתֵּר פָּגֶיְרְ מִמֶּנּוּ, וְאַל תִּתְעַלֵּם מִתְּחָנָּתֵנּוּ הֶכֶּה נָא קָרוֹב לְשַׁוְעָתֵנּוּ, יְהִי נָא חַסְדְּךּ לְנַחֲמֵנּוּ. טֶֶרֶם נִקְרָא אֵלֶיךָ אַגַנּוּ, פַּדָּבָר שֶׁנָּאֶמַר: ״וְהָיָה טֶרֶם יִקְרָאוּ וַאַנִי אָעֶנָה, עוֹד הֵם מִדַבְּרִים וַאֲנִי אֶשְׁמָע״. כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל אַת צָרָה וְצוּקָה. בָּרוּך אַתָּה יהוה הָעוֹנֶה בְּעַת צָרָה, You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

> It is customary to strike the heart twice in contrition as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.*

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions,

On behalf of one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to ______, along with all others who are stricken, and strengthen those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

^{*}On a public fast (including Tishah B'Av), the Reader adds:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתֶהּ לְטוֹבָה

From Constraints to December 4th (December 5th in a Hebrew year divisible by four):

וְתֵן בְּרָכָה

From December 5th to פּסח (December 6th in a Hebrew year divisible by four): וְתֵן טַל וּמַטַר לְבְרַבָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּאֵנוּ מִטוּבָה, וּבָרֵך שְׁנָתֵנוּ כַּשָׁנִים הַטוֹבוֹת. בָּרוּך אַתָּה יהוה מְבָרֵך הַשָּׁנִים.

הְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא גֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְשָׂא גֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאֶָרֶץ. בָּרוּך אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הָשִׁיּבָה שׁוֹפְאֵינוּ כְּבַרִאשׁוֹנָה וְיוֹעַצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹך עָלֵינוּ אַתָּה יהוה לְבַדְּךְ בְּחֶסֶר וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. *בָּרוּך אַתָּה יהוה מֶלֶך אוֹהֵב צְדָקָה וּמִשְׁפָּט.

> *Between יום כפור and ראש השנה: בַּרוּהָ אַתַּגה יהוה הַמֵּלֵהְ הַמִּשְׁפַּט.

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרָגַע תּאבֵד, וְכָל אוֹיְבֶיךּ מְהֵרָה יִפָּרֵתוּ, וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּך אַתָּה יהוה שׁבֵר איִבִים וּמַכְנִיעַ זֵדִים.

In the b'rakhah for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta'anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel's rainy season. Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesaḥ to December 4th	From December 5th to Pesaḥ
(December 5th in a Hebrew	(December 6th in a Hebrew
year divisible by four):	year divisible by four):
Grant blessing	Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Another name for the Amidah is the Sh'moneh Esreh, which means "the eighteen," a reference to the number of b'rakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen b'rakhot. One theory to account for this discrepancy is that the b'rakhah condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two b'rakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single b'rakhah. על הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְך בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גַּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֶמוּ נָא רַחֲמֶיךּ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוּטְחִים בְּשִׁמְך בָּאֶמֶת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא גַבוֹש כִּי בְךָ בָּטָחְנוּ. בָּרוּך אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִיקִים.

וְלִירוּשָׁלֵיִם אִירְךָּ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָה כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָה בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָה תָּכִין. בָּרוּך אַתָּה יהוה בּוֹנֵה יְרוּשָׁלָיִם.

אֶת־אֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, בִּי לִישׁוּעָתְרָ קַוּיְנוּ בָּל הַיּוֹם. בָּרוּך אַתָּה יהוה מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבּּל בְּרַחֲמִים וּבְרָצוֹן אֶת־הְפּלָתֵנוּ, כִּי אֵל שׁוֹמֵעַ הְפּלוֹת וְתַחֲנוּנִים אֲתָה, וּמִלְפָנֶיךְ מַלְבֵנוּ רֵיקָם אַל הְשִׁיבֵנוּ,

On ייום השואה:

זַחָם, יהוה אֶלהַינוּ, אֶת שְׁאַרִית עַמְךּ יִשְׂרָאֵל, אוּד מֻצָּל מֵאֵשׁ. פִּי קָם עָלֵינוּ אוֹיֵב אַרְזָר, בִּקֵּשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים, מִנַּעַר וְעַד־זָקַן, טַף וְנָשִׁים, וְאָמַר לְכוּ וְנַרְחִידֵם מְגוּי וְלֹא יִזָּכֵר שִׁם יִשְׂרָאֵל עוֹד. אַזַי הַמַּיִם שְׁטָפוּנוּ, הַרְזֻנוּ לַעַנָה. אוי־נָא לָנוּ כִּי שְׁדֶּדְנוּ, כִּי־רָחַק מִמֶנוּ מְנַחֵם. עַל־אֵלֶה אֲנִי בוֹכִיָּה. אַך לֹא כַּגַצַח תִּשִׁכָּחֵנוּ,

> ּכִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּך יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּך אַתָּה יהוה שׁוֹמֵעַ תְּפָלָה.

"רחם" (naḥem — grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. We have added a naḥem prayer to be said on Yom Ha-shoah, as a response to the Holocaust.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: "Come, let us annihilate them, so that the name of Israel might no longer be uttered." The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally,

for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

Personal petitions may be inserted here, as we have done with the prayer for Yom Ha-shoah. As the Sages said: "One should seek one's needs during the b'rakhah of 'Shome-a T'filah (the One who listens to prayer)'" (Avodah Zarah 8a).

ְרְצֵה יהוה אֱלֹהֵינוּ בְּעַמְךּ יִשְׂרָאֵל וּבִתְפִּלָּתָם, וְהָשֵׁב אֶת־ הָעַבוֹדָה לִדְבִיר בֵּיתֶךּ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עַבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On ראש חודש and חול המועד:

אָלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, יַעַלֶה וְיָבֹא וְיַגִּיִעַ, וְיֵרָאָה וְיֵרָצָה וְיִשְׁמַע, וְיִפְּקֵד וְיִזָּבֵר זִכְרוֹנֵנוּ וּפְקְדוֹנֵנוּ, וְזִכְרוֹן אַבוֹתֵינוּ, וְזִכְרוֹן מַשִׁים בֶּן־דָּוִד עַבְדֶּךָּ, וְזִכְרוֹן יְרוּשְׁלֵיִם עִיר קָדְשֶׁךָּ, וְזִכְרוֹן כָּל־עַמְךָ בֵּית יִשְׂרָאֵל לְפָנֶיְרָ, לִפְלֵיטָה לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַוִּים וּלְשָׁלוֹם, בְּיוֹם

ראש הַחְרֶשׁ הַזֶּה. :ראש חודש On

חַג הַסֻּבּוֹת הַזֶּה. :סוכות On חַג הַמַּצוֹת הַזֶּה. :פּסח On זְכְרֵנוּ יהוה אֶלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְּקְדֵנוּ בוֹ לִבְרָבָה, וְהוּשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךּ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֶתָה.

> וְתֶחֶזֶינָה אֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

> > מּוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיִּינוּ מָגַן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר הְּהַלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶרָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךָ, וְעַל נִפְּיָר שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל נִפְיָר שֶׁבְּכָל־יוֹם עִמְנוּ הַטוֹב כִּי לֹא כָלוּ רַחַמֶיְרָ, הַטוֹב כִּי לֹא כָלוּ רַחַמֶיָרָ, וְהַמְרַחֵם כִּי לֹא תַמוּ חֲסָדֶיךָ,

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When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוא יהוה אֵלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ אֱלֹהֵי כַל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרַכוֹת וְהוֹדָאוֹת לְשִׁמְרָ עַל הַגָּרוֹל וְהַקָּרוֹש, שֶׁהֶחֵיִיתָנוּ וְקִיַּמְתֵּנוּ. כֵּן ּתְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלִיּוֹתֵינוּ לְחַצְרוֹת קַדְשֵׁךָ, חֻקֶּיךּ וְלַעֵשׂוֹת לִשְׁמוֹר רְצוֹנֶךּ, וּלְעָרְדְרָ הְּלֵבָר שַׁלֵם, עַל שֵׁאָנַחָנוּ מוֹדִים לֶךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

When we recite Modim (the prayer of thanksgiving), we bow without bending our knees — in gratitude to God, while saying "**Modim anaḥnu lakh** (We proclaim)." We then bend our knees and bow once more while reciting the b'rakhah which concludes Modim (at the top of page 43).

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41

ייש העצמאות חס בִּימֵי שִׁיבַת בָּנִים לִגְבוּלָם, בְּעֵת הְקוּמַת עַם בְּאַרְצוֹ בִּימֵי שֶׁדֶם, נִסְגְרוּ שַׁעֲרֵי אֶרֶץ אָבוֹת בִּפְנֵי אַחֵינוּ פְּלִיטֵי חֶרֶב, וְאוֹיְבִים בָּאֶרֶץ וְשִׁבְעָה עֲמָמִים בַּעֲלֵי בְרִיתָם קָמוּ לְהַכְרִית עַמְךּ יִשְׁרָאֵל, וְאַתָּה בְּרַחֲמֶיךּ הָרַבִּים, עַמְדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, הַרַחֲמֶיךּ הָרַבִּים, עַמְדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, בַּנְתָ אֶת־רִינָם, חִזַּקְתָּ אֶת־לִבָּם לַעֲמוֹד בַּשַׁעַר, וְלִפְּהְוֹחַ שְׁעָרִים לַנְרְדָפִים וּלְגָרֵשׁ אֶת־בִיבָם, וּזַקְתָּ אֶת־לִבָּם לַעֲמוֹד בַּשַׁעַר, וְלִפְהְוֹחַ שְׁעָרִים מְעַשִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וּלְךָּ עָשִׁיתָ שֵׁם גָּרוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְרָ יִשְׁרָאֵל עָשִׁיתָ הְּשׁיּעָה גְדוֹלָה וּפָּרְקָן כְהַיּוֹם הַזֶּה.

^{סורים On} גִּימֵי מָרְדְּכֵי וְאֶסְתֵּר בְּשׁוּשֵׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקַּשׁ לְהַשְׁמִיד, לַהְרָג וּלְאַבֵּד אֶת־כָּל-הַיְהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחְׂדֶשׁ שְׁנֵים־ עָשָׁר, הוּא חְדֶשׁ אֲדָר, וּשְׁלָלָם לְבוֹז, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הַפַּרְתָּ אֶת־עַצָתוֹ, וְקַלְקַלְתָּ אֶת־מַחֲשַׁבְוּוֹ, וַהְשֵׁבְוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ.

ייום העצמאות and פּוּרים חּנוכה On על הַנּּסִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂית לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוָּמֵן הַזֶּה.

42

On Hanukkah, Purim, and Yom Ha-atzma'ut:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

On Hanukkah:

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma'ut:

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

וּעַל כָּלָם יִתְבָּרַך וְיִתְרוֹמַם שִׁמְך מַלְבִּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between ראש השנה and ויים כפור וּכְתוֹב לְחַוִּים טוֹבִים כָּל־הְנֵי בְרִיתֶךָ.

ַּוְכֹל הַחַיִּים יוֹדְוּךָ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֶֶמֶת, הָאֵל יְשׁוּעַתֵנוּ וְעֶזְרַתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Reader:

אֶלֹּהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְבֵנוּ בַּבְּרָכָה הַמְשֻׁלֶשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָּ, הָאֲמוּרָה מִפִּי אַהַרֹן וּבָנָיו, כֹּהֲנִים, עַם קֲדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

זְבָרֶכְרָ יהוה וְיִשְׁמְרֶךָ. בּוֹזָ. בָּזָי רָצוֹן. זָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ. בּוֹ יְבוֹז. יִשִּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם. בֵּן יִהִי רָצוֹן.

שִׁים שָׁלום בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל בָּל־יִשְׁרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ בֻּלְנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךְ נָתַתָּ לְנוּ, יהוה אֱלֹהֵינוּ, הּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְךָ יִשְׁרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹם.

*Between ראש השנה and ייום כפור:

ַבְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזְּכֵר וְנִפָּתֵב לְפָנֶיְךּ, אֲנַחְנוּ וְכָל־עַמְךּ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּך אַתָּה יהוה עֹשֵׁה הַשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

On Tishah B'Av and in a house of mourning, Birkat Kohanim (the passage headed "Reader") is omitted.

For all these blessings we shall ever praise and exalt You.

Between Rosh Hashanah and Yom Kippur: Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader:

43

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

	Congregation:
May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor	
and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness	
and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader's recitation of the Amidah ends here.

The silent recitation of the עמידה concludes with a personal prayer.

ולמקללי אלהי. נצור לשוני מרע וּשִׂפַתַי מִדַּבָּר מִרְמָה, נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך מצותיה תרדוף נפשי. וכל־החושבים עלי רעה, מהר מחשבתם. עשה ל שמר, עש קל יִמִינָרָ, עַשָּׁה לִמַעַן קִדשָׁתָרָ, עַשָּׁה לִמען תּוֹרָת ידיה, הושיעה ימינה וענני. יחק לדלה לְבִּי לְפַנֵיךּ, יהוה צורי והגיון לרפל לום בַּמַרוֹמֵיו, הוּא יַעשה שַׁלוֹם עלינוּ ועל ואמרוּ אמן.

An alternative concluding prayer

יְּהִי רָצוֹן מִלְפָגֶיְרָ יהוה אֱלֹהֵי וֵאלֹהֵי אֲבוֹתַי, שֶׁיּכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְרְ וְשֶׁתִּפְגֶה אֵלֵינוּ בְּמִדֵּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל־ נַפְשׁוֹת בֵּיתִי, וְתָגֵן עָלֵינוּ מִכָּל־אַרְזְרִיּוּת. נְחֵנִי בְּאְרֵח מִישׁוֹר. דֶּרֶךְ שֶׁקֶר הָסֵר מִמֶּנִי, וְהַאֲבֵר עֵינַי מֵרְאוֹת שָׁוְא. גַּל עֵינַי וְאַבְּיטָה נִפְּלָאוֹת מִתּוֹרָתֶךָ. תַּשְׂכִּילֵנִי שֵׂכָל טוֹב מִלְפָגֶיךְ וְאַבְיטָה נִפְלָאוֹת מִתּוֹרָתֶרָ. וַתַשְׂכִילֵנִי שִׂכָל טוֹב מִלְפָגֶיךְ וְאַבְיטָה נִפְלָאוֹת מִתּוֹרָתֶרָ. וַמַשְׁכָיהוּ אָיְמָי וּהַזּי וְאַמְיָאַ חֵן וָחֶסֶד וְרַחֲמִים בְּעֵינֵיךָ וּבְעֵינֵי כָל־רוֹאָי. יִהְיוּ

> Continue with Taḥanun (except as noted below): — on Mondays and Thursdays, page 59; — on other days, page 62.

Between Rosh Hashanah and the day before Yom Kippur and on a public fast (excluding Tishah B'Av), continue with Avinu Malkenu, page 57, followed by Taḥanun.

On Rosh Hodesh, Hanukkah, Hol Ha-mo'ed, and Yom Ha-atzma'ut (and in some congregations, on Yom Y'rushalayim), continue with Hallel, page 50. (Those who wear tefillin on Hol Ha-mo'ed remove them at this time.)

On other days when Taḥanun is omitted, (see facing page), continue with Ḥatzi Kaddish, page 47.

We take three steps back, bowing left, right, and center, as we conclude the Amidah, our audience before God. Siddur Sim Shalom for Weekdays

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The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that Your compassion prevail over Your wrath, and that You turn to us with love. Look kindly upon me and upon all my family; help us avoid heartlessness. Lead me along a righteous path. Keep me from deceitfulness and from false perceptions. Open my eyes to the wonders of Your Torah. Enlighten me with Your wisdom so that I may merit kindness, compassion, and love from You and from all who know me. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue as instructed on the facing page.

Taḥanun (personal prayer and supplication) is normally recited during the Shaḥarit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday (page 132).

Taḥanun is omitted at Shaḥarit on the following occasions:

Shabbat and Festivals; Rosh Hodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Hodesh Heshvan; Hanukkah, Tu BiSh'vat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma'ut, Pesah Sheni (14 Iyar), Lag Ba-omer, Yom Y'rushalayim; the first eight days of Sivan, Tishah B'Av, 15 Av; and festive days on the civil calendar. Tahanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourping eekdays

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MEDITATION ON THE AMIDAH FOR WEEKDAYS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham and Sarah.

Your power sustains the universe, You breathe life into dead matter. With compassion You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The mind is Your gift, wisdom a spark from You. May we grow in knowledge, insight, and understanding. We praise You, God, gracious giver of awareness.

Help us to find our way to Your truth again, to obey You with trusting faith, to attain wholeness in Your presence. We praise You, God who is always ready to help us start anew.

Forgive our failures with a parent's love, overlook our shortcomings with regal generosity, for You are gentle and gracious. We praise You, God of mercy and forgiveness.

See our suffering, sustain us in our struggles, save us soon. We praise You, God, our people's hope of redemption.

Heal us, O God, and keep us in health. Help us, that we might help ourselves, praising You always. Send true healing for all our pains, for You are the source of healing and compassion. We praise You, God from whom all healing comes.

Bless this year for us with prosperity. May the wealth of the earth and the rhythms of the seasons yield us a good harvest. We praise You, God whose blessings are as certain as the seasons.

Let freedom resound like a mighty ram's horn. Let our spirits soar, sustained by Your promise. May the scattered Jewish people find renewal in You. We praise You, God who brings home the lost Jew. May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish; may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for ourselves, may Your mercy appear and Your justice be made manifest. May we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your presence abide there as in days of David. Let Zion rebuilt stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them, soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Turn us not away empty. We praise You, God who cherishes prayer.

May Your people at prayer gain delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable now and forever. If only our eyes could see Your glory renewed in Jerusalem! We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dusk, dawn, and noon. Compassionate One, Your caring is endless, Your love is eternal. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people — with love and mercy, life and goodness for all. Consider us kindly. Bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. Amen.

חצי קריש 🜿

Reader: **יִּתְגַּדֵּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךּ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

ּיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקֵדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

> יום כפור and ראש השנה Between* לְעֵלָא לְעֵלָא מִבָּל־בִּרְכָתָא וְשִׁירָתָא

. אַמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן,

When the הורה is read (see note on the facing page), continue on page 65.

When the חורה is not read, continue on page 78 (except as noted below).

On פורים, continue with the reading of מגילת אסתר; see page 194.

On השעה, some chant elegies (קינות) at this time.

🌿 ḤATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

When the Torah is read (see note below), continue on page 65.

When the Torah is not read, continue on page 78 (except as noted below).

On Purim, continue with the reading of the Book of Esther; see page 194.

On Tishah B'Av, some chant elegies (Kinot) at this time.

The Torah is read at Shaḥarit when a minyan is present on a weekday, on the following occasions:

Mondays and Thursdays; Rosh Hodesh and Hol Ha-mo'ed; Hanukkah, Purim, Yom Ha-atzma'ut, and Tishah B'Av; and on a public fast.

HAVINENU

הביננו 🌿

AN ABRIDGED AMIDAH FOR WEEKDAYS

Constraints of time or circumstance may require an abridged Amidah. Begin with the opening b'rakhot of the Amidah, on page 36a or 36b. Next recite this one b'rakhah, which includes the thirteen central petitions:

הַבּיגַנּוּ יהוה אֱלֹהֵינוּ לָדְעַת דְּרָכֶיךּ וּמוֹל אֶת־לְבָבֵנוּ לְיִרְאָתֶךּ, וְתִסְלַח לְנוּ לִהְיוֹת גְּאוּלִים, וְרַחֲקֵנוּ מִמַּכְאוֹב, וְדַשְׁנֵנוּ בִּנְאוֹת אַרְצֶךּ, וּנְפּוּצוֹתֵנוּ מַאַרְבַּע הְקַבֵּץ, וְהַוּתוֹעִים עַל־דַּעְתָּך יִשָּׁמֵטוּ וְעַל הָרְשָׁעִים הָנִיף יָדֶךּ, וְיִשְׂמְחוּ צַדִּיקִים בְּבִנְיַן עִירֶךָ וּבְתָקוּן הֵיכָלֶךָ, וּבִצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּרָ וּבַעַרִיכַת גַר לְבֶן־יִשׁי מְשִׁיחֶךָ. טֶרֶם נְקָרָא אַתָּה תַעַנָּה. בָּרוּך אַתָּה יהוה שוֹמֵע תִפּלָה.

Grant us understanding, Adonai our God, that we may know Your ways; open our hearts to revere You. Despite our sins, redeem us. Keep us far from pain, awash in the bounty of Your world. Gather our scattered from the corners of the earth. May Your judgment reign and Your hand control the wicked; may the righteous rejoice in the rebuilding of Your city and Your sanctuary, and in the offspring of David, in the scion of the son of Jesse Your anointed. Answer us before we call. Praised are You Adonai, who listens to prayer.

> Conclude with the closing b'rakhot, from "רצה" (Accept the prayer)": — at Shaḥarit, page 41; — at Minḥah, the middle of page 127; — at Ma'ariv, the middle of page 145.

If further abridgment is necessary, the following prayer may be recited in lieu of the Amidah, which should be recited later:

צָרְבֵי עַמְךּ יִשְׂרָאֵל מְרָבִּים וְדַעְתָם קְצָרָה. יְהִי רָצוֹן מִלְפָנֶיך יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתִינוּ, שֶׁתִּתֵן לְכָל־אֶחָד וְאֶחָד בְּדֵי פַרְנָסָתוֹ, וּלְכָל־גְוּיֶה וּגְוּיֶה הֵי מַחְסוֹרָה, וְהַטּוֹב בְּעֵינֶיךְ עֲשֵׁה. בַּרוּך אַתַּה יהוה שׁוֹמֵעַ תִּפְלַה.

The needs of Your people Israel are many but their ingenuity falls short. May it be Your will, Adonai our God and God of our ancestors, that You grant each of us our sustenance and each body what it lacks. Do that which is proper in Your eyes. Praised are You Adonai, who listens to prayer. Siddur Sim Shalom for Weekdays

) TAKING THE LULAV 👘 סדר נטילת לולב 🏀

For Sukkot when it falls on a weekday. (The lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23.40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties, bound together, are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) facing down.

בָּרוּך אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָוָּנוּ עַל נְטִילַת לוּלָב.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to take the *lulav*.

Each year, the following is recited upon taking the lulav for the first time:

בָּרוּך אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֶיֶנוּ וְקִיְמָנוּ וְהִגִּיעֲנוּ לַזְּמַן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam, she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.



On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation: **בָּרוּך** אַתַּה יהוה אָלהֵינוּ מֶלֶך הָעוֹלָם, אֲשֶׁר קִדְּשֶׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהֵלֵל.

תהלים קי״ג
 הַלְלוּיָה.
 הַלְלוּיָה.
 הַלְלוּי, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
 יְהֵי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם.
 מְמִזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
 תְמַזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
 תְמַזְרַח־שֶׁמֶים יהוה, עַל הַשְׁמַיִם כְּבוֹדוֹ.
 תְמַשְׁמִים וּבָאֶרֶץ.
 הַמַּשְׁפִילִי לְרְאוֹת בַּשְׁמַיִם וּבָאֶרֶץ.
 מְזְשִׁיבִי עִסְינְרִיבִים, עִם וְדִיבִי עַמוֹ.
 מוֹשִׁיבִי עֵקֶרֶר הַבִּיִת, אֵם־הַבָּנִים שְׁמֵחָה.
 מוֹשִׁיבִי עֵקֶרֶר הַבַּיִת, אֵם־הַבָּנִים שְׁמֵחָה.

Hallel is recited on Pesah and Sukkot (including Hol Ha-mo'ed, their intermediate days), Sh'mini Atzeret, Simhat Torah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atzma'ut, and also, in some congregations, on Yom Y'rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.



On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

PSALM 113 Halleluyah! Praise Adonai.

> Sing praises, you servants of Adonai. Let Adonai be praised now and forever.

From East to West, praised is Adonai. God is exalted above all nations; God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?

God lifts the poor out of the dust, raises the needy from the rubbish heap, and seats them with the powerful, with the powerful of His people.

God settles a barren woman in her home, as a mother, happy with children. Halleluyah!

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a workday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatzi Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.) תהלים קי״ד
 בְּצָאַת יִשְׁרָאַל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
 הְיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׁרָאֵל מַמְשְׁלוֹתָיו.
 הַיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׁרָאֵל מַמְשְׁלוֹתָיו.
 הַיֶּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִשֹּב לְאָחוֹר.
 הָהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת בִּבְנֵי־צֹאן.
 מַה־לְךָ הַיָּם כִּ תָנוּס, הַיַּרְדֵן יִשֹּב לְאָחוֹר.
 מַה־לְךָ הַיָּם כִּ תָנוּס, גְּבָעוֹת בִּרְנֵי אָטוֹר.
 מָה־לְךָ הַיָּם כִּ תָנוּס, גְּבָעוֹת בִּרְנֵי אָטוֹר.
 מָה־לְךָ הַיָּם כִּ אָנִיּהִים, גְּבָעוֹת בִּרְנֵי אָטוֹר.
 מָה־לְךָ הַיָּם כִּ תָנוּס, מָנִיָם, מְלַמְנֵי אָלוֹהַ יַעֵקֹב.
 הַהֹפְכִי הַצוּר אֲגַם־מָיִם, חַלָּמִים, חַלָּמִיש לְמַעְיְנוֹ־מָיִם.

B'tzet Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez, hay'tah Y'hudah l'kodsho, Yisra-el mam-sh'lotav. Ha-yam ra-ah va-yanos, ha-Yarden yisov l'aḥor. He-harim rakdu kh'eilim, g'va-ot ki-v'nei tzon. Mah l'kha ha-yam ki tanus, ha-Yarden tisov l'aḥor; he-harim tirk'du kh'eilim, g'va-ot ki-v'nei tzon. Mi-lifnei Adon ḥuli aretz, mi-lifnei Elo-ah' Ya'akov, ha-hof'khi ha-tzur agam mayim, ḥalamish l'ma-y'no mayim.

The following passage is omitted on ראש חודש (except on חנוכה) and the last six days of הנוכה.

תהלים קט״ו: א׳-י״א פִּי־לְּשׁמְךְ הֵוָן פָּבוֹד עַל־חַסְדְּךָ עַל־אַמָתֶּךָ. פִּי־לְּשׁמְךְ הֵוָן פָּבוֹד עַל־חַסְדְּךָ עַל־אַמָתֶּךָ. לַמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֶלֹהֵיהֶם. וַאלֹהֵינוּ בַשָּׁמִים, פֹּל אַשָׁר־חָפֵץ עָשָׁה. שָּצַבִּיהֶם כֶּסָף וְזָהָב, מַעֲשֵׁה יְדִי אָדָם. פָּה־לָהֶם וְלֹא יִדַבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרִיחוּן. פָּה־לָהֶם וְלֹא יִשִׁמְעוּ, אַף לָהֶם וְלֹא יִרִיחוּן. יְדֵיהֶם וְלֹא יִמִישִׁוּן, רַגְלֵיהֶם וְלֹא יִהַלֵּכוּ, לֹא־יָהְגוּ בִּגְרוֹנָם. יְדֵיהֶם וְלֹא יִמִישִׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא־יָהְגוּ נְמַהָּנָם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא־יָהְאוּן. יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵכוּ, לֹא־יָהָגוּ נְדִיהָם וְלֹא יְמִישׁוּן, בַיְגַלֵיהָם וְלֹא יְהַלֵּכוּ, לֹא־יָהָגוּ נְמָגַנָּם הוּא. נְדָיהֵי יְהוּה בִּטְחוּ בַיהוּה, עָזְרָם וּמָגַנָּם הוּא. Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. PSALM 114

When Israel left the land of Egypt, when the House of Jacob left an alien people, Judah became God's sacred possession and the people of Israel God's domain.

The sea retreated at the sight; the Jordan turned and fled. The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee? Why, mountains, did you romp like rams? Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master, at the presence of the God of Jacob who turns rocks into pools of water, flint into flowing streams.

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?" Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands. They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell. They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat. Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai; God is their help and their shield.

Let the House of Aaron trust in Adonai; God is their help and their shield.

Let those who revere God trust in Adonai; God is their help and their shield.

תהלים קט״ו: י״ב-י״ח יהוה זְכָרָנוּ יְבָרֵהְ יְבָרֵהְ אֶת־בֵּית יִשְׁרָאֵל, יְבָרֵהְ אֶת־בֵּית אַהֲרֹן. יְבָרֵהְ יִרְאֵי יהוה, הַקְּטַנִּים עִם־הַגְּרֹלִים. יֹסֵף יהוה עֵלֵיכֶם, עַלֵיכֶם וְעַל־בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוה, עשׁה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם יְהַלְלוּ־יָה, וְלָא בָּל־יֹרְדֵי דוּמָה. וִאַנַחְנוּ וְבָרֵהְ יָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָה.

Adonai z'kharanu y'varekh. Y'varekh et beit Yisra-el, y'varekh et beit Aharon. Y'varekh yir-ei Adonai, ha-k'tanim im ha-g'dolim. Yosef Adonai aleikhem, aleikhem v'al b'neikhem. B'rukhim atem la-Adonai, oseh shamayim va-aretz. Ha-shamayim shamayim la-Adonai, v'ha-aretz natan li-v'nei adam. Lo ha-metim y'hal'lu Yah, v'lo kol yordei dumah. Va'anaḥnu n'varekh Yah me-atah v'ad olam. Halleluyah.

The following passage is omitted on ראש חודש (except on הנוכה) and the last six days of הנוכה).

תהלים קט״ז: א׳-י״א
 אָהְבְּהָי בִּי־יִשְׁמַע יהוה אֶת־קוֹלִי תַחֲנוּנָי.
 בִּי־הָשָׁה אָזְנוֹ לִי וּבְיָמֵי אֶקְרָא.
 אֲפָפְוּנִי חֶבְלִי־מֶוֶת וּמְצָרֵי שָׁאוֹל מְצָאְוּנִי,
 אָבָפְוּנִי חֶבְלֵי־מֶוֶת וּמְצָרֵי שָׁאוֹל מְצָאְוּנִי,
 צְרָה וְיָגוֹן אֶמְצָא.
 וּבְשִׁם־יהוה אֶקֶרָא, אָנָה יהוה מַלְטָה נַפְּשִׁי.
 וּבְשִׁם־יהוה אֶקֶרָא, אָנָה יהוה מַלְטָה נַפְּשִׁי.
 וּבְשִׁם־יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.
 חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.
 שׁוּבִי נַפְשִׁי לִמְנוּחֵיְכִי, בִּיֹיהוֹה גָּמַל עָלֵיְכִי.
 שׁוּבִי נַפְשִׁי לִמְנוּחַיְכִי, בִּי־יהוה גָּמַל עָלֵיְכִי.
 שוּבִי נַפְשִׁי לִמְנוּחַיְכִי, בִּי־יהוה גָּמַל עָלֵיְכִי.
 שוּבִי נַפְשִׁי לִמְנוּחַיְכִי, בִּי־יהוה גָּמַל עָלֵיְכִי.
 שוּבִין יַהוֹשִׁים.
 שוּבִי נַפְשִׁי לִמְנוּחַיְכִי, בִּי־יהוה גַּמַל עָלַיְכִי.
 אָת־רַגְלִי מִהֶחִי.
 אָת־רַגְלִי מְהָדֵין.
 אָת־רַגְלִי מְהָחֵי.
 אָת־רַגְלִי מְהָדֵיןי, בָּרִיהוה בְּאַרְצוֹת הַחַיִים.
 אָנִי אָמְרָהַי בִי אֲדַבּר, אַנִי עָנִיתִי מְאֹד.
 אַנִיתִי מְאַרַם בּוֹזי, בָּלִי הָאָדָם בּיוֹהוֹת הַחַיִים.

PSALM 115:12-18

Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children's. May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Halleluyah!

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication. Because God does hear me, I will call on God in days of need.

The cords of death encompassed me; the grave held me in its grip. I found myself in distress and despair.

I called on Adonai; I prayed that God would save me.

Gracious is Adonai, and kind. Our God is compassionate.

Adonai protects the simple; I was brought low and God saved me.

Be at ease once again, my soul, for Adonai has dealt kindly with you.

God has delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted, even when, in anguish, I cried out: Mortals cannot be trusted!

תהלים קט״ז: י״בי״ט
 מָה־אָשִׁיב לַיהוה כָּל־תַּגְמוּלְוֹהִי עָלָי.
 כּוֹס־יְשׁוּעוֹת אֶשָׂא, וּבְשֵׁם יהוה אֶקְרָא.
 נְדְרַי לַיהוה אַשַׁלֵם נָגְדָה־נָּא לְכָל־עַמוֹ.
 זְקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו.
 אָנָה יהוה כִּי־אַנִי עַבְדֶּך
 אָנָה יהוה בִּי־אַנִי עַבְדֶר
 אָנָה יהוה אַשַׁלֵם נָגְדָה־נָּא לְכָל־עַמוֹ.
 אָנָה יהוה בִּיִזְאַנִי עַבְדֶר
 אָנָה יהוה בִיּרְאַנִי עַבְדֶר
 אָנָה יהוה בִיּרְאַנִי עַבְדֶר
 אָנָה יהוה בִיּרְאַנִי עַבְדֶר
 אָנָה יהוה בִיּרְאַנִי עַבְדֶר
 הָנִד עַבְדָר בְּשִׁם יהוה אָקַרָא.
 בְּדַרַי לַיהוה אֲשַׁלֵם נָגְדָה־נָּא לְכָל־עַמוֹ.
 בְּדַרַי לַיהוה אֲשַׁלֵם נָגְדָה־נָּא לְכָל־עַמוֹ.
 בְדָרַי לַיהוה אֲשַׁלֵם נָגְדָה־נָא לְכָל-עַמוֹ.

^{תהלים} קי״ז **הַלְלוּ** אֶת־יהוה כָּל־גּוֹיִם, שַׁבְּחְוּהוּ כָּל־הָאֻמִּים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֶמֶת־יהוה לְעוֹלָם, הַלְלוּיָה.

Hal'lu et Adonai kol goyim, shab'huhu kol ha-umim, ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

> תהלים קי״ח: א׳-ב׳ הוֹדוּ לַיהוה פּי־טוֹב, פּי לְעוֹלָם חַסְדּוֹ. יֹאמַר־נָא יִשְׂרָאֵל, פּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ־נָא בֵית־אַהֲרֹן, פִּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ־נָא יִרְאֵי יהוה, פִּי לְעוֹלָם חַסְדּוֹ.

Hodu la-Adonai ki tov, ki l'olam ḥasdo. Yomar na Yisra-el, ki l'olam ḥasdo. Yom'ru na beit Aharon, ki l'olam ḥasdo. Yom'ru na yir-ei Adonai, ki l'olam ḥasdo. PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance and invoke Adonai by name. I will honor my vows to Adonai in the presence of all His people.

Grievous in Adonai's sight is the death of the faithful.

> I am Your servant, born of Your maidservant; You have released me from bondage. To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai in the presence of all His people,

in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

PSALM 117

Praise Adonai, all nations; laud God, all peoples. God's love has overwhelmed us; God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20

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

God's love endures forever.

During the chanting of "**Hodu**" (above), and "**Ana Hoshiah**" and "**Hodu**" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.

מן־הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֵּרִחַב יַהּ. יהוה לִי, לֹא אִירַא, מַה־יַעֲשָׂה לִי אַדָם. יהוה לִי בִּעֹזְרַי, וַאַנִי אֵרְאָה בִשֹׂנָאַי. טוֹב לַחֵסוֹת בַּיהוה מִבִּטְחַ בַּאַדַם. טוב לַחֵסוֹת בַּיהוה מִבּּטִׂחַ בִּנִדִיבִים. כַּל־גּוֹיִם סְבַבִּוּנִי, בִּשֵׁם יהוה כִּי אֲמִילַם. סַבּּוּנִי גַם־סָבָבִוּנִי, בִּשֵׁם יהוה כִּי אַמִילַם. ַסַבּוּנִי כִדְבֹרִים, דֹעַכוּ כָּאָש קוֹצִים, בִּשֵׁם יהוה כִּי אֲמִילַם. רֵּהוֹה דְחִיתַנִי לְנָפֹּל, וַיהוה עֵזַרֵנִי. עַזִּי וְזִמְרָת יָה, וַיִהִי־לִי לִישׁוּעַה. קוֹל רִנָּה וִישׁוּעָה בְּאָהֲלֵי צַדִּיקִים, יְמִין יהוה עִשָּה חֵיל. יְמִין יהוה רוֹמֵמָה, יִמִין יהוה עשה חֵיל. לא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעַשִי יָה. יַסֹר יִסְרַנִּי יָּה, וְלַמָּוֶת לֹא נְתָנָנִי. 💷 פּּתִחוּ־לִי שַׁעֵרֵי־צֵדֵק, אַבֹא־בַם, אוֹדֵה יַה. וֵה־הַשֵּׁעַר לַיהוה, צַּדִּיקִים יַבִאוּ בוֹ.

Pit-ḥu li sha'arei tzedek, avo vam, odeh Yah. Zeh ha-sha'ar la-Adonai, tzadikim yavo-u vo.

Each of the following four verses is recited twice.

תהלים קי״ח: כ״א-כ״ט אוֹדְךָּ כִּי עֲנִיתֶנִי וַהְּהִי לִי לִישׁוּעָה. אֶכֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָה. מֵאֵת יהוה הֶיְתָה זֹאת, הִיא נִפְלָאת בְּעֵינֵינוּ. זֶה־הַיוֹם עָשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

Od'kha ki anitani, va-t'hi li lishua. Ehven ma'asu ha-bonim hay'tah l'rosh pinah. Me-et Adonai hay'tah zot, hi niflat b'eineinu. Zeh ha-yom asah Adonai, nagilah v'nism'hah vo. Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. In distress I called to Adonai

who answered by setting me free.

Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals. Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me, in Adonai's name I overcame them.

Though they surrounded and encircled me, in Adonai's name I overcame them.

Though they surrounded me like bees, like burning stingers they were smothered. In Adonai's name I overcame them. Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance: "The might of Adonai is triumphant. The might of Adonai is supreme; the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai. Adonai severely chastened me, but did not condemn me to death.

Open for me the gates of triumph, that I may enter to praise Adonai.

This is the gateway of Adonai. The righteous shall enter therein.

Each of the following four verses is recited twice. PSALM 118:21-29 I praise You for having answered me;

You have become my deliverance.

The stone rejected by the builders has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

This is the day Adonai has made; let us exult and rejoice in it.

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

אַנָּא יהוה הוֹשִׁיעָה נָּא. אָנָא יהוה הוֹשִׁיעָה נָא. אָנָא יהוה הַצְלִיחֶה נָא. אָנָא יהוה הַצְלִיחֶה נָא.

Ana Adonai hoshi-ah na. Ana Adonai hoshi-ah na. Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice.

בּּרוּך הַבָּא בְּשֵׁם יהוה, בַּרַכְנוּכָם מִבֵּית יהוה. אַל יהוה וַיְּאֶר לְנוּ, אָסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ. אֵלִי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ. הוֹדוּ לַיהוה כִּי־טוֹב, כִּי לְעוֹלָם חַסִדּוֹ.

Barukh ha-ba b'shem Adonai, berakhnukhem mi-beit Adonai. El Adonai va-ya-er lanu,

isru hag ba'avotim ad karnot ha-mizbe-ah.

Eli atah v'odeka, Elohai, arom'meka.

Hodu la-Adonai ki tov, ki l'olam ḥasdo.

זְּהַלְלְוּך יהוה אֶלֹהֵינוּ, כָּל־מַעַשֶׂיךּ, וַחֲסִידֶיךּ, צַדִּיקִים עוֹשֵׁי רְצוֹגֶךּ, וְכָל־עַמְךּ בֵּית יִשְׁרָאֵל, בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעַרִיצוּ וְיַקְדִישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךּ מַלְבֵּנוּ. בּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵר, בִּרוּך אַתָּה יהוה מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On סוכות, congregations that include הושענות here continue on page 116.

When praying without a מנין, continue on page 78.

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

Deliver us, Adonai, we implore You. Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreathe the festive procession with myrtle as it proceeds to the corners of the altar.

You are my God, and I praise You; You are my God, and I exalt You.

Acclaim Adonai, for God is good; God's love endures forever.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt, and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, congregations that include Hoshanot here continue on page 116.

When praying without a minyan, continue on page 78.

עַלִינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. *אָמוער and רוול המוער, continue on page 65.* Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם

הִּתְקַּבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֶדָם אֲבוּהוֹן דִּי בִשְׁמַיֶּא וְאִמְרוּ אָמֵן. .

On חוד and המועד, continue here.

כoncludes here.

וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקָדְשָׁא, בְּרִיךָ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא ייים כפור and ראש השנה Between* לְעֵלֶּא לְעֵלֶּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תְּשְׁבְּחָתָא וְנֶחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. Reader:

יִתְבָּרַך וִיִשְׁתַּבַּח וִיִתְפָאַר וִיִתְרוֹמַם וִיִתְנַשֵּׂא

Congregation and Reader:

^{Reader:} יִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

On קריש שלם and המועד, recite קריש שלם.

On יום ירושלים (except on Monday), recite אשרי, then continue with אשרי on page 78.

On יום העצמאות (except on ראש חודש) and יום העצמאות (as well as יום ירושלים when it falls on Monday), recite **הצי קדיש**, then continue on page 65.

קדיש 🌿

🌿 KADDISH

On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma'ut (as well as Yom Y'rushalayim when it falls on Monday), recite **Hatzi Kaddish**, then continue on page 65.

On Yom Y'rushalayim (except on Monday), recite **Hatzi Kaddish**, then continue with Ashrei on page 78.

On Rosh Hodesh and Hol Ha-mo'ed, recite the entire Kaddish Shalem.

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Hatzi Kaddish concludes here.

On Rosh Hodesh and Hol Ha-mo'ed, continue here.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

On Rosh Hodesh and Hol Ha-mo'ed, continue on page 65.

Kaddish Shalem is recited on Rosh Hodesh and Hol Ha-mo'ed, days on which a Musaf Service follows, indicating the end of the Shaharit Service. No Torah reading has been assigned to Yom Y'rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday alom for Weekdays

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אבינו מלכנו 🜿

Recited between יום כפור and the day before יום כפור, and on a public fast (other than האשה):

We rise as the ארון הקודש is opened. אָבִינוּ מַלְבֵּנוּ, חָטָאנוּ לְפָנֵיךָ. אַבִינוּ מַלְבֵּנוּ, אֵין לָנוּ מֶלֶך אֶלָא אָתָה. אַבִינו מַלִבְּנוּ, עַשֵּׁה עִמָּנוּ לִמַעַן שְׁמֵךָ. אָבִינוּ מַלִּבֵּנוּ, בַּטֵּל מֵעָלֵינוּ כַּל־גָוֶרוֹת קָשׁוֹת. אָבְינוּ מַלְבֵּנוּ, בַּטֵּל מַחְשָׁבוֹת שוֹנָאֵינוּ. אָבִינוּ מַלְבֵּנוּ, הָפֵר עַצַת אוֹיִבֵינוּ. אָבִינוּ מַלְבֵּנוּ, כַּלֵה כַּל־צַר וּמַשְׂטִין מֵעָלֵינוּ. אָבִינוּ מַלְבֵּנוּ, סְתוֹם פּּיוֹת מַשְׂטִינֵנוּ וּמְקַטְרְגֵנוּ. אָבִינוּ מַלְבֵנוּ, כַּלֵה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעַוֹן וּשְׁמַד מִבְּנֵי בִרִיתֵרָ. אָבִינוּ מַלְבֵּנוּ, מְנַע מַגֵּפָה מִנַּחֵלָתֵךָ. אָבִינוּ מַלְבֵּנוּ, סִלַח וּמִחַל לְכַל־עֵוֹנוֹתֵינוּ. אָבִינוּ מַלְבֵּנוּ, מְחֵה וְהַעֵּבֵר פּּשָׁעֵינוּ וְחַטֹאתֵינוּ מִנֵּגֵר עֵינֵיךָ. אָבִינוּ מַלְבֵנוּ, מְחוֹק בְּרַחֲמֶיךּ כָּל־שִׁטְרֵי חוֹבוֹתֵינוּ. אַבִינוּ מַלְבֵּנוּ, הַחַזִירֵנוּ בִּתִשׁוּבָה שְׁלֵמָה לִפָּנֵיךָ. אַבִינו מַלְבֵנו, שְׁלַח רִפּוּאָה שְׁלֵמָה לְחוֹלֵי עַמֵּךָ. אָבִינוּ מַלְבֵּנוּ, קְרַע רְוֹעַ גְּזַר דִּינֵנוּ. אָבִינוּ מַלְבֵנוּ, זָכְרֵנוּ בְּזִבָּרוֹן טוֹב לְפָנֵיךָ. יום כפור and ראש השנה Between (including צום גדליה): אָבִינוּ מַלְבֵּנוּ, כַּתְבֵנוּ בְּמֵפֶר חַיִּים טוֹבִים. אָבִינוּ מַלְבֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר גְאָלָה וִישׁוּעָה. אָבִינוּ מַלְבֵּנוּ, כָּתְבֵנוּ בְּמֵפֶר פַּרְנָסָה וְכַלְכָּלָה. אָבִינוּ מַלְבֵּנוּ, כַּתְבֵנוּ בְּסֵפֶר זְכַיּוֹת. אַבִינוּ מַלִפֵנוּ, פַּתִבֵנוּ בִּסֵפֵר סְלִיחָה וּמִחִילַה. אַבִינוּ מַלִבֵּנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

🌿 AVINU MALKENU

Recited between Rosh Hashanah and the day before Yom Kippur, and on a public fast (other than Tishah B'Av):

We rise as the Ark is opened.

Avinu Malkenu, we have sinned against You. Avinu Malkenu, we have no sovereign but You.

Avinu Malkenu, help us because of Your merciful nature. Avinu Malkenu, annul all evil decrees against us. Avinu Malkenu, rescind the plots of our enemies. Avinu Malkenu, frustrate the designs of our foes.

Avinu Malkenu, rid us of tyrants. Avinu Malkenu, close the mouths of those who defame us.

Avinu Malkenu, rid us of pestilence, sword, famine, captivity, sin, and destruction.Avinu Malkenu, prevent plague in Your community.

Avinu Malkenu, forgive and pardon all our sins. Avinu Malkenu, set aside the record of our transgressions. Avinu Malkenu, erase all our debts in Your abundant mercy.

Avinu Malkenu, help us return to You fully repentant. Avinu Malkenu, send complete healing to the sick. Avinu Malkenu, diminish the severity of our decree.

Avinu Malkenu, remember us with favor.

Between Rosh Hashanah and Yom Kippur (including Tzom G'daliah):

Avinu Malkenu, inscribe us in the Book of good life. Avinu Malkenu, inscribe us in the Book of deliverance. Avinu Malkenu, inscribe us in the Book of prosperity. Avinu Malkenu, inscribe us in the Book of merit. Avinu Malkenu, inscribe us in the Book of forgiveness. Avinu Malkenu, grant us a productive new year.

On other public fasts: אָבִינוּ מַלְבֵּנוּ, זָרְרֵנוּ לְחַיִּים טוֹבִים. אָבִינוּ מַלְבֵּנוּ, זַכְרֵנוּ לִגְאָלָה וִישׁוּעָה. אָבִינוּ מַלְבֵּנוּ, זַכְרֵנוּ לְפַרְנָסָה וְכַלְבָּלָה. אָבִינוּ מַלְבֵּנוּ, זַכְרֵנוּ לִזְכַיּוֹת. אָבִינוּ מַלְבֵּנוּ, זַכְרֵנוּ לִסְלִיחָה וּמְחִילָה. אַבִינוּ מַלְפֵנוּ, בָּרֵךְ עַלֵינוּ שָׁנָה טוֹבָה. אָבִינוּ מַלְבֵּנוּ, הַצְמַח לֶנוּ יִשׁוּעָה בִּקָרוֹב. אָבִינוּ מַלְבֵּנוּ, קָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ. אָבִינוּ מַלְבֵּנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ. אָבִינוּ מַלְבֵּנוּ, מַלֵּא יָדֵינוּ מִבּּרְכוֹתֵיךָ. אָבִינוּ מַלְבֵּנוּ, מַלֵּא אֲסָמֵינוּ שָׁבָע. אָבִינוּ מַלִפֵּנוּ, שִׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ. אָבִינוּ מַלְבֵּנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תִּפִּלָתֵנוּ. אַבִינוּ מַלְבֵּנוּ, פִּתַח שַׁעֲרֵי שָׁמַיִם לְתְפִלָתֵנוּ. אַבִינוּ מַלְבֵּנוּ, זְכוֹר כִּי עָפָר אֲנָחָנוּ. אָבִינוּ מַלְבֵּנוּ, נָא אַל־וּיְשִׁיבֵנוּ רֵיקָם מִלְפָנֵיךָ. אָבִינוּ מַלְבֵּנוּ, הְהֵא הַשָּׁעָה הַוֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְפָנֵיךָ. אָבְינוּ מַלְבֵנוּ, חֲמוֹל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּנוּ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַן הֲרוּגִים עַל־שֵׁם קַדְשֵׁךָ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל־יִחוּדֶךָ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל־קִדּוּשׁ שְׁמֶךָ. אָבִינוּ מַלְבֵּנוּ, עֵשֵׂה לְמַעַנְךָ אִם־לֹא לְמַעַנֵנוּ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיאֵנוּ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךּ הָרַבִּים. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְמַעַן שִׁמְךּ הַגָּרוֹל, הַגִּבּוֹר וְהַנּוֹרָא שֵׁנִקָרָא עָלֵינוּ. אָבִינוּ מַלְבֵּנוּ, חַגֵּנוּ וַעַגֵנוּ בִּי אֵין בָּנוּ מַעַשִים, עַשָּׂה עִמָּנוּ צְדָקָה וָחֶסֶר וְהוֹשִׁיעֵנוּ.

The ארון הקודש is closed.

(At תחנון: תחנון, page 132; קריש שלם, page 134.) Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. On other public fasts:

Avinu Malkenu, remember us with a good life. Avinu Malkenu, remember us with deliverance. Avinu Malkenu, remember us with prosperity. Avinu Malkenu, remember us with merit. Avinu Malkenu, remember us with forgiveness. Avinu Malkenu, favor us with a productive year.

Avinu Malkenu, hasten our deliverance.

Avinu Malkenu, exalt Your people Israel. Avinu Malkenu, exalt Your anointed. Avinu Malkenu, fill our arms with Your blessings. Avinu Malkenu, fill our coffers with plenty.

Avinu Malkenu, hear us; show us mercy and compassion. Avinu Malkenu, accept our prayer with favor.

Avinu Malkenu, open the gates of heaven to our prayer. Avinu Malkenu, remember that we are dust. Avinu Malkenu, do not turn us away unanswered. Avinu Malkenu, may this be a propitious hour in Your eyes.

Avinu Malkenu, have pity for us and for our children.

Avinu Malkenu, act for those slain for Your holy name.Avinu Malkenu, act for those slaughtered proclaiming that You are One.Avinu Malkenu, act for those who went through fire and water to sanctify Your name.

Avinu Malkenu, act for Your sake if not for ours. Avinu Malkenu, act for Your sake and deliver us.

Avinu Malkenu, act in the name of Your great compassion. Avinu Malkenu, act in Your great, mighty, awesome name by which we are known.

Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause; treat us with justice and righteousness and deliver us.

Avinu Malkenu, honenu va'anenu ki ein banu ma'asim; aseh imanu tz'dakah va-hesed v'hoshi-enu.

The ark is closed.

(At Minḥah: Taḥanun, page 132; Kaddish Shalem, page 134.)

תחנון 🌿

Tahanun (personal prayer and supplication) is normally recited during the Shaharit Service, Sunday through Friday, and at Minhah, Sunday through Thursday. It is omitted, however, on occasions of joy or deep sorrow, listed on page 44.

On Mondays and Thursdays, select one or more of the following five passages. On other days, begin חתונון on page 62.

N

וְּהוּא רַחוּם יְכַפּּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּּוֹ, וְלֹא יָעִיר בָּל־חֲמָתוֹ. אַתָּה, יהוה, לֹא־תִכְלָא רַחֲמֶיךּ מִמֶּנּוּ, חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְרְוּנוּ. הוֹשִׁיעֵנוּ, יהוה אָלהֵינוּ, וְקַבְּצֵנוּ מִן־הַגוֹיִם, לְהוֹדוֹת לְשֵׁם קַדְשֶׁךָ, לְהשְׁתַּבֶּחַ בִּתְהַלֶּתֶךָ. אִם־עַוֹנוֹת תִּשְׁמָרייָה, אֲדֹנִי מִי יַעַמֹד? כִּי־עִמְךָ הַסְּלִיחָה, לְמַעַן תִוּוָרֵא. לֹא אַבּנְיִנוּ תַּעֲשָׁה־בֶּנוּ, וְלֹא כַעֲוֹנוֹתֵינוּ תִּגְמַל עָלֵינוּ.

זְכֹר רַחֲמֶיךּ, יהוה, וַחֲסָדֶיךָּ, כִּי מֵעוֹלָם הֵמָּה. יַעֲנְנוּ יהוה בְּיוֹם צָרָה, יְשַׂגְּבֵנוּ שֵׁם אֶלֹהֵי יַעֲלָב. יהוה, הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרָאֵנוּ. אָבִינוּ מַלְכֵּנוּ, חָנֵנוּ וַעֲנֵנוּ, כִּי אֵין בְּנוּ מַעֲשִׂים, צְדָקָה עֲשֵׁה עִמְנוּ לְמַעַן שְׁמֶךָ. אֲדוֹנֵינוּ אֶלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וּזְכָר־לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

Taḥanun is the title given to the private meditations that were offered after the completion of the required Shaḥarit Service. They include supplications (I and IV), petitions for blessing (III and V), and yearning for national revival (II). These were not considered appropriate when one is emotionally focused on personal grieving or celebration.

VE TAHANUN PERSONAL PRAYERS AND SUPPLICATIONS

On Mondays and Thursdays, select one or more of the following five passages. On other days, begin Taḥanun on page 62.

Ι

God, who is merciful, grants atonement from sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. *Avinu Malkenu*, respond to us graciously though we lack merit. Be kind to us for Your name's sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

Taḥanun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.

ב

60

וְעַתָּה, אֲדֹנִי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת־עַמְךּ מֵאֶֶרֶץ מִצְרַיִם בְּיָד חֲזָקָה, וַתַּעַשׁ־לְךָ שֵׁם בַּיּוֹם הַזֶּה חָטָאנוּ רָשֶׁעְנוּ. אֲדֹנִי, כְּכָל־צִדְקוֹתֶיךּ, יָשָׁב־נָא אַפְּךָ וַחֲמָתְרָ מֵעִירְךָ יְרוּשָׁלַיִם הַר קַרְשֶׁךָ. וְעַתָּה, שְׁמַע, אֱלֹהֵינוּ, אֶל־תְּפִלַת עַבְדְרָ וְאֶל־ תַּחֲנוּנָיו, וְהָאֵר פָּגֵיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי.

ַהַּטֵּה, אֱלֹהַי, אָזְנְהְ וּשְׁמָע, פְּקַח עֵינֶיְהְ וּרְאֵה שׁוֹמְמֹתֵינוּ, וְהָעִיר אֲשֶׁר-נִקְרָא שִׁמְהָ עָלֶיהָ. כִּי לֹא עַל־צִרְקוֹתֵינוּ, אֲנַחְנוּ מַפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךּ, כִּי עַל־רַחֲמֶיךּ הָרַבִּים. אֲרַנִי, שְׁמֶעָה. אֲרֹנִי, סְלֶחָה. אֲרֹנָי, הַקְשִׁיבָה וַעֲשֵׂה, אַל־ הְאַחַר, לְמַעַנְךָ, אֱלֹהַי, כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ.

אָבִינוּ הָאָב הָרַחֲמָן, הַרְאֵנוּ אוֹת לְטוֹבָה, וְקַבֵּץ נְפּוּצוֹתֵינוּ מַאַרְבַּע כַּנְפוֹת הָאֶֶרֶץ. יַבִּירוּ וְיֵדְעוּ כָּל־הַגּוֹיִם, כִּי אַתָּה יהוה אֱלֹהֵינוּ. וְעַתָּה, יהוה, אָבִינוּ אֲתָּה, אֲנַחְנוּ הַחְמֶר וְאַתָּה יוֹצְרֵנוּ, וּמַעֲשֵׂה יָדְךָ כָּלְנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, צוּרֵנוּ מַלְבֵּנוּ וְגוֹאֲלֵנוּ.

גאון גאון גאון גאון גאון

זְהִי רָצוֹן מִלְפְנֶיךְ, יהוה אֱלֹהֵינוּ, שֶׁתִּנְהַג עִמְנוּ בְּמִדַּת הַרַחֲמִים כָּל־יִמֵי חַיֵּינוּ, וְתָנִיחַ לְנוּ מִמְּגוּרָתֵנוּ וּתְכוֹנֵן מַעֲשֵׁי יָבִינוּ וּתְרַפֵּא אֶת־מַכּוֹתֵינוּ וְתַצִּילֵנוּ מִכַּף אוֹיְבְנוּ, וְלֹא יִשְׁמְעוּ צְעָקָה וּבְכִי בְּבָתֵינוּ וְלֹא שׁׁד וָשֶׁבֶר בִּגְבוּלֵנוּ, וְלֹא יִשְׁמְעוּ צְעָקָה וּבְכִי בְּבָתֵינוּ וְלֹא שׁׁד וָשֶׁבֶר בִּגְבוּלֵנוּ, וְנִהְיֶה רְצוּיֶךְ וְיִרְאֵי שְׁמֶךָ, כִּי תְלַמְבֵנוּ וְלֹא שׁׁד וָשֶׁבֶר בִּגְבוּלֵנוּ מְעַשֵׁי יַבִינוּ וְיִרְאֵי שְׁמֶך, כִּי תְלַמְבֵנוּ וְלֹא שׁׁד וָשֶׁבֶר בִּגְנוּנוּ מְעַשֵּׁן נַשְׂכִיל הְבָייָה אָמֶרְיאֵים לְבָבְנוּ וְלָא שִׁר וְשָׁבָר בְּנִזּבוּנּוּ שְׁכָל טוֹב מִלְפְנֶיךָ, וּתִיחַה לְבָבְנוּ וְיִרָאָה אֶת־שְׁמָע שְׁכָל טוֹב מְלָפְנֶיךָ, וּתְיַמוּר גְבָרָ שְׁכָר הַיּחֹם אֲשָׁר תַּאַסְפְנוּ אֵלֶיךָ, וְתוֹצִיאֵנוּ מִשְׁלוֹם אֶל שָׁלוֹם, וְנִמְצָא מְנוּחָה בְּאְרֵח הַחַיִּים לְפָנֶיךָ וּנְעִימוֹת בִּימִינָך נֵצַח. Π

Adonai our God, You who have brought Your people out of the land of Egypt with a mighty arm, bringing lasting honor to Your name — we have sinned and behaved shamefully. Adonai, in keeping with Your righteousness, withhold Your wrath from Your city, Jerusalem, Your holy mountain. Listen, our God, to the prayers and petitions of Your servant. Shine the light of Your presence upon Your desolate Temple for Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our losses, and watch over the city which bears Your name. It is not because of our righteousness that we bring our petitions before You, but because of Your great compassion. Adonai, hear us. Adonai, forgive us. Adonai listen and respond. Do not delay, for Your own sake, my God — for it is by Your name that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and gather our exiles from the four corners of the earth. May all the nations know that You are Adonai our God. Adonai, You are our Maker. We are the clay and You are the One who fashions us; we are all Your handiwork. Deliver us for the sake of Your name, our Rock, our Ruler, our Redeemer.

III From the Siddur of Rav Sa'adiah Gaon

Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever.

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61

אַל רַחוּם וְחַנּוּן, רַחֵם עָלֵינוּ וְעַל כָּל־מַעָשֻׂיךָ, כִּי אֵין כָּמְוֹך יהוה אֶלֹהֵינוּ, אָנָא שָׂא נָא פִּשָׁעֵינוּ, אָבִינוּ מַלְבֵנוּ צוּרֵנוּ וְגוֹאֲלֵנוּ, אֵל חֵי וְקַיָּם, הַחֲסִין בַּכְּחַ, חָסִיד וָטוֹב עַל כָּל־מַעֲשֶׁיךָ. כִּי אַתָּה הוּא יהוה אֶלֹהֵינוּ, אֵל אֶרֶך אַפְּיִם וּמָלָא רַחֲמִים, עַשָּׁה עִמְנוּ כְּרֹב רַחֲמֵיךָ, וְהוּשִׁיעֵנוּ אַפְּיִם וּמָלֵא רַחֲמִים, עַשָּׁה עִמְנוּ כְּרֹב רַחֲמֵיךָ, וְהוּשִׁיעֵנוּ הַמְּשַׁן שְׁמֶך. שְׁמַע מַלְבֵּנוּ הִנִפּלְתֵנוּ וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ הַאַּיְנוּוּ, מַלְבֵּנוּ הַפָּלַתֵנוּ וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ מָלְמַעַן שְׁמֶך. אָמַע מַלְבֵנוּ הַפָּלְבֵנוּ וּמִכָּל־צָרָה וְיָגוֹן הַצִילֵנוּ הַאָּרְינוּ, מַלְבֵנוּ אָתָה, וְשָׁמְרָ עַלֵינוּ וּמָכָּל־צָרָה וְיָגוֹן אַרְיַתַוּןנּוּ, מַלְבֵנוּ אָתָה, וְשָׁמְרָ תַנְשָּמָר שָׁמָר מָשְׁמָנוּ וּמָכָּל יוֹצְרֵנוּ, פִי אַל מֶעָן וְאַל־תִשְׁיָםוּ

אֵין כָּמְוֹךָ חַנּוּן וְרַחוּם, יהוה אֱלֹהֵינוּ, אֵין כָּמְוֹךָ אֵל אֶֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וֶאֶמֶת, הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ הָרַבִּים, מֵרְעַשׁ וּמֵרְגָז הַצִּילֵנוּ. אָבְינוּ מַלְבֵנוּ, אִם אֵין בְּנוּ צְדָקָה וּמַעַשִׁים טוֹבִים, זְכָר־לֵנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְעֵדוֹתֵינוּ בְּכָל־יוֹם יהוה אֶחָד.

מסדור רב עמרם גאון 🗖

יְּהִי רָצוֹן מִלְפָנֶיךּ, יהוה אֶלֹהִינוּ וְאלֹהֵי אֲבוֹתִינוּ, שֶׁתִּתֵן לְנוּ לֵב טוֹב וְחֵלֶק טוֹב וְרְוּחַ נְמוּכָה וְנֵפֶשׁ שְׁפָלָה וְחָבֵר טוֹב. וְאַל־יִתְחֵלֵל שִׁמְךְ בְנוּ, וְאַל־תַּעֲשְׁנוּ שִׁיחָה בְּפִי כָּל־ הַבְּרִיוֹת, וְאַל־תַּעֲשְׁנוּ קְלָלָה בִּפְנֵי כָּל־הַבְּרִיוֹת, וְאַל־ תְּהִי אַחֲרִיתֵנוּ לְהַכְרִית וְתִקְוָתֵנוּ לְמַפּּח נֶפֶשׁ, וְאַל־ תְּקִרִי אַחֲרִיתֵנוּ לְהַכְרִית וְתִקְוָתֵנוּ לְמַפּּח נֶפֶשׁ, וְאַל־ מְרוּבָּה. וְתֵן חֶלְקַנוּ בְּתוֹרָתֶך עִם עוֹשֵׁי רְצוֹנֶך וּפְרֵנוּ מְרוּבָּה. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶך עִם עוֹשֵׁי רְצוֹנֶך וּפְרֵנוּ מְרוּבָּה. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶך עִם עוֹשֵׁי רְצוֹנֶך וּפְרֵנוּ מְרוּבָּה. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶרְ עִם עוֹשֵׁי רְצוֹנֶך וּפְרֵנוּ מְרוּבָּה. וְתֵן חֶלְקַנוּ בְּתוֹרָתֶר אָם בְּחַמֵיך הָרַבִים מְשִיחַ צְדְקָר וְעַמְוָרֵיתֵנוּ מִלְפְנֵיך, וְאַל וְעַמִןנוּ תַעֲשָּה, בִּירִלִשְׁמְרָתוּ בָּנוּי הַיִשִיבְנוּ בַיקָם מִלְפָנֵיךּ, וְאַל וְחַן אֹם הַמְיַחֲדִים שִׁמְךָבֵים מְשְׁמְרָ תֵוֹ בָּבוֹד עַל-חַסְדְרָן וְעַלּיאֲמָתֶוָרָ

IV

Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, *Avinu Malkenu*, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. *Avinu Malkenu*, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. *Avinu Malkenu*, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: *Adonai eḥad*.

V From the Siddur of Rav Amram Gaon

May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your messiah and Your people. *Avinu Malkenu*, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: "Hear, O Israel: Adonai is our God, Adonai alone."

62

On days when the תורה is not read, תחנון begins here.

When a תפילין is present, those wearing תפילין on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

שמואל ב׳, כ״ד:י״ד

וּיְּאמֶר דֵּוִד אֶל־גֶּד, צַר־לִי מְאֹד, נִפְּלָה־נָּא בְיַד־יהוה, כִּי־רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל־אֶפְּלָה.

ַרַחוּם וְחַנּוּן חָטָאתִי לְפָנֶיְרָ, יהוה מָלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי.

תהלים ו' 💦

להוה אַל־בְּאַפְּך תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי. חֲגֵנִי יהוה כִּי אָמְלַל אֲנִי, רְפָאָנִי יהוה, כִּי נִבְהֲלוּ עֵצָמָי. וְנַפְּשִׁי נִבְּהֲלָה מְאֹד, וְאַתָּה יהוה עַד־מָתָי. שׁוּבָה יהוה חַלְצָה נַבְּשָׁי, הוֹשִׁיעֵנִי לְמַעַן חַסְדֶךָּ. כִּי אֵין בַּמֶוֶת זְכָרֶךְּ, בִּשְׁאוֹל מִי יְוֹדָה־לַךְ. יָגַעְתִּי בְּאַנְחָתִי, אַשְׂחֶה בְכָל־לַיְלָה מִשָּׁתִי, בְּרָשָׁי, הוֹשִׁיעֵנִי לַמַעַן חַסְדֶרָ. כִּי אֵין מִי יְוֹדָה־לַךְ. יָגַעְתִי בִּאַנְחָתִי, אַשְׁחֶה בְכָל־לַיְלָה מִשָּׁתִי, בְּרְשָׁי, הוֹדְרִי. סְוּרוּ מִמֶנִי בְּלּבְיְתָי, יַשְׁשָׁה מִבַּעַס עִינִי, עַרְקָה בְּכָל־צוֹרְרָי. סְוּרוּ מִמֶנִי בָּל־פְּעֵלֵי אָוֶן, כִּי־שָׁמַע יהוה בְכָל־צוֹרְרָי. שְׁמַע יהוה הְחָבָּתֵי יִקָּחָ. כִלִשוּ וְיִבָּהֲלוּ מְאֹד כָּלִ־אִיְבָי, יָשֶׁבוּ וֵבְשָׁוּ וְנָעָ.

ב תהלים ק״ל

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךּ יהוה. אֲדֹנָי שִׁמְעָה בְּקוֹלִי תִּהְיֶינָה אַזְגֵיךּ קַשָּׁבוֹת לְקוֹל תַּחֲנוּנִי. אִם־עֵוֹנוֹת תִּשְׁמָר־יָהּ, אֲדֹנָי מִי יַעֲמֹד. כִּי־עִמְךָ הַסְּלִיחָה לְמַעַן תּנְּיֵמִר. קוּיִתִי יהוה קוּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי. נַפְשִׁי לַאדֹנָי מִשׁׁמְרִים לַבְּקָר שֹׁמְרִים לַבְּשָׁי וְלִדְבָרוֹ הוֹחָלְתָּי. נַפְשִׁי אָל־יהוה כִּי־עִם־יהוה הַחֶסֶד וְהַרְבֵּה עִמוֹ פְּדוּת. זְהוּא יִפְדֶה אֶת־יִשְׁרָאֵל מִכָּל עֵוֹנוֹתָיו.

Taḥanun is also known as "N'filat Apayim (falling prone)." This refers to resting the head on the forearm during this portion of Taḥanun — a symbolic vestige of early supplications, which were offered in a prostrate position. This gesture continues from Va-yomer David (II Samuel 24) through the accompanying psalm.

On days when the Torah is not read, Tahanun begins here.

When a Sefer Torah is present, those wearing tefillin on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

II SAMUEL 24:14

62

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6

Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins. **שׁוֹמֵר יִשְׂרָאֵל**, שְׁמוֹר שְׁאָרִית יִשְׂרָאֵל. וְאַל־יֹאבַד יִשְׂרָאֵל, הָאוֹמְרִים: שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־יֹאבַד גּוֹי אֶחָד, הַמְיַחֲדִים שִׁמְךּ: יהוה אֱלֹהֵינוּ יהוה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ. וְאַל־יֹאבַד גּוֹי קָדוֹשׁ, הַמְשַׁלְשִׁים בְּשָׁלֹש קְרֻשׁוֹת לְקָדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר. יָשְׁבְנוּ גַם־בָּכִינוּ בְּזָכְרֵנוּ אֶת־אַחֵינוּ שֶׁנִּטְבְּחוּ וְשֶׁנִּשְׂרְפּוּ וְשֶׁנֶחְנְקוּ בִּימֵי עָנְיֵנוּ. אַל־תַּעֲזְבֵנוּ יהוה אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנוּ.

אָבִינוּ מַלְבֵנוּ, חֶנֵנוּ וַעֲנֵנוּ כִּי אֵין בְּנוּ מַעֲשִׂים, עֲשֵׂה עִמְנוּ צְדָקָה וָחֶסֶר וְהוֹשִׁיעֵנוּ.

וּאַנְחְנוּ לֹא נֵדַע מַה־נַּעֲשָׂה, כִּי עָלֶיךְ עֵינֵינוּ. זְכֹר רַחֲמֶיךְ יהוה וַחֲסָדֶיךּ, כִּי מֵעוֹלָם הֵמָּה. יְהִי-חַסְדְּךְ יהוה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ. אַל־תִזְכָּר־לְנוּ עֲוֹנוֹת רָאשׁוֹנִים, מַהֵר יְקַדְמוּנוּ רַחֲמֶיךּ, כִּי דַלְוֹנוּ מְאֹד. חָנֵנוּ יהוה חָנֵנוּ, כִּי־רַב שָּׁבַעְנוּ בוּז. בְּרְגֶז רַחֵם תִזְכּוֹר. כִּי הוּא יָדַע יִצְרֵנוּ, זָכוּר כִּי־עָפָר אֲנֵחְנוּ. ם עָזְרֵנוּ אֶלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ, וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטּאתֵינוּ לְמַעַן שְׁמֶךָ.

When praying without a מנין, continue on page 78.

Shomer Yisra-el, sh'mor sh'erit Yisra-el. V'al yovad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy eḥad, sh'mor sh'erit am eḥad. V'al yovad goy eḥad, ha-m'yaḥadim shimkha: Adonai Eloheinu, Adonai eḥad.

Shomer goy kadosh, sh'mor sh'erit am kadosh. V'al yovad goy kadosh, ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel; and preserve the people Israel, who proclaim: *Sh'ma Yisra-el*.

Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm: Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One: *Kadosh, Kadosh, Kadosh.*

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplication of our afflicted generation, for there is no one else to help. We have sat and wept as we recalled our kin who were slaughtered, suffocated, and burned to ashes in the time of our deepest distress. Do not forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause. Treat us with justice and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember Your compassion, Adonai, and Your kindness; they have endured forever. May Your kindness be with us, Adonai, for we have put our hope in You. Do not hold prior sins against us; greet us with Your mercy, for we are brought so very low. Have pity, Adonai, for we have suffered enough contempt. Even in anger, remember your compassion. The One who knows our weaknesses remembers that we are dust. Help us, God of our deliverance, for the sake of Your glory. Grant atonement for our sins, and save us because of Your mercy.

When praying without a minyan, continue on page 78.

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The passage above is omitted on Rosh Hodesh and Hol Ha-mo'ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma'ut, Yom Y'rushalayim, and Tishah B'Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and the day before and the day after each Festival.

When the תורה is read (see note on page 47), continue on page 65.

When the תורה is not read, continue with אשרי, page 78.

אֵל אֶרֶךְ אַפֵּיִם וְרַב־חֱסֶד וֶאֱמֶת, אַל־תַּסְתֵּר פָּגֵיךְ מִמֵּנּוּ. חוּסָה יהוה עַל־יִשְׂרָאֵל עַמֵּךָ, וְהַצִּילֵנוּ מִכַּל־רָע. חָטָאנוּ לְךָ אָדוֹן, סְלַח־נַא כִּרב רַחַמֵיךָ, אַל.

On Mondays and Thursdays (except as noted below):

ַתָּשִׁבִּחָתָא וְנֵחֶמָתָא דַאֵמִירָן בְּעָלִמָא, וְאִמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מִבָרַך לְעָלַם וּלִעַלְמֵי עַלִמַיַא. Reader:

וִיִתְהַדֵּר וִיִתְעַלֵּה וִיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בִּרִיךָ הוּא

יִתְבַרָך וִיִשְׁתַבַּח וִיִתְפַאַר וִיִתְרוֹמַם וִיִתְנַשָּׂא

Congregation and Reader:

ילִעֵלַא מִן בַּל־בִּרְכָתָא וִשִׁירַתָא *

*Between ראש השנה and ייום כפור: לְעֵלָּא לְעֵלָּא מִפַּל־בִּרְכָתָא וְשִׁירָתָא

ַבַּעַגַלַא וּבִזִמַן קַרִיב, וָאִמְרוּ אָמֵן.

Reader: יִתְגַּדַּל וִיְתְקַדַּשׁ שְׁמֵה רַבַּא, בִּעַלְמַא דִי בְרַא, כִּרְעוּתָה, וִיַמִלִיך מַלִכוּתֵה בִּחַיֵּיכוֹן וּבִיוֹמֵיכוֹן וּבִחַיֵּי דְכַל־בֵּית יִשְׂרַאֵל,

חצי קריש 🎉

שחרית לחול

🌿 ḥATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Mondays and Thursdays (except as noted on the facing page):

Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

> When the Torah is read (see note on page 47), continue on page 65. When the Torah is not read, continue with Ashrei, page 78.

The passage above, "El Erekh Apayim (patient God)," is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns.

סדר קריאת התורה 🕫

We rise as the ארון הקודש is opened. וַיְּהָי בִּנְסְעַ הָאָרֹן, וַיְּאמֶר משֶׁה: קוּמָה יהוה וְיָפֵצוּ אֹיְבֶיךּ, וְיָנֻסוּ מְשַׂנְאֶיךּ מִפָּנֶיךָ. כִּי מִצִּיּוֹן הֵצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם. בָּרוּך שֶׁנָתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקָדָשָׁתוֹ.

The ספר תורה is taken from the ארון הקודש.

Reader: גַּדְּלוּ לַיהוה אָתִי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו. Reader and congregation: לְךָּ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַגְּצַח וְהַהוֹד, כִּי כֹל בַּשָׁמַיִם וּבָאֲרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַשְׁתַּחֵווּ לַהַדם רַגְלָיו, קָדוֹש הוּא. רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֵווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹש יהוה אֱלֹהֵינוּ

The Torah is read at Shaḥarit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.



We rise as the Ark is opened. Va-y'hi binsoa ha-aron, va-yomer Mosheh: Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha. Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim. Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say: Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight.

Torah shall come from Zion, the word of Adonai from Jerusalem. Praised is God who gave the Torah to Israel in holiness.

The Sefer Torah is taken from the Ark.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz, l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai Eloheinu v'hish-taḥavu la-hadom raglav, kadosh hu. Rom'mu Adonai Eloheinu v'hish-taḥavu l'har kodsho, ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minḥah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עַמוּסִים, וְיִזְכּר בְּרִית אֵיתָנִים, וְיַצִּיל נַכְּשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנְּשׁוּאִים, וְיָחֹן אוֹתֵנוּ לִפְלֵיטַת עוֹלָמִים, וִימַלֵּא מִשְׁאַלוֹתֵינוּ בְּמִדֶּה טוֹבָה יִשׁוּעָה וְרַחֲמִים.

> זגבאי Torah Reader or וְּתָגָּעֶָּה וְתַרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב, וְיָחֹן פְּלֵטָתֵנוּ וּפְלֵטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן. הַכּּל הָבוּ גְׂדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.

(פֹּהֵן, קְרָב. יַעֲמֹד _____ בֶּן _____.) (בַּת פֹהֵן, קִרְבִי. תַּעֲמֹד _____ בַּת ____.) (יַעַמֹד _____ בֶּן ____, רָאשׁוֹן.) (תַּעֲמֹד _____ בַּת ____, רָאשׁוֹן.)

בָּרוּך שֶׁנָתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָׁתוֹ.

Congregation and Torah Reader or גבאי:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כֻּלְכֶם הַיּוֹם.

Torah Reader or גבאי: (יַעַמֹד _____ בֶּן ____ שָׁנִי / שְׁלִישִׁי / רְבִיעִי.) (הַעֲמֹד _____ בַּת ____ שַׁנִי / שְׁלִישִׁי / רְבִיעִי.)

At Minḥah on Shabbat, on Mondays and Thursdays, on Ḥanukkah (except on Rosh Ḥodesh), on Purim, on Yom Ha-atzma'ut, and on a public fast, three aliyot are read. On Rosh Ḥodesh and on Ḥol Ha-mo'ed, four aliyot are read.

Each aliyah consists of a Torah portion of three or more verses. In all, there must be a minimum of ten verses.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader or Gabbai:

May God's sovereignty be revealed to us soon. May God favor the remnant of His people Israel with grace and kindness, with compassion and love. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader or Gabbai: V'atem ha-d'vekim ba-Adonai Eloheikhem ḥayim kulkhem ha-yom.

You who remain steadfast to Adonai your God have been sustained to this day.

(The others who are honored come forward as they are called to the Torah.)

The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll.

ברכות התורה 🌿

Each congregant receiving an ברכות recites these ברכות. Before the reading: ברכו את־יהוה המברף.

> Congregation responds: בָּרוּך יהוה הַמְבֹרָךָ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶך הָעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ מִכָּל־הָעַמִים וְנְחַן לְנוּ אֶת־תּוֹרָתוֹ. בָּרוּך אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

After the reading: בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אַשֶׁר נְתַן לְנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹבֵנוּ. בָּרוּך אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

BIRKAT HA-GOMEL

ברכת הגומל

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

> **בּרוּ**ך אַתָּה יהוה אָלהֵינוּ מֶלֶך הָעוֹלָם, הַגּוֹמֵל לְחַיַּבִים טוֹבוֹת, שֵׁגִּמַלֵנִי כַּל־טוֹב.

Barukh atah Adonai, Eloheinu melekh ha-olam, ha-gomel l'ḥayavim tovot, she-g'malani kol tov. Praised are You Adonai our God, who rules the universe, showing goodness to us beyond our merits, for bestowing favor upon me.

Congregation responds:

מִי שֶׁגְמָלְךָ (שֶׁגְמָלֵךְ / שֶׁגְמָלְכֶם) כְּל־טוֹב, הוּא יִגְמָלְךָ (יִגְמְלֵךְ / יִגְמָלְכֶם) כָּל־טוֹב סֶלָה.

Mi she-g'malkha (she-g'malekh/she-g'malkhem) kol tov, hu yigmol-kha (yigm'lekh/yigmol-khem) kol tov, selah. May God who has been gracious to you continue to favor you with all that is good.

🧏 BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these b'rakhot. Before the reading: Bar'khu et Adonai ha-m'vorakh.

Congregation responds: Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues: Barukh atah Adonai, Eloheinu melekh ha-olam, asher baḥar banu mi-kol ha-amim, v'natan lanu et torato. Barukh atah Adonai, noten ha-Torah.

After the reading: Barukh atah Adonai, Eloheinu melekh ha-olam, asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu. Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal. Praised are You Adonai, who gives the Torah.

> In many congregations, one of the following b'rakhot is recited by parents of a Bar/Bat Mitzvah:

אָלהֵינוּ מֶעֶׂךְ הָעוֹלָם, א. שֶׁהֶחֶיֶנוּ וְקוּמֶנוּ וְהָגִּיעֵנוּ לַוְמַן הַזֶּה. ב. שֶׁפְּטָרֵנִי / שֶׁפְּטָרֵנוּ מֵעַנְשׁוֹ שֶׁל זֶה. For a boy: דס שֶׁפְטָרַנִי / שֶׁפְּטָרֵנוּ מֵעַנְשָׁה שֶׁל זוֹ.

Barukh atah Adonai, Eloheinu melekh ha-olam, Praised are You Adonai our God, who rules the universe,

- 1. she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.
- granting us life, sustaining us, and enabling us to reach this day.
- 2. (she-p'tarani/she-p'taranu) (me-onsho shel zeh/me-onshah shel zo). bringing us to this time when our child assumes the obligation of mitzvot.

מי שברך 🎉

For those called to the תורה

A male:

מי שֶׁבּּרַף אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׁרָה רִבְקָה רָחֵל וְבֵאָה, הוּא יְבָרֵף אֶת _____ בֶּן ____ שֶׁעָלָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַחְדֶשׁ/ וְלִכְבוֹד הָרֶגָל). הַקָּדוֹש בָּרוּך הוּא יִשְׁמֹר אוֹתוֹ וְאֶת־כָּל־מִשְׁפַּחְתוֹ, וְיִשְׁלַח בְּכָל־מַעֲשֵׂה יָדָיו (וְיִזְבָה לַעֲלוֹת לְרָגֶל) עִם בָּל־יִשְׂרָאֵל אֶחָיו, וְנֹאמַר אָמַן.

A female:

מי שָׁבּּרַף אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שָׂרָה רִבְקָה רָחֵל וְבֵאָהָ, הוּא יְבָרֵף אֶת _____ בַּת _____ בַּת _____שׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַחְדֶשׁ/ וְלִכְבוֹד הֶרֶגֶל). הַקָּדוֹשׁ בָּרוּף הוּא יִשְׁמֹר אוֹתָה וְאֶת־בְּל־מִשְׁפַּחְתָּה, וְיִשְׁלֵח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׁה יָדֶיָהָ (וְתִזְבֶּה לַעֵלוֹת לְרֶגֶל) עִם בָּל־יִשְׁרָאֵל אֲחֶיהָ, וְנֹאמַר אָמֵן.

Plural:

מִי שֶׁבּּרַף אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שָׁרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵף (אֶת _____ וְאֶת _ַבָּרָ (אֶת -ַבָּל-הַקְרוּאִים) אֲשֶׁר עָלוּ הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַוּּנוֹרָה (וְלִכְבוֹד הַחְדֶשׁ / וְלִכְבוֹד הַרֶּגָל). הַקָּדוֹש בָּרוּך הוּא יִשְׁמֹר אוֹתָם וְאֶת-מִשְׁפְחוֹתָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם (וְיִזְכּוּ לַעֲלוֹת לְרָגֶל) אָם בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם (וְיִזְכּוּ

For those about to be married

מּי שֶׁבֵּרָךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאֲקֹב, שָׁרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הֶחָתָן _____ כָּן בַּתִ-חָתָן בָּתַרָם בָּזָשָׁר בָּקָרוֹב יִכָּנְסוּ לַחֻפָּה, הַכַּלָה / וְעָלְתָה / וְעָלוּ) הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְעָלָה / וְעָלְתָה / וְעָלוּ) הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַוּא יַדְרִיכֵם (וְלָכְבוֹד הַחְנֶדִשׁ / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹש בָּרוּך הוּא יַדְרִיכֵם לְבְנוֹת בַּיִת בְּיִשְׁרָאֵל אֲשֶׁר בּוֹ יִשְׁכְנוּ אַהֲבָה וְאַחֲזָה, וְשָׁלוֹם וְרֵעִוּת, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׁה יְדֵיהֶם, וְנֹאמַר אָמָן.

🧏 MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_______ and ______ and/ all those) who have been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hatan ______ and the Kallah ______, soon to be joined under the huppah, who (has/have) been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

For one who is ill

- מִי שֶׁבֵּרַף אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאַקב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, A male:
- הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה בָּרוּךָ פָּן הַקָּדוֹשׁ בָּרוּךָ הוּא יִמָּלֵא רַחֲמִים עָלָיו לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה A female:
- הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלָה _____ בַּת ____. הַקָּדוֹש בָּרוּך הוּא יִמָּלֵא רַחֲמִים עָלֶיהָ לְהַחֲזִיקָה וּלְרַפְּאוֹתָה, וְיִשְׁלַח לָה מְהֵרָה All:

הוּא יְבָרֵךְ וִירַפֵּא (אֶת־_____, וְ)אֶת־כָּל הָחוֹלִים בְּקְהַלָּה קְדוֹשָׁה _____. הַקָּרוֹשׁ בָּרוּךָ הוּא יִמָּלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲזִיקָם וּלְרַפְּאוֹתָם, וְיִשְׁלֵח לָהֶם מְהֵרָה

רְפּוּאָה שְׁלֵמָה מִן הַשְּׁמֵיִם, רְפּוּאַת הַגֶּפֶשׁ וּרְפּוּאַת הַגּוּף, בְּתוֹך שְׁאָר חוֹלֵי יִשְׂרָאֵל, וִיחַזֵּק אֶת־יְדֵי הָעוֹסְקִים בְּצָרְבֵיהֶם, הַשְׁתָּא בַּעֵגָלָה וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

בר מצוה For a

מִי שָׁבְּרַף אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שָׁרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵף אֶת ______ בֶּן _____ בֶּן _____ שֶׁהָגִיעַ לְמִצְווֹת, וְעָלָה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַחְדֶשׁ / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּך הוּא יִשְׁמְרֵהוּ וִיחַיֵּהוּ, וִיכוֹנֵן אֶת־לִבּוֹ לִהְיוֹת שָׁלֵם עִם יהוה אֱלֹהָיו, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו, וְלִשְׁמוֹר שָׁלֵם עִם יהוה אֱלֹהָיו, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִדְרָכָיו, וְלִשְׁמוֹר שָׁלֵם עִם יהוה אֶלֹהָיו, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶע בִדְרָכָיו, וְלִשְׁמוֹר שָׁלֵם עִם יהוה אֶלָהָיו, לַהַגוֹת בְּתוֹרָתוֹ, לָלֶכֶע בִדְרָכָיו, וְיִשְׁצָא מִצְווֹתָיו, וְיִשְׁלֵח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשָׁה יִדָיו. יְהִי רָצוֹן שֶׁיִזְכּוּ הוֹרָיו לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׁים טוֹבִים, וְיִמְצָא חֵן וְשֵׁכָל טוֹב בְּעֵינֵי אֶלָהִים וְאָדָם. וְנֹאמַר אָמֵן.

בת מצוה For a

מי שָׁבּרָך אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעָקֹב, שָׁרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵך אֶת _____ בַּת _____ בַּת וְעָלְתָה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַחְׂדֶשׁ / וְלִכְבוֹד הָרֶגֶעָ). הַשֶּׁדוֹש בָּרוּך הוּא יִשְׁמְרֶה וִיחַיֶּה, וִיכוֹגֵן אֶת־לִבָּה לִהְיוֹת שְׁלֵמָה עם יהוה אֶלֹהֶיהָ, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו וְלִשְׁמוֹר מִצְווֹתִיו, וְיִשְׁלֵח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשׁה יָדֶיהָ. יְהִי רָצוֹן שֶׁיוְכּוּ הוֹרֶיהָ לְגַהְלָה לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשׁים טוֹבִים, וְתִמְצָא חֵן וְשֵׂכָל טוֹב בְּעֵינֵי אֶלִהִים וְאָדָם. וְנֹאמַר אָמֵן.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

A male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

A female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

All:

bring blessing and healing to (_____, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month/and the *Festival*). May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month/and the *Festival*). May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For the mother of a newborn son **מִי שֶׁבֵּרַף** אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאַקֹב, שָׂרָה רִבְקָה רָחֵל וְבֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשֶׁה הַיּוֹלֶדֶת _____ בַּת וְאֶת בְּנָה הַנּוֹלָד לָה בְּמַזָּל טוֹב. יְהִי רָצוֹן (שֶׁתִוְכָּה אִמוֹ / שֶׁיוְפוּ

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(The son is named at the ברית מילה.) **ָמִי שֶׁבֵּרַך** אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאֲקֹב, שָׂרָה רִבְקָה רָחֵל וְבֵאָה, הוּא יְבָרֵך אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת ַןאֶת־בַּעַלָה _____ בֶּן _____ וְאֶת־בְּנָם הַנּוֹלָד לָהֶם בְּמַזָּל טוֹב. יְהִי רָצוֹן שֶׁיִזְכּוּ הוֹרָיו לְגַדְלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׁים טוֹבִים, וְנֹאמַר אָמֵן.

For the parents of a newborn son

For the mother of a newborn daughter **מִי שֶׁבֵּרַך** אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאֲקֹב, שֶׂרָה רִבְקָה רָחֵל וְבֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשֶׁה הַיּוֹלֶדֶת _____ בַּת וְאֶת־בִּתָּה הַנּוֹלְדָה לָה בְּמַזָּל טוֹב. וְיִקָּרֵא שְׁמָה בְּיִשְׂרָאֵל (יָהִי רָצוֹן (שֶׁתִּזְבֶּה אִמָּה / שֶׁיִזְכּוּ הוֹרֵיהָ) בַּת_____ בַּת____ ּלְגַדְּלָה לְתוֹרָה וּלְחֻפָּה וּלְמַעֵשִׁים טוֹבִים, וְנֹאמַר אָמֵן.

For the parents of a newborn daughter **מִי שֶׁבֵּרַך** אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיָאֵקֹב, שֶׁרָה רִבְקָה רָחֵל וְבֵאָה, ,_____ הוּא יְבָרֵך אֶת־הָאִשָׁה הַיּוֹלֶדֶת _____ בַּת וְאֶת־בַּעֲלָה הַנּוֹלְדָה לָהֶם הְמַזָּל טוֹב. וְיִקָּרֵא שְׁמָה הְיִשְׁרָאֵל _____ בַת ____. יְהִי רָצוֹן שֵׁיוִכּוּ הוֹרֵיהָ לְגַדְלָה לְתוֹרָה וּלְחֻפָּה וּלְמַעֵשִׁים טוֹבִים, וְנֹאמֵר אָמֵן.

For the well-being of a mother after childbirth **מִי שֶׁבֵּרַך** אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַאֵקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵך אֶת־הָאִשָּׁה הַיּוֹלֵדֵת _____ בַּת וְאֶת־(בְּנָה הַנּוֹלָד / בִּתָּה הַנּוֹלְדָה) לָה בְּמַזָּל טוֹב. בִּשְׂכַר זֶה הַקָּדוֹש בּּרוּך הוּא יִמָּלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָה וּלְרַפְּאוֹתָה, לְהַחֲזִיקָה וּלִהַחֵיוֹתָה, וִיִשְׁלֵח לָה רִפּוּאָה שְׁלֵמָה מִן הַשָּׁמֵיִם, רִפּוּאַת הַנֵּפָשׁ וּרְפּוּאַת הַגּוּף, בְּתוֹךָ שִׁאַר חוֹלֵי יִשְׂרָאֶל, וְנֹאמַר אַמֵן.

סדר קריאת התורה

For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ who has given birth to a (son/daughter). May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and _____ and the daughter born to them. May her name be known among the people Israel as ______. May these parents be privileged to raise their daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and the daughter born to her. May her name be known among the people Israel as ______. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son (The son is named at the Brit Milah.)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and the son born to her. May she be privileged to raise her son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen. (At מנחה, omit this קדיש and continue below.)

חצי קריש 🞉

Reader: זִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחֵיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

ּיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כַּל־בִּרְכָתָא וְשִׁירָתָא

יום כפור and ראש השנה Between ייום כפור לאַלָא לְעֵלָא לְעֵלָא מְכַּל־בָּרְכַתָא וְשִׁירַתַא

ָּאָמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

The מגביה and גולל are called to raise and tie the מגביה.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יהוה בְּיַר מֹשֶה.

On מנחה העצמאות and at מנחה a public fast, continue on page 74.

On Mondays and Thursdays, when חחנון is recited, continue on page 72.

On other days, continue on page 75.

(At Minhah, omit this Kaddish and continue below.)

🌿 HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

The Sefer Torah is raised.

V′zot ha-Torah asher sahm Mosheh lifnei b′nei Yisra-el, al pi Adonai, b′yad Mosheh.

This is the Torah that Moses set before the people Israel: The Torah, given by God, through Moses.

On Yom Ha-atzma'ut, Tishah B'Av, and at Minḥah on a public fast, continue on page 74.

On Mondays and Thursdays, when Taḥanun is recited, continue on page 72.

On other days, continue on page 75.

הַמָּקוֹם יְרַחֵם עֲלֵיהֶם, וְיוֹצִיאֵם מִצְּרָה לִרְוָחָה,

הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַבָּשָׁה,

וּמֵאַפֶלַה לָאוֹרָה, וּמִשָּׁעִבּוּד לְגָאָלַה, ַהַשְׁתָּא בַּעַגַלָא וּבִזִמַן קַרִיב, וְנֹאמַר אַמֵן.

God is referred to here as המקום (Ha-makom), literally "the place," an appelation common among the Sages. Rabbi Ammi explained the term thus: "Why do they call the Holy One 'Makom'? It is because God is the place which contains the world. The world is not a place which can contain God" (Genesis Rabbah 68.9).

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סדר קריאת התורה 72

לִכוֹנֵן אֶת־בֵּית חַיֵּינוּ,

יִהִי רָצוֹן מִלִפְנֵי אָבִינוּ שֶׁבַּשָּׁמֵיִם

וּלִהַשִׁיב אֵת־שִׁכִינַתוֹ בִּתוֹכֵנוּ, בּמְהַרָה בְיָמֵינוּ, וְנֹאמַר אָמֵן.

יְהִי רָצוֹן מִלִּפְנֵי אָבְינוּ שֶׁבַּשָׁמַיִם

יְהִי רָצוֹן מִלִּפְנֵי אָבְינוּ שֶׁבַּשָׁמַיִם

יְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שֶׁבַּשְׁמַיִם,

וּמֵעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל, וְנאמַר אָמֵן.

בְּכַל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

הֵם וּמִשְׁפְּחוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם,

שִׁנִּשִׁמַע וְנִתְבַּשֵּׂר בִּשׂוֹרוֹת טוֹבוֹת יִשׁוּעוֹת וְנֵחֲמוֹת, וִיקַבֵּץ נִדֶּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָָרֶץ, וְנֹאמַר אָמֵן.

אַחֵינוּ כַּל־בֵּית־יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה,

ּלְרַחֵם עָלֵינוּ וְעַל פְּלֵיטָתֵנוּ, ּוְלִמְנְעַ מַשְׁחִית וּמַגֵּפָה מֵעָלֵינוּ,

ּלְקַיֶּם־בֶּנוּ חַכְמֵי יִשְׂרַאֵל,

May it be the will of our exalted Guardian to rebuild our sacred home, and to reestablish the Divine Presence amongst us in our day. And let us say: Amen.

May it be the will of our exalted Guardian to show mercy toward us, and to ward off desolation and pestilence from us and from all His people, the House of Israel. And let us say: Amen.

May it be the will of our exalted Guardian to sustain the learned among the people Israel. May God safeguard them and their families, their pupils and disciples. And let us say: Amen.

May it be the will of our exalted Guardian that we receive good tidings of deliverance and consolation. May God gather our exiles from the far corners of the world. And let us say: Amen.

May the Holy One be merciful to our fellow Jews who wander over sea and land, who suffer oppression and imprisonment. May God soon bring them relief from distress and deliver them from darkness to light, from subjugation to redemption. And let us say: Amen.

After the Torah reading had been concluded, it was customary to offer blessings for well-being to individuals who had not received aliyot, to the congregation, and to the governing authorities. This particular prayer derives from one found in Siddur Rav Amram Gaon in ninth-century Babylonia.

In memory of the six million: אַל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְׁכִינָה, בְּמַעַלוֹת קְרוֹשִׁים וּטְהוֹרִים בְּוֹהַר הָרָקִיעַ מַזְהִירִים, לְנִשְׁמוֹת כָּל אַחֵינוּ בְּנֵי יִשְׁרָאֵל שֶׁנִּטְבְחוּ בַּשׁוֹאָה, אַנָּשִׁים נָשִׁים נָטָף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶהֶרְגוּ, שֶׁמָסְרוּ אֶת נַבְּשָׁם עַל קִדּוּשׁ הַשֵּׁם, בְּגַן עֵדֶן וּתָהֵא מְנוּחָתָם. אָנָא, בַּעַל הַרַחֲמִים, הַסְתּיבם, בְּגַן עֵדֶן וּתָהָא מְנוּחָתָם. אָנָא, בַּעַל הַרַחֲמִים, הַסְתּירֵם בְּסֵתֶר בְּנָפֶיךּ לְעוֹלָמִים, וּצְרוֹר בִּצְרוֹר הַרַחֲמִים אֶת נִשְׁמִיתֵה וְמָרוֹ הָמָרוּ אָנָשָרוּ הַרַחֲמִים, וְנָאמַר בְּמָן.

In memory of several individuals: אַל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּוְחַת בַּנְפֵי הַשְׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּזְהַר הָרָקִיעַ מַזְהִירִים, לְנִשְׁמוֹת ______ שָׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן הְּהֵא מְנוּחָתָם. אָנָּא, בַּעַל הָרַחֲמִים, הַסְתִּירֵם בְּסֵעֶר כְּנָפֶיך לְעוֹלָמִים, וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם. יהוה הוּא נַחֲלָתָם. וְיָנְוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

In memory of a female: אַל מָלָא רַחֲמִים, שׁוֹבֵן בַּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת בַּנְפֵי הַשְׁכִינָה, בְּמַעַלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּוְהַר הָרָקִיעַ מַזְהִירִים, לְנִשְׁמַת _____ בַּת שָׁהָלְכָה לְעוֹלָמָה, בְּגַן עֶדֶן תְּהֵא מְנוּחָתָה. אָנָּא, בַּעַל הָרַחֲמִים, הַסְתִּירֶהָ בְּמַתֶר כְּנָפֶיךְ לְעוֹלָמִים, וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתָה. יהוה הוּא נַחֲלָתָה. וְתָנְוּחַ בְּשָׁלוֹם עַל מִשְׁבָּבָה, וְנֹאמַר אָמֵן.

In memory of a male: אַל מָלָא רַחֲמִים, שׁוֹבֵן בַּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת בַּנְפֵי הַשְׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּוֹהַר הָרָקִיעַ מַזְהִירִים, לְנִשְׁמַת _____ בֶּן שָׁהַיִרִים, שְׁהָלַך לְעוּלָמוֹ, בְּגַן אֵדֶן תְהֵא מְנוּחָתוֹ. אָנָּא, בְּעַל הָרַחֲמִים, הַסְתִּירֵהוּ בְּמַת כְּנַפֶיך לְעוֹלָמִים, וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתוֹ. יהוה הוּא נַחֲלָתוֹ. וְיָנְוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַר אָמֵן.

אל מלא רחמים 🎉

EL MALEI RAHAMIM (The Memorial Prayer)

In memory of a male:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ______, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

In memory of a female:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ______, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

In memory of several individuals:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved ______, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

The הפטרה may be found: — for a public fast (תענית צבור), on page 342; for יום העצמאות, on page 345; - for שחרית – at שחרית, on page 339; — at מנחה, on page 342. הפטרה before the ברכה בּרוּך אַתַּה יִהוָה אֵלהֵינוֹ מֵלֵך הַעוּלָם, אֲשֵׁר בַחַר בְּנָבִיאֵים בּ טוֹבִּׁים, וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּך אַתָּ הַבּוֹחֵר בַּתּוֹרָה וּבִמשֵׁה עַבִדּוֹ וּבִיִשְׂרָאֵל עַמּו יהוֹה וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק. הפטרה after the ברכות **בָרוּ**ך אַתָּה יהוה אֶלהֵינוּ מֶלֶך הָעוּלָם, צוּר כַּל-הָעוּלָמִים, צַדִּיק בְּכַל־הַדּוֹרוֹת, הַאֵל הַנֵּאָמַן הַאוֹמֵר וִעוֹשֵׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכַּל־דְּבָרָיו אֱמֶת וָצֱדֶק. נֶאֱמָן אַתָּה הוּא יהוה אֱלֹהֵינוּ וְנֶאֵמָנִים דְּבָרֵיךָ, וְדָבָר אֶחָד מִדְבָרֶיךְ אָחוֹר לֹא יַשׁוּב רֵיקַם, ּכִּי אֵל מֶלֶך נָאֱמָן וְרַחֲמָן אֱתָּה. בָּרוּך אַתָּה יהוה הָאֵל הַנֵּאָמַן בְּכַל־דְּבָרַיו. רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וִלַעַלִּוּבַת נֵפֵשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּך אַתָּה יהוה מְשַׂמֵחַ צִיּוֹן בְּבָנֵיהָ. שַׁמִחֵנוּ יהוה אֵלהֵינוּ בִּאֵלִיָהוּ הַנַּבִיא עַבְהֵךָ

On מנחה העצמאות, and at מנחה on a public fast, a הפטרה is chanted by the recipient of the third עליה.

וּרְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבא וְיָגֵל לִבֵּנוּ, עַל בִּסְאוֹ לֹא יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־בְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךְ נִשְׁבַּעְתָּ לוֹ שֶׁלֹא יִכְבֶּה נֵרוֹ לְעוּלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מָגֵן דָּוִד.

The public fasts are commemorations of calamities that have befallen the Jewish people. They are: Tzom G'daliah, marking the loss of Jewish sovereignty during the Babylonian exile; Ta'anit Esther, noting Haman's intended destruction of Persian Jewry; and Asarah B'Tevet and Shivah Asar B'Tammuz, marking, respectively, the start of the siege of Jerusalem and the breaching of the walls of the First and Second Temples, which led to their destruction on Tishah B'Ay.

On Yom Ha-atzma'ut, Tishah B'Av, and at Minḥah on a public fast, a haftarah is recited. The haftarah may be found: — for a public fast, on page 342; — for Yom Ha-atzma'ut, on page 345; — for Tishah B'Av — at Shaḥarit, on page 339; — at Minḥah, on page 342.

B'rakhah before the haftarah

Praised are You Adonai our God, who rules the universe, appointing devoted prophets and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

B'rakhot after the haftarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations. steadfast God whose word is deed. whose decree is fulfillment. whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises. of which not one will remain unfulfilled. for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises. Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion. Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name You have promised that his light shall never be extinguished. Praised are You Adonai. Shield of David.

וּבְכֵן הְּרַחֵם עָלֵינוּ וִיקֻיַם בְּנוּ מִקְרָא שֶׁבָּתוּב: וְנָתַהִּי שָׁלוֹם בָּאֶֶרֶץ וּשְׁכַבְתָּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאֶֶרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם. וְיִגַּל בַּמַיִם מִשְׁפָּט, וּצְדָקָה בְּנַחַל אֵיתָן. בִּי מָלְאָה הָאָרֶץ דְּעָה אֶת־יהוה בַּמַיִם לַיָּם מְכַסִים. Siddur Sim Shalom for Weekdays

ַיְכָּא יִשָּׁא גוּ אֶל גוּ טְוָנָ ב וְלָא יִלְאָוּ עוּד בְּלְוָטָוּ. יַכְּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל שֶׁלֹא בְּאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלְקֶת וְלֹא בִּשְׁבִיל שִׂנְאָה וְקָנְאָה וְקַנְתּוּר וּשְׁפִיכוּת דָּמִים. רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךּ, תִּתְבָרַך לָנֶצַח.

זְּהִי רָצוֹן מִלְפָנֶיךּ יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ שֶׁתְבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָמִים מִן הָעוֹלָם וְתַשְׁכִּין שָׁלוֹם בָּעוֹלָם וְלֹא יִשָּׂא גוי אֶל גּוי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

ַרֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגַן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךּ, וּפְּרִשׂ עָלֶיהָ סֻבַּת שְׁלוֹמֶךּ. וּשְׁלַח אוֹרְךּ וַאֲמִתְּךּ לְרָאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךּ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶֶרֶץ קַּרְשֵׁנוּ, וְהַגְחִילֵם בְּעֵצָה טוֹבָה מִלְפָנֶירָ. וַאֲטֶרֶת נִצָּחוֹן תְעַשְׁרֵם. וְנָתַתְּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן. א מון מִתַין מַלוֹם בָּאָרָץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

לא יִשָּׂא גוּי אָל גּוּי חֶרֶב וְלא יִלְמְדוּ עוֹד מִלְחָמָה, וְנֹאמַר אָמֵן. A prayer for the State of Israel אָבִינוּ שֶׁבַּשָׁמַיִם, צוּר יִשְׂרָאֵל וְגוּאֲלוֹ, בָּרֵך אֶת־מְדִינַת יִשׂרָאֵל,

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפָלָתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בִּרְכָתְרָ עַל הָאֶֶרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בָּאֶמוּנָה הוֹרֵם מֵחֻמֵּי תוֹרָתֶךּ, הֲבִינֵם מִשְׁפְּטֵי צִדְקֶרְ לְמַעַן לֹא יָסוּרוּ מַאַרְצֵנוּ שָׁלום וְשַׁלְנָה, אְשֶׁר נָחְפָשׁ בָּל־הַיָּמִים. אָנָא יהוה אֶלֹהֵי הָרוּחוֹת לְכָל־בָּשָׁר, שְׁלַח רוּחַרָ עַל בָּל־הַיָּמִים. אָנָא וָהַאֶלֵהֵי הָרוּחוֹת לְכָל־בָּשָׁר, שְׁלַח רוּחַרָ עַל בָּל-תּוֹשְׁבֵי אַרְצֵנוּ. וְהַאֶלֵהֵי הָרוּחוֹת לְכָל־בָּשָׁר, שְׁלַח רוּחַרָּ עַל בָּל־הַיָּמִים. אָנָא וְהָאֵמוּנוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת מָרָנִים בָּהּ, אַהַבָּה וְאַחַנָה, שָׁלוֹם וְרֵעוּת.

וּכְכֵן יְהִי רָצוֹן מִלְּפָנֶיךּ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֵי תֵבַל, וְתַשְׁרֶה בֵינֵיהֶם בֵעוּת וְחֵרוּת, וְקַיֵּם בִּמְהֵרָה חֲזוֹן וְבִיאֶיךּ:

A prayer for our country

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more" (Isaiah 2:4). And let us say: Amen.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: "I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war" (Leviticus 26:6). "Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea" (Amos 5:24). And let us say: Amen.

Reader:

החזרת ספר תורה 🜿

We rise as the ארון הקודש is opened.

יִ**הַלִּלוּ** אֶת־שֵׁם יהוה כִּי נִשְׂגַב שָׁמוֹ לְבַדּוֹ. Congregation: הוֹדוֹ עַל אָרֵץ וִשָּׁמַיִם. וַיָּרֵם קֵרֵן לִעַמּוֹ, תִּהְלֵה לְכַל-חֵסִידַיוּ, לְבָנֵי יִשְׂרָאֵל עַם קָרֹבוֹ, הַלְלוּיַהָ. תהלים כ״ד לְדַוִד מִזְמוֹר. **לַיהוה הַאַרֵץ** וּמִלוֹאַה, הֵבֵל וִיִשְׁבֵי בַה. ּפִי הוּא עַל יַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְנֶהָ. מִי יַעֵלֵה בִהַר יהוה, וּמִי יַקוּם בִּמְקוֹם קַדִשוֹ. ּנְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לא נָשָׂא לַשָּׂוְא נַפְשִׁי, וִלֹא נִשְׁבַּע לִמְרִמָה. ּיִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֵלֹהֵי יִשָּׁעוֹ. זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָּגֶיךּ יַעֲקֹב, סֶלָה. שָּׁאוּ שִׁעַרִים רַאשֵׁיבֵם, וִהנָּשִׂאוּ פּּתִחֵי עוֹלָם, וִיָבוֹא מֱלֵך הַכָּבוֹד. מִי זֶה מֱלֶךְ הַכָּבוֹד, יהוה עזוז וְגְבּוֹר, יהוה גִּבּוֹר מְלְחָמָה. שָׂאוּ שְׁעָרִים רָאשֵׁיבֶם, וּשָׂאוּ פַּתְחֵי עוֹלַם, וְיָבוֹא מֶלֶך הַכָּבוֹד. מִי הוּא זֶה מֶלֶך הַכָּבוֹד, יהוה צְּבָאוֹת הוּא מֱלֵך הַכַּבוֹד, סֵלָה.

W RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado. Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,

t'hilah l'khol hasidav, li-v'nei Yisra-el am k'rovo. Halleluyah! God's glory encompasses heaven and earth. God has granted

fame to His people, brought glory to all the faithful, to Israel, God's beloved people. Halleluyah!

PSALM 24

A Song of David.

The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai Tz'va-ot is the glorious Sovereign.

S'u sh'arim rasheikhem, v'hinas'u pit-ḥei olam, v'yavo Melekh Ha-kavod. Mi zeh Melekh Ha-kavod, Adonai izuz v'gibor, Adonai gibor milḥamah. S'u sh'arim rasheikhem, u-s'u pit-ḥei olam, v'yavo Melekh Ha-kavod. Mi hu zeh Melekh Ha-kavod, Adonai Tz'va-ot hu Melekh Ha-kavod. Selah. דאיזן הקרש is placed in the איזן הקרש לא ספר תורה איזן הקרש לאפר: שוּבָה יהוה רְבְבוֹת אַלְפֵי יִשְׂרָאֵל. קּוּמֶה יהוה לִמְנוּחָתֶךּ, אַתָּה וַאַרוֹן עָזֶךּ. פֹּהַנֶיך יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךּ יְרַנֵּנוּ. בַּצְבוּר דָוִד עַבְדֶּךּ, אַל תַּנִשֵׁב פְּנֵי מְשִׁיחֶךּ. בּיַ לֶקָח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעַזְבוּ. בּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעַזְבוּ. גִץ חַיִּים הִיא לַמַּחַזִיקִים בָּה, וְתוֹמְכֵיהָ מְאֻשָׁר. דְרָכֵיהָ דַרְבֵי־לְעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. הַשִׁיבֵנוּ יהוה אֵלֶיךּ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדָם.

Etz ḥayim hi la-maḥazikim bah, v'tomkheha m'ushar. D'rakheha darkhei noam, v'khol n'tivoteha shalom. Hashivenu Adonai elekha v'nashuvah, hadesh yameinu k'kedem.

Continue with אשרי on the next page.

On פורים, continue with the reading of מגילת אסתר; see page 194.

At תשעה כאב on תשעה, some chant elegies (קינות) at this time.

(At מנחה, continue with אנחה, page 121, followed by the עמידה.)

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say: Adonai, may You dwell among the myriad families of the people Israel.

Return, Adonai, to Your sanctuary, You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph, let Your faithful sing for joy.

For the sake of David, Your servant, do not reject Your anointed.

Precious teaching do I give you: Never forsake My Torah.

It is a tree of life for those who grasp it, and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return. Renew our lives as in days of old.

Continue with Ashrei on the next page.

On Purim, continue with the reading of the Book of Esther; see page 194.

At Shaḥarit on Tishah B'Av, some chant elegies (Kinot) at this time.

(At Minḥah, continue with Ḥatzi Kaddish, page 121, followed by the Amidah.)

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כּּבוֹד מַלְכוּתְךּ יֹאמֵרוּ, וּגְבוּרָתְךּ יְדַבֵּרוּ. לְּהוֹדְיעַ לִבְנֵי הָאָדָם גְבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ. מַלְכוּתְךּ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְךּ בְּכָל־דוֹר וָדֹר. סוֹמֵך יהוה לְכָל־הַנִּפְלִים, וְזוֹמֵף לְכָל־הַכְּפוּפִים.

טוֹב יהוה לַבּּל, וְרַחֲמָיו עַל־בָּל־מַעֲשָׂיו. וֹדְוּךּ יהוה בָּל־מַעֲשֶׂירָ, וַחֲסִידֶיךְ יְבָרְכָוּכָה.

זֵכֶר רַב־טוּבְךּ יַבִּיעוּ, וְצִדְקָתְרָ יְרַנֵּנוּ. חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפֵּיִם וּגְדָל־חָסֶד.

ַהַדַר כְּבוֹד הוֹדֶךָּ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה. וֶאֶזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלַתְךָ אֲסַפְּרֶנָה.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיָךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

ּתְּהַלָּה לְדַוִד. אֲרוֹמִמְךּ אֶלוֹהֵי הַמֶּלֶךּ, וַאֲבָרְכָה שִׁמְךּ לְעוֹלָם וָעֶר. בְּכָל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעֶר.

אַשְׁבִי יוֹשְׁבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךּ פֶּלָה. אַשְׁבִי הָעָם שֶׁבֶּכָה לּוֹ, אַשְׁבֵי הָעָם שֶׁיהוה אֶלהָיו.

אשרי 🎉

סיום התפילה

תהלים פ״ר :ה, קמ״ר :ט״ו

תהלים קמ״ה, קט״ו:י״ח

CONCLUDING PRAYERS

K ASHREI

PSALM 84:5; 144:15 Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145; 115:18 A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.

Every day I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You,

recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.

צֵינֵי־כֹל אֵלֵיךּ יִשַׂבֵּרוּ, וִאַתָּה נוֹתֵן לַהֵם אֵת־אַכָלַם בִּעָתוֹ. פּוֹתֵחַ אֵת־יָדֶרָ, וּמַשִּׂבֵּיעַ לְכַל־חֵי רָצוֹן. צַּדִּיק יהוה בְּכַל־דְּרָכָיו, וְחָסִיד בְּכַל־מַעַשָּׁיו. קרוב יהוה לְכַל־קֹרְאַיו, לְכֹל אֲשֶׁר יִקְרָאֲהוּ בֵאֲמֶת. רצון־יִרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִיעֵם. שוֹמֵר יהוה אֶת־כַּל־אֹהֲבַיו, וְאֶת כַּל־הַרְשֵׁעִים יַשְׁמִיד. הְּהַפַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כַּל־בָּשָׂר שֵׁם קַרְשׁוֹ לְעוֹלָם וָעֶד. וַאַנַחִנוּ נְבָרֵך יַהּ, מֵעַתַּה וִעַד עוֹלַם, הַלָּלוּיַה. The following psalm is omitted on the days listed below.

> תהלים כ׳ לַמְנַאֵחַ מִזְמוֹר לְדַוִד. יַשַנָּך יהוה בִּיוֹם צָרָה, יִשַּׁגֵּבְךָ שֵׁם אֱלֹהֵי יַעַקֹב. יִשְׁלַח־עֵזְרָךָ מִקְּדֵשׁ, וּמִצִיוֹן יִסְעָדֵרָ. יִזְכּּר כָּל־מִנְחֹתֶיךּ, וְעוֹלָתְרְ יְדַשְׁנֶה סֶלָה. יִתֶּן־לְךּ כִלְבָבֶךּ, וְכַל־עֵצָתָרָ יִמַלֵּא. נְרַנְנָה בִּישׁוּעַתֵּךָ, וּבִשֵּׁם־אֵלהֵינוּ נִדְגּל, יִמַלֶּא יהוה כַּל מִשָּׁאַלוֹתֵיךָ. עַתָּה יַדַעִתִּי, כִּי הוֹשִׁיעַ יהוה מִשִׁיחוֹ, ַיַעַנֵהוּ מִשְּׁמֵי קַדִשׁוֹ, בִּגִבוּרוֹת יֵשַׁע יִמִינוֹ. אֵלֶה בָרֵכֶב, וְאֵלֵה בַסּוּסִים, וַאֲנַחְנוּ בְּשֵׁם יהוה אֵלהֵינוּ נַזִּבִּיר. . הַמָּה כָּרְעוּ וְנָפָּלוּ, וַאַנַחָנוּ קַמְנוּ וַוָּתְעוֹדָד. יהוה הוֹשִׁיעָה, הַמֵּלֵך יַעַנֵנוּ בִיוֹם קַרָאֵנוּ.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo'ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma'ut, Yom Y'rushalayim, and Tishah B'Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.

The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity.

God fulfills the desire of those who are faithful; God hears their cry and delivers them.

Adonai preserves all who love Him, while marking the wicked for destruction.

My mouth shall praise Adonai. Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

The following psalm is omitted on the days listed on the facing page.

PSALM 20 A Psalm of David.

May Adonai answer you in time of trouble; may the God of Jacob be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart's desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

Psalm 20, like "El Erekh Apayim (patient God)" on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning.

וּבָא לְצִיוֹן גּוֹאֵל, וּלִשָּׁבֵי פֵשַׁע בִּיַעַקֹב, נָאָם יהוה.

The following paragraph is omitted on השעה באב and in a house of mourning.

וַאַנִי זֹאת בִּרִיתִי אֹתָם אַמַר יהוה, רוּחִי אֲשֶׁר עַלֵיךָ, וּדְבָרַי אֲשֶׁר שַׂמְתִּי בִּפֵּיךָ לֹא יַמְוּשׁוּ מִפֵּיךָ, וּמִפּי זֵרִעַךָ, וּמִפּי זֵרַע זַרְעַךּ, אָמַר יהוה, מֵעַתּה וִעַד עוֹלַם.

וִאַתַּה קַדוֹש, יוֹשֵׁב תִּהְלוֹת יִשְׂרָאֵל. ּוְקָרָא זֶה אֶל זֶה וְאָמַר: קָדוֹש קָדוֹש קָדוֹש יהוה צִבָאוֹת, מִלֹא כַל־הַאָרֵץ כִּבוֹדוֹ. וּמִקַבּּלִין הֵין מָן הֵין, וָאַמִרִין: קַדִּישׁ בִּשְׁמֵי מִרוֹמַא עִלַאַה בֵּית שָׁכִינְהֵה, <u>ק</u>דִּישׁ עַל אַרִעָא עוֹבַד גְבוּרְתֵה, קִדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא, יהוה צְבָאוֹת מַלִיָא כַל־אַרְעַא זִיו יִקָרָה. וַתִּשָּׂאֵנִי רִוּחַ, וָאֵשִׁמַע אַחֲרֵי קוֹל רֵעַשׁ גַּרוֹל: בּרוּך כִּבוֹד יהוה מִמְקוֹמוֹ. וּנְטָלַתְנִי רוּחָא, וְשִׁמְעֵת בַּתְרֵי קָל וְיִעַ סַגִּיא, רִּמִשַּׁבְּחִין וָאַמְרִין: בְּרִיךְ יְקָרָא דַיִהוָה מֵאֲתַר בֵּית שְׁכִינְתֵה. יהוה יִמִלֹךְ לִעֹלָם וַעֵּר. יהוה מַלְכוּתֵה קָאָם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יהוה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שֶׁמְרָה־זֹאת לְעוֹלָם, לְיֵצֶר מֵחְשְׁבוֹת לְבַב עַמֶּךָ, וִהָכֵן לְבָבָם אֱלֵיךָ. וְהוּא רַחוּם, יְכַפֵּר עָוֹן וִלֹא יַשִׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כַּל־חֲמָתוֹ. ּפִּי אַתּה אֵדֹנַי טוֹב וִסַלָּח, וִרַב־חֶסֶד, לְכָל־קוֹרְאֶיךָ.

This passage, known as Kedushah D'Sidra, was added to the daily morning service to conclude on a note of holiness, with study of Torah.

Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin.

The following paragraph is omitted on Tishah B'Av and in a house of mourning.

Adonai has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever."

You are holy, enthroned upon the praises of Israel. "The angels on high called out one to another: 'Holy, holy, holy Adonai Tz'va-ot; the grandeur of the world is God's glory." They receive sanction from one another, saying: "Adonai Tz'va-ot is holy in the highest heavens. holv on the earth, and holv forever, throughout all time: the radiance of God's glory fills the whole world." "Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: 'Praised be Adonai's glory throughout the universe.'" Then a wind lifted me up and I heard the sound of a great rushing behind me, the voice of those who utter praise, saying: "Praised be Adonai's glory wherever the Sh'khinah abides." "Adonai shall reign through all generations." The sovereignty of Adonai endures forever, bevond all time.

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You: God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving, loving to all who call upon You.

The passage above highlights the biblical verses, in quotation marks, that are at the heart of the Kedushah. The italicized sections which follow them are renderings of the interpretive Aramaic translations of those verses.

צִדְקָתְרָ צֵדֶק לְעוֹלָם, וְתוֹרָתְרָ אֱמֶת. תִּתֵּן אֱמֶת לְיַעֵּקֹב, חֱסֶד לְאַבְרָהָם, אַשֵּׁר נִשְׁבֵּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם. בּרוּך אֲדֹנָי, יוֹם יוֹם יַעֵמַס־לָנוּ, הָאֵל יִשוּעָתֵנוּ סֵלָה. יהוה צְבָאוֹת עִמֶּנוּ, מִשְׂגָב לָנוּ אֱלֹהֵי יַעֵקֹב סֵלָה. יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךָ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעַנֵנוּ בְיוֹם קַרְאֵנוּ. בָּרוּך הוּא אֱלֹהֵינוּ, שֶׁבְּרָאֳנוּ לִכְבוֹדוֹ, וְהַבְדִילֵנוּ מִן הַתּוּעִים, וְנֶתַן לֵנוּ תּוֹרַת אֱמֶת, וִחַיֵּי עוֹלַם נַטַע בּתוֹכֵנוּ. הוא יִפְתַח לִבְנוּ בְּתוֹרָתוֹ וְיָשֵׁם בְּלִבְנוּ אַהֲבָתוֹ וְיִרְאָתוֹ, וִלַעֲשׁוֹת רִצוֹנוֹ וּלִעַבִדוֹ בִּלֶבַב שֵׁלֵם, לִמַעַן לא נִיגַע לַרִיק, וִלא נֵלֵד לַבֶּהַלָה. יְהִי רָצוֹן מִלְפָנֵיךּ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שָׁנִּשְׁמֹר חֻקֵּיךּ בָּעוֹלָם הַזֵּה, וְנִזְכֶּה וְנִחְיֵה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ, וּלְחַיֵּי הָעוֹלָם הַבָּא. ּלְמַעַן יְזַמֶּרְךּ כָבוֹד וְלֹא יִדֹם, יהוה אֱלֹהֵי לְעוֹלָם אוֹדֶךָ. בּּרוּך הַגֶּבֶר אֲשֶׁר יִבְטַח בּיהוה, וְהָיָה יהוה מִבְטַחוֹ. בִּטְחוּ בַיהוה עֲדֵי עַד, בִּי בְּיָה יהוה צוּר עוֹלַמִים. ןיִבְטְחוּ בְוָ יוֹדְעֵי שְׁמֶךּ, פִּי לֹא עָזַבְתָּ הוֹרְשֶׁיךּ יהוה. 🗆 יהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְהִיל תּוֹרַה וִיַאִהִיר.

> On ראש חודש, remove תפילין at this time. (On other days, הפילין may also be removed at this time. In many congregations, however, it is customary to wait until after קדיש יתום.)

, חול המועד and ראש חודש continue with רוצי קדיש, page 103.

Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. Adonai Tz'va-ot is with us; the God of Jacob is our Refuge. Adonai Tz'va-ot, blessed is the one who trusts in You. Adonai, deliver us; our Sovereign will answer us when we call.

Praised is our God who created us for His glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love, revere, and wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever.

Blessed are those who trust in Adonai; Adonai is the source of their security. Trust in Adonai forever and ever; Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

> On Rosh Hodesh, remove tefillin at this time. (On other days, tefillin may also be removed at this time. In many congregations, however, it is customary to wait until after Mourner's Kaddish.)

On Rosh Hodesh and Hol Ha-mo'ed, continue with Hatzi Kaddish, page 103.

On Tishah B'Av, the paragraph "**Titkabal tzlot'hon...** (May the prayers...)" is omitted.

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Reader: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵׂא יִתְבָּרַךְ וְיִשְׁתַּבָּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָרְשָׁא, בְּרִיךָ הוּא *between בּאָש השנה ייום כפור מהם ראש השנה שייר, א מָנָל בּרְכָתָא וְשִׁירָתָא הַּשְׁבָּם אָבוּהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׁרָאָל הַתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׁרָאָ הַתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׁרָאָ הַתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׁרָאָ הַתְקַבַּל אָלוֹתְהוֹן וּבִי בִשְׁמַיֶּא וְאִמְרוּ אָמֵן. זְתַיּים אָבוּהוֹן דִי בִשְׁמַיֶּא וְאִמְרוּ אָמֵן וְחַיּים עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל, וְאִמְרוּ אָמֵן עַלֶּינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader: זִּתְאַדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָלָא וּבִזְמַן קָרִיב, וְאָמְרוּ אָמֵן.

קריש שלם 🌿

סיום התפילה

⊯ kaddish shalem

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

עלינו 🜿

אַלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשְׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמֶנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל-הֲמוֹנָם.

וְאַנְחְנוּ כּּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּך הוּא, שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָׁמַיִם מַמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָרְהֵי מְרוֹמִים. הוּא אֶלֹהֵינוּ אֵין מוּד. אֶמֶת מַלְבֵנוּ, אֶפֶס זוּלָתוֹ, כַּבָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָ תִיוֹם וְהַשֵׁכֹתָ אֶל לְבָבֶךּ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמִים מִמַּעַל וְעַל הָאֶרֶץ מִתְּחַת, אֵין עוֹד.

 אַלָּ בָּן נְקַנֶּה לְךָ יהוֹה אֶלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּרָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ וְהָאֶלילִים כָּרוֹת יִכָּרֵתוּן, עְזֶבְעוּ בְּשְׁמֶך, לְהַאֲרֵיר גִּלּוּלִים מִן הָאֶרֶץ וְהָאֶלילִים כָּרוֹת יִכָּרֵתוּן, לְתַמֵן עוֹלָם בְּמַלְכוּת שַׁדִּי, וְכָל־בְּגֵי בָשָׁר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיך כָּל־רִשְׁצֵי אֶרֶץ. יַבְּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי לְהַפְנוֹת אֵלֶיך כָּל־רִשְׁצֵי אֶרֶץ. יַבְּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תְּבָל, תִבָּל, כִּילְם בְּמַלְכוּת שַׁדִּי, וְכָל־בְּגֵי בָשָׁר יִקְרְאוּ בִשְׁמֶךָ, מְהַפְנוֹת אֵלֶיך כָּלֹיוֹשְׁבֵי אָרָין הִישְׁבָע כָּל־לָשׁוֹן. לְפָנֵיך וְתַבְל, כִּבְלי כִין לִין הַבְנוּר יְהוּבָנוּ, יִהוּה אֶלְהַינוּ יִכְרַעוּ וְיִבְלָעוֹן. וְלְכָנוֹך יְתוֹם מְהַרָה יִהוּה אֶלֹהֵינוּ יִכְרְעוּ וְיִפְלוּ, וְלִכְבוֹד שִׁמְך יְקָר יִשְׁנוּ, וּיִנוּגוּ, וּיִבָּבוּר, הַיָּבוּר, וּיִקַבְלוּ וְיִקַבְין יִהוּה אֶלֹהֵינוּ יִכְרְעוּ וְיִפְרָעוּ וּיִפְרָר, יוּוֹבוּר, וְיִבְנוּר, בְעָרָם מְהֵרָה יהוּהוּה אֶלֹהֵינוּ יכִרְעוּ וְיִבּלוּן וְתִמְלֹך וְתִמְלֹן עַלוּכָם וְעָר, לְעוֹבְבוּר, בַּבָּתוֹן הַיָּבוּר, שִׁמְרָה וּאָלוּר וּתִנוּן, הְבָרָעוּן וּיִבּרְעוּן הַיִבּרוּת שִׁקָר יוּתוּם מְהַרָה יִהוּנוּן, וּבְרָבוּים מְבוּרָה הְתַרְעוֹן מַין וּהָרָם אָרָר יִתּוּם מְהַרָה וּתוּם בּבּבוּוּר וּבּבוּין הַיּבוּר, וּיִבּבְעוּן וּיִמְבוּר הַיְמָרָם מְהָרָה הְבוּתוּן וּיִבּרָעוּן הַיָּבוּים מְהוּהוּים מְהוּבוּין הַיּבוּים מְהַרָה הוּתוּקוּן וּבוּרָר הַיּבוּין הַיּרוּה הוּבוּרָה בַיְרוּה הוּבוּר הַבְרָעוּן בּיּרָים בְּבוּרָה בּיּתוּקוּים מְהַיָר הוּבוּים הוּיהוּים מְירָר הַיּקרים מְהַרָר הַיּבוּן וּבוּה הוּהוּים היהוּים הַיּבוּין הוּרָשוּים בּבּעוּרָם בְּבוּיה הוּין רָבוּין הַיּים מְרָר הוּבוּן הַיּרָר הַיּבוּים בּירָר הוּתוּרָים בּין הוּבוּין הַיןר הַבּרוּים בּיוּרָים בּיוּים בּין הוּבוּין הוּבוּיןנוּן וּבוּוּין בּיוּבוּן הוּים הוּיקרין בּיוּבוּית הייוּרין בּירִיבּין בּיןיים מוּין הוּיים בּיין הוּיין בּיוּים בּיוּין בּיןין בּיןיוּין היין בּייוּים בּיוּין בּין הייוּשָין היינוּין היין בּיןין בּיןיוּים בּין היין בּייוּים בּין הוּייוּן וּיין הייוּין בּיוּיוּים ב

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our hope that someday God will be worshiped by all humanity.

🌿 ALEINU

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu ka-hem, v'goralenu k'khol hamonam. Va'anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

Aleinu is recited standing, so that one may bend the knee and bow at "Va'anahnu, "SirisingSat Sifnei MelekhKtays

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קריש יתום 🎉

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit: יָתָגַדַּל וְיָתְקַדַּשׁ שְׁמֵה רַבַּא, בְּעַלְמַא דִי בְרַא, כִּרְעוּתֵה, וְיַמִלִיךְ מַלְכוּתֵה בִּחַיֵּיכוֹן וּבִיוֹמֵיכוֹן וּבִחַיֵּי דְכַל־בֵּית יִשְׂרָאֵל, ַבַּעַגַלַא וּבִזָמַן קַרִיב, וָאָמָרוּ אָמֵן.

Congregation and mourners: יָהָא שְׁמָה רַבָּא מִבָרָך לְעַלֵם וּלְעַלְמֵי עַלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָאַר וִיִתְרוֹמַם וִיִתְנַשֵּׂא וִיִתְהַדֵּר וִיִתְעַלֵּה וִיִתְהַלֵּל שִׁמֵה הְקָדְשָׁא, בְּרִיךָ הוּא יּלְעֵלַא מִן בַּל־בִּרְכָתָא וִשִׁירָתָא*

> *Between ראש השנה and ייום כפור: לְעֵלָא לְעֵלָא מְכֵּל־בִּרְכָתָא וְשִׁירָתָא

ּאָשְׁבְּחֶתָא וְגָחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יִהֵא שְׁלַמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עַלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמַיו, הוּא יַעֲשֵׂה שֵׁלוֹם

עַלֵינוּ וְעַל כַּל־יִשְׂרָאָל, וְאָמְרוּ אַמֵן.

We mourner's kaddish

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu *l'ela min kol birkhata v'shirata

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

The שיר של יום (pages 85-90) is recited here, followed by psalms for special occasions: for ראש חודש (page 90), for for העוכה (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with און די א יתום 100.

THE PSALM FOR SUNDAY

הַיּוֹם יוֹם רָאשׁוֹן בַּשַּׁבַּת, שֵׁבּוֹ הַיוּ הַלְוִיָּם אוֹמְרִים בְּבֵית הַמִּקְדֵּשׁ: תהלים כ״ד לִדַוָד מִזְמוֹר. **לַיהוה הַאַרֵץ** וּמִלוֹאַה, הֵבָל וִיִשְׁבֵי בַה. כִּי הוּא עַל יַמִּים יִסַדַה, וִעַל נְהַרוֹת יְכוֹנְגֵהַ. מִי יַעֵלֵה בִהַר יהוה, וּמִי יַקוּם בִּמְקוֹם קַדִשוֹ. ּנְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא נַשָּׂא לַשָּׁוָא נַפִּשִׁי, וִלֹא נִשְׁבַּע לִמְרָמֵה. יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשִׁעוֹ. זֶה דּוֹר דּוֹרִשָׁיו, מִבַקִשֵׁי פָנֵיךּ יַעַקֹב, סֵלָה. שָׁאוּ שִׁעַרִים רַאשֵׁיכֵם, וְהַנַּשִׂאוּ פּּתִחֵי עוֹלַם, וִיָבוֹא מֵלֵך הַכָּבוֹד. מִי זֵה מֵלֵך הַכַּבוֹד*,* יהוה עזויז וגבור, יהוה גִּבּוֹר מִלְחַמַה. שָׁאוּ שִׁעַרִים רַאשֵׁיכֵם, ושאו פתחי עולם, וּיָבוֹא מֵלֵך הַכָּבוֹד. מי הוּא זֵה מֵלֵך הַכָּבוֹד, 🗉 יהוה צְבָאוֹת הוּא מֱלֶךְ הַכָּבוֹד, סֵלַה.

Mourner's Kaddish is on page 100.

On Tishah B'Av, the recitation of the psalm of the day is deferred until the beginning of Minhah. Siddur Sim Shalom for Weekdays

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The psalm of the day (pages 85-90) is recited here, followed by psalms for special occasions: for Rosh Hodesh (page 90), for Hanukkah (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with the Mourner's Kaddish, page 100.

THE PSALM FOR SUNDAY

On the first day of the week the Levites recited this psalm in the Temple:

PSALM 24

A Psalm of David.

The earth and its grandeur belong to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters.

Who may ascend the mountain of Adonai? Who may rise in God's sanctuary?

One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully,

shall receive a blessing from Adonai, a just reward from the God of deliverance.

Such are the people who seek God, who long for the presence of Jacob's Deity.

Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign.

Who is the glorious Sovereign? Adonai, triumphant and mighty, Adonai, triumphant in battle.

Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign.

Who is the glorious Sovereign? Adonai Tz'va-ot is the glorious Sovereign.

THE PSALM FOR MONDAY הַיּוֹם יוֹם שֵׁנִי בַּשֵּׁבַת, שֵׁבּוֹ הַיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדֵש: תהלים מ״ח שִׁיר מִזְמוֹר לִבְנֵי ק<u>ֹר</u>ח. **נָדוֹל יהוה** וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קַדְשׁוֹ. יְפֵה נוֹף, מְשׂוֹשׁ כַּל־הָאָרֶץ הַר צִיּוֹן, ַיַרְפְתֵי צָפוֹן, קִרְיַת מֶֶלֶךְ רָב. אֶלהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂנָב. כִּי הִגֵּה הַמְלָכִים נוֹעֵדוּ, עָבְרוּ יַחִדָּו. הֵמָּה רָאוּ, כֵּן תָּמָהוּ, וִבְהַלוּ נֵחְפֵּזוּ. ַרְעָדָה אֲחָזֶתַם שָׁם, חִיל כַּיּוֹלֵדָה. בּרִוּחַ קַדִים תִּשַׁבֵּר אַנִיוֹת תַּרִשִׁישׁ. ָבָאָשֵׁר שָׁמַעִנוּ, כֵּן רָאִינוּ בִּעִיר יהוה צְבַאוֹת, ַבְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יִכוֹנְנֵהָ עַד־עוֹלָם, סֵלָה. דּמִינוּ אֱלהִים חַסְדֶרָ, בְּקֶרָב הֵיכָלֶךָ. ְּכְּשִׁמְךּ אֶלהִים, בֵּן הְּהַלָּתְרָ עַל־קַצְוֵי־אֶָרֶץ, ַצֶדֶק מָלְאָה יְמִינֶךָ. יִשְׂמַח הַר צִיּוֹן, תָּגֵלְנָה בְּנוֹת יְהוּדָה, ּלְמַעַן מִשְׁפָּטֶיךָ. ּסְׂבּוּ צִיּוֹן וְהַקִּיפְוּהָ, סִפְרוּ מִגְדָּלֵיהָ. שִׁיתוּ לִבְּכֵם לִחֵילַה, פַּסְגוּ אַרָמְנוֹתֵיהַ, ּלְמַעַן הְּסַפְּרוּ לְדוֹר אַחֲרוֹן. ָבִי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶר, 🔳 הוּא יְנַהֲגֵנוּ עַל מוּת.

Mourner's Kaddish is on page 100.

THE PSALM FOR MONDAY

On the second day of the week the Levites recited this psalm in the Temple:

PSALM 48

A Song: A Psalm of the sons of Korah.

Great is Adonai, and highly praised in the city of our God, His holy mountain.

Splendid, sublime on the north is Mount Zion, joy of all the earth, city of the great Sovereign. God is known in her citadels as a refuge.

The kings conspired and advanced, but when they saw her they were astounded.

Panic stunned them; they fled in fright, seized with trembling like a woman in labor, shattered like a fleet wrecked by an east wind.

What we once heard we now have witnessed in the city of *Adonai Tz'va-ot*, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness. Your glory, like Your name, reaches the ends of the earth. Your right hand is filled with beneficence.

Let the mountain of Zion be glad, let the cities of Judah rejoice because of Your judgments.

Walk all about Zion, encircle her. Count her towers, review her ramparts, scan her citadels.

Then tell her story to later generations; tell of our God who will guide us forever.

דאב PSALM FOR TUESDAY הַיּוֹם יוֹם שְׁלִישִׁי בַּשַׁבָּת, שֶׁבּוֹ הָיוּ הַלְוּיָם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ: שֶׁבּוֹ הִיּוֹ הַלְוּיָם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ: תּהּלִים פִ״ב אָלֹהִים נָצָב בַּעֲדַת אֵל, בְּקֶרֶב אֶלהִים יִשְׁפֹּט: ״עַד מֶתַי הִּשְׁפְּטוּ־עֶוֶל, וּפְנֵי רְשָׁעִים הִשְׂאוּ־סֶלָה. שִׁפְטוּ דַל וְיָתוֹם, עָנִי וָרָשׁ הַצְהִיקוּ. פַּלְטוּ דַל וְאָבִיוֹן, מִיַּד רְשָׁעִים הַצְּילוּ״. לא יָדְעוּ וְלֹא יָבִינוּ, בַּחֲשֵׁכָה יִתְהַלֶּכוּ, זְמוֹטוּ כָּל־מְוֹסְדֵי אֶרֶץ. אָנִי אָמֵרְתִי אֶלהִים אַתֶּם, וּבְנֵי עֶלְיוֹן כָּלְכֶם. אָכֵן בְּאָדָם הְמוֹתוּן, וּכְאַחַד הַשָּׁרִים תִפְּלוּ. ם קוּמָה אֶלהִים, שַׁפְּטָה הָאֶרֶץ,

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

הַיּוֹם יוֹם רְבִיּעִי בַּשַׁבָּת, שֶׁבּוֹ הָיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ: תהלים צ״ר אַ**ל־נְקָמוֹת**, יהוה, אֵל נְקָמוֹת, הוֹפְיעַ. הַנָּשֵׂא, שֹׁפֵט הָאֶָרֶץ, הָשֵׁב גְּמוּל עַל גֵּאִים. עַד מָתַי רְשָׁעִים, יהוה, עַד מָתַי רְשָׁעִים יַעֵלְזוּ. יַבְּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְרוּ כָּל־פְּעָלֵי אֶוֶן. עַמְך יהוה יְדַבְּאוּ, וְנַחַלָתְך יְעַנּוּ. אַלְמָנָה וְגֵר יַהַרְגוּ, וִיתוֹמִים יְרַצֵּחוּ. וַיֹּאמְרוּ לֹא יִרְאֶה יָהּ, וְלֹא יָבִין אֶלהֵי יַעֵּקֹב.

THE PSALM FOR TUESDAY

On the third day of the week the Levites recited this psalm in the Temple:

PSALM 82

A Psalm of Asaph.

God rises in the court of the mighty, pronouncing judgment over judges: "How long will you pervert justice? How long will you favor the wicked?

"Champion the weak and the orphan; uphold the downtrodden and destitute. Rescue the weak and the needy; save them from the grip of the wicked."

But they neither know nor understand; they wander about in darkness while the earth's foundations are shaken.

I thought you were Godlike, children of the Most High, but you will die like mortals; like any prince will you fall.

Arise, O God, and judge the earth, for Your dominion is over all nations.

THE PSALM FOR WEDNESDAY

On the fourth day of the week the Levites recited this psalm in the Temple:

PSALM 94

God of retribution — Adonai, God of retribution, appear!

Judge of the earth, punish the arrogant as they deserve. How long, Adonai, how long shall the wicked exult? Swaggering, boasting, they exude arrogance.

They crush Your people, Adonai, and oppress Your own. Widows and strangers they slay; orphans they murder.

They say: "Adonai does not see; the God of Jacob pays no heed."

ַבְּינוּ בֹּעֲרִים בָּעָם, וּכְסִילִים מָתַי תַּשְׂבִּילוּ. ָהַנְטַע אָזֶן הֲלֹא יִשְׁמָע, אם יוֹצֵר עַיָן הֲלֹא יַבִּיט. הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכֵיחַ, הַמִלַמֵּד אָדָם הֲעַת. יהוה יֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הֵמָּה הָבֶל. אַשְׁרֵי הַגֶּבֶר אֲשֶׁר הְיַסְרֵנּוּ יָה, וּמִהוֹרָתָך תִלַמִדֵנּוּ. ּלְהַשִּׁקִיט לוֹ מִימֵי רָע, עַד יִבָּרֶה לָרָשָׁע שֵׁחַת. ּכִּי לֹא יִטֹש יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יֵעֵוֹב. פִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב. מִי יָקוּם לִי עִם מְרֵעִים, מִי יִתְיַצֵּב לִי עִם פִּעֲלֵי אָוֶן. לוּלֵי יהוה עֵזְרָתָה לִּי, כִּמְעַט שֵׁכְנָה דוּמָה נַפִּשִׁי. אִם אַמַרִתִּי מֵטָה רַגִּלִי, חַסִדְּרָ יהוה יִסְעָדֵנִי. ַבְּרֹב שַׂרְעַפֵּי בְּקָרְבִּי, הַּנְחוּמֶיךּ יְשַׁעַשְׁעוּ נַפְשִׁי ַהַיְחַבְרְךָ כִּפֵא הַוּוֹת, יֹצֵר עָמָל עֵלֵי־חֹק. יָגְוֹדּוּ עַל נֵפֶשׁ צַדִּיק, וְדָם נָקִי יַרְשִׁיעוּ. וַיְהִי יהוה לִי לְמִשְׂנָב, וֵאלהֵי לְצוּר מַחְסִי. וַיָּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבְרַעַתָם יַצִמִיתֵם, ַיִצְמִיתֵם יהוה אֱלֹהֵינוּ.

> ^{תהלים} צ״ה: א׳-ג׳ רְּהַלִּים צ״ה: א׳-ג׳ בְּלְבוּ נְרַנְנָה לַיהוה, נָרְיעָה לְצוּר יִשְׁעֵנוּ. נְקַדְמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרְיעַ לוֹ. כִּי אֵל גָּדוֹל יהוה, וּמֶלֶךְ גָּדוֹל עַל-כָּל־אֶלהִים.

> > Mourner's Kaddish is on page 100.

Think clearly, you simpletons; when will you fools be wise? Surely the One who shapes the ear can hear. Surely the One who forms the eye can see.

Surely God who disciplines nations will chastise, teaching mortals to understand. Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah, training them to wait calmly in adversity until a pit be dug for the wicked.

Adonai will not abandon His people; God will not forsake His very own. Justice will return to the righteous; all the upright in heart will strive for it.

Who will stand up for me against the ungodly? Who will take my part against evildoers?

Were it not for Adonai's help, I would be in my grave. When my foot slips, Your love, Adonai, supports me. When I am filled with cares, Your comfort soothes my soul.

Will the immoral claim You as their partner, defending evil under the mantle of law? They conspire against the righteous; they condemn the innocent to death.

But Adonai is my refuge; my God is my sheltering Rock.

God will turn their own evil against them and destroy them with their own guile. Adonai our God will destroy them.

PSALM 95:1-3 Let us sing to Adonai. Let us rejoice in our Creator.

Let us greet God with thanksgiving, singing psalms of praise. Adonai is exalted, beyond all that is worshiped.

THE PSALM FOR THURSDAY

הַיּוֹם יוֹם חַמִישִׁי בַּשַּבָּת, שֵׁבּוֹ הַיוּ הַלְוִיִם אוֹמִרִים בְּבֵית הַמִּקְדָשׁ: תהלים פ״א לַמְנַצֵּחַ עַל הַגָּתִּית לָאָסָף. **הַרְנֵינוּ** לֵאלהִים עוּזֵנוּ, הַרִיעוּ לֵאלֹהֵי יַעַקב. שאו זמרה ותנו תף, כִּנּוֹר נַעִים עִם נֵבֵל. הִקְעוּ בַחְׁדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ. ּפִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַאֲקֹב. עֵדוּת בִּיהוֹסֵף שָׂמוֹ, בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם, ַשְׂפַת לֹא יָדַעְתִּי אֶשְׁמָע. הַסִירְוֹתִי מִסֵּבֶל שִׁרְמוֹ, בַּפָּיו מִדּוּד תַּעֲבְרְנָה. ַבַּצָּרָה קָרָאָת וָאַחַלְצֶרָ, אֶעֶנְךָ בְּסֵתֶר רַעַם, אֶבְחַנְךּ עַל מֵי מְרִיבָה, סֵלָה. :יִשְׁמַע עַמִּי וְאָעִידָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי לא יִהְיֶה בְךָ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל גֵכָר. אַנֹכִי יהוה אֱלֹהֶיךּ, הַמַּעַלְךָ מֵאֶֶרֶץ מִצְרֵיִם, הַרְחֵב־פֵּיךָ וַאֲמַלְאֵהוּ. וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא־אָבָה לִי. וָאֲשַׁלְחֵהוּ בִּשְׁרִירוּת לִבָּם, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לוּ עַמִּי שֹׁמֵעַ לִי, יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ. ָּכְּמְעַט אוֹיְבֵיהֶם אַכְנְיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי. 🔲 מְשַׂנְאֵי יהוה יְכֵחֲשׁוּ־לוֹ, וִיהִי עִתָּם לְעוֹלָם. וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה, וּמִצוּר דְּבַשׁ אַשְׂבִּיעֵךָ.

Mourner's Kaddish is on page 100.

THE PSALM FOR THURSDAY

On the fifth day of the week the Levites recited this psalm in the Temple:

PSALM 81

For the leader, upon the gitit: A Psalm of Asaph.

Sing with joy to God, our strength; shout with gladness to the God of Jacob. Strike up a melody, sound the timbrel! Play sweet tones on harp and lyre.

Sound the shofar on the New Moon, and again on the full moon for our Festival days. It is the law for the people of Israel; a statute of the God of Jacob. God ordained it for Joseph's descendants when He rose against the land of Egypt.

"I have heard the speech that I had previously ignored. I removed the burden from their shoulder; their hands were freed from the load

"When you called out in distress, I rescued you. Unseen, I answered you in thunder. I tested your faith at an oasis in the wilderness.

"Hear this warning, My people; Israel, if you would only listen!

"There shall be no strange god in your midst. You shall not worship an alien god — I am Adonai your God who brought you up out of Egypt. Open your mouth wide and I will fill it!

"But My people did not listen; Israel would have none of Me. So I let them persist in their stubbornness. I let them follow their own inclinations.

"If only my people would listen to Me; if only Israel would walk in My ways how quickly I would subdue their foes and strike out at their oppressors.

"Enemies of Adonai shall be humbled; their downfall shall be unending.

"But you I will feed with the richest of wheat; with honey from a rock I will satisfy you."

THE PSALM FOR FRIDAY

הַיּוֹם יוֹם שִׁשִׁי בַּשַׁבָּת, שָׁבּוֹ הָיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ: תּהּלים צ״ג **יהוה מָלָף** גַּאוּת לָבַשׁ, לָבַשׁ יהוה, עז הִתְאַזָּר, אַף־תִּכּוֹן תֵּבַל בַּל תִּמוֹט. נָכוֹן בִּסְאַך מֵאָז, מֵעוֹלָם אֲתָּה. נָשְׂאוּ נְהָרוֹת יְהוה, נְשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְרָיָם. אַדִּיר בַּמָרוֹם יהוה. אַדִּיר בַּמָרוֹם יהוה. לְבֵיתְךְ נָאָמָנוּ מְאֹד,

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

תהלים ק״ד

בּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֶלהַי גָּדַלְתָּ מְאֹד, הוֹד וְהָדָר לָבְשְׁתָּ. עְׂטֶה־אוֹר כַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם כַּיְרִיעָה. הַמְקָרֶה בַמַּיִם עֵלִיוֹתָיו, הַשָּׁם־עָבִים רְכוּבוֹ, הַמְהַלֵּך עַל־כַּנְפֵי־רְוּחַ. עשֶׁה מַלְאָכָיו רוּחוֹת, מְשָׁרְתָיו אֵשׁ לֹהֵט.

ַיְסַד־אֶֶרֶץ עַל־מְכוֹגֵיָהָ, בַּל־תִּמוֹט עוֹלָם וָעֶד. הְּהוֹם כַּלְבוּשׁ כִּסִיתוֹ, עַל־הָרִים יַעַמְדוּ־מֵיִם, מִן־גַּעֲרָתְךּ יְנוּסוּן, מִן־קוֹל רַעַמְךּ יֵחָפֵוְוּן. יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת, אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם. גְּבוּל שַׂמְתָּ בַּל־יַעַבֹרְוּן, בַּל־יִשְׁבְוּן לְכַסּוֹת הָאָָרֶץ.

THE PSALM FOR FRIDAY

On the sixth day of the week the Levites would recite this psalm in the Temple:

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm.

Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

Your decrees, Adonai, never fail. Holiness befits Your house for eternity.

THE PSALM FOR ROSH HODESH

PSALM 104

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.

You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth.

הַמְשַׁלֵחַ מַעְיָנִים בַּנְּחָלִים, בֵּין הָרִים יְהַלֵּכְוּן. יַשְׁקוּ כָּל־חַיְתוֹ שָׁדִי, יִשְׁבְּרוּ פְרָאִים צְמָאָם. עֲלֵיהֶם עוֹף הַשָּׁמֵיִם יִשְׁכּוֹן, מִבֵּין עֲפָאיִם יִתְּנוּ קוֹל.

מַשְׁקֶה הָרִים מִעֲלִיּוֹתָיו, מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ. מַצְמִיחַ חָצִיר לַבְּהַמָה וְעֵשֵׁב לַעַבֹדַת הָאָדָם, לְהוֹצִיא לֶחֶם מן הָאָרֶץ. וְיֵיִן יְשַׂמַח לְבַב־אֶנוֹש לְהַצְהִיל פָּנִים מִשְׁמֶן, וְלֶחֶם לְבַב־אֶנוֹש יִסְעָד. יִשְׂבְּעוּ עֲצֵי יהוה, אַרְזֵי לְבָנוֹן אַשֶׁר נָטָע. אֲשֶׁר שָׁם צִפְּרִים יְקַנֵּנוּ, חַסִידָה בְּרוֹשִׁים בֵּיתָהָ.

הָרִים הַגְּבֹהִים לַיְּעֵלִים, סְלָעִים מַחְסֶה לַשְׁפַּגִּים. עָשָׁה יָרְחַ לְמוֹעַדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. הְּוָשֶׁת חְשֶׁך וִיהִי לְיְלָה, בּוֹ תִרְמֹשׁ כָּל-חַיְתוֹ־יְעַר. הַכְּפִירִים שֹׁאֲגִים לַשָּׁרֶף וּלְבַקֵּשׁ מֵאֵל אָרְלָם. תִּזְרַח הַשֶּׁמֶשׁ יֵאָםפְּוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצְוּן. יֵצֵא אָדָם לְפָּעֲלוֹ וְלַעֲבֹדָתוֹ עֲדֵי־אֶרֶב.

מָה־רַבּוּ מַעֲשֶׂיךּ יהוה, כַּלָם בְּחַכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךּ. זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם, שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר, חַיּוֹת קְטַנּוֹת עִם־גְּדלוֹת. שָׁם אֲנִיּוֹת יְהַלֵּכְוּן, לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק בּוֹ.

כָּלָם אֵלֶיף יְשַׂבֵּרְוּן לָתֵת אַכְלָם בְּעִתּוֹ. תִּתֵּן לָהֶם יִלְקְּטְוּן, תִּפְתַּח יָדְף יִשְׂבְעָוּן טוֹב. תַּסְתִּיר פָּגֶיף יִבָּהֵלְוּן, תֹּסֵף רוּחָם יִגְוָעְוּן, וְאֶל־אֲפָרָם יְשׁוּבְוּן. הְּשַׁלַח רוּחֲף יִבָּרֵאְוּן, וּתְחַדֵּשׁ פְּנֵי אַדַמָה.

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׁיו. הַמַּבִּיט לָאָָרֶץ וַתִּרְעָד, יִצַּע בֶּהָרִים וְיֶעֲשֶׁנוּ. אָשִׁיְרָה לַיהוה בְּחַיָּי, אֲזַמְרָה לֵאלֹהֵי בְּעוֹדִי. ם יֶעֶרַב עָלָיו שִׂיחִי, אָנֹכִי אֶשְׂמַח בַּיהוה. יִתֵּמוּ חַשָּׁאִים מִן הָאָָרֶץ, וּרְשָׁעִים עוֹד אֵינָם, בָּרְכִי נַפְּשִׁי אֶת־יהוה, הַלְלוּיָה.

Mourner's Kaddish is on page 100.

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wine that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, large and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!

THE PSALM FOR THE SEASON OF REPENTANCE

From the beginning of Elul through Hoshana Rabbah (in some congregations, through Yom Kippur):

> תהלים כ״ז לְדַוִד.

יהוה אוֹרִי וִיִשְׁעִי, מִמִּי אִירָא. יהוה מַעוֹז חַיַּי, מִמִּי אֵפִחָד. ַבְּקָרֹב עַלַי מְרֵעִים לֵאֲכֹל אֶת־בְּשַׂרִי*,* צַרַי וְאֹיְבַי לִי הֵמָָה כָּשְׁלוּ וְנָפֶלוּ. אָם תַּחֲנֵה עָלַי מַחֲנֵה לֹא יִירַא לִבִּי, אָם תַּקוּם עַלַי מִלְחַמַה בִּזאת אַנִי בוֹטֵחַ. אַחַת שָׁאַלְתִּי מֵאֵת יהוה, אוֹתָה אַבַקֵּשׁ: שִׁבְתִּי בְּבֵית־יהוה כַּל־יִמֵי חַיַּי, לַחֲזוֹת בְּנְעַם־יהוה וּלְבַקֵּר בְּהֵיכַלוֹ. כִּי יִצְפְּנֵנִי בִּסְכֹּה בִּיוֹם רַעַה, יַסְתְּרֵנִי בְּסֵתֵר אֲהֲלוֹ, בִּצוּר יִרוֹמְמֵנִי. וְעַתַּה יַרוּם רֹאשִׁי עַל איִבַי סִבִיבוֹתֵי, וְאֵזְבּּחָה בְאַהֱלוֹ זִבְחֵי תְרוּעָה, אָשְירָה וַאַזַמְרָה לַיהוה. שִׁמַע יהוה, קוֹלִי אֵקָרַא, וְחַנֵּנִי וַעַנֵנִי. לְךָ אַמַר לְבִּי בַּקְשׁוּ פַנַי, אֵת־פָּנֵיךָ יהוה אֲבַקָּשׁ. אַל תַּסְתֵּר פָּנֵיךּ מִמֵּנִּי, אַל תַּט בִּאַף עַבְדֵּךָ, עֵזְרַתִי הָיִיָתָ, אַל תִּטְּשֵׁנִי וְאַל תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי. כִּי־אָבִי וִאִמִי עַזַבִוּנִי וַיהוה יַאַסְפֵנִי. הוֹרֵנִי יהוה דַּרְפֶּךּ וּנְחֵנִי בְּאָרֵח מִישׁוֹר לְמַעַן שׁוֹרְרָי. אַל־תִּתְנֵנִי בְּנֶפֶשׁ צָרָי, כִּי קֵמוּ בִי עֵדֵי שֶׁקֶר וִיפֵחַ חָמָס. . לוּלֵא הֵאֵמַנִתִּי לִרָאוֹת בִּטוּב־יהוה בִּאֲרֵץ חַיִּים. קַוּה אֶל־יהוה, חַזַק ויַאַמֵץ לְבֵּך וְקַוּה אֵל־יהוה.

Mourner's Kaddish is on page 100.

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27 [A Psalm] of David.

Adonai is my light and my help. Whom shall I fear? Adonai is the strength of my life. Whom shall I dread?

When evildoers draw near to slander me, when foes threaten — they stumble and fall. Though armies be arrayed against me, I have no fear. Though wars threaten, I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn: To dwell in the house of Adonai all the days of my life to behold God's beauty, to pray in God's sanctuary.

Hiding me in His shrine, safe from peril, God will shelter me beyond the reach of disaster, and raise my head high above my enemies.

I will bring God offerings with shouts of joy, singing, chanting praise to Adonai.

Adonai, hear my voice when I call; be gracious to me, and answer. It is You whom I seek, says my heart. It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant. You have always been my help; do not abandon me. Forsake me not, my God of deliverance.

Though my father and my mother leave me, Adonai will care for me.

Teach me Your way, Adonai. Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes, for false witnesses have risen against me, purveyors of malice and lies.

Yet I have faith that I shall surely see Adonai's goodness in the land of the living. Hope in Adonai.

Be strong, take courage, and hope in Adonai.

תהלים לבית אבל 🎉

In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when החניק is said.

תהלים מט לַמְנַצֵּחַ, לִבְנֵי־קְרַח, מִזְמוּר. **שִׁמְעוּ־זֹאת** כָּל־הֶעַמִּים, הַאֲזִינוּ, כַּל־ישְׁבֵי חֵלֵד. גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ, יַחַד עָשִׁיר וִאֵבִיוֹן. פי ידבר חכמות, והגות לבי תבונות. אַטָה לִמַשֵׁל אַזְנִי, אָפְתַח בְּכִנוֹר חִידַתִי. לַמַה אִירַא בִּימֵי רַע, עַוֹן עַקַבַי יִסוּבֵּנִי. הַבּטחים עַל־חִילַם, וּבְרב עַשְׁרֵם יְתָהַלֵּלוּ. אַח לא־פַּרה יִפָּרָה איש לא־יתן לאלהים כפרו. וְיֵקֵר פִּדְיוֹן נַפִּשֵׁם, וְחֲדַל לִעוֹלַם. וִיחִי־עוֹד לְנַצַח, לֹא יִרְאָה הַשָּׁחַת. כִּי יִרְאֵה חֲכָמִים יָמִוּתוּ, יַחַד כִּסִיל וָבַעַר יֹאבֵדוּ, וְעַזְבוּ לַאַחֵרִים חֵילַם. קרבם בַתֵּימו לְעוֹלַם, מִשְׁכִנתֵם לָדר וַדר, קראו בשמותם עַלֵּי אַדַמות. וְאָדָם בִּיקָר בַּל־יָלִין, נִמְשֵׁל כַּבְּהֵמוֹת נִדְמוּ. זֶה דַרְבָּם בֵּסֶל לֵמוֹ, וְאַחֲרֵיהֶם בִּפִּיהֵם יִרְצוּ, סֵלַה. בצאן לשאול שתו, מות ירעם, וַיּרִדּוּ בַם יִשַּׁרִים לַבְּקֵר, וצורם לבלות שאול מזבל לו. אַך־אֵלהִים יִפִּדֵּה נַפִּשִׁי מִיַּד שָׁאוֹל בי יקחני, סלה.

BALMS FOR A HOUSE OF MOURNING

In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when Taḥanun is said.

PSALM 49 For the leader: A Psalm of the sons of Korah.

Hear this, all nations; listen well, all you who dwell on earth: highborn and lowly, rich and poor alike.

I offer you wise counsel, enlightening you with my thoughts. Reflecting on time-honored proverbs, I will open my lesson to the sound of a lyre.

Why must I tremble in troubled times, entrapped by the guilt of my own misdeeds, while others take pride in their achievements, driven by their great wealth?

None of us, in fact, can save ourselves, or pay God a ransom for our lives. The price of living is too high to go on endlessly. There is no way to evade death forever.

Clearly, death engulfs even the wise no less than the foolish and unenlightened. They, too, are lost, and leave their possessions to others. Their grave is their eternal home, their dwelling for all time.

Though we glory in our reputations on earth, we cannot expect our grandeur to be permanent. In this, we are like all other creatures.

Such is our fate; it is foolish to expect otherwise, to wish for a different end.

We are consigned, like sheep, to She'ol marked for death, herded to our graves. Our bodies are consumed; She'ol becomes our home.

God, alone, can free me from She'ol's grip, even as God takes my life.

Mourner's Kaddish is on page 100.

מִכְתָּם לְדַוִד שַׁ**מְרֵנִי אֵל** כִּי־חָסִיתִי בָךְ. אָמַרְתְּ לַיהוה אֲדֹנָי אָתָה, טוֹבָתִי בַּל־עָלֶיךָ. לִקְדוֹשִׁים אֲשֶׁר־בָּאֲרֶץ הֵמָּה, וְאַדִּירֵי כַּל־חֶפְצִי־בָם. יִרְבּוּ עַצְּבוֹתָם, אַחֵר מָהָרוּ, בַּל־אַסִיך נִסְכֵּיהֵם מִדַּם וּבַל־אֶשָּׂא אֶת־שִׁמוֹתָם עַל־שִּׁפָתַי. יהוה מְנַת־חֶלְקִי וְכוֹסִי, אַתָּה תּוֹמִיך גּוֹרָלִי. חֲבָלִים נֶפְלוּ־לִי בַּנְּעִמִים, אַף־נַחֲלָת שָׁפְרָה עָלַי. אַבָרֵך אֶת־יהוה אֲשֶׁר יְעָצְנִי, אַף־לֵילוֹת יִפְרְוּנִי כִלְיוֹתָי. שִׁוִּיתִי יהוה לְנֶגְדִי תָמִיד כִּי מִימִינִי בַּל־אֶמוֹט. לָכֵן שָׂמַח לִבִּי, וַיָּגֶל כְּבוֹדִי, אַף־בִּשָׂרִי יִשְׁכֹּן לָבֵטַח. כִּי לֹא־תַעַזֹב נַפִּשִׁי לִשָּׁאוֹל, לא־תִתֵּן חֲסִידְךָ לִרְאוֹת שֶׁחַת. 🛛 תוֹדִיעֵנִי אָרֵח חַיִּים, 🖿 שְׁבַע שִׂמָחוֹת אֵת־פָּנֵיךּ, נִעִמוֹת בִּימִינְךָ נֶצַח.

Mourner's Kaddish is on page 100.

אַל־הִּיּרָא כִּי־יַעֲשָׁר אִישׁ, כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ יִקַח הַכֹּל, לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ. כִּי־נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ, וְיוֹדֻךְ כִּי־תֵיטִיב לָךְ. הְּבוֹא עַד־דּוֹר אֲבוֹתָיו, עַד־נֵצַח לֹא יִרְאוּ־אוֹר. עָּדָם בִּיקָר וְלֹא יָבִין, נְמְשַׁל כַּבְּהֵמוֹת נִדְמוּ.

תהלים טז

So have no fear — do not envy the riches of others, nor be jealous of their influence for they can take nothing with them to the grave; their glory does not follow them when they die.

We should rather appreciate life during our lifetime, and thank You, God, for all Your kindnesses, knowing that we will join our ancestors, never again to savor the light of day.

There is glory in being human, but too often we fail to recognize that like all other creatures, we, too, are only mortal.

PSALM 16 A Mikhtam of David.

Watch over me, O God, for I place my trust in You.

To Adonai I say: You are my master, my benefactor. None can compare to You.

As for the famous who are so widely revered, the mighty who seem to have it all: May their suffering increase, for they have espoused foreign gods. I will take no part in their bloody libations; the names of their gods will never cross my lips.

Adonai is my portion — my measure, my share. You control my fate.

My life has been marked by good fortune; lovely indeed is my inheritance.

I praise Adonai, who has always counseled me, who rouses my conscience, warning me even at night. I keep Adonai before me at all times; with God at my side I shall never falter.

That is why my heart rejoices and my soul is glad. My whole being rests secure,

knowing that You will never abandon me to She'ol, never allow Your faithful servant to suffer oblivion.

Help me understand the way to live, the limitless joy of being in Your presence, of feeling the eternal embrace of Your right hand.

תהלים מב לַמִנַצֵּחַ מַשִּׂבִּיל לִבְנֵי־קָׂרַח. **ָבּאַיַּל** תַּעַרֹג עַל־אַפִּיקֵי־מַיִם, ַכַן נַפַּשִׁי תַעַרֹג אַלִיךּ אלהים. צַמְאָה נַפִּשִׁי לֵאלהִים, לאַל חִי, ַמָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֵלֹהִים. הַיִתָה־לִּי דִמְעָתִי לֵחֵם יוֹמַם וַלַיִלַה באמר אלי כַּל־הַיּוֹם, אַיָּה אַלהיך. אֱלֵה אֱזִכּרָה וְאֵשְׁפְּכָה עַלַי נַפִּשִׁי כִּי אֶעֱבר בַּסָּך אַדַדֵּם עַד־בֵּית אֵלהים בִּקוֹל־רִנָּה וִתוֹדָה הַמוֹן חוֹגֵג. מַה־תִּשְׁתּוֹחֵחִי נַפִּשִׁי וַתֵּהֵמִי עַלַי, הוֹחֵילִי לֵאלֹהִים כִּי־עוֹד אוֹדֵנּוּ יִשׁוּעוֹת פַּנַיו. אָלֹהֵי, עַלַי נַפִּשִׁי תִשִׁתּוֹחַח, ַעַל־בֵּן אֶזְכָּרְךּ מֵאֶֶרֶץ יַרְדֵּן, וְחֶרְמוֹנִים מֵהַר מִצְעַר. תָהום־אָל־תָהום קוֹרָא לָקוֹל צְנּוֹרֵיךָ, ַכָּל־מִשְׁבָּרֶיךּ וְגַלֵּיךּ עַלַי עַבַרוּ. יוֹמַם יִצַוָּה יהוה חַסִדּוֹ וּבַלַיִלָה שִׁירֹה עִמִי תִּפִלֵה לָאֵל חֵיֵי. אוֹמִרַה לָאֶל סַלִּעִי, לַמַה שָׁכַחִתַּנִי, לַמָּה־קֹדֵר אֵלֵך בִּלַחַץ אוֹיֵב. בְּרֵצַח בְּעַצִמוֹתֵי חֵרְפִוּנִי צוֹרְרֵי בְּאָמְרָם אֵלַי בַּל־הַיוֹם, אַיֵּה אֵלהֵירָ. מַה־תִּשְׁתּוֹחֵחִי נַפִּשִׁי וּמַה־תֵּהֱמִי עָלָי, הוחילי לאלהים כּי־עוֹד אוֹדנוּ 🗉 ישועת פני ואלהי.

Mourner's Kaddish is on page 100.

PSALM 42

For the leader: A Maskil of the sons of Korah.

Like a gazelle searching for a flowing stream, so do I long for You, O God.

How my soul thirsts for the living God, for the time that I can stand in God's presence!

Day and night I am sustained only by my tears, as day after day I am asked: "Where is your God?"

I pour out my soul as I recollect: Once I was part of the surging crowd, drawn along to God's House amidst sounds of song and thanksgiving — a festive throng.

Why then, my soul, are you so anguished? Why do you tremble within me? Have faith in God's deliverance; I will yet again sing praises for God's saving presence.

With my spirit brought low, I remember the past: Your miracles at Mount Sinai and in the Jordan valley.

Wave upon wave has been roused by Your thunder; yet Your breakers and billows cannot overwhelm me.

If only Adonai would show me His love by day, then at night I could sing — praising God, who gives me life.

To God, my Rock, I still cry: "Why have You forgotten me? Why must I walk in darkness, oppressed by my grief?"

I am pierced to the bone, tormented by my doubts, as they question all day long: "Where is your God?"

Do not be undone, my soul, by the anguish we share; do not be unnerved by our trembling.

Have faith in God's deliverance. I shall yet have occasion to exalt my redeemer, my God.

תהלים ל״ט לַמְנַאֵחַ לִידוּתוּן, מִזְמוֹר לִדַוִד. אַמַרָתּי אֶשְׁמְרָה דְרָכַי מֵחֲטוֹא בִלְשׁוֹנִי, ָאֶשְׁמְרָה־לְפִי מַחְסוֹם בִּעֹד רַשָּׁע לְנֵגִדִּי. ַנֶאֱלַמְתִּי דוּמִיָּה הֶחֵשֵׁיתִי מִטּוֹב, וּכָאֵבִי נֵעָפָר. חַם־לִבִּי בִּקָרְבִּי בַּהֲגִיגִי תִבְעַר־אֵשׁ, דְּבֵּרְתִּי בְּלִשׁוֹנִי. הוֹדִיעֵנִי יהוה קִצִי וּמִדַּת יַמַי מַה־הִיא, אַדְעָה מֶה־חָדֵל אָנִי. הְנֵּה טְפָחוֹת נָתַתָּה יַמֵי, וְחֵלִדִי כִאַיָן נֵגְדֵרָ, אַרְ־פָּל־הֶבֶל פָּל־אָדָם נִצָּב סֶלָה. אַרְ־בְּצֶלֶם יִתְהַלֶּרְ־אִישׁ אַרְ־הֶבֶל יֶהֱמִיוּן, יִצְבּׂר וְלֹא־יֵדַע מִי־אֹסְפָם. וְעַתָּה מַה־קּוִּיתִי אֲדֹנָי, תּוֹחַלְתִּי לְךָ הִיא. מִבְּל־פְּשָׁעַי הַצִּילֵנִי, חֶרְפַּת נָבָל אַל־תִּשִׂימֵנִי. נֶאֱלַמְתִּי לֹא אֶפְתַח־פִּי, כִּי אַתָּה עַשִׂיתָ. ָדָסֵר מֵעָלַי נְגְעֶךּ, מִתִּגְרַת יָדְרָ אֲנִי כָלִיתִי. בְּתוֹכָחוֹת עַל־עָוֹן יִפַּרְתָּ אִישׁ, וַתֶּמֶס כָּעָשׁ חֲמוּדוֹ, אַך הֶבֶל פַּל־אָדָם סֵלָה. שִׁמְעָה תְפִלֶּתִי יהוה, וְשַׁוְעָתִי הַאֲזוְינָה, אֶל־דִּמְעָתִי אַל תֶּחֶרַשׁ כִּי גֵר אָנֹכִי עִמָּךָ, תּוֹשֶׁב כְּכָל־אֲבוֹתַי. ָשָׁע מִמֶּנִּי וְאַבְלִיגָה בְּטֶרֶם אֵלֵך וְאֵינֵנָי. 🔳

Mourner's Kaddish is on page 100.

PSALM 39 For the leader, for Jeduthun: A Psalm of David.

I resolved to be cautious lest I offend by my speech, to keep my lips sealed though indifference surrounds me. I stayed speechless, silent. I despaired of well-being; my pain was intense.

My heart was in turmoil, my thoughts all aflame. In frustration I cried: "Adonai, show me my destiny. What is the measure of my days? I must know if my death is the end."

You have made my life just handbreadths long; my time on earth is as nothing in Your sight. Human life is no more than a sigh!

We walk about in shadow; we rush to and fro pursuing vanity, amassing wealth without ever knowing who will benefit.

What, then, Adonai, can I count on? My hope lies only with You. Deliver me from my own misdeeds; do not leave me with a feeling of hopelessness.

I am speechless; I cannot respond, for this is Your doing. Remove Your curse from me; Your blows have left me devastated.

You chastise us in punishment for our sins, consuming like a moth all that we treasure. Human life is no more than a breath!

Hear my prayer Adonai; listen to my plea. Do not remain unmoved by my tears. For I exist by Your leave, a sojourner like my ancestors before me.

Let me be, that I might know peace of mind before I, too, pass away and am gone. תהלים ב״ג
 מִזְמוֹר לְדָוֹד
 זהוה רֹעִי לֹא אֶחְסָר.
 בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי.
 נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
 נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
 נַפְשָׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
 נַפְשָׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלַחָן גָיָר בְמַעְגְרֵי,
 שְׁבְטְך וְמָשְׁעַנְתֶּךְ הַמָּנִי שָׁלְחָן גָיָד צְרְרָי,
 הַשְׁנְתָ בַשֶּמֶן רֹאשִׁי כּוֹסִי רְזָיָה.
 אַרְ טוֹב זָחֶסֶר יִרְהְפְוּנִי כָּלִימִי חַיָּי,

Mourner's Kaddish is on page 100.

תהלים ק״ג לְדַוִד.

בְּרְכִי נַפְשִׁי אֶת־יהוה, וְכָל־קְרָבֵי אֶת־שֵׁם קָדְשׁוֹ. בְּרְכִי נַפְשִׁי אֶת־יהוה, וְאַל־תִּשְׁבְחִי בָּל־גְּמוּלָיו. הַסּּלֵחַ לְכָל־עֲוֹגְכִי, הָרֹפֵּא לְכָל־תַּחֲלוּאָיְכִי. הַגּוֹאֵל מִשַׁחַת חַיֶּיְכִי, הַמְעַשְׁרֵכִי חֶסֶד וְרַחֲמִים. הַגּּוֹאֵל מִשַׁחַת חַיֶּיְכִי, הַמְעַשְׁרֵכִי חֶסֶד וְרַחֲמִים. הַמַּשְׂבִּיעַ בַּטוֹב עֶרְזֵרָ, תִּתְחַדֵּשׁ בַּגָּשֶׁר נְעוּרֵיְכִי. עֹשֵׁה צְדָקוֹת יהוה, וּמִשְׁפָּטִים לְכָל־עֲשׁוּקִים. יוֹדִיעַ דְּרָכִיו לְמשֶׁה, לִבְנֵי יִשְׁרָאֵל עֲלִילוֹתָיו.

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PSALM 23
A Psalm of David.
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Adonai is my shepherd; I shall not want.

God gives me repose in green meadows, and guides me over calm waters.

God will revive my spirit and direct me on the right path — for that is God's way.

Though I walk in the valley of the shadow of death, I fear no harm, for You are at my side.

Your staff and Your rod comfort me.

You prepare a banquet for me in the presence of my foes; You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be my portion all the days of my life,

and I shall dwell in the house of Adonai forever.

PSALM 103 [A Psalm] of David.

Praise Adonai, O my soul. All my being, exalt God's holy name. Praise Adonai, O my soul. Do not forget all God's favors.

God forgives all your sins, heals all your ills, and redeems your life from oblivion, surrounding you with love and compassion.

God provides amply for your needs in your youth, renewing your prowess like an eagle.

Adonai acts with righteousness, doing justice for all who are oppressed. God made His ways known to Moses, His deeds to Israel.

ַרַחוּם וְחַנּוּן יהוה, אֱרֶךְ אַפַּיִם וְרַב חָסֶד. לא־לָנְצַח יָרִיב, וְלֹא לְעוֹלָם יִטוֹר. לא כַחֲטָאֵינוּ עֲשָׁה לֵנוּ, וְלֹא כַעֵוֹנֹתֵינוּ גָּמַל עָלֵינוּ. כִּי כִגְבְהַ שַׁמֵיִם עַל־הָאָרֵץ גַּבַר חַסִדּוֹ עַל־יִרֵאָיו. כּרְחֹק מִזְרָח מִמַּעֲרָב הִרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ. כְּרַחֵם אָב עַל־בָּנִים, רִחַם יהוה עַל־יְרֵאָיו. ַכּּוּ הוּא יָדַע יִצְרֵנוּ, זָכוּר כִּי־עָפָר אֲנָחְנוּ. אַנוֹשׁ כֵּחָצִיר יָמָיו, כִּצִיץ הַשָּׂדֶה כֵּן יָצִיץ. כִּי רְוּחַ עָבְרָה־בּוֹ וְאֵינֵנּוּ, וִלֹא־יַכִּיהֵנּוּ עוֹד מִקוֹמוֹ. וָחֵסֶד יהוה מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו, וְצִדְקָתוֹ לִבְנֵי בָנִים. לְשֹׁמְרֵי בְרִיתוֹ וּלְזֹכְרֵי פִקֶדָיו לַעֲשׂוֹתָם. יהוה בַּשָּׁמֵיִם הֵכִין בִּסְאוֹ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. בְּרְכוּ יהוה מַלְאָכָיו, גִּבְּרֵי כְּחַ עֹשֵׁי דְבָרוֹ, לִשְׁמֹעַ בִּקוֹל דִּבָרוֹ. בּרְכוּ יהוה כַּל־צְבָאָיו, מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ. 💷 בַּרְכוּ יהוה כַּל־מַעֲשָׂיו, בְּכַל־מָקֹמוֹת מֶמְשֵׁלְתּוֹ בּרְכִי נַפְשִׁי אֶת־יהוה.

Mourner's Kaddish is on page 100.

Adonai is gracious and compassionate, patient, abounding in kindness. God will not be enraged forever nor retain anger endlessly.

God has not dealt with us according to our sins, nor treated us as befits our transgressions.

God's love for the faithful is supreme, as the heavens are high above the earth. Just as East is far from West, God has removed from us our sins.

As a parent shows love to a child, Adonai embraces all who are faithful. For God knows how we are fashioned, remembers that we are dust.

Our days are as grass; we flourish as a flower in the field. The wind passes over it and it is gone, and where it grew is no longer known.

But Adonai's compassion and tenderness endure age after age, unchanging, for the steadfast and their children's children who keep the covenant and observe God's commandments.

Adonai has established His throne in heaven; God's sovereignty extends over all.

Extol Adonai, O God's angels, mighty ones who do God's bidding, obedient to God's word.

Praise Adonai, all His hosts, servants who do God's will. Revere Adonai, all His works, wherever God reigns.

O my soul, sing praise to Adonai.

קהלת י״א:ד׳-י״ב:ב׳ שֹׁמֵר רְוּחַ לֹא יִזְרָע וְרֹאֵה בֶעָבִים לֹא יִקְצוֹר. בּאַשֶׁר אֵינְרָ יוֹדֵעַ מַה־דֶרֶך הָרִוּחַ ַבַּעַצָמִים בְּכֵּטֶן הַמְּלֵאָה, בְּכָה לֹא תֵרַע אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכּּל. ַבּּלֶּקֶר זְרַע אֶת־זַרְעֶךּ וְלָעֶרֵב אַל־תַּנַּח יָדֵרָ, ּכִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשַׁר הֲזֶה אוֹ־זֶה וְאִם־שְׁגֵיהֶם כְּאֶחָד טוֹבִים. וּמָתוֹק הָאוֹר וְטוֹב לַעֵינַיָם לִרְאוֹת אֶת־הַשָּׁמֵשׁ. כִּי אִם־שָׁנִים הַרְבֵּה יִחְיֵה הָאָדָם, בִּכֻלָם יִשִׂמָח, וְיִזְכֹּר אֶת־יְמֵי הַחְשֶׁךְ, כִּי־הַרְבֵּה יִהְיוּ כָּל־שֶׁבָּא הֶבֶל. שִּׁמַח בָּחוּר בְּיַלְדוּתֵיךּ וִיטִיבְרָ לִבְּךָ בִּימֵי בִחוּרוֹתֵךָ, וְהַלֵּךְ בְּדַרְבֵי לִבְּךָ וּבְמַרְאֵי אֵינֶיךָ, וְדָע כִּי עַל־כַּל־אֵלֶה יִבִיאַך הָאֵלהִים בַּמִשִׁפָּט. וְהָסֵר פַּעַס מִלְּפֶּךּ וְהַעֲבֵר רָעָה מִבְּשָּׂרֶךָ כִּי־הַיַּלְדוּת וְהַשַּׁחֲרוּת הָבֶל. ּוּזְכֹר אֶת־בּוֹרְאֱיִךְ בִּימֵי בִּחוּרֹתֵיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרָעָה, וְהָגִּיעוּ שָׁנִים אֲשֶׁר תֹאמַר אֵין־לִי בָהֶם חֵפֵּץ. עד אַשֶׁר לא־תֶחְשַׁךְ הַשֶּׁמָשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים, 🗖 ּוְשֶׁבוּ הֶעָבִים אַחַר הַגָּשֶׁם.

Mourner's Kaddish is on page 100.

KOHELET 11:4-12:2

If one waits for the wind, one will never sow. If one watches the clouds, one will never reap.

Since you do not even know how life enters the body in a mother's womb, how can you understand the works of God, Creator of all?

Sow your seed in the morning, but do not stay your hand in the evening; for you do not know which will thrive the one or the other or if both are equally good.

Light is sweet; it is good to lay eyes upon the sun. If one lives many years, one should rejoice in them all, though many are times of darkness, for days of joy and days of sorrow alike are fleeting.

Enjoy your days of childhood; live joyfully in your youth. Follow the dreams of your heart and the visions of your eyes. But know that on all these God will ultimately judge you.

Banish anger from your heart and rage from your soul, for childhood and youthfulness are fleeting.

Take heed of your Creator while you are yet young, before the days come when you suffer misfortune, the years of which you say: "These days bring me no pleasure."

Take heed before the sun goes down, and the light of moon and stars, too, fades, as the clouds return, even after the rain.

קריש יתום 🌿

Amidst the sorrow of our bereavement, we lift our hearts to You, O God, for comfort and consolation. Help us to resist the shadows of despair that darken our lives. Help us find strength in the knowledge that those we have lost were not ours by right, but Your gift to us. Teach us to be grateful for the blessing of their lives, and for the time they were granted to walk this world by our side. May their memories continue to inspire us and to bring us blessing.

Mourners and those observing Yahrzeit: זִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעָגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners: יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

ּיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשִּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא

> יום כפור and ראש השנה Between* לְעֵלָּא לְעֵלָּא מִפַּל־בִּרְכָתָא וְשִׁירָתָא

ַּאָשְׁבְּחָתָא וְגָחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עַלֵּינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

We mourner's kaddish

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners: Y'hei shmei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu *l'ela min kol birkhata v'shirata *Between Rosh Hashanah and Yom Kippur:

l'ela l'ela mi-kol birkhata v'shirata tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

ארון עולם 🞉

בְּטֶרֶם בָּל־יְצִיר נִבְרָא.
אַזֵי מֶלֶךְ שִׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
יְהוּא יִהְיֶה בְּתִפְאָרָה.
לְמַמְשִׁיל לוֹ לְהַחְבִּירָה.
יְלוֹ הָעֹז וְהַמִּשְׂרָה.
יְצוּר חֶבְלִי בְּעֵת צָרָה.
מְנָת בּּוֹסִי בְּיוֹם אֶקְרָא.
בְּעֵת אִישַׁן וְאָעִירָה.
יְהוּה לִי וְלֹא אִירָא.

Adon olam asher malakh l'et na'asah b'ḥeftzo kol,

V'aḥarei kikh-lot ha-kol v'hu hayah v'hu hoveh,

V'hu eḥad v'ein sheni b'li reshit b'li takhlit,

V'hu Eli v'ḥai go-ali, v'hu nisi u-manos li,

B'yado afkid ruḥi v'im ruḥi g'viyati, אֲדוֹן עוֹלָם אֲשֶׁר מְלַהְ לְעֵת נַעֲשָׂה בְחֶפְצוֹ כּּל, וְאַחֲרֵי כִּכְלוֹת הַכּּל וְהוּא הָיָה וְהוּא הֹוֶה, וְהוּא אֶחָר וְאֵין שֵׁנִי בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא אֵלִי וְחֵי גּוֹאֲלִי, וְהוּא נִסִי וּמָנוֹס לִי, וְעָם רוּחִי גְּוְיַּתִי,

b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

l'vado yimlokh nora, v'hu yih'yeh b'tif-arah.

l'hamshil lo l'haḥbirah, v'lo ha-oz v'ha-misrah.

v'tzur ḥevli b'et tzarah, m'nat kosi b'yom ekra.

b'et ishan v'a-irah, Adonai li v'lo ira.

🖉 ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philospher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

- Before creation shaped the world, God, eternal, reigned alone;
- but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God's vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress,

my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God's care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.

יגדל 💯

The hymn Yigdal is based on the thirteen principles of faith articulated by Maimonides as part of his commentary on the Mishnah. This poetic version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

> **יגדל** אלהים חי וישתבח, אָחַד וָאָין יַחִיד כּיִחוּדוֹ, אין לו דמות הגוף ואינו גוף, קַדָמוֹן לְכַל־דַּבַר אֲשָׁר נִבְרַא, הנו אדון עולם, וכל-נוצר שַׁפַע נִבוּאַתוֹ נִתַנוֹ לא קם בישראל כמשה עוד תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל לא יחליף האל ולא ימיר דתו לעולמים לזולתו. צופה ויודע סתרינו, גומל לאיש חסד כמפעלו, ישלח לקץ ימין משיחנו, מַתִים יִחַיָּה אַל בּּרֹב חַסִדּוֹ,

נִמְצָא, וְאֵין עֵת אֵל מִצִיאוּתוֹ. נעלם וגם אין סוף לאחדותו. לא נערך אליו קדשתו. ראשון ואין ראשית לראשיתו. יורה גדלתו ומלכותו. אַל אַנִשֵׁי סָגַלַתוֹ וְתָפָאַרְתּוֹ. נִבִיא, וּמַבִּיט אָת־תַמוּנַתוֹ. על יד נביאו נאמן בּיתו. מַבִּיט לְסוֹף דַּבַר בְּקָדַמַתוֹ. נותן לרשע רע כרשעתו. לפדות מחבי קץ ישועתו.

בּרוּך עֵדֵי עַד שֵׁם תִּהַלַתוֹ.

Yigdal Elohim hai v'yishtabah, Ehad v'ein yahid k'yihudo,

Ein lo d'mut ha-guf v'eino guf, Kadmon l'khol davar asher nivra,

Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano

Lo kam b'Yisra-el k'Mosheh od Torat emet natan l'amo El

Lo yahalif ha-El v'lo yamir dato Tzofeh v'yode-a s'tareinu,

Gomel l'ish hesed k'mif-alo, Yishlah l'ketz yamin m'shihenu,

Metim y'hayeh El b'rov hasdo,

nimtza, v'ein et el metzi-uto. ne'lam v'gam ein sof l'ahduto.

lo na'arokh elav k'dushato. rishon v'ein reshit l'reshito.

yoreh g'dulato u-malkhuto. el anshei s'gulato v'tif-arto.

navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.

l'olamim l'zulato. mabit l'sof davar b'kadmato.

noten l'rasha ra k'rish-ato. lifdot m'hakei ketz y'shu-ato.

barukh adei ad shem t'hilato.

W YIGDAL

Maimonides' thirteen principles of faith state: God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and creates all things. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The messiah will come. God, ever loving, will resurrect the dead.

Revere the living God, sing praises to God's name, Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare; Unlimited and boundless is God's majesty.

No image can be seen, no form or body known; No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed, The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers, And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God — Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all, Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law; Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts, Anticipating actions that are yet to be.

God grants reward to those who lead a noble life, While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days, Redeeming all who long for God to make them free.

In love our God restores the life of all our souls — May God be ever praised until eternity.

מוּסָָף לְרֹאשׁ חֹדֶשׁ וּלְחוֹל הַמּוֹצֵר

Musaf Service for Rosh Hodesh and Hol Ha-mo'ed



מוסף

חצי קריש 🞉

Reader:

ּיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגַלַא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהָא שְׁמֵהּ רַבַּא מִבַרַךּ לְעַלֵם וּלְעַלְמֵי עַלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תָּשְׁבְּחָתָא וְגָחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Continue with the עמידה on page 104a or 104b (with אמהות).

In early medieval times an alternative to the full repetition of the Amidah was developed, known by its Yiddish name, Hoikhe or Heikhe Kedushah. The Reader begins immediately to recite the Amidah aloud, chanting through the public recitation of the Kedushah, on page 105. Each individual then completes the Amidah silently or begins it, silently, anew.

MUSAF SERVICE

🧏 HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Continue with the Amidah on page 104a or 104b (with Matriarchs).

(The Musaf Service for Hoshana Rabbah may be found in Siddur Sim Shalom for Shabbat and Festivals, page 166.)

The Musaf, or Additional Service, recalls the additional offering brought to the Temple on Shabbat, Festivals, and Rosh Hodesh. These offerings are prescribed in Numbers, chapters 28 and 29. Their details are presented at the heart of the Musaf Amidah.

עמידה – מוסף לראש חודש 🜿 ולחול המועד

ּכִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְׁדָל לֵאלֹהֵינוּ. אֲדֹנָי, שְׂפָתַי הִפְתָּח וּפִי יַגִּיד הְוִהַלָּתֶךָ.

בְּרוּךְ אַתָּה יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתִינוּ, אֶלהֵי אַבְרָהָם אֶלהֵי יִצְקָב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֶלהֵי יִצְקָב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵלהֵי יִצְקָב, הָאֵל הַגָּדוֹל הַגִּבוֹר חַמָּבוֹרָא, אֵל שֶׁל וּזוֹבֵר חַסְדֵי אַל עֶלְיוֹן, גּוֹמֵל חַסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמֵנוֹת וּמֵנוֹרָא, אָל שָליון, גוֹמֵל חַסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּזוֹבֵר חַסְדֵי אָבוֹת וּמַנוֹת וּמֵל אָל שָלוּן, גוֹמֵל הַסָּדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמַנוּת וּמֵביא גוֹמֵל הַסָּדִים טוֹבִים וְקוֹנֵה הַכּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמַנוּת וּמַנוּת וּמַלוּן, גוֹמֵל הַסָּדִים טוֹבִים אָבוּהם לְמַעַן שָׁמוֹ בְּאַהָּבָה. מָגוֹ אַבְרָהָם. מֶלֶן עוֹזֵר וּמוֹשִׁיעַ וּמָגון. בָּרוּך אַתָּה יהוה מָגון אַבְרָהָם.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. יפסח until שמיני עצרת *From מַשִׁיב הַרִוּחַ וּמוֹרִיד הַגֵּשֵׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֶמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹך בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךָ, מֶֶלֶך מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֶמָן אַתָּה לְהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 105.

אַתָּה קָרוֹשׁ וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךּ פֶּלָה. בָּרוּך אַתָּה יהוה הָאֵל הַקַּרוֹשׁ.

On **ראש חודש**, the silent recitation of the עמידה vontinues on page 106.

On **חול המועד**, the silent recitation of the עמידה continues on page 110.

*From מוֹרִיד הָטָל some add: שמיני עצרת to מוֹרִיד Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.

₩ MUSAF AMIDAH FOR ROSH HODESH and HOL HA-MO'ED

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesaḥ: You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

On **Rosh Hodesh**, the silent recitation of the Amidah continues on page 106.

On **Hol Ha-mo'ed**, the silent recitation of the Amidah continues on page 110.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall. Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.

עמידה – מוסף לראש חודש 🜿 עמידה – מוסף לראש חודש אמהות)

ּכִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְׁדֶל לֵאלֹהֵינוּ. אֲדֹנָי, שְׂפָתַי הִפְתָּח וּפִי יַגִּיד הְזִהלֶתֶךּ.

בְּרוּךָ אַתָּה יהוה אֲלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֶלֹהֵי יִצְחָק וֵאלֹהֵי יַעַקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעַקֹב, אֶלֹהֵי שָׁרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶך עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בָּרוּך אַתָּה יהוה מֶגֶן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. *From שמיני עצרת until nos: משוור ברום נמורים בוויות

ַמַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֶמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹך בְּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶך מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֶמָן אַתָּה לְהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 105.

אַתָּה קָרוֹשׁ וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךָ פֶּלָה. בָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

On **ראש חודש**, the silent recitation of the עמידה v continues on page 106.

On **חול המועד**, the silent recitation of the עמידה continues on page 110.

*From מוריד הטל some add: שמיני שצרה to מוריד הטל Sladdr Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.

MUSAF AMIDAH FOR ROSH HODESH and HOL HA-MO'ED (with Matriarchs)

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah: You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

On **Rosh Hodesh**, the silent recitation of the Amidah continues on page 106.

On **Hol Ha-mo'ed**, the silent recitation of the Amidah continues on page 110.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall. Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.

On ראש חודש, continue on page 106. On חול המועד, continue on page 110.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנִצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִישׁ. וְשִׁבְחַךָּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶך גַּדוֹל וִקַדוֹשׁ אֱתַּה. בָּרוּך אַתַּה יהוה הַאֵל הַקָּדוֹש.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהֵיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

בָּרוּך כְּבוֹד יהוה מִמְּקוֹמוֹ.

ּוּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

ּלְעֻמָּתָם בָּרוּך יאמְרו

קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ יהוה צְבָאוֹת, מִלֹא כַל־הָאָרֵץ כִּבוֹרוֹ.

When the עמידה is chanted aloud, איז is added. נְקַדֵּשׁ אֶת־שִׁמְךּ בָּעוֹלָם, כְּשֵׁם שֶׁמַקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךּ, וְקָרָא זֵה אֵל זֵה וְאַמַר:

קרושה 🌿

105 מוסף לראש חודש ולחול המועד

🌿 KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy *Adonai Tz'va-ot*; the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo. Praised is Adonai's glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah. Adonai shall reign through all generations; Zion, your God shall reign forever. Halleluyah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

> On Rosh Hodesh, continue on page 106. On Hol Ha-mo'ed, continue on page 110.

ָרָאשׁי חֲדָשִׁים לְעַמְך נָתְתָּ, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם. זִבָּרוֹן לְכָלָם יִהְיוּ וּתְשׁוּעַת נַפְשָׁם מִיַּד שוֹנֵא, וּבְשִׁיבִי דָוִד עַבְדֶּךְ הְנָשְׁמָעִים בְּעִיכֶךְ, הָאֲמוּרִים לְפָנֶיךּ, אַהְבַת עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לַבָּנִים תּזְכּוֹר. וַהַבִיאֵנוּ לְצִיוֹן עִירְךְ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךְ בְּשִׁמְחַת עוֹלָם, וְשָׁם נַעֲכָדְךְ בְּאַהֲבָה וּבְיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת.

– Alternative selection

Continue on the next page.

וּמִנְחָתָם וְנִסְבֵּיהֶם בִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאֲיִל, וְעִשָּׁרוֹן לַבֶּבֶשׂ, וְיַיֵן בְּנִסְבּוֹ, וְשָׂעִיר לְכַבֵּר, וּשְׁנֵי תִמִידִים בְּהַלְכָתָם.

במדבר כ״ח:״א וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרְיבוּ עוֹלָה לַיהוה, פָּרִים בְּנֵי־בָקָר שְׁנֵיִם, וְאַיִל אֶחָד, כְּבָשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

וַהַבִּיאֵנוּ לְצִיּוֹן אִירְךָּ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שֶׁשָׁם עָשוּ אֲבוֹתֵינוּ לְפָגֶיךָ אֶת קַרְבְּנוֹתֵיהֶם, הְמִידִים כְּסִדְרָם, וּמוּסָפִים כְּהִלְכָתָם. וְאֶת מוּסַף יוֹם רֹאשׁ הַחְדֶשׁ הַזֶּה, עָשוּ וְהַקְרִיבוּ לְפָגֶיךְ בְּאַהֲבָה, כְּמִצְוַת רְצוֹגֵךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפּי כְבוֹדֶךְ כָּאָמוּר:

ָרָאשׁי חֲדָשִׁים לְעַמְךְ נָתְהָ, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם. בִּהְיוֹתָם מַקְרִיבִים לְפָנֶיךְ זִבְחֵי רָצוֹן, וּשְׂעִיבֵי חֵשָּׁאת לְכַפֵּר בַּעֲדָם. זִפָּרוֹן לְכֻלָם יִהְיוּ, וּתְשׁוּעַת נַפְשָׁם מִיַּד שוֹנֵא. בִּיִת חָדָש בְּצִיוֹן תָּכִין, וּבְרָאשֵׁי חֲדָשִׁים נִשְׂמַח שָׁם כֻּלְנוּ, וּבְשִׁיבֵי דָוִד עַבְדֶךָ הַנִּשְׁמָעִים בְּעִירֶךָ, הָאֲמוּרִים לְפָנֶיךָ, אַהֲבַת עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לַבָּנִים תּזְפּוֹר.

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

לראש חודש:

On Rosh Hodesh:

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You with offerings, to seek atonement and ask for salvation from their adversary. O build a new House in Zion, and let us rejoice there as one on Rosh Hodesh. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors.

Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Rosh Hodesh they offered lovingly, according to Your will, as written in Your Torah, through Moses, Your servant:

NUMBERS 28:11

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offerings and libations as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Continue on the next page.

Alternative selection _____

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You, to seek atonement and ask for salvation from their adversary. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors. Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times. During a leap year on the Hebrew calendar, add the words in parentheses:

אַלהֵינוּ וֵאלהֵי אַבוֹתֵינוּ. חַדֵּשׁ עַלֵינוּ אָת החרש הוה, לְטוֹבָה וְלִבְרַכָה. לְשַׂשׂוֹן וּלִשִׂמִחֵה. לִישׁוּעֵה וּלְנֵחַמַה. לְפַרְנָסָה וּלְכַלְכָּלָה. לְחַיִּים וּלִשַׁלוֹם. לִמְחֵילַת חֵטָא (וּלְכַפֶּרַת יִשָּׁרָאֵל פָּשַׁע). וַלְסְלִיחַת עָוֹן בִעַמָּרָ בּי בָּחַרְתָּ מִכַּל הָאַמוֹת. וְחֻאֵּי רָאשֵׁי חֲדָשִׁים לָהֶם קָבָעְתָּ. בּרוּך אַתָּה יהוה מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֵדָשִׁים.

רצה יהוה אֶלהֵינוּ בְּעַמְךּ יִשְׂרָאֵל וּבִתְפִלָתָם, וְהָשֵׁב אֶת־ הֶעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהַבָה תִקַבֵּל בִּרַצוֹן, וּתִהִי לְרָצוֹן תַּמִיד עֵבוֹדַת יִשְׂרָאֵל עַמֵּךָ.

> וְתֵחֲזֵינָה אֵינֵינוּ בִּשׁוּבִךָּ לִצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחַזִיר שָׁכִינַתוֹ לִצִיּוֹן.

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָך שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ אֱלֹהֵי כַל־בָּשָׂר, יוֹצֵר בְּרֵאשִׁית. יוֹצָרֵנוּ, בְּרַכוֹת וְהוֹדָאוֹת לִשְׁמְרָ הַגַּרוֹל עַל וִהַקָּרוֹשׁ, שֶׁהֶחֵיִיתָנוּ וְקִיַּמְתֵּנוּ. כֵּן ּתְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלִיּוֹתֵינוּ לְחַצְרוֹת קַדְשֵׁךָ, וַלַעשׂות לשמור חקיך וּלְעַבִדּךּ בִּלֵבָב רצוֹנֶךּ, שַׁלֵם, עַל שֵׁאָנַחָנוּ מוֹדִים לֵךְ. בָּרוּךְ אֵל הַהוֹדַאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֵלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתַּה הוּא לְדוֹר וַדוֹר. לק <u>הָּהַלָּת</u>ָרָ וּנִסַפָּר נוֹדֵה על הַמְּסוּרִים בִּיָדֵך חיינו וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָך*ְ*, נִּסֶּיךּ שֶׁבְּכַל־יוֹם עִמֵּנוּ ועל ּנִפְלְאוֹתֶיךָּ וְטוֹבוֹתֵיךָ ועל שֶׁבְּכַל־עֵת, עֱרֵב וַבְׂקֵר וִצַהֲרֵיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֵיךּ, וִהַמִרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קוּינוּ לָךָ.

During a leap year on the Hebrew calendar, add the words in parentheses:

Our God and God of our ancestors, renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival. Praised are You Adonai, who hallows the people Israel and the New Moon Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting: You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

On הנוכה:

עַל הַגָּפִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשְׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְמַן הַזֶּה. בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מלכנים נוי בכשייים על עמר נישראל לבשערעים ביבת

בְּגֵּה בַּתְּהְצָהְ שֶׁבְּהָן בְּתֵן בָּתון בָּתון בָּתון בָּתון בָּתון בָּתון בָּתון בָּתון בַּתון בַתַּבְיּחָם הּוֹרָתָן הַיְשָׁבַתון הַרְשָׁעָה עַל עַמְף יִשְׂרָאַל לְהַשְׁבִּיחָם הּוֹרָתָן בְּבַתַקבי, וּלְהַעַבּירָם מחֻפֵּי רְצוֹנֶרֶ, וְאַתָּה בְּרַחֲמֶיך הָרַבָּים עָמַדְתָ לָהָם בְּעַרִם, בְּבְתַ גָּבוּת גָרָתָם, וְרַבִּים מחֻפֵּי רְצוֹנֶרֶ, וְאַתָּה בְּרַחֲמֶיך הְרַבָּים עַמַדְתָ לָהָם מְּקֹרָתָ גָרָמָ אָת־רִיבָם, בַקַמְתָם, וְרַבִּים גָרָתָם, וְרַבִּים גָרָתָם, וְרַבִּים גָרָתָם, וְרַבִּים גְּבַרַתָּ גָרָהם, וּרְהַעָּה בְּרַתָם, וְרַבִּים בְּיַד מְעַשִים, וְרַבִּים בְּיַד מְעַשִים, וּקוּבִים בְּיַד מְעַשִים, וּזְרִים בְּיַד מְעַשִים, וּרְרָתָךָ, וּלְרָשָׁרִם, טְהוּרִים, וּרְישָׁעים בְּיַד עַלִשְׁים, וְרַבִים בְּיַד מְעַשִים, וּזְרִים בְּיַד מְעַשִים, וּרְרַתָּר וּלְרֵה עָרִתְרָה, וּלְרְתָרָם, אָשוית הַעָּקיים בְּיַד מַלַשְׁים, וְזַדִים בְּיַד מְעַשִים, וּזְרָים, גוּזְרָבָר בִיתָך בְּישֹּעַה, וּזְדִים בְּיַד עַיִשְׁים, וּזְרִים בְּיַחים גָּיוֹרָתוּ, וּרְהָישָׁים, וְזַדִים בְּיַד מַיָּשְׁיתָ הְשׁוּיעָה אָרוֹים, גוּרוֹר וְקרוֹש בִיוֹז בַדוּישִים, וְזוּדִים בְּיַד מַעִשִּים, גּיוֹים בְּיוֹרָה, וּיוֹרְתָרָה, וּישְׁיתוּ שִׁים בְּיוֹשְׁים, וּזַדִים בְּישוֹים בְיָד מַיּיוֹם בּיּשָּים, אָשִים, גוּזין הַרוּגָרָה אַשִיתוּה בַיּקוּים, אָשוֹים, בּעַשִיים, גָרוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוּשְׁרָים בְיּשְׁים, וּאוּיעָה אַרוּים בְיּשוּים, וּאוּיעָה אַרוּקרים, גָרוֹים בּיוּזרוּ וּקרוּקוּים בַיּיוּים בְיּישוֹים בּעוּרוּ בַיּין בַיּיוּים בּיּין בַיּוּים בּיוּוּין בּיוּין בּעוּיוּשוּין בּעוּין בּעוּין בּעוּין בּיוּין בּיוּין בִייּשְיוּין בּיוּין בּיוּשָּיים, בְעָיין בּיוּין בּעוּיין בּיוּין בּיוּין בּיוּיין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּין בּיוּשְרים בּייוּים אָעוּיןיים בְיוּשוּר בַיוּים בְיוּים בּייוּים בּייוּים בּיוּים בּייוּה בַיוּים בּיים בּייןם בּיוּין בּיוּים בּיוּים בּיוּין בּיוּין בּיוּין בּיוּיוּין בּיוּין בּיוּין בּיוּיין בּיוּיוּין בּיוּיין בּיוּיוּין בּיוּין בּיוּין בּיוּין בּ

וּעַל כָּלָם יִתְבָּרַך וְיִתְרוֹמַם שִׁמְך מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֲמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרַתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

> During the repetition of the עמידה, the Reader continues here:

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָּ, הָאֲמוּרָה מִפִּי אַהַרֹן וּבָנָיו, כֹּהֵנִים, עַם קְרוֹשֵׁךָ, כָּאָמוּר:

Congregation:

בֵּן יְהִי רָצוֹן.	ּיְבָרֶכְרָ יהוה וְיִשְׁמְרֶךּ.
בֵּן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בֵּן יְהִי רָצוֹן.	יִשָּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

> During the repetition of the Amidah, the Reader continues here:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and his descendants, *Kohanim*, Your holy people:

	Congregation:
May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor	
and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness	,
and grant you peace.	Ken y'hi ratzon.
	May this he God's will

שִּׁים שָׁלום בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל עַמֶּךָ. בָּרְכָנוּ אָבִינוּ כָּלְנוּ כָּאָחָד בְּאוֹר פָּגֶיךּ, כִּי בְאוֹר פָּגֶיךּ נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהַבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּגֵינֶיךָ לְבָרֵךְ אֶת־עַמְךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשְׁלוֹמָךָ.

The Reader's recitation of the עמידה ends here.

The silent recitation of the עמידה concludes with a personal prayer.

אָלֹהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַּפְּשִׁי תִדּוֹם, וְנַפְּשִׁי כֶּעָפָר לַכֵּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְ וּבְמִצְוֹתֶיךְ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵּר עֵצָתָם וְקַלְקֵל מַחֲשַׁרְתָּם. עֲשָׁה לְמַעַן שְׁמֶךּ, עֲשָׁה לְמַעַן יְמִינֶךּ, עֲשָׁה לְמַעַן קְדָשָׁתֶרָ, עֲשׁׁה לְמַעַן שְׁמֶךָ, עַשָׁה לְמַעַן יְמִינֶרָ, עֲשָׁה לְמַעַן קָדָשָׁתֶרָ, יְמוֹה לְמַעַן שְׁמֶרָ, עַשָּׁה לְמַעַן יְמִינֶרָ, עָשָׁה לְמַעַן קָרָאָרָ, אַמְרֵי־פִי וְהָגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי. עשָׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַעַשָּׁה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאָמְרִיםָּיו, הוּא יַעַשָּׁה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׁרָאֵל,

יְהִי רָצוֹן מִלְפָנֶיְךּ יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהַרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ. וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַרְמֹנִיּוֹת.

An alternative concluding prayer

יְּהִי רָצוֹן מִלְפָנֶיְרָ יהוה אֶלֹהֵי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹא תַעֲלֶה קָנְאַת אָדָם עָלַי וְלֹא קְנְאָתִי עַל אֲחֵרִים, וְשֶׁלֹא אֶכְעוֹס הֵיוֹם וְשֶׁלֹא אַרְעִיסֶךּ. וְתַצִּילֵנִי מִיְּצֶר הָרָע, וְתֵן בְּלִבִּי הַכְנָעָה וַעֲנָוָה. מַלְבֵּנוּ וֵאלֹהֵינוּ, יַחֵד שִׁמְךָ בְּעוֹלָמֶךָ, בְּוֵה עִירְךָ, יַפֵּד בֵּיתְךָ, וְשַׁרְבֵּנוּ הֵיכָלֶךָּ, וְקַבֵּץ גָּלִיוֹתֵנוּ, וּפְּדֵה צֹאנְךָ וְשֵׂמַח עַדָתֶךָ. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהָגְיוֹן לִבִּי לְפָנֶיְרָ, יהוה צוּרִי וְגֹאַלִי.

Continue with קריש שלם, page 82.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

> The Reader's recitation of the Amidah ends here. The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue with Kaddish Shalem, page 82.

לחול המוער:

אַתָּה בְחַרְתֵּנוּ מִפָּל־הָעַמִּים, אָהַבְהָעָ אוֹתָנוּ וְרָצִיתָ בְּנוּ, וְרוֹמַמְתֵּנוּ מִפָּל־הַלְּשׁוֹנוֹת, וְקַדַּשְׁתֵּנוּ בְּמִצְוֹתֶיךּ, וְקַרַבְתֵּנוּ מַלְבֵּנוּ לַעֲבוּדָתֶךּ, וְשִׁמְךָ הַגָּרוֹל וְהַקָּרוֹשׁ עָלֵינוּ קָרָאתָ וּמְלֵבנוּ לַעֲבוּדָתֶךּ, וְשִׁמְךָ הַגָּרוֹל וְהַקָּרוֹשׁ עָלֵינוּ הָוָרָאָתָ וּמְלֵבנוּ לַשְׁמוֹן, אֶת־יוֹם חַג וּזְמַנִּים לְשָׁשוֹן, אֶת־יוֹם חַג הַסֵּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ, הַמַּצוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

מִקְרָא קְׂדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם.

וּמִפְּגֵי חֲטָאֵינוּ גַּלִינוּ מֵאַרְצְנוּ, וְנִתְרַחֲקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אַנַחְנוּ יְכוּלִים לַעַלוֹת וְלֵרָאוֹת וּלְהָשְׁתַּחֲוֹת לְפָגֶיךְ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּגֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָשֶׁרָ. יְהִי רָצוֹן מִלְפָגֶיךְ יהוה אֱלֹהֵינוּ גאלהֵי אֲבוֹתֵינוּ, מֵלֶך רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָשְׁךָ בְּרַחֲמֶיך הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵל כְּבוֹדוֹ.

אָבְינוּ מַלְבֵנוּ גַּלֵה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהַנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מְבֵּין הַגוֹיִם וּנְפוּצוֹתֵינוּ כַּגַּס מִיַּרְכְּתֵי־אָָרֶץ. וַהֲבִיאֵנוּ לְצִיוֹן עִירְךָ בְּרַנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שֶׁשָׁם עָשוּ אֲבוֹתֵינוּ לְפָגֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם

פסח On:

סוכות On חַג הַסֻּבּוֹת הַזֵּה

חַג הַמַּצוֹת הַזֵּה

עַשוּ וְהִקְרִיבוּ לְפָנֶיךּ בְּאַהֲבָה בְּמִצְוַת רְצוֹנֶךּ, כַּכָּתוּב בְּתוֹרָתֶךּ, עַל יְדֵי משֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ, כָּאָמוּר.

The biblical passages on the next page are taken from the Maftir portion for each Festival, in Numbers, chapters 28 and 29. The recitation concludes with the passage at the bottom of the page, which is a rabbinic summary, not taken directly from the Torah.

On Hol Ha-mo'ed:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us Festivals for joy and holidays for happiness, among them this

Festival of Sukkot, season of our rejoicing,

Festival of Matzot, season of our liberation,

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We can no longer worship in the great and holy Temple, once dedicated to Your name, which now lies in ruins. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore it and enhance its glory.

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this

Festival of Sukkot

Festival of Matzot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant, as described.

The passages on the next page specify the special sacrifices prescribed for each of the days listed. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 112.

On the first day of חול המועד סוכות:

וּבַּיּוֹם הַשֵּׁנִי, פָּרִים בְּנֵי בָקָר שְׁנֵים עָשָׂר, אֵילִם שְׁנֵיֵם, כִּבָשִׁים בִּנֵי וּמִנְחַתַם... שָׁנָה אַרְבָּעָה עַשָׂר, הִמִימִם. וּבַיּוֹם הַשְׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנֵיִם, כִּבָשִׁים בְּנֵי שַׁנָה וּמִנְחָתָם... אַרְבָּעָה עָשָׂר, הִמִימִם.

On the second day of המועד סוכות:

וּבַיּוֹם הַשְׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנֵיָם, כְּבָשִׂים בְּנֵי שָׁנָה וּמִנְחָתָם... אַרְבַּעַה עַשֵׂר, הִמִימִם. וּבַיּוֹם הָרְבִיאִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנְיָם, כְּבָשִׂים בְּנֵי שָׁנָה וּמִנְחַתַם... אַרְבָּעָה עָשָׂר, הְמִימִם.

On the third day of חול המועד סוכות: וּבַיּוֹם הָרְבִיאִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנֵיִם, כְּבָשִׁים בְּנֵי שָׁנָה

וּמִנְחַתַם... אַרְבָּעָה עָשָׂר, הִמִימִם. וּבַּיּוֹם הַחַמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנֵיִם, כְּבָשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, הִמִימִם. וּמִנְחָתָם...

On the fourth day of המועד סוכות: וּבַיּוֹם הַחַמִישִׁי, פָּרִים הִשְׁעָה, אֵילִם שְׁנֵיִם, כְּבָשִׁים בְּנֵי שָׁנָה וּמִנָחָתָם... אַרְבָּעָה עַשָׂר, תִּמִימִם. וּבַיּוֹם הַשִּׁשִׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנֵיִם, כְּבָשִׁים בְּנֵי שָׁנָה וּמִנְחָתָם... אַרְבָּעָה עַשָׂר, תִּמִימִם.

On הושענא רבה:

וּבַיּוֹם הַשִּׁשִׁי, פָּרִים שִׁמֹנָה, אֵילִם שְׁנְיִם, כְּבָשִׂים בְּנֵי שֶׁנָה אַרְבָּעָה עַשָׂר, תִּמִימִם. וּמִנְחָתָם... וּבַיּוֹם הַשְּׁבִיעִי, פָּרִים שִׁבְעָה, אֵילִם שְׁנֵיָם, כְּבָשִׂים בְּנֵי שָׁנָה וּמִנְחָתָם... אַרְבָּעָה עָשָׂר, הִמִימִם.

On המוער פסח:

On each יום טוב:

וְהַקְרַבְתֶּם אִשֶׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנֵיִם וְאַיִל אֶחָר וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, הְנִמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

וּמִנְחָתָם וְנִסְבֵּיהֶם בִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשִׁנֵי עֶשְׂרֹנִים לָאֲיִל, וְעִשָּׁרוֹן לַכֶּבֶשׂ, וְיֵיָן בְּנִסְבּוֹ, וְשָׂעִיר לְכַבּּר, אַני תְמִידִים כְּהַלְכַתֶם. Siddur Sim Shalom for Weekdays

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On the first day of Hol Ha-mo'ed Sukkot:

On the second day: twelve young bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings... On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the second day of Hol Ha-mo'ed Sukkot:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings... On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the third day of Hol Ha-mo'ed Sukkot:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings... On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the fourth day of Hol Ha-mo'ed Sukkot:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings... On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings... On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hol Ha-mo'ed Pesah:

You shall present an offering by fire, a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs — see that they are without blemish. Their grain offerings...

On each Festival:

Their grain offerings and libations, as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings as prescribed.

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

א**ַלהֵינוּ** וֵאלהֵי אֲבוֹתֵינוּ, מֵלֵךְ רַחֲמַן, רַחֵם עַלֵינוּ, טוֹב וּמֵטִיב, הָדֵּרֵשׁ לֵנוּ. שׁוּבֵה אֵלֵינוּ בַּהֲמוֹן רַחֲמֵיךּ בִּגִלַל אַבוֹת שֶׁעַשוּ רְצוֹנֵךָ. בְּנֵה בֵיתָרְ כִּבַתִּחְלֵה וְכוֹנֵן מִקְדֵּשִׁרְ בנינו והשב ושמחנו מכונו, בתקונו, אנוּ כּהנים לַעַבוֹדַתַם, וּלִוּיָם לִשִׁירַם וּלִזְמְרָם, וְהָשֵׁב ונשתחוה ונשתחוה ניק נעלה ושם כנויהם. רְגַלֵינוּ, כַּכַּתוּב בִּתוֹרַתֶּך: שֵׁלוֹש פּעמים ַיָרָאֶה כַל־זְכוּרְךָ אֵת־פִּנֵי יהוה אֵלהֵיךָ בַּמָּקוֹם אֲשֵׁר יִבְחַר, בְּחַג הַמַּצוֹת וּבִחַג הַשַּׁבִעוֹת וּבִחַג הַסְכּוֹת, וִ אֶת־פְּגֵי יהוה רֵיקֵם. אִישׁ כִּמַתִּנַת יַדוֹ, כִּבִו יהוה אַלהֵיךּ אַשָּר נַתוֹ־לַרָ.

Continue on page 113.

- Alternative selection

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הִדְּרָשׁ לְנוּ. שׁוּבְּה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׁוּ רְצוֹנֶךְ. תַּעֲמִדנָה רַגְלֵינוּ בְּשַׁעֲרֵי יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחָבְּרָה לָה יַחְדָּו, יְהִי שָׁלוֹם בְּחֵילָה, שַׁלְוָה בְּאַרְמְנוֹתֶיהָ, שֶׁשָׁם עָלוּ שְׁבָטִים, שָׁבְטֵי יָה, עֵדוּת לְיִשְׁרָאֵל לְהוֹדוֹת לְשֵׁם קַדְשֶׁךָ. וְשָׁם נַעַלוּ שְׁבָטִים, שָּבְטֵי יָה, עֵדוּת לְיִשְׁרָאֵל לְהוֹדוֹת לְשֵׁם כָּל־זְכוּרָךָ אֶת־פְּנֵי יהוה אֶלֹהֶיךְ בַּמָּקוֹם אֲשָׁר יִבְחָר, בְּחַג הַמַּצוֹת וּבְחָר, בְּשָׁרָש בְּעָבִי הַמַצוֹת וּבְחַג הַשָּׁבָעוֹת וּבְחֵג הַשָּׁבוֹת, וְלָא יֵרָאָה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ בְּמָוֹת וּבְחַג הַשָּׁבוֹת, וְלָא יַרָאָה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ בְּמַוְנַת יָדוֹ, בְּבָרְבַּת יהוה אֶלֹהֶיךָ אֲשָׁר

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you" (Deuteronomy 16:16-17).

Continue on page 113.

Alternative selection —

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you" (Deuteronomy 16:16-17). וְּהַשִּׁיֹאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בּּרְכַּת מוֹעֲדֵיךּ לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשָׁשׁוֹן, כַּאֲשֶׁר רָצִיתָ וְאַמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ ואלהֵי אֲבוֹתִינוּ, קַדְּשֵׁנוּ בְּמִצוֹתֶיךּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַׂבְעֵנוּ מִטּוּבֶךּ וְשַׁמְחֵנוּ בִּישׁוּעָתֶרָ, וְטַהֵר לִבֵּנוּ לְעָבְדְרָ בָּאֶמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּשֹׁמְחָה וּבְשָׁשוֹן מוֹעֲבִי קַדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּך אַתָּה יהוה מְקַדְשֶׁךָ, וְיִשְׁמְחוּ בְךָ יִשְׁרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּך אַתָּה יהוה מְקַדֵּשׁ ישְׁכָאֵל וְהַוּמַנִּים.

רְצָה יהוה אֶלהֵינוּ בְּעַמְךּ יִשְׂרָאֵל וּבִתְפִּלָתָם, וְהָשֵׁב אֶת־ הָעַבוֹדָה לִדְבִיר בֵּיתֶרָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

> וְתֶחֶזֶינָה אֵינֵינוּ בְּשׁוּבְךּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתַּה יהוה הַמַּחַזִיר שָׁכִינָתוֹ לִצִיּוֹן.

> > מוֹדִים אַנַחִנוּ לַךְ שָׁאַתָּה הוּא יהוה אֱלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ לְעוֹלַם וָעֶד, צוּר חַיֵּינוּ מָגַן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. קֿרָ וּנְסַפֵּר הְהַלָּתֶךָ, נוֹרֵה חַיּינוּ הַמָּסוּרִים בְּיַדֵרָ על וִעַל נִשִׁמוֹתֵינוּ הַפּּקוּדוֹת לַךְ, וַעַל ּנְקֵיךּ שֵׁבְּכַל־יוֹם עִמֵּנוּ נִפְלָאוֹתֵיךּ וְטוֹבוֹתֵיךּ ועל שֶׁבְּכָל־עֵת, עֶֶרֶב וָבְׂקֶר וְצָהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֵיךּ, מֵעוֹלָם קוּינוּ לָךָ.

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אַנַחָנוּ לָך שָׁאַתָּה הוא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ אֵלֹהֵי כַל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בּרַכוֹת וִהוֹדַאוֹת לִשִׁמְךָ עַל וְהַקָּרוֹשׁ, הגרול שֵׁהֵחֵיִיתַנוּ וְקִיַּמְתֵּנוּ. כֵּן תִּחַיֵּנוּ וּתִקַיָּמֵנוּ, וְתֵאֵסוֹף גַּלַיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, חָקֶיךּ וְלַעַשׂוֹת לִשְׁמוֹר ּבִּלֵבַב וּלְעַבְדָרָ רצוֹנֵךּ, שָׁלֵם, עַל שֵׁאָנַחָנוּ מוֹדִים לַךְ. בַּרוּךְ אֵל הַהוֹדָאוֹת.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Adonai our God, grant that we inherit Your holy Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting: You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

וְעַל כָּלָם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדְוּךָ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֶמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרַתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Reader:

אָ**לֹהֵינוּ** וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשָׁלֶשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךּ, הָאֲמוּרָה מִפּּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְרוֹשֶׁךּ, כָּאָמוּר:

Congregation:

בֵּן יְהִי רָצוֹן.	יְבָרֶכְרֶ יהוה וְיִשְׁמְרֶךָ.
בֵּן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בֵּן יְהִי רָצוֹן.	יִשָּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם.

שִׁים שָׁלום בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כָּלְנוּ כְּאֶחָד בְּאוֹר פָּגֶיךּ, כִּי בְאוֹר פָּגֶיךּ נַתַתָּ לְנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךּ לְבָרֵךְ אֶת־עַמְךּ יִשְׁרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׁרָאֵל בַּשְׁלוֹמָך.

The Reader's recitation of the עמידה ends here.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and his descendants, *Kohanim*, Your holy people:

	Congregation:
May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor	
and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness	
and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The Reader's recitation of the Amidah ends here.

The silent recitation of the עמידה concludes with a personal prayer.

אָלּהַיּ, נְצוּר לְשׁוֹּנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכּּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶך וּבְמִצְוֹתֶיךּ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁרְתָם. עֲשָׁה לְמַעַן שְׁמֶךּ, עֲשֵׁה לְמַעַן יְמִינֶךָ, עֲשֵׁה לְמַעַן קֶרֻשָּׁתֶךָ, עֲשֵׁה לְמַעַן שְׁמֶךָ, עֲשֵׁה לְמַעַן יִמִינֶךָ, עֲשֵׁה לְמַעַן קֶרָשָׁתֶךָ, עֲשָׁה לְמַעַן שְׁמֶךָ, עַשֵּׁה לְמַעַן יִמִינֶרָ, עֲשָׁה לְמַעַן הָיֹרָתֶךָ, אַמְרִי וְהָאָנוּן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי. עֹשֶׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַעַשָּׁה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וָאָמְרוּ אַמֵן.

יְהִי רָצוֹן מִלְפָנֶיְרָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהַרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַרְמֹנִיּוֹת.

An alternative concluding prayer

יְּהִי רָצוֹן מִלְפָגֶיְרָ יהוה אֱלֹהֵי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹא תַעֲלֶה קָנְאַת אָדָם עָלַי וְלֹא קְנְאָתִי עַל אֲחֵרִים, וְשֶׁלֹא אֶבְעוֹס הַיּוֹם וְשֶׁלֹא אַרְעִיסֶךּ. וְתַצִּילֵנִי מִיּצֶר הָרָע, וְתֵן בְּלִבִּי הַרְנָעָה וַעֲנָוָה. מַלְבֵנוּ וֵאלֹהֵינוּ, יַחֵד שִׁמְךּ בְּעוֹלָמֶךָ, בְּנֵה אִירְךָ, יַפֵּד בִּיתְרָ, וְשַׁרְבֵנוּ הֵיכָלֶךָ, וְקַבֵּץ גָּלֻיּוֹתֵנוּ, וּפְּדֵה צֹאנְךָ וְשַׂמַח וְשַׁרְבֵל הֵיכָלֶךָ, יְחַבּין גָּלִיוֹתֵנוּ, וּפְּדֵה צֹאנְךָ וְשַׂמַח וְשַׁרְבֵל הֵיכָלֶךָ, יְחַד אַמְרֵי־פִי וְהָגְיוֹן לִבִּי לְפָגֶיךָ, יהוה צוּרִי וְגֹאֲלִי.

> On הושענות ,סוכות are recited, page 116. (Congregations that recited הושענות after הלל, continue on page 82).

On קדיש שלם, continue with קדיש שלם, page 82.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Sukkot, Hoshanot are recited, page 116. (Congregations that recited Hoshanot after Hallel, continue on page 82).

On Pesah, continue with Kaddish Shalem, page 82.

הוֹשַׁעְנוֹת לְחוֹל הַמּוֹצֵר סְכּוֹת

Hoshanot for Ḥol Ha-mo'ed Sukkot



לסוכות



On weekdays:

We stand as the ארון הקודש is opened.

A אפר תורה טפר is removed and held on the בימה. The Reader chants the first four lines, and then the ניוט for that day, followed by the פיוט on page 119, while leading a procession of all who have a אתרוג have dide a.

Reader, then congregation:

הוֹשַע נָא.	הוּשַׁע נָא , לְמַעַנְךּ אֱלֹהֵינוּ,
הוֹשַע נָא.	הושע נָא, לְמַעַנְך בּוֹרְאֵנוּ,
.הוֹשַע נָא	הוֹשַׁע נָא, לְמַעַנְךָ גּוֹאֲלֵנוּ,
הוֹשַׁע נָא.	הוּשַע נָא, לְמַעַנְך דּוֹרְשֵׁנוּ,

for the third day of סוכות (except שבת):

אָעֶרוֹך שׁוּעִי. בְּבֵית שַׁוְעִי. גִּלִיתִי בַצוֹם פּשְׁעִי. דְּרַשְׁתִּיךָ בּוֹ לְהוֹשִׁיעִי. הַקְשִׁיבָה לְקוֹל שַׁוְעִי. וְקוּמָה וְהוֹשִׁיעִי. זְכוֹר וְרַחֵם מוֹשִׁיעִי. חֵי בֵּן הְשַׁעְשְׁעִי. טוֹב בְּאֶנֶק שְׁעִי. יוּחַשׁ מוֹשִׁיעִי. בַּלֵה מַרְשִׁיעִי. לְבַל עוֹד תַּרְשִׁיעִי. מַהַר אֶלֹהִי מוֹשִׁיעִי. נָצַח לְהוֹשִׁיעִי. שָׁא נָא עַוֹן רִשְׁעִי. עַבוֹר עַל פּּשְׁעִי. פּּנֵה נָא לְהוֹשִׁיעִי. צוּר צַדִּיק מוֹשִׁיעִי. קַבֵּל נָא שַׁוְעִי. רוֹמֵם כָּרֵן יִשְׁעִי. הוֹשֵׁע נַא.

Following the solemnity of Rosh Hashanah and Yom Kippur, when we cleanse our souls and seek atonement, we begin the year with the celebration of Sukkot. The waving of the lulav, the recitation of the Hoshanot throughout the Festival, and the Geshem prayer at the end of the Festival constitute a plea for God's attention and the divine promise of forgiveness and prosperity.

In Israel and wherever the Festival is celebrated for only one day, there is an additional day of Hol Ha-mo'ed. In that case, recite the first selection on the next page on the second day of Sukkot (except Sunday). On Sunday, the appropriate passage may be found at the bottom of page 118.

FOR SUKKOT

HOSHANOT

On weekdays:

We stand as the Ark is opened.

A Sefer Torah is removed and held on the bimah. The Reader chants the first four lines, and then the piyyut for that day, followed by the piyyut on page 119, while leading a procession of all who have a lulav and etrog.

Reader, then congregation:

Hosha na. For Your sake, our God, redeem us. Hosha na. For Your sake, our Creator, redeem us. Hosha na. For Your sake, our Redeemer, redeem us. Hosha na. Because You seek our welfare, redeem us.

Piyyut for the third day of Sukkot (except Shabbat): I set forth my plea in my house of prayer. On the fast day I have confessed my sin; I have sought You out that You might save me. Heed the sound of my prayer — arise and save me. O my Redeemer, remember and have compassion. Source of life, indulge me; in Your goodness, hear my cry. Quickly, my Redeemer, banish temptation so that You may no longer find fault with me. Hasten to redeem me forever, O God of my salvation. Forgive my sin; pardon my iniquity; turn to me and save me. Righteous Rock, my Redeemer — accept my plea. Advance my deliverance. Shaddai, my Deliverer, appear and save me. Hosha na!

Each paragraph of the Hoshanot is a liturgical poem, known as a piyyut (related to the English word "poetry"), most familiar from the High Holy Day Mahzor. These are highly structured, thematic poems. The piyyut on this page, for instance, discusses repentance and pardon, in alphabetic form, focusing on the letters "shin" and "ayin," which make up the middle syllable of "hosha na (redeem us)."

or the fourth day of פיוט:

On Sunday:

Recite the error on the preceding page.

On Tuesday:

אֶכָן שְׁתִיָּה. בּית הַבְּחִירָה. וְּכֵן אָרְנָן. וְּבִיר הַמָּצְנָע. הַר הַמּוֹרִיָּה. וְהַר יֵרָאֶה. זְבוּל תִּפְאַרְתֶּךָ. חָנָה דָוִד. טוֹב הַמְּבְנוֹן. יְפֵה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ. כְּלִילַת יְפִי. לִינַת הַצֶּדֶק. מָכוֹן לְשִׁבְתֶּךָ. נָוֶה שַׁאַנָן. סֻכַּת שָׁלֵם. עַליַת שְׁבָטִים. פּנַת יִקְרַת. צִיּוֹן הַמְצֵיֶנֶת. לְדֶשׁ הַקֶּדָשִׁים. רָצוּף אַהַכָּה. שְׁכִינַת כְּבוֹדֶךָ. תֵּל תַּלְפִּיוֹת, הוֹשַׁע נָא.

On Thursday:

אוֹם אַנִּי חוֹמָה. בָּרָה כַּחַמָּה. גּוֹלָה וְסוּרָה. דָּמְתָה לְתָמָר. הַהַרוּגָה עָלֶיךּ. וְנָחֶשֶׁבֶת כְּצֹאן טִבְחָה. זְרוּיָה בֵּין מַרְעִיסֶיהָ. חֲבוּקָה וּדְבוּקָה בָּרְ. טוֹעֶנֶת עֻלָּך. יְחִידָה לְיַחֲדָרְ. כְּבוּשָׁה בַּגּוֹלָה. לוֹמֶדֶת יִרְאָתָרְ. מְרוּטַת לֵחִי. גְתוּנָה לְמַכִּים. סוֹבֶלֶת סִבְלָרְ. עַנִיָּה סעֵרָה. פְּדוּיַת טוֹבִיָּה. צֹאן קָדָשִׁים. קְהלוֹת יַעַקֹב. רְשׁוּמִים בִּשְׁמֶךָ. שׁוֹאַגִים הוֹשַׁע נָא. הְמוּכִים עָלֶירָ, הוֹשַׁע נָא.

On Friday:

אַל לְמוֹשָׁעוֹת. בְּאַרְבַּע שְׁבֻעוֹת. גָּשִׁים בְּשַׁוְעוֹת. דּוֹפְקֵי עֶרֶךְ שׁוּעוֹת. הוֹגֵי שַׁעַשָׁעוֹת. וְחִידֹתֶם מִשְׁתַּעְשׁעוֹת. זֹעֲקִים לְהַשְׁעוֹת. חוֹבֵי יְשׁוּעוֹת. טְפוּלִים בָּךְ שְׁעוֹת. יוֹדְעֵי בִין שָׁעוֹת. בּוֹרְעֶיךְ בְּשַׁוְעוֹת. לְהָבִין שְׁמוּעוֹת. מִפִּיךְ נִשְׁמָעוֹת. נוֹתֵן הְשׁוּעוֹת. סְפּוּרוֹת מַשְׁמָעוֹת. עֵרוּת מַשְׁמִיעוֹת. פּוֹעֵל יְשׁוּעוֹת. צַּדִּיק נוֹשָׁעוֹת. קָרְיַת הְשׁוּעוֹת. רֶגָשׁ הְשָׁאוֹת. שָׁלשׁ שָׁעוֹת. הָתוֹיש לְתָשׁוּעוֹת, הוֹשַׁע נָא. Piyyut for the fourth day of Sukkot:

On Sunday: Recite the piyyut on the preceding page.

On Tuesday:

Preserve the Temple Mount: the foundation-stone, the House of Your choice, the granary of Ornan the Jebusite, the Holy of Holies, Mount Moriah, the hill of revelation and abode of Your splendor. Watch over the place where David resided: the finest wood from Lebanon, the lovely height which is earth's joy, the embodiment of beauty, home of righteousness. Protect the dwelling prepared for You: the tranquil habitation, the tabernacle of Jerusalem, goal of the pilgrim tribes, the precious cornerstone; magnificent Zion, place of the Holy of Holies, object of our love, the home of Your glory. Preserve Zion, the hill to which the world turns. *Hosha na!*

On Thursday:

Save our steadfast nation, radiant as the sun, yet exiled and displaced; graceful as a palm tree, yet slain for Your sake, considered a lamb for slaughter. Though scattered among her enemies, she clings to You, bearing Your yoke, uniquely proclaiming that You are One. Though mired in exile, she learns to worship You; though flayed of cheek, handed over to floggers, she withstands Your trials. Wretched, tempest-tossed, she was redeemed by Moses. Your sacred flock, the people descended of Jacob, who are inscribed with Your name, cry out: "Redeem us! We depend on You." *Hosha na!*

On Friday:

Save us, O God of salvation, in accordance with Your four oaths. Your people approach with pleas, knocking at the gates of prayer; they speak words of Torah, their very questions are enchanting. They cry out for attention; longing for deliverance, they look to You. Your people measure the hours meticulously; they bow in prayer and seek You in the study of texts You have taught them. You who redeem, You have established patterns that attest to Your salvation. You who deliver, send a triumphant messenger to a city agog at Your coming deliverance. Hasten the last hours that lead to salvation. *Hosha na*! for the fifth day of סוכות (except שבת):

בשועות. הופקי בּאַרַבַּע שָׁבָעוֹת. גַּשִׁים אל למוֹשׁעוֹת. שוּעוֹת. משתעשעות. שעשעות. וחידתם הוגי ישוּעות. טפולים חוכי להשעות. שׁעוֹת. בר ועקים בּשַׁוִעוֹת. בּוֹרַעֵיך שמוּעוֹת. להבין שעות. נשמעות. תשוּעוֹת. נותן משמעות. ספורות מפּיך נושעות. צדיק ישוּעוֹת. פועל שמיעות. עדוּת שלש תשאות. תשוּעות. שעות. רגש לתשוּעות, הושע נא.

for the sixth day of סוכות (except שבת):

אַדוֹן הַמּוֹשִׁיעַ. בָּלְתָּךָ אֵין לָהוֹשִׁיעַ. גָּבּוֹר וְרַב לָהוֹשִׁיע. וּמצּיל המושיע. האל ולי יהוֹשיע. וּמוֹשׁיע. תשביע. יבול תּוֹשֵׁיעַ. **ח**וֹכֵירָ הוֹשִׁיעַ. טִלַאֵירָ בּל־שִׂיחַ תַּדְשֵׁא וְתוֹשֵׁיעַ. לְגֵיא תרשיע. בּל ים תַמתִיק ותוֹשִׁיעַ. נְשִׂיאִים לִהַסִּיעַ. שִׂעִירִים לְהָנִיעַ. מַלְהַמַנִיעַ. פּוֹתֵחַ יַד וּמַשָּׂבִיעַ. צְמֵאֶיך תַּשְׂבִיעַ. רחוּמֵיךּ תוֹשֵׁיעַ. תּוֹשׁיע. שוחריק הושיע. תִּמִימֵיךּ תּוֹשִׁיעַ, הוֹשׁע נא.

For Hoshana Rabbah:

Hoshana Rabbah, the seventh and final day of Sukkot, is treated, liturgically, as almost a full Festival day. For the Hoshana Rabbah service, with its Hoshanot, see Siddur Sim Shalom for Shabbat and Festivals, pages 205-212.

If יים טוב is celebrated for only one day, and the second day of טוכות is on Sunday, recite:

לְמַעַן אַמִתָּרָ. לְמַעַן בְּרִיתָרָ. לְמַעַן גַּדְלָך וְתִפְאַרְתָּרָ. לְמַעַן דָּתָרְ. לְמַעַן הוֹדָהָ. לִמַעַן וְעוּדָהָ. לִמַעַן זְכָרָהָ. לִמַעַן חַסְדָהָ. לִמַעַן למוּדַך. לִמַעַן בּבוֹדַרְ. לִמַעַן לחוּדה. למעז למעו טוּברָ. ַלְמַעַן **נ**ְצְחָרָ. לְמַעַן **ס**וֹדָרָ. לִמַעַן **עָ**זָרָ. לִמַעַן מלכותר. פארך. למען הרבּים. <u>רחמי</u>ק קרשתך. למען צִּדְקַתַרְ. ּלְמַעַן שְׁכִינָתָרְ. לְמַעַן תְּהַלָּתָרְ. הוֹשַׁע נָא Siddur Sim Shalom for Weekdavs

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Piyyut for the fifth day of Sukkot (except Shabbat):

Save us, O God of salvation, in accordance with Your four oaths. Your people approach with pleas, knocking at the gates of prayer; they speak words of Torah, their very questions are enchanting. They cry out for attention; longing for deliverance, they look to You. Your people measure the hours meticulously; they bow in prayer and seek You in the study of texts You have taught them. You who redeem, You have established patterns that attest to Your salvation. You who deliver, send a triumphant messenger to a city agog at Your coming deliverance. Hasten the last hours that lead to salvation. *Hosha na*!

Piyyut for the sixth day of Sukkot (except Shabbat):

Master of salvation, none can deliver but You. You are mighty, ready to redeem. I was laid low, yet God saved me. Redemptive God, You who rescue and redeem, save those who call out to You, who long for You. Satisfy Your flock with an abundant harvest. Let every plant flourish; vindicate the earth with which You have no quarrel and sweeten its fruits. Drive the clouds which bring the rain; do not hold them back. You who open Your hand to sustain us, satisfy those who thirst for You. Save those who call upon You — Your beloved, Your faithful, Your wholehearted nation. *Hosha na!*

> If the Festival is celebrated for only one day, and the second day of Sukkot is on Sunday, recite:

For the sake of Your truth and Your covenant, Your greatness and Your glory, Your Torah and Your majesty, Your meeting-place and Your fame; for the sake of Your mercy and Your goodness, Your unity, Your honor, and Your wisdom; for the sake of Your sovereignty, Your eternity, Your counsel, Your strength, and Your splendor; for the sake of Your righteousness, Your holiness, and Your abundant mercies; for the sake of Your Divine Presence and Your praise, redeem us!

Conclude each day with the following:

	הוֹשִׁיעָה נָא.	אֲנִי וָהוֹ
	אַלים בְּלוּד עִמָּך,	ݯ הוֹשֵׁעְתָ
בּן הוֹשַׁע נָא.	ָבָּצֵארְרָ לְיֵשֵׁע עַ מָרָ	
	גוי ואלהים,	<u>פ</u> ְּהוֹשֵׁעְתָ
בֵּן הוֹשַׁע נָא.	יָּרוּשִׁים קיֵשַע אֱכהִים <i>,</i>	
	הֲמוֹן צְבָאוֹת,	<u>פ</u> ָּהוֹשַׁעְתָּ
בֵּן הוֹשַׁע נָא.	וְּעִּםְׁם מַּלְאֲבֵי צְּבָאות,	
	זַכִּים מִבֵּית עֲבָדִים,	פְּהוֹשַׁעְתָ
בֵּן הוֹשַׁע נָא.	חַנּוּן בְּיָדָם מַעֲבִידִים,	
	טְבוּעִים בְּצוּל גְזָרִים,	פְּהושַּעְתָ
בֵּן הוֹשַׁע נָא.	יְקָרְרָ אִמָּם מַעֲבִירִים,	
	<u>פּ</u> נָה מְשׁוֹרֶרֶת וַיְּוֹשַׁע,	פְּהוֹשַׁעְתָ
בּן הוֹשַׁע נָא.	לְגוֹחָה מְצָיֶנֶת וַיִּנְשׁׁע <i>,</i>	
	ַמַ אֲמַר וְהוֹצֵאתִי אֶתְכֶם,	פְּהוֹשַׁעְתָ
בֵּן הוֹשַׁע נָא.	נָקוּב וְהוּצֵאתִי אִהְכֶם <i>,</i> תוררי מזרם	
~~ ~~	סוֹבְבֵי מִזְבֵּחַ, שוֹמתו עברד לדרות מוכח	פְּהוֹשַׁעְתָ
בֵּן הוֹשַׁע נָא.	עוֹמְסֵי אֲרָבָה לְהַקִּיף מִזְבֵּחַ, פּּלְאֵי אָרוֹן בְּהֻפְשַׁע,	הדלימטה
הי דולטט וא	אַר פּלֶשֶׁת בּחֲרוֹן אַף וְנוֹשַׁע, אַצֵּר פּלֶשֶׁת בּחֲרוֹן אַף	פְּהוֹשַׁעְתָּ
בּן הוֹשַׁע נָא.	קָּהַלּוֹת בָּבֶלָה שְׁלֵחְתָּ,	בהושעת
רו הושע וא	רחוּם לְמַעֲנָם שָׁלַחְתָ <i>,</i>	פְּהוֹשַׁעְתָ
בּן הוֹשַׁע נָא.	שִׁבוּת שִׁבְטֵי יַעַקב,	<u></u>
והוֹשׁיעה נא.	השוב ותשיב שבות אהלי יעלב.	
	ּתְּשׁוּב וְתָשִׁיב שְׁבוּת אֲהֲלֵי יַעֲקֹב, שוֹמְרֵי מִצְוֹת, וְחוֹבֵי יְשוּעוֹת,	<u>פ</u> ְּהוֹשַׁעְתָ
ַןְהוֹשִׁיעָה נָּא.	אַל קמושָעות, '	т: - :
тт , :	הוֹשְׁיעָה נָּא.	אני והו
זת וושאם עד	אֶת עַמֶּךּ, וּבָרֵך _ָ אֶת נַחֲלָתֶךּ, וּרְי	
ים יְבַשְׁיָגָם לַי זי לפוי יהוה	ַיָּדִי שַּקּוּ יִבְרַי אֵלֶה אֲשֶׁר הְתְחַנַּנְו	העולח.
ין יִּדְהַ לעשׂות משפּט	אָל יהוה אָלהֵינוּ יוּמָם וָלָיְלָה, י	קרבים : קרבים
מו. למעז העת	שְׁפַּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹכ	עבדו וּמ
אין עוד.	הָאֶָרֶץ, כִּי יהוה הוּא הָאֶלהִים,	בל עמי
	י דוא איז איז איז איז איז איז איז איז איז אי	
The servic	ce continues with קריש שלם, page 82.	
(Congrega	ntions that recite הושענות after הלל, after הושענות, after הלל,	
Co	on page 56). Siddur Sim Shalom for Weekdays pyright © 2002 by the Rabbinical Assembly.	
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Conclude each day with the following:	
Save Yourself and us!	
As You redeemed our ancestors from Egypt, releasing Your people from bondage,	hosha na!
As You saved our nation and its leaders, singled out for God's salvation,	help us now.
As You delivered the hosts of our people, accompanied by hosts of angels,	hosha na!
As You guided the innocent from exile, freeing them from their oppressors' bonds,	help us now.
As You rescued those sinking in the depths of t Your light enabling them to cross over,	he sea, <i>hosha na!</i>
As You saved the chorus who sang out: "God sav and You who gave birth to them	
were saved with them,	help us now.
As You freed them, declaring: "I will bring you which our sages interpreted:	
"I went out with you,"	hosha na!
As You aided those who ringed the altar, carrying willow branches to encircle it,	help us now.
As You redeemed the captured Ark from our for punishing the Philistines with Your wrath,	es, hosha na!
As You treasured the people You sent into Babylo	n,
accompanying them into exile,	help us now.
As You eased the lot of the captive tribes of Jac return and restore us,	ob,
who dwell still in the tents of Jacob,	and save us.
As You have always fulfilled the hopes of those devoted to mitzvot, who wait for redemption,	
O God of redemption,	help us now.
Eternal, we beseech You: Help us now.	
Bless and deliver Your people, Your heritage	: shelter and

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

> The Sefer Torah is returned, and the Ark is closed. The service continues with Kaddish Shalem, page 82. (Congregations that recite Hoshanot after Hallel, continue of page 36).Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only.